

apou
LIBRARY

ENGLISH A FOUNDATION COURSE

UNITS 1 - 4

FUNCTIONAL VOCABULARY, COMPREHENSION

Unit 1 - The Olympic Champion

Unit 2 - Why the Sea is Salt

Unit 3 - Three Practical Jokes

Unit 4 - Three Stories about Freedom



Dr. B.R. Ambedkar Open University
University Library, Jubilee Hills, Hyd-33



006011



ANDHRA PRADESH OPEN UNIVERSITY
HYDERABAD
1983

ENGLISH : A FOUNDATION COURSE

Course Team:

1. Prof. V.S. Seturaman (Editor)
2. Ms. V. Komala (Associate Editor)
3. Prof. M.V. Nadkarni
4. Sri P.T George
5. Prof. T. Sriraman

A 98
ENG
1983.1.22

A.P.O.U.
LIBRARY

A.P.O.U. LIBRARY	
Acc. No.	6011
Date.....	22 85
Call No.....	

Andhra Pradesh Open University
Hyderabad

First Published 1983

Copyright © 1983 A.P. Open University

All rights reserved. No part of this book may be reproduced in any form without permission in writing from the University.

This text forms part of an Open University Course. The complete syllabus for the course appears at the end of this text.

Further information on Open University Courses may be obtained from the Director, A.P. Open University, 6-3-645 Somajiguda, Hyderabad-500 004. (A.P.)

Printed at Pragati Art Printers, Hyderabad, for A.P.O.U.

Objectives of the Course

To teach the student to read and understand the English language (with comprehension) so that he can intelligently follow the writings (in English) on his chosen subject of study and on topics of general interest.

To teach the student (a) to communicate in writing and in speech information and ideas pertaining to his field of study and subjects of general interest and (b) to transact private and official business in English (especially in view of the fact that English continues to be the associate official language of the Indian Union and to be largely used for inter-state as well as international communication).

To make a beginning in the direction of bringing the student to a greater understanding of people across national barriers by introducing him to modes of living, thinking and feeling other than those characteristic of his own culture and civilization.

BRAOU

BRAOU

Key to Pronunciation and Stress

Vowels and Diphthongs

Phonetic Transcription

Symbol	Examples			
/i:/	deep	/di:p/	feet	/fi:t/
/i/	give	/giv/	this	/ðis/
/e/	met	/met/	help	/help/
/ʌ/	gas	/gʌs/	fat	/fæt/
/ɑ:/	hard	/hɑ:d/	class	/kla:s/
/ɔ/	lost	/lɔst/	forest	/fɔrist/
/ɔ:/	saw	/sɔ:/	port	//pɔ:t/
/ʊ/	good	gʊd/	bull	/bul/
/u:/	moon	/mu:n/	fruit	/fru:t/
/ʌ/	cup	kʌp/	come	/kʌm/
/ɜ:/	bird	/bɜ:d/	work	/wɜ:k/
/ə/	ago	/ə'geu/	quicker	/kwike/
/ei/	pay	/pei/	great	/greit/
/əu/	slow	/sləu/	road	/rəud/
/ai/	fly	/flai/	bright	/praɪt/
/au/	how	/hau/	found	/faund/
/ɔɪ/	boy	/bɔɪ/	voice	/voɪs/
/iə/	here	/niə/	clear	/kliə/
/ɛə/	there	/ðɛə/	spare	/speə/
/ɜə/	four	/fɜə/	more	/mɔə/
/uə/	poor	/puə/	cure	/kjue/

Consonants

Symbol		Examples	
/p/	pin	/pin/	up /ʌp/
/b/	big	/big/	sob /sɒb/
/t/	take	/teɪk/	act /ækt/
/d/	dog	/dɒg/	mad /mæd/
/k/	cry	/kraɪ/	lock /lɒk/
/g/	girl	/ge:l/	leg /leg/
/m/	meat	/mi:t/	some /sʌm/
/n/	name	/neɪm/	single /sɪŋgl/
/ŋ/	thing	/eɪŋ/	single /'sɪŋgl/
/l/	loud	/laʊd/	oil /ɔɪl/
/f/	father	/fɑ:ðə/	roof /ru:f/
/v/	very	/'veri/	move /mu:v/
/θ/	thick	/eɪk/	cloth /klɒθ/
/ð/	then	/ðen/	breathe /wɪð/
/s/	soon	/su:n/	pass /pɑ:s/
/z/	zero	/'ziərəʊ/	is /ɪz/
/ʃ/	ship	/'ʃɪp/	nation /'neɪʃən/
/ʒ/	measure	/'meʒə/	treasure /('treʒə/
/r/	right	/raɪt/	carry /'kæri/
/h/	house	/haʊs/	hat /hæt/
/tʃ/	cheek	/tʃi:k/	itch /ɪtʃ/
/dʒ/	jam	/dʒæm/	edge /edʒ/
/w/	west	/west/	we /wi:/
/j/	yes	/jes/	young /jʌŋ/

Abbreviations used in the Student's Companion

n.	--	means	--	noun
adj.	--	"	--	adjective
v.	--	"	--	verb
adv.	--	"	--	adverb
prep.	--	"	--	preposition
pron.	--	"	--	pronoun
sing.	--	"	--	singular
plur.	--	"	--	plural
arch.	--	"	--	archaic

BRAOU

Lesson I

The Olympic Champion and The Ducks

When you start reading the lessons please see the student's companion for the meaning of difficult words and phrases.

1. At the Olympic Games of 1928, Bobby Pearce won a gold medal for a rowing race. He also won the hearts of all who saw him win.

2. Bobby Pearce was born in Sidney in Australia. His father was a great sculling champion. (Sculling means one man rowing with two oars, one in each hand.) When Bobby was five, he was rowing around Sidney harbour in a small boat. At the age of six, he won his first race, competing against fourteen-year-olds.

3. By the time he was twenty, Bobby was sculling champion of Australia. The following year, he went to Amsterdam to compete in the Olympic Games.

4. In the finals he competed against Ken Myers of America. From the start of the race Bobby was in the lead. At the half-way stage, he was still leading, and very much ahead of Myers. It seemed that Bobby would easily win.

5. Then suddenly something happened. Bobby heard a shout from the bank and looked over his shoulder. He saw a duck and her brood of ducklings swimming across the canal. They were swimming into the course of his boat and the boat was going to run into them. The poor birds had no idea that they were in the middle of an Olympic race!

6. Immediately Bobby slowed his boat down. Myers was catching up very fast. The people on the shore were shouting as if they were mad. But Bobby waited patiently until all the ducklings were out of harm's way. Then he picked up speed again and went on to win the race easily.

7. Of all the Olympic heroes, it was he who won everybody's heart. A Dutch newspaper wrote, "He won the goodwill of the children of Amsterdam."

8. His friends in the Australian Olympic team were not surprised by the incident of the ducks. "Bobby is that kind of man," they said.

9. From the age of six, Bobby Pearce competed in races for thirty-three years and retired from sports in 1945. All this time he never lost a single race.

THE STUDENT'S COMPANION

Difficult words and phrases

Words	Phonetic transcription	Meaning
olympic	/əʊˈlɪmpɪk/	(games) at Olympia City ఓలింపియా నగరపు
champion	/ˈtʃæmpjən/	n. one who wins many prizes in sports, one superior to other competitors in sports విజేత, ఛాంపియన్
row	/rəʊ/	v. propel boat with oars, (boatmen do this) పడవ నడుపు
oar	/ɔə/	n. wooden pole to row a boat పడవ నడిపే తెడ్డు

harbour	/'ha:be/	n. a place for ships to stop ఓడరేవు
compete	/kəm'pi:t/	to try for a prize in opposition to others పోటీపెంచు
ahead of	/ə'hed-əv/	in advance of, in a direct line forward ముందు ఉండు
seem	/si:m/	v. appear to be, appear to be the fact ఆనిపించు, కనిపించు.
bank	/bæŋk/	n. the margin of a river ground at the edge of a river నది ఒడ్డు
duck	/dʌk/	n. a short-legged swimming bird పెంటిబాతు
brood	/bru:d/	family, children, (here) young birds సంసారం, కుటుంబం.
duckling	/'dʌklɪŋ/	young duck బాతుపిల్ల
canal	/kə'ne:l/	n. an artificial water-course కాంబ
course	/kɔ:s/	n. line, direction, way వరస, దిక్కు, దారి.
catch up	/'kætʃ-ʌp/	take hold of, overtake, intercept (a boat) in motion అడ్డగించి ముందుకుపోవు
patiently	/peɪjəntli/	calmly, showing patience ఓర్పుగా
out of harm's way	/aʊt əv hɑ:mz weɪ/	to safety నిర్భయంగా
goodwill	/'gu:d'wil/	n. kindly feeling towards a person సహృదయత
surprise	/sə'praɪz/	v. to strike with wonder, excite wonder ఆశ్చర్యపడు, ఆశ్చర్యంకొలుపు:
incident	/ɪn'sɪ'dent/	n. that which happens, event సంఘటన
retire	/ri'taɪə/	v. give up profession, withdraw from profession వీరమించుకొను, వాలించుకొను.

Assignments — Comprehension

Choose the right answer and put this mark^x against it. (At the end of each question is given the number of the paragraph to which the question refers.)

1. Bobby was
 - (a) an American
 - (b) an Englishman
 - (c) a Dutchman
 - (d) an Australian(Para 2)
2. Bobby's father was
 - (a) an Olympic runner
 - (b) a footballer
 - (c) a sculling champion
 - (d) a sailor(Para 2)
3. When Bobby won his first race he was
 - (a) six years old
 - (b) about fourteen
 - (c) twenty
 - (d) none of these(Para 2)
4. The Olympic Games (of 1928) were held in
 - (a) London
 - (b) Sidney
 - (c) Munich
 - (d) Amsterdam(Para 3)
5. The ducks swam into his way
 - (a) just after the race began
 - (b) at the half-way stage
 - (c) towards the end
 - (d) we do not know when(Paras 4 and 5)
6. When the ducks swam into his way
 - (a) Bobby was in the lead
 - (b) Ken Myers was in the lead
 - (c) Ken Myers was in the lead, but Bobby was catching up
 - (d) Bobby and Ken Myers were level (that is, neither was leading)(Paras 4 and 5)
7. Bobby won the heart of everybody because
 - (a) He lost the race to save the ducks
 - (b) he was ready to lose the race to save the ducks
 - (c) he won the race against the great champion Ken Myers
 - (d) he was a great champion who never lost a race(Paras 6 and 7)
8. Bobby's friends said, "He is that kind of man." They meant that
 - (a) they were surprised at his kindness
 - (b) they were surprised at his foolishness
 - (c) they were not surprised; he was kind and often did things like that
 - (d) they were not surprised; he liked looking at ducks(Para 8)

9. Choose the best answer:
 Ken Myers
 (a) did not care for the ducks
 (b) did not stop for the ducks
 (c) also stopped to save the ducks
 (d) Perhaps the ducks were not in his way
 (Paras 6 and 7)

Vocabulary

(First learn all the difficult words in the lesson with the help of the Companion; take this test only after that.)

Read each note under A. Look through B and find the word which goes with it. The first three are done for you as examples.

A	Answers	B
1. i. get (a prize, etc.)	c	a. row
ii. Boatmen do this	a	b. stage
iii. Bobby won every body's	c	c. win
		d. final
		e. heart
2. i. place for ships	—	a. suddenly
ii. try to win (in a game, etc.)	—	b. in the lead
		c. seem
iii. coming at the end; last	—	d. harbour
iv. going in front of others	—	e. final
		f. compete
		g. row
3. i. quickly; at once	—	a. course
ii. Water flows through this	—	b. idea
iii. way	—	c. canal
iv. thought	—	d. harm
		e. patiently
		f. stage
		g. suddenly
4. i. Only one	—	a. patient
ii. waiting; not in a hurry	—	b. retire
		c. harm
iii. Old people --- from work	—	d. surprised
iv. danger; something bad	—	e. incident
		f. single
		g. brood

- | | | | | | |
|----|------|---|-----|----|-------------------|
| 5. | i. | going in front of | --- | a. | medal |
| | ii. | they thought | --- | b. | it seemed to them |
| | iii. | happening: something
that has happened | --- | c. | champion |
| | iv. | feeling wonder | --- | d. | surprised |
| | | | | e. | incident |
| | | | | f. | ahead of |
| | | | | g. | catch up |
-
- | | | | | | |
|----|------|-------------------------|-----|----|-----------|
| 6. | i. | not fast | --- | a. | shoulder |
| | ii. | a part of the body | --- | b. | brood |
| | iii. | come (or go) after | --- | c. | slow |
| | iv. | running, swimming, etc. | --- | d. | duck |
| | | | | e. | race |
| | | | | f. | follow |
| | | | | g. | slow down |

Reading at Home — Follow-up

Have you read

GULLIVER'S TRAVELS

Gulliver was a ship's doctor. His ship went down at sea and he came to land on an island called Lilliput. Little people who were six inches tall lived there.

When Gulliver was sleeping, these interesting people tied him up. What happened next?... It is a fine story with fun in it.

Later Gulliver went to the land of the giants (— very big people). This story is just as good! Read both stories in any one of the following books. All of them are in simple English; the first two are the simplest.

1. GULLIVER'S TRAVELS (Oxford Graded Readers, published by OUP).
2. GULLIVER'S TRAVELS AND OTHER STORIES (New Method Readers, Orient Longman).
3. GULLIVER'S TRAVELS (Stories Retold, OUP).
4. GULLIVER'S TRAVELS (Stories to Remember, Macmillan).
5. CHILDREN'S GULLIVER (Children's Book Shelf, George Harrap).

Lesson: 2 WHY THE SEA IS SALT

1

1. What makes the sea salt? Here is an old legend which tries to answer the question.

Long ago, on a Christmas Eve, a starving man went to his rich neighbour and said, "Please give me something to eat."

The rich man threw him a piece of meat and shouted, "Take it, and go to hell!"

2. So the poor man took the piece of meat and went to hell. At the gate of hell he met a merry old devil with a long beard, cutting wood for a Christmas fire.

"Give me the piece of meat," said the devil.

"All right," said the poor man, "take it."

The old devil gave him a handmill and said, "This is a magic mill. It will supply whatever you ask. If you want food, for example, whisper to it:

Give me food my magic mill,
Give food for one and then be still.

But take care to tell the mill how much you require, or you may have trouble!"

3. Soon the poor man had good things in plenty. His rich neighbour said to him, "Sell me your handmill for fifty pieces of gold."

"All right," said its owner.

The rich man took the handmill home and shouted, "Grind, mill, grind. Give me chicken soup!"

The mill began to grind. Out came large quantities of chicken soup. Before he had time to think, he was drowning in soup.

"Stop! Stop!" he cried, but in vain.

"Save me and take your mill back," he shouted to its first owner.

"All right," he said, and took the mill away.

4. The fame of the mill spread far and wide. One day a sea-captain from a foreign country came to see it.

"Can it grind salt?" he asked.

"Of course," said its owner.

The sea-captain used to go on long voyages for salt. He said, "Sell it to me for a thousand pieces of gold."

"All right," said its owner.

The sea-captain went on board at once, and sailed away with the handmill. He was in a hurry to get salt. He shouted to the mill, "Grind salt!" The little mill began to grind salt in plenty. The ship was filling up fast and growing heavier and heavier.

"Stop! Stop!" the captain cried, but in vain. The ship sank to the bottom of the ocean.

On the floor of the ocean lies the mill, still grinding salt, because no one has told it how much salt is required. That is why the sea is salt!

5. The scientists, of course, have a different explanation. They explain it like this.

The heat of the sun turns sea water into water vapour, which forms clouds and falls down as rain. Most of this water finds its way back to the sea through the rivers. But as the water flows down, it dissolves small quantities of minerals, and carries them down to the sea, too. Common salt, or sodium chloride, is one of these minerals. River water does not taste salty merely because the amount of salt in it is very small. The rivers of the world have carried salt down to the sea in this way for many, many centuries. But, as you know, the water that comes out of the sea in the form of water vapour contains no salt. So the amount of salt in sea water has slowly increased and reached the present level.

Difficult words and phrases

salt	/sɔ:lt/	ఉప్పునా
legend	/'ledʒənd/	n. an untrue or unhistorical story కట్టుకథ
Christmas Eve	/'krɪsməs i:v/	December 24 క్రిస్మస్ ముందురోజు-డిసెంబరు 24.
starving	/'stɑ:vɪŋ/	adj. feeling very hungry, suffering from lack of food ఆకలితో హూడు
neighbour	/'neɪbə/	n. a person who lives near another (next door, the same street) పొరుగువాడు
meat	/'mi:t/	n. animal flesh as food మాంసం
hell	/'hel/	n. the place for the wicked people after death. నరకం
merry	/'meri/	adj. sportive, pleasant, cheerful
devil	/'devl/	n. an evil spirit పచ్చం
beard	/'biəd/	n. the hair on the chin and sides of the face of a man గడ్డం
hand-mill	/'hændmɪl/	n. a mill worked by hand చేతిమీర, వికాళి
magic	/'mædʒɪk/	adj. causing surprising result (skilled in magic) మంత్రశక్తిగల
whatever	/'wɒt'evə/	all that no matter what, all, any quantity ఏదైనా, ఎంతైనా.
whisper	/'wɪspə/	v. to speak in a low sound గుసగుసలాడు, చెవిలో చెప్పు
take care	/'teɪk keə/	be careful జాగ్రత్తపడు
require	/'ri'kwaɪə/	v. to call for, necessitate కావలసివచ్చు అవసరమగు

trouble	/ˈtrʌbl/	n. bother, inconvenience ఇబ్బంది
in plenty	/ɪn ˈplenti/	in full supply, as much as one wants, all that is needed చాలినంత
grind	/graɪnd/	v. to produce something మరతిప్పి తయారుచేయు
soup	/su:p/	n. a liquid made by boiling meat or vegetables రసం, సూపు
quantity	/ˈkwɒntəti/	a measure of anything, an amount of anything, a portion కొంత కొంత/పరిమాణం
drown	/draʊn/	v. to suffocate/submerge in liquid మనిగిపోవు
in vain	/ɪn veɪn/	to no effect, to no purpose వృధాగా
save	/seɪv/	v. to keep out of danger కాపాడు, రక్షించు
fame	/feɪm/	n. public report, good reputation కీర్తి, మంచిపేరు
spread	spred/	v. to go in all directions వ్యాపించు
far and wide	/fɑ: ənd waɪd/	everywhere, all about అంతట
sea-captain	/si: ˈkæptɪn/	n. the captain of a merchant ship వ్యాపార నౌకాధిపతి
of course	/ɒf kɔ:s/	naturally, inevitably తప్పకుండా
voyage	/vɔɪdʒ/	n. long journey, a passage by water (డీద) ప్రయాణం
on board	/ɒn bɔ:rd/	in or into ship or train etc.
sail	/seɪl/	v. to start on a voyage, to travel by water ప్రయాణంచేయు
in a hurry	/ɪn ə ˈhʌrɪ/	to be eager to do a thing quickly తొందరపడు
heavier heavy-heavier -- heaviest	/ˈheɪvɪə/	to be of greater weight ఎక్కువబరువు కలిగి ఉండు
sink	/sɪŋk/	v. to go slowly to the bottom (of sea) మనిగిపోవు
ocean	/ˈeɪʃən/	n. the sea (the Indian, Atlantic, Pacific) మహాసముద్రం

scientist	/saɪəntɪst/	n. a man of science శాస్త్రవేత్త
explanation	/ɪkspleɪ'ən neɪʃən/	n. explaining or clearing the meaning of a thing వివరణ
vapour	/'veɪpə/	n. a substance in the form of steam or smoke ఆవిరి
form	/fɔ:m/	v. to make, to bring into being, to give a shape తయారుచేయు
dissolve	/di'zɒlv/	v. to melt కరుగు
mineral	/'mɪnərəl/	n. a substance (like metal, coal, salt) got by mining ఖనిజం
common salt	/kɒmən :/ sɔ:lt/	n. salt ఉప్పు
merely	/mɪəli/	adv. simply
contain	/kən'teɪn/	v. to have within, hold కలిగిఉండు
increase	/'ɪnkri:ɪs/	v. to become more పెరుగు, అధికం అగు.

Assignments

Comprehension

Choose the correct or best answer, and put this mark against it.

1. The poor man went to see his neighbour
 - (a) because they were great friends
 - (b) because the neighbour called him
 - (c) because he wanted food
 - (d) to wish his neighbour a happy Christmas.
 (Para 1)
2. The rich man asked the poor man
 - (a) to go and work
 - (b) to go to hell
 - (c) to go back home
 - (d) to get a magic mill
 (Para 1)
3. The old devil was
 - (a) eating
 - (b) singing
 - (c) working the mill
 - (d) cutting wood
 (Para 2)
4. Choose the best answer:
The hand-mill could give
 - (a) chicken soup and salt
 - (b) anything one asked
 - (c) bread and meat
 - (d) chicken soup, bread and salt
 (Para 2)

5. Suppose one wanted to get salt from the mill. One had to
 (a) simply ask for salt
 (b) ask for salt and say how much salt
 (c) ask for salt, and later ask the mill to stop
 (d) ask for "salt and salt only".
 (Para 2)
6. The rich man gave the mill back because
 (a) he was drowning in soup
 (b) the mill did not work
 (c) he did not know how to start the mill
 (d) he wanted his money back
 (Para 3)
7. The sea is salt (the story says) because
 (a) the magic mill has been making salt to this day
 (b) the mill made a lot of salt before it stopped
 (c) the ship's captain made it salt by his magic
 (d) a big ship full of salt went down
 (Para 4)
8. The devil's hand-mill brought trouble to
 (a) the rich man only
 (b) the captain only
 (c) the rich man and the poor man only
 (d) the rich man and the captain only
 (Para 3&4)
9. What makes the sea salt? The answer science gives is that
 (a) sea water has always been very salty
 (b) the rivers bring salt to the sea
 (c) the heat of the sun makes water salt
 (d) salt comes from the bottom of the sea
 (Para 5)
10. A million years ago, there was
 (a) more salt in the sea than now
 (b) less salt in the sea than now
 (c) the same amount of salt as now
 (d) no salt at all
 (Para 5)

Vocabulary

(Learn all the difficult words in the lesson with the help of the Companion. Take this test only after that.)

A	Answers	B
1. i. Calcutta has a good -----	—	a. patient
ii. not in a hurry; ready to wait	—	b. contain
iii. winner of a competition	—	c. catch up with
iii. Childhood is a ----- in life	—	d. stage
		e. shoulder
		f. harbour
		g. champion
2. i. not eat	—	a. attempt
ii. Some people eat this	—	b. heavy
iii. try	—	c. starve
iv. give	—	d. meat
		e. quantity
		f. supply
		g. own

- | | | | | | |
|----|------|-----------------------------------|---|----|----------------|
| 3. | i. | want, need | — | a. | sink |
| | ii. | a lot, much | — | b. | voyage |
| | iii. | For us, Japan is a -----country | — | c. | foreign |
| | iv. | journey by sea | — | d. | ocean |
| | | | | e. | dissolve |
| | | | | f. | large quantity |
| | | | | g. | require |
| 4. | i. | Gold is ----- (not light) | — | a. | contain |
| | ii. | the sea | — | b. | own |
| | iii. | Sugar ----- s in water | — | c. | heavy |
| | iv. | This box -----s (has) money in it | — | d. | ocean |
| | | | | e. | dissolve |
| | | | | f. | vapour |
| | | | | g. | surprise |
| 5. | i. | Heat turns water into----- | — | a. | vapour |
| | ii. | go down (in water) | — | b. | sink |
| | iii. | a hundred years | — | c. | beard |
| | iv. | quantity | — | d. | century |
| | | | | e. | amount |
| | | | | f. | oar |
| | | | | g. | contain |

Reading at home — Follow-up

Have you read The Arabian Nights?

Have you heard the story of Ali Baba or of Aladdin? These stories are from The Arabian Nights.

King Shahryar killed his beautiful wife because she was a bad woman. After that he was an unhappy and angry man; every day he brought a beautiful girl to his palace and killed her next morning!

This went on until the clever Shahrazad came. On the first night she began to tell him stories. When the morning came she was in the middle of a story. The King let her live for one day more, because he wanted to hear the rest of it. When the next morning came, the same thing happened again. This went on for a thousand and one nights! By now the angry King had learned to love the beautiful Shahrazad and she lived to be his queen.

What wonderful stories she told! The Fisherman and the Jinnee, Ali Baba and the Forty Thieves, Sindbad the Sailor, and Aladdin and the Wonderful Lamp — well, it is a long list. If you start reading them you will want to go on to the end as King Shahryar did! You can find one or more of the stories in the books named below. The first three books are the easiest.

1. TALES FROM THE ARABIAN NIGHTS (New Method Readers, Longman)
2. SINDBAD THE SAILOR (English Picture Readers, OUP)
3. ALADDIN AND ALI BABA (English Picture Readers, OUP)
4. TALES FROM THE ARABIAN NIGHTS (Oxford English Course Supplementary Readers, OUP)
5. STORIES OF SINDBAD THE SAILOR (Tales Retold, OUP)
6. THE CHILDREN'S SINDBAD, ALI BABA & ALADDIN (Children's Bookshelf, George Harrap)
7. STRANGE TALES FROM THE ARABIAN NIGHTS (Stories to Remember, Macmillan)

THREE PRACTICAL JOKES

I

- (1) This is the story of a practical joke that Abraham Lincoln once played on his friends.
- (2) Before Lincoln became President of America, he practised in the city of Springfield as a lawyer. At that time courts of law used to "go on circuits"; that is to say, the judges and lawyers journeyed from place to place and held the court in small towns, for the convenience of the people. Once the Springfield Court was going to another town and Lincoln was one of the party.
- (3) They came to a broad expanse of water, the result of spring rains. The party stopped, not knowing how to cross it. Lincoln was familiar with that part of the country; so everyone naturally looked at him to see what he would do.
- (4) They saw Lincoln remove all his clothes, tie them in a bundle and fasten the bundle on the saddle of his horse. Clearly, then, the water was quite deep! Everyone imitated Lincoln. They then remounted their horses and Lincoln led the way across; and the others picked their way after him in single file.
- (5) For a mile he led them across the water, this strange party of naked lawyers wearing only their top-hats. When they were across, they saw how they had been fooled — the water at the deepest point had been only a few inches deep!
- (6) Unsmiling, Lincoln got down and dressed.

II

- (7) Mark Twain, the great American humorist, one day met a friend at the races. This friend came up to him and said, "I'm broke. Could you buy me a ticket back to the city?"
- (8) "Well," Mark Twain said, "I am nearly broke myself! But I will tell you a plan. You can hide under my seat and I will hide you with my legs."
- (9) The friend agreed.
- (10) Then Mark Twain went down to the ticket office and bought two tickets. When the train pulled out, his friend was safely under the seat. The ticket examiner came around for the tickets and Mark Twain gave him two. Holding up the second ticket, the ticket examiner asked, "Where is the other passenger?"
- (11) Mark Twain explained in a loud voice, "That is my friend's ticket. He is a little eccentric and likes to ride under the seat."

III

- (12) King Charles II of England was greatly interested in scientific questions. There is a story that once he put a problem to the learned members of the Royal Society of Science. He said, "If a dead fish is put into a basin of water, the weight of the basin of water increases. But if a live fish (= a living fish) is put in, the weight does not increase. Can you find out the reason?"
- (13) The members thought about this problem for days and days. They took down big volumes from their shelves and went through them. In the meetings of the Society, they discussed the problem for hours and hours. They came up with all kinds of explanations, but none of the explanations would fit. Someone suggested: "Let us get a balance and find out if what the King says is true." But many members were against this. They said they had always known these facts, there was no need to test them.

(14) In the end, however, they did use a balance. A basin of water was weighed first. Then a live fish was put in it. It was found that the weight increased. Next, they took out the fish and left it to die. Putting the dead fish back in the basin, they weighed it again; its weight with the dead fish in it was exactly the same as its weight with the live fish in it.

(15) Slowly the learned members realized that the King had played a joke on them.

Difficult words and phrases

practical	/praktikəl/	n. a trick played on a person, a joke in action	
joke	dʒəʊk/	చతురోక్తి, జోకు	
practise	/'praktis/	v. work as (a lawyer/doctor)	(వృత్తి) చేపట్టు
go on circuits	/gəʊ ɒn seɪkjʊts/	judges and lawyers journey from place to place to hold court in small towns	
party	/'pa:ti/	a group of people coming together for some work	బృందం
expanse	/ɪks'pæns/	a wide area	విశాల ప్రదేశం
result	/ri'zʌlt/	n. (arise as a) consequence	ఫలితం
familiar	/fə'mil'iə/	adj. having a good knowledge of	తెలిసిఉండు
naturally	/'natʃərəli/	adv. normally, in the ordinary way	సహజంగా
fasten	/'fɑ:sn/	v. to fix	గట్టిగా కట్టు
saddle	/'sædl/	n. a seat for a rider on the horse back	గుర్రపుజీను
imitate	/'imiteit/	v. to copy others, do as others do	అనుకరించు
remount	/'ri:maʊnt/	v. to get upon the horseback again	మళ్ళీ గుర్రం ఎక్కు
lead the way	/li:d òe wei/	to show the way by going first	దారిచూపుతూ పోవు
in single file		a line of persons one behind the other	ఒకరి వెనుక ఒకరు వరసగా
pick the way		to choose carefully where to put one's feet	జాగ్రత్తగాపోవు
strange	/streɪndʒ/		పరాయి, పరిచయంలేని
naked	/'neɪkɪd/	adj. without clothes	నగ్నం

wear	/weə/	v. to be dressed in ధరించు
top-hat	/'tɒp'hæt/	tall silk hat పొడవైన పట్టుబోపి
unsmiling	/ʌn'smaɪlɪŋ/	not smiling నవ్వుకుండ
humorist	/'hju:mərɪst/	n. హాస్యచోరణి కలవాడు
broke	/brəʊk/	adj. (here) bankrupt, to have no money తివాళాతీయుడు
nearly	/niəli/	adv. almost చరిచావుగా
hide	/haɪd/	v. to go/keep out of sight దాక్కొను
pull out	/pʊl aʊt/	v. (here) leave a station స్టేషన్ వదిలిపోవు
eccentric	/ɪk'sentri:k/	adj. out of the usual course, whimsical విత సృష్టావంగల
ride	/raɪd/	v. (here) to travel in a vehicle
interested in	/ɪntərɪstɪd/	adj. having an interest on ఆసక్తి గల
scientific	/saɪəntɪfɪk/	adj. based on the knowledge of science శాస్త్రీయ దృష్టిగల
problem	/'prɒbləm/	n. a question or puzzle, a matter difficult of solution సమస్య
learned	/'le:ni:d/	adj. having a good knowledge సుశిక్షితుడైన
Royal Society of science		Society founded (1660) in London to promote science
volume	/'vɒljʊm/	n. a book సంపుటం
discuss	/dɪs'kʌs/	v. talk about (a subject) in detail, to examine in order చర్చించు
fit	/fɪt/	adj. be proper, be suitable తగిడుండు, సరిపోవు
suggest	/sə'dʒest/	v. to put forward a thought, make a proposal సూచించు
balance	/'bæləns/	n. weighing machine త్రాసు
fact	/fækt/	n. truth నిజం

Assignments

Comprehension

Choose the correct or best answer and put a tick against it:

1. At the time of the story, Lincoln was
 - (a) President of America
 - (b) just a politician
 - (c) a lawyer
 - (d) a judgePara 2
3. Lincoln and his friends were
 - (a) going to meet some lawyer friends
 - (b) going to hold the court in different places
 - (c) going to a public meeting
 - (d) going for a long walk in the countryPara 2
3. Lincoln took off his clothes
 - (a) because the water was deep
 - (b) because he thought it was deep
 - (c) because his friends removed their clothes
 - (d) to make his friends remove their clothesParas 3, 4 & 5.
4. Lincoln did not smile or laugh when they had crossed the water. This was
 - (a) to make the joke more funny
 - (b) because his friends were angry with him
 - (c) because he was sorry
 - (d) because he felt foolish
5. Mark Twain's friend wanted Mark Twain
 - (a) to give him some money for the races
 - (b) to buy a ticket for him
 - (c) to hide him under the seat
 - (d) to talk to the ticket examiner about himPara 7
6. Did Mark Twain have any money?
 - (a) He had no money
 - (b) He had just enough for one ticket
 - (c) He had enough for two tickets
 - (d) We do not knowPara 10
7. The Ticket Examiner must have thought that Mark Twain's friend
 - (a) had no ticket
 - (b) was playing a joke
 - (c) had no money
 - (d) was eccentric or mad
8. The King told the scientists that the weight of a basin of water increases if one puts in
 - (a) a live fish
 - (b) a dead fish
 - (c) a live fish or a dead fish
 - (d) a live fish and a dead fishPara 12

9. Choose the best answer

The scientists found out that the weight of a basin of water increased if one put in

- (a) a live fish
- (b) a dead fish
- (c) a live fish or a dead fish
- (d) a live fish and a dead fish

Para 14

10. The moral of the story is that

- (a) people should never argue
- (b) reading books is not of any use
- (c) scientists should think hard
- (d) people should find out the facts before arguing about them.

Vocabulary

		Answers	B
1.	i. way; path	—	a. broad
	ii. Fire gives this out	—	b. heat
	iii. Rain comes from this	—	c. increase
	iv. become more	—	d. cloud e. merely f. course g. form
2.	i. The Parliament makes -----s for the country	—	a. practice
	ii. go from one side (of a river etc.) to the other	—	b. law
	iii. going round	—	c. be familiar with
	iv. know well	—	d. cross e. convenience f. circuit g. flow
3.	i. take away	—	a. result
	ii. tie	—	b. fasten
	iii. Children -----older people (that is, do as they do)	—	c. remove
	iv. understand	—	d. imitate e. convenience f. broad g. realize
4.	i. go before and show the way	—	a. strange
	ii. not common; not familiar	—	b. lead
	iii. have (clothes) on one's body	—	c. result
	iv. place	—	d. wear e. merely f. tie g. point
5.	i. say 'yes'	—	a. passenger
	ii. She sings well. She has a sweet-----	—	b. agree
	iii. talk about (a subject)	—	c. discuss
	iv. something that is; a truth	—	d. fact e. voice f. member g. loud

Reading at Home — Follow-up

Have you read THE ADVENTURES OF TOM SAWYER, by Mark Twain?

"Tom!"

No answer.

"Tom!"

No answer.

Tom's aunt (=mother's sister) looked out of the door and shouted "Y-O-U TOM! Well, if I catch you..."

There was a little noise behind her. She turned round and there was Tom coming out of the cupboard with jam (=a sweet food made of fruit) on his face. She caught him and was going to beat him.

"Look behind you, aunt!" Tom shouted suddenly. His aunt turned round to look. In a second Tom was off, out of the door and over the fence.

Read Tom's story. Read how his aunt put him to work next day, to paint the fence, and how he did it... how Tom was "drowned" in the river and what happened then... and so on. Here is a story with plenty of action and every page of it is fun! It was written by Mark Twain, about whom you have just read.

Read it in one of the following:

1. ADVENTURES OF TOM SAWYER (Ladder edition, Feffer Simons)
2. TOM SAWYER (Kumaraswami Raja & Sons, Madras)
3. THE ADVENTURES OF TOM SAWYER (Stories to Remember, Macmillan)

Lesson 4.

THREE STORIES ABOUT FREEDOM

1. There was a gentleman who believed in his right to do what he liked. One day he was walking along a busy road, swinging his walking stick around, and trying to look important. A man walking behind him objected.

2. "You ought not to swing that stick round like that," he said.

"I am free to do what I like with my walking stick", argued the gentleman.

"Fair enough," said the other man, "But your freedom ends where my nose begins."

II

3. Once there was a short gentleman five feet tall. He married a woman six feet tall, with the bright hope that their children would be the right height.

4. Unfortunately, they quarrelled soon after marriage. At first the woman lived in fear of her husband because he was a man. Then one day she happened to give him a push, and he fell, head first, into the bed. From that day, she ruled the house.

One day she drove him round and round and he took shelter under the cot. She stood in front of it saying, "Come out, you coward. Come out, I say!"

"I won't," replied the man, with decision, "I am the master of the house and I am free to do what I like."

III

5. This is a story told by a wise man of ancient Greece.

Once upon a time the different organs of the human body had a big argument. The two arms said, "We do all the hard work for the lazy, fat stomach. In fact everybody takes advantage of us. This is quite unfair and we will not stand for it! We declare our independence!"

6. "Wait a minute," said the legs, "What about us? We carry everybody around. And all we get is ingratitude. We won't carry the proud head and the vain face around! We will stand up for our rights!" The legs, too, declared their independence, and stopped moving.

The head and the eyes and the ears all felt very angry, and they declared their independence too.

7. Soon all the organs were independent. The arms stopped working, the hands stopped feeding the mouth, and so on. Soon the body grew weak, and was dying.

Then the organs realized their mistake. "None of us gains by such independence," they said. So they all came together again, and lived as one body, and worked for each other.

8. Each of the three stories above tells us something about the nature of true freedom.

Difficult words and phrases

freedom	/ˈfriːdəm/	స్వేచ్ఛ
gentleman	/dʒentlmən/	n. a polite term used in general for 'man', a man of refined manners and social position శెడమనిషి
believe	/biːliːv/	v. suppose, have faith (in), be of opinion that నమ్ము
right	/raɪt/	n. a fair claim హక్కు

busy	/'bizi/	(here) full of people రద్దీగా ఉన్న
swing	/swɪŋ/	to wave to and fro డింపు
important	/ɪm'pɔ:tnt/	of great value/significance ముఖ్యుడుగా
object	/əb'dʒekt/	v. to oppose వ్యతిరేకించు, అడ్డుతగులు
ought not to	/ɔ:t nɔt tu/	should not కూడదు
argue	/ɑ:ɡju:/	v. to maintain by reasoning వాదించు, తర్కించు
fair	/feə/	proper, good
bright hope	/braɪt hoʊp/	great hope, sure hope ఆశ / నమ్మకం
unfortunately	/ʌn'fɔ:tʃnɪtli/	adv. unluckily దురవృష్టహాత్తు
quarrel	/'kwɔrəl/	v. to fall out, to dispute తగాదాపడు
rule	/ru:l/	v. to control, to exercise power నడుపు
to take shelter	/'ʃeltə/	to hide, to find protection దాసుకొను
coward	/'kəʊəd/	faint hearted person, one who is not bold పిరికివాణ్ణి
decision	/dɪ'sɪʒən/	n. making up one's mind, firm will నిర్ణయం
wise man	/'waɪzmen/	learned man. జ్ఞాని
ancient	/'eɪnʃənt/	adj. belonging to time's long past పురాతన కాలపు
organ	/'ɔ:ɡən/	n. part of the body శరీర అవయవం
human	/'hju:mən/	belonging to a person మానవ
argument	/'ɑ:ɡjʊmənt/	n. methodical reasoning, debate వాదన
in fact	/ɪn fækt/	indeed, in point of fact అసలు, నిజంగా

take advantage of	/'teɪk əd'vɑ:ntɪdʒ əv/	use profitably, exploit	అవకాశం వినియోగించుకొను
quite	/kwaɪt/	wholly, very	సంపూర్ణంగా, చాలా
unfair	/'ʌn'feɪə/	not fair, unjust	సరికాని, న్యాయంకాని
stand for	/stænd fɔ:/	tolerate, put up with	సహించు
declare	/dɪ'kleə/	v. make known, proclaim publicly	ప్రకటించు
independence	/ɪn'dɪ'pendəns/	freedom	స్వేచ్ఛ
ingratitude	/ɪn'grætɪtʃu:ɪd/	n. unthankfulness, lack of gratitude	కృతఘ్నత
vain	/veɪn/	(here) having a very high opinion (of one's face, qualities, etc.)	దురభిమానంగల
feeding	/'fi:diŋ/	giving food	ఆహారం అందించు
weak	/wi:k/	feeble, wanting in strength	బలహీనంగా
gain	/geɪn/	v. to profit, get something as a benefit	లాభంపొందు
nature	/neɪtʃə/	n. quality	స్వభావం, తరహా

Assignments

Comprehension

- Where did the first story take place?
 - On a road full of people
 - On a lonely road
 - In a busy park
 - None of these

Para 1
- What do you think of the two people?
 - Both were proud and quarrelsome (= ready to quarrel about little things)
 - The first was proud and quarrelsome, the second was witty (= able to say clever things)
 - The first was proud; the second was foolish
 - Both were proud and foolish
- What is the moral (=lesson) of the story? Choose the best answer.
 - One should not swing a stick on a busy road.
 - One should not quarrel on the road.
 - We are free to swing our own walking sticks.
 - We may be free, but our freedom should not harm others.
- In the second story what happened after the marriage?
 - The woman always ruled the house.
 - She was afraid of him at first, but later (= afterwards) ruled the house
 - They were happy, but had little quarrels now and then.
 - He was unkind to her, so she started beating him.

Para 4
- Why did the man lie under the cot?
 - Because he was afraid of her.
 - Because he was free to lie where he wanted to
 - Because he liked to lie under the cot.
 - Because she wanted him to lie there.

Para 4
- What is the moral (=lesson) of the story? Choose the best answer.
 - A short man should not marry a tall woman.
 - A man should not quarrel with his wife.
 - Some people, like the man in the story, think that they are free, but are not.
 - A woman should not beat her husband.

7. The arms stopped working because
 (a) the other organs also stopped working.
 (b) they thought that the other organs were unkind and unfair.
 (c) the other organs asked the arms to stop working.
 (d) they were tired.
 Para 5
8. What did the other organs do?
 (a) They stopped working.
 (b) They quarrelled, but did not stop working.
 (c) They talked about the matter and found a way of working together.
 (d) They stopped helping the arms.
 Para 6&7
9. At the end of the story
 (a) the body died.
 (b) the organs realised their mistake.
 (c) the organs were still quarrelling.
 (d) the organs lived independently.
 Para 7
10. The moral of the story is that
 (a) freedom is not important.
 (b) we should not try to be free at all.
 (c) freedom is useless without co-operation (4 helping each other).
 (d) freedom of any kind leads to death.

Vocabulary

	A	Answers	B
1.	i. enough and more	—	a. argue
	ii. The man was drowning. I pulled him out of water.		b. plenty
			c. quarrel
	iii. I ————— d his life.	—	d. level
	iii. Water flows from a high ————— to a low —————		e. find
	iv. look for something and get it	—	f. save
			g. hope
2.	i. think that something is right or true	—	a. important
	ii. full of people; having a lot of work		b. busy
	iii. The President of India is an ————— man.	—	c. argue
	iv. India became ————— in 1947.	—	d. believe
			e. swing
			f. free
			g. bright
3.	i. Five people beating one man is not —————	—	a. important
	ii. as much as one want	—	b. fair
	iii. Rama married Sita. Rama is Sita's —————	—)	c. different
			d. quarrel
			e. enough
			f. shelter
			g. husband
	iv. We took ————— from the rain under a tree.	—	d. quarrel
			e. enough
			f. shelter
			g. husband

- | | | | | | |
|----|------|----------------------------------|---|----|--------------|
| 4. | i. | This man is always afraid. | — | a. | right |
| | ii. | a part of the body | — | b. | coward |
| | iii. | This sometimes ends in a quarrel | — | c. | quite |
| | iii. | very; very much; fully | — | d. | advantage |
| | | | | e. | organ |
| | | | | f. | argument |
| | | | | g. | in fact |
| 5. | i. | should | — | a. | ought to |
| | ii. | freedom | — | b. | beard |
| | iii. | make known; say clearly | — | c. | independence |
| | iv. | not remain in one place | — | d. | move |
| | | | | e. | hope |
| | | | | f. | declare |
| | | | | g. | rule |

Reading at Home — follow-up

Have you read **The Story of Robin Hood**?

King John was a bad king and the common people had no love for him or for the rich men around him. Robin Hood was against King John. He ran away to the forest and lived there as a free man, with others like him. They robbed the rich people, but the common people had nothing to fear from them. The King's Officer in the neighbouring town was always after Robin Hood but he could never catch him.

Read in the Story about the many practical jokes Robin Hood played on such officers. In the story you will meet the merry friends of Robin Hood, too. They called each other by funny names: there was "Little" John (who was seven feet tall!), "Much" (who was a little man) and the merry fat Friar Tuck. Meet them all in anyone of the following books.

