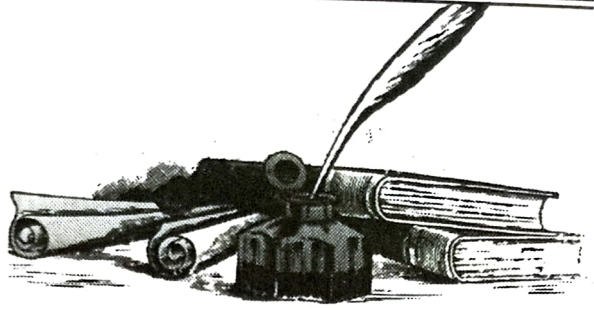


THE CHILD



Munshi Prem Chand (31 July 1880-8 October 1936)

I

All of the household staff welcomed me from a distance as soon as they spotted me. The only exception was Gangu; he never greeted me. It seemed he anticipated a traditional “palagan” salute from me. It was widely believed that he belonged to the Brahmin caste, which I believed to be true because he never handled my soiled utensils. Even during the hot and humid summer, I never dared to request him to fan me. One occasions when Gangu noticed my perspiration and there were no other servants present, he would voluntarily pick up the fan. However, his demeanor indicated that he considered it a favor, and I swiftly took the fan back from him.

Gangu had a low tolerance for disrespect from anyone and had very few friends. He kept to himself among the other servants and struggled to socialize. His character was marked by contradictions. Unlike my other staff members, he neither smoked nor drank. Despite being referred to as a Brahmin, he appeared to lack formal education. I never witnessed him engage in religious worship, as many Brahmins typically did, or take trips to visit sacred rivers. Nevertheless, he still expected the customary respect typically accorded to a Brahmin, which seemed reasonable. When non-Brahmins could claim rights to inherited material assets as if they had earned them, it was understandable why Gangu wouldn't renounce the prestige and honor that had been earned by his ancestors through generations of selfless dedication and sacrifice. It was a legacy he took great pride in.

As an introverted individual, I rarely engaged in conversations with my household staff. I preferred they not approach me without a summons, and I didn't enjoy summoning them for trivial tasks. It felt more convenient to pour water from a pitcher myself, light a lamp,

don my shoes, or retrieve a book from the shelf without relying on a servant. Over time, my staff had grown accustomed to my reserved nature, so they refrained from bothering me unnecessarily.

Their usual reasons for seeking my attention were either to request an advance on their wages or to lodge complaints about fellow servants. I disapproved of both scenarios. I diligently paid everyone's salary at the beginning of each month and found it irksome when someone requested extra funds midway through; managing a few additional rupees proved cumbersome. Moreover, I questioned the wisdom of spending an entire month's wages in just fifteen days, only to seek a loan or an advance later. Equally vexing were their grievances, which I perceived as signs of weakness or sycophantic behavior.

So, on a certain morning, when Gangu entered my room and positioned himself before me, it didn't sit well with me.

I shrugged and inquired, "What's the matter? I didn't call for you."

I was taken a back by Gangu's unusual humility and hesitancy, quite different from his usual sharp and proud demeanor. It seemed he wanted to speak but struggled to find the right words. Pausing for a moment, I asked again, this time with a touch of humility, "What's troubling you? Please, share your thoughts. I'm running late for my daily walk, you know."

Gangu, sounding disappointed, responded, "No problem, Sir. You go ahead and enjoy the fresh air. I'll join you later."

His answer raised my concern. If he were to explain himself now, I could have asked him to be concise, considering my tight schedule. Delaying this discussion might disrupt my reading and writing routine, as the staff might not recognize it as important work. They might have considered my contemplation time, which was a challenging practice for me, as leisure. I didn't want him to interrupt me while I was engrossed in my literary pursuits. Weighing the potential consequences of postponing the talk, I firmly stated, "If you've come for an advance payment, the answer is no."

"No, sir. I've never requested an advance payment."

"Then, do you have a complaint against someone? I detest grievances."

"No, sir. That's not my nature."

Gangu stood tall, his gestures revealing his determination to convey something. After a momentary pause, he spoke in a hesitant tone, "Allow me to resign, sir, I can't continue working here. I want to quit."

His proposal caught me off guard and wounded my pride. I considered myself a fair and humble employer, never insulting my staff. I was shocked by this request and asked bluntly, "Why? What's the reason for your desire to leave?"