1. ROBIN HOOD AND OTHER STORIES (Oxford English Course Supplementary Readers, OUP)
2. ROBIN HOOD (Oxford English Picture Readers, OUP).
3. CHILDREN'S ROBIN HOOD (Children's Book Shelf, George Harrap).
4. TALES OF BRAVE ADVENTURE BY Enid Blyton (Dean & Sons, London).

English: A Foundation course

Course Structure

Section I — Functional Vocabulary Comprehension.

- Unit 1 The Olympic Champion
- Unit 2 Why the Sea is Salt
- Unit 3 Three Practical Jokes
- Unit 4 Three Stories about Freedom

Section II — Functional/Literary Aspects of Vocabulary.

- Unit 5 Some Word Origins
- Unit 6 The Course of True Love
- Unit 7 The Discovery of Cooking
- Unit 8 Edward Lear "The Owl and the Pussy Cat"
- Unit 9 Lewis Carrol "You are Old, Father William".

Section III — Literary Appreciation

Apart from building up the new vocabulary it provides the reader some ideas on culture and society.

- Unit 10 "On Being Polite"
- Unit 11 M.K. Gandhi "Gandhi as a Lawyer"
- Unit 12 Oliver Goldsmith "Elegy on the Death of a Mad Dog"
- Unit 13 Nissim Ezekeil, "Night of the Scorpion".
- Unit 14 Nehru "And then Gandhi came"
- Unit 15 Nehru "Asoka"
- Unit 16 C.E.M. Joad "Civilization and History"
- Unit 17 W.B. Yeats "The Ballad of Father Gilligan"
- Unit 18 Robert Frost "Stopping By the Woods"
- Unit 19 A.J. Toynbee "Nehru"
- Unit 20 J.B. Priestley "Student Mobs"
- Unit 21 E.F. Schumacher : "Good Work"
- Unit 22 Toru Dutt "The Lotus"
- Unit 23 T.S. Eliot "Macavity the Mystery Cat"
- Unit 24 R. Livingstone "Education and the Training of Character"
- Unit 25 R.K. Narayan "An Astrologer's Day"
- Unit 26 N.C. Chowdhari "Indian Crowds"
- Unit 27 Wordsworth "The Leech Gatherer"
- Unit 28 W.H. Auden "The Unknown Citizen"

BRAOU

STATE
LIBRARY

BRAOU

apou
LIBRARY

ENGLISH A FOUNDATION COURSE

UNITS 5-9 FUNCTIONAL/LITERARY ASPECTS OF VOCABULARY

- Unit-5 Some Word Origins
- Unit-6 The Course of True Love
- Unit-7 The Discovery of Cooking
- Unit-8 Edward Lear:
 The Owl and the Pussy Cat
- Unit-9 Lewis Carroll:
 You Are Old, Father Williams



ANDHRA PRADESH OPEN UNIVERSITY
HYDERABAD
1983

ENGLISH : A FOUNDATION COURSE

Course Team:

1. Prof. V.S. Seturaman (Editor)
2. Ms. V. Komala (Associate Editor)
3. Prof. M.V. Nadkarni
4. Sri. P.T. George
5. Prof. T. Sriraman

apou
LIBRARY

A.P.O.U. LIBRARY	
Acc. No. ....	.....
Date.....	.....
Call No.....	.....

Andhra Pradesh Open University
Hyderabad

First Published 1983

Copyright © 1983 A.P. Open University

All rights reserved. No part of this book may be reproduced in any form without permission in writing from the University.

This text forms part of an Open University Course. The complete syllabus for the course appears at the end of this text.

Further information on Open University Courses may be obtained from the Director, A.P. Open University, 6-3-645 Somajiguda, Hyderabad-500 004. (A.P.)

Printed at Pragati Art Printers, Hyderabad, for A.P.O.U.

Objectives of the Course

To teach the student to read and understand the English language (with comprehension) so that he can intelligently follow the writings (in English) on his chosen subject of study and on topics of general interest.

To teach the student (a) to communicate in writing and in speech information and ideas pertaining to his field of study and subjects of general interest and (b) to transact private and official business in English (especially in view of the fact that English continues to be the associate official language of the Indian Union and to be largely used for inter-state as well as international communication).

To make a beginning in the direction of bringing the student to a greater understanding of people across national barriers by introducing him to modes of living, thinking and feeling other than those characteristic of his own culture and civilization.

BRAOU

BRAOU

SOME WORD ORIGINS: SANDWICH-BOYCOTT-DUNCE

Key Words:

origin	slice	butter (vb)
Earl	dealings	preparation
harvest	unintelligent	injustice

1) Some words have an interesting origin. Sandwich is such a word. You probably know its meaning. A sandwich is made of two slices of buttered bread, with a thin spread of meat, or egg, or vegetable, pressed in between. You have perhaps eaten sandwiches.

(2) The word sandwich comes from the name of an English nobleman. John Montague, fourth Earl of Sandwich, lived in the eighteenth century. He was fond of playing cards. Often he would play cards for hours and hours. He played day and night, for twenty-four hours! On such occasions, he would not go home to eat. His servant would bring him meat and bread. But the Earl of Sandwich did not wish to stop playing even to eat. So, he would put the meat between two slices of bread. Holding this, and eating it, he would go on playing.

(3) Soon other people began to do the same thing with meat and bread. The new way of eating it was very convenient. And they called the new preparation sandwich, after the Earl of Sandwich.

(4) Gandhiji asked Indians to boycott British goods. He meant that they should not buy British goods. When you boycott something, you refuse to buy or use it. When you boycott someone, you refuse to have any dealings with him; that is, you refuse to cooperate with him in any way.

(5) The word boycott was first used in Ireland. It comes from the name of an Irish landlord. Captain Charles C. Boycott. (A "landlord" owns land; "tenants" live on it and do the work). Captain Boycott's tenants demanded that he should take lower rents from them. When Boycott refused, his tenants decided to teach him a lesson.

(6) They cut off all relations with him. No one would work for him. His servants were forced to leave him. His hedges were torn down. They would not allow the postman to deliver his letters to him. Captain Boycott was then in real difficulty. When the corn was ripe in the field, he had to get workers from another part of the country for harvesting it. The government had to send 900 soldiers to protect these workers from the people. Captain Boycott was indeed in trouble!

(7) So, then, we have the word, boycott. To boycott someone is to treat him as poor Captain Boycott was treated.

(8) In the old days, in English schools, the boy who was most backward in studies in a class was made to wear a pointed cap. The cap was called a "dunce-cap". It meant that the wearer of it was a "dunce". A "dunce" is an unintelligent person, someone who cannot learn anything.

(9) It is the name of John Duns that gives us the word. But Duns Scotus was not at all an unintelligent man; he was the opposite. He was a great teacher who lived in England in the thirteenth century. He wrote books on philosophy and logic. These books were studied as textbooks in the universities. In the following centuries everyone thought of him with great respect.

(10) In the 16th century, however, a great change came. There were new ideas and new thinkers. Some of them attacked the philosophy of Duns Scotus. They even made fun of his teachings. The followers of Duns Scotus came to be known as "Dunsmen" or "Dunses". The men who believed in the new philosophy looked on the "Dunses" as very stupid people. And in this way, in course of time, "Duns"—dunce, in the modern spelling—came to mean a dull man.

(11) What an injustice to the memory of John Duns Scotus!

THE STUDENT'S COMPANION

Difficult words and phrases

Words	Phonetic transcription	Meaning
Origin	'ɔ:ri:dʒin	n. Starting Point, Source మూలం
Sandwich	'sænwi:dʒ	n. Two or more slices of bread with meat or vegetable in between
Slice	slais	n. A thin, flat, bread piece cut from bread
Butter	bate	n. వెన్న
Spread	spred	n. That which is spread out పూత
Noble Man	'neublmen	N. A man of rank, a Peer
Earl	e:l	n. British Noble Man
Cards	ka:dz	n. పేక ముక్కలు
Occasion	e'keiʒən	n. Time of something happening సందర్భం
Preparation	pre'pəreɪʃən	n. (here) food specially prepared ప్రత్యేకమైన వంటకం
Boycott	boikot	v. abstain from (goods etc.) Stop using (goods etc.), To cut off all social relations
Dealings	di:lɪŋz	n. (often plural) Manner of acting towards others; transaction. లావాదేవీలు
Co-operate	kəu'ɒpəreɪt	v. to work together, సహకరించు
Relation	ri'leɪʃən	n. Connection, సంబంధం, పొత్తు
Hedge	hedʒ	n. a close row of bushes or small trees serving as a fence కంచె
Deliver	di'e'lɪvə	v. distribute, అందించు, చేర్చు

Harvest	'hɑ:vɪst	v. cut and gather grain in the field కోత కోయు
Treat	tri:t	act or behave towards (a person) ఒకరిపట్ల ప్రవర్తించు
Backward	baɪkwəd	(here) slow (in learning) వెనుకబడి ఉండు
Unintelligent	ʌn,ɪntelɪdʒənt	very slow in understanding మందబుద్ధి గల
Philosophy	fi'lɒsəfi	n. Knowledge of the causes and laws of all things తత్వశాస్త్రం
Logic	'lɒdʒɪk	n. the science and art of reasoning carefully శర్మశాస్త్రం
Dull	dʌl	adj. slow in understanding or learning మందబుద్ధి గల
Injustice	in'dʒʌstɪs	n. unfairness, unjust act, wrong. అన్యాయం

Assignments

Comprehension

1. The fourth Earl of Sandwich
 - (a) was very fond of good food.
 - (b) was very fond of playing cards.
 - (c) was a writer and thinker.
 - (d) quarrelled with his tenants.
 (Para 2)
2. He ate sandwiches because
 - (a) he was very fond of sandwiches.
 - (b) his servant brought him only sandwiches.
 - (c) his friends were eating sandwiches.
 - (d) he wanted to eat and play at the same time.
 (Para 2).
3. Choose the best answer:
 - (a) The Earl got the name Sandwich because he ate sandwiches.
 - (b) Sandwich (the thing) got its name because the Earl ate them.
 - (c) The thing "Sandwich" got its name from the place called Sandwich.
 - (d) The two names have no relation
4. To "boycott" someone is to treat him as
 - (a) Captain Boycott treated his tenants.
 - (b) the tenants treated Boycott.
 - (c) the people treated the soldiers.
 - (d) the soldiers treated the tenants.
 (Paras 6 and 7)
5. The quarrel started because Captain Boycott
 - (a) beat up the tenants.
 - (b) did not talk to the tenants.
 - (c) used bad language.
 - (d) charged high rents.
 (Para 5).

6. The tenants
 (a) complained to the Government.
 (b) left Boycott's land and went away to another place.
 (c) cut off all relations with him.
 (d) refused to eat any food.
 (Para 6)
7. Who had to wear the dunce-cap?
 (a) The followers of Duns Scotus.
 (b) The men who believed in the new thought (or philosophy).
 (c) Schoolboys who were backward in studies.
 (d) None of these.
 (Para 8)
8. Duns Scotus was
 (a) a great teacher and writer.
 (b) a famous man, but a fool.
 (c) a schoolboy who could not learn anything.
 (d) a scientist.
 (Para 9)
9. The new thinkers of the 16th century
 (a) attacked Duns Scotus's philosophy.
 (b) agreed with Duns Scotus.
 (c) never discussed him.
 (d) like him very much.
 (Para 10)
10. The people who believed in the new thought (or philosophy) looked on the followers of Duns Scotus as
 (a) clever, but wrong.
 (b) stupid.
 (c) stupid, but right.
 (d) clever, and right.
 (Para 10)

Vocabulary

- | | | | | |
|----|--|---|----|-----------|
| 1. | i. not strong | — | a. | dull |
| | ii. give food | — | b. | respect |
| | iii. People sleep on this | — | c. | cot |
| | | | d. | gain |
| | iv. get; get as profit | — | e. | feed |
| | | | f. | soldiers |
| | | | g. | weak |
| 2. | i. shining; having light; not dull; clever | — | a. | origin |
| | ii. Good is the ----- of bad | — | b. | occasion |
| | iii. beginning; point of beginning | — | d. | opposite |
| | iv. a time; a special time for something | — | e. | injustice |
| | | | f. | bright |
| | | | g. | force |

- | | | | | | |
|----|------|--|-----|----|-------------|
| 3. | i. | making ready; a thing that is made ready | --- | a. | treat |
| | ii. | say "no"; not agree (to do something) | --- | b. | attack |
| | iii. | help each other; work with somebody | --- | c. | refuse |
| | iv. | ask for; say that one must get something | --- | d. | preparation |
| | | | | e. | cooperate |
| | | | | f. | harvest |
| | | | | g. | demand |
| 4. | i. | money paid to the landlord | --- | a. | rent |
| | ii. | not different; not another | --- | b. | decide |
| | iii. | let, permit | --- | c. | deliver |
| | iv. | give, give to the right people | --- | d. | ripe |
| | | | | e. | allow |
| | | | | f. | press |
| | | | | g. | same |
| 5. | i. | clever; not foolish | --- | a. | stupid |
| | ii. | foolish; not clever | --- | b. | intelligent |
| | iii. | like very much | --- | c. | convenient |
| | iv. | This grows in the fields | --- | d. | indeed |
| | | | | e. | philosophy |
| | | | | f. | be fond of |
| | | | | g. | corn |

GRAMMAR

Observe these sentences:

- (1) Often, he (the Earl of Sandwich) would play cards for hours and hours.
- (2) On such occasions he would not go home to eat.
- (3) His servants would bring him meat and bread.

You will see that in these sentences the auxiliary, would is used to express a habitual action in the past, i.e. this was what the Earl of Sandwich habitually did.

For describing a habitual action in the past we can also use a verb in the simple past tense instead of the auxiliary would followed by the main verb. Thus we can re-write the sentences above as

- (4) Often, he played cards for hours and hours.
- (5) On such occasions, he did not go home to eat.
- (6) His servants brought him meat and bread.

There is yet another way of indicating a habitual action in the past: used to followed by the main verb in the infinitive form. Thus we can also say (without changing the meaning):

- (7) Often, he used to play cards for hours and hours.
- (8) His servants used to bring him meat and bread.

So there are three ways of describing a habitual action in the past; (a) the simple past tense of the verb, (b) would followed by the main verb in the infinitive form (c) used to followed by the main verb in the infinitive form.

However, you must remember the following points;

(i) When would and used to are employed, they should be followed by the infinitive form of the verb, not the past or past participle form. We cannot say,

X He would played cards for hours and hours.

X His servants used to brought him meat and bread.

(ii) used to cannot be employed with reference to habitual actions in the recent past. We cannot say

X He used to visit me daily during last week.

(iii) used to cannot be employed to refer to a specified duration, even if it is in the distant past. It is wrong to say,

X He used to live here for ten years.

Exercises

Rewrite the following sentences using the simple past tense of the main verbs instead of used to or would.

Punctually at midday the astrologer would open the bag and spread out his professional equipment. His eyes would sparkle with a sharp abnormal plan. He used to sit under the boughs of a spreading tamarind tree and say things which would please and astonish everyone. He used to charge three paise for a question. He would never open his mouth till the other had spoken for at least ten minutes. All kinds of people would flock to him. And they would all go away happy and impressed.

II Four of the following sentences are wrong. Find out which they are and correct them:

(a) My grandfather used to go to the Public Park every evening during the years 1960 to 1975.

(b) He would carried the day's newspaper in his hands.

(c) But he would never read it while sitting at the park.

(d) Nor would he lent the newspaper to anyone else.

(e) He used to sit in the same bench and talk to the same friends.

(f) He would always returned home exactly at 6-30.

So far we saw how a habitual action in the past is shown. Now, how is a habitual action in the present indicated? By the use of the main verb in its appropriate present tense form. We can thus rewrite sentences (1), (2) and (3) above so that they describe present habits:

(9) Often, he plays cards for hours and hours.

(10) On such occasions, he does not go home to eat.

(11) His servants bring him meat and bread.

Here are a few more sentences with verbs in the simple present tense to show things which happen habitually. You will notice how in such sentences adverbs like usually, generally, everyday, regularly, are also used:

(12) Gopal gets up every morning at 5 o'clock.

(13) His wife and children get up at 6 o'clock.

(14) Gopal usually takes an auto to his office.

(15) In the evenings, he calls on his friend Murthi.

(16) Together they regularly go for a long walk on the Bangalore road.

(17) They never go to any film or drama.

Exercise

- III. Rewrite all the sentences given under Exercise I above so that they describe habitual actions at the present time. Start thus:

Punctually at midday the astrologer opens the bag and spreads out his professional equipment.....

Apart from describing habits in the present time, the present tense form can also be used to express well-known facts or statements relating to universal time. For example:

- (18) The sun rises in the east
- (19) The moon revolves round the earth.
- (20) The heat of the sun turns sea-water into water vapour.
- (21) River water does not taste salty.

So the simple present tense is used to express (a) habitual actions in the present and (b) general statements and universal truths. The simple present tense is generally not used to describe an action that is happening now, at present, i.e. actions which are in progress now. How then do we indicate such actions? By the use of the present continuous forms of verbs (also called present progressive forms).

For example:

- (22) I am now writing out his grammar lesson.
- (23) You are reading it.
- (24) The children are playing in the garden.

We can use the simple present tense form and the present continuous form in the same sentence to show the contrast between what happens usually and what is happening now:

- (25) I usually go to College on cycle but today my friend is taking me in his car.
- (26) I am now wearing a T-shirt though I do not generally wear T-shirts.

Note: The simple present tense can also be sometimes used to describe present actions e.g. in sports commentaries:

- (27) In comes Imran Khan; he bowls to Gavaskar; Gavaskar drives.

Exercise

- IV Fill in the blanks in the following paragraph with the appropriate tense forms of the verbs that are given in brackets. (The tense must be either the simple present or the present continuous.) Remember: for the present continuous form, you must use suitable form of the auxiliary be (like am, are, is) and the --ing form of the main verb.

I------(live) near an automobile workshop. All kinds of vehicles------(come) there for repairs and servicing. The men------(work) there and a Foreman ------(Supervise) their work. The foreman usually ----- (arrive) before the others and -----(not leave) until all others have gone. Today three cars, two scooters and a motorbike have come for repairs. Two workers ------(attend) to one of the cars; another worker ------(drive) the motorbike to test if its brakes ------(function) properly; yet another ------(start) work on one of the scooters.

V Write a paragraph about yourself. Answering the following questions will help you

- (a) What time do you get up in the morning?
- (b) What newspapers do you read?
- (c) What time do you eat breakfast?
- (d) What do you eat for your breakfast?
- (e) Where do you work?
- (f) How do you reach your place of work?
- (g) When do you return home in the evening?
- (h) How do you return home in the evening?
- (i) What time do you go to bed?

BRAOU

Lesson: 6

THE COURSE OF TRUE LOVE THE STORY OF MARK TWAIN'S LOVE AND MARRIAGE

Key words:

adventure	article	romance	uncertain
consider	crew-hand	carriage	unfixed
character	pretend	swoon	recover

(1) The adventures of Mark Twain's life are as interesting as any of the stories in his writings. You have already read about one such adventure, a joke that he once played on a friend. Here you will read the story of young Mark Twain's love and marriage to a girl named Olivia Langdon.

(2) Mark Twain's real name was Samuel Clemens; "Mark Twain" was just his pen-name. His friends called him Sam.

(3) At the beginning of our story, Sam was on board the ship, Quaker City. He was travelling with a group of tourists who were going to visit the holy land, Palestine. Though he was young, he had already published many humorous stories and articles, which won him a name. Now he had been sent on the ship by a newspaper which wanted him to write an account of the trip. This he did, making the readers at home roar with laughter with his humorous description of holy places. Learning the high price of boat hire on the Sea of Galilee, he remarked, "No wonder Jesus walked!" (There is a story in the Bible that Jesus once walked on the Sea of Galilee. Mark Twain was referring to that!)

(4) On the ship, Sam made friends with a shy, eighteen-year-old boy, Charles Langdon. So it happened that one day Charles took Sam to his room and showed him pictures of his family. There was one picture, which showed a young girl with neatly parted hair and an angelic face. This, Charles explained, was his sister, Olivia. Sam fell in love with the girl in the picture.

(5) When the trip was over, the friends parted. Back in New York, Sam found that his articles about the trip had been greatly appreciated and that he had become, as a result, even better known to readers. A cultured lady, Mrs. Fairbanks, who cared for Sam almost like a mother, told him that now he should get married. "A good wife," she said, "would be a great help to progress." But Sam only made a joke. He said, "A good wife would be a great help to progress-of course-progress from house to house, because I couldn't pay the rent." You must understand that, even at this time, his income was uncertain, though he was no longer so poor as he had been in his early life.

(6) Then Sam happened to meet Charles Langdon again, in New York. This time the boy was not alone. His parents were with him,--and his sister! She was even more beautiful than in the picture. Mr. Longdon was friendly, and invited Sam to spend a week with their family in Elmira. Of course, Sam accepted the invitation.

(7) In Elmira, his troubles started. It soon became clear to everybody that Sam was deeply in love with Olivia. But, though the parents liked Sam for his good-nature and his humour, they did not want him as Olivia's husband. The Langdons were a cultured family. Sam, on the other hand, was a young man without much formal education, whose early years had been wild. As a boy, he had been a crew-hand on a boat on the Mississippi. He smoked, swore, and was often not neatly dressed. Therefore, when Sam said to his friend one morning, "Charley, I must leave your home by the earliest train. The reason is that I am in love with your sister," Charles replied, "There is a train in half an hour. Let me help you catch it." "No, Charles," said Sam, "let us go by the night train."

(8) But he did not go by the night train. The back seat of the Langdons' carriage had become unfixed; it has even been suggested that Sam himself secretly removed its bolts. So, when the carriage started for the station, with Sam and Charles seated in it, the back seat fell out, throwing Sam into a ditch. He was not seriously hurt, but he pretended to be in a swoon. He was carried into the house, and Olivia took care of him. He was in no hurry to recover. He spent another three days in the Langdon home.

(9) Sam asked for permission to marry Olivia. Three times he was refused, but he would not take no for an answer. So, Mr. Langdon finally agreed to consider the proposal, on a condition. He asked Sam to give him the names of some respectable people who knew Sam well; he would write to them and get their opinions about Sam's character.

(10) The names were given, the letters of enquiry were written, and the replies came. Mr. Langdon opened the letters in Sam's presence. All the referees said, with one voice, that Sam would make the worst husband in the world.

(11) Mr. Langdon was silent for a moment. Then he raised his head, and fixed his eyes upon Sam.

"What kind of people are these? Don't you have a friend in the world?" he asked the young man.

"Apparently not," was the reply.

"I'll be your friend, myself," said Mr. Langdon. "Take the girl. I know you better than they do."

(12) Unlike what the referees predicted, Sam proved to be one of the most loving husbands in the world. His married life with Olivia was a life-long romance.

The Student's Companion

Difficult Words and phrases

Adventure	əd'ventʃə	n. an exciting experience, a daring enterprise సాహసకృత్యం
Pen-name	'penneɪn	n. a writer's assumed name కలం పేరు
Article	'ɑ:tɪkəl	n. (here) a literary Composition (in a news paper) వ్యాసం
an account of		a description of, a report of
Roar	rɔ:	v. make loud noise in loud tone. గట్టిగా శబ్దంచేయు
Laughter	lɑ:ftə	n. the act or sound of laughing నవ్వు
Roar with laughter		to laugh loudly, to guffaw పడి పడి నవ్వు
Remark	ri'mɑ:k	to comment, to say incidentally రిహస్యచేయు, వ్యాఖ్యానించు
Refer	ri'fe:	v. a make a mention of; to bring into relation. ప్రస్తావించు

Shy	ʃai	adj. uneasy in company మొహమాటంగల, సిగ్గుపడు
neatly parted hair		చక్కగా పాపిటిసే దువ్విన బాబు
Angelic	an'dʒɛlik	adj. (here) lovely, innocent
Appreciate	ə'pri:ʃieɪt	v. Value highly, estimate rightly. గొప్పగా భావించు
Cultured	'kʌltʃəd	adj. Well-mannered, refined by education and training. సంస్కారం కల
Uncertain	ʌn'sɜ:tən	adj. not to be depended upon; not certain నికరం లేని
Formal education	fɔ:məl edju'keɪʃən	regular and systematic study and training in a school
Wild	waiлд	adj. Uncivilized, disordered ఒక పద్ధతిగా లేని
Crew-hand	kru: hænd	n. helper in manning a ship
Swear	swɛə	v. (here) use bad language దుర్భాషలాడు
Carriage	'kærɪdʒ	n. four wheeled private Vehicle with two or more horses.
Unfixed	ʌn'fɪkst	not fixed, loosened, detached వేరుచేయబడు
ditch		n. నెలకొని గుంట
Seriously hurt	'sɪəriəsli he:t	much damage caused, very much injured. బాగా గాయపడు
Pretend	pri'tend	v. make belief, profess falsely, to make a false show లేనిది ఉన్నట్టు నటించు
Swoon	swaɪn	n. a fainting fit, a feeling of fainting పూర్వ
Recover	ri'kʌvə	v. come back to normal health కోలుకొను
Consider	kən'sɪdə	v. weigh the merits of, take into account భాగోగులాలోచించు
Proposal	pre'pəʊzəl	n. Offer of marriage పెండ్లి ప్రతిపాదన
Respectable	ris'pektəbl	adj. Worthy of respect, deserving respect, fairly good. గౌరవించదగిన
Character	'kærɪktə	n. Personal qualities, personality. నడవడి, శీలం
Enquiry	in'kwɛəri	n. asking for information సమాచార సేకరణ
Presence	'preznəs	n. Place where a person is సమక్షం
Referee	,refə'ri:	n. One to whom anything is referred
Apparently	ə'pərəntli	adv. Seemingly, manifestly, seems to be so
Predict	prɪdɪkt	v. Foretell ముందుగా చెప్పు, ముందుగా గుహించు
Romance	rau'məns	n. (here) love-affair ప్రేమాయణం

Assignments

Comprehension

1. At the beginning of the story Sam was in a ship with some tourists. They were going to visit
 - (a) Rome
 - (b) Europe
 - (c) Egypt
 - (d) Palestine(Para 3)
2. Sam was travelling with the tourists because
 - (a) he wanted to have a holiday.
 - (b) he loved travelling.
 - (c) he had been asked to write about the trip (= journey)
 - (d) he wanted to visit places himself.(Para 3)
3. On board the ship Sam
 - (a) met Olivia and fell in love with her.
 - (b) saw Olivia's picture and fell in love.
 - (c) heard all about Olivia from her brother Charles.
 - (d) read a humorous article written by her.(Para 4)
4. On his return Mrs. Fairbanks suggested that Sam should marry. Sam only made a joke in reply. This was because
 - (a) he had no money.
 - (b) he did not want to marry although he had money.
 - (c) he wanted to marry, but did not know whom.
 - (d) he thought that getting married was funny.(Para 5)
5. How did Olivia's family feel towards Sam?
 - (a) They were angry because he wanted to marry Olivia.
 - (b) They disliked him as a man.
 - (c) They liked him, but did not want him to marry Olivia.
 - (d) They liked him and wanted him to marry her.(Para 7)
6. How did Olivia feel towards Sam?
 - (a) She was deeply in love with him.
 - (b) She was at first unwilling to marry him.
 - (c) She had no opinion of her own.
 - (d) We are not told, but we can guess that she liked him.
7. Sam wanted to leave one evening, but did not. This was because
 - (a) Charles, Olivia's brother, asked him not to go.
 - (b) Sam fell out of the carriage into a ditch.
 - (c) he missed the train.
 - (d) he fell ill.(Para 8)
8. When Sam kept asking to marry Olivia, her father agreed to think about the matter, but on one condition. The condition was
 - (a) that Sam should write to his people and get their permission
 - (b) that Sam should promise not to drink or smoke, and to be a good husband.
 - (c) that Sam should give the names of some good people whom Langdon could consult about Sam's character.
 - (d) that Sam should wait for a year.(Para 9)

9. In the end Mr. Langdon decided to give Olivia to Sam because
 (a) all the referees thought well of Sam
 (b) most of them thought well of Sam.
 (c) Charles spoke for Sam.
 (d) Mr. Langdon decided that he knew Sam better than the referees.
 (Para 11)
10. What kind of husband did Sam prove to be?
 (a) Not too good, not too bad (like most husbands)
 (b) A very unkind husband.
 (c) Somewhat loving, but now and then thoughtless.
 (d) A most loving husband.
 (Para 12)

Vocabulary

	A	Answers	B
1.	i. lose colour	—	a. mix
	ii. not proud	—	b. fade
	iii. make ready; make	—	c. surface
	iv. Doctors-----patients	—	d. prepare
			e. crude
			f. humble
			g. treat
2.	i. The President of India is a very -----person.	—	a. travel
	ii. go from one place to another	—	b. important
	iii. go and see (a place or person)	—	c. article
	iv. say something; give an opinion	—	d. remark
			e. visit
			f. account
			g. group
3.	i. think well of something; like	—	a. description
	ii. not saying anything	—	b. appreciate
	iii. a second; a short space of time	—	c. hire
	iv. what one thinks about something; one's view	—	d. silent
			e. tour
			f. moment
			g. opinion
4.	i. take; agree to have	—	a. accept
	ii. without others knowing	—	b. trip
	iii. father or mother	—	c. recover
	iv. get well; get back	—	d. roar
			e. parent
			f. husband
			g. secretly
5.	i. think about something; think of it	—	a. hire
	ii. a plan or idea that is put forward	—	b. raise
	iii. put up; make higher	—	c. recover
	iv. This bicycle is not mine. I have----- -----d it.	—	d. price
			e. proposal
			f. consider
			g. group

Grammar

(1) Mr. Langdon opened the letters.

(2) The letters were opened by Mr. Langdon. We say that Sentence (1) is in the active voice and that (2) is in the passive. The meaning of the two sentences is, however, the same. You must already know the process by which the change from active to passive is done. The noun (or noun phrase) which was the object of the active sentence becomes the subject of the passive sentence. A suitable form of be (e.g. is, was, were, etc.) is used next followed by the past participle form of the verb used in the active sentence. The preposition by is introduced next and it is followed by the agent noun. This agent noun is the noun (or noun phrase) which was the subject of the active sentence: Subj. V. Obj.

Active: Mr. Langdon/opened/the letters

Passive: The letters/were opened/by/Mr. Langdon

Subj.

Agent

Quite often you find that the agent has been left out from the passive sentence (i.e. the phrase by is left out). Observe the following sentence:

(3) He (Sam) was carried into the house.

The sentence does not say: by whom. We can, however, find it out from the context, it was the people of the house (Mr. Langdon, Mrs. Langdon, Charles, the servants, etc.) Can you similarly guess the agent in each of the following passive sentences:

(4) The names were given

(5) The letters of enquiry were sent.

The agent is also omitted when it is not necessary to mention it or when it is not known, e.g.

(6) The results were published in April.

(7) The party leader, walking home late last night, was beaten up.

Exercise

1. Re-write the following sentences in the passive voice omitting the agent (i.e. the by-phrase):

- Someone threw an acid bottle at the local MLA on Thursday night.
- The Returning Officer declared Mr. Prasad elected.
- The Committee appointed Kumar President
- We do not know the real reason for his resignation
- They could not find the murderer.

Given below are some instructions on how tea should be made:

Tea should be made in small quantities. The teapot should be warmed beforehand, by being put on the shelf beside the stove. The leaves (at the rate of one teaspoonful for each cup needed plus an extra spoonful) should be put into the pot. Water should be boiled (one cup of water for each cup of tea needed) in a kettle. When the water starts boiling, the teapot should be taken near the kettle and the boiling water poured into the teapot. The teapot should be covered with the lid. After about five minutes, the tea should be poured into cups. Milk and sugar should be added according to taste.

Note: Observe the use of the passive voice throughout. This is the kind of instructions, when given orally, would be in the active voice (e.g. you should make tea in small quantities. Warm the teapot, etc.) Note also how the agent is omitted throughout, i.e. the word you is not used at all.

Exercise

- II. Can you write similar instructions for making coffee? Remember you should use the passive voice throughout. You may find the following hints useful:

For best taste, use coffee powder without chicory. Use clean stainless steel percolator (filter) — three teaspoonfuls of coffee powder for each cup — put powder into percolator and spread and press — cover entire area of percolator — heat water in kettle — three quarters' cup for each cup of coffee — pour boiling water steadily into percolator — do not tap percolator or shake it — allow water to percolate — pour decoction into coffee pot — boil milk.....(Instructions are not complete)

How are negative sentences formed from the passive voice sentences?

By inserting the word not between the form of be (i.e. am, is, are, was, were) and the main verb:

- (8) The door was painted green.
- (9) The door was not painted green.
- (10) The books were published by OUP.
- (11) The books were not published by OUP.

How are questions formed from passive sentences? If it is a yes-no question, the form of be is put before the subject:

- (12) The film was released in April.
- (13) Was the film released in April?

If it is a wh-question, the wh-word (like who, when, where, how) is put first and its is followed by the form of be and the subject and the main verb:

- (14) The match was played yesterday.
- (15) When was the match played?
- (16) The match was played at Bangalore.
- (17) Where was the match played?

Exercises:

- III. Change the following sentences, into the passive voice and then change the passive voice sentences into the negative.

e.g. Saraswati sang the prayer.

Passive: The prayer was sung by Saraswati.

Negative: The prayer was not sung by Saraswati.

- (a) The young professor wrote the lessons.
- (b) The Editor approved the lessons.
- (c) The National Press printed the book.
- (d) The students received the book six months ago.
- (e) The students sent the assignments rather late.
- (f) The lady professor evaluated the assignments.
- (g) The clerk entered the marks in the register.

IV. Change the following sentences into passive, and then change the passive sentences into wh-questions. The question word to be used is given in brackets. In some cases, you will have to omit the agent noun.

e.g. The university published the results in May. (when)

Passive: The results were published in May.

question: When were the results published?

- (a) Mr. Sampat took the students on a picnic. (by whom)
- (b) The workers completed the building in January last. (when)
- (c) The peon posted the letters at the G.P.O. (where)
- (d) They sent the telegram last night. (when)
- (e) The President asked Sushila to sing at the meeting. (who)
- (f) A French architect designed Chandigarh. (by whom)
- (g) The allotment was made by means of a computerized process. (how)

BRAOU

THE DISCOVERY OF COOKING

(Retold from an Essay by Charles Lamb)

Key words:

raw	roast	swine-herd	pig
cottage	ash	perish	pleasant
lick	tear	ignore	observe
frequently	sow (n)	try (in a court of law)	evidence
Jury	handle	verdict	guilty
fuel	expensive		

(Here is a story taken from an essay by Charles Lamb, a well-known English writer. It tells how man first discovered cooking long ago in China, by accident. Try and say whether it is a true account or just imagined (made up) by the writer for fun.

(1) The other day my friend Mr. M. read to me an ancient Chinese manuscript. According to the manuscript, for the first hundred thousand years of history, mankind ate their meat raw, often biting it from the living animal. That was the Golden Age, called in Chinese 'Cho-fang' or, the Cook's Holiday. Then, the art of roasting was discovered accidentally, in the following manner.

(2) Ho-ti the swine-herd has a son named Bo-bo. One day Ho-ti went out into the woods to collect food for his pigs, leaving his cottage in the care of Bo-bo. Bo-bo was a big, stupid boy, fond of playing with fire; and he let a few sparks escape into a bundle of straw, which caught fire. The fire spread and in a short time the cottage was reduced to ashes. Not less than nine newly born pigs perished in the flames.

(3) Bo-bo began to tremble with fear, because he was afraid of his father. The loss of the cottage did not worry him much; in fact it was not the first time that he had burnt a cottage down. But what about the valuable pigs? While Bo-bo was worrying over the burnt pigs, a very pleasant smell entered his nose—the smell of roasted pig—and his mouth watered. He bent down and felt a pig to see if there were any signs of life in it. He burnt his fingers, and to cool them he instinctively applied them to his mouth. Bits of the burnt skin of the pig had stuck to his fingers and for the first time he tasted roasted pig! Again he touched the pig. This time he did not burn his fingers, but still he licked his fingers. Soon he was tearing up whole handfuls of the pig and eating like a hungry beast!

(4) In the meantime his father arrived, armed with a big stick, and began to rain blows on his shoulders. But Bo-bo ignored the blows and went on eating. When he had finished the pig he turned round to see where the blows came from.

(5) "You young rascal," said Ho-ti. "You have burnt down three houses. And now you are eating fire".

(6) Bo-bo did not answer. He pulled out another burnt pig, tore it in two, and thrust one half into his father's hands saying, "Eat, eat, eat the burnt pig."

(7) Ho-ti trembled with anger. But as he held the burnt pig, it burnt his fingers and he, too, applied them to his mouth. Soon father and son were sitting down together and eating greedily. And, they did not stop eating until they had finished all the pigs.

(8) "Don't tell anybody," Ho-ti warned Bo-bo. "Our neighbours will throw stones at us for eating burnt pig!" Nevertheless strange stories got about. The neighbours observed that Ho-ti's cottage was burnt down now, more frequently than ever. Nothing but fires from this time onward! Some fires broke out in the day-time, and some at night. And, whenever the sow gave birth to little pigs there would be a fire! And the strangest thing was that Ho-ti never seemed to be angry with his son for the fires.

(9) They were watched and their secret was discovered. They were dragged before a court of law and tried. The hateful food-burnt pig-was produced in court. All the evidence was against Hoti and Bo-bo.

(10) Then one of the jury asked to see some of the hot burnt pig. He handled it and all the jury handled it. It burnt their fingers and they applied their hands to their mouths and licked them. And then, against all evidence, the jury gave the verdict – NOT GUILTY.

(11) The judge was a clever man, so he ignored this partial decision by the jury. After the trial he went and secretly bought all the pigs that could be had for love or money. In a few days his Lordship's townhouse was observed to be on fire. The idea caught on and soon there were nothing but fires in every direction. Fuel and pigs became extremely expensive all over the district.

(12) Then arose a great Chinese thinker. He discovered that the flesh of pigs or of any animal could be "burned" without burning down a whole house for the purpose. He invented a simple method of doing it in a fire. Better methods were discovered in the next century. I forget under which emperor.

DIFFICULT WORDS AND PHRASES

1. Manuscript	n. book or document written by hand
'manjuskript	వ్రాత ప్రతి
2. Mankind	n. human beings
man'kaind	మానవులు
3. Raw	adj. not cooked
ro:	వండకుండ, పచ్చిగా
4. Age	n. a period of time
eidz	యుగం
5. Art	n. human skill, practical skill
ait	నేర్పరితనం, కళ
6. Roasting	Cooking (meat) by exposing to open fire
roustin	నిప్పు సెగనకాలు
7. Swine-herd	n. One who tends pigs
swain hə:d	పండుల కాపరి, పండులు కాపేవాడు
8. Pig	n. Swine
pig	పంది
9. Cottage	n. small country house
'kɒtidz	గుడిసె
10. Spark	n. fiery particle
spa:k	నిప్పురవ్వ
11. Escape	V. (here) come out from
iskeip	వచ్చిపడు
12. Straw	n. dry grass
stro:	ఎండుగడ్డి
13. Reduce	v. convert to or bring to a different form.
ri'dju:s	మార్చివేయు
14. Ash	n. the dust or the remains of anything burnt
ʌʃ	బూడిద
Reduced to ashes	Totally burnt
	కాలి బూడిదై పోవు, తగలబడిపోవు
15. Perish	to lose life, die
'perɪʃ	చనిపోవు, నాశనమైపోవు

16. Flames	fleɪnz	n. fire మంటలు
17. Tremble	'treɪbl	v. shake (with fear) ఠిడికిపోవు
18. Loss	lɒs	n. Losing or being lost నష్టం
19. Worry	'wɔ:ri	v. make anxious, disturb the peace of mind బాధించు
20. Burn	bɜ:n	v. put to fire తగులబెట్టు
21. Valuable	'væljuəbl	(adj) of great value or price విలువగల, ఖరీదైన
22. Pleasant	'pleznt	adj. agreeable, pleasing ఇంపైన
23. Water	'wɔ:tə	v. fill with desire for food నోరురు
24. Bend-down	bend daʊn	turn the body downwards వంగు
25. Feel	fi:l	v. to know by the touch ముట్టుకొను
26. Sign	sain	n. trace, indication సూచన
27. Instinctively		adv. promptly, involuntarily అనుకోకుండా, ఏ ఆలోచనా లేకుండా
27. Skin	skɪn	n. the natural outer covering of an animal, hide చర్మం
28. Stick	stɪk	n. to fix on, get glued to అంటుకొను, అచుకుకొను
30. Lick	lɪk	v. Pass tongue over to taste నాకుట
31. tear up	teə ʌp	v. pull apart, pull away పీక్కొను
32. Beast	bi:st	n. animal
33. In the meantime		in the intervening time అంతలో, ఆ సమయానికి
34. Armed with	ɑ:mɪd wɪð	holding (a stick etc) in the hand చేతబట్టుకొని,
35. To rain blows		v. to beat without stopping దాడు, కొట్టు
36. Ignore	ɪg'no:	v. refuse to take notice of లెక్కచేయకపోవు, పట్టించుకోకపోవు
37. Thrust	θrɒst	v. put something in by force. బలవంతంగా (చేతిలో) కుక్కు
38. Greedily	gri:dɪli	having too much desire for food. ఆకపోతులాగ
39. Warn	wɔ:n	v. caution against, prevent before hand from doing something
Nevertheless	nevəðə'les	అయినప్పటికీ In spite of that

Observe	əb'zə:v	v. Watch గమనించు
Get about	get ə'baʊt	(here) spread about వ్యాపించు
Frequently	fri:kwəntli	adv. quite often తరచుగా
Onward	'ɔnwəd	towards a time in advance
Break-out	breik aut	v. appear suddenly, to come into sudden activity అకస్మాత్తుగా ఆరంభమగు/కనిపించు
Whenever	wen'evə	every time that అప్పుడంతా
Sow	sau	n. pig
Give birth	giv be:θ	v. to bring forth, to Originate ప్రసవించు, ఈనుట
Secret	si:krit	n. a fact that is hidden రహస్యం
discover	dis'kʌvə	v. to find out కనుక్కొను
Drag	dræg	v. pull along with force లాక్కొనివచ్చు
Try (in a court of law)	traɪ	v. to examine and decide guilt or innocence న్యాయస్థానంలో విచారణ జరుపు
Hateful	'heitful	adj. exciting hatred అసహ్యమైన
Produce (in court)	pre'dju:s	v. bring forward for inspection ప్రవేశపెట్టు
Evidence	'evidəns	n. information in a law case, means of proving an unknown fact సాక్ష్యాధారం
Jury	'dʒʊəri	n. Body of persons sworn to give decision on question submitted to them in court of justice జూరి
Handle	'hændl	v. feel freely, with the hand, to hold చేతితో ముట్టుకొను
Apply	ə'plai	v. put close to, put in contact (నోటిలో) పెట్టుకొను
Verdict	'və:dikt	n. decision, judgement తీర్పు
Guilty	gilti	adj. having done a wrong, having committed an offence నేరంచేసి ఉండు, నేరస్థుడు
Partial	pɑ:ʃəl	adj. biased పక్షపాతంతో కూడిన
Decision	di'siʒən	n. Judgement నిర్ణయం, తీర్పు
Trial	'traɪəl	n. Examination by a Court to determine a question of law విచారణ
Had	həd	past participle form of 'have' (here) bought, got. పొందగలుగు, రాజుట్టు
Lordship	'lɔ:dʃɪp	n. Judge న్యాయాధిపతి
Catch on	kætʃən	v. to catch the popular fancy దృష్టిని ఆకర్షించు
Direction	di'rekʃən	n. side, (every) where దిక్కు, వైపు
Fuel	fjuəl	n. material for a fire వంట చెరకు
Extremely	iks'tri:mlɪ	adv. in highest degree, very much విపరీతంగా
Expensive	iks'pensɪv	adj. Costly ప్రేయమైన, ఖరీదైన

Arose	ə'raʊz	v. Came into activity, appeared
Flesh	fleʃ	n. soft substance of animal body between skin and bones మాంసం
Emperor	'empərə	n. the head of an empire చక్రవర్తి

Reading at Home

We are quite sure that you enjoyed this essay which was retold from an essay written by Charles Lamb. Wouldn't you now like to read the Original itself? It is called "A Dissertation Upon Roast Pig". Do you know what a "dissertation" means? Look it up in the Dictionary and then say whether the author used the word seriously or for fun.

You may also be interested to note down in what ways the original essay differs from the essay which forms your lesson. Are the same words used? What other differences do you find?