"I have no grievances, sir. Your temperament is commendable, and you're the ideal master for a servant. However, I can no longer continue working here because I don't want to be a source of distress for you."

I found myself puzzled, my curiosity piqued. Taking a seat on a porch chair, I asked with a sense of resignation, "What's the matter? Please, speak plainly."

Gangu spoke humbly, "You see ... it's about Gombi Devi, the woman recently expelled from the widows' shelter ..."

He paused, and my impatience led me to interject, "Yes, she was dismissed, but what does that have to do with your job here?"

Gangu hesitated for a moment, as though trying to unburden himself, "I wish to marry her, sir!"

I gazed at him in astonishment. This uneducated Brahmin, deeply rooted in traditional beliefs, was planning to marry a woman with a questionable reputation, someone who wouldn't be welcomed into any respectable household.

Gombi had stirred quite a commotion in the tranquil neighborhood. Following her husband's death, she had been placed in the window's shelter, where the staff had arranged her marriage thrice, each time with her returning within 10-15 months. On her last return, the shelter's minister expelled her, and she began living in a small space in the neighborhood, quickly becoming the talk of the town among the locals.

Upon learning of Gangu's unconventional choice, I felt a mix of anger and sympathy. I couldn't fathom why this man couldn't find another woman to marry. I also pitied his simplicity. I was certain that a woman who had fled from three relatively affluent husbands wouldn't remain with him for long. Even if he had been wealthy, their

relationship might have lasted for six months. For this naive man, a week seemed like a generous estimate.

"Do you possess any knowledge about this woman's life story?" I inquired, a sense of caution evident in my tone.

Gangu responded confidently, "It's all false, sir. People have maligned her unfairly."

I countered, "What about her history of leaving three husband?"

Gangu argued fervently, "What if they ejected her from their households?"

"Are you being naive? Why would a man who came to the shelter for marriage abandon a woman after spending a substantial sum?"

Gangu passionately asserted, "No woman should live in a place devoid of respect. A woman deserves love and affection, not just basic provisions. Those men viewed marrying a widow as an act of benevolence. They sought to possess her physically and control her thoughts. They failed to grasp that you can't enslave another human being. To claim someone as your own, you must first surrender. Additionally, she has some health issues; at times, she faints unexpectedly. Those men regarded her as a burden due to her ailment."

"Do you genuinely wish to marry such a woman?" I shook my head. "You must comprehend that such a union could make your life exceedingly difficult."

Gangu responded with zeal, akin to a prospective martyr, "I understand, Sir, Good willing!"

I pressed further, "Have you firmly decided then?"

"Yes, sir!"

"In that case, I'll accept your resignation."

I harbored no fear of societal norms, but retaining a servant who married a troubled woman posed intricate challenges. Each day could bring forth new complications, legal issues, potential police involvement, and lawsuits. Accusations of domestic violence or theft could also arise. It seemed prudent to distance myself from this situation. Gangu acted impulsively, like a monkey reaching for bread without realizing that the bread was oily, stale, dry and entirely inedible. I attempted to explain the situation to him, but he remained indifferent. Critical thinking and reasoned decision-making were evidently challenging for him.

II

Five months had elapsed since Gangu's marriage to Gomti. They resided in a small house in the same neighborhood. Whenever I encountered him in the marketplace, I inquired about his well-being. I had become quite curious about his new life, viewing it as a test of both psychological and social challenges. I wished to witness the outcome of his daring choice. Each time I spoke to him, he appeared content, carefree, somewhat prosperous, and self-assured. He managed to earn a daily income of 20 to 25 rupees, allowing him to save approximately 10 rupees. While this income was modest, he seemed blessed in some way, for there were no signs of poverty, shame, or disgrace in his life. Instead, his countenance reflected self-improvement and happiness, perhaps a testament to his inner peace.

One day, I received word that Gomti had left Gangu's home. Strangely, I felt a sense of satisfaction. Not because I envied Gangu's contentment and happiness, but because I had been anticipating an event—something negative, a disaster, or a disgraceful incident. I had cautioned him previously due to my own reservations, and now my concerns has been validated. Gangu had to endure the consequences of his shortsightedness. He appeared to have jumped into this situations as if it were a rate treasure, as if the gates of paradise had opened for him. Unfortunately, he would now come to realize that those who had tried to dissuade him from this marriage were his true well-wishers. We had forewarned him about the woman's character, reminded him of her unfaithfulness in previous relationships, and predicted that he would eventually be deceived. But he paid no heed. I eagerly anticipated meeting Gangu and reminding him of his error in mistaking his woman for a blessing from the Goddess.