Assignments

Comprehension

- The period of hundred years before the discovery of cooking called
 - the Dark Age.
 - the Age of Nature.
 - the Golden Age (or the Cook's Holiday).
 - the Age of Truth (or the Age of Goodness).
- What happened when Ho-ti was away from his cottage?
 - Bo-bo let the pigs go out.
 - Bo-bo killed the pigs.
 - Bo-bo set fire to the cottage and killed the pigs.
 - By accident, the cottage burned and the pigs died.
- After touching a burnt pig for the first time, Bo-bo put his hand into his mouth.
 - to cool (= make less hot) his burnt fingers.
 - to taste roasted pig.
 - to lick his fingers clean.
 - for none of these reasons.
- Ho-ti rained blows on Bo-bo's shoulders. At first Bo-bo ignored the blows (= did not say or do anything about the blows) because
 - He was afraid of his father.
 - the blows did not hurt.
 - he knew that the mistake was his.
 - he was enjoying the burnt pig so much.
- At first Ho-ti thought that Bo-bo was
 - eating fire.
 - eating ashes.
 - eating burnt pig.
 - playing with fire and ashes.
- Ho-ti's cottage began to burn often because.
 - Bo-bo continued to play with fire.
 - Ho-ti and Bo-bo wanted to eat burnt pig.
 - Ho-ti wanted to built better cottages.
 - We do not know why.
- The charge against father and son in court was that
 - they started fires.
 - that they ate burnt pig.
 - that Ho-ti beat poor Bo-bo often.
 - that they killed pigs by burning them.

8. What did the judge and the jury do?
 (a) They put Ho-ti in jail and let Bo-bo go free.
 (b) They put both in jail
 (c) They found them guilty, but sent them away with a warning.
 (d) They set both free.
9. "In a few days his Lordship's house was on fire." This was
 (a) because of an accident.
 (b) because Ho-ti set fire to it.
 (c) because the judge set fire to it, to eat burnt pig.
 (d) We cannot say why.
10. Afterwards, a great Chinese thinker
 (a) made a new kind of cottage.
 (b) taught that people should not eat pigs at all.
 (c) found out a method for cooking pigs in hot water.
 (d) found out a method for roasting pigs without burning down a house.

Vocabulary

	A	Answers	B
1.	i. This comes out of fire	—	a. coast
	ii. learning; knowledge one gets at school, etc	—	b. substance
	iii. land near the sea.	—	c. smoke (n.)
	iv. put one thing with another	—	d. education
			e. mix
			f. represent
			g. land
2.	i. not cooked; not made ready for use	—	a. collect
	ii. get together	—	b. manner
	iii. make less; bring down	—	c. raw
	iv. what remains when wood etc. burns	—	d. straw
			e. roast
			f. reduce
			g. ashes
3.	i. have no peace of mind	—	a. cool
	ii. of great usefulness; of a high price	—	b. flame
	iii. come or go into (a place)	—	c. valuable
	iv. not hot, not warm	—	d. sign
			e. enter
			f. worry
			g. pleasant
4.	i. reach (come to) a place	—	a. lick
	ii. bring to an end	—	b. observe
	iii. tell one of danger; ask one to be careful	—	c. warn
	iv. work carefully and see	—	d. skin
			e. taste
			f. arrive
			g. finish
5.	i. often	—	a. guilty
	ii. having done wrong	—	b. extremely
	iii. things for burning	—	c. thrust
	iv. very; very much	—	d. direction
			e. frequently
			f. fuel
			g. drag

Grammar

We can very easily say that the story narrated in this Lesson happened in the past time (or at least the author says so). How do we know this? Because the tense used for the verbs is the past tense.

- (1) One day Ho-ti went out into the woods.
- (2) Bo-bo began to tremble with fear.
- (3) His father arrived.
- (4) Then arose a great thinker.

In Lesson 5 we saw how the past tense is used to describe habitual actions in the past. That was one use of the past tense. The more common use of the past tense, as in this Lesson, is to describe actions/in the past. e.g. / at a particular time

- (5) Columbus discovered America.
- (6) Shahjahan built the Taj Mahal.

Quite often the time of action may itself be stated.

- (7) Gopi left India in December 1982.
- (8) The children returned home yesterday at 4.30.

(If adverbs like usually, generally, are used along with a past tense verb, then the action described will be a habitual action in the past.)

We can also use the negative to show that a particular action did not take place in the past:

- (9) He drove very fast. He did not take any notice of the traffic signals.
- (10) The participants did not receive any lessons during August.

Exercises:

I

I give below an account of all the things I did yesterday:

Yesterday was a Sunday. I got up at 6.15. I had coffee and read the newspaper for about half an hour. I finished my bath and breakfast by 8-30 and went to the library. I did not find there any of the books I wanted. I returned home around 12-30 for lunch. After lunch and an hour's rest I spent an hour with my daughter doing the Quiz Corner in the Sunday newspaper. In the evening all of us went to a movie. We were so tired after the movie that we took an auto back home and promptly fell asleep.

Can you write a similar account of what you did yesterday (or last Sunday)? Use the simple past tense throughout.

II.

Complete the following story, filling in the blanks with the simple past tense forms of the verbs given in brackets:

A fox..... (fell) into a well. He..... (try) in vain to get out again. By-and-by a goat (come) to the place to quench her thirst. Seeing the fox below, She (ask) if the water ---(be) good "yes"..... (answer) the cunning creature, and said that it (be) good that he (can) not leave off drinking. Thereupon the goat, without a moment's thought, (jump) in. The fox at once (scramble) on her back and (get) out.

III.

I give below the programme which I followed for my last visit to Hyderabad. I give only the dates and timings of my departure, arrival, etc. You must write full sentences using the simple past tense forms of the verbs required. Start "I left Madurai on 7 September 1983 at 9-00 p.m....."

Place	Departure		Place	Arrival	
	Date	Time		Date	Time
Madurai	7.9.83	9 p.m.	Madras	8.9.83	6-30 a.m.
Madras	8.9.83	3-30 p.m.	Hyderabad	9.9.83	8-30 a.m.
(9th, 10th, 11th and 12th Sept. '83 — Halt at Hyderabad)					
Hyderabad	12.9.83	3-30 p.m.	Madras	13.9.83	7-30 a.m.
Madras	13.9.83	8-30 p.m.	Madurai	14.9.83	6-00 a.m.

Look at the following sentence:

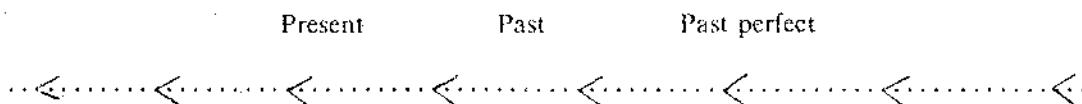
(11) When he had finished the pig he turned round.

Two actions are described here: (a) finishing the pig and (b) turning round. Which of these happened first? It was action (a) which took place first. We know this because the verb used for (a) is in the past perfect tense (i.e. had finished) while the verb used for (b) is in the simple past tense (i.e. turned round).

Here is another sentence like that:

(12) And they did not stop eating until they had finished all the pigs.

So, whenever we have to describe two events in the past one of which happened earlier than the other, we make use of the past perfect form to describe the earlier event and the simple past to describe the later one. The time relationship can be shown like this:



Here is yet another example:

(13) The train had left when they reached the station. i.e. The train left (probably) at 4-10. They reached the station at 4-15.

Note one more thing in this connection. In Sentences (11) and (13) above, the clause with the past perfect verb (i.e. the clause describing the earlier action) is put first. But in (12) the clause with the simple past tense (i.e. the clause describing the later action) is put first. So the order of the clauses can be anything. The use of the past and the past perfect tense verbs makes the time-relationship clear.

Exercise:

IV.

Here are ten sentences. Combine (a) and (b) into one sentence, making use of the past and past perfect forms of verbs so as to show the time-relationship clearly. (While combining you can make use of words like when, after). Similarly, combine (c) and (d); (e) and (f); (g) and (h); and (i) and (j).

- (a) I completed the work.
- (b) I went out.
- (c) I closed the door.
- (d) All the guests left.
- (e) He counted all the money carefully.
- (f) He put it back in the box.
- (g) I went to sleep.
- (h) I switched off the light.
- (i) I slept for two hours.
- (j) I woke up suddenly.

BRAOU

THE OWL AND THE PUSSY CAT

The Owl and the Pussy-Cat went to sea
 In a beautiful pea-green boat,
 They took some honey, and plenty of money
 Wrapped up in a five-pound note.
 The Owl looked up to the stars above,
 And sang to a small guitar,
 "O lovely Pussy! O Pussy, my love,
 What a beautiful Pussy you are,
 You are,
 You are !
 What a beautiful pussy you are !

Pussy said to the Owl, "You elegant fowl !
 How charmingly sweet you sing !
 O let us be married ! too long we have tarried.
 But what shall we do for a ring?"
 They sailed away, for a year and a day,
 To the land where the Bong-Tree grows,
 And there in a wood a Piggy-wig stood
 With a ring at the end of his nose,
 His nose,
 His nose !
 With a ring at the end of his nose.

"Dear Pig, are you willing to sell for one shilling
 Your ring?" Said the Piggy, "I will."
 So they took it away, and were married next day
 By the Turkey who lives on the hill. 29
 They dined on mince, and slices of quince,
 Which they ate with a runcible spoon;
 And hand in hand, on the edge of the sand
 They danced by the light of the moon, 30
 The moon,
 The moon,
 They danced by the light of the moon.

Key Words

Owl	aul	n. a bird of prey, with large head and large eyes నుద్దగుబ
Pea	pi:	n. The green seed of a climbing plant used as vegetable బవాణి
Sang to:		Sang to the accompaniment of a musical instrument వాద్యసహకారంతో పాడు
Elegant	'eligent	adj. beautiful ఆద మైన
tarried	'tarid	v. delayed ఆలశ్యంవేయ
Bong-tree		a kind of tree
Turkey	'te:ki	n. a guinea-fowl (thought to have come from Turkey) టర్కీకోకి

mince	mins	cut meat
Quince	kwins	hard fruit, used in jams and jellies.
runcible spoon		(probably) a sharp edged fork with three curved prongs.
	rʌnsibl spu:n	रुन्ड

Questions and exercises:

- (1) You would agree that this is a very simple poem, wouldn't you? Can you summarize it in just one sentence?
- (2) Can we call this a poem mainly for children? Why?
- (3) Though the poem is meant primarily for children, it provides pleasure and amusement (i.e. it makes us smile and laugh) to adults too. Why? It is because the animals described here behave very much like human beings. For example, they marry. (Have you heard of animals marrying). They exchange rings. Can you list all the other ways in which they act like human beings, especially human lovers.
 - (a)
 - (b)
 - (c)
 - (d)
 - (e)
 - (f)
- (4) Can you think of any such song in your mother tongue about the marriage of any two animals?
- (5) We all like and enjoy this poem. Would we like and enjoy it in the same degree if the story had been told in prose?
- (6) What is the cause of the pleasure which this poem gives? Read the poem aloud at least twice before you answer the question.
- (7) Music is produced, first of all, by a certain arrangement of the lines (i.e. the long and the short lines alternate). Can you give examples of such an arrangement here?
- (8) Look at the last words of lines 2 and 4: boat and note. You will see that they have almost the same sound pattern, i.e. the last two sounds are the same: b-o-t and n-o-t. The two words are said to rhyme. Pick out all the examples of such end-rhymes.
- (9) The same word is sometimes repeated to produce a rhyme, e.g. the word are in lines 8, 9, 10 and 11. This is called identical rhyme. Pick out other examples of such identical rhymes.
- (10) You will also notice that there are some other lines here which show rhyme within the line: e.g. They took some honey, and plenty of money
This is called internal rhyme). Each of these is used with a certain regularity. For example, in each stanza we find end-rhymes in lines 2 and 4, 6 and 8. Could you show this regularity in the case of the other two rhymes? It is this regular patterning that creates the music of the poem.

Answers

- (1) An owl and a Pussy-Cat marry.
 - (2) It is a poem about animals.
 - (3) (a) They went to sea in a boat.
 - (b) They take money with them.
 - (c) The owl is inspired by the stars to sing.
 - (d) He sings a romantic verse to the accompaniment of a guitar.
 - (e) They have a wedding feast.
 - (f) They dance by moonlight.
 - (4) --
 - (5) No.
 - (6) The music produced by the poem.
 - (7) lines 8-11; 19-22; 30-33.
 - (8) above/love; sing/ring; grows/nose; will/hill; spoon/moon.
 - (9) nose (lines 19-22); moon (ll. 30-32)
 - (10) Owl/fowl (l.12) married/tarried (l.14); away/a day (l.16); wood/stood (l.19); willing/shilling (l.23); away/day (l.25); mince/quince (l.27); hand/sand (l.29)
- (1) identical rhyme: the last four lines of each stanza.
internal rhyme: 1,3 in stanza 1; lines 3, 5 and 7 in stanzas 2 and 3.

BRAOU

Lewis Carroll

YOU ARE OLD, FATHER WILLIAM

"You are old, Father William," the young man said,
 "And your hair has become very white;
 And yet you incessantly stand on your head—
 Do you think, at your age, it is right?"

"In my youth," Father William replied to his son,
 "I feared it might injure the brain;
 But, now that I'm perfectly sure I have none,
 Why, I do it again and again."

"You are old," said the youth, "as I mentioned before,
 And have grown most uncommonly fat;
 Yet you turned a back-somersault in at the door—
 Pray, what is the reason of that?"

"In my youth," said the sage, as he shook his grey locks,
 I kept all my limbs very supple

By the use of this ointment--one shilling the box--
 Allow me to sell you a couple?"

"You are old," said the youth, "and your jaws are too weak
 For anything tougher than suet;

Yet you finished the goose, with the bones and the beak—
 Pray how did you manage to do it?"

"In my youth," said his father, "I took to the law,
 And argued each case with my wife;

And the muscular strength, which it gave to my jaws,
 Has lasted the rest of my life."

"You are old," said the youth, "one would hardly suppose
 That your eye was as steady as ever;
 Yet you balanced an eel on the end of your nose—
 What made you so awfully clever?"

"I have answered three questions, and that is enough,"
 Said his father; "don't give yourself airs!

Do you think I can listen all day to such stuff?
 Be off, or I'll kick you down stairs!"

Key words:

Incessantly	in'sesntli	adv. Continually ఎడతెగకుండా
Injure	'indʒə	v. harm హాని కలిగించు
somersault	'sʌməsɔ:lt	n. a leap or other movement in which one turns heels over head పిల్లి మొగ్గ
locks	ləks	n. hair గీరజాల బుట్టు

supple	'sʌpl	adj. easily bent తేలికగా వంగు
suet	sjuɪt	n. hard fat round the kidneys of cattle and sheep
eel	i:l	n. a kind of fish; slippery to hold పట్టుకుంటే జారిపోయే చేప
awfully	'ɔ:fuli	adv. very
don't give yourself airs		don't behave in a proud way బడాయి పోవోకు

Question:

- I. (1) We saw some three kinds of rhymes used in "The Owl and the Pussy Cat". Which of them is; are used here. Give examples.
- (2) Remember: when we speak of rhymes, we are thinking of identical sounds, not identical spelling. Sometimes the spelling also may be the same, e.g. weak/break. Here the rhyming sounds are spelt the same way. But quite often the spelling may be different, e.g. said/head. Pick out five more examples of such rhyming words from the poem which do not have the same spelling for the rhyming sounds.
- II. (3) The poem describes a between an and his (Fill up the blanks).
- (4) Though he is old, Father William shows remarkable (Choose one of the following words and fill in the blank: agility; feeling; cleverness) (You can use the dictionary to see which word would be the most appropriate here.)
- (5) The young man expresses at his father's ability to move quickly (Choose the most appropriate word: anger surprise; wonder).
- (6) The old man replies to every question that his son puts. But there is a difference between the last answer he gives and the earlier answers. What is this?
- (7) The old man, while replying to his son's queries,
- (a) is answering the young man straight.
- (b) pulling his legs.
- (c) boasting about his youthful exploits. (Choose the best answer)
- (8) "None" in Stanza 2 means "no" (Complete the sentence)
- (9) "couple" in Stanza 4 means
- (a) two boxes of ointment
- (b) two bottles of medicine
- (c) two tubes of cream.
- (Choose the correct answer)
- III. (10) The poem is humorous. It makes us laugh or at least smile. How does it do that? Quite often we laugh when we expect something but actually come across its opposite (for example, when we see a man in women's clothes). We use the word "absurd" to describe such situations. What is "absurd" in the situation described here?
- (11) Do you see honour in the replies given by the old man. We can clearly see that he is joking.
- (a) For instance, in stanza 2, who is he laughing at? at himself or at the young man?
- (b) Read Stanza 6 again. We have two surprises here. What are they?

For Reading at Home

Did you know that this poem has been taken from the famous book by Lewis Carroll called Alice in Wonderland? The poem is a parody (comic imitation) of a serious poem by the poet Robert Southey. We are sure you would like to find out for yourself the funny situation in which the little girl Alice recites this poem. There are so many other comic situations too in that novel.

BRAOU

English: A Foundation course

Course Structure

Section I --- Functional Vocabulary Comprehension.

- Unit 1 The Olympic Champion
- Unit 2 Why the Sea is Salt
- Unit 3 Three Practical Jokes
- Unit 4 Three Stories about Freedom

Section II -- Functional/Literary Aspects of Vocabulary.

- Unit 5 Some Word Origins
- Unit 6 The Course of True Love
- Unit 7 The Discovery of Cooking
- Unit 8 Edward Lear "The Owl and the Pussy Cat"
- Unit 9 Lewis Carrol "You are Old, Father William".

Section III -- Literary Appreciation

Apart from building up the new vocabulary it provides the reader some ideas on culture and society.

- Unit 10 "On Being Polite"
- Unit 11 M.K. Gandhi "Gandhi as a Lawyer"
- Unit 12 Oliver Goldsmith "Elegy on the Death of a Mad Dog"
- Unit 13 Nissim Ezekeil, "Night of the Scorpion".
- Unit 14 Nehru "And then Gandhi came"
- Unit 15 Nehru "Asoka"
- Unit 16 C.E.M. Joad "Civilization and History"
- Unit 17 W.B. Yeats "The Ballad of Father Gilligan"
- Unit 18 Robert Frost "Stopping By the Woods"
- Unit 19 A.J. Toynbee "Nehru"
- Unit 20 J.B. Priestley "Student Mobs"
- Unit 21 E.F. Schumacher : "Good Work"
- Unit 22 Toru Duit "The Lotus"
- Unit 23 T.S. Eliot "Macavity the Mystery Cat"
- Unit 24 R. Livingstone "Education and the Training of Character"
- Unit 25 R.K. Narayan "An Astrologer's Day"
- Unit 26 N.C. Chowdhari "Indian Crowds"
- Unit 27 Wordsworth "The Leech Gatherer"
- Unit 28 W.H. Auden "The Unknown Citizen"

ENGLISH A FOUNDATION COURSE

UNITS: 10—15

- Unit-10: On Being Polite
- Unit-11: Some Reminiscences of The Bar
M.K. Gandhi
- Unit-12: Oliver Goldsmith:
An Elegy on The Death of A Mad Dog.
- Unit-13: Nissim Ezekiel:
Night of The Scorpion
- Unit-14: And Then Gandhi Came
Jawaharlal Nehru
- Unit-15: Ashoka, The Beloved of The Gods
Jawaharlal Nehru



ANDHRA PRADESH OPEN UNIVERSITY
HYDERABAD
1983 — '84

ENGLISH : A FOUNDATION COURSE

Course Team:

1. Prof. V.S. Seturaman (Editor)
2. Ms. V. Komala (Associate Editor)
3. Prof. M.V. Nadkarni
4. Sri P.T George
5. Prof. T. Sriraman

apou
LIBRARY

A.P.O.U. LIBRARY	
Acc. No. ....	.....
Date.....	.....
Call No.....	.....

Andhra Pradesh Open University
Hyderabad

First Published 1983

Copyright © 1983 A.P. Open University

All rights reserved. No part of this book may be reproduced in any form without permission in writing from the University.

This text forms part of an Open University Course. The complete syllabus for the course appears at the end of this text.

Further information on Open University Courses may be obtained from the Director, A.P. Open University, 6-3-645 Somajiguda, Hyderabad-500 004. (A.P.)

Printed at Pragati Art Printers, Hyderabad, for A.P.O.U.

Lesson: 10

ON BEING POLITE

Key Words:

politeness	dispute	claim	lap
determined	suggestion	exchange	candy
fan	speech	succeed	attract
audience	criticize	strong language	
begging bowl	abuse	spit	

I. Politeness Is Not Dead

(The story below appeared as a news report in an American newspaper, the New York Herald Tribune. The writer (Art Buchwald) was a reporter for the newspaper in France at the time.)

(1) Politeness is not dead in France. Every once in a while we witness an incident that restores our faith.

(2) Just Sunday, for example, we were out watching the Russians being whipped by the French in soccer at the Stade de Colombes. (Note: soccer means football. The French team was playing against the Russian team and "whipping" them, that is, giving them a hard beating. Stade de Colombes is the name of the stadium in which the match was played.) There were more than 60,000 people in the stadium, the largest crowd of the season, and, as will happen on such occasions, there were some disputes over the seats. A little man was sitting in the row in front of us, when a large Frenchman, weighing possibly 250 pounds came down the aisle and claimed the seat, waving a ticket. The little man waved his ticket and refused to move.

(3) Everyone in the area was watching the scene with interest. Finally, the fat Frenchman went in and sat on the little man's lap. The little man did not move, but sat supporting the added weight. Both men looked determined to stay in these positions, and everyone was afraid there would be nothing left of the little man by the time the game was over. But after about five minutes the two started to talk to each other and the man underneath made a suggestion.

(4) Why couldn't he sit on the fat man's lap? In that way they would both be comfortable. The fat man thought this was a good idea and the two exchanged places. To show there were no hard feelings the little man bought the fat man a large bag of candy and by half-time you couldn't find two happier soccer fans in the whole Stade de Colombes.

II. Police Brutality

(5) In London there is a popular public park called Hyde Park. In this park there is a place known as "Speaker's Corner". Anyone who wants to make a speech can do so in Speaker's Corner, and he may succeed in attracting an audience. On Sunday afternoons one can find many such people there, standing on soap-boxes and speaking away on various subjects.

(6) An American living in London drove his car into Hyde Park on a Sunday. There was a speaker who was criticizing the police. He was using very strong language, calling the police "cruel", "brutal", "corrupt". The American stopped his car to listen, but did not stop his engine.

(7) Then he saw a huge policeman slowly approaching. "Now there will be fun", thought the American. "I suppose the policeman will arrest him and take to prison." The policeman came round and, turning to the American, said very politely, "Would you mind stopping your engine, sir? People can't hear what the gentleman is saying".

III. The Princely Beggar

(8) Here is a story from the life of Buddha. As you know, he lived a life of poverty; he had nothing that he called his own. He went about teaching the way of love. He ate what people gave him; sometimes he went round with a begging bowl and ate what people willingly put in it.

(9) On one of his rounds he went to the house of a rich householder and asked for alms. What he got instead was scolding and abuse.

(10) "I have nothing to give you," said the householder. "Why should I give anything to sanyasins? You are a tribe of idlers who want to eat what other people produce by their sweat and labour. Useless parasites on society! You deserve to be whipped and thrown out." So he went on scolding noisily.

(11) Buddha listened quietly. Then he said, "Friend, if a householder sets food before a beggar and the beggar refuses to accept it, to whom does the food then belong?"

(12) "To the householder, of course," said the man. Buddha said, "If I refuse to accept your abuse and ill will, it returns to you, does it not? What happens if one spits at the sky? None of the spittle sticks to the sky, but it comes down and settles on one's own face. Abuse is like that. But I go away the poorer, because today I have lost a friend."

The Students' Companion

Difficult Words and Phrases

Report	ri'pɔ:t	n. an account of a news రిపోర్టు
Politeness	pə'laitnis	n. refined manners, courtesy. మర్యాద
Every once in a while		అప్పుడప్పుడం
Witness	'witnis	v. see చూచు
Restore	ris'to:	v. (here) establish ధృవపడు
faith	feiθ	n. belief సమ్మతం
Occasion	ə'keiʒən	n. time of something happening సందర్భం
Dispute	dis'pju:t	n. quarrel పోట్లాట, తగాదా
Row	rou	n. line (of seats) చరుస
Possibly	'posibli	(here) perhaps, may be బహుశ
Aisle	ail	a passage between rows of seats. స్ట్రమధ్యవారి
Claim	kleim	v. demand as a right

Wave	weiv	v. to move the raised hand, holding something in the hand and move it to and fro
Finally	'fainəli	adv. in the end చివరికి
fat	fæt	adj. plump లావుగా ఉన్న
Lap	læp	n. ఒడి
Added	ædid	additional, extra అదనపు
determined	di'te:mind	adj. decided నిర్ణయించుకున్నట్లు ఉండు, స్థిరంగా ఉండు
Position	pə'ziʃən	n. (here) place occupied ఆక్రమించుకున్న చోటు
Underneath	,ʌndə'ni:θ	below in position క్రింద, అడుగున
Suggestion	sə'dʒestʃən	n. Proposal
Comfortable	'kʌmfətəbl	at ease సుఖంగా ఉండు, వీలుగా ఉండు
Exchange	iks'tʃeɪndʒ	v. interchange పరస్పరం మార్చుకొను
Hard feelings	hɑ:d'ri:lɪŋz	కోపతాపాలు
Candy	'kændi	పీచుమిఠాయి
Fan	fæn	(here) a person who has special liking for a game or a person etc — like football fan
Brutality	bru:'tæliti	inhuman feeling అమానుషం
Speech	spi:tʃ	n. talk ఉపన్యాసం
Succeed	sək'si:d	v. to turn out well సఫలమగు
Attract	ə'trækt	v. to draw the attention of ఆకర్షించు
Audience	'ɔ:djəns	m. group of listeners శ్రోతలు
soap-box		n. box or rough platform for open-air speech. ఉపన్యాసవేదిక

Various	'vɛəriəs	different వివిధ రకాల
Subject	'sʌbdʒɪkt	n. matter
Criticize	'kɹɪtɪsaɪz	to find fault with విమర్శించు, తప్పుపట్టు
Strong Language	strɒŋ læŋgwɪdʒ	(here) objectionable words అభ్యంతరకరమైన మాటలు
Cruel	kruəl	unkind నిర్దయుడు
Brutal	'bru:tl	unfeeling పశుప్రాయంగా ప్రవర్తించే
Corrupt	kə'rʌpt	making moeny in illegal way అచరగొండి, అచం పుచ్చుకొను
Huge	hju:dʒ	tall and hefty ఒడ్డుపొడవూ ఉన్న
Approach	ə'preʊtʃ	to come near
Prison	'prɪzn	a jail జైలు
Would you mind		మీకభ్యంతరం లేకపోతే, మీరేమి ఆనుకోకపోతే
Princely	'prɪnsli	of a high rank, like a king
Beggar	'beɡe	బిచ్చగాడు
Poverty	'pɒvəti	to be poor
Begging bowl	'beɡɪŋ bɔʊl	బిక్షాపాత్ర
Willingly	'wɪlɪŋli	readily, voluntarily by ones will ఇష్టపూరితగా
Rounds	raʊndz	(ఇంటింటికి) తిరిగే సందర్భం
Householder	'haʊshəʊldə	Owner of the house ఇంటి యజమాని
Alms	ɑ:ɪmz	n. (Sing. and Pl.) Money or Food given to the poor బిక్ష
Scolding	skəʊldɪŋ	finding fault with a person నింద
Abuse	ə'bjʊ:z	n. Scolding తిట్టు

Sanyasin		సన్యాసి
Tribes	traib	n. (here) Class, group వర్గం
Idler	'aidle	n. a man without doing any work సోపతి
Sweat	swet	(here) working hard శక్తిర శ్రమ
Labour	'leibe	hard work కాయకష్టం
Parasite	'paresait	One who lives at the expense of others పరులమీద ఆధారపడువాడు
Deserve	di'zə:v	తగినవాడుగా ఉండు
Whipped	wipt hwipt	to be beaten (with a whip) కందితో కొట్టు
Noisily	'noizili	Loudly పెద్దగా, గట్టిగా
Quietly	'kwaiətli	Silently; Peacefully ప్రశాంతంగా
Illwill	'il'wil	n. unkind feeling నిర్దయ
Spit	spit	v. ఉమ్మివేయు
Set	set	v. to put, to place పెట్టు
Spittle	'spitl	n. ఉమ్ము
Stick	stik	v. remain fixed అతుక్కును
Settle	'setl	(here) fall back తిరిగిపడు

Assignments

Comprehension Test

1. In the first story, the dispute (= quarrel, argument) arose because
 - (a) the little man claimed (= asked to have) the large man's seat.
 - (b) the large man cut off the little man's view.
 - (c) the large man claimed the little man's seat.
 - (d) the little man wanted to sit in the large man's lap.
2. The large man
 - (a) sat in the little man's lap.
 - (b) pushed him out and sat in his seat.
 - (c) fought with the little man.
 - (d) bought some sweets for the little man.

3. After five minutes the little man wanted
 - (a) the big man to stand up for a while.
 - (b) the big man to stay where he was.
 - (c) to sit in the big man's lap.
 - (d) to eat some candy.

4. The little man bought some candy for the large man
 - (a) because the large man was fond of candy.
 - (b) to show that there were no hard feelings.
 - (c) to show that he was a good man.
 - (d) for none of these reasons.

5. Art Buchwald (the writer) sent a report of this incident to his newspaper because he thought that
 - (a) the incident was amusing (funny).
 - (b) the fat man was very unfair to the little man.
 - (c) everyone should be polite like the two men in the story.
 - (d) it was a good example of nice French manners.

6. One of the interesting things about Hyde Park is that
 - (a) it is open only on Sunday afternoons.
 - (b) it is a small park, but very popular.
 - (c) any Englishman can make a speech there.
 - (d) anyone can make a speech there.

7. The speaker in the story was speaking
 - (a) against the police.
 - (b) in support of (for) the police.
 - (c) against the British Government.
 - (d) against Americans.

8. The policeman asked the American to stop his engine
 - (a) because he did not like Americans.
 - (b) because he liked the speech very much and wanted to hear it.
 - (c) to help people to hear the speaker better.
 - (d) because he was on the side of the speaker.

9. The householder
 - (a) asked his servants to whip (beat) Buddha and throw him out
 - (b) refused to give him alms and scolded him.
 - (c) gave him alms, but scolded him for begging.
 - (d) asked him why he became a sanyasin.

10. Buddha asked the householder to think of a beggar who refuses the food given to him. There was a lesson in it.
 - (a) The food stands for Buddha's good teaching; the householder was the beggar who refused it.
 - (b) Buddha meant that he himself was the beggar and that he did not want any food from the householder.
 - (c) The food stands for abuse (bad words) and Buddha was the beggar who refused to take it.
 - (d) Buddha meant that a beggar can refuse to accept food; but a householder should not refuse to give it.

Vocabulary

A	Answers	B
1. i. do as one is told; carry out an order ii. a hundred thousand iii. easy; not difficult iv. animal; an animal lower than man		(a) respect (b) beast (c) volume (d) obey (e) reason (f) lakh (g) simple
2. i. useless; in a useless way ii. a large number of people iii. say one must get something iv. a line		(a) claim (b) faith (c) row (d) in vain (e) restore (f) season (g) crowd
3. i. be in a place; remain ii. place; point iii. proposal iv. give one thing and get another in its place		(a) area (b) position (c) stay (d) suggestion (e) scene (f) comfortable (g) exchange
4. i. do well and get what one wants ii. many and different iii. listeners iv. what somebody speaks about, writes about, etc.		(a) subject (b) audience (c) restore (d) various (e) succeed (f) add (g) dispute
5. i. not kind ii. come or go near iii. This gets its food from another plant or animal iv. jail; a place where wrongdoers are put		(a) beggar (b) willing (c) cruel (d) approach (e) language (f) prison (g) parasite

Spelling

Look at the -ing forms (continuous forms) of the following verbs:

watch — watching; face — facing; sit — sitting

You will see that for the first verb we have simply added -ing. For the verb face we omit the last letter e and then add -ing. In case of sit we add another t before adding -ing.

Exercise

Give the -ing forms of the following verbs. Remember that for some of them you simply add -ing, forms for some you have to omit a letter and for some you have to double the last letter before attaching -ing.

(a) wave (b) dispute (c) begin (d) lose (e) approach (f) write (g) whip (h) criticize (i) call
(j) live (k) settle (l) beg (m) manage (n) beat (o) use.

Grammar

Read the following passage taken from the lesson. As you read, make note of the articles in the passage.

A little man was sitting in the row in front of us, when a large Frenchman, weighing possibly 250 pounds, came down the aisle and claimed the seat, waving a ticket. The little man waved his ticket and refused to move.

Everone in the area was watching the scene with interest. Finally, the fat Frenchman went in and sat on the little man's lap.

As you may know, a/an is called the indefinite article and the is called the definite article. The indefinite article a or an is used before nouns that are mentioned for the first time (e.g. a little man, a large Frenchman, a ticket). When these nouns are referred to again, the definite article the is used instead of a/an (e.g. the little man, the fat Frenchman).

Exercise

I. Fill in the blanks in the following sentences with a, an or the wherever necessary. (Note: an is used in place of a when the following word begins with a vowel sound, e.g. an egg, an old man.,

- Jangalapalli is _____ village near Anantapur.
- There is _____ ancient temple in the middle of _____ village.
- There is _____ tank behind _____ temple.
- Right now there is very little water in _____ tank.
- There is _____ school in _____ village.
- Most of _____ villagers however send their children to _____ school at _____ Anantapur.
- There is _____ hospital in _____ village but _____ hospital has been without _____ doctor for many months now.

The articles (both the indefinite articles and the definite articles) have also a generic use;

- e.g. (A) A cow is a domestic animal.
(B) The cow is a domestic animal.

Here the reference is not to any particular cow but to the whole class of cows. In fact we may say the same thing using the noun in the plural without an article:

- e.g. (C) Cows are domestic animals.

Note: The words man and woman have no article when used in the generic sense.

Exercise

II. Fill in the blanks in the following sentences with a, an or the wherever necessary:

Once there was _____ ant. He was afraid that he might be crushed by _____ men. _____ ant thought: "What _____ big and strong creature _____ cat is. I wish I were _____ cat". Just then he saw _____ cat being chased by _____ dog. Then he said to himself, "Oh, _____ dog is so much more powerful than _____ cat." I wish I were not _____ cat but _____ dog." Just then he saw _____ boy throwing _____ stone at _____ dog. Then _____ ant concluded: "I think I had better remain _____ ant. For at least nobody notices me now."

The definite article may also be used before a noun made definite by the addition of a phrase or clause, i.e. the reference occurs not before the noun but after it, e.g. the row in front of us; the men who believed in the new philosophy.

The definite article is also used before a noun when the immediate context makes it clear what is being referred to, though the noun may not have been mentioned earlier (e.g. the seat, i.e. the seat occupied by the little man; the area, i.e. the area in the stadium; the scene, i.e. the scene of the little man and the fat man quarrelling).

The context may not be given in the immediate situation: it may be what the speaker thinks everybody or the hearer knows: e.g. the postmaster ("The complaints book is with the postmaster"); the sun; the moon; the earth, etc.

Exercise

III. Re-write the following para using a, an or the wherever necessary:

Stout old lady was walking with her basket down middle of street in Pet rograd to great confusion of traffic and with no small peril to herself. It was pointed out to her that pavement was place of foot-passengers, but she replied, "I am going to walk where I like. We've got liberty now." It did not occur to old lady that if liberty entitled foot-passengers to walk down in middle of road it also entitled cab-drivers to drive on pavement and that end of such liberty would be universal chaos.

Other determiners

Articles are among the class of words which are called determiners in grammar. While studying articles, we must also get to know something about other determiners.

(a) some-any

some is used in affirmative sentences and any in negative sentences and questions:

e.g. (D) Please give me some candy.

(E) We haven't any candy at all.

Have you any money left?

Some and any can be used before uncountable nouns and plural countable nouns (e.g. some/any ink; some/any books). Some can be used before singular countable nouns to indicate that the person, place or thing is unknown:

(G) I have seen him on some occasion

any can be used before a singular countable noun to mean "it doesn't matter which or who":

(H) Take any novel you like.

(b) many, a few and few:

These are used before plural nouns. A few has a positive force and few a negative force.

There are many children in the playground.

A few children are still playing.

Few children like to take medicines.

(c) much, little and a little:

These are used before uncountable nouns. A Little has a positive force while little has a negative force.

(L) We don't have much time left.

(M) There is a little honey in the bottle.

(N) I have little time for any entertainment.

(d) A lot of is used before uncountable nouns as well as countable nouns:

(O) There is a lot of furniture in the room.

(P) There are a lot of chairs in the room.

Exercise

IV. Complete the following conversation between Sekhar and the shopkeeper:

Shopkeeper: Good morning, sir. What can I give you?

Sekhar:

? envelopes)

Shopkeeper: Yes, of course, sir,

do you want?

Sekhar: Give me twenty-five. Have you

(ink)?

Shopkeeper: Sorry, sir, we haven't

What else would you like?

Sekhar: What ballpens have you?

Shopkeeper: We have quite
choose what you like.

(few/a few) brands. Here they are. Please

Sekhar: Okay. I want

gum too (some/any/many).

Shopkeeper: Yes, here it is.

Sekhar: Thank you, that's all.

BRAOU

Lesson: 11

SOME REMINISCENCES OF THE BAR

Key Words:

reminiscences	the Bar (x the Bench)	lawyer	profession
principle	tutor	witness	client
case	suspect	complicated	arbitration
award	inadvertently	error	entry
debit	credit	counsel	imperil
hearing	uphold	embarrassed	obduracy
sharp practice	charge	rectify	interrupt
rivet	convince	slip	
loath	litigation	objection	
overrule	confirm	conviction	

As a student I had heard that the lawyer's profession was made a liar's profession. But this did not influence me, as I had no intention of earning either position or money by lying.

My principle was put to the test many a time in South Africa. Often I knew that my opponents had tutored their witnesses, and if I only encouraged my client or his witnesses to lie, we could win the case. But I always resisted the temptation. I remember only one occasion when, after having won a case, I suspected that my client had deceived me. In my heart of hearts I always wished that I could win only if my client's case was right. In fixing my fees I do not recall ever having made them conditional on my winning the case. Whether my client won or lost, I expected nothing more nor less than my fees.

I warned every new client at the outset that he should not expect me to take up a false case or to coach the witnesses, with the result that I built up such a reputation that no false cases used to come to me. Indeed some of my clients would keep their clean cases for me, and take the doubtful ones elsewhere.

There was one case which proved a severe trial. It was brought to me by one of my best clients. It was a case of highly complicated accounts and had been a prolonged one. It had been heard in parts before several courts. Ultimately the book-keeping portion of it was entrusted by the court to the arbitration of some qualified accountants. The award was entirely in favour of my client, but the arbitrators had inadvertently committed an error in calculation which, however small, was serious, in as much as an entry which ought to have been on the debit side was made on the credit side. The opponents had opposed the award on their grounds. I was junior counsel for my client. When the senior counsel became aware of the error, he was of opinion that our client was not bound to admit it. He was clearly of opinion that no counsel was bound to admit anything that went against his client's interest. I said we ought to admit the error.

But the senior counsel contended: 'In the case there is every likelihood of the court cancelling the whole award, and no sane counsel would imperil his client's case to that extent. At any rate I would be the last man to take any such risk. If the case were to be sent up for a fresh hearing, one could never tell what expenses our client might have to incur; and what the ultimate result might be?'

The client was present when this conversation took place.

I said: 'I feel that both our client and we ought to run the risk. Where is the certainty of the court upholding a wrong award simply because we do not admit the error? And supposing the admission were to bring the client to grief, what harm is there?'

'But why should we make the admission at all?' said the senior counsel.

'Where is the surety of the court not detecting the error or our opponent not discovering it?' said I.

'Well then, will you argue the case? I am not prepared to argue it on your terms,' replied the senior counsel with decision.

I humbly answered: 'If you will not argue then I am prepared to do so, if our client so desires. I shall have nothing to do with the case if the error is not admitted'.

With this I looked at my client. He was a little embarrassed, I had been in the case from the very first. The client fully trusted me, and knew me through and through. He said: 'Well, then, you will argue the case and admit the error. Let us lose, if that is to be our lot. God defend the right'.

I was delighted. I had expected nothing less from him. The senior counsel again warned me, pitied me for my obduracy, but congratulated me all the same.

I had no doubt about the soundness of my advice, but I doubted very much my fitness for doing full justice to the case. I felt it would cost me a most hazardous undertaking to argue such a different case before the Supreme Court, and I appeared before the Bench in fear and trembling.

As soon as I referred to the error in the accounts one of the judges said: 'Is not this sharp practice, Mr. Gandhi?'

I boiled within to hear this charge. It was intolerable to be accused of sharp practice when there was not the slightest warrant for it.

'With a judge prejudiced from the start like this, there is little chance of success in this difficult case', I said to myself. But I composed my thoughts and answered: 'I am surprised that your Lordship should suspect sharp practice without hearing me out'.

'No suggestion of a charge', said the judge. 'It is a mere suggestion'.

'The suggestion here seems to me to amount to a charge. I would ask your Lordship to hear me out and then arraign me if there is any occasion for it'.

'I am sorry to have interrupted you', replied the judge, 'Pray do go on with your explanation of the discrepancy'.

I had enough material in support of my explanation. Thanks to the judge having raised this question. I was able to rivet the Court's attention on my argument from the very start. I felt much encouraged and took the opportunity of entering into a detailed explanation. The Court gave me a patient hearing, and I was able to convince the judges that the discrepancy was due entirely to inadvertence. They therefore did not feel disposed to cancel the whole award, which had involved considerable labour.

The opposing counsel seemed to feel secure in the belief that not much argument would be needed after the error had been admitted. But the judges continued to interrupt him, as they were convinced that the error was a slip which could be easily rectified. The counsel laboured hard to attack the award, but the judge who had originally started with the suspicion had now come round definitely to my side.

'Supposing Mr. Gandhi had not admitted the error, what could you have done?' he asked,

'It was impossible for us to secure the services of a more competent and honest expert accountant than the one appointed by us.

'The court must presume that you know your case best. If you cannot point out anything beyond the slip which any expert accountant is liable to commit, the Court will be loath to compel the parties to go in for fresh litigation and fresh expenses because of a patent mistake. We may not order a fresh hearing when such an error can be easily corrected', continued the judge.

And so the counsel's objection was overruled. The Court either confirmed the award, with the error rectified, or ordered the arbitrator to rectify the error, I forget which.

I was delighted. So were my client and senior counsel; and I was confirmed in my conviction that it was not impossible to practice law without compromising truth.