By chance, I crossed paths with Gangu in the marketplace that very day. He appeared downcast, anxious, and utterly despondent. Upon seeing me, he began to cry, not out of embarrassment but out of sheer sorrow. As he approached me, he uttered, "Sir, Gomti left me."

"It's your responsibility, Gangu. You disregarded my advice. I cautioned you, but you paid no heed. Now, tell me, what can you do apart from enduring this pain?" I displayed superficial sympathy, "Did she take all your money or leave something behind?"

Gangu placed a hand on his chest, as if my question had struck a painful chord within him.

“Please, sir! I implore you, don’t utter such words ... she took nothing. She left behind everything, even her personal possessions. I cannot fathom what wrong she perceived in me. I suppose I wasn’t deserving of her. She is educated, while I am as uneducated as a buffalo. I consider myself fortunate that she chose to stay with me for such an extended period. If she had remained with me a bit longer, she might have molded me into a better man. I will forever remain indebted to her. She felt like a divine blessing, akin to a deity’s gift to me. I must have committed some grave error because she consistently forgave my daily mistakes with grace. After all, I am a man without any social standing. She managed out household exceptionally well with my meager earnings.”

Hearing these words left me profoundly disheartened. I had anticipated him sharing a tale of her unfaithfulness, providing me with the chance to extend sympathy for his unwavering devotion. However, the fool’s eyes remained veiled to the truth. He continued to chant her praises, evidently still in shock.

“Are you entirely certain she did not pilfer anything from your home?”

I teased him.

“Not even a rag, sir,” he replied.

“But she left you ... and do you genuinely believe she cared for you?”

“You are correct, sir; I will cherish her love until my last breath.”

“She abandoned you despite all the love?”

“That’s riddle I cannot unravel, sir.”

“Have you ever encountered the term ‘Triya-Charitra’?”

“Hey sir, please do not utter that. I will sing her praises even if someone holds a knife to my neck.”

“Then go and search for her.”

“Yes, sir. I shall not relent until I locate her. I am confident that once I find her, I can persuade her to return to me. My gut tells me she will return without a doubt. She did not flee from me in anger.

I will search diligently, even if it takes months of wandering. I will scour every corner—the woods, the mountains, and the deserts. If I succeed, I will return to inform you.”

Before I could respond, he quickly walked away from me.

III

A few days later, I had to embark on a month-long assignment in Nainital. Upon my return from Nainital, I was greeted by Gangu, who held a newborn infant in his arms. He radiated paternal pride and joy in every aspect of his demeanor, from his stride to his posture, and even his facial expression and eyes.

I inquired, “Maharaj, did you manage to find Gomti during your journey?”

“Yes, Sir, with your blessings, I located her in a maternity hospital in Lucknow. Before departing, Gomti had instructed a friend of hers to keep an eye on me in case I became too anxious about her absence. That friend eventually revealed Gomti’s whereabouts to me. I rushed to Lucknow and found her in the hospital, where she had just given birth to this adorable child.” He displayed the child with pride, much like a champion showing off their trophy after winning a match.

I remarked sarcastically, “So, she gave birth to this boy? Perhaps that’s why she fled from here. Is this your child?”

“This child is a divine gift to me.”

“So, he was born in Lucknow, correct?”

“Yes, Sir, he’s only a month old.”

“How long have you been married exactly?”

“.. nearly seven months, sir.”

“So, he was born within the sixth month of your marriage?”

“That’s right, sir.”

“And you consider him your son?”

“Yes, sir.”

“Have you lost your mind?”

This time, he either disregarded or entirely missed my insinuation. He exclaimed, “She nearly lost her life, sir, she endured three days and three nights of agony. I can’t describe it further, but it’s like a rebirth for her.”

I adopted a slightly sarcastic tone, saying, "This is the first time I've witnessed a child being born in just six months."

This time, he grasped my point and smiled, saying, "Alright, I understand now! didn't even realize it earlier. Gomti left home due to this fear. But I assured her not to be concerned about what others might say."

He continued, "I assured her that if she ever grew tired of me, she was free to leave. I would depart so as not to trouble her anymore, but I would always be there if she needed any help. I made it clear that I married her because I loved her and believed she loved me, not because she was some deity. I am the father of this child. He was born to us after our marriage." Saying this, he burst into hearty laughter.

My eyes began to glisten with emotion. I forgot all about the exhaustion from my long journey. In that moment, all the bitterness within me washed away by a sudden flood of love. I tenderly kissed that little boy as I cradled him in my arms. It seemed I had never shown as much affection to my own children as I did to that vulnerable child in my embrace.

"Sir, you are an admirable gentleman," Gangu continued, "I often talk about you to Gomti. I've urged her to come here with me so that we can meet you. However, she's hesitant about meeting new people."

Me, a gentleman? Gangu's innocent sincerity had just opened my eyes. I felt ashamed of my narrow-mindedness, and my voice trembled with admiration as I responded, "No, I am not a gentleman, you are the true gentleman here. And this child is the beautiful blossom that blooms from your kindness. Why should Gomti come here to meet someone as shallow as me? Let's go together to see her."

I walked toward Gangu's house, cradling the child lovingly against my chest.

Life of the author :

MUNSHI PREM CHAND (31 July 1880-8 October 1936)

Munshi Prem Chand is one of the most celebrated Hindi and Urdu writers of India. His original name is Dhanpat Rai Srivastav. He embarked on his journey as a writer under the pen name "Nawab

Rai", later he changed his name to "Premchand". He is also known as "Munshi Premchand", Munshi being an honorary prefix given by the readers. Munshi Premchand was a story writer and dramatist. He used to write in two languages with same mastery: Hindi and Urdu. Premchand started his career as one of the most significant writers of the 20th century in Urdu. He later became inclined to Hindi mainly due to financial needs. Premchand's works act as a mouthpiece for the unprivileged and unsung echelons of the society and the injustices that happen to them. His major themes are prevalent social injustice and human suffering, human relationships, caste discrimination, poverty. He was fearless to raise his voice against the privileged class and their wrongdoing. His works include more than a dozen novels including *Devasthan Rahasya*, *Prema*, *Vardaan*, *Seva Sadan*, *Nirmala*, *Pratigya*, *Godaan* and many more; around 250 short stories including *Devi*, *Bhoot*, *Chori*, *Jail*, *Mazdoor*, several essays including *Kuchh Vichar*, *Qalam Tyag aur Talwar* and translations of a number of foreign literary works into Hindi which include *Ahankar*, *Azad Katha*, *Parvat Yatra*, *Sukhdas* and more. He wrote a few Children's books named *Bal Kahaniyan Sumpurn*, *Manmodak* and *Ramchandra*. *Durgadas* and *Mahatma Seikhsadi* are the names of Biographies written by him. Munshi Premchand has been referred to as 'Upanyas Samrat' by some Hindi writers. Premchand contributed in breaking the shackles of convention and bringing new and wider ideas to heart of Indian literature.

Summary :

The story begins with the description of Gangu. People called Gangu a Brahmin because he behaved like one. He was short tempered. He neither behaved like the other servants nor liked to drink 'bhaang'. Also he could not stand any criticism. He did not have many friends. One morning, Gangu came to talk to his master regarding his wish to marry Gomti, the widow who has been expelled from the Widows' Ashram. The narrator was shocked at his proposal as Gomti had a bad reputation in the mohalla. He thought Gangu's illiteracy and orthodox nature as the reason for this stupid decision. Though he tried to sway Gangu telling him not to marry Gomti Gangu looked determined and didn't budge on his decision. Rather Gangu

uttered, filled with emotion, that a woman doesn't need just food and clothing. She needs love too. People thought highly of themselves to marry a widow and expected her to surrender to them body and soul but to do that one has first to surrender oneself. After their marriage whenever the narrator met Gangu, he looked so content, happy and self confident. Gangu made his living by hawking chaat. One day the narrator heard that Gomti ran away leaving Gangu. As the narrator was envious of Gangu's happy and contented life, this news gratified his envy and gave him a strange pleasure. The same day the narrator met Gangu. Gangu looked absolutely desolate and grief stricken. When the narrator threw derogatory comments about Gomti towards him, he was so hurt. Rather he blamed himself for not being good enough for Gomti. He flagged up the point that he was unlettered but Gomti was literate as a cause of her leaving him. It completely disappointed the narrator as he didn't expect these words of praise for Gomti from him. After this meeting the narrator had to go to Nainital for some work and returned after a month. He saw an overjoyed Gangu in front of him holding a newly born baby in his hands. The narrator asked if he got any news of Gomti. Gangu answered with sheer excitement that yes, he found her in a hospital in Lucknow. She had confided her whereabouts to one of her female friends there before leaving. The narrator asked mockingly if it was his son. Gangu asked so delightedly, "Why mine, babuji? He is yours. God's." After asking a few questions when the narrator came to know that he had been born in the sixth month of their marriage, he started insinuating that it was not his son. At first Gangu didn't get that but soon after he realises and remains impervious to this. Rather he emphasised on the fact that Gomti had invariably the right to leave Gangu if she didn't love him. No matter what Gangu would have been always by her side. But no other trivial things should break their bonding of love. So he welcomed the child as a blessing not a hindrance. He said that this child was his child. In Gangu's words, "... I took a sown field. Should I then disown the harvest just because someone else had sown it?"