The Students' Companion

Difficult Words and Phrases

Reminiscence	remi'nisns	n. Remembering జ్ఞాపకం, స్మృతి
The Bar	ðə bɑ:	barristers or advocates collectively
Profession	prə'feʃən	వృత్తి (డాక్టరు, ప్లీడరు మొ॥)
Liar	'laɪə	n. One who tells untrue things అబద్ధాలాడేవారు
Influence	'influəns	v. have effect upon ప్రభావం చూపెట్టు
Earn	ɜ:n	get, acquire సంపాదించు
Principle	'prɪnsəpl	rule (of behaviour) సిద్ధాంతం
Put to test		v. examine (to prove something) పరీక్షించు
Tutor	'tju:tə	v. (here) instruct నేర్పించు
Witness	'wɪtnɪs	v. (here) one who gives evidence or a proof of something seen సాక్షి
Client	'klaɪənt	n. One who employs a lawyer క్లయింట్
Case	keɪs	a Law, suit కేసు, కోర్టు వ్యవహారం
Resist	ri'zɪst	v. to stop the action of, oppose ఆపు, వ్యతిరేకించు

Temptation	temp'teɪʃən	n. (here) attraction towards (evil) వెరు ప్రేరేపణ
Suspect	'sɛs'pekt	v. to doubt అనుమానించు
Deceive	di'si:v	to mislead or cheat మోసగించు
Heart of hearts		The inmost feeling అంతరాంతరాలు
Recall	ri'kɔ:l	v. to call back to mind జ్ఞాపకం తెచ్చుకొను
Conditional	ken'diʃənəl	dependent ఆధారపడిఉండు
Warn	wɔ:n	v. caution, instruct
At the outset		at the beginning మొదట్లో
Coach	kəʊtʃ	v. tutor నేర్పించు
Reputation	,repju(:)teɪʃən	n. Good name మంచిపేరు
Severe	si'viə	adv. Very strict కఠినమైన, /కట్టుదిట్టమైన
Complicated	'kɒmplikeɪtɪd	adj. mixed up, confused చిక్కు
Prolonged	prəu'ləŋd	lengthened out, continued for a long time చాలాకాలంగా నడుస్తున్న
In parts		adv. in different bits విడివిగాలుగా
Ultimately	'ʌltɪmɪtli	as a final point ఆఖరు పాయింట్ గా
Book-keeping	bʊk,kɪ:piŋ	n. Keeping accounts in a systematic way పద్ధతిపకారం లెక్కలు వాసి ఉంచు
Entrust	in'trʌst	v. charge a person with duty అప్పగించు
Arbitration	,ɑ:bi'treɪʃən	n. (here) the decision (of the person appointed to settle the dispute) నిర్ణయం
Award	ə'wɔ:d	n. (here) final decision (of an arbiter) నిర్ణయం
Arbitrator	'ɑ:bi'treɪtə	n. the judge, the arbiter నిర్ణయాధికారి
Inadvertently	,ɪnəd've:təntli	negligently, inattentively అజాగ్రత్త మూలంగా, అనుకోకుండా

Commit	ke'mit	v. (here) make చేయు
Error	'ere	n. mistake, wrong opinion పొరపాటు
Entry	'entri	n. registering in an account-book
Debit	'debit	n. a debt or something due అప్పు
Credit	'kredit	n. opposite of 'debit'
Grounds	graundz	sufficient reasons తగిన కారణాలు
Counsel	'kaunsəl	n. legal adviser న్యాయసంబంధ సలహాదారు
Become aware of		to notice గమనించు
Admit	əd'mit	accept as true నిజమని ఒప్పుకొను
Contend	kən'tend	(here) maintain (that) భావించు
Sane	sein	adj. Sensible తెలివిగల
Imperil	im'peril	v. bring into danger. (here) put to loss నష్టానికి గురిచేయు
Hearing	hiəriŋ	n. listening to evidence and arguments in a court of law కేసుగురించి వివరాలువిను, హియరింగ్
Incur	in'ke:	(here) have to spend; fall into (ఖర్చులు) భరించు
Certainty	'se:tnti	n. Sureness న్యాయరీత్యా భద్రత
Uphold	ʌp'həuld	n. protect
Bring to grief		(relieve) save from trouble, stop the pain
Surety	ʃʊerəti	n. certainty
Detect	di'tekt	v. findout కనుగొను కనుక్కొను
Prepared to	'pri:peəd tu:	to be ready to (do something) to be willing to (do something) సిద్ధపడు, ఇష్టపడు
Terms	te:mz	n. conditions షరతులు

Humbly	'hʌmbli	modestly నమ్రతగా,
Have nothing to do with		have no connection with
Embarrassed	im' bʌrɪst	confused తికమకపడిపోయిన
Trust		v. to have belief in నమ్మకం కలిగి ఉండు
Defend	di'fend	v. save, protect
Delighted	di'laitid	greatly pleased
Pity	'piti	v. express grief (అయ్యోపాపం అను) జాలిపడు
Obduracy	'ɒbdjʊərəsi	n. hard-heartedness, stubbornness మొండికనం
Congratulate	kən'grætjuleit	v. శుభాకాంక్షలు తెలుపు. మెచ్చుకొను
Soundness	saundnis	n. rightness, correctness
Fitness	fitnis	n. ability శక్తి
Do full justice		to be able to show one's ability in doing something నేర్పుగా చేయగలుగు సామర్థ్యం రుజువుచేయు
Cost	ko:st	spending of time and labour శ్రమతో కూడి ఉండు
Hazardous	'hæzədəs	adj. dangerous (here) uncertain భద్రతలేని
Undertaking	ʌndə'teɪkɪŋ	n. work
The Bench		judges న్యాయమూర్తులు
Trembling	'tremblɪŋ	shaking of the body from fear భయకంపితం
Sharp practice	ʃɑ:p 'præktɪs	trickery మోసం
Boil	boil	v. (here) to be angry
Charge	tʃɑ:dʒ	n. fault finding, blame నింద
Intolerable	in'tɒlərəbl	(here) unfair, not to be endured. సహించరాని
Accuse	ə'kju:z	v. charge with fault, blame నిందించు

Slightest	slaitist	least ఇంతకూడ, కొంచెంకూడ
Warrant	'wɔrənt	(here) Proof
Prejudiced	'predʒudist	an opinion formed before examining the case prejudged ముందుగానే ఒక అభిప్రాయం ఏర్పరచుకొను
Compose	kəm'pəuz	v. settle, to set at rest కూడగట్టుకొను, అదుపుచేసుకొను
Thoughts	θɔ:ts	n. What one thinks ఆలోచనలు
Suggestion	sə'dʒestʃən	(here) hint సూచన
Amount to	ə'maunt tə	come to the meaning of ఆ అర్థంలో,
Arraign	ə'rein	v. to accuse publicly నలుగురిలో నిందించు
Interrupt	ɪnte'rapt	to break continuity in (మాట) మధ్యలో ఆపు
Discrepancy	dis'krepənsi	variation of facts, disagreement
Material	mə'tiəriəl	n. matter విషయం, వివరాలు
Thanks to	θæŋks tu:	owing to వలన, మూలంగా
Rivet	'rivit	v. Concentrate, fix
Give a patient hearing		hear fully without any hurry.
Convince	kən'vins	v. make one see the point.
Due to	dju: tu:	caused by
inadvertence	,ɪnəd've:təns	negligence అలక్ష్యం
Feel disposed to		to be willing to, inclined to ఇష్టపడు, మొగ్గుచూపు
Involve	in'vɒlv	v. include (in) imply
Secure	si'kjue	adj. confident, safe
Belief	bi'li:f	n. that which is believed (here) understanding

Slip	'slɪp	n. a slight error from inadvertence అలక్ష్యంవలన దొర్లిన చిన్న పొరపాటు
Rectify	'rektɪfaɪ	to set right సరిదిద్దు
Attack	ə'tæk	v. Criticise severely తీవ్రవిమర్శచేయు
Originally	ə'ri:dʒnəli	adj. (here) at the beginning
Suspicion	səs'pɪʃən	n. mistrust అపనమ్మకం
Come Round	'kʌm raʊnd	(here) change the opinion, to see the point.
Definitely	'defɪnɪtli	adj. Clearly నికరంగా
Secure	si'kjʊə	v. get, obtain పొందు
Services	'sɜ:vɪsɪz	n. (here) help
Competent	'kɒmpɪtənt	adj. efficient, legally qualified. సమర్థుడైన
Honest	'ɒnɪst	adj. Sincere, good
Expert	'ekspə:t	skilful, trained by practice. నేర్పరి అగు
Appoint	ə'pɔɪnt	v. engage for work, fix, నియమించు
Presume	pri'zju:m	v. to take as true without examining. నిజమనుకొను
Pointout	pɔɪnt aʊt	show, draw attention to ఎత్తిచూపు
Liable to	'laɪəbl tu:	likely to (చేయ) వీలగు
Loath	ləʊð	unwilling అయిష్టంతో
Litigation	lɪtɪ'geɪʃən	n. law suit
Patent	'peɪtənt	adj. obvious, evident ప్రత్యక్షంగా కనిపిస్తున్న
Objection	əb'dʒekʃən	n. anything said or done in opposition. వ్యతిరేకం
Over rule	əʊvə'ru:l	v. declare invalid, to disallow చెల్లదనిచెప్పి అనుమతించకపోవు

Confirm	ken'fe:m	v. ratify, establish, fix
Forget	fe'get	v. fail to remember గుర్తులేకపోవు, మరచిపోవు
Conviction	ken'vikʃən	n. strong belief గట్టి నమ్మకం
Practice	'præktis	v. continue (the profession) కొనసాగించు
Compromise	'kɒmpromaɪz	to adjust

Comprehension Exercises

- I. Say whether the following statements are true or false (You must be able to say why you think a particular statement to be true or false).
1. Gandhi was discouraged by the general belief that the lawyer's profession was a liar's profession.
 2. Gandhi charged a higher fee if he won a case.
 3. Gandhi refused to tutor his witnesses.
 4. The award of the accountants went against Gandhi's client.
 5. The error in calculation (made by the accountants) had been committed deliberately (= on purpose)
 6. From the beginning Gandhi wanted to take the case away from his Senior and wanted to argue it himself.
 7. Gandhi's Senior said that no error had been committed.
 8. One of the judges suggested that Gandhi's client was guilty of dishonest dealings.
 9. Gandhi convinced the judges that the error had not been made on purpose.
 10. Gandhi won the case because of his cleverness as a lawyer.
- II. Answer the following questions, each in not more than 30 words:
1. Gandhi's clients kept their clean cases for him (Gandhi) and took the doubtful ones elsewhere. Why did they do so?
 2. Why was Gandhi's Senior opposed to admitting the error (in accounting)?
 3. What was the risk in admitting the error?
 4. What was the first reaction of the judges when Gandhi referred to the error?
 5. "And so the counsel's (the lawyer's) objection was (rejected, dismissed)". Which counsel is referred to here?
 6. Was the judgment given favourable to Gandhi's client or against him?

Vocabulary

- I. Match the words given in the B with the meanings given in A. Note that List B has some extra items:

	A	B
1.	(i) mislead; play a trick on (ii) guiding rule for behaviour (iii) to train someone to say or do something (iv) at the start	(a) liar (b) suspect (c) deceive (d) principle (e) at the outset (f) tutor
2.	(i) argue (ii) opposite of "on purpose" (iii) finally (iv) continuing for a long time	(a) ultimately (b) prolonged (c) inadvertently (d) grounds (e) counsel (f) contend
3.	(i) confused; not quite knowing what to say (ii) make a (criminal) charge against (iii) confirm; agree with (a decision) (iv) unwillingness to change one's mind	(a) uphold (b) admit (c) embarrassed (d) obduracy (e) sharp practice (f) arraign
4.	(i) opposite of "uphold" (ii) going to a court of law (iii) Don't ----- while someone is talking. (iv) qualified; fit	(a) discrepancy (b) interrupt (c) competent (d) loath (e) litigation (f) overrule

- II. I was junior counsel for my client.
The word counsel here means a barrister (lawyer). The word can also be used to mean "advice".

e.g. We benefitted by his wise counsel.

But this word, spelt C-O-U-N-S-E-L must not be confused with COUNCIL (C-O-U-N-C-I-L) which means a group of persons appointed or elected, in order to give advice:

e.g. the Municipal Council; the Legislative Council; The Council of Ministers.

"Freight" and "fright" are two other words which must be distinguished from each other. They too have many similarities between each other in spelling and sound.

Exercise

Fill in the blanks in each of the sentences below choosing the right word from the two given at the end of each sentence:

- (1) A ----- of Rs. 1000/- has been announced for anyone who provides information on the whereabouts of the murderer (award/reward).
- (2) The ----- farm in our town has 20 cows (dairy/diary).

- (3) Railway ----- charges have been increased once again (fright/freight)
- (4) There was a serious accident this morning in the city. A car and a lorry -----ed (collude/collide)
- (5) The bundle was tied ----- (lose/loose).
- (6) These machines work on the same ----- (principal/principle).

Spelling Exercise

Deceive is spelt D-E-C-E-I-V-E whereas believe is spelt B-E-L-I-E-V-E Insert ie or ei to complete the following words:

- (1) rec — — pt
 (2) gr — — f
 (3) y — — ld
 (4) s — — ze
 (5) rei — — f

Grammar

- (A) The child walks.
 (B) The child sleeps.
 (C) The child eats cakes.
 (D) The child likes his mother

The verbs in (A) and (B) (walk, sleep) are intransitive verbs: they have no objects. But the verbs in (C) and (D) (eat, like) are called transitive verbs: they have objects (cakes, his mother). Cakes is the object of the verb eats in (C) and his mother the object of the verb likes in (D)

Here is one way of understanding the relationship between a transitive verb and its object. Let us look at Sentences (C) and (D) once again. Sentence (C) answers the question:

(E) What does the child eat?

More specifically, the expression cakes answers the question: what? Sentence (D) answers the question:

(F) Whom does the child like?

More specifically, the expression his mother answers the question: whom?

We may therefore say that verbs which are followed by expressions which can answer the question what? or whom? are transitive verbs. The expressions — like cakes, his mother — are called objects.

We have spoken about transitive verbs and intransitive verbs. But the same verb can be used transitively as well as intransitively. Look now at the following sentences:

- (G) The peon rang the bell.
 (H) The bell rang.

In (G) rang is used transitively: it is followed by an object. In (H) rang is used intransitively: it is not followed by any object.

The passivization test can also be used to determine whether a verb is used transitively or intransitively. Study the following sentences:

- (I) Gandhi argued the case.
 (J) My client had deceived me.
 (K) Our case proved a severe trial.
 (L) Gopal became a Naxalite.

Sentences (I) and (J) can be passivized;

The case was argued by Gandhi.

I had been deceived by my client.

But sentences (K) and (L) cannot be passivized. In fact there are no sentences as

X A severe trial was proved by our case.

X A Naxalite was became by Gopal.

That is, the expressions a severe trial and a Naxalite in these sentences are not objects. They are actually complements. In these two cases they are subject complements, since they can be related to the subject. (We shall deal with object complements later).

So, if a verb (in a given sentence) can be passivized we may say that the verb has been used transitively. If it cannot, we can say it has been used intransitively.

There are however some problem cases. Look at the following sentences:

(M) Prasad has a colour TV set.

(N) Balu resembles Amitab Bacchan.

The noun phrase in (M), i.e. a colour TV set, answers the question what? and the noun phrase in (N), i.e. Amitab Bacchan, answers the question whom? But yet these sentences have no passive voice forms. We cannot say:

X A colour TV set is had by Prasad.

X Amitab Bacchan is resembled by Balu.

Note: The subject complements in the sentences above were nouns/noun phrases (e.g. a severe trial, a Naxalite). They can also be adjectivals or adverbials, e.g.

Lear became mad.

The Prime Minister is here.

Let us summarize the three kinds of sentence patterns we have discussed so far:

- | | | |
|-----|----------------------------|---------|
| (1) | Birds fly. | |
| | Subject Verb | S V |
| (2) | Gandhi admitted the error. | |
| | Subj. Verb. Object | S V O |
| (3) | Kapil Dev is the Captain. | |
| | Subject Verb Complement | S V S C |

Exercise

I. Make sentences choosing an item from each column. For some sentences you will have to stop with column 2 (e.g. Pigs grunt). In all you have to make ten sentences. Say what pattern each sentence belongs to, e.g. Pigs grunt — S V

- | | | |
|-----------|---------|------------|
| (1) | (2) | (3) |
| Ahmed | became | reptiles |
| Birds | has won | cigars |
| Susila | quack | feathers |
| We | smokes | the trophy |
| The snake | are | Hindi |
| Our team | speak | an actress |

Pigs	hissed	famous
Snakes	is	
Ducks	have	
Gandhi	grunt	

Look now at these sentences.

- (O) Grandmother told us a story.
- (P) Tata's offered him a job.
- (Q) The company pays Suresh a meagre salary.

Each of the sentences above has two objects: us and a story in (O), him and a job in (P), Suresh and a meagre salary in (Q). us, him, and Suresh are indirect objects and a story, a job and a meagre salary are direct objects. These sentences therefore have the pattern S V O O.

There are two passive forms possible for each of these sentences:

- (O1) We were told a story by grandmother.
- (O2) A story was told (to) us by grandmother.
- (P1) He was offered a job by Tata's.
- (P2) A job was offered to him by Tata's.
- (Q1) Suresh is paid a meagre salary by the company.
- (Q2) A meagre salary is paid to Suresh by the company.

There are however some active voice sentences with two objects which do not have two passive forms:

- (R) My father bought me a calculator.
We can change this into
- (R1) A calculator was bought for me by my father.
but not into
- X (R2) I was bought a calculator by my father.

Now, what can we say about the following sentences?

- (S) We made Kumar the captain.
- (T) The committee elected Ashok Secretary.
- (U) The Syndicate appointed Nataraj Chief Professor.

Each of these sentences may appear to have two objects (e.g. Kumar and the captain). But in each case, the second expression (the captain, Secretary, Chief Professor) is not really an object. It is in fact a complement. Since it is connected with the object rather than the subject, it is called object complement.

The pattern in these sentences is thus S V O C S (i.e. Subject-Verb-Object-Object complement).

There is only one passive form for these sentences. Compare sentence (P) with sentence (T) above. We saw how (P) can have two passive forms. But (T) can have only one:

- (T1) Ashok was elected Secretary, (by the Committee). We cannot say

X (T) Secretary was elected Ashok by the committee.

Note: The object complement can also be an adjectival: e.g. Lear's daughters drove him mad.

Exercise

II. Make sentences with the help of the following clues. (The clues may not be in the right order). Use the past tense form of the verb given. You have to supply the subject in each case. Say what pattern each sentence belongs to, whether S V O O or S V O O C.

- (1) Elect — Ramaswami — Secretary
- (2) Send — Gomati — greeting card.
- (3) Ask — many questions — Prabhakar.
- (4) Appoint — Chairman — Sukumar.
- (5) Give — no reasons for absence — Manager
- (6) Class representative — nominate — Vijay
- (7) Make — dirty — water
- (8) A silk saree — his wife — get
- (9) The child — Prasanna — call.
- (10) The doors — paint — red.

We have thus seen five different sentence patterns. Let us list them together:

- (1) S V
- (2) S V O
- (3) S V S C
- (4) S V O O
- (5) S V O O C

We should remember that the sentence patterns and the verb are mutually connected. That is, it is possible to use certain verbs only in certain sentence patterns. For example, if we use be or become as the main verb in a sentence, the pattern has necessarily to be SV SC (The complement can be a noun phrase, adjectival phrase or an adverbial phrase). The pattern cannot be S V. Thus we can have

John is a doctor.
John is quite happy.
John is here.

but not X John is.

(You may perhaps think of situations like is John at home; he is)

But these are responses where the complement is always understood).

Similarly have as a main verb can never occur in pattern No. 1 i.e. S.V.

It is here that a dictionary is of the greatest help. If you look up a good dictionary like The Advanced Learner's Dictionary of Current English (published by Oxford University Press), you will find all the verb patterns listed in the introductory part. In fact you will find there twenty-five patterns in all whereas we have listed only the five major ones. Then in the dictionary proper, you find against each verb the numbers of the various patterns in which it can be used. This is followed by a statement of the meaning which the verb has when used in such patterns. These entries will help you to find out whether or not a particular pattern for a certain verb is allowed in English:

Let us take an example: Suppose we have a sentence like this:

He explained me the lesson.

The pattern here is S V O O (Subject — verb — Indirect object — direct object). The Serial No. for the pattern (listed in the Introduction to the Dictionary) is 19. We want to find out whether the sentence is correct. For that we must find out whether the verb explain can be used in Pattern No. (19). Let us look up the entries against the word explain in the Dictionary proper. We find the following there:

Explain 'ik' plein, eks- v.t. (1) SVP 1, 11, 13, 15 (18) make plain or clear, show the meaning of: Please ———— this problems to me. Please explain to me what this means ———— (2) (VP 1, 10) account for ————.

First we have the pronunciation(s) given: iks'plein; eks'plein. The letters v.t., which come next, show that the verb is a transitive verb. The serial No. (1), which comes next, means that what follows is the first possible meaning of the word, viz. make plain or clear. Lower down you find the second meaning, viz. account for. "V.P. 1, 11, 13, 15, 18" means that the verb can be used in any one of those patterns. Then we have the meaning of the word "make plain or clear, show the meaning of" followed by illustrative sentences.

The most important point for our present question ("Is the sentence 'He explained me the lesson' correct?") is: do we find No. 19 among the verb patterns listed against the verb explain? No, we don't. We therefore conclude that the verb explain cannot be used in pattern No. 19 (SVOO). Therefore the sentence is wrong.

Exercise

III. Making use of a dictionary, say whether the following sentences are correct. If any sentence is wrong, point out the mistake:

- (1) My friend suggested me a solution.
- (2) I want him to come.
- (3) I proposed him to come.
- (4) I suggested him to come.
- (5) I want that you should come.

BRAOU

Lesson 12

Oliver Goldsmith
AN ELEGY ON THE DEATH OF A MAD DOG

Good people all, of every sort,
 Give ear unto my song;
 And if you find it wond'rous short,
 It cannot hold you long.

In Islington there was a man 5
 Of whom the world might say,
 That still a godly race he ran,
 Whene'er he went to pray.

A kind and gentle heart he had,
 To comfort friends and foes; 10
 The naked every day he clad,
 When he put on his clothes.

And in that town a dog was found,
 As many dogs there be,
 Both mongrel, puppy, whelp and hound, 15
 And curs of low degree.

This dog and man at first were friends;
 But when a pique began,
 The dog, to gain some private ends,
 Went mad and bit the man. 20

Around from all the neighbouring streets,
 The wondering neighbours ran,
 And swore the dog had lost his wits
 To bite so good a man.

The wound it seemed both sore and sad 25
 To every Christian eye;
 And while they swore the dog was mad,
 They swore the man would die.

But soon a wonder came to light
 That showed the rogues they lied; 30
 The man recovered of the bite,
 The dog it was that died.

Keywords:

elegy	elidʒi	n. a poem of lament and praise for the dead
wond'rous	'wandrəs	extraordinarily; surprisingly
hold	həʊld	v. keep; detain
Islington	stɪl	a part of London
still		always

a godly race he ran

led a pious life

foes

fəʊz

n. enemies

clad

klæd

clothed, provided with clothes

బట్టలు కట్టబెట్టు

mongrel

'mʌŋɡrəl

n. a dog of mixed breed

సంకరజాతి కుక్క

whelp

welp

n. a young, illbred dog

hound

haʊnd

n. a hunting dog

వేటకుక్క

cur

kɜː

n. illbred, worthless dog

pique

pi:k

n. (feeling of) anger; bitterness

to gain some private ends

to achieve some personal goal

swore

swɔː

declared in the name of God

lost his wits

became mad

sore

sɔː

adj. painful

came to light

was revealed

వెలుగులోకి వచ్చింది, తెలియవచ్చింది.

Questions and exercises:

I. Say whether the following statements are true or false:

1. The man of Islington was a truly pious man.
2. The man had a kind and gentle heart; this is shown by the fact that he provided clothes to all the poor people.
3. The dog had a selfish purpose in biting the man.
4. The dog must have been mad to bite such a good man.
5. It was a surprising thing that the dog should have died.

If you marked all the statements as "true", it means you have not understood the poem! Actually, none of the statements above is true! Now read the poem carefully once again and then answer the questions below:

- II.
1. Why does the author say, "there was a man/Of whom the world might say,/ That still a godly race he ran"? (11.5.7) What contrasts with the world's opinion here?
 2. "That still a godly race he ran" (1.7). This means: "he always led a pious life." Then why does the author add "Whene'er went to pray"?

3. Read ll. 9-10 once again carefully: "A kind and gentle heart he had,/ To comfort friends and foes". Don't you find something strange here? "He had a kind and gentle heart to friends and foes". If he really had a kind and gentle heart why did he have foes (enemies) at all?
 4. The poet says in line 11 that the man clothed ("clad") the "naked". Does this mean he gave clothes away to the poor? You can answer this question if you carefully read l. 12 again: "When he put on his clothes".
 5. At least three of the dogs mentioned in ll. 15-16 are of a low degree. What does this show?
 6. Lines 19-20 say that the dog went mad and bit the man in order "to gain some private ends" (i.e. for some selfish reason). Is this the author's opinion? Or is this what the man himself might have said about the dog?
 7. "To bite so good a man" (l.24). Is this sincere praise?
 8. The word "swore" (meaning "declared in the name of God") is used three times with regard to what the neighbours said (lines 23, 27, 28). Is there anything strange in this repeated "swearing"? You will get the clue in line 30.
 9. Read the last two lines of the poem once again. What do they prove about the man? Consider the following: If a man dies on account of a dogbite, we say that the dog's bite was poisonous. If it is the dog which dies, what can we conclude about the man?
 10. Look back once again at the title of the poem: "An Elegy on the Death of a Mad Dog". An elegy is usually written on the death of a good person. We are made to feel sympathy and admiration for the dead one. Here in this poem, if we are expected to feel some sympathy for the dog, what are we expected to feel in contrast for the man?
- III.
1. Though the poem is called an elegy we do not actually feel any intense sorrow. In fact, the poem, if rightly understood, must make us smile if not laugh – the poem is humorous. One cause of humour is the use of irony– i.e. the author says one thing and means the opposite: e.g. "still a godly race he ran". (We have already discussed what this really means.) Can you pick out two more examples of such irony?
 2. Another cause of humour is the arrangement of the lines. They are short lines with a simple rhyme scheme: the first line of every stanza rhymes with the third line and the second line with the fourth. But look at ll. 21-23: "streets" is made to rhyme with "wits". What is the effect of this?
 3. Read ll. 7-8 once again: "That still a godly race he ran,/ Whene'er he went to pray". Is it possible that the poet is here playing on the sound of the word pray? Is it possible that the poet means not "pray" (or not merely "pray") but "prey"? (which has the same sound as "pray"). Now what does the other word (i.e. "prey") suggest? How does it help us to understand the man better?
 4. In poetry the position of every word is of great significance. Read the last line of the poem once again: "The dog it was that died". The poet could very well have written: "It was the dog that died." Such a sentence would also be grammatically correct. Then why has the poet preferred: "The dog it was that died"?

NISSIM EZEKIEL
NIGHT OF THE SCORPION

I remember the night my mother
was stung by a scorpion. Ten hours
of steady rain had driven him
to crawl beneath a sack of rice.
Parting with his poison-flash
of diabolic tail in the dark room --
he risked the rain again.
The peasants came like swarms of flies
and buzzed the Name of God a hundred times
to paralyse the Evil One.
With candles and with lanterns
throwing giant scorpion shadows
on the mud-baked walls
they searched for him: he was not found.
They clicked their tongues.
With every movement that the scorpion made
his poison moved in mother's blood, they said.
May he sit still, they said.
May the sins of your previous birth
be burned away tonight, they said.
May your suffering decrease
the misfortunes of your next birth, they said.
May the sum of evil
balanced in this unreal world
against the sum of good
become diminished by your pain.
May the poison purify your flesh
of desire, and your spirit of ambition.

they said, and they sat around
on the floor with my mother in the centre,
the peace of understanding on each face.
More candles more lanterns, more neighbours,
more insects, and the endless rain.
My mother twisted through and through
groaning on a mat.
My father, sceptic, rationalist,
trying every curse and blessing,
powder, mixture, herb and hybrid.
He even poured a little paraffin
upon the bitten toe and put a match to it.
I watched the flame feeding on my mother.
I watched the holy man perform his rites
to tame the poison with an incantation.
After twenty hours
it lost its sting.
My mother only said
Thank God the scorpion picked on me
and spared my children.

Key Words:

scorpion	'skɔ:pjən	n. తేలు
diabolic	,daɪə'bɒlɪk	adj. evil, devilish
paralyse	'pærəlaɪz	v. to make ineffective or powerless శక్తి హీనంచేయు
groan	grəʊn	v. to make a deep, inarticulate sound expressing pain మూలుగు
sceptic	'skeptɪk	one who is unwilling to believe a claim, especially the claims of religion
rationalist	,ræʃnə'lɪst	n. one who conforms to reason హేతువాది
paraffin	'pærəfɪn	n. wax.
incantation	,ɪnkən'teɪʃən	n. the use of spells మంత్రం

Questions and Exercise:

- I. (1) Do you think the scene and event described here are British or Indian? List the things mentioned in the poem which can support your answer.
- (2) Let us make sure that we understand the main action of the poem. Fill up the blanks in the following two sentences:
The poet's mother was _____ by a scorpion.
She recovered after _____.
- (3) Who are the various persons mentioned in the poem, apart from the poet himself.
(a) The poet's mother (b) _____
(b) (group) _____ (d) _____
- (4) What are the beliefs described here which are peculiarly Indian?
(a) The belief that with every movement of the scorpion the poison spreads through the person's body.
(b) The belief that the scorpion can be _____ by chanting the _____ of _____.
(c) _____
(d) _____
- (5) We see that while the woman groans with pain, each of the persons assembled does something to remove her pain:
(a) The peasants _____
(b) The holy man _____
(c) The poet's father _____
- (6) What does the poet himself do?

- II. (1) (a) Do you think that the poet approves of the action of the peasants? Does he share their beliefs? There are two words which are repeated a few times in the first stanza and which can give you a clue.
(Ans: "They said")
- (b) If the poet does not agree with these beliefs/ superstitions, does he still think that these poor peasants have achieved something? What words (towards the end of Stanza 1) give you the answer?
- (2) Does the poet make you see any mutual contradiction in his father's actions?
- (3) Does the poet think that the poison lost its sting owing to the prayers or to his father's medicines? Why does he say "After twenty hours it lost its sting"?
- (4) The sentence "My mother only said ————— my childred" is printed as a separate stanza. Why? What is the significance of "only"?
- (5) Does the poet make a direct comment anywhere (on the peasants, on his father, his mother or the priest)?
- (6) The poet's attitude towards the people he describes is one of
(a) Superiority (b) Admiration (c) Scepticism
(d) Scepticism combined with sympathy
(Choose the best answer).

- III. (1) Read aloud the lines 5-7 ("Parting with ... rain again"). You will notice that certain sounds are repeated:

Parting with his poison-flash of diabolic tail in the dark room he risked the rain again.

- (a) What is the effect of these repetitions?
(b) Do you find such repetitions in prose?
(c) What is such a repetition called?
(d) Can you pick out four more examples of such repetition from the poem?
- (2) Read aloud lines 8-10 ("The peasants ... The Evil One"). Why does the poet use the word "buzzed" instead of "said," "sang" or "recited"?
- What sound effect does the word "buzzed" create?
- (3) Why does the poet say that the peasants, with their candles and lanterns, threw giant scorpion shadows on the walls?
- (4) Why does the poet say "I watched the flame feeding on my mother"? Why does he not say simply "I watched the flame burning my mother's skin"?

AND THEN GANDHI CAME**Jawaharlal Nehru****Key Words:**

current	pierce	whirlwind	upset
descend	exploitation	partially	secondary
essence	fearlessness	truth	allied
welfare	masses	courage	dominant
impulse	threshold	phantom	falsehood
overnight	sea-change	visible	psychological change
symbol	uncompromising	definition	politician
relative	absolute	texture	affected
eloquent	smitten	sacred	rage
orators	bite		

(1) And then Gandhi came. He was like a powerful current of fresh air that made us stretch ourselves and take deep breaths; like a beam of light that pierced the darkness and removed the scales from our eyes; like a whirl-wind that upset many things, but most of all, the working of people's minds. He did not descend from the top; he seemed to emerge from the millions of India, speaking their language and incessantly drawing attention to them and their appalling condition. Get off the backs of these peasants and workers, he told us, all you who live by their exploitations; get rid of the system that produces this poverty and misery. Political freedom took new shape then and acquired a new content. Much that he said we only partially accepted or sometimes did not accept at all. But all this was secondary. The essence of his teaching was fearlessness and truth, and action allied to these, always keeping the welfare of the masses in view. The greatest gift for an individual or a nation, so we had been told in our ancient books, was abhaya (fearlessness), not merely bodily courage but the absence of fear from the mind. Janaka and Yajnavalkya had said, at the dawn of our history, that it was the function of the leaders of a people to make them fearless. But the dominant impulse in India under British rule was that of fear pervasive, oppressing, strangling fear; fear of the army, the police, the widespread secret service; fear of the official class; fear of laws meant to suppress and of prison; fear of the landlord's agent; fear of the moneylender; fear of unemployment and starvation, which were always on the threshold. It was against this all-pervading fear that Gandhi's quiet and determined voice was raised: Be not afraid. Was it so simple as all that? Not quite. And yet fear builds its phantoms which are more fear-some than reality itself, and reality, when calmly analysed and its consequences willingly accepted, loses much of its terror.

(2) So, suddenly, as it were, that black pall of fear was lifted from the people's shoulders, not wholly of course, but to an amazing degree. As fear is close companion to falsehood, so truth follows fearlessness. The Indian people did not become much more truthful than they were, nor did they change their essential nature over-night; nevertheless a sea-change was visible as the need for falsehood and furtive behaviour lessened. It was a psychological change.

(3) We did not grow much more truthful perhaps than we had been previously, but Gandhi was always there as a symbol of uncompromising truth to pull us up and shame us into truth. What is truth? I do not know for certain, and perhaps our truths are relative and absolute truth is beyond us. Different persons may and do take different views of truth, and each individual is powerfully influenced by his own background, training, and impulses. So also Gandhi. But truth is at least for an individual what he himself feels and knows to be true. According to this definition I do not know of any person who holds to the truth as Gandhi does. That is a dangerous quality in a politician, for he speaks out his mind and even lets the public see its changing phases.

(4) Gandhi influenced millions of people in India in varying degree, some changed the whole texture of their lives, others were only partly affected, or the effect wore off; and yet not quite, for some part of it could not be wholly shaken off. Different people reacted differently and each will give his own answer to this question. Some might well say almost in the words of Alcibiades: 'Besides, when we listen to anyone else talking, however eloquent he is, we don't really care a damn what he says; but when we listen to you, or to someone else repeating what you've said, even if he puts it ever so badly, and never mind whether the person who is listening is man, woman, or child, we're absolutely staggered and bewitched. And speaking for myself, gentlemen, if I wasn't afraid you'd tell me I was completely bottled, I'd swear on oath what an extraordinary effects his words have had on me-and still do, if it comes to that. For the moment I hear him speak I am smitten by a kind of sacred rage, worse than any corybant, and my heart jumps into my mouth and the tears start into my eyes-oh, and not only me, but lots of other men.

(5) 'Yes, I have heard Pericles and all the other great orators, and very eloquent I thought they were; but they never affected me like that; they never turned my whole soul upside down and left me feeling as if I were the lowest of the low; but this latter-day Marsyas, here, has often left me in such a state of mind that I've felt I simply couldn't go on living the way I did.

(6) 'And there is one thing I've never felt with anybody else-not the kind of thing you would expect to find in me, either-and that is a sense of shame. Socrates is the only man in the world that can make me feel ashamed. Because there's no getting away from it, I know I ought to do the things he tells me to; and yet the moment I'm out of his sight I don't care what I do to keep in with the mob. So I dash off like a runaway slave, and keep out of his way as long as I can; and the next time I meet him I remember all that I had to admit the time before, and naturally I feel ashamed.....

(7) 'Only I've been bitten by something much more poisonous than a snake; in fact, mine is the most painful kind of bite there is. I've been bitten in the heart, or the mind, or whatever you like to call it.....'

The Students' Companion

Difficult Words and Phrases

Powerful	'paʊəfʊl	forcible, mighty శక్తి వంతమైన
Current	'kʌrənt	n. flow (of air in certain direction) (గాలి) వీచు
Stretch	stretʃ	v. straighten the parts of body ఒళ్లు విరుచుకొను
take deep breaths		to fill the lungs fully with air నిండా గాలి వీల్చుకొను
beam	bi:m	n. (here) ray (of light) (కాంతి) కిరణం
Pierce	piəs	v. force one's way through చేదించు

Remove the scales		v. take off the cover పొర తొలగించు
Whirl-wind	'weɪlwɪnd	mass of wind moving round and round with great speed సుడిగాలి
Upset	ʌp'set	to disturb తారుమారు చేయు
Descend	dɪ'send	climb down దిగివచ్చు
Emerge	i'meɪdʒ	come forth ముందుకు వచ్చు
incessantly	in'sesntli	continually ఎడతగకుండా
appalling	ə'pɔ:lɪŋ	adj. terrifying; very bad. భయానకమైన
peasant	'pezənt	farmer రైతు
exploitation	,ɪksplɔɪ'teɪʃən	unfair use, selfish use (క్రమకక్తి) దోపిడి
system	'sɪstəm	method పద్ధతి
misery	'mɪzəri	bad condition (of life) దుస్థితి
Political freedom		రాజకీయ స్వేచ్ఛ
acquire	ə'kwɪə	v. gain, to get for oneself పొందు, గడించు
content	'kɒntent	n. (here) meaning, substance అర్థం
partially	'pɑ:ʃəli	adv. in parts, not completely కొంతమేరకు
secondary	'sekəndəri	adj. of second order ద్వితీయ ప్రాధాన్యం
essence	'esns	n. the most important quality of a thing నిర్భయం
Fearlessness	'fiəlisnis	n. not to have fear నిర్భయం
Truth	tru:θ	n. that which is true, the true facts. సత్యం
Allied	ə'laid	connected, related సంబంధం ఉన్న
Welfare	'welfeə	n. well-being, happiness సంక్షేమం

Masses	ˈmæsɪz	n. (plur) the lower classes of people, comon people సామాన్య ప్రజానీకం
Gift	ɡɪft	n. present, something which is given freely బహుమతి
Ancient	ˈeɪnʃənt	adj. of times long ago పూర్వకాలపు
Courage	ˈkʌrɪdʒ	n. bravery, power to control fear దైర్యం
At the dawn of		at the beginning of ప్రారంభంలో
Function	ˈfʌŋkʃən	n. (here) a special duty (of a person) కర్తవ్యం
Dominant	ˈdɒmɪnənt	adj. powerful, controlling తీవ్రమైన
impulse	ˈɪmpʌls	n. a sudden wish to do something
pervasive	pəːˈveɪsɪv	adj. wide-spread అంతటా వ్యాపించిఉన్న
Oppressing	ˈɒpresɪŋ	adj. Cruel
Strangling	ˈstrʌŋɡlɪŋ	Pressing
Meant to		Intended for ఉద్దేశించబడిన
Suppress	səˈpres	v. Crush (an action) అణచివేయు
Landlord	ˈlændlɔːd	n. owner of the land
Money-lender	ˈmʌnɪləndə	n. a person who lends money and charges interest on it పడ్డివ్యాపారి
Starvation	stɑːˈveɪʃən	n. suffering from lack of food ఆకలిబార
Threshold	ˈθrɛʃhəʊld	n.(here) entrance (of a house) వాకిలి
All-pervading	ɔːl pəːˈveɪdɪŋ	spread everywhere అంతటా వ్యాపించిఉన్న
Determined	dɪˈtɜːmɪnd	adj. firm
Phantom	ˈfæntəm	n.shadow

Fear-some	'fiə:səm	adj. causing fear, frightful భయపెట్టేది
Reality	ri(:)'æliti	n. something real; actual fact. ఆసలు సంగతి
Pall	pə:l	n. (here) a Curtain, a Covering పరచా, ముసుగు
Flasehood	'fə:lshud	n. an untrue statement, lie అబద్ధం
Over-night	'əuvə'nait	adv. (here) suddenly అకస్మాత్తుగా
Sea-change	si:tʃeindʒ	a complete and sudden change అకస్మాత్తుగా జరిగేమార్పు
Visible	'viziəbl	that can be seen కనిపించు
Furtive	fə:tiv	adj. dishonest, stealthy మోసపూరితమైన, దొంగచాటు
Psychological change	'saikə'lɒdʒikəl tʃeindʒ	change relating to the mind మానసిక పరివర్తన
Symbol	'simbəl	n. a sign which represents a person
Uncompromising	ʌn'kɒmpromaiziŋ	adj. refusing to change ideas or decisions అభిప్రాయాలు/నిర్ణయాలు మార్చుకొనే
Pull up		v. to stop (some one who is making mistakes or doing something badly) తప్పుచేయకుండా వాదించు
Shame one into		drive into through shame or fear of shame
for certain	fə'sɜ:tn	definitely
Relative	'reletiv	adj. Compared to each other, compared to something else
Absolute	'absəlu:t [ʌ'absəlju:t]	adj. Complete, perfect సంపూర్ణమైన
Beyond	bi'ænd	(here) Out of reach (of) Out of Comprehension మించిన, అర్థంకాని
Background	'bækgraund	n. a person's family, experience and education.
Training	'treiniŋ	n. Instruction

Definition	defi'niʃən	n. precise meaning of the word, precise explanation. నిర్వచనం
hold to	həʊld tə	to keep to, to follow
quality	'kwɒləti	n. nature, attribute గుణం
politician	ˌpɒli'tiʃən	a person whose business is politics రాజకీయవేత్త
speak out	spi:k aut	to speak boldly and plainly
phase	feize	n. a stage (of development) or change
degree	di'ɡri:	n. measure పరిమాణం
texture	'tekstʃə	n. (here) way పద్ధతి
affected	ə'fektid	influenced ప్రభావితం అగు
wear off	wɛə ɔ:f	to be reduced until it disappears కనిపించనంతగా తగ్గిపోవు
shaken off	'ʃeikən ɔ:f	got rid of వదిలించుకొను
besides	bi'saɪdz	pre. in addition to, as well as
eloquent	'eləkwənt	adj. able to make good speeches that influence the hearers. బాగా మాట్లాడగలిగిన
care a damn		care the least కొంచెంకూడ లెక్కచేయకపోవు
absolutely	'æbsəljʊ:tli	totally, completely
stagger	'stæɡə	(here) almost unbelieving నమ్మలేని
bewitch	bi'witʃ	v. to have a magic effect మంత్రముగ్ధులగు
speak for		speak on behalf of, speak in favour of
bottled	'bɒtlɪd	(here) kept in restraint కట్టివేయు
swear on oath		to affirm on oath

smitten by smite	smi:tn baɪ	had a powerful sudden effect on v. to have a sudden effect on
sacred	'sæ:kri:d	adj. (here) solemn
rage	reɪdʒ	n. a strong but not lasting interest (in)
corybant	'kɔ:ri:bənt	n. a priest of Cybele (the Goddess of flowers and spring) whose worship is followed by noisy music and wild dance
Pericles	'perikli:z	Athenian statesman and military commander (c 495-429 B.C.)
Orator	'ɔ:reɪtə	n. eloquent public speaker
soul	səʊl	(here) moral and emotional part of man
upside down	'ʌpsaɪd 'daʊn	into complete confusion తికమకగా
the lowest of the low		very mean (person) అతిహీనుడు
latter-day		adj. (old use) modern; recent
Marsyas	mɑ: 'zjɑ: s	(originally) Greek legendary figure who challenged Apollo to a musical contest and was flayed alive when he lost (here) referred to Gandhi
state of mind		condition of the mind
sense of shame		a feeling of shame
no getting away from		to have to admit the truth of, can't escape the fact నిజాన్ని తప్పించుకోలేని
out of sight		not being seen,
to keep in with		to (try to) remain friendly with
mob	mɒb	n. common people
dash off	'dæʃ ɔ:f	leave abruptly
run away	'rʌnəweɪ	adj. fleeing, escaping

slave	'sleiv	n. a servant without any freedom బానిస
bitten (bite v.)	'bitn	cut with the teeth, hurt, wounded
poisonous	'pɔiznəs	adj. విషపూరితమైన
painful	'peɪnful	adj. causing pain నొర్రాకరమయిన
Socrates		Greek Philosopher (494-399 B.C.)

Assignments

Comprehension

- I. (1) In the first part of this essay Nehru describes the influence which Gandhi had on India. In this part Nehru actually talks about India and Indians. In the second part of this essay Nehru makes use of an elaborate (long) comparison to show Gandhi's influence. Where does this second part begin?
- (2) What were the two most important features of Gandhi's teaching? (Fill in the blanks in the following sentences to get the answer):
 - (a) Gandhi wanted Indians to remove ---- from their -----.
 - (b) Gandhi asked Indians to b more -----.
- (3) What does Nehru find in common between Gandhi and Socrates? Choose the correct answer from those given below:
 - (a) Both Gandhi and Socrates were political leaders.
 - (b) Both Gandhi and Socrates succeeded in changing people's lives completely.
 - (c) Both had such a deep and disturbing effect on the people they met so that they (those people) could never be the same men again.
- II. (1) How many comparisons does Nehru give in the first para. And what does he show by means of these comparisons?
- (2) In what way was Gandhi different from other leaders? (Para 1)
- (3) Gandhi's solution for the removal of poverty and misery was..... (Choose the correct answer):
 - (a) that the British must be thrown out.
 - (b) that more factories should be started.
 - (c) that steps must be taken to change the system that had created such poverty and misery.
- (4) Gandhi spoke not only about political freedom but about the freedom of the ---- from ----- (Fill up the blanks).
- (5) Gandhi wanted two considerations to be followed when action was taken. What were these two considerations?
- (6) In what way was the situation in 20th century India contradictory to what our ancient books had laid down?

- (7) Nehru mentions a number of "fears" which the Indian people were suffering from (Para 1). Two of these are "fears" of things (rather than of persons or groups of persons). What are these two "fears"?
- (8) If you are afraid, you will also be un----- . If you are----- less, you will also be -----ful. (Fill up the blanks).
- (9) In paragraph 2, Nehru uses a word to describe the remarkable effect in people's lives as a result of Gandhi's message. What is that word?
- (10) Nehru says that, owing to Gandhi's teaching.
- (a) All Indians were able to fight against the British.
- (b) Most Indians became at least slightly more fearless so that they did not need to be untruthful.
- (c) All Indians became more courageous and more truthful.
- (Choose the right answer).
- (11) Nehru says that according to Gandhi truth is (Choose the right answer):
- (a) What the religions teach.
- (b) What one learns in school and college.
- (c) What every individual knows and feels to be true.
- (12) "That is a dangerous quality in a politician" (Para 3). What is the quality referred to here?
- (13) Alcibiades was (Choose the right answer):
- (a) Nehru's friend.
- (b) Socrates' friend and disciple
- (c) Gandhi's follower.
- (14) The effect Socrates had on his listeners was..... (Choose the right answer):
- (a) to make them feel dissatisfied with their own usual lives.
- (b) to rouse them to political revolution.
- (c) to make them into good human beings.
- (15) Alcibiades says he has not been a truly faithful follower of Socrates. Why does he say so?

Vocabulary

- I. Find single words from the passage which have roughly the following meanings. (The paragraph numbers in which the words can be found have been given in brackets.)
1. spreading through every part (Para 1)
 2. not ready to make any compromises; firm (Para 3)
 3. ghost; something without reality (Para 1)
 4. secret; not openly done (Para 2)
 5. showing great skill in the use of language (Paras 4 & 5)
 6. a good speaker (Para 5)
 7. person who is the property of another (Para 6)

8. suffering or death caused by lack of food (Para 1)
9. deadly; causing death (Para 7)
10. condition of having good health, comfortable living and working conditions (Para 1)

II. Complete the following sentences picking out words from the list given below:

shame	leader	preach	sea-change
poisonous	truthful	phantoms	falsehood
secret	dangerous	freedom	free
definition	qualities	banish	afraid
political	laws	reality	minds

Mahatma Gandhi was the greatest ----- of our ----- movement. Gandhi said that in order to achieve ----- freedom we must first of all ----- fear from our ----- . We must not be ----- of unjust ----- or of the British ----- service. Gandhi also spoke of the need for becoming more ----- . Gandhi did not just ----- these ----- . He set an ----- by living a life ----- from fear and ----- . On account of Gandhi's work, a ----- took place in the minds of many Indians.

Spelling

Some of the following words have been misspelt. Correct them:

- | | |
|-----------------|-----------------|
| (1) explotation | (6) analysed |
| (2) acquire | (7) elokwent |
| (3) desend | (8) incessently |
| (4) lessoned | (9) appalling |
| (5) threshold | (10) secondery |

Pronunciation

Read the following sentences aloud:

(A) I don't care what I do to keep in with the mob.

(B) I've been bitten in the heart.

The underlined words are short forms (of do not and I have). You must already know how don't is pronounced. I've is pronounced very much like the word hive without the h sound.

Such short forms are used often in speech. If you want to learn good Spoken English, you must be able (1) to understand such short forms when you hear them and (2) to use them in your own speech.

Exercise

Apart from don't and I've there are seven other such short forms in the speech of Alcibiades. Pick them out. Say how they are pronounced.

Grammar

In this lesson we shall study some of the ways in which new words can be formed out of existing ones. Generally, the new words so formed belong to a different word class (part of speech) from the one to which the old word belongs.

The most common method of word-formation is affixation, i.e. the addition of either some prefixes or suffixes. Let us take an example:

- (A) Ramesh plays cricket very well.
- (B) Ramesh is a good cricket player.

The meaning of sentence (B) is similar to that of (A). But the second sentence employs the noun player which has been derived from the verb play (in A) by the addition of -er. Here is another such example of a noun being derived from a verb, this time by the addition of -ance.

- (C) The Minister has accepted our invitation.
- (D) The Minister had conveyed his acceptance of our invitation.

(The meaning conveyed by the sentences is not quite the same; but our concern here is to illustrate how a noun can be derived from a verb.)

A verb can be derived from an adjective:

- (E) We must make the idea of family planning popular.
- (F) We must popularize the idea of family planning.

Similarly, a verb can be derived from a noun (e.g. terrorize from terror), an adjective from a verb (pervasive from pervade), a noun from an adjective (visibility from visible), an adjective from a noun (essential from essence).

Exercises

- I. Given below are pairs of sentences. You will find a noun underlined in the first sentence and a blank in the second sentence of each pair. Fill in the blank with an adjective derived from the noun.

- (1) The leader expressed sympathy for the victims of the floods. He spoke ----- words.
- (2) He was a man of immense courage. He faced all kinds of danger in the most ----- way.
- (3) He was an artist. He did even the smallest things in an ----- way.
- (4) It was a mystery how the diamond ring disappeared. Its disappearance was -----.
- (5) He picked a quarrel with everyone over every little thing. He was highly -----.

- II. A verb has been underlined in the first sentence of each pair below. Fill in the blank in the second sentence in each pair with a noun derived from the verb underlined in the first sentence:

e.g. We cannot allow ourselves to be exploited by dishonest traders. We must stop this exploitation.

- (1) Our college has been closed for over a fortnight. It is the junior students who are most affected by this-----.
- (2) Fifty books have been added to the library during the past two months. Here is a list of the latest-----.
- (3) He refused to do me this simple favour. His----- pained and surprised me.
- (4) It is easier to descend than to ascend. -----is easier than -----.
- (5) Over the years Mr. Kumaraswami has acquired a large number of rare books. His----- number over five hundred.
- (6) Please make a list of all the things you require. We shall supply all your----- within a month.

We have so far been discussing examples of affixation, i.e. the process by which we add some unit to a word to derive an adjective from a noun, a verb from a noun, etc. It is however possible to convert a word into a new word-class without adding an affix. This process is called conversion. Study the following sentences:

- (G) Nor did they change their essential nature overnight.
(H) It was a psychological change--

In both sentences the word change is used. But while it is used as a verb in sentence (G), it is used as a noun in sentence (H). Here is another example. In the following two sentences the word bite is used first as a noun and then as a verb (in its past participle form):

- (I) Mine is the most painful kind of bite there is.
(J) I've (= I have) been bitten in the heart.

There are many more words like these two (change and bite) which can be used as nouns and verbs (e.g. walk, race, smoke, jump, etc.)

- (K) This is the final match.
(L) This is the final.

An adjective could be converted into a verb;

- (M) He got his clothes dirty.
(N) Don't dirty your new dress.

A noun could be used as an adjective:

- (O) This is a ribbon for use on typewriters.
(P) This is a typewriter ribbon.

In fact this last method (noun-adjective) is one of the commonest methods of conversion today. You can find plenty of examples of this from newspaper headlines: e.g. the Sri Lanka issue; Hyderabad cinema; Assembly elections, etc.

Exercises

- III. In the sentences below the underlined words function as nouns. Use them as verbs and re-write the sentences making other necessary changes.

e.g. He had a talk with me over the phone yesterday.
He talked to me over the phone yesterday.

- (1) All her answers were right.
- (2) Gandhi exercised a powerful influence on Nehru.
- (3) We saw him just as we were taking a turn to the right.
- (4) This book is a gift to me from my uncle.
- (5) Our plans suffered an upset because of a sudden downpour.

IV. Fill in each blank below with a verb related to the adjective underlined.

e.g. You were absent yesterday; don't absent yourself again.

- (1) The sentence is not correct; please do---- it.
- (2) He was not a very humble man; but his recent experiences have----- him.
- (3) I have an average of 65 marks; how much have you----?
- (4) This room was not tidy when he entered; he ---- it up first thing after he came.
- (5) I don't think all the doors are secure. Please ----- them before you leave.

V. Pick out from the lesson five words which could be used as both noun and verb. Write sentences of your own using them first as noun and then as verb.

In the last grammar lesson we saw how the dictionary could be used to learn verb patterns. Here is another use for the dictionary. The dictionary (e.g. the Advanced Learner's Dictionary) generally gives us full information about all the possibilities of affixation and conversion with regard to a given word. If you look up the word develop in the dictionary, for instance, you will find not only the meaning of that word; you will also find there, following the main entry, the other words derived from it such as development, developmental. If, to give another example, you look up the word humble in the dictionary you will see the following:

humble 'h mbl adj. (—er, —est) 1. having or showing a modest opinion of oneself, one's position, etc.: He is very humble towards his superiors..... 2. (of persons) low in rank or position.... man of humble birth..... v.t. (VP 1) make humble; make lower in rank or self-opinion: humble one's enemies; humble somebody's pride. humbly 'h mbl adv. in a humble way: beg most humbly for forgiveness....

The entries show how the word humble can be used as an adjective and also as a verb and how we can derive the adverb humbly from humble.

The dictionary can also help us to avoid mistakes in word-formation. Suppose we come across a sentence like

X It was a niceful speech.

But is there a word like niceful? We can very easily check it with reference to a dictionary. the dictionary tells us there is no such word. Moreover —ful is an adjective-forming suffix and we cannot add —ful to a word which is already an adjective.

Exercise

VI. Making use of the dictionary, say whether the following statements are correct. If there are any mistakes, point them out and correct them:

- (1) He steadied the boat.
- (2) He motored all the way.
- (3) He carried all the way (meaning 'He went by car all the way')
- (4) He blackened his face, so that no one would recognize him.
- (5) Will you black my shoes, please?
- (6) They pistolled him to death.
- (7) They knifed him to death.
- (8) They revolvered him to death.

ASHOKA, THE BELOVED OF THE GODS JAWAHARLAL NEHRU

(A letter written by Jawaharlal Nehru to his daughter, Indira Priyadarsini, dated March 30, 1932)

Key Words:

beloved	run down'	doctrine	cherish
deserved	reign	extended	conquest
subdue	slaughter	refrained	abandon
warfare	edicts	message	posterity
horror	remorse	fascinating	slain
annexation	inculcation	captive	profound
tolerate	dominion	repentance	animate
piety	ardent	convert (n&v)	terrorism
persecution	ceremonies	monastery	forbidden
commonweal	monk	in ruins	sect

(1) I am afraid I am a little too fond of running down kings and princes. I see little in thier kind to admire or do reverence to. But we are now coming to a man who, in spite of being a king and emperor, was great and worthy of admiration. He was Ashoka, the grandson of Chandragupta Maurya. Speaking of him in his Outline of History H.G.Wells (some of whose romances you must have read) says: 'amidst the tens of thousands of names of monarchs that crowd the columns of history, their majesties and graciousnesses and serenities and royal highnesses and the like, the name of Ashoka shines, and shines almost alone, a star. From the Volga to Japan his name is still honoured. China, Tibet, and even India, though it has left his doctrine, preserve the tradition of his greatness. More living men cherish his memory to-day than have ever heard the names of Constantine or Charlemagne'.

(2) This is high praise indeed. But it is deserved, and for an Indian it is an especial pleasure to think of this period of India's history.

(3) Chandragupta died nearly 300 years before the Christian era began. He was succeeded by his son Bindusara, who seems to have had a quiet reign of twenty-five years. He kept up contacts with the Greek world, and ambassadors came to his court from Ptolemy of Egypt, and Antiochus, who was the son of Seleucus of Western Asia. There was trade with the outside world and, it is said, the Egyptians used to dye their cloth with indigo from India. It is also stated that they wrapped their mummies in Indian muslins. Some old remains have been discovered in Bihar which seem to show that some kind of glass was made there even before the Mauryan period.

(4) It will interest you to know Magasthenes, the Greek ambassador who came to the Court of Chandragupta, writes about the Indian love of finery and beauty, and specially, notes the use of the shoe to add to one's height. So high heeled are not entirely a modern invention.

(5) Ashoka succeeded Bindusara in 268 B.C. to a great empire, which included the whole of North and Central India and extended right up to Central Asia. With the desire, perhaps, of bringing into his empire the remaining parts in the South-east and South, he started the conquest of Kalinga in the ninth year of his reign. Kalinga lay on the east coast of India, between the Mahanadi, Godavari and Krishna rivers. The people of Kalinga fought bravely, but they were ultimately subdued after terrible slaughter. This war and slaughter affected Ashoka so deeply that he was disgusted with war and all its works. Henceforth there was to be no war for him. Nearly the whole of India, except a tiny tip in the south, was under him; and it was easy enough for him to complete the conquest of this little tip. But he refrained. According to H.G.Wells, he is the only military monarch on record who abandoned warfare after victory.

(6) Fortunately for us, we have Ashoka's own words, telling us of what he thought and what he did. In numerous edicts which were carved out in the rock or in metal, we still have his messages to his people and to posterity. You know that there is such an Ashoka Pillar in the fort at Allahabad. There are many others in our province.

(7) In these edicts Ashoka tells us of his horror and remorse at the slaughter which war and conquest involve. The only true conquest, he says, is the conquest of self and the conquest of men's hearts by the Dharma. But I shall quote for you some of these edicts. They make fascinating reading and they will bring Ashoka nearer to you.

(8) 'Kalinga was conquered by His Sacred and Gracious Majesty', so runs an edict, 'when he had been consecrated eight years. One hundred and fifty thousand persons were thence carried away captive, one hundred thousand were there slain, and many times that number died.

(9) 'Directly after the annexation of the Kalinga began His Sacred Majesty's zealous protection of the law of piety, his love of that Law, and his inculcation of that Law (Dharma). Thus arose His Sacred Majesty's remorse for having conquered the Kalingas, because the conquest of a country previously unconquered involves the slaughter, death and carrying away captive of the people. That is a matter of profound sorrow and regret to His Sacred Majesty'. The edict goes on to say that Ashoka would not tolerate any longer the slaughter or captivity of even a hundredth or thousandth part of the number killed and made captive in Kalinga.

'Moreover, should any one do him wrong, that too must be borne with by His Sacred Majesty, so far as it can possibly be borne with. Even upon the forest folk in his dominions His Sacred Majesty looks kindly and he seeks to make them think a right, for, if he did not, repentance would come upon His Sacred Majesty. For His Sacred Majesty desires that all animate beings should have security, self-control, peace of mind and joyousness.'

(10) Ashoka further explains that true conquest consists of the conquest of men's hearts by the Law of Duty or piety, and relates that he had already won such real victories not only in his own dominions, but in distant kingdoms.

(11) The Law, to which reference is made repeatedly in these edicts, was the Law of the Buddha. Ashoka became an ardent Buddhist and tried his utmost to spread the Dharma. But there was no force or compulsion. It was only by winning men's hearts that he sought to make converts. Men of religion have seldom, very seldom, been as tolerant as Ashoka. In order to convert people to their own faith they have seldom scrupled to use force and terrorism and fraud. The whole of history is full of religious persecution and religious wars, and in the name of religion and of God perhaps more blood has been shed than in any other name. It is good therefore to remember how a great son of India, intensely religious, and the head of a powerful empire, behaved in order to convert people to his ways of thought. It is strange that any one should be so foolish as to think that religion and faith can be thrust down a person's throat at the point of the sword or a bayonet.

(12) So Ashoka, the beloved of the gods-Devanampriya, as he is called in the edicts-sent his messengers and ambassadors, to the kingdom of West Asia, Europe and Africa. To Ceylon, you will remember, he sent his own brother Mahendra and sister Sangamitra, and they are still said to have carried a branch of the sacred peepal tree from Gaya. Do you remember the peepal tree we saw in the temple of Anuradhapura? We are told that this was the very tree which grew out of that ancient branch.

(13) In India Buddhism spread rapidly. And as the Dharma was for Ashoka not just the repetition of empty prayers and the performance of pujas and ceremonies, but the performance of good deeds and social uplift, all over the country public gardens and hospitals and wells and roads grew up. Special provision was made for the education of women. Four great university towns-Takshashila or Taxila in the far north, near Peshawar, Mathura, vulgarly spelt Muttra now by the English; Ujjain in Central India; and Nalanda near Patna in Bihar-attracted students not only from India but from distant countries from China to Western Asia and these students carried back home with them the message of Buddha's teaching. Great monasteries grew all over the country-

Viharas they were called. There were apparently so many round about Pataliputra or Patna that the whole province came to be known as Vihara, or as it is called now, Bihar. But, as often happens, these monasteries soon lost the inspiration of teaching and of thought, and became just places where people followed a certain routine and worship.

(14) Ashoka's passion for protecting life extended to animals also. Hospitals especially meant for them were erected, and animal-sacrifice was forbidden. In both these matters he was somewhat in advance of our own time. Unhappily, animal-sacrifice still prevails to some extent, and is supposed to be an essential part of religion; and there is little provision for the treatment of animals.

(15) Ashoka's example and the spread of Buddhism resulted in vegetarianism becoming popular. Till then Kshatriyas and Brahmans in India generally ate meat and used to take wines and alcoholic drinks. Both meat-eating and wine-drinking grew much less.

(16) So ruled Ashoka for thirty-eight years, trying his utmost to promote peacefully the public good. He was always ready for public business. 'at all times and at all places, whether I am dining or in the ladies' apartments, in my bedroom or in my closet, in my carriage or in my palace gardens, the official reporters should keep me constantly informed of the people's business. If any difficulty arose, a report was to be made to him immediately 'at any hour and at any place' for, as he says, 'work I must for the commonweal'.

(17) Ashoka died in 226 B.C. Some time before his death he became a Buddhist monk.

(18) We have few remains of Mauryan times. But what we have are practically the earliest so far discovered of Aryan civilization in India-for the moment we are not considering the ruins of Mohenjodaro. In Sarnath, near Benares, you can see the beautiful Ashoka pillar with the lions on the top.

(19) Of the great city of Pataliputra, which was Ashoka's capital, nothing is left. Indeed over 1500 years ago, 600 years after Ashoka, a Chinese traveller, Fa-Hien, visited the place. The city flourished then and was rich and prosperous, but even then Ashoka's palace of stone was in ruins. Even these ruins impressed Fa-Hien, who says in his travel record that they did not appear to be human work.

(20) The palace of massive stone is gone, leaving no trace behind, but the memory of Ashoka lives over the whole continent of Asia, and his edicts still speak to us in a language we can understand and appreciate. And we can still learn much from them. This letter has grown long and may weary you. I shall finish it with a small quotation from one of Ashoka's edicts.

'All sects deserve reverence for one reason or another.
By thus acting a man exalts his own sect and at the same
time does service to the sects of other people'.

The Students' Companion

Difficult Words and Phrases

Running Down

to speak of as being less important, to say unfair things about.

చిన్న మాపు మాపు

Prince **prins**

n. Son of a king

యువరాజు

Kind **kaind**

n. Type, Sort

Admire	əd'maɪə	v. to have a good opinion of సరళి ప్రాయం కలిగి ఉండు
Do reverence to		to give great respect to, గౌరవించు
Outline of History		The main ideas or facts of history
Romance	rou'mæns	n. a story of love, ప్రేమగాథ
Amidst		Prep. among
Monarch	'mɒnək	n. a ruler of a state (like king, queen etc.)
Columns	'kɒlənz	n (here) The pages: (Originally) two or more divisions of a page in which lines of print are arranged
Majesty	'mædʒɪsti	n. a title for addressing or speaking of a king or queen
Graciousness	'grɛɪʃəsniːs	n. (here) used in speaking of Royal persons.
Serenity	si'renɪti	n (here) a part of a Royal title.
Royal highness		(the words used when speaking to or of) a prince or princess.
The Volga	ðə 'vɒlɡə	the Volga river in the U.S.S.R.
left	left	(here) allowed to remain unused
Doctrine	'dɒktrɪn	n. Principle, something that is taught. సిద్ధాంతం, ఉపదేశం
Preserve	pri'zə:v	Protect, Keep unchanged
tradition	trə'dɪʃən	n. the passing down of opinions, beliefs, customs etc. from the past to the present.

Cherish	'tʃerɪʃ	v. to keep (feelings, love etc) in mind deeply
Memory	'meməri	n. (here) the opinion held of someone after his death.
Constantine	'kɒnstəntaɪn	The first Roman Emperor to profess christianity
Charlemagne	'ʃɑ:ləmeɪn - 'maɪn	King of the Franks (768-814)
deserved	di'zɜ:vəd	be worthy of
era	'iərə	
Succeed		v. to be the next to take a position or rank
Reign	reɪn	n. a period of ruling
Contact	'kɒntækt	n. Connection
Ambassador	æm'bæsədə	n. a minister of high rank representing his country in another country రాయబారి
Ptolemy	'tɒləmi	Greek king of Egypt. Known for his military and organizational abilities
Antiochus	æn'taɪəkəs	king of Syria who reformed his empire administratively
Seleucus	si'lju:kəs	Alexander's General who ruled Syria. he is the founder of Seleucid dynasty and the Seleucid Empire in Asia
Trade	treɪd	n. the business of buying, selling or exchanging goods. వ్యాపారం
Dye	dai	v. to give colour రంగు అద్దు
Inigo	'ɪndɪgəu	n. colour or dye of a dark blue-purple నీలిమందు

stated	steɪtɪd	said, expressed
Wrap	rəp	v. to cover (in a material folded around).
Mummy	'mʌmi	n. a dead body preserved from decay by the use of special substances చెడకుండా కాపాడబడిన శవం
Muslin	'mʌzi:n	n. a fine soft Cotton fabric
remains	ri'meɪnz	n. (plur) parts which are left
Court	kɔ:t	n. The officials, noblemen, servants etc. who attend a king or queen, King's establishment and retinue దర్బారు
Finery	'faɪnəri	n. Gay, beautiful clothes and ornaments
High heeled		having high heels ఎత్తునుడెమగల (చెప్పలు, బూట్లు)
invention	in'venʃən	n. a new devise, something made or produced for the first time
Extend	ɪks'tend	to expand, to stretch out
Conquest	'kɒŋkwɛst	n. something conquered, especially, land gained in war.
Coast	kəʊst	n. an area bordering the sea
subdued	səb'dju:d	conquered, reduced in strength.
slaughter	'slɔ:tə	n. killing of many people, massacre వధ
disgusted with		dislike caused by an unpleasant sight.
tiny	'taɪni	adj. very small
Tip	tɪp	n. (here) a small piece or part (of land)

refrained	ri'freind	held one self back; avoided
on record		recorded in a document.
abandoned	a'bændənd	left completely and for ever.
Warfare	'wɔ:fɛə	n. War
numerous	'nju:mərəs	adj. many
edict	'i:dikt	n. an order issued by a king
carved out		(here) written by cutting the letters (on stone)
Rock	rɔk	n. stone forming part of Earth's surface.
metal	'metl	n. substance like copper, iron, led, silver, gold etc.
message	'mesidʒ	n. teachings of moral or social value.
posterity	pɔs'teriti	n. people who will be born and live after one's own time, succeeding generations రానున్న తరంవారు
Fort	fɔ:t	n. కోట
Province	'prɔvins	n. a region, a state
Horror	'hɔrə	n. a feeling of great shock, fear and dislike
remorse	ri'mɔ:ɪs	n. sorrow for having done wrong పశ్చాత్తాపం
involve	in'vɔlv	v. (here) to cause
fascinating	'fæsineitiŋ	adj. charming, interesting
Consecrate	'kɔnsikreit	v. devote to a sacred use
Thence	θens	adv. from that place

Captive	'kaptiv	as a prisoner, as a person kept in confinement
Slain (slay v.)	slein	killed
Annexation	,anek'seifən	n. taking permanent possession (of)
Zealous	'zeles	adj. warmly engaged in support of anything మిక్కిలి ఆసక్తి గల
protection	prə'tekʃən	n. guarding, strengthening.
Piety	'paiti	n. the showing of and feeling of deep respect for God and religion, the quality of being pious, (here) duty.
inculcation (inculate)	,inkəl'keifən ,in'kalkəit	n. impressing constantly upon
Profound	prə'faund	adj. deep, very strongly felt
regret	ri'gret	n. unhappiness (because some thing happened)
tolerate	'toləreit	v. (here) to allow (something) to be practised; permit something సాగనిచ్చు
do one wrong		to be unfair or cause pain or difficulty to someone ఇతరులను బాధించు
be borne with		put up with, to show patience towards.
forest folk		n. animals
dominion	də'minjən	n. land(s) under the control of a ruler.
repentance	ri'pentəns	n. sorrow for wrong doing.
animate	'animiit	adj. living

being	'be:ɪŋ	n. living thing , human being
security	si'kjuəriti	n. safety, protection
self-control	'selfkən'trəʊl	n. control over one's feelings
joyousness	'dʒɔ:ɪəsnɪs	n. happiness
relate	ri'leɪt	v. tell
reference	'rɪfrəns	n. mentioning ఉదాహరించు
repeatedly	ri'pi:tɪdli	adv. often over and over again
ardent	'ɑ:ðənt	adj. strongly active
utmost	'ʌtməʊst	adj. of the greatest degree
force	fɔ:ɪs	n. influence that makes a person do something.
compulsion	kəm'pʌljən	n. force
convert	'kɒnvɜ:ts	n. a person who is persuaded to accept a particular religion, political belief etc.
Seldom	'seldəm	adv. not often, rarely
Scruple	'skru:pl	v. unwilling to do a thing because of moral principle.
Terrorism	'terərɪzəm	n. using Violence
Fraud	fro:d	n. a deceptive trick మోసం
persecution	,pe:si'kju:ʃən	n. treating cruelly, causing suffering to చిత్తహింస
intensely	ɪn'tensli	adv. greatly, strongly (in quality or feeling).

strange	streindʒ	(here) surprising అశ్చర్యకరమైన
thrust	θrɑst	v. to push forcefully బలవంతంగా నెట్టు
sword	sɔ:d	n. a weapon with long blade and handle బొడవాటి కత్తి
bayonet	'beɪənɪt	n. a long knife fixed to the end of a gun.
beloved	bi'lʌvd	adj. dearly loved మిక్కిలి ప్రేమిపాత్రమైన
peepal		n. a kind of tree రావివెట్టు
rapidly	'ræpɪdli	adv. quickly (action) done in a short time త్వరితంగా
performance	pə'fɔ:məns	n. carrying out (an action)
ceremony	'serɪməni	n. (here) special formal (religious) function.
Uplift	ʌp'lift	n. upward support, something that gives an improvement ఉద్ధరణ
provision	prə'vɪʒən	n. (here) arrangement (for something) ఎర్పాటు, వీలు
Valgarly	'vɑlgəli	adv. (here) comonly, generally
monastery	'mɒnəstəri	n. a house for monks మఠం
inspiration	,ɪnspe'reɪʃən	n. urge (to do something good)
routine	ru:'ti:n	n. a regular ordinary way of doing things మామూలుగా చేసేపని
passion	'pæʃən	n. a strong liking
erect	i'rekt	v. to build or establish
Animal sacrifice	'səkrɪfəs	n. offering an animal to God by killing it. ఐంశుబలి

Forbidden	fe'bidn	not allowed, commanded
forbid v.	fe'bid	not to do something
In advance of		before in time
Supposed to be		believed to be
treatment	tri:tment	n. treating medically, trying to cure by medical means చికిత్స
Vegetarianism	'vedʒi'tæəriənizɪzəm	n. the belief in and practice of eating vegetables వకాహార నియమం
Public Good		n. the general good of all the people అందరి మంచి
Public business		n. things related to the public or common people
apartments	e'pa:tment	n. a set of rooms usually furnished
Closet	'klozɪt	n. a small private room for thought, prayer etc.
Constantly	'kɒnstəntli	adv. all the time, continuously
Commonweal	'kɒmənwi:l	n. the general good of the people living in a state
Monk	mɒŋk	n. a male member who devotes his life to the service of a religion సన్యాసి
practically	'præktikəli	adv. (here) almost, very nearly చరిచావుగా
flourish	'flaʊrɪʃ	v. grow vigorously, prosper అభివృద్ధిచెందు
prosperous	'prɒspərəs	adj. wealthy
in ruins		(of a building) completely destroyed. శిథిలం

Impress	im'pres	v. (here) fill with admiration, make one feel the importance of
Massive	'massiv	adj. of great size, strong and heavy
Trace	treis	n. mark or sign showing the former presence of something గుర్తు
Weary	'wiəri	v. to make one tired (of something) విసుగు కలిగించు
Sects	seks	n. (plur) smaller groups of people agreed upon certain religious doctrines.
Exalt	ig'zɔ:lt	v. to raise to a higher rank ఉన్నతపరచు

Assignments

Comprehension

- I. Here is a summary of the main points of this essay. Against each point, mention the paragraph (s) in which it is dealt with. The first one is done for you as an example:
 1. Introduction: the difference between Ashoka and other kings (Paras 1 and 2)
 2. In general about India's trade and culture during the reign of Chandragupta and Bindusara.
 3. How Ashoka came to give up warfare.
 4. Ashoka's edicts.
 5. Ashoka's attempts to spread the Law.
 6. Ashoka's compassion for animals.
 7. Ashoka's spirit of public service.
 8. The remains of Ashoka's life and times.
- II. Say whether the following statements are true or false:
 1. Ashoka was great and worthy of admiration because he was a king and emperor.
 2. Jesus Christ was born many years after the death of Ashoka.
 3. Ashoka was the first of the Maurya Kings.
 4. Men of religion have never used force and terrorism to convert people to their own faith.
 5. Ashoka decided to follow the path of peace because he was defeated in war and many of his men were killed.
 6. Devanampriya means the beloved of the gods.
 7. Gaya is a place in Ceylon.

8. Anuradhapura is a place in Bihar.
8. We have no remains of Ashoka's rule.
9. Ashoka's edicts are written in Hindi.

III. Answer the following questions, each in not more than 30 words:

1. "More living men cherish Ashoka's memory today than have ever heard the names of Constantine or Charlemagne". Why should this be so? Why does the writer make particular mention of Constantine and Charlemagne?
2. What is the difference between Ashoka and other men of religion?
3. How did the province now called Bihar come to have that name?
4. What proof does Nehru make to his statement that the few remains of Mauryan times are "practically the earliest so far discovered of Aryan civilization in India"?
5. The Chinese traveller Fa-Hien says in his travel record that "they did not appear to be human work". What does they refer to in this context?

Vocabulary

I. Match the words in A with the meanings in B. There are some extra items in A

- | | |
|------------------|---|
| (1) ceremonies | (a) gave up |
| (2) reign | (b) places where men of religion live |
| (3) ruins | (c) regular procedure |
| (4) slaughter | (d) blade fixed to a rifle |
| (5) routine | (e) period of rule (or a king) |
| (6) edict | (f) body of a human being |
| (7) regret | (g) massacre (killing of a large no. of people) |
| (8) succeeded | (h) order proclaimed by a king |
| (9) abandoned | (i) large |
| (10) animate | (j) opposite of "lifeless" |
| (11) mummy | (k) religious service |
| (12) bayonet | (l) banned; not allowed |
| (13) fort | (m) killed |
| (14) routine | (n) what remains of a building after
damage or destruction |
| (15) slain | (o) opposite of "preceded" |
| (16) monasteries | |
| (17) massive | |

II. Fill in the blanks in the following sentences with suitable words taken from Paras 5 and 6 of the lesson:

1. Even after my repeated warnings, he has not ---- from smoking heavily.
2. The British ----- of India was complete by the middle of the 19th century.
3. The British Empire ----- all over the world.
4. There have been ----- attempts to climb Everest and some of them have succeeded.
5. He is ----- with his present job; he wants to change to a new one.
6. Most often we plant trees not for our own benefit but for the benefit of -----.
7. There is an old ----- at Golconda.
8. The death of her brother----- Olivia so deeply that she shut herself up in a room and went on crying.

Spelling

Complete the following words by adding —ance or —ence:

- | | |
|------------------|------------------|
| 1. refer ----- | 6. insist ----- |
| 2. repent ----- | 7. toler ----- |
| 3. perform ----- | 8. attend ----- |
| 4. rever ----- | 9. resembl ----- |
| 5. confer ----- | 10. assist ----- |

Pronunciation

Syllables

Words are made up of syllables. A syllable is a word or a part of a word, containing just one vowel sound. Thus words have as many syllables as they have vowel sounds. For example, the word sit has just one vowel, i.e. the sound i, and so is a word made up of one syllable. Some other examples of one-syllable words are: bat, fight, cow, wait, boat, sell.

Most words, however, are made up of more than one syllable. For example: sitting, paper, organize. You can divide these words like this:

ra-pid-ly	ex-plains	un-ha-ppi-ly
3 syllables	2 syllables	4 syllables

Note: When we say vowels, we are thinking of sounds, not letters. Thus the word face has only one syllable because the final e is not pronounced.

Exercise:

- I. Write down ten one-syllable words, five two-syllable words and five three-syllable words from the lesson.
- II. Break up the following words into syllables as in the examples given above:
(1) teaching (2) advance (3) walked (4) sacrifice (5) promote (6) immediately (7) appear
(8) discovered (9) joyousness (10) parliamentary.

Grammar

Look at the following sentences:

- (A) My brother has just returned from the U.S.
- (B) I have seen this film before.
- (C) India has not achieved self-sufficiency in food yet.
- (D) What have you brought for me?
- (E) In the name of religion and of God perhaps more blood has been shed than in any other name.

Sentences (A) and (B) are positive statements in the active voice, (C) is a negative sentence, (D) is a question and (E) is a sentence in the passive voice. But there is something common to all these sentences: all of them are in the present perfect tense. You can recognize the present perfect by the auxiliary have/has followed by the past participle form of the main verb used.

What are the uses of the present perfect tense?

(1) The present perfect may be used to refer to an action or event that has "just" happened. e.g. Sentence (A) above

(A) My brother has just returned from the U.S. Now, compare this with a sentence in the simple past tense:

(F) My brother returned from the U.S. last month. The exact time of the event is not given in sentence (A). In fact when the present perfect tense is used we cannot have a specific time mentioned. Thus it is wrong to say:

X I have visited Madras last week.

We must say either

I have visited Madras.

or

I visited Madras last week.

(We can, however, say:

I have met your friend Anand today.

In this case, the speaker thinks of the meeting as forming part of a day which has not ended.)

When the present perfect is used, the focus is on the completion of the action and its results: e.g.

I have brought the book = it is here.

He has just arrived = he is here.

(2) The present perfect can also be used to describe something that has happened at an indefinite past. Look at Sentence (B) again:

(B) I have seen this film before.

The action may have been performed recently or long ago. The stress is not on the action itself but on its present relevance:

(B) I have seen this film before

= I know what it is about (OR)

= I don't want to see it again.

(3) The present perfect is also used for something that began in the past and has continued up to the time of speaking or writing. Once again there is a link between the past and the present time.

(G) I have waited here since six O' clock.

(H) He has lived here since 1980.

= and lives here even now (OR)

= has just left.

In such uses, the expressions "since" and "for" are generally used with present perfect forms. "Since" is followed by an adverbial referring to a particular point of time and "for" is followed by an adverbial of duration:

(I) He has worked at Delhi since 1979

(J) He has worked at Delhi for four years.

Note: Expressions like "since Friday", "since July," "since 1980", etc. can be used only with the present perfect; they cannot be used with the simple past, or the present continuous. We cannot say

X He is living here since 1980.

Expressions like "for two hours", "for three years" can be used with either the simple past or the present perfect. But there is a difference in meaning between the two uses:

(K) He has lived here for two years
= still lives here.

(L) He lived here for two years
= doesn't live here now.

How are negatives formed from sentences with the present perfect? Just by the addition of "not" or "n't" to have/has as the case may be:

I have not/haven't written to my brother for two months.

He has not/hasn't met me since Diwali.

There haven't been any rains so far this year.

How are passives formed from sentences with the present perfect?

Look at the following pair of sentences:

(M) The Osmania girls have won the throwball match.

(N) The throwball match has been won by the Osmania girls.

The object of the active sentence (i.e. "the throwball match") has become the subject of the passive sentence; "have" has become "has" because the subject of the passive sentence ("the throwball match") is singular while the subject of the active sentence ("the Osmania girls") was plural; "been" has been added between "has" and the main verb.

We must distinguish between the use of have/has as an auxiliary to indicate the present perfect tense and its use as a main verb. In sentences (O) below has is used as an auxiliary to indicate the present perfect. In sentence (P) it is used as a main verb:

(O) Prakash has bought a fridge

(P) Prakash has a fridge.

When have/has is used as a main verb, there are two ways of forming negatives from such sentences. In British English, generally, not or n't is simply added after have/has. In American English, however, the helping verb do is used. Thus, for sentence (P) above,

(Q) Prakash has not/hasn't a fridge - British English

(R) Prakash does not/doesn't have a fridge - American English.

Similarly, British English and American English have different question forms in the case of have/has as a main verb. For (P) above,

(S) Has Prakash a fridge? - British English

(T) Does Prakash have a fridge? - American English

Exercises

- I. Complete the passage below filling in the blanks with the appropriate forms of the verbs given in brackets:

Sriraman ----- (go) to Madras in 1975 and ----- (live) there since. He first ----- (work) in a private company but after two years he ----- (give) it up and ----- (find) a job in the American Embassy. He ----- (not like) that job either and so he ----- (leave) it and ----- (take up) a job as a Sales Representative two years ago. Since then, as a Sales Representative he ----- (go) round Tamil Nadu.

During these years Sriram and his wife ----- (learn) Spoken Tamil very well but they ----- (not learn) yet to read and write it.

- II. Fill in the blanks with appropriate time expressions. Choose one of the two given in brackets:

- (1) ----- have you lived in this town? (how long; when)
- (2) I met her first ----- (since 1976; in 1976)
- (3) He hasn't ----- finished the work (already; yet)
- (4) My wife and I didn't speak to each other ----- (for two days; since Monday).
- (5) I haven't seen an English film ----- (for a long time; long ago)
- (6) The news has not been revealed to the public ----- (so far; at present).

- III. Correct the mistakes, if any, in the following sentences:

- (1) Ram got his Ph.D. four years ago.
- (2) He has not read a book since four years.
- (3) He has became quite idle over the years.
- (4) He has seen a hundred films last year.
- (5) He got married for three years.
- (6) I wrote to him several times already.
- (7) How long ago have you written to your parents?

- IV. Given below are pairs of sentences. Point out the difference, if any, between the members of each pair.

- e.g. (a) Have you seen the film Gandhi?
(b) Did you see the film Gandhi?

Answer: (a) = The film Gandhi is running even now.
(b) = The film Gandhi is not running now.

1. (a) Did you see the book exhibition?
(b) Have you seen the book exhibition?
2. (a) I have just read Hamlet.
(b) I have read Hamlet before.
3. (a) I saw your friend Suresh today.
(b) I have seen your friend Suresh today.

4. (a) He lived in Sri Lanka for four years.
(b) He has lived in Sri Lanka for four years.
 5. (a) I have known him since 1975.
(b) I have known him for eight years.
 6. (a) I have come to seek your advice.
(b) I came to seek your advice.
 7. (a) It took me an hour to come here.
(b) It has taken me an hour to come here.
-

English: A Foundation course

Course Structure

Section I — Functional Vocabulary Comprehension.

- Unit 1 The Olympic Champion
- Unit 2 Why the Sea is Salt
- Unit 3 Three Practical Jokes
- Unit 4 Three Stories about Freedom

Section II — Functional/Literary Aspects of Vocabulary.

- Unit 5 Some Word Origins
- Unit 6 The Course of True Love
- Unit 7 The Discovery of Cooking
- Unit 8 Edward Lear "The Owl and the Pussy Cat"
- Unit 9 Lewis Carrol "You are Old, Father William".

Section III — Literary Appreciation

Apart from building up the new vocabulary it provides the reader some ideas on culture and society.

- Unit 10 "On Being Polite"
- Unit 11 M.K. Gandhi "Gandhi as a Lawyer"
- Unit 12 Oliver Goldsmith "Elegy on the Death of a Mad Dog"
- Unit 13 Nissim Ezekeil, "Night of the Scorpion".
- Unit 14 Nehru "And then Gandhi came"
- Unit 15 Nehru "Asoka"
- Unit 16 C.E.M. Joad "Civilization and History"
- Unit 17 W.B. Yeats "The Ballad of Father Gilligan"
- Unit 18 Robert Frost "Stopping By the Woods"
- Unit 19 A.J. Toynbee "Nehru"
- Unit 20 J.B. Priestley "Student Mobs"
- Unit 21 E.F. Schumacher : "Good Work"
- Unit 22 Toru Dutt "The Lotus"
- Unit 23 T.S. Eliot "Macavity the Mystery Cat"
- Unit 24 R. Livingstone "Education and the Training of Character"
- Unit 25 R.K. Narayan "An Astrologer's Day"
- Unit 26 N.C. Chowdhari "Indian Crowds"
- Unit 27 Wordsworth "The Leech Gatherer"
- Unit 28 W.H. Auden "The Unknown Citizen"

ENGLISH

A FOUNDATION COURSE

UNITS: 16 — 23

- Unit-16: Civilization and History
C.E.M. Joad
- Unit-17: The Ballad of Father Gilligan
W.B. Yeats
- Unit-18: Stopping By Woods on a Snowy Evening
Robert Frost
- Unit-19: Nehru
A.J. Toynbee
- Unit-20: Student Mobs
J.B. Priestley
- Unit-21: Good Work
E.F. Schumacher
- Unit-22: The Lotus
Toru Dutt
- Unit-23: Macavity: The Mystery Cat
T.S. Eliot



ANDHRA PRADESH OPEN UNIVERSITY

HYDERABAD

1983 — '84

ENGLISH : A FOUNDATION COURSE

Course Team:

1. Prof. V.S. Seturaman (Editor)
2. Ms. V. Komala (Associate Editor)
3. Prof. M.V. Nadkarni
4. Sri P.T George
5. Prof. T. Sriraman

apou
LIBRARY

A.P.O.U. LIBRARY
Acc. No.....
Date.....
Call No.....

Andhra Pradesh Open University
Hyderabad

First Published 1983

Copyright © 1983 A.P. Open University

All rights reserved. No part of this book may be reproduced in any form without permission in writing from the University.

This text forms part of an Open University Course. The complete syllabus for the course appears at the end of this text.

Further information on Open University Courses may be obtained from the Director, A.P. Open University, 6-3-645 Somajiguda, Hyderabad-500 004. (A.P.)

Printed at Pragati Art Printers, Hyderabad, for A.P.O.U.

CIVILIZATION AND HISTORY

C.E.M. Joad

Key Words:

gloriously	conquerors	generals	civilization
destroyers	civilized	savages	efficiently
might (n.)	reckon	mutilate	race
evolution	creature	scale down	beastly
bully	gorge	grab	hurt

Most of the people who appear most often and most gloriously in the history books are great conquerors and generals and soldiers, whereas the people who really helped civilization forward are often never mentioned at all. We do not know who first set a broken leg, or launched a seaworthy boat, or calculated the length of the year, or manured a field; but we know all about the killers and destroyers. People think a great deal of them, so much so that on all the highest pillars in the great cities of the world you will find the figure of a conqueror or a general or a soldier. And I think most people believe that the greatest countries are those that have beaten in battle the greatest number of other countries and ruled over them as conquerors. It is just possible they are, but they are not the most civilized. Animals fight; so do savages; hence to be good at fighting is to be good in the way in which an animal or a savage is good, but it is not to be civilized. Even being good at getting other people to fight for you and telling them how to do it most efficiently -- this, after all, is what conquerors and generals have done -- is not being civilized. People fight to settle quarrels. Fighting means killing, and civilized peoples ought to be able to find some way of settling their disputes other than by seeing which side can kill off the greater number of the other side, and then saying that that side which has killed most has won. And not only has won, but, because it has won, has been in the right. For that is what going to war means; it means saying that might is right.

(2) That is what story of mankind has on the whole been like. Even our own age has fought the two greatest wars in history, in which millions of people were killed or mutilated. And while today it is true that people do not fight and kill each other in the streets-while, that is to say, we have got to the stage of keeping the rules and behaving properly to each other in daily life -- nations and countries have not learnt to do this yet, and still behave like savages.