This completely changed his (narrator's) mind. He felt terribly guilty and ashamed of his previous thoughts about Gangu. He embraced the baby and walked alongside Gangu.

**MULTIPLE CHOICE QUESTIONS (MCQ)**

Marks

2

1. **What is the real name of Munshi Prem Chand?**
 - (A) Bonophul
 - (B) Dhanpat Rai Srivastav
 - (C) Naveen Rai
 - (D) Nishant Srivastav
2. **Under which pen name Munshi Prem Chand began writing?**
 - (A) Nawab Rai
 - (B) Sher Khan
 - (C) Nawab Srivastav
 - (D) khalilur Hossain
3. **The narrator is a**
 - (A) Hawker
 - (B) Servant
 - (C) Child
 - (D) Landlord
4. **Gangu is a**
 - (A) Servant
 - (B) Landlord
 - (C) barber
 - (D) Narrator
5. **Gomti is—**
 - (A) a servant
 - (B) a widow
 - (C) a teacher
 - (D) a child
6. **Who marries Gomti?**
 - (A) The narrator
 - (B) A shopkeeper
 - (C) Gangu
 - (D) Mohanlal
7. **The story starts with the description of—**
 - (A) Gangu
 - (B) Gomti
 - (C) Narrator
 - (D) Child
8. **People call Gangu a—**
 - (A) Coward
 - (B) Hawker
 - (C) disrespectful man
 - (D) Brāhmin
9. **_____ salam the narrator from a distance**
 - (A) Gomti
 - (B) Gangu
 - (C) Villagers
 - (D) Syce and servants
10. **“Gangu never does that”—Which activity has been mentioned here?**
 - (A) Salaam
 - (B) escort
 - (C) Complain
 - (D) Smile

11. Gangu is—

- (A) Jovial
- (B) Short-tempered
- (C) Arrogant
- (D) hot-tempered

12. Gangu can't stand—

- (A) Laughter
- (B) Infidelity
- (C) Criticism
- (D) Complaint

13. What surprises the narrator most is—

- (A) Gangu is not addicted to bhang
- (B) Gangu is not addicted to cigarette
- (C) Gangu is not addicted to gambling
- (D) Gangu doesn't perform any religious rituals.

14. Gangu is—

- (A) Literate
- (B) illiterate
- (C) Prodigy
- (D) Knowledgeable

15. "This is his birthright"—About whom has this comment made?

- (A) Gomti
- (B) Gangu
- (C) Child
- (D) Narrator

16. "This is his birthright"—What right has been mentioned here?

- (A) To know his real identity
- (B) To stay in the Mohalla
- (C) hold onto the privilege and status bequeathed to him by his ancestors
- (D) None of these above

17. "I didn't like it"—What does 'it' refer to?

- (A) The face that Gangu married Gomti
- (B) The fact that Gomti has been expelled from widows' ashram
- (C) The fact that Gangu had a complaint
- (D) The fact that Gangu came and stood in front of him

18. "And I dislike this"—What does the narrator dislike?

- (A) When servants ask him for an advance or complain about one of their companions
- (B) When the servants make mistakes
- (C) When the servants fail to accomplish the tasks
- (D) When the servants pick a fight.

19. The narrator pays everyone—

- (A) On the middle of the month
- (B) On the first of the month
- (C) Towards the end of the month
- (D) in advance

20. "I had never before heard this kind of demand"—What kind of demand did Gangu make to the narrator?