(3) But we must not expect too much. After all, the race of men has only just started. From the point of view of evolution, human beings are very young children indeed, babies, in fact, of a few months old. Scientists reckon that there has been life of some sort on the earth in the form of jelly-fish and that kind of creature for about twelve hundred million years; but there have been men for only one million years, and there have been civilized men for about eight thousand years at the outside. These figures are difficult to grasp; so let us scale them down. Suppose that we reckon the whole past of living creatures on the earth as one hundred years; then the whole past of man works out at about one month, and during that month there have been civilizations for between seven and eight hours. So you see there has been little time to learn in, but there will be oceans of time in which to learn better. Taking man's civilized past at about seven or eight hours, we may estimate his future, that is to say, the whole period between now and when the sun grows too cold to maintain life any longer on the earth, at about one hundred thousand years. Thus mankind is only at the beginning of its civilized life, and as I say, we must not expect too much. The past of man has been on the whole a pretty beastly business, a business of fighting and bullying and gorging and grabbing and hurting. We must not expect even civilized peoples not to have done these things. All we can ask is that they will sometimes have done something else.

The Student's Companion
Difficult Words and Phrases

gloriously	'glɔ:riəsli	adv. Successfully, excellently
conqueror	'kɒŋkərə	n. one who wins land by war
general	'dʒenərəl	n. commander of army
help	helpt	v. further the action or purpose of తోడ్పడిన.
civilization	,sivilaɪ'zeɪʃən	n. advanced social development in art, religion, science, government etc. నాగరికత.
forward	'fɔ:wəd	to the front, towards future, ahead ముందుకు.
set	set	v. (here) to put (a broken limb) into a fixed position for proper joining అతుకు, సరిచేయు.
launch	lɔ:ntʃ	v. to set (a newly built boat) into the water
sea-worthy	'si:,we:ði	adj. in good condition and fit for a sea voyage.
manure	me'njʊə	v. to put waste matter from animals on the land to make it produce better crops
destroyer	dis'trɔɪə	n. one who puts an end to a thing or being. one who ruins a thing or being.
figure	'fɪɡə	n. (here) humanbody in art
civilized	'sivilaɪzɪd	improved in education and manners నాగరికత గల.
savage	'sævɪdʒ	a person who is cruel, violent or wild, an uncivilized person అనాగరికుడు.
efficiently	e'fɪʃəntli	adv. effectively, usefully
might	maɪt	n. power, strength, force
mutilate	'mju:tɪleɪt	v. (here) remove and damage a part of human body
evolution	,i:və'lu:ʃən	n. gradual change and development
reckon	'reken	v. consider, suppose, guess

at the outside		at the most; and not more
creature	'kri:tʃə	n. living being
grasp	grɑ:sp	v. catch at, to succeed in understanding గమించు.
scale down		v. (here) reduce the importance of
oceans of time		lots of time
taking	'teɪkɪŋ	to find out by testing
estimate	estimeɪt	v. form an opinion as to the degree of, to calculate అంచనా వేయు.
maintain	meɪn'teɪn	to continue, to keep in existence
beastly	'bi:stli	adj. unpleasant; bad; nasty
bullying	'buliɪŋ	n. using strength to hurt weaker people or make them afraid
gorging	gɔ:ɟʒɪŋ	n. swallowing greedily ఆహారాన్ని తినటం.
grabbing	græbɪŋ	n. getting quickly and unfairly అన్యాయంగా లాక్కొనటం.
hurting	hɜ:tiŋ	n. causing pain and damaging (a part of the body)

Assignments

Comprehension

- I. (1) The first part of this essay presents a fact and the second part offers an explanation or rather an excuse for this fact. Where does the second part begin? In which para?
- (2) What is the fact stated by the first part?
- (3) What is the explanation offered in the second part?
- II. Say whether the following statements are true or false:
 - (1) Great conquerors, generals and soldiers are the only people ever mentioned in history books.
 - (2) We know all about the great military conquerors.
 - (3) Countries which have made military conquests of many other countries are not necessarily the most civilized.
 - (4) Being good at fighting means being civilized.
 - (5) For civilized people, the only way of settling disputes is to go to war.
 - (6) We are no better than savages in our daily lives now.

- (7) Human beings were among the first living things that existed on the earth.
- (8) It is too late for man to learn to be civilized.
- (10) Even civilized people sometimes fight.
- III. (1) What examples does the author give of people who have helped civilization forward?
- (2) What proof do we have to show that people think a great deal of killers and destroyers.
- (3) Have conquerors themselves always fought in battles? Give reasons for your answer.
- (4) In what way are soldiers similar to animals?
- (5) "Might is right" means believing that one ----- because one-----
(Fill up the blanks)
- (6) Why does the author use the word "greatest" to describe the two major wars in our own age? Does he mean that they were fought for the noblest causes?
- (7) In what sense are individuals better than nations and countries?
- (8) Why does the author say "We must not expect too much?"
- (9) The author believes that life on earth will come to an end sometime in future. What evidence is there in the text to show that the author believes so?
- (10) What will be the reason for the end of all life on this earth?

Vocabulary

- I. Find single words from the passage which have the following meanings:

- (1) with great fame and honour
 (2) great power
 (3) being injured, especially because of having a part of the body cut off
 (4) fertilized (by using animal waste)
 (5) started (especially a ship or boat)
 (6) eating a great deal
 (7) calculate
 (8) gradual development

- II. Fill in the blanks in the following sentences with suitable words selected from the Lesson:

The----- of mankind is full of accounts of military ----- of various -----
 by----- . People who made important contributions to the progress of ----- are not -----
 ----- as often as these ----- are. But in fact what distinguishes a ----- man
 from a ----- is that the former can settle ----- not by going to ----- but by
 other -----.

Civilization and History

Spelling

Some of the following words have been misspelt. Correct them.

- | | | |
|--------------|----------------|--------------|
| (1) eficient | (2) quarral | (3) forword |
| (4) thousand | (5) evolusion | (6) milliion |
| (7) lounched | (8) gloriously | (9) gratest |
| (10) rechon | | |

Pronunciation

In the last lesson we saw how words often have more than one syllable. In the English language, when we pronounce a word which has two or more syllables we do not pronounce all the syllables with the same force. We say one syllable with greater force than we do others. The syllable which is said with greater force is called the stressed syllable. For example, in the word animals there are three syllables: 'a-ni-mals. The first syllable (i.e. a) is stressed while the others are unstressed. In the word efficiently there are four syllables: e'fi-cient-ly and it is the second syllable (i.e. -fi) which is stressed.

There are a number of words which, like animal, are stressed on the first syllable:

¹ pretty	¹ civilized	¹ countries
¹ reckon	¹ human	¹ calculate

Practise saying these words with the stress on the first syllable. (The mark ¹ shows that the syllable which immediately follows is a stressed syllable).

There are some other words which are stressed on the second syllable:

be ¹ lieve	su ¹ ppose	a ¹ bout
be ¹ ginning	ex ¹ pect	be ¹ have

Practise saying these words too with correct stress.

The stress may fall on some later syllable (i.e. third, fourth, etc.) For example:

civili ¹ zation	evol ¹ ution	accepta ¹ bility
(stress on 4th syllable)	(stress on 3rd syllable)	(stress on 4th syllable)

Exercise

- (1) Find three examples each (other than those we have given), from the lesson, of words stressed on the first syllable and words stressed on the second.
- (2) Can you say on which syllable each of the following words is stressed? Put the stress mark at the appropriate place and practise saying the words with correct stress.

hopeful	examples	hundred
beastly	difficult	property thousand

Grammar

Study the following sentences:

- (A) Our own age has fought the two greatest wars in history.
- (B) The race of man has only just started.
- (C) Nations and countries have not learnt to do this.

We see that the auxiliary verb has or have above is depending on the number (singular or plural) of the subject. If the subject is a noun phrase in the singular (as in (A) and (B)) the verb is also in the singular. If the subject is a noun phrase in the plural (as in (C) above) the verb is also in the plural. Quite often the subject may be separated from the verb by a few words (as in (B) above). Even then the subject and the verb show agreement or, as it is usually called, concord.

In the examples given above the auxiliary has and have were used. Even if other auxiliaries (like be and do) are used or even if there is only a main verb without any auxiliary, the principle of concord has to be observed. Look at the following sentences:

Some soldiers are marching up the street.
Mohan does not know the answer.
Animals fight.
Fighting means killing.
People fight to settle quarrels.

Sometimes a sentence may begin with an introductory there, followed by the verb and the real subject. In such cases also concord is to be observed between the verb and the real subject as in the examples below:

There has been life of some sort on the earth for about 1200 million years.
There have been men for only one million years.
There has been little time to learn in.
There have been civilizations for between seven and eight hours.

Note: (1) The problem of concord arises only with the verb in the present tense. In the case of past tense, only be (whether used as a main verb or as an auxiliary) shows concord.

The lessons were not ready.
The lesson was not ready.
The girls were going out when the teacher entered.
The girl was going out when the teacher entered.

(2) The modal auxiliaries (i.e. can-could, may-might, shall-should, will-would, must, ought to) do not show any concord.

I/ We/ You/ He/ They/ Gopal/ The boys can come.

Let us summarize what we have said so far. There should be concord between the subject and verb (especially a verb in the present tense). If the subject is a noun/ noun phrase in the singular form, the verb must be in the singular form. If the subject is a noun/ noun phrase in the plural form, the verb must be in the plural. This principle is called the principle of grammatical concord.

But there are also two other kinds of concord. There is first notional concord. Notional concord is concord according to the idea or notion stressed (as contrasted with the form of the noun/ noun phrase).

The Committee have considered your recommendations.
(= the members of the Committee)

The Committee is to submit its report in two weeks.
(= the committee as one unit)

There is also another kind of concord known as concord according to proximity:

No one except his own supporters agree with him.

One in ten take drugs.

The verb in both sentences above is plural because the noun nearest to it (supporters, ten), though not the actual subject, is in the plural. This is true also of either-or constructions:

Either the dog or the puppies have been lying in this room.

Either your brakes or your eyesight is at fault.

In each of the two sentences above there are two nounphrases, one in the singular and the other in the plural. Whichever comes last, i.e. closest to the verb, determines the number of the verb.

But when expressions like "as well as," "besides", "rather than," "together with", "along with," "as much as" are used, the verb agrees with the unit that comes before such expressions:

The parents as well as the child are to blame.

An old man, with his wife and three children, was waiting at the door.

The Chief Minister, besides the Transport Minister and the Collector, was there to supervise the arrangements.

Indefinite expressions like "no, any, none, each, every, everybody, anybody and nobody" quite often pose problems of concord.

(Before discussing these problems, we should remember that nouns can be divided into three categories (a) countable nouns (sometimes called count nouns), i.e. nouns which have singular and plural forms, e.g. boy, book animal (b) uncountable nouns (sometimes called mass nouns) e.g. food, furniture, luggage, i.e. nouns which have no plural form (c) nouns which belong to both categories mentioned above, i.e. countable as well as uncountable; e.g. paper, bread).

If "no" and "any" are used with uncountable nouns they are regarded as singular:

No money has been received so far from the government.

Has any money been spent so far?

If they are used with countable nouns in the plural a plural verb is used:

No books have yet been borrowed.

Have any tickets been issued?

"A lot of," "a great deal of," "plenty of," "most of" and "some of" also follow this rule:

A lot of people have brought presents.

A lot of work remains to be done.

"Any" and "none" used as pronouns may have singular or plural meanings:

I have ordered the journals but none has/have yet arrived (uncountable)

I have ordered the cement, but none has yet arrived (uncountable)

"Each," "everybody" "anybody" and "nobody" are singular but the principle of proximity sometimes leads to plural concord:

Nobody, not even the teachers, were listening.

Everybody must write as soon as they get home.

We have already spoken about collective nouns (e.g. committee, government, etc.) A pair of, when applied to things where the two components are always thought of together (scissors, trousers, shoes) is singular:

That pair of scissors belongs to me.

A pair of shoes was found in the corner of the room.

But the same words (scissors, etc.) would be treated as plural if a pair of is omitted:

Where are my trousers?

His shoes were new.

Names of certain ailments and of certain sciences or branches of study which end in -s are also generally singular, e.g. measles, mumps, physics, politics:

Measles is a serious illness for children.

Politics has never interested me very much.

Mathematics has many branches like calculus, algebra, etc.

Note: When "mathematics" means "mathematical calculations," the word is plural:

The area of this hall is 400 square feet if my mathematics are correct.

The subject-verb concord which we have discussed so far, is a concord of number. There is also the concord of person which operates with regard to pronouns:

I am a doctor (1st person singular)
He/She is a doctor (3rd person singular)
I understand you (1st person singular)
He/She understands you (3rd person singular)

i.e. though both I and He/She are singular, they have different verb forms as they belong to different persons.

We may say in conclusion that the principle of grammatical concord is the safest one to follow in formal usage (as against colloquial usage) especially for foreign speakers of English like us.

Exercises

I. Fill in the blanks in the following sentences with the correct form of the verb (main verb or auxiliary) given in brackets. All the verbs should be in the present tense:

- (1) A large number of medical graduates ----- the hospitals every year as house surgeons (enter)
- (2) Fifty grams ----- the smallest quantity we sell. (be)
- (3) Bread and butter ----- my usual breakfast. (be)
- (4) All the books on that shelf ----- to me. (belong)
- (5) What ----- me ----- the new dress regulations. (bother, be)
- (6) The number of Jews in India ----- not very large when compared to the number of Christians. (be)
- (7) If you want some sugar, there ----- some in that basin. (be)
- (8) Any coins found here ----- to be handed over to the caretaker. (be)
- (9) Slow and steady ----- the race. (win)
- (10) Neither the teacher nor the students ----- present when the Principal entered the room. (be)
- (11) ----- all the food been eaten? (have)
- (12) The mother, as well as the children, ----- been starving for the past four days. (have)

II. Correct the following sentences wherever necessary:

- (1) I have no vehicle of my own but one of my neighbours have a scooter and he usually gives me a lift in the morning.
- (2) There is quite a few of my colleagues who own scooters or motorbikes.
- (3) I too want to purchase a scooter but all the scooters now available in the market is too costly for my purse.
- (4) The government have recently increased the import duties on scooter accessories.
- (5) There has been times when I have felt a sudden desire to rush and purchase a new scooter whatever its cost.

- (6) Luckily, the owner of an automobile workshop which specializes in repairs of scooters have offered to get me a second-hand scooter.

III. Rewrite the following sentences in such a way that they apply to all policemen and not just one:

- (1) A policemen is a public servant.
- (2) He has to deal with all sorts of people.
- (3) He is required to put duty before personal likes and interests.
- (4) He keeps physically and mentally fit all through the day.
- (5) He endures all kinds of discomfort while he performs his duties.
- (6) Often, when he is out on patrolling duty, he does not get even an hour's sleep.

BRAOU

W.B. Yeats
THE BALLAD OF FATHER GILLIGAN

The old priest Peter Gilligan
Was weary night and day,
For half his flock were in their beds,
Or under green sods lay.

Once while he nodded on a chair, 5
At the moth-hour of eve,
Another poor man sent for him,
And he began to grieve.

'I have no rest, nor joy, nor peace,
For people die and die;' 10
And after cried he, 'God forgive!
My body spake, not I!'

And then, half-lying on the chair,
He knelt, prayed, fell asleep;
And the moth-hour went from the fields,
And stars began to peep.

They slowly into millions grew,
And leaves shook in the wind;
And God covered the world with shade,
And whispered to mankind. 20

Upon the time of sparrow chirp
When the moths came once more,
The old priest Peter Gilligan
Stood upright on the floor.

'Mavrone, mavrone! the man has died,
While I slept on the chair,' 25
He roused his horse out of its sleep
And rode with little care.

He rode now as he never rode,
By rocky lane and fen; 30
The sick man's wife opened the door:
'Father! you come again!'

'And is the poor man dead?' he cried.
'He died an hour ago.'
The old priest Peter Gilligan 35
In grief swayed to and fro.

'When you were gone he turned and died,
As merry as a bird.'
The old priest Peter Gilligan 40
He knelt him at that word.

'He who hath made the night of stars
For souls who tire and bleed,
Sent one of His great angels down
To help me in my need.

'He who is wrapped in purple robes,
With planets in His care,
Had pity on the least of things
Asleep upon a chair.'

Notes:

It is one of the duties of a Christian priest to go to the bedside of the sick and dying among his parishioners and offer them spiritual comfort. This poem by W.B. Yeats is about an overworked priest who kept receiving, and attending to, such calls all too frequently.

Key Words:

nodded	nɒdɪd	dozed off కునుకు తీశాడు.
moths	mɒθs	n. Winged insects రెక్కల పురుగులు.
at the moth-hour of eve		evening twilight, the time when the moths come out సాయంకాల సంధ్య.
grieve	ɡri:v	V-complain వీర్యాడు చేయు, బాదగా అనుకొను.
my body spake, not I		He had spoken out of physical exhaustion, not because he did not want to work. His spirit was willing to work; but his flesh was weak. (compare the words of Peter when Jesus found him asleep (St. Matthew in the New Testament of the Bible): "The spirit is willing but the flesh is weak").
spake	speɪk	spoke (archaic past tense of speak)
peep	pi:p	V. come into view కనిపించు.
the time of sparrow chirp		the time (before sunrise) when sparrows (small birds) come out and begin to chirp (sing).
mavrone		(Irish) little mother; i.e., Mary, mother of Jesus Christ
fen	fen	marshy land
grief	ɡri:f	deep sorrow దుఃఖం.
sway	swei	swing: move from side to side (దుంకింతో) తిరిగిపోవు.
purple robes	'peɪpl rəʊbz	Crimson cloth, an emblem of royalty

Questions and Exercises:

- i. 1. Why did Father Gilligan nod on a chair?
2. Why did he cry 'God forgive'?
3. 'They slowly into millions grew' (l.17). What does 'they' mean here?

4. 'He roused his horse out of his sleep/ And rode with little care' (11.27-28). This means
- He rode without caring for the people on the way.
 - He rode without caring for the safety of the horse.
 - He rode fast without caring for his own safety. (Choose the correct answer)
5. When the sick man's wife said: 'Father! You come again!', Father Gilligan was
- happy
 - surprised
 - pained
- (Choose the correct answer.)
6. Why did the old priest feel grief when he heard that the man had died an hour earlier?
7. 'When you were gone, he turned and died/ As merry as a bird' (11.37-38). When the priest heard these words spoken by the woman, he realized that
- he had walked in his sleep and come to the poor man's house and offered him comfort.
 - the man and his wife had had a dream in which they had seen the priest.
 - God had sent one of his angels in the guise of Father Gilligan to the bedside of the dying man to offer him comfort.
- Choose the correct answer).
8. "He died as merry as a bird" (11.37-38). What does this mean?
9. "He knelt him at that word" (1.40). Father Gilligan knelt in order to
- express his gratitude to God.
 - beg forgiveness of God.
 - express his sense of shame at his own failure to turn up at the right time at the poor man's house.
10. "He hath made the night of stars/ For souls who tire and bleed" (11.41-42). This means: (Fill up the blanks to complete the statement): "_____ created the night in order that people who work and suffer during the _____ may have _____"
11. "To help me in my need" (1. 44). How did God help him?
12. The least of things/ Asleep upon a chair" (11.47-48). What or who is meant by these words? And what do the words tell us about the speaker's view of himself?
- II. 1. By means of this poem, the poet Yeats wishes to convey (Tick off the right ones among the following statements):
- the superstitious beliefs of men of the past.
 - the old priest's spirit of humility and dedication.
 - the old priest's physical difficulties.
 - the poor people's touching and simple faith in God and in the power of the priest's prayers.
 - the truth that God cares for every individual soul.
2. By appearing in the form of Father Gilligan God had _____
- spared Gilligan a hard ride in the night.
 - saved the poor man's soul.
 - relieved Father Gilligan of his anxiety.
 - shown his care for both the priest and the dying man.
- (Choose the best answer.)
3. Would you call this a supernatural story? Give reasons for your answer.

- III. 1. This poem is a 'ballad'. (A 'ballad' is a simple narrative poem). A ballad usually has a refrain, i.e. a line or some words which are repeated a number of times. What is the refrain in this ballad?
2. Recall what we said about end-rhymes in The Owl and the Pussy Cat. We also saw that in You are Old, Father William and An Elegy on the Death of a Mad Dog, lines 1 and 3 of each stanza had end-rhymes and so had lines 2 and 4. What is the rhyme scheme here? Which lines in each stanza have end-rhymes? Give at least four examples.
3. This is a poem, not a story told in prose. What is the difference between the poet and the prose writer? There are a number of differences but one important difference is that the poet does not merely make abstract statements but gives concrete word-pictures. These word-pictures are called images. The poet makes use of images. For example, the poet here does not simply say, as we might say, "The evening came to an end and night started". He says rather: "And the moth hour went from the fields/ And stars began to peep." We immediately get the picture of moths leaving the fields and the stars coming out one by one; and we are able to visualize the coming of night.
- Can you now say what image the poet uses to convey the end of night and the start of day?
4. What images do you find in lines 3-4? What do the images convey?
5. A poet chooses his words with great care. Look for example at line 45: "He who is wrapped in purple robes". Purple robes are royal robes. The contrast here is between the royal robes of God (who is our King) and the humble robes of a priest. Now read the next line: "With planets in His care". Why planets? What ideas do "planets" convey? With what are they contrasted?
6. Do you see any significance in the priest's first name, i.e. Peter. Before you answer the question, read again our Notes on 1.12 above.

STOPPING BY WOODS ON A SNOWY EVENING

Robert Frost

Whose woods these are I think I know.
His house is in the village though;
He will not see me stopping here
To watch his woods fill up with snow.

4

My little horse must think it queer
To stop without a farmhouse near
Between the woods and frozen lake
The darkest evening of the year

8

He gives his harness bells a shake
To ask if there is some mistake.
The only other sound's the sweep
Of easy wind and downy flake.

12

The woods are lovely, dark and deep.
But I have promise to keep,
And miles to go before I sleep,
And miles to go before I sleep.

16

Keywords

snowy	'snəʊi	adj. full of snow
woods	wuɪz	n. area of land covered with growing trees
snow	snəʊ	n. frozen vapour falling from the sky in soft, white flakes
queer	kwɪə	adj. strange; unusual
farm house	'fɑ:mhaʊs	n. farmer's house on a farm
frozen	'frəʊzn	adj. turned into ice
harness	'hɑ:nɪs	the leather work and metal work fitted to a horse
sweep	swi:p	n. steady flow
downy	'daʊni	adj. like down; i.e. the soft feathers of young birds
flake	fleɪk	n. small, light, leaf like piece; (here) flake of snow

Questions and Exercises:

- I. (1) We have given the meaning of "woods"? Are "woods" the same thing as a "forest"? Look up a dictionary and find out.
- (2) What is the season in which the action of the poem takes place? How do you know?

- (3) Do you know exactly what "snow" means? What colour is snow? Have you seen snow anywhere? Does it ever snow in your place? Are there places in India where it snows?
- (4) What is a farm? What is a farmhouse? Have you seen a farm with a farmhouse?
- II. (1) Why does the author mention the owner of the woods? Why does he say that he (the owner) lives in the village? Is there any contrast between the author and the owner of the woods?
- (2) What has the author done just before Stanza 2 opens?
- (3) Where does the road (on which the author is riding) lie? How do you know?
- (4) What is it that the horse must think "queer"? (Look up the meaning of "queer" given above in the Notes).
- (5) We can very easily understand two things from the final stanza: (a) that the author would like to stay here longer and (b) that he cannot do so. But what evidence do we have for believing these two things? If the author cannot stay on here longer, what prevents him from staying on? Is it only the horse? Or does the horse represent (stand for) something else? What does the horse remind him of?
- (6) Will it be true to say that the final stanza shows a kind of conflict in the mind of the author? If it is true, what are the two conflicting elements?
- III. (1) What do the words "easy" and "downy" suggest—apart from the dictionary meanings?
- (2) Read aloud lines 11 and 12. What kind of vowel sounds are used here? Why have they been used?
- (3) Why is the word "deep" used with regard to the woods? Is there any significance in its use?
- (4) Why is there a repetition of line 15?
- (5) Study the rhyme scheme of the poem. Is it the same in all the four stanzas? So far as the rhymes are concerned, is there any connexion between the various stanzas? You will find for example that in the first stanza lines 1, 2 and 4 rhyme. Line 3 does not rhyme with any other line in this stanza. But now look at the final word in this line (i.e. line 3 of the first stanza) and the final words in lines 1, 2 and 4 of the second stanza. These words rhyme. See if this process is repeated in stanzas 2, 3 and 4. What is the significance of such a rhyme-scheme?

NEHRU — SOME MEMORIES

Arnold J. Toynbee

Key Words:

intimately	personality	captivation	statesman
smother	bow (one) down	implicated	deliberate
inadvertent	militancy	go all out	up to the hilt
twinkle	tease	revelation	might and main
resentment	subscribe	bowl (someone) over	slight
confer (a degree, etc.)	cross	assassinate	mantle
torment	harrowed	obsessed	moving
grievous	historic	efface	redeem, redemption
at (one's) peril	intractable	idealism	posterity
interpreter	mediator	impact	arena
seer	voluntarily	coercion	persuasion
mentor	immortalize		

I did not know Nehru at all intimately; in fact, I did not even meet him many times. But his personality made an immediate impression at one's first meeting with him, and this impression did not change over the years. Nor was the effect he made just an impression; the word is too weak and too cold. 'Captivation' comes nearer to the truth. Here was a human being who could win one's heart and keep it.

This would be something remarkable in anyone in any walk of life; but in someone whose position was humble and obscure it might not be so surprising as it was in a world famous statesman who has left a deep mark, and this on the whole world and not just on his own country. In this great statesman, the lovable human being was not smothered by the eminent public figure. I should say that, in Nehru, there was not even the faintest touch of pomposity or self-importance or self-consciousness. He retained the spontaneity and the buoyancy of youth after he had been carrying for years an unusually heavy burden of office. It was not till his last years that the unforeseen breach between India and China began to bow him down under its weight.

(3) My first meeting with Nehru happened to bring out the essence of his personality in a way that was amusing but also illuminating and, above all, morally impressive. The date was one of the inter-war years and Nehru had just finished serving one of his terms of imprisonment by the British Government of India. He had come out of prison and had come to England for a holiday. An English lady invited me to lunch in her house to meet him. Nehru was already there when I arrived, but, when the door opened for the next guest, it was a British general in uniform and, when the general saw Nehru, his jaw dropped. Apparently he had been implicated in some way in the sentence that Nehru had just been serving. (I never could discover whether our hostess' act, in inviting the general and Nehru to meet each other, had been deliberate or inadvertent. I dare say it was inadvertent. Her husband's family had a long-standing connection with India, and she may have thought vaguely that two men who were both connected with India in some way or other would probably fit well at the same lunch-party).

(4) I wondered how Nehru was going to take the situation. During the few minutes of conversation before the general's arrival, Nehru had left us in no doubt about his militancy. Manifestly, he was going all out to win India's independence from Britain; he was in the battle up to the hilt. Would his reception of the embarrassed British general be stiff? Would it be grim? This question was answered instantaneously by a twinkle that came into Nehru's eye. The situation had struck him as being funny, and he entertained us by teasing the general ever so gently-making him become more and more nervously conciliatory at each sly poke. This incident, though trifling in itself, was a revelation. I was in the presence of a human being who could fight-and fight with might and main-without hating his human opponents. There was plenty of fuel for resentment in Nehru's experience at British hands. Terms of imprisonment take painful bites out of brief human life; and the fighters for India's independence were being imprisoned by the British for acting under the inspiration of ideals to which they took seriously, for their own benefit, at home. Here were grounds for bitterness, but Nehru showed none. I had known that fighting without hating was one of Mahatma Gandhi's principles. Here, in one of his chief companions, I was seeing something out of the Sermon on the Mount being practised in real life, and this without any apparent effort. That bowled me over, and the memory of that lunch is as vivid in my mind today as if it had happened yesterday and not thirty years ago.

(5) Another personal memory of mine involves an incident which was still slighter, but it, too, is revealing. One day in 1957 the University of Delhi was doing me the honour of conferring a degree on me, and I was still far from the University precincts when the hour fixed for the ceremony overtook me. The University is in the old Civil Lines, at the opposite end of the seven (or is it fourteen?) Delhis from the Ashoka Hotel, and we had been held up by the traffic in the crowded streets of Shahjahanabad. When we were, at last, within about a quarter of a mile of the university (but about three-quarters of an hour late) I was taken aback by the sudden appearance of Nehru running towards us. How could the Prime Minister have the time to honour and please me by taking a personal part in the academic proceedings. And why was it he, of all people, who had set out in search of me? I had wasted an additional three-quarters of an hour of his time, but he was not cross. The sufferers were his security men. When we arrived together at the university, we found them in a flap at having failed to prevent the Prime Minister from darting out through their cordon. That anxiety was well justified. Had not Mahatma Gandhi been assassinated? And was not the Prime Minister the man on whom Gandhi's mantle had fallen?

(6) The last time that I met Nehru was in 1960, and it was sad to see him, not changed in spirit, but now visibly labouring under his load. He had asked me to come and visit him, and at our meeting. I tried to keep off the subject of China, since this was, I knew, what was most tormenting him at the time. It was no use. He raised the subject himself and was evidently harrowed and almost obsessed by it. It was a striking contrast to previous meetings; but then, as each time before, came the human act that took one by surprise. I was in New Delhi to give the second series of Azad Memorial lectures (Nehru himself had been the first lecturer.) I had just got to my feet to begin my first lecture when the Prime Minister came into the hall. Once again, he had made the time to take a personal part in academic proceedings in order to give pleasure to a guest. This was generous in a Prime Minister, but it was also most moving on a day on which he had suffered a grievous personal loss. It was the day of Lady Mountbatten's death. Lady Mountbatten and Pandit Nehru had been particularly close personal friends. And, for Nehru's warm heart, close friendship counted, I should guess, far even more than they count for most of us. Again, I was deeply touched.

(7) It seems certain that, for ages to come, Nehru will be remembered as an historic figure, but what is the future picture of him going to be? The lovable human being whom his intimate friends knew much better than I did made his impression on one through one's meeting him in the flesh. At second or seventieth hand, this vivid personal impression will be dimmed, at best, and, in time, may be almost effaced.

(8) Will Nehru be remembered as a great statesman? Unquestionably he was that. But I have suggested, and here I believe I am right, that his eminence in public affairs was not the distinctive thing about him. One must be thankful when a noble soul takes on itself the burden of political leadership, for politics are always in need of redeeming. They are a backward field of human activity in which our average standard of behaviour is decidedly lower than it is in family

life or in our professional vocations. A noble soul goes into politics at its peril, for politics are as difficult to redeem as they are in need of redemption. Politics are intractable. They cannot be redeemed in one short lifetime even by the one of those rare spirits that combine high idealism with practical genius. The noblest-minded statesman cannot altogether escape becoming a bondsman of his imperious circumstances. To be caught on the sorrowful wheel is part of the personal price that the statesman-idealist has to pay. It is more blessed to be imprisoned for the sake of one's ideals than to imprison other people, incongruously, in the name of the same ideals. Nehru lived to have both experiences. This was the nemesis of taking over the responsibility for the government of a great country.

(9) For Nehru himself, his political career, eminent though it was, was not, I believe, the most important thing in his life, because, for him, it was not an end in itself. For him, it was a means of serving his fellow human beings—his Indian fellow countrymen in the first place, but not them alone; for his feeling for his fellows embraced the whole of mankind. Nehru has virtually said as much in more than one of his public utterances. He did care intensely for mankind's welfare and destiny, and his vision of this will be the thing in him for which he will be remembered by posterity if the verdict of history faithfully reflects the fundamental truth about him.

(10) I find it difficult to pigeon-hole his human personality in any of those impersonal categories in which historians deal. But, if constrained to try my hand at this, I should say that Nehru served his fellow men most fruitfully and most characteristically by taking his place in a series of interpreters and mediators between the civilisation of the West and the other living civilisations. In modern times the West has been making a revolutionary impact on the rest of the world. The impact has been so potent that non-Westerners have been confronted with the choice of coming to terms with it or being hopelessly over-whelmed by it. Conversely, the West is now finding that it, for its own part, has to come to terms with the non-Western majority of the human-race. We seem, in fact, to be in the birth-throes of a new society embracing the whole human race, with all the manifold and contradictory traditions of its formerly segregated sections. This seems to be the goal towards which the last four or five hundred years of the world's history have been leading. If this diagnosis is correct, the role of interpretation and mediation is the key role in the present age. It is a more important role than the mere statesman's; and, in fact, some of the most effective of the interpreters have done their work outside the political arena. They have done it as scholars, writers, artists, poets, and prophets. Nehru was one of those who have played this part on the political stage; and, among the statesmen-interpreters of one civilisation to another, one can distinguish more than one type. There is the ruthless sergeant-major who dragoons his troops into putting themselves through the excruciating process of cultural mutation; and there is the seer who inspires his followers to tread the same painful path voluntarily. Famous representatives of the first of these two types were Peter the Great, Mohammed Ali, Mustafa Kemal Ataturk, and, in a rather more deft and light-handed way, the authors of the Meiji Revolution in Japan.

(11) Jawaharlal Nehru is evidently a representative of the type that moves mankind, not by coercion, but by persuasion; and the other representatives of this kind of leader who first come into my mind are all Indians, like Nehru himself. One of them is the Emperor Asoka, who was converted, by his experience of life, from being a coercionist into becoming a missionary, but who did his life-work, throughout, on the political stage. The other two whom I think of first are Rammohun Roy, the founder of the Brahmo Samaj, and, of course, Jawaharlal Nehru's master and mentor, Mahatma Gandhi.

(12) This is the company to which Nehru belongs, and in which he deserves to be remembered and to be immortalised.

The Student's Companion

Difficult Words and Phrases

intimately

'intimitli

Closely

సన్నిహితంగా.

personality

pe:shality

n. the whole nature or character of a person

impression	im'preʃən	n. a feeling about the nature of some one. The image a person gives to someone's mind
captivation	'kæptiveɪʃən	n. charm, attraction ఆకర్షణ.
obscure	əb'skjʊə	adj. not well known
statesman	'steɪtmən	n. a political or government leader; especially one who is wise and fair-minded
smother	'smʊðə	v. (here) suppress
eminent	'emɪnənt	adj. famous and admired; of high rank
pomposity	pəm'pɒsɪtɪ	n. (here) unnecessary show
self-importance	'self- im'pɔ:təns	n. too high an opinion of one's own importance సొంత గొప్ప.
self-consciousness	'self'kɒnʃəs - nis	n. having knowledge or thought of one's identity, actions etc.
spontaneity	,spɒntə'ni:tɪ	n. acting without outside force
buoyancy	'bɔɪənsɪ	n. light-heartedness
unforeseen	'ʌn-fə:'si:n	adj. unexpected
breach	brɪ:tʃ	n. breaking of relations, quarrel
bow down	bəu daʊn	v. bend down, submit to; accept the defeat
illuminating	i'ljʊ:meɪtɪŋ	adj. that which helps to explain
impressive	im'presɪv	adj. causing admiration
jaw dropped		dippedressed in spirits, became silent ఉత్సాహం తగ్గిపోవు, మాట్లాడకపోవు.
implicate	'ɪmplɪkɪt	v. involve, to be a participator
deliberate	dɪ'libərɪt	well considered, thoroughly planned కావాలని చేసిన.
inadvertent	,ɪnəd've:tənt	by accident, without paying attention
take	'teɪk	accept, to apply to oneself, receive
militancy	'mɪlɪtənsɪ	n. taking active part in a struggle
manifestly	'mænɪfɛstli	clearly seen; showing plainly
go all out		(do a thing) using all possible strength and effort
up to the hilt		completely
reception	rɪ'sɛpʃən	n. accepting as a visitor or member
embarrassed	ɪm'bærəst	feeling ashamed, socially uncomfortable
stiff	stɪf	(here) not friendly

grim	grim	adj. (here) unpleasant
instantaneously	, instan'tein- jesli	adv. at once
twinkle	'twiŋkl	a brightness (in the eye)
teasing	ti:ziŋ	making fun of (a person) playfully or unkindly, పడిపించు, విసిగించు.
Conciliatory	ken'silieteri	gaining the goodwill of, remove the distrust or hostility
sly	slai	adj. playfully unkind
poke	peuk	n. (here) joke, something said to joke at a person
revelation	,revi'leifən	n. fact that is made known; making known (of something secret)
might and main		one's power and strength (making) greatest possible efforts
fuel	fjuel	n. anything that increases anger or any other strong active feeling (here) reason
resentment	ri'zentment	n. feeling of anger or bitterness (to)
inspiration	,inspe'reifən	n. (here) encouragement, to be the force which produces (good results)
subscribed	səb'skraibd	agreed with, approved of
sermon on the Mount		preaching of Christ (recorded in Bible, Matt. 5-7)
bowl over		to give a great surprise to (someone)
involve	in'vɔlv	to become connected or concerned
slighter	slaitə	smaller, not important
revealing	ri'vi:liŋ	adj. giving some knowledge of facts which had been unknown
Confer	ken'fe:	v. to give (a gift, title, honour etc.)
precincts	'pri:sɪŋkts	n. neighbourhood, area around
ceremony	'seriməni	n. a formal act, event
proceedings	pre'si:diŋz	n. (plu) happenings
cross	kros	adj. angry
security men		persons who protect (someone) against violence, enemy acts etc. భద్రతా సిబ్బంది.
in a flap		in a state of anxiety
dart out		v. move suddenly and quickly
cordon	'kɔ:dn	n. a line of police placed around an area to protect

justified	'dʒastifaɪd	provided with a good reason
assassinate	ə'sæsɪneɪt	v. to murder (for political reasons)
mantle	'mæntl	n. cover (symbol of authority)
labouring	'leɪbərɪŋ	struggling, working with difficulty at too low a speed
torment	to:'ment	v. annoy, to cause great pain in mind.
raise the subject		to bring up and talk about (a subject)
harrowed	'hærəʊd	made to worry
obsessed	əb'sest	filled with a fixed idea from which the mind cannot be freed
generous	'dʒenərəs	adj. noble
moving	mu:vɪŋ	touching, having a strong effect on the feelings
grievous	'grɪ:vəs	adj. severe
historic figure		a person important in history
dim	dɪm	not bright, obscure
effaced	i'feɪst	forgotten, rubbed out చెరిగిపోయిన, మాసిపోయిన.
unequestionably	ən'kwɛstənəbli	adv. certainly, beyond doubt.
distinctive	dis'tɪŋktɪv	adj. special (quality, mark)
redeeming	ri'di:ɪmɪŋ	saving from a defect
vocation	vəu'keɪʃən	n. job
at its peril		with near certainty of meeting great danger
intractable	ɪn'træktəbl	adj. difficult to control
idealism	aɪ'di:əlɪzəm	n. the system of living according to one's ideals, representation of things in ideal form.
bondsman	'bɒndzmen	n. man who is not free, man in bondage, slave
imperious	ɪm'piəriəs	adj. commanding
incongruously	ɪn'kɒŋ'gru(:)sli	adv. disagreeingly, inconsistently,
nemesis	'nemɪsɪs	just and especially unavoidable punishment
career	ke'riə	n. life, progress through life
an end in itself		the whole purpose, conclusion
embrace	ɪm'breɪs	v. include
virtually	'vɜ:tʃuəli	adv. almost, very nearly

intensely	in'tensli	adv. strongly (infeceling)
destiny	'destini	n. that which must happen
vision	'viʃən	n. wisdom in understanding true meaning of facts; ability to see
posterity	pos'teriti	n. future generation; people who will be born & live after one's own time
verdict	've:dikt	n. a statement of (carefully considered) opinion
reflect	ri'flekt	v. express, give an idea of
fundamental	,fʌnde'mentl	adj. very necessary, of the greatest importance
pigeon-hole	'pidʒinheul	v. to put into proper class or group
impersonal	im'pə:snl	adj. having no personal reference
constrain	ken'strein	v. to make (someone) do something by force or by strongly persuading బలవంతంగా చేయించు.
fruitfully	fru:tʃʊli	adv. usefully, successfully
characteristically	,kærɪkte'rɪs- tikeli	adv. distinctively,
interpreter	in'te:prɪtə	n. one who shows the (possible) meaning of (something) వ్యాఖ్యాత.
mediator	'mi:diəte	n. one who acts as a peacemaker between opposing parties or sides మధ్యస్థుడు.
revolutionary	,reve'lju:ʃ- nəri	adj. completely new and different
impact	'ɪmpækt	n. strong effect, influence ప్రభావం.
potent	'peʊtənt	adj. strongly effective; causing one to agree
confront with		to bring face to face; cause to meet ఎదుర్కోను.
come to terms with		to reach an agreement
over-whelm	'əʊvəweɪlm	v. to defeat or make powerless
conversely	konve:sli	on the opposite of, బిస్పృతంగా.
birth-throes		birth-pangs, severe struggle at the time of birth
manifold	'mænɪfəʊld	adj. many in number or kind బహువిధ రకాల.
segregate	'segrɪgɪt	adj. separated or kept apart
diagnosis	,daɪəg'nəʊsɪs	n. discovery

role	rəul	n. part played by
arena	ə'ri:nə	n. a place of activity
prophet	'profet	n. (in the Christian, Jewish and Muslim religions) a man who believes that he is directed by God to explain God's will or lead a new religion [ସଂସ୍କ.]
ruthless	'ru:θlis	adj. very cruel
dragoon	dra'gu:n	v. force, oppress
excruciating	iks'kru:ʃie- itiŋ	adj. very bad
mutation	mju(:)'teifən	n. (here) change
seer	'si(:)ə	n. one who knows about the future, man with profound knowledge
voluntarily	'voləntərili	adv. willingly
Peter the Great		tsar of Russia, (ruled 1682-1725) introduced many elements of Western civilization into Russia
Mohammed Ali		(1769-1849) Viceroy of Egypt; founder of royal house of Egypt
Mustafa Kemal Atatürk		(1880-1938) Turkish nationalist leader; first President of the Republic 1923-1938
deft	deft	adj. effortlessly skilful;
light-handed	'laɪt, hændɪd	adj. managing tactfully
the Meiji Revolution		(1868-1912) Age of modernization of Japan, civil rights were absorbed.
coercion	kəu'e:ʃən	n. make someone do a thing by using force
persuasion	pə'sweɪʃən	n. the ability to influence others
coercionist	kəu'e:ʃnɪst	n. one who forces others into obedience
missionary	mɪʃnəri	n. a person in charge of teaching and spreading religion
founder		n. originator
Brahmo Samaj		n. a movement to put down evils of Hindu religion
mentor	'mente:	n. one who advises and guides another
immortalize	i'mɔ:təlaɪz	v. to give endless fame to (someone)

Assignments

Comprehension

- I. (I) The essay can be divided into two parts. Give the main points (in a sentence each) of the two parts. Where does the second part begin?

- (2) The first part itself can be divided into three sections, viz. (a) introduction, stating the idea (b) examples (c) conclusion. Give the numbers of the paragraphs which deal with each of these three sections.
- (3) How many meetings with Nehru does Toynbee describe in this essay?
- (4) Did all these meetings take place in India? How do you know?

II. (1) Toynbee says that at his first meeting with Nehru

- (a) Nehru made no impression on him.
- (b) Nehru made a very weak impression on him.
- (c) the effect Nehru had could not be adequately described by the word "impression".

Choose the correct answer.

(2) Say whether the following statement is true or false:

In the second sentence of Para (2), i.e. In this public figure, the three phrases "this great statesman," "the lovable human being," "the eminent public figure" refer to three different persons.

(3) Say whether the following statement is true or false. (Read paragraphs (2) and (6) carefully before you answer the question):

Nehru retained the spontaneity and cheerfulness of youth till the very end of his life.

(4) Referring to the action of the English lady in inviting both Nehru and the British general to lunch, the author says that

- (a) she had done it on purpose knowing that the general had been implicated in some way in Nehru's imprisonment
- (b) she had done it by mistake, not remembering that the general had been implicated in Nehru's imprisonment.
- (c) she had done it by mistake, not knowing that the general had been implicated in some way in Nehru's imprisonment.

Choose the best answer.

(5) What did the incident (at the lunch) show about Nehru? (Answer in a sentence or two)

(6) "There was plenty of fuel for resentment in Nehru's experience at British hands," This means

- (a) Nehru hated the British.
- (b) Nehru had reason to hate the British.
- (c) Nehru did not hate the British.

Choose the best answer.

(7) In the second incident which Toynbee narrates, he says he felt honoured and touched because Nehru had

- (a)
- (b)

Complete the statement.