- (A) To kill him
- (B) to relieve him(Gangu) of his duties
- (C) To make him wealthy
- (D) to marry him off to someone wealthy

21. When it seemed that Gangu had unloaded a heavy burden from his head?

- (A) When he revealed that he was connected with the theft
- (B) When he admitted that he had conspired against the landlord
- (C) When he said he wanted to marry Gomti
- (D) Gomti left him

22. The officials of the Ashram had married her off—

- (A) Two times
- (B) Three times
- (C) Four times
- (D) One time

23. Gomti lived in a _____ room in Mohalla.

- (A) Small
- (B) Dark
- (C) Claustrophobic
- (D) Suffocating

24. "... had become a source of fun for the mohalla's bad characters" Who has been talked about here?

- (A) Gangu
- (B) People of ashram
- (C) Gomti
- (D) The child

25. What did Gangu say being charged with emotion?

- (A) He loves Gomti with all his heart.
- (B) No woman can stay where there's no love.
- (C) Gomti promised not to leave him.
- (D) The narrator was his life saver

26. Gomti starts talking nonsense and falls unconscious because:

- (A) She is insane
- (B) She is sick
- (C) She is put under a spell
- (D) She is possessed by a spirit

27. Gangu shook his head like a—

- (A) Priest
- (B) Brahmin
- (C) Martyr
- (D) Know-all

28. A risky proposition was—

- (A) To keep a thief in his (the narrator) employment.
- (B) To keep a man who was marrying a slut in his employment
- (C) To keep an infidel man who keeps divorcing his wives in his employment
- (D) To let Gomti stay in the ashram

29. Gangu and Gomti lived in a _____ in the same mohalla.

- (A) tiled-roof shack
- (B) A small house
- (C) A slum
- (D) None of these above

30. Gangu made his living by—

- (A) Managing a small shop
- (B) Performing the sacred rituals professionally
- (C) Hawking chaat
- (D) Hawking balloons

31. The narrator always found Gangu in a—

- (A) Sad state of mind
- (B) poor state of mind
- (C) Happy state of mind
- (D) Desolate state of mind

32. The narrator could clearly see on his face—

- (A) The sparkle and self-confidence
- (B) Pride
- (C) Happy tears and satisfaction
- (D) Envy

- 33. What begets the sparkle and self-confidence on Gangu's face according to the narrator?**
- (A) Wealth
 - (B) Happiness and contentment in life
 - (C) Good fortune and wealth
 - (D) Comfort and luxury in life
- 34. Gangu's sale was—**
- (A) Two rupee
 - (A) A rupee
 - (C) eight-to-ten annas
 - (D) No more than a rupee and a half
- 35. His earnings came out to be—**
- (A) Eight annas
 - (B) about eight-to-ten annas
 - (C) Ten annas
 - (D) none of these above
- 36. From which news the narrator derived a strange pleasure?**
- (A) That Gomti had deserted Gangu and ran away
 - (B) That Gangu had deserted Gomti and run away
 - (C) That Gomti had been expelled from the ashram
 - (D) None of these above
- 37. "... but it had all fallen on deaf ears"—What is suggested by 'it'?**
- (A) Gangu's plea not to expel Gomti from the ashram
 - (B) Gangu's plea to relieve him of his duties
 - (C) People's warning to Gangu regarding Gomti's infidelity
 - (D) The complaints made by the servants.
- 38. Tears welled up in his eyes out of**
- (A) Shame
 - (B) Pain
 - (C) Anger
 - (D) Happiness
- 39. Gangu touched his heart with his hands because—**
- (A) He was sad
 - (B) His heart is shattered on Gomti's leave
 - (C) Narrator's speech had hurt him deeply
 - (D) He had suffered a heart attack

- 40. "That's what surprises me, babuji."—What surprises Gangu?**
- (A) That Gomti deserted Gangu
 - (B) That Gomti took nothing with her
 - (C) That Gomti married him
 - (D) That Gomti is pregnant
- 41. Who went to Nainital for work?**
- (A) Gangu
 - (B) Gomti
 - (C) Narrator
 - (D) Nobody
- 42. Gangu stood in front of the narrator holding a—**
- (A) dish of chaat
 - (B) A suitcase
 - (C) Newly born baby
 - (D) Gift
- 43. Which mythological father-child bond has been mentioned in the story?**
- (A) Dasaratha–Ram
 - (B) Nanda-Krishna
 - (C) Dhritarashtra–Duryodhana
 - (D) None of these above
- 44. Where was Gomti found?**
- (A) In a hospital in Lucknow
 - (B) In an NGO in Lucknow
 - (C) In Nainital
 - (D) Ashram
- 45. To whom had Gomti confided her whereabouts?**
- (A) One of her male friends
 - (B) One of her childhood friends
 - (C) One of her female friends
 - (D) Gangu
- 46. How was Gangu's expression when Gangu lifted the baby and brought it in full view of the narrator?**
- (A) Like a singer proudly displaying his award
 - (B) Like an actor proudly displaying his award
 - (C) Like a sportsman proudly displaying his medal
 - (D) Like a sportsman accepting his failure courageously.
- 47. How old was the child?**
- (A) One year old
 - (B) One month old
 - (C) Two month old
 - (D) Three month old

48. How long have they been married?

- (A) Seven month
- (B) A month
- (C) One year
- (D) Seven years

49. How long did Gomti struggle between life and death?

- (A) Two days and three nights
- (B) Three days and Two nights
- (C) Two days and two nights
- (D) Three days and three nights

50. "The arrow had hit the target"—This line implies—

- (A) Narrator tried to hurt Gangu by reminding him that the child is illegitimate
- (B) Narrator tried to hurt Gangu by reminding him of his wife's abscondence.
- (C) Narrator tried to hurt Gangu by disparaging Gomti in Gangu's eyes
- (D) None of these above

51. As per Gangu's words when can Gomti leave him?

- (A) If she doesn't love him
- (B) If she is not happy
- (C) If she opposes him
- (D) If she has an illegitimate child

52. If Gomti ever needs help what could she do?

- (A) She could call Gangu
- (B) She could write to Gangu
- (C) She could talk to Gangu
- (D) She could contact one of her female friends

53. What has the child been addressed as in the story?

- (A) Pure
- (B) Sacred
- (C) Innocent
- (D) immaculate

54. Gomti doesn't come and meet narrator—

- (A) Out of anger
- (B) Out of shyness
- (C) Out of guilt
- (D) None of these above

55. At the end of the story the narrator spoke to him with a heart full of—

- (A) Contempt
- (B) Revenge
- (C) Joy
- (D) Devotion

56. By nature the narrator is _____ with his servants.

- (A) Strict
- (B) Generous
- (C) Reserved
- (D) Friendly

- 57.** What kind of look on Gangu's proud face amazed the narrator?
- (A) Politeness supplication and even unease
 - (B) Strictness, rigidity and even unease
 - (C) Ashamed
 - (D) None of these above
- 58.** "I have never complained against anyone"—the speaker is—
- (A) The narrator
 - (B) Gomti
 - (C) The child
 - (D) Gangu
- 59.** Who has been expelled from Ashram?
- (A) Gangu
 - (B) Gomti
 - (C) Narrator
 - (D) Child
- 60.** How long had it been that Gomti came to the Widow's Ashram?
- (A) Two years ago
 - (B) A few years ago
 - (C) One week ago
 - (D) None of these above
- 61.** Why, according to the narrator, did Gangu want to marry Gomti?
- (A) Gangu was illiterate, orthodox and untouched by new ideas
 - (B) Gangu had experienced marriage failure before
 - (C) Gangu was kind hearted
 - (D) None of these above
- 62.** Gomti had become a source of fun for the mohalla's _____.
- (A) Old men
 - (B) Bad characters
 - (C) Men and women
 - (D) Women
- 63.** The narrator asked Gangu in a tone of _____ if he knew the stories of her misdeeds.
- (A) Strict warning
 - (B) Generosity
 - (C) Foreboding
 - (D) Clear warning
- 64.** The narrator is not a prisoner of _____.
- (A) People of bad reputation
 - (B) Sluts
 - (C) Worn-out costumes and orthodoxies
 - (D) Desolate men and women

65. The narrator met Gangu in the _____.
- (A) Ashram (B) Market
(C) Village (D) Nainital
66. "... burst into a loud laughter"—about whom has this been told?
- (A) Gangu (B) Narrator
(C) The people at Ashram (D) None of these above
67. The narrator did not know the power that crushed his _____.
- (A) Revulsion (B) Reverence
(C) Rigidity (D) Ravenousness
68. The _____ of goodness was gone today.
- (A) Veerer (B) Veneer
(C) Saviour (D) Goddess
69. The original title of this short story is _____.
- (A) Vagya (B) Prem
(C) Gomti (D) Balak
70. The original language in which the short story 'The Child' is written is _____.
- (A) Hindi (B) Urdu
(C) English (D) Bengali
71. Who translated the short story 'Balak' into English?
- (A) P.C Rai (B) P.C Chand
(C) Premchand (D) P.C Ghai
72. "He never greeted me"—Who never greeted the narrator?
- (A) His boss
(B) Gangu
(C) His child
(D) None of these above
73. It seemed to the narrator that Gangu anticipated a _____ salute from him.
- (A) Palagan (B) Reverential
(C) Sincere (D) Sashtang