- (8) "Was not the Prime Minister the man on whom Gandhi's mantle had fallen?" This means
- Gandhi had been Prime Minister before Nehru.
 - The leadership had passed from Gandhi to Nehru.
 - Gandhi had appointed Nehru Prime Minister.
- (9) Nehru found time to attend Toynbee's Azad Memorial Lecture though on that day.....
Complete the sentence.
- (10) In para 8, the author compares our standard of behaviour in politics with our standard of behaviour in two other fields. What are these two other fields?
- (11) "Nehru lived to have both experiences." (Para 8). What were the two experiences?
- (12) Nehru took part in politics because politics was a ----- for him to serve not only his ----- but all -----.
- Fill in the blanks.
- (13) According to the author, the most useful service that Nehru performed was as a -----
(Complete the sentence)
- (14) Say whether the following statement is true or false. Give reasons for your answer:
- (15) The author says that the task of mediating between different civilizations can be performed only by statesmen.
- (15) In what sense was Nehru like Emperor Asoka and Rammohun Roy and Mahatma Gandhi?

Vocabulary

- I. In each of the sentences below you will find a word underlined . You will also find a blank. Fill in the blank with the opposite of the word underlined:

- The action of the lady in inviting both Nehru and the general had been inadvertent rather than -----.
- Nehru, like Mahatma Gandhi, did not believe in -----; on the contrary he had great faith in persuasion.
- According to some people, our gains from our British connection have been greater than our -----.
- For Nehru, politics was a ----- rather than an end in itself.
- Westerners constitute the ----- of the human race whereas non-Westerners make up its majority.
- The ruthless military ruler brings about cultural change ----- while the seer inspires his followers to change voluntarily.
- Asoka is an example of a missionary and Peter the Great is an example of a -----.
- The relationship between Gandhi and Nehru was that of mentor and -----.
- Only a few men become -----; the others remain obscure.
- Only a few men are remembered by succeeding generations; the rest are -----.

II. Find single words from the text which mean the following. The respective paragraph numbers are given in brackets:

- (a) in a close and familiar way (1)
- (b) change for the better; reform (8)
- (c) future generations (9)
- (d) kill (especially a political leader or ruler) (5)
- (e) a person who explains the meaning (of something) to others (10)
- (f) showing anger (5)
- (g) distressed; having one's mind occupied and troubled by one idea (6)
- (h) not easily managed; not easily cured (8)
- (i) feeling of bitterness; anger (4)
- (j) a political leader, especially one in charge of a government (2, 8, 10)

Spelling

Correct the spelling mistakes, if any, in the following words:

- | | | | |
|------------------|----------------|--------------|-------------------|
| (1) assasination | (2) ceremoney | (3) cordan | (4) spontaniety |
| (5) militansy | (6) conferring | (7) grievous | (8) incongruously |
| (9) wruthlessly | (10) subskribe | | |

Pronunciation

In the last unit we learned how to mark stress for words of more than one syllable. Now, in a large number of words of more than two syllables, there are quite often two kinds of stresses: (i) primary stress and (ii) secondary stress. The syllable which receives the primary stress is said with the greatest degree of force (among the syllables of that word.) The syllable which is spoken with a lesser degree of force (i.e. lesser than the syllable with primary stress) is said to receive secondary stress. The other syllables are unstressed. For example, take the word personality. It consists of five syllables: per-so-na-li-ty. If you carefully listen to the word when it is spoken by a native speaker of English, you will see the third syllable, viz. -na- is said with the greatest force and you hear it louder than any of the other syllables in the word. You will also see that the first syllable, viz. per- is also said with some force but less than -na-. That is, it is the second loudest syllable in the word. The other syllables are not said with any perceptible force. They are far less loud than -na- and per-. Therefore we say that -na- is the syllable which receives primary stress, that per- is the syllable which receives secondary stress and that the other syllables are unstressed.

How do we mark primary stress and secondary stress? The mark ' is put on top just before the syllable which receives primary stress. The mark , is put at the bottom just before the syllable which receives secondary stress. Thus, for the word personality:

,perso'nality

For the word education,

,education

Exercise

Divide the following words into syllables and mark primary and secondary stresses. (You can make use of a dictionary if you are in doubt).

- | | | |
|--------------------|-------------------|--------------------|
| (1) responsibility | (2) fundamental | (3) representative |
| (4) inadvertent | (5) independence | (6) revelation |
| (7) instantaneous | (8) revolutionary | (9) inspiration |

Grammar

Study the following sentences:

- (A) I had known that fighting without hating was one of Mahatma Gandhi's principles.
- (B) I never could discover whether our hostess' act..... had been deliberate or inadvertent.
- (C) This was what was most tormenting him at the time.

The underlined part in each of these sentences is called a noun clause. It is a clause because it has a subject and a predicate with a finite verb (i.e. a verb which shows tense). It is called a noun clause because it functions like a noun or noun phrase. In all three sentences it can be substituted by a noun phrase. For example:

- I had known this fact.
- I never could discover the truth.
- This was the matter.

Moreover, the noun clause functions like a noun or noun phrase. In (A) and (B) for example, the noun clause functions as the object of the verb (known, discover). In (C) the noun clause functions as the subject complement.

There are three kinds of noun clauses and they are illustrated by the three sentences we have given above: (A), (B) and (C). The three types are: (1) noun clauses derived from statements and introduced by that; (2) noun clauses derived from yes-no type of questions and introduced by whether; and (3) noun clauses derived from wh-word questions and introduced by who, what, which, when, whose, where, why or how.

We shall deal with types (2) and (3) in a later lesson. Here let us pay some attention to type (1), i.e. noun clauses introduced by that. We said these are derived from statements. Let us illustrate this:

(D) Elections will be held soon.

(E) It is certain.

We have two separate sentences above. That is added to the first sentence at the beginning making the first sentence a dependent clause. Then this dependent clause is put in the place of the It in the second sentence:

It

That elections will be held soon } is certain.

That clauses can function as

- (a) the subject of a sentence
e.g. That Murthy has a beautiful wife is not known to everyone.
- (b) direct object of a verb
e.g. I have suggested that his eminence in public affairs was not the distinctive thing about him.
- (c) subject complement
e.g. The fact is that Babu is now without a job.
- (d) appositive
e.g. The news that he was transferred brought shock to his family.
- (e) complement of adjective
e.g. I am sure that he will be arrested soon.

Exercise

I. Using that, convert the first sentence in each pair below into a dependent clause and put that dependent clause in place of it/that in the second sentence:

- (1) He will not come tomorrow. I know it.
- (2) Sudha was very beautiful. I told Sudha that.
- (3) The window bars were missing. The inspector noticed it.
- (4) India would win the Prudential Cup. Many people expected it.
- (5) I cannot attend your wedding. I regret it.
- (6) Suresh would not be able to pay even his rent. I thought that.

Let us get back to the use of a that-clause as the subject of a sentence. Here is another example of such a sentence:

That he will accept the appointment is highly unlikely. This kind of sentence is grammatically quite correct and it is quite often used in writing. But it is not commonly used in speech. In speech it would be replaced by:

It is highly unlikely that he will accept the appointment. Here It functions as a kind of dummy subject; the actual subject is the that clause. This It is called the anticipatory it.

Here is another example:

That the moon goes round the earth is known to everyone.

It is known to everyone that the moon goes round the earth.

Note: The anticipatory it must be distinguished by the pronoun it. Look at the following examples from the lesson:

Here was a human being who could win one's heart and keep it (pronoun, referring to heart).

It was the day of Lady Mountbatten's death (pronoun, referring to the day on which the author gave the lecture).

It seems certain that Nehru will be remembered as a historic figure (anticipatory it).

Exercise:

II. Convert the first sentence of each pair below into a that clause and put the that clause in place of it in the second sentence.

- (1) The Minister will be asked to resign. It is an open secret.
- (2) India is no longer the world champion in hockey. It is a painful fact.
- (3) He never spoke kindly to anyone. It cannot be denied.
- (4) My daughter has never got the first rank. It doesn't bother me.
- (5) Angamuthu did not lose his deposit in the election. It is a wonder.
- (6) Chandra has never even spoken to me. It upsets me.
- (7) We won't have to study grammar next year. It gladdens us.

III. Now retain the it in the second sentence in each pair (in Question II above) and place the that clause in the proper position:

e.g. (1) It is an open secret that the Minister will be asked to resign.

IV. Rewrite the following sentences using the anticipatory it:

- (1) That we cannot get any foreign assistance for this project is obvious.
- (2) That there is corruption everywhere cannot be denied.
- (3) That he should use such language is disgraceful.
- (4) That all men are created equal is now accepted by everyone.
- (5) That we came just too late is unfortunate.
- (6) That politics is a rotten game is well known to everyone.
- (7) That he cannot spell his own name properly is a shocking thing.

STUDENT MOBS

J.B. Priestley

Key Words:

mob	fair-minded	prejudice	antics
indulgently	severity	'rags'	demonstrations
banners	slogans	grin	chaos
improvisation	apologize	enterprises	heal
fabric	ambassador	embassy	consulate
howl	defy	hot-headed	propaganda
sinister	hypocritical	mania	civility
tank	fortify	abandon	bonfire
frenzied	demolition	wreck	honours
Hooliganism	intricate	crew	want (n.)
nurture	vandalism	malevolent	de-rail
clogs	teens	aggressive	psychopathic
neurotic	psychotic	odd	bewildering
dead-end	environment		

(1) Being a fair-minded man, I begin this piece by admitting that I may have some slight prejudice against students. This is stronger on the negative than on the positive side. It is not that I dislike students as such; it is more that, unlike so many people, remembering their youth, I don't regard student antics through a nostalgic haze. True, I was a student myself once, but then by the time I went up to Cambridge, in the Michaelmas Term of 1919, I was a man not an overgrown boy, already in my twentysixth year and a battered old soldier. I wanted to get on with my life and not clown around with lads newly released from school and given their first cheque-books.

(2) I didn't see then-and have never seen since-why young men in universities, turning themselves into mischievous and sometimes dangerous mobs, should be treated indulgently, as if they were quite different from mobs of garage hands, apprentice fitters, bus drivers. Indeed, there is a case for more severity. Students are not supposed to be ignorant and stupid. If they are, then they should be sent home and not receive higher education at public expense. They are wasting not only their own but also other people's time, energy and money. There must be countries now in which peasants are going without substantial meals and some decent clothes so that a lot of lads can spend several years in Universities. Such lads should begin to develop sense of responsibility. They should be the last and not the first to create howling destructive mobs. They should be reading books, not burning them.

(3) It is not the occasional 'rags' that get out of hand I am thinking about now; it is the so-called 'demonstrations' that seem to make an appearance every few nights on the TV news. I do not care whose side they are supposed to be on, I am more and more depressed and revolted by these idiot processions, with their banners and slogans and mindless grinning faces, on their way to break windows, smash cars, burn furniture and books, terrify women and children, and to reduce international law, custom and sensible usages to chaos. In many instances, of course, these 'demonstrations' are anything but student improvisations, having been organized by governments on a secret rent-a-mob basis. Even where governments have apologized, it is hard to believe that the student mobs could not have been checked and dispersed before any real damage was done. And this is all part of the darkening picture.

(4) We live in a curious age. We are offered glimpses of a genuine world civilization slowly emerging—the U.N. special agencies, organizations like Oxfam, and here and there, as I have seen for myself, remote enterprises, dedicated to healing or education, with international staffs of selfless enthusiasts. And such glimpses warm the heart and brighten hope. But along with these are sights and sounds that suggest that the whole fabric of civilization, the work of centuries, is rapidly being torn apart. Two official policies clash, and instantly embassies, consulates, centres of information services, are surrounded and then attacked by howling mobs of students, at once defying law, custom, usage. And that this may not be merely so many hot-headed lads escaping all control, that it may itself be part of government policy, mob antics as additional propaganda to deceive world opinion, makes our situation even worse. It is as if we were all compelled to exist now in a sinister circus. No doubt governments have always been dishonest and hypocritical, but now it is beginning to look as if power-mania is ready to destroy those long-accepted forms and civilities that make international relations possible. The time may soon come when ambassadors will have to move around in tanks, and embassies and consulates will have to be fortified or abandoned. And perhaps students on admittance will be given machine-guns and flame-throwers.

(5) There is something else, just as bad, perhaps even worse, and evidence of it is amply supplied to us by TV cameras and mikes. What we see in these student faces illuminated by burning cars and bonfires of books is not the glow of political enthusiasm but a frenzied delight in destruction. Whatever country or party they may be demonstrating for or against, what really inspires them is an urge towards violent demolition. They don't know—and may never know—how to make anything worth having, but they need no courses on wrecking and destroying. If degrees were given in window-smashing, car-overturning, furniture-firing, they would all have them with honours. They may still be weak in sciences and the arts, medicine and the law, but they already have Firsts in Hooliganism. I doubt if some of them even know which side they are shouting for, their minds having abandoned the intricate and tedious arguments of politics as they joyfully contemplate the destruction of other people's property. What sort of doctors and lawyers and chemists and teachers of languages they will make, we cannot tell; but there should be no shortage of recruits with degrees for demolition squads and wrecking crews. Soon there may appear on many a campus those huge iron balls with which New York keeps knocking itself down. At a signal from the Ministry of Foreign Affairs, out they will roll, to demolish an embassy or two before it is time for any evening seminars.

(6) In this enthusiasm not for politics but for destruction and violence, these students may be said to be taking their proper place, right up there in the van, giving a lead to youth everywhere. For we live, I repeat, in a curious age, which is trying hard to abolish want and disease but is also abolishing, without trying, any regard and respect for other people's possessions. And it is in the countries where lads are now most carefully and expensively nurtured that they proceed to knock hell out of everything. They may grow up under capitalism or socialism but what they really care about is vandalism. Now that they have sufficient money to take special trains to football matches, they will wreck them on the way back. Well-paid and full-fed youth has already done more damage than all the hungry millions of the Bleak Age. Towns that would not risk a penny rate for the arts are now having to face a bigger bill every year to restore public property that has been idiotically or malevolently destroyed. A woman who had taught in junior schools for forty years told me that the most recent children were far and away the most destructive she had ever known: they just wanted to smash things. It is as if creatures from other planets had arrived, taking the shape of playful kids who put things on the lines in the hope of de-railing expresses.

(7) It was rough in the North when I was a boy there. Boys came to elementary schools in clogs; on Saturday nights there were drunken fights, with much smashing of crockery, in the streets 'back o' t'mill'; and when in my middle teens I played football (sometimes on grounds made out of cinder tips) in a local league, both players and spectators could be very rough indeed. But I don't recall any of this curiously malevolent destructiveness and this violence that mark our present time. If youngsters, together with their parents, but I cannot remember any of the deeply disturbing psychopathic elements that seems so common today. There might be fights between pugnacious equals but helpless people were not being half-killed merely to round off an evening's amusement. Our destructiveness and violence today do not seem to come from any surplus of

energy but from a neurotic or even psychotic heartlessness, a cold disregard of other persons, a hatred of life. And something very much like it, only of course further developed and more subtle, has crept like a huge cold serpent into too much of our fiction and drama. There are people among us who don't seem to belong to the human race. And while I won't join a mob to smash their windows, overturn their cars, burn their furniture and books, I'll be damned if I'll admire 'em.

(8) It is all very odd, bewildering, really rather frightening, for while we can just about deal with it today, what will it be like tomorrow? No sooner do we appear to have made the world safer than a strange half-mad gleam comes into its eyes. The young arrive eager not to create but to destroy. The students never march to build a house but only to knock one down. Like those sinister puffs of steam we notice in New York streets at night, threats of violence, puffing from some hell below, multiply even while we elaborate the techniques and apparatus of a world civilization. And though I am familiar with all the usual explanation H-bomb, no religion, bad homes and irresponsible parents, dead-end jobs, boring environment, and the rest- I remain puzzled, never entirely convinced, still wondering if there might not be some unknown factor, a vast X in the dark. Meanwhile, I think I could take some news-reel footage showing me students making something instead of breaking something-or even just studying.

The Student's Companion Difficult Words and Phrases

fair-minded	'fæ'maɪndɪd	adj. fair in judgement, just
prejudice	'predʒɪdɪs	n. unfair and unfavourable feeling (not based on reason)
antics	'æntɪks	n. strong or unusual behaviour
nostalgic	nɒst'ældʒɪk	adj. fondness for something formerly known
haze	heɪz	n. feeling of confusion or uncertainty in the mind
Michaelmas Term		in Universities etc., the autumn term beginning in late September or early October
indulgently	ɪn'dʒʌldʒəntli	allowing someone to do as he pleases, allowing freedom from punishment for wrong doing
clown around		v. act foolishly or stupidly
garage hands		persons helping in pumping petrol or repairing of motor vehicles
apprentice	ə'prentɪs	one who serves a skilled tradesman to learn that skill
severity	sɪ'verɪti	n. strictness
substantial	səb'stændəl	adj. big enough to be satisfactory, solid
"rags"	rægz	n. rough noisy but harmless tricks
demonstration	dɪ'mens'treɪʃən	n. a public show of strong feeling or opinion, often with marching, big signs etc.
depressed	dɪ'prest	adj. low in spirits, sad

revolted	ri'vɔ:ltɪd	feeling sick and shocked
banner	'bænə	a long piece of cloth on which a sign is painted, usually carried between two poles
grinning	grɪnɪŋ	smiling showing teeth
chaos	'keɪɔs	n. a case of thorough disorder and confusion
improvisation	ɪm'prɒvəzɪ'zeɪ- ʃən	n. to do a thing suddenly without any preparation
darkening	'dɑ:kənɪŋ	gloomy, dismal
glimpse	glɪmp	n. a moment of understanding
Oxfam		(abbrev.) Oxford Committee for famine relief
remote	ri'məʊt	distant, widely different
enterprise	'entəpraɪz	n. an organisation
healing	hi:lɪŋ	n. cure (of)
enthusiast	ɪn,ə'ju:ziə'st	n. a person full of interest or enthusiasm (about something)
fabric	'fæbrɪk	n. framework, base, system
embassy	'embəsi	n. a group of officials, usually led by an Ambassador (sent by the Government to do its business with the Government of another country)
consulate	'kɒnsjʊlɪt.	the official building or offices in which a consul lives or works (Consul — a person appointed by a Government to protect and help its citizens who live or work in or around a foreign city)
howling	haʊlɪŋ	making a long loud cry
defy	di'fai	v. show no fear of, nor respect for
usage	'ju:sɪdʒ	n. Practice or habit
hot-headed		adj. of a person who does things in haste, without thinking
propaganda	,prɒpə'gændə	n. spreading of true or false beliefs, ideas, news etc.
deceive	di'si:v	v. mislead, to cause (someone) to accept a false or bad thing as true or good.
sinister	'sɪnɪstə	adj. intending or leading to evil, threatening
hypocritical	,hɪpə'kri- tɪkəl	adj. saying something and doing something else (something worse)

power-mania		n. excessive enthusiasm for power (authority)
civility	si'vilitiz	n. politeness, helpfulness
tank	tɒŋk	armoured car carrying guns
fortify	'fɔ:tifaɪd	v. strengthen against possible attack
abandon	ə'bandənd	v. to give up
flame-thrower		a gun-like instrument that throws out flames or burning liquid under pressure
bonfire	bɒn,faɪəz	n. a large fire built in the open air, for pleasure, as a celebration or to burn unwanted things
frenzied	'frenziəd	adj. full of uncontrolled excitement
demolition	,demə'liʃən	n. destruction
wrecking	rekiŋ	n. destroying
honours	'ɔ:nəz	n. rank gained in an examination
hooliganism		n. causing trouble by fighting, breaking things etc.
intricate	(intrikit	adj. difficult to understand
tedious	'ti:dʒəs	adj. uninteresting, long and tiring
crew	kru:	all the people working on a ship, plane etc.
in the van		taking the leading part, be in the front
want	wɒnt	n. poverty
nurture	'nɜ:tʃə	v. bring up
vandalism	'vændəlɪzəm	n. destruction of anything beautiful and venerable
Bleak age		Dreary Age
rate	reit	estimated worth or value
malevolently	me'levələntli	adv. wishing ill to others
far and away		very much
smash	sməʃ	v. break into pieces violently
planet	'plænɪt	n. a large body in space that moves round a star, especially round the sun. The earth is a planet
de-rail	di'reɪlɪŋ	v. to run off the Rails (the railway line)
clog	klɒg	a kind of shoe with a thick wooden bottom

crockery	'krɒkəri	n. cups, plates, pots etc.
back on to		v. prep. (of a place or building) to be near to at the back
teens	ti:nz	years of person's age from 13 to 19
cindertips		small pieces of partly burned wood, coal etc.
league	li:g	n. a group of sports clubs or players that play matches amongst themselves.
aggressively	ə'gresivli	adv. always ready to quarrel or attack
psychopathic	,saɪkə'pæθɪk	emotionally unstable mentally disordered
pugnacious	pʌg'neɪʃəs	adj. fond of, and ready to start quarreling and fighting
round off		v. adv. to end (something) suitably and satisfactorily
neurotic	njuə'rotɪk	unbalanced in mind
psychotic	sai'kɒtɪk	mental disorder producing character changes.
odd	ɒd	adj. strange
bewildering	bi'wɪldrɪŋ	adj. confusing
apparatus	,əpə'reɪtəs	n. (here) an organization or system made up of many parts
irresponsible	,ɪrɪs'pɒnsəbl	adj. showing lack of ability to behave carefully, not responsible for conduct
footage	'fʊtɪdʒ	length of cinema film used

Assignments

Comprehension

- I. Which of the following statements are true? You must support your answer with evidence from the text.
- (1) The author admits that he is quite prejudiced against students.
 - (2) The author says that student mobs should be treated the same way as other kinds of mobs are treated.
 - (3) The author says that all student demonstrations are really organized by governments on a rent-a-mob basis.
 - (4) The author says that, in the modern world, civilization is being created on the one side but is also being destroyed on the other.

- (5) The students of today engage in destruction for its' own sake rather than for achieving any political goals.
- (6) Student mobs have been most active in countries which are trying to remove poverty and disease.
- (7) The author says that there is no real difference between the youth of the present day and the youth of the past.
- (8) The author cannot quite accept any of the old explanations for student violence-H-bomb, no religion, etc.

II. Answer the following questions by choosing the best alternative in each case:

- (1) "I don't regard student antics with a nostalgic gaze."
 - (a) the author had never been a student.
 - (b) the author had been a student only for a short time.
 - (c) even when he was a student he was different from other students.
- (2) "Students are not supposed to be ignorant and stupid." This means
 - (a) Students should have mastered all knowledge before they come to college.
 - (b) Students should not be ignorant of their duties and responsibilities.
 - (c) Students should not be ignorant of the happenings around them.
- (3) The author says that
 - (a) student mobs could have been checked and have not been checked and dispersed before any real damage was done.
 - (b) student mobs have been checked before any real damage was done.
 - (c) student mobs could not have been checked before any real damage was done.
- (4)
 - (a) The author is sure that all student demonstrations are really part of government policy.
 - (b) The author is sure that student mobs are merely so many hot-headed lads escaping all control.
 - (c) The author feels it is possible that governments arrange for such demonstrations.
- (5) "There should be no shortage of recruits with degrees for demolition squads and wrecking crews." This means
 - (a) There is now a shortage of recruits with degrees for demolition squads and wrecking crews.
 - (b) There is no shortage of recruits with degrees for demolition squads and wrecking crews.
 - (c) If recruits with degrees were called to form demolition squads and wrecking crews, there would be no shortage of such recruits.
- (6) "Now that they have sufficient money..... they will wreck them on the way back. "They" here means
 - (a) students
 - (b) trains
 - (c) football matches

- (7) The author says (in para 7) that he will not join a mob to smash the windows and overturn the cars of people who on account of their violent and harmful acts don't seem to belong to the human race. This is because
- the author approves of such people.
 - the author does not want to engage in violence.
 - perhaps he feels that if he did he would not be any different from them.
- (8) The last sentence of the essay means
- newsreels generally show students making something.
 - it would be quite unusual if a newsreel showed students making something or studying.
 - it is possible to take some newsreel footage showing students making something or just studying.

III. Answer the following questions:

- The author says, "We live in a curious age". What is the meaning of "curious" here? In what sense is our age "curious"?
- Why does the author say (in para 2) that mobs of students should be treated with more severity, than, say, mobs of garage hands, bus drivers, etc.
- The author mentions (in para 6) a woman who had taught in junior schools for forty years. Why does the author mention the period of her service? What does it show?
- What indication do we have in Para (7) to show that the author regards the violence practised today as a kind of disease?
- What indication do we have in Para (7) to show that the author regards the violence practised today as a kind of disease?
- Read the following sentence in para 6: "Towns that would not risk a penny rate... destroyed". ("penny rate" means tax to the value of a penny) Why does the author use the word "risk" here? What is the risk involved? What will happen if the rate (tax) is imposed?
- One of the interesting features of this essay is the frequent use of the technique of sarcasm (i.e. ironic remark meant to criticize, ridicule, even hurt). For example, he says "they (students) need no courses on wrecking and destroying." We know of course that there are no such courses but it is an effective way of saying that students already know all about wrecking and destruction. The next sentences (in para 15) are also sarcastic remarks. Give two more examples from the essay of such sarcasm.
- Another important feature of style (in this essay) is the use of parallel constructions.
 e.g. The young arrive, eager not to create but to destroy.
 The students never march to build a house but only to knock one down.
 Pick out three more examples of such parallel constructions.

Vocabulary

- You have come across word mob quite frequently in this lesson? Have you fully understood the meaning of the word? For example, can you tell the difference between a mob and a crowd and a group? Choose one of the three words (i.e. mob, crowd and group) to fill in each of the blanks in the following sentences:
 - A _____ is a large number of people gathered together, but without order or organization.

- (2) A ----- is a number of persons assembled together in an orderly way and having a common interest.
- (3) A large disorderly crowd which has gathered for mischief or attack is called a-----
- (4) A large ----- was waiting outside the Minister's house to greet him on his birthday.
- (5) The police had to use tear gas to disperse an angry ----- which was pelting stones at the Minister's car.
- (6) The child had lost himself in the festival-----
- (7) When you join a ----- you lose your individuality.
- (8) The students in a classroom form a ----- .
- (9) When I turned into the street, I saw a small ----- standing in front of my house.
- (10) ----- violence has increased a great deal in the last ten years.

11. Fill in the blanks in the following sentences with suitable words from the list below:

There was a most violent ----- in New Delhi yesterday in front of the ----- of a West Asian Country. An angry ----- carrying ----- and shouting ----- against the present government in that country, ----- the prohibitory orders and marched towards the embassy buildings. Most of the ----- were in their ----- Their ----- shouts were most ----- to the people who were passing that way. The ----- happened to be away and the embassy staff ----- the building and ran away. The mob broke into the compound and started a huge ----- in front of the building into which they threw files, documents and bits of furniture. Luckily, the police arrived just then and prevented a thorough ----- of the entire building. But the entire area even now shows evidence of the ----- that the mob committed.

bonfire vandalism frenzied ambassador
 demonstrators bewildering embassy banners
 demolition teens demonstration abandoned
 slogans vandalism defied mob

Spelling

Correct the mistakes in the spelling of the following words:

- (1) holiganism
- (2) sychopathic
- (3) defie
- (4) fabrick
- (5) nurture
- (6) slokans
- (7) decieve
- (8) aggressive
- (9) severity
- (10) choas

Pronunciation

Here are some more words given. Mark primary and secondary stresses for these words:

- (1) demonstration
- (2) international
- (3) improvisation
- (4) hypocritical
- (5) explanation
- (6) propaganda
- (7) civilization

Grammar

In this lesson we shall look at infinitives and gerunds.

Infinitives:

Look at the following sentences:

I wanted to get on with my life.
Our age is trying hard to abolish want and disease.
Such lads should begin to develop a sense of responsibility.

The underlined words in the sentences above are infinitives. An infinitive consists of to and a verb. The verb should be in the unmarked form, i.e. like go, run, play, NOT went, gone, ran, played. We cannot have to ran, to went, to gone, etc.

You must distinguish this to (which is part of an infinitive) from the preposition to which is followed by a noun, pronoun, noun phrase or clause:

I am going to Bombay (to + noun).
I am going to the cricket match (to + noun phrase)
Give it to me (to + pronoun)
Give a copy to whoever you see (to + noun clause)

They are two kinds of infinitives:

(i) the to-infinitive

e.g. I wanted to sleep
He wished to leave at once.

(ii) the bare infinitive, i.e. without the marker to

e.g. Please let me have your pen.
I made him write the letter.

Here are some verbs which are followed by the to-infinitive:

learn, remember, forget, promise, swear, consent, agree, neglect, refuse, propose, regret, try, attempt, fail, care, hope, hesitate, prepare, decide, determine, undertake, manage, arrange, cease, seem.

There are some other verbs which are followed by the infinitive or an object and infinitive, e.g. want, expect, ask:

I want to go — I want you to go

There are some other verbs which are followed, not immediately by an infinitive but by an object + infinitive, e.g. tell, order, invite, allow, advise, tempt, encourage, request:

I told him to go.
Please allow me to accompany you.

The modal auxiliaries (will, shall, can, may, would, should, could, might, must, ought to, used to) and do (when used as an auxiliary) are followed by the infinitive without to:

You may go
He might come.
He did come.

Let and make are followed by an object and a bare infinitive (i.e. without to):

I let him talk on.
I made him confess the truth.

Help may be followed by an infinitive with or without to:

Will you help me (to) push the car?

Exercise:

- I. You were taught in Unit II how to make use of the dictionary for finding out the sentence patterns in which particular verbs can be used. Here is a simple exercise in dictionary reference for you. Making use of the dictionary, say whether the following sentences are correct. If there are any mistakes, correct them. In each case, find out whether the main verb can be followed by (a) an infinitive (b) object + to -infinitive (c) object + bare infinitive:

- (1) I wished to become a writer.
- (2) Kumar considered to go to Singapore.
- (3) Sita promised me to complete the work.
- (4) They forced him sign the paper.
- (5) His employers permitted him go on medical leave.
- (6) I expect to reach Delhi early next week.
- (7) They expect him invite them to dinner.
- (8) I saw him to enter the house

An infinitive behaves like a verb in many ways:

- (a) it can have a passive like many transitive verbs: The last prisoner to be released was Mookaiah.

I want to be told the truth.

- (b) it can have an object or complement of its own:

Kartik wants to marry Kokila (object).

My daughter wants to be a doctor (complement).

- (c) it can have a subject of its own though the subject may be expressed or implied (i.e. left to be understood):

The Professor wants Priya to speak at the meeting.
(subject of the infinitive, viz. Priya, stated)

The Professor wants to speak at the meeting,
(subject of the infinitive, viz. the Professor, implied).

When is the subject of the infinitive not stated? i.e. left to be understood? when it is either "anyone in general" or when it is the same as the subject of the main verb in the sentences:

It is impossible to climb Everest during winter.
(i.e. impossible for anyone)

The President wanted to meet the folk dancers from the Punjab.
(The subject of the infinitive (to meet) is the same as the subject of the main verb, (wanted), viz. the President, and so it is omitted.

Exercise

- II. Convert the second sentence in each pair below into an infinitive phrase and use it as part of the first sentence as shown in the example:

Example: He told her..... She could come.

He told her to come.

- (1) The teacher advised us --- We should work hard.
- (2) The sergeant ordered his men --- They should march on.
- (3) I invited my friend --- He should attend my birthday party.
- (4) Murthy's friends persuaded him --- Murthy should contest the election.
- (5) Bhanu wished --- Bhanu should learn dancing.
- (6) The Minister promised --- The Minister would consider the students' demands.
- (7) The headmaster asked the teachers --- The teachers should take extra classes.

III. In the two sentences given below the subject of the infinitive has been omitted. Can you guess the subject in each case?

- (a) John is easy to please.
- (b) John is eager to please.

We said an infinitive behaves like a verb in many ways. But it also behaves like a noun in a number of ways. It can for example function as the subject of a sentence:

To err is human.
To lean out of the window in a running bus is dangerous.

Such constructions, however, are rare. It is more common to use an anticipatory (introductory) it as the subject and then place the infinitive after the main verb and the adjective:

It is wrong to steal.
It is dangerous to lean out of the window in a running bus.

In constructions with an anticipatory it we may have in the predicate an adjective followed by a for-phrase or an of-phrase which contains the subject of the infinitive:

It is kind of you to say so.
It is impossible for me to go to Delhi now.

The infinitive can function as the object of the main verb,

I like to go out during the evening.
I hate to order people around.

or as the subject complement:

To see is to believe.
My intention was to help you.

The infinitive can also be used to function as an adjective:

I want something to eat.
Dr Gopal is the man to consult.

Exercise

IV. Rewrite the following sentences, using the introductory word it:

- (1) To smoke in a cinema theatre is unlawful.
- (2) To go by train would be best.
- (3) To narrate everything that happened would take many hours.
- (4) To go through the whole book is impossible.
- (5) To miss this opportunity would be a pity.
- (6) To go away at the last moment was very difficult.
- (7) To read in a running bus is harmful to the eyes.

V. Rewrite the following sentences using an introductory it and an adjective in the predicate followed by an of-phrase:

e.g. He was quite rude to say this.
It is quite rude of him to say this.

- (1) I was stupid to forget the tickets.
- (2) She was silly to act in that way.
- (3) Mr. Somayajulu was very generous to give away his books to a library.
- (4) You are mean to insist on an identification certificate.
- (5) He was quite thoughtful to be ready with a car.

Gerunds

Gerunds are formed by adding -ing to the bare form of verbs. But gerunds must be distinguished from two other -ing forms:

(a) adjectives (b) present participles:

e.g. Laila is quite charming (adjective).

Laila is running (present participle).

Laila's handling of the affair won great praise (gerund).

Like the infinitive, the gerund partakes of the qualities of both a verb and a noun. Like any verb, it may have a subject of its own:

Your saying this was the cause of all the suffering.

It may have an object of its own:

Drinking coffee in excess can ruin one's health.

It may be used in the perfective:

I am not aware of having ever met him.

It may be used in the passive:

Being criticized all the time is quite irritating.

Like any noun, the gerund may be used as the subject of a sentence:

Smoking is prohibited.

or as the object:

I hate complaining.

or as a subject complement.

Seeing is believing.

or as the complement of a preposition:

There is no change of getting a letter from him now.

They need no courses on wrecking and destroying.

or as the complement of an adjective:

The book is not worth buying.

Exercise:

VI. Fill in the blanks with suitable gerunds:

- (1) ----- is a good exercise.
- (2) My brother's hobby is ----- stamps.
- (3) I congratulated Vinita on her ----- the first prize.
- (4) ----- what you preach is not an easy job.
- (5) As it was quite dark we had difficulty in ----- the house.
- (6) I have started ----- yoga exercises.
- (7) Do you mind my ----- here?
- (8) The important thing in sports is not ----- but ----- part.

We have said that the gerund is like the infinitive in many ways. In fact the gerund can be used in place of the infinitive in many sentences:

To read is a good habit — Reading is a good habit.

I cannot bear to eat that stuff — I cannot bear eating that stuff.

It is a sin to torture animals — Torturing animals is a sin.

In the last pair, we have not only changed the infinitive into a gerund but also made it the subject in place of it.

Exercise

VII. Change the infinitives into gerunds and rewrite the sentences using the gerunds as subject in place of it:

- (1) It is indecent to quarrel with your wife in public.
- (2) It is bad manners to stare at people.

- (3) It is dangerous to overtake on a busy road.
- (4) It takes a long time to make a phone call to Bombay.
- (5) It is pleasant to go for a walk early in the morning.
- (6) It is annoying to have to work after office hours.
- (7) It is foolish to go out without an umbrella when it is raining.

There are some verbs which can be followed only by the infinitive (i.e. they cannot be followed by a gerund):

promise; consent; decide; hope; prepare, etc.

There are some verbs which can be followed only by the gerund:

finish; prevent; avoid; recollect; deny; enjoy, etc.

There are some other verbs which can be followed by either an infinitive or a gerund but often there is a slight difference in meaning:

I do not like travelling by bus (a general dislike)
 I do not like to travel by bus (on a particular occasion)

When a gerund follows the verbs remember, forget and regret, it means that the action shown by the gerund took place earlier than remembering, forgetting or regretting. If the infinitive is used after these verbs, it means that the action shown by the infinitive took place later than the remembering, forgetting or regretting:

I remembered locking the door.
 I remembered to lock the door.

Look at the following sentences:

I saw him crossing the street.
 I saw him cross the street.

In the second sentence, the infinitive (i.e. the bare infinitive) is used. It means that the action (crossing) was completed. The first sentence makes use of a gerund and it means that the action was probably not completed.

Exercise

VIII. Point out difference, if any, between the members of each pair below:

- (1) (a) I stopped to look at the huge poster.
 (b) I stopped looking at the huge poster.
- (2) (a) I regret to say that he cheated the company.
 (b) I regret saying that he cheated the company.
- (3) (a) I gave the man five rupees for cleaning my car.
 (b) I gave the man five rupees to clean my car.
- (4) (a) He went on to speak about his experiences in the U.S.A.
 (b) He went on speaking about his experiences in the U.S.A.

GOOD WORK

E.F. Schumacher

Key Words:

ancestors	ponder	soul	spirit
distinguish (between)	nerve-racking	abomination	stultifying
onus	attribute (n.)	attribute (v.)	pulsate
robot	premonition	doom	condition (v.)
physiochemical	evolution	compensation	crucial
metaphysics	materialistic	nebulous	ego
egocentricity	pettiness	"cop out"	perfection
fanciful	recognize	automation	brutality
survive	survival	utilitarianism	contempt
pathetic	illusionists	deities	tissue
scientism	comprehensive	summit	salvation
nirvana	liberation	enlightenment	diligence
ennoble	presupposition	proposition	pre-scientific
dreary	serfdom	bureaucracy	craftsman
self-reliance	cling to	figs	thistles
prevailing	clarity	conviction	

(1) As our ancestors have known (it has been expressed by Thomas Aquinas), there can be no joy of life without joy of work. This is a statement worth pondering. Laziness, they also know, is sadness of the soul. This, too, is worth pondering. A nineteenth-century thinker said something like this: Just watch it a bit. If you get too many useful machines you will get too many useless people. Another statement worth pondering.

(2) The question is raised: How do we prepare young people for the future world of work: and the first answer, I think, must be: We should prepare them to be able to distinguish between good work and bad work and encourage them not to accept the latter. That is to say, they should be encouraged to reject meaningless, boring, stultifying, or nerve-racking work in which a man (or woman) is made the servant of a machine or a system. They should be taught that work is the joy of life and is needed for our development, but that meaningless work is an abomination.

(3) A sensitive British worker wrote this:

It is probably wrong to expect factories to be other than they are. After all, they are built to house machines, not men. Inside a factory it soon becomes obvious that steel brought to life by electricity takes precedence over flesh and blood. The onus is on the machines to such an extent that they appear to assume human attributes of those who work them. Machines have become as much like people as people have become like machines. They pulsate with life, while man becomes a robot. There is a premonition of man losing control, an awareness of doom.

It is probably wrong to expect, he says, good work. He has been conditioned not even to expect it! He has been conditioned to believe that man himself is nothing but a somewhat complex physico-chemical system, nothing but a product of mindless evolution-so he may suffer when machines become like men and men become like machines, but he cannot really be surprised or expect anything else.

(4) It is interesting to note that the modern world takes a lot of care that the worker's body should not accidentally or otherwise be damaged. If it is damaged, the worker may claim compensation. But his soul and his spirit? If his work damages him, by reducing him to a robot that is just too bad. Here we can see very clearly the crucial importance of metaphysics. Materialistic metaphysics, or the metaphysics of the doctrine of mindless evolution, does not attribute reality to anything but the physical body: why then bother about safety or health when it comes to such nebulous, unreal things as soul or spirit? We acknowledge, and understand the need for, the development of a person's body; but the development of his soul or spirit? Yes, education for the sake of enabling a man or woman to make a living; but education for the sake of leading them out of the dark wood of egocentricity, pettiness, and worldly ignorance -- at the most, this would be a purely private affair: does it not smack of "copping out" and "turning one's back on reality"? Materialistic metaphysics, therefore, leaves no room for the idea of good work, that work is good for the worker. Anyone who says, "The worker needs work for the development and perfection of his soul", sounds like a fanciful dreamer, because materialistic metaphysics does not recognize any such need. It recognizes the needs of the body; that they can be met only by somebody's work is an unpleasant fact and perhaps automation will soon abolish it. Meanwhile, the work needs to be done. Let's get on with it, but make sure the body doesn't get hurt.

(5) If we see work as nothing but an unpleasant necessity, it is no use talking about good work, unless we mean less work. Why put any goodness into our work beyond the absolute minimum? Who could afford to do good work? What would be the point of making something perfect when something imperfect would do as well? Ananda Coomaraswamy used to say: "Industry without art is brutality." Why? Because it damages the soul and spirit of the worker. He could say this only because his metaphysics is very different from that of the modern world. He also said: "It is not as if the artist were a special kind of man; every man is a special kind of artist." This is the metaphysics of good work.

(6) How, then, could there be education for good work?

(7) First of all, we should have to alter the metaphysical basis from which we proceed. If we continue to teach that the human being is nothing but the outcome of a mindless, meaningless, and purposeless process of evolution, a process of "selection" for survival, that is to say, the outcome of nothing but utilitarianism -- we only come to a utilitarian idea of work: that work is nothing but a more or less unpleasant necessity, and the less there is of it the better. Our ancestors knew about good work, but we cannot learn from them if we continue to treat them with friendly contempt-as pathetic illusionists who wasted their time worshipping non existing deities; and if we continue to treat traditional wisdom as a tissue of superstitious poetry, not to be taken seriously; and if we continue to take materialistic scientism as the one and only measure of progress. The best scientists know that science deals only with small isolated systems, showing how they work, and provides no basis whatsoever for comprehensive metaphysical doctrines like the doctrine of mindless evolution. But we nevertheless still teach the young that the modern theory of evolution is part of science and that it leaves no room for divine guidance or design, thus wantonly creating an apparent conflict between science and religion and causing untold confusion.

(8) Education for good work could then begin with a systematic study of traditional wisdom, where answers are to be found to the questions What is man? Where does he come from? What is the purpose of his life? It would then emerge that there is indeed a goal to be reached and that there is also a path to the goal in fact, that there are many paths to the same summit. The goal can be described as "perfection" -be ye therefore as perfect as your father in heaven is perfect-or as "the kingdom", "salvation", "nirvana," "liberation," "enlightenment," and so forth. And the path to the goal? Good work. "Work out your salvation with diligence." Don't bury your talents and don't let anybody else bury them. He who has been given much, of him much will be demanded. In

short, life is some sort of school, and in this school nothing counts but good work, work that ennobles the product as it ennobles the producer.

(9) In the process of doing good work the ego of the worker disappears. He frees himself from his ego, so that the divine element in him can become active. Of course, none of this makes sense if we proceed from the basic presuppositions of materialistic scientism. How could the product of mindless evolution, whose abilities are only those selected by blind nature for their utilitarian value in the universal struggle for survival — how could such a product of chance and necessity free itself from its ego, the centre of its will to survive? What a nonsensical proposition! And the assumption of the existence of a divine element in man is, of course, entirely pre-scientific

(10) "The world of work", as seen and indeed created by this modern metaphysics, is-alas! - a dreary place. Can higher education prepare people for it? How do you prepare people for a kind of serfdom? What human qualities are required for becoming efficient servants, machines, "systems," and bureaucracies? The world of work of today is the product of a hundred years of "de-skilling" why take the trouble and incur the cost of letting people acquire the skills of craftsman, when all that is wanted is a machine winder? The only skills worth acquiring are those which the system demands, and they are worthless outside the system. They have no survival value outside the system and therefore do not even confer the spirit of self-reliance. What does a machine winder do when (let us say) energy shortage stops his machine? Or a computer programmer without a computer?

(11) May be higher education could be designed to lead to a different world of work — different from the one we have today. This, indeed, would be my lost sincere hope. But how could this be as long as higher education clings to the metaphysics of materialistic scientism and its doctrine of mindless evolution? It cannot be. Figs cannot grow on thistles. Good work cannot grow out of such metaphysics. To try to make it grow from such a base can do nothing but increase the prevailing confusion. The most urgent need of our time is and remains the need for metaphysical reconstruction, a supreme effort to bring clarity into our deepest convictions with regard to the questions what is man? where does he come from? and What is the purpose of his life?