74. 'Palagan' means

- (A) Showing respect by prostration
- (B) Showing respect by hiding face
- (C) Showing respect by bowing down
- (D) Showing respect by touching feet

75. The author believed Gangu to be a Brahmin because

- (A) He never handled narrator's soiled utensils
- (B) He never handled narrator's shoes
- (C) He never ate sitting on the floor
- (D) He never drank

76. The author didn't want Gangu to explain later because

- (A) It would interrupt his sleep
- (B) It would interrupt his walking routine
- (C) It would interrupt him during his literary pursuits
- (D) It would interrupt him during drinking and having fun

77. What was challenging practice for the narrator?

- (A) Singing
- (B) Negotiating with the servants
- (C) Smoking
- (D) Contemplation

78. Which proposal of Gangu caught the narrator off-guard and wounded his pride?

- (A) Gangu's proposal of resignation
- (B) Gangu's proposal of marrying Gomti
- (C) Gangu's proposal of letting Gomti stay in Ashram
- (D) None of these above

79. "I found myself puzzled, my curiosity piqued"-What is the narrator curious about?

- (A) The reason of Gangu's wish of marrying Gomti
- (B) The reason of Gangu's leaving
- (C) Both (A) and (B) are correct,
- (D) None of these are correct.

- 80.** Each time, after getting married Gomti would return within what time?
- (A) 10-15 months (B) 7-10 months
(C) 10-12 months (D) 2-4 months
- 81.** Upon learning of Gangu's unconventional choice, the narrator felt a mix of which feelings?
- (A) Envy and anger (B) Affection and care
(C) Hatred and jealousy (D) Anger and sympathy
- 82.** Gangu managed to earn a daily income of
- (A) 10-20 rupees (B) 20-25 rupees
(C) 25-30 rupees (D) 30-35 rupees
- 83.** Gangu's earning allowed him to save approximately how much?
- (A) 10 rupees (B) 12 rupees
(C) 5 rupees (D) 15 rupees
- 84.** Coming to know that Gomti left Gangu the narrator felt a sense of satisfaction because,
- (A) The narrator had been envious of Gangu's happiness
(B) The narrator had been tired of seeing happy couple
(C) The narrator had been anticipating such a negative incident
(D) None of these above
- 85.** How did Gangu radiate at the little baby boy?
- (A) Paternal pride
(B) Joy
(C) Both option (A) and (B) are correct
(D) With charm
- 86.** All the bitterness within the narrator was washed away by a sudden
- (A) Flood of sadness (B) Flood of memories
(C) Flood of happiness (D) Flood of love
- 87.** Gomti was hesitant about meeting
- (A) Gangu (B) New people
(C) Her child (D) The people of Ashram
- 88.** The narrator walked toward
- (A) Gangu's house (B) His home
(C) The ashram (D) None of these above

Answer

1. (B)	2. (A)	3. (D)	4. (A)	5. (B)	6. (C)	7. (A)	8. (D)	9. (D)	10. (A)
11. (B)	12. (C)	13. (A)	14. (B)	15. (B)	16. (C)	17. (D)	18. (A)	19. (B)	20. (B)
21. (C)	22. (B)	23. (A)	24. (C)	25. (B)	26. (D)	27. (C)	28. (B)	29. (A)	30. (C)
31. (C)	32. (A)	33. (B)	34. (D)	35. (B)	36. (A)	37. (C)	38. (B)	39. (C)	40. (A)
41. (C)	42. (C)	43. (B)	44. (A)	45. (C)	46. (C)	47. (B)	48. (A)	49. (D)	50. (A)
51. (A)	52. (B)	53. (D)	54. (B)	55. (D)	56. (C)	57. (A)	58. (D)	59. (B)	60. (B)
61. (A)	62. (B)	63. (D)	64. (C)	65. (B)	66. (A)	67. (A)	68. (B)	69. (D)	70. (A)
71. (D)	72. (B)	73. (A)	74. (D)	75. (A)	76. (C)	77. (D)	78. (A)	79. (B)	80. (A)
81. (D)	82. (B)	83. (A)	84. (C)	85. (C)	86. (D)	87. (B)	88. (A)		