The Student's Companion

Difficult Words and Phrases

ancestor	ˈænsɪstə	n. a person living a long time ago, is descended.
Thomas Aquinas		Italian Philosopher (C1225-74)
pondering	ˈpɒndərɪŋ	Considering (a fact, difficulty etc)
sadness	sædnɪs	n. unhappiness
distinguish	dɪsˈtɪŋɡwɪʃ	v. to make or recognize differences.
accept	əkˈsept	v. to believe, admit, agree to.
the latter		adj. the second (of 2 people or things just spoken of).
reject	rɪˈdʒekt	v. to refuse to accept, to throw away as useless or imperfect.
stultifying	ˈstʌltɪfaɪɪŋ	making stupid or dull in mind.
nerve-racking	ˈneɪv, rækɪŋ	adj. annoying and tiring to the mind. dangerous.
needed	niːdɪd	wanted (for some useful work)

abomination	e, bɔmi'neɪʃən	n. great hatred; disgust.
sensitive	'sensitiv	adj. showing delicate feelings or judgement.
to house		v. to provide space for storing
take precedence over		to have greater importance.
onus	'əunəs	n. duty, responsibility
pulsate	pʌl'seɪt	v. to experience a strong, excited sensation.
robot	'rəʊbɒt	n. a person who acts without thought or feeling, as if he were a machine, a machine figure that moves and acts as if alive.
premonition	pri:mɔ'nɪʃən	n. forewarning, a feeling that something (especially, something unpleasant) is going to happen
doom	du:m	n. a terrible fate, unavoidable destruction or death.
conditioned	ken'dɪʃən	trained
nothing but		తప్ప మరేమీ కాదు.
evolution	,i:və'lu:ʃən	n. gradual change and development.
suffer	'sʌfə	v. to experience pain or difficulty; to accept without dislike.
compensation	,kɒmpən'seɪʃən	n. making a suitable payment for some loss.
soul	seʊl	n. (here) mind
spirit	'spɪrɪt	n. (here) feelings.
crucial	'kru:ʃəl	adj. of deciding importance
metaphysics	,mete'fɪzɪks	n. a branch of the study of philosophy, and type of thinking at a high level, which is hard to understand.
attribute	ə'trɪbjʊ(:)t	v. consider or believe (something) to be the result of.
nebulous	'nebjʊləs	adj. vague, not clear in meaning or expression.
out of the wood		n. free from danger, difficulty
egocentricity	,i:geʊsen'trɪsəti	n. selfishness
pettiness	'petɪnɪs	n. narrow mindedness
smack of		to have a suggestion of
copping out		avoiding responsibility

perfection	pe'fekʃən	n. the act of developing completely
fanciful	'fɑnsɪfʊl	adj. showing imagination rather than reason an experience.
recognize	'rekəɡnaɪz	v. to see clearly, be prepared to agree.
automation	,ɔ:te'meɪʃən	n. using machines that need little or no human control.
less	les	not so much
absolute	'æbsəlu:t	adj. completely certain.
brutality	bru:'tælɪtɪ	n. cruelty
survival	sə'vaɪvəl	n. be able to live or exist
utilitarianism	,ju:tili'teəriənɪzəm	n. a belief that an act is better because it helps a number of people.
contempt	kən'tempt	n. lack of respect of admiration.
pathetic	pe'θetik	adj. worthless.
illusionist	i'lu:ʒənɪst	n. one who plays tricks on the eyes in a stage performance, one who produces illusions.
deity	di:ti	n. a god or goddess.
tissue	'tɪʃu: 'tɪʃu:	n. (here) collection (of)
scientism		n. the methods and mental attitudes of men of science.
isolated.	'aɪsəleɪtɪd	adj. standing out on its own; the only one of its type.
comprehensive	,kɒmpri'hensɪv	adj. thorough, broad
leave no room		give no chance, not to give any scope
divine guidance		direction given by god.
design	di'zeɪn	n. (here) purpose
wantonly	'wɒntənli	recklessly, arbitrarily.
untold	'ʌntəʊld	adj. limitless
confusion	kən'fju:ʒən	n. disorder
goal	ɡəʊl	n. one's aim or purpose
summit	'sʌmɪt	n. goal, the highest point
salvation	səl'veɪʃən	n. (in the christian religion) the saving from the power and effect of evil
nirvana		नैर्ऋण.
liberation	,libe'reɪʃən	n. setting free or being set free
enlightenment	ɪn'lɑɪtmənt	n. true understanding

workout		to plan or decide
diligence	'dilidʒəns	n. hardwork
bury	'beri	v. hide away
ennoble	i'neubl	v. to make (someone or something) better and more honourable.
product	'prɒdakt	n. something (useful) produced.
presupposition	,pri:səpə'zi- ʃən	n. taking something to be true without trying to findout.
universal	,ju:nɪ've:ʃəl	adj. widespread, for all people or every purpose.
ego	'egəu	n. the self.
proposition	,prəpə'ziʃən	n. an unproved statement in which an opinion or judgement is expressed.
assumption	ə'sʌmpʃən	n. something that is taken as a fact or as true without proof.
pre-scientific		adj. before the scientific age, before knowledge is systematised.
created	kri(:)'eitid	brought into being.
dreary	'driəri	adj. cheerless
serfdom	sɜ:fðəm	n. modified slavery
bureaucracy	bjuə'rɒkrəsi	n. government by officers appointed rather than selected.
de-skilling		lose the facility in doing something
incur	in'ke:	v. fall into, bring on oneself (danger, blame etc.)
craftsman	kra:ftsmən	n. skilled person, one who practises a handicraft
winder	'wində	n. one who turns, person, thing, or that winds.
confer	kən'fe:	v. to give
self-reliance	self-ri'laiəns	n. the use of one's own powers of action and judgement without depending on others.
cling to		v. stick firmly, remain close.
fig	fig	n. ఆత్మపంచ
thistle	'θisl	n. wild plant with prickly leaves and yellow, white and purple flowers. (the thistle is the national sign of scotland).
prevailing	pri'veiliŋ	adj. (here) general

reconstruction	'ri:kəns- trækʃən	n. rebuilding after destruction or damage
conviction	kən'vikʃən	a firm belief.

Assignments

Comprehension

I. Let us make sure that we have understood the main ideas of this essay. Complete the following sentences by filling in the blanks: (use one word for each blank)

- (1) There can be no joy of life without -----
- (2) Young people must be taught to ----- between ----- and -----
- (3) It should be recognized that the ----- has its needs as much as the body has.
- (4) In a modern factory a great deal of ----- is taken to ----- the worker's body; but no ----- is taken to ----- his -----
- (5) According to traditional wisdom, the goal of life is -----
- (6) That goal can be reached only by -----
- (7) According to modern metaphysics work is an -----
- (8) The doctrine (belief) of modern metaphysics is one of -----
- (9) ----- cannot result from such a -----
- (10) We must therefore start by recognizing the value of -----

II. If you read the essay carefully, you will notice that the method that the author uses to give his views is the method of argument. That is, the author is arguing for a certain point of view and against an opposing point of view. In the course of the argument, sometimes he states his own views. Sometimes he quotes, with approval, similar views which have been expressed by others. Some other times, he states the views of his opponents - i.e. those whose views he is contradicting. However, he does not always use quotation marks. He does not explicitly say, "These are my views," or "These are the views of men who think like me," or "These are the views of my opponents." But if we read the essay intelligently, we will have no difficulty in identifying each view expressed.

Here is a simple exercise for you. Reproduced below are a few statements made in the essay. Against each statement write "author's view" or "the opposite view". (The "author's view" includes the views of others who agree with him.)

- (1) There can be no joy of life without joy of work.
- (2) If you get too many useful machines, you will get too many useless people.
- (3) (In modern factories) machines have become as much like people as people have become like machines.
- (4) Why then bother about safety or health when it comes to such nebulous, unreal things as soul or spirit? (i.e. Let us not bother.....)
- (5) Education (for the soul) would be a purely private affair.
- (6) Work is nothing but an unpleasant necessity.
- (7) Why put any goodness into our work beyond the absolute minimum? (i.e. we need not put any goodness.....)
- (8) Industry without art is brutality.

- (9) The best scientists know that science deals only with isolated systems..... and provides no basis for comprehensive metaphysical doctrines.
- (10) Science leave. no room for divine guidance or design.
- (11) The goal can be described as "perfection".
- (12) Life is some sort of school, and in this school nothing counts but good work.
- (13) How could the product of chance and necessity free itself from its ego, the centre of its will to survive? (i.e. it could not.....) what a non-sensical proposition!
- (14) The assumption of a divine element in man is, of course, entirely pre-scientific.
- (15) Why take the trouble and incur the cost of letting people acquire the skills of a craftsman, when all that is wanted is a machine winder? (i.e. We need not take the trouble.....)
- (16) Good work cannot grow out of such metaphysics (i.e. the metaphysics of mindless evolution).
- (17) The most urgent need of our times is and remains the need for metaphysical reconstruction.

III. Now that you have identified the views stated in the essay, arrange them against each other as in the table below:

Author's view	Opposite view
(1) There can be no joy of life without joy of work.	(a) Work is nothing but an unpleasant necessity.
(2) -----	(b) Science leaves no room for divine guidance or design.
(3) -----	(c) -----

IV. Answer the following questions:

- (1) Para (1) contains the following statement: "If you get too many useful machines you will get too many useless people." Why? (Perhaps the long passage quoted in para (3) can give you a clue.)
- (2) "We should prepare them to be able to distinguish between good work and bad work and encourage them not to accept the latter." What does "the latter" mean here?
- (3) "It is probably wrong to expect, he says, good work" (Para 3). In what context is it wrong to expect good work?
- (4) "Man is nothing but a somewhat complex physico-chemical system." This means
 - (a) Man studies the systems of physics and chemistry.
 - (b) The systems of physics and chemistry deal with man.
 - (c) Man's life is controlled by the physical and chemical processes which operate within him.

(Choose the best answer.)

- (5) "Mindless evolution," as used in this essay refers to a process of change which
 - (a) is very stupid.
 - (b) pays no attention to anything.
 - (c) is without a conscious aim or purpose.

(Choose the best answer.)

- (6) Materialistic metaphysics does not take care to prevent damage to the worker's soul. This is because materialistic metaphysics.
- (a) knows that the worker's soul can never be damaged.
 - (b) thinks that the soul is an unreal concept and so there is no question of its being damaged.
 - (c) thinks that the soul is not so important as the body.

(Choose the best answer.)

- (7) "..... materialistic metaphysics does not recognize any such need" (Para 4). What is the need referred to here?
- (8) "Industry without art is brutality." What is meant by brutality here? (Perhaps you can understand the word better if you remember that the words "brutality" and "brutal" are derived from "brute". Do you know what "brute" means?)
- (9) In the opinion of the author, is there any real conflict between science and religion? Read para 7 carefully before you answer the question.
- (10) Can the modern theory of "mindless evolution" answer questions like "What is man? Where does he come from? What is the purpose of his life?" (You must support your answer with evidence from the text.)
- (11) "How do you prepare people for a kind of serfdom?" (Para 10) What is the meaning of "serfdom"? here in the immediate context? Why is it called "serfdom"?
- (12) "The world of work of today is the product of a hundred years of 'de-skilling'....." What is the meaning of 'de-skilling' here? You will not find the word in the dictionary. But perhaps you can find a clue in other words with the prefix de-: "de-forestation" for example means "getting rid of forests" (by cutting down trees, etc.) "getting rid of "De-control" means "remove controls" (on the movement and sale of rice, sugar, cement, etc.) Now can you say what "de-skilling" means in this context?

Vocabulary

- I. Fill in the blanks with suitable words from the list below:

Our ----- believed in the ----- of the ----- to the -----, They ----- a greater reality to the former than the latter. The modern ----- which regards man as no better than a ----- would have met with their -----, They considered it man's chief duty to work----- for his ----- for which the ----- of the soul was the means.

metaphysics ancestors liberation body attributed
 contempt materialistic diligently soul salvation
 robot

- II. Find single words from paragraph 7 of the passage which mean the following:

- (1) separated, kept apart from others.
- (2) (of beliefs, opinions) handed down from generation to generation.
- (3) disregard or disrespect
- (4) characterized by usefulness rather than by beauty, truth or goodness.
- (5) pitiful.
- (6) too much to be measured.
- (7) inclusive; covering completely.
- (8) irresponsibly.

III. Match the words in (A) with the meanings in (B)

A	B
(1) brutality	(a) clearness
(2) stultifying	(b) inflicting strain on the nerves
(3) deity	(c) make a person believe in something; influence
(4) nerve-racking	(d) cruelty; savagery
(5) serf	(e) firm belief
(6) clarity	(f) reducing to a useless state
(7) distinguish	(g) paid officials as a body
(8) conviction	(h) god or goddess
(9) condition (v.)	(i) recognize the difference
(10) bureaucracy	(j) a person treated like a slave
	(k) self-esteem
	(l) nervous

Spelling

Words ending in e drop the e when a suffix beginning with a vowel is attached to them.

e.g. move = able + mobile

There are however exceptions to this rule:

e.g. trace + able = traceable

Exercise

Some words are given below along with the suffixes to be attached to them. Combine the two and write the resulting word in proper spelling:

- | | |
|----------------------|-------------------|
| (1) abominate = ion | (2) survive = al |
| (3) compensate = ion | (4) educate = ion |
| (5) guide = ance | (6) confuse = ion |
| (7) manage = able | (8) true = ly |
| (9) like = able | (10) due = ly |

Pronunciation

We have so far studied word stress. Just as particular syllables are stressed within words, certain words are stressed in each sentence; the other words are not stressed. Take the following sentence for instance:

The goal can be described as perfection.

The words goal, described and perfection receive stress here. The other words, viz. the, can, be and as are not stressed.

Note: When we say certain words are stressed we mean that those syllables (in those words) are stressed which would normally receive stress when the words are said in isolation. Thus in the word described, it is the second syllable, 'cribed which receives stress (whether the word is said in isolation or as part of a sentence as above). So taking the same sentence we should rather mark the stresses as:

The 'goal can be des'cribed as per'fection.

What are the words which receive stress in a sentence?

Usually it is the nouns, verbs, adjectives and adverbs. These words are called lexical words. They have meaning in themselves. Interrogative pronouns (i.e. question words) like who, what, where also receive stress.

Articles, auxiliary verbs, conjunctions and prepositions— which are called functional words —do not normally receive stress, because they have no meaning by themselves.

Let us take same sentence once again:

The goal can be described as perfection.
"Goal" is a noun, "described" is a verb and "perfection" is also a noun. All these three words receive stress. Can and be are auxiliary verbs and as is a conjunction and these three words do not receive stress.

Exercise

Mark stress in the following sentences:

- (1) What is man?
- (2) In short, life is some sort of school.
- (3) How do you prepare for a kind of serfdom?
- (4) A sensitive British worker wrote this.
- (5) The world of work ----- is a dreary place.
- (6) Where does man come from?
- (7) If Friday is very inconvenient, you can phone me.
- (8) Truth is stranger than fiction.

Grammar

Study the following sentences:

If you get too many useful machines, you will get too many useless people.

We cannot learn from them, if we continue to treat them with friendly contempt.

These are sentences with conditional clauses. The underlined parts are in the conditional clauses. The conditional clauses, which are the subordinate clauses, state a condition; the main clauses state what will happen if that condition is fulfilled.

Conditional clauses are usually if-clauses, i.e. they begin with if. Of course there are also other ways of expressing a condition:

e.g. Do this and you will be saved.
(i.e. If you do this, you will be saved).

I shall attend the function, provided (providing) that I am invited.

In the event of his death, all his property will go to charitable institutions.

In case you come earlier, please wait for me at the entrance.

All the underlined parts in the sentences above express conditions, though these sentences have no if-clauses. Conversely, we may have an if-clause which does not, strictly speaking, state a condition:

e.g. If you want some cigarettes, there is a shop down the road.

Surely, the existence of the shop does not depend upon your wanting some cigarettes now!

However, for convenience' sake we shall deal with conditional clauses equating them with if-clauses:

There are three types of conditional clauses:

(1) Those containing an "open" condition, i.e. a condition which may or may not be fulfilled:

If you call at my house this evening, we shall go to the film together.

If it doesn't rain, the match will start as scheduled.

Note the use of the present tense in conditionals of this type. The time reference in these cases may be to the present or future:

If water freezes, it turns into ice (present)

If it rains, the match will be postponed (future)

Note the use of the modal auxiliary will in the main clause of the second sentence above. Normally in such sentence modal auxiliaries like "will, can" are used only in the main clauses, not in the conditional clauses. Thus it is wrong to say:

X If it will rain, the match will be postponed.

There are, however, exceptions to this:

If you will wait for a while, I shall call him.
(i.e. if you agree to wait..... a suggestion or request)

(II) Those containing "unreal" or "hypothetical" conditions.

These may be further subdivided into two categories:

(i) unlikely conditions:

e.g. If you said "yes", we could get married today.
(i.e. but it is not likely that you will say "yes")

I would give him a thrashing if I could catch hold of him.

(ii) impossible conditions:

e.g. If I were Sunil Gavaskar, I would retire right now.
If I had wings, I would fly to you right away.

Note the use of the past tense in both these categories. The reference is to the present but as said above it is an unlikely condition.

(III) those that contain an unfulfilled condition in the past:

e.g. If we had gone in time, we wouldn't have missed the train.
(/ but we didn't go in time and so we missed the train).

If I had known his address, I would certainly have met him at his place. (/ but I didn't know his address, and so I didn't meet him.)

Note the use of the past perfect tense in these cases. The reference is to past time.

Exercises:

I. Complete the following sentences by filling in the blanks with the appropriate form of verbs given (in brackets). For each sentence, give three versions: (a) in the open condition; (b) in the hypothetical condition and (c) unfulfilled condition (in the past). The first set has been worked out as an example for you:

If you ----- a job at Hyderabad, we ----- more often.
(get, can meet)

(i) If you get a job at Hyderabad, we can meet more often (open).

(ii) If you got a job at Hyderabad, we could meet more often (hypothetical).

(iii) If you had got a job at Hyderabad, we could have met more often (past unfulfilled).

(1) if he ----- enough money, he ----- a T.V. set (earn, can buy).

(2) If she ----- hard, she ----- a first class (i.e. work, earn) (work, can get).

(3) If they ----- to me, I ----- them some money (write, will send).

(4) If Gopal ----- any sense, he ----- in this way. (have, won't act).

(5) If any rowdy ----- Mala, she ----- him a karate blow. (attack, will deal).

(6) If I ----- time, I ----- the exhibition. (have, shall visit)

(7) If the weather ----- fine, we ----- home (be, shall walk)

II. Complete the following sentences by filling in the blanks with the appropriate forms of any verb which you think suitable. In some cases you may have to use an auxiliary (like can, could, shall, should) along with the verb that you choose) Note that all the sentences below do not express the same kind of condition and so the tense forms may also vary:

(1) If he ----- more careful, the accident would not have taken place.

(2) If he ----- the time, he will certainly meet you.

(3) I wouldn't talk like that if I ----- you.

(4) If only we had come two minutes earlier, we ----- the bus.

(5) I ----- if I were invited.

(6) If she has any free time, she ----- it in the library.

(7) He wouldn't have become a pauper if he ----- less money on his friends.

(8) If you need any assistance, just ----- me know.

(9) If Ajit ----- some other woman, he would have been more happy.

(10) I shall approach you for help if it ----- necessary.

III. Complete following story:

As young maid was carrying a pitcher of milk on her head. As she was walking, she started daydreaming; "If I ----- will the milk, I ----- a profit of two rupees. If I ----- a profit of two rupees today, I ----- twice as much milk tomorrow. If I ----- twice as much milk tomorrow, I ----- a profit of four rupees. If I ----- a profit of four rupees every day, soon I ----- quite a rich lady. If I ----- a rich lady, every young man in the village ----- to marry me. But I ----- "no" to all of them." With that she gave her head a toss and down fell pitcher, milk, money, young men and all.

If-clauses usually express a positive condition. However, they can also express a negative condition:

I would have come if I hadn't been so badly ill.

He wouldn't behave like that if he weren't drunk.

Unless-clauses also express a negative condition but they have a more emphatic and more exclusive meaning (only if-not) than if-not clauses:

Unless you hurry, you will miss the bus.

I will not speak to him unless he apologizes for his rude behaviour.

Note that unless-clauses cannot be used in the past perfect (to express a past unfulfilled condition). (Can you say why?) Thus while we can say:

I couldn't have met him if I had not arrived quite early.

we cannot say

I couldn't have met unless I had arrived quite early.

Exercise:

IV. Rewrite the following sentences using unless in place of if not:

e.g. If the weather is not fine, we shan't go out.

Unless the weather is fine, we shan't go out.

- (1) If you do not help me, I cannot solve the problem.
- (2) Kulkarni refuses to take his wife out if she does not dress according to his taste.
- (3) If I do not have some company, I never go to a movie.
- (4) If I am not mistaken, this is Sheila's handwriting
- (5) You cannot learn Spoken English if you do not speak English.
- (6) I shall not go through your letters if you do not type them.
- (7) You cannot visit Ooty in December if you do not have warm clothing.
- (8) We shall never reach in time, if we do not start right now.

BRAOU

THE LOTUS

Toru Dutt

Love came to Flora asking for a flower
 That would of flowers be undisputed queen;
 The lily and the rose, long, long had been
 Rivals for that high honour. Bards of power
 Had sung their claims. 'The rose can never tower
 Like the pale lily with her Juno mien' -----
 'But is the lily lovelier?' Thus between
 Flower-factions rang the strife in Psyche's bower.
 'Give me a flower delicious as the rose
 And stately as the lily in her pride' ---
 'But of what colour?' --- 'Rose red,' Love first chose,
 Then prayed, - 'No, lily-white, - or, both provide.'
 - And Flora gave the lotus, 'rose-red' dyed,
 And 'lily-white' - the queenliest flower that blows.

Key words:

Flora	'flɔ:ɪrə	n. the goddess of flowers
Love	lʌv	n. cupid, the god of love
undisputed	ʌndɪs'pju:tɪd	adj. undoubted
Bards	bɑ:ɪd̩z	n. poets
claim	kleɪm	a demand for something as one's own by right
tower	'təʊə	v. to be very tall
Juno	'dʒu:nəʊ	Wife of Jupiter and Queen of the Gods in classical mythology
mien	mi:n	n. appearance, look
Junomien		resembling Juno in queenly beauty
faction	'fækʃən	n. disagreement, fighting
strife	straɪf	n. trouble, dispute
Psyche	'saɪki(:)	Cupid's wife
bower	'bəʊə	n. a pleasant shaded place under the trees
delicious	dɪ'liʃəs	adj. giving great pleasure, highly delightful to smell
stately	'steɪtli	dignified, grand
provide	prə'vaɪd	v. make provision, make possible

Questions and exercises:

- I. (1) Describe the rhyme-scheme of the poem.
 - (2) On the basis of the rhyme-scheme, is it possible to divide the poem into two parts — i.e. the first part having one kind of rhyme-scheme and the second another?
 - (3) Corresponding to the division in the rhyme-scheme you will find that there is also a division of the argument into two stages. Shall we try and summarize these two stages: (Fill up the blanks): 'The first part states the ----- between the ----- and the ----- and the second part says how this ----- was ----- by the ----- of another -----, namely the -----.'
- II. (1) Love asks Flora for a flower which would be the undisputed queen of flowers. Why "undisputed"? What does the word imply?
 - (2) We can understand why Flora should be approached for this new flower: because Flora is the goddess of flowers. But why should Love — and not someone else — come to Flora?
 - (3) "Rivals for that high honour" — What is the honour meant?
 - (4) The rose is ----- than the lily; but the lily is ----- than the rose. (Fill up the blanks so as to show in what respect each flower is superior to the other.)
 - (5) In lines 5-7 we have two quotations. Are both spoken by the same person? If by two who are they?
 - (6) What evidence do we have to show that Love cannot quite make up his mind about the colour of the new flower?"
 - (7) In what way is the new flower superior to both the rose and the lily?
- III. (1) Do you think that this is a real story? Did all this really happen? Give reasons for your answer.
 - (2) You should have found from the name that the author is an Indian. But can you guess from the subject-matter of the poem whether the author is a man or a woman? You must support your answer with reasons.
 - (3) There is a particular consonant sound which occurs repeatedly throughout the poem. What is this sound? What is the effect of its repetition?
 - (4) Apart from this single sound which is recurrent in the whole poem, you will find that each line has a sound or a cluster (group) of sounds which is repeated. For example, in the first line the cluster F is repeated: Flora..... flower In the eighth line the sound f is repeated: "Flower-factions rang the strife". Such a repetition is called alliteration.

Pick out the sounds that show alliteration in lines 11 and 12.

This poem is a sonnet. A sonnet is a poem of fourteen lines and it deals with a single idea. Did you like this sonnet? If you liked it, you would perhaps want to read many more sonnets. William Shakespeare, John Milton, Sir Thomas Wyatt, William Wordsworth, and John Keats wrote some of the best sonnets in English. Wouldn't you like to read them too?

MACAVITY: THE MYSTERY CAT

T.S. Eliot

Macavity's a Mystery Cat: he's called the Hidden Paw-
For he's the master criminal who can defy the Law.
He's the bafflement of Scotland Yard, the Flying Squad's despair:
For when they reach the scene of crime — Macavity's not there! 4

Macavity, Macavity, there's no one like Macavity,
He's broken every human law, he breaks the law of gravity.
His powers of levitation would make a fakir stare,
And when you reach the scene of crime — Macavity's not there!
You may seek him in the basement, you may look up in the air —
But I tell you once and once again, Macavity's not there! 10

Macavity's a ginger cat, he's very tall and thin;
You would know him if you saw him, for his eyes are sunken in.
His brow is deeply lined with thought, his head is highly domed;
His coat is dusty from neglect, his whiskers are uncombed,
He sways his head from side to side, with movements like a snake;
And when you think he's half asleep, he's always wide awake. 16

Macavity, Macavity, there's no one like Macavity,
For he's a fiend in feline shape, a monster of depravity.
You may meet him in a by-street, you may see him in the square-
But when a crime's discovered, then Macavity's not there. 20

He's outwardly respectable. (They say he cheats at cards.)
And his footprints are not found in any file of Scotland Yard's.
And when the larder's looted, or the jewel-case is rifled,
Or when the milk is missing, or another peke's been stifled,
Or the greenhouse glass is broken, and the trellis past repair-
Ay, there's the wonder of the thing! Macavity's not there! 26

And when the Foreign Office find a Treaty's gone astray,
Or the Admiralty lose some plans and drawings by the way,
There may be a scrap of paper in the hall or on the stair-
But it's useless to investigate — Macavity's not there !
And when the loss has been disclosed, the Secret Service say:
'It must have been Macavity!' — but he's a mile away.
You'll be sure to find him resting, or a-licking of his thumbs,
Or engaged in doing complicated long division sums. 34

Macavity, Macavity, there's no one like Macavity,
There never was a Cat of such deceitfulness and suavity,
He always has an alibi, and one or two to spare:
At whatever time the deed took place — MACAVITY WASN'T THERE!
And they say that all the Cats whose wicked deeds are widely known
(I might mention Mungojerrie, I might mention Griddlebone)
Are nothing more than agents for the Cat who all the time
Just controls their operations; the Napoleon of Crime ! 42

Key words

Mystery	'mɪstəri	adj. something impossible to understand (in stories dealing with murder and other crimes) something or someone which cannot be easily found out.
hidden	'hɪdn	(Past participle of hide) concealed.
criminal	'krɪmɪnl	n. a person who commits crimes.
defy	dɪ'faɪ	v. resist, refuse to obey
bafflement	'bʌflmənt	being puzzled, (here) some thing that causes bafflement.
the Scotland Yard		the London Police, especially the Criminal Investigation Department.
Flying Squad	'flaɪɪŋ'skwɒd	Police on motor-cycles.
despair	dɪs'peɪə	n. loss of hope; (here) that which causes loss of hope.
levitation	levi'teɪʃən	n. rising and floating in the air
fakir		an Indian Wonder-worker
ginger	'dʒɪndʒə	lively, full of energy
domed	'dəʊnd	round
whiskers	'wɪskez	n. hair near the mouth
fiend	'fi:nd	n. devil
feline	'fi:lɪn	adj. of a cat
monster	'mɒnstə	n. a person or thing of unnatural wickedness, etc.
depravity	dɪ'prævɪtɪ	n. being bad, corrupt.
larder	'lɑ:də	n. Room or cupboard where meat and other kinds of food are kept.
loot	'lu:t	v. carry off (property) from
rifle	'raɪfl	search thoroughly in order to steal from
peke	pi:ki'ni:z	pekinese dog
stifle	'staɪfl	v. kill
Green house	'grɪ:n 'hɑ:ʊs	n. building with sides and roof of glass used for growing plants that need protection from the weather.
trellis	'treɪlɪs	n. light upright structure of strips of wood used for supporting climbing plants.

treaty	'tri:ti	n. agreement made and signed between nations
gone astray		lost
Admiralty	'ædərəlɪ	n. branch of government that controls the navy.
deceitfulness	di'si:tful	n. quality of deceiving, misleading people.
suavity	'swaɪvɪti	(noun form of suave) being smooth and agreeable in manner.
alibi	'ælɪbaɪ	the defence of an accused person (in a criminal case) that he was in another place at the time of crime.
to spare		more than is needed.

Questions and exercises

- I. (1) As you can see even in the first line, Macavity is the name of a cat. But he is no ordinary cat. He is so full of mischief that the poet compares him to a criminal. In fact, in line 2, the poet calls him "the master criminal who can defy the Law". Throughout the poem, in order to describe Macavity, and his activities, the poet uses a number of words and phrases which are normally used only in relation to thieves and other criminals. Can you make a list of all these words and phrases?
- (2) The sentence 'Macavity's not there' is a refrain in the poem - that is, it is repeated a number of times. In fact it is found in every stanza except the third. In the final stanza the entire sentence (with the tense changed to past) is printed in capital letters. What is the reason for this repetition? Is there any connection between the repetition and the description of Macavity as a "mystery cat"?
- (3) Apart from being called a criminal, Macavity is quite often (in the poem) spoken of as though he were a man (not necessarily a criminal). For example, in l. 13 it is said that "His brow is deeply lined with thought". Are there any other places in the poem where you come across a similar description? For example, look carefully through stanzas V and VI.
- (4) The poem is humorous mainly because a cat is spoken of in terms which are generally applied to a man, especially a criminal. This also involves a great deal of exaggeration. See line 21 for example: "They say he cheats at cards." How can a cat cheat at cards, or even play cards? Collect other examples of such exaggeration in the poem.
- (5) What evidence can you find from the poem to show that Macavity's criminal acts affect not only homes but governments too?
- (6) At two places in the poem (stanzas V and VII we come across the expression "They say". What does it signify?
- II. (1) Macavity is called "the Hidden Paw." Why? Look up "paw" in the dictionary. It might interest you to know that when the police are unable to solve the mystery of a crime, they usually say there is a "Hidden hand" in it.
- (2) Why is Macavity called "the bafflement" of Scotland Yard, the Flying Squad's despair?"
- (3) What is the law of gravity and how can Macavity be said to break it?
- (4) A fakir is an Indian performing magic tricks (such as floating in the air). Why would Macavity's powers of levitation make a fakir stare?

- (5) There is a pun (word play) on the word "coat" in line 14. Can you say what are the two meanings suggested?
 - (6) "His footprints are not found in any file of Scotland Yard's" (l.22). What does this mean and what does it suggest? Is there any connection between this line and the previous one which says, "He's outwardly respectable." (Usually it is the "fingerprints" of criminals which are found in police files. Why is it "footprints" here?)
 - (7) "And when the loss has been disclosed, the Secret Service say, 'It must have been Macavity.'" (l.31-32.) Why is must emphasized here, i.e. underlined
 - (8) The poet says that Macavity can be found "engaged in doing complicated long division sums" (l. 34). Is this possible? What is the poet's purpose in saying this?
 - (9) "Mungojerrie, Griddlebone" (l. 40) What are those? Are they real names?
 - (10) The last four lines suggest that Macavity is the leader of a criminal ----- (Fill in the blank with one of the following words: (a) group (b) gang (c) association)
 - (11) Why is Macavity called the "Napoleon of crime"?
- III. (1) Here is an example of alliteration from the poem: "For he's a fiend in feline shape." Pick out other examples.
- (2) There are some words in the poem which begin with capital letters even though they are not proper nouns (e.g. a Mystery Cat in line 1). Make a list of all such words. What is the reason for beginning them with a capital letter?
 - (3) Look at the vowel sounds in line 15. "He sways his head from side to side, with movements like a snake." Most of these are long vowels and their length suggests the movement of a snake. Can you select other similar lines from the poem in which the sound patterns themselves convey the meaning directly?

English: A Foundation course

Course Structure

Section I — Functional Vocabulary Comprehension.

- Unit 1 The Olympic Champion
- Unit 2 Why the Sea is Salt
- Unit 3 Three Practical Jokes
- Unit 4 Three Stories about Freedom

Section II — Functional/Literary Aspects of Vocabulary.

- Unit 5 Some Word Origins
- Unit 6 The Course of True Love
- Unit 7 The Discovery of Cooking
- Unit 8 Edward Lear "The Owl and the Pussy Cat"
- Unit 9 Lewis Carrol "You are Old, Father William".

Section III — Literary Appreciation

Apart from building up the new vocabulary it provides the reader some ideas on culture and society.

- Unit 10 "On Being Polite"
- Unit 11 M.K. Gandhi "Gandhi as a Lawyer"
- Unit 12 Oliver Goldsmith "Elegy on the Death of a Mad Dog"
- Unit 13 Nissim Ezekeil, "Night of the Scorpion".
- Unit 14 Nehru "And then Gandhi came"
- Unit 15 Nehru "Asoka"
- Unit 16 C.E.M. Joad "Civilization and History"
- Unit 17 W.B. Yeats "The Ballad of Father Gilligan"
- Unit 18 Robert Frost "Stopping By the Woods"
- Unit 19 A.J. Toynbee "Nehru"
- Unit 20 J.B. Priestley "Student Mobs"
- Unit 21 E.F. Schumacher : "Good Work"
- Unit 22 Toru Dutt "The Lotus"
- Unit 23 T.S. Eliot "Macavity the Mystery Cat"
- Unit 24 R. Livingstone "Education and the Training of Character"
- Unit 25 R.K. Narayan "An Astrologer's Day"
- Unit 26 N.C. Chowdhari "Indian Crowds"
- Unit 27 Wordsworth "The Leech Gatherer"
- Unit 28 W.H. Auden "The Unknown Citizen"

Non-detailed Texts:-

- 1) Charles Dickens: Hard Times
Sangam abridged texts
- 2) Before The Foot Lights
(One-Act Plays)
Edited by G.K. Nayar

BRAOU

ENGLISH

A FOUNDATION COURSE

UNITS 24-28

- Unit — 24: R. Livingstone:
Education And The Training of Character
- Unit — 25: R.K. Narayan:
An Astrologer's Day.
- Unit — 26: N.C. Chaudhuri:
Indian Crowds
- Unit — 27: Wordsworth:
The Leechgatherer
- Unit — 28: W.H. Auden:
The Unknown Citizen.



ENGLISH : A FOUNDATION COURSE

Course Team:

1. Prof. V.S. Seturaman (Editor)
2. Ms. V. Komala (Associate Editor)
3. Prof. M.V. Nadkarni
4. Sri P.T George
5. Prof. T. Sriraman

apou
LIBRARY

A.P.O.U. LIBRARY	
Acc. No.	.....
Date	.....
Call No.	.....

Andhra Pradesh Open University
Hyderabad

First Published 1984

Copyright © 1984 A.P. Open University

All rights reserved. No part of this book may be reproduced in any form without permission in writing from the University.

This text forms part of an Open University Course. The complete syllabus for the course appears at the end of this text.

Further information on Open University Courses may be obtained from the Director, A.P. Open University, 6-3-645 Somajiguda, Hyderabad-500 004. (A.P.)

Printed at Pragati Art Printers, Hyderabad, for A.P.O.U.

EDUCATION AND THE TRAINING OF CHARACTER

Sir Richard Livingstone

Key Words

train	character	behaviour	neglect
citizen (ship)	ascend	contribute (contribution)	prosper
absolutism	dictator (ship)	instinct	acquire
autocrat	assume (duties)	team-spirit	liberty
Fascism	Nazism	indispensable	fair play
boarding school	egotist	loyalty	equipment
voluntarily	collective	totalitarian	cynical
scepticism	disable	pessimism	fortify
allegiance	ignoble	legitimate	sovereign
excellence	high-brow	architecture	masterpieces
homage	craftsmanship	over-ruling	laudable
aspiration	subsidiary		

The first element is training in social behaviour, a difficult and generally neglected task. Self-centred, self-willed creatures as most of us naturally are, it is our fate to be citizens, members of a community. Men are born to four citizenships: they should be able to live as good members of their family, of their community, of their nation, and of the whole human society. How many of the world's troubles can be traced to a failure in one or other of these citizenships to our never mastering the art of living with others, in the family, in the community, in the nation, in international relations! I have put them in order of ascending difficulty; in the art of living as good members of the human race, men have almost everything to learn.

Here I am speaking only of citizenship in the accepted sense-membership of a nation. It means that we must learn to live with others and respect their rights and feelings. It also means that we have to play a part in the community, make a contribution to it, often accept the decision of a majority which goes against our private interests, opinions, and desires. Otherwise the community will not prosper and may not survive, and in its shipwreck we shall be drowned.

Democracy, more than any other form of government, needs good citizenship. Under an absolutism or a dictatorship, men are forced to fall into line. But in a democracy things are not so simple. Freedom is of the essence of democracy: the completer the democracy, the completer the freedom. But it has to be the freedom of service self-chosen and sometimes of sacrifice self-imposed. That is not the instinct of the natural man; yet somehow that habit has to be acquired. If it is not acquired, the state goes to pieces, and in the end the autocrat appears who coerces its citizens into the duties which they were not willing of themselves to assume.

Here is the explanation of the breakdown of democracy in so many countries of the world. If citizenship does not exist, it has to be imposed. That is a stage through which every nation has to pass. At some time of its history it must go to school and learn the discipline, self-control, team-spirit, and other qualities necessary if liberty is to be enjoyed. Hence certain aspects of Fascism, Nazism, Communism, and the authoritarian element in the present government of China. They are stages in the making of national character, a training in qualities indispensable for national existence.

When I say this I may be accused of being a Nazi or a Fascist, these being at the moment, naturally enough, terms of popular abuse. But the charge will be unjust, I have no doubt that democracy is incomparably better than Fascism or Nazism, and that the human race will always move towards it, as the highest form of human society. But it is the most difficult form and it needs certain qualities whose rarity is shown by its frequent collapse. The Anglo-Saxon democracies

seem perhaps to possess them. We seem to have acquired a sufficient quantum of public spirit, justice, fair play, consideration for others, to make democracy work.

Yet I doubt if there is much margin to spare. In England we are justly proud when we think of the men in the Forces, of the spontaneous self-creation of the Home Guard and Air Raid Wardens services, of the conduct of the ordinary person in a queue, of the general law-abiding spirit of the people. We feel less comfortable when we reflect on the black market, pilfering, profiteering both by employers and by employed, workers absenting themselves from work necessary to the economic recovery of the country for fear that they may earn enough money to be liable for income-tax. How can we confirm our virtues and cure our weaknesses and make liberty and democracy secure? What is education doing about it? What can it do?

There is only one way to learn social habits: by living a life in which most cases you will become a social being. That is the secret of the British boarding school, hitherto the finest factory of citizenship in existence. Boarding schools, like every thing else, have their defects, but they do train people to be members of a society; in them the egotist and careerist are discouraged; the individualist discovers the existence of other pebbles on the beach and learns how to fit in with them. A boy finds himself a member of something greater than himself and learns loyalty and service to it. These are the qualities of the good citizen.

But it is not the only equipment that he needs. Good citizenship and low civilizations can go together. The Spartans in the ancient world, the Nazis in the modern, are examples of admirable public spirit and complete devotion to the state. Yet Sparta was not a high civilization, nor do we wish to become a second Nazi Germany.

Without social training no character is prepared for life. But by itself such training is incomplete and even dangerous, unless concurrently men learn to take a master, and the right master. If you ask what I mean by this, I will point to an example where civilized men have taken a master, to their great advantage and advancement. He can be found, presiding, unseen, in any true law court. For in accepting law, men disregard private prejudices and preferences, to serve voluntarily a master called Justice, who is the independent voice of Reason, that judge and litigant alike obey. It is the highest spiritual achievement of collective humanity; 'great as are the evils which society still owes to lawyers, the lawyer class has always been a civilizing agency. Their power represents at least the triumph of reason and education over caprice and brute force'.

But law governs only a part of human life, and outside its kingdom anarchy reigns. To bring more of life under a great master is a major problem of our time. It hardly arises in societies where the mere burden of making a living masters a man's whole life. It hardly arises in totalitarian states, where a dictator tells his subjects whom and what they are to serve. It is less serious in societies governed by good fixed traditions, which no one questions or criticizes. But it is urgent in a world where the basic needs are satisfied. If it takes no master, the marks of such a world, however prosperous it may be, are lack of purpose and drive, a cynical scepticism unsure of itself, a disabling pessimism; if it takes the wrong master, it may exchange these for more spectacular disasters. The second type is a common phenomenon in history; the first is found only in prosperous civilizations, such as the Roman Empire and the advanced nations of our day.

Some men do take a master and serve it with devotion: religion, public or social service, art, literature, science or other activities of the mind, politics, power, money. They tend to be contented and, within the limits of their own powers and of their particular master's kingdom, successful at least they have a clear purpose to occupy their energies and fortify their minds. Others are masterless men, drifting from one allegiance to another, acceding to the whim and impulse of the moment; there are two classical portraits in literature of this type Ibsen's Peer Gynt, and Plato's picture in the Republic, of what he calls the 'democratic' man. This type is ineffective, ignoble, in the end unhappy, and, as Plato saw and as the rise of Hitler illustrates, the material out of which, by reaction, dictatorships are made. Most of us probably fall between the two extremes. In judging any individual or nation, the most searching question that can be asked is: 'whom has he taken for master, and how faithful is his service?'

What master should we take? Whom, even when we do not obey him, should we admit to be the legitimate sovereign over the whole of life? I would suggest that we might accept excellence as master. You may dismiss such an idea as a high-brow fancy. But in fact it is a general human instinct and practice to pursue excellence. No woman and few men would be pleased if you said that they did not know the difference between good and bad in dress. People interested in baseball or football are not satisfied with the second-rate. People engaged in commerce and industry would be annoyed if you suggested that their methods and organization were inferior. In everything from games to religion, from gardening to politics, there is a quest for excellence, for the first-rate.

A surgeon or a physician is trained by watching masters of the art at work, and learns from their excellence something unforgettable, not to be learned from lecturers or books. In a school of architecture or painting, the pupil is shown in reproduction or otherwise the masterpieces of the art. The same principle holds for the teaching of law, of engineering, of every occupation, whether professional or technical: the learner is or should be brought in touch with the best practice of his art or trade, so that he has a standard to judge by, a mark at which to aim. In everything, we think it essential to know the best, however much we may come short of it. Always, soon or late, humanity turns to excellence as naturally as a flower turns to the sun: mankind crucifies Christ and executes Socrates, and they die amid derision and hatred; but in the end they received the homage of the world. The first-rate is the accepted goal of humanity.

There are four fields in which excellence is the concern of everyone. First, a man should know the highest standard and best methods in his own job, so that he may do it as well as he can: professional pride, a sense of craftsmanship, are acknowledged virtues. But if he goes no further than this, he is a limited human being. Important parts of civilization are art and architecture, music and literature—flowers that grow out of the nature of man, reveal his character and adorn it; there too we should know what is first-rate and not be taken in by the second — or third rate.

Next, if we are to have a first-rate community, everyone should know what is first-rate in national life and have an idea of the kind of state the Divine Architect might create with perfect human being; then he will have an over-ruling ideal to guide him. With such an idea, slums, disease, uneducated masses, hideous industrial towns, a disfigured countryside, would never have been or would have vanished long ago. It is common to sing Blake's words:

I will not cease from mental fight,
Nor shall my sword sleep in my hand,
Till we have built Jerusalem
In England's green and pleasant land.

An excellent ambition; but the building of Jerusalem needs mastery of design as well as laudable aspirations. It is part of patriotism to love the country one has, but part also to know how to make it really worthy of love.

Finally, everyone should know what is first-rate in human character and conduct, for on the achievement of this everything turns. Most people are fortunate enough to meet living examples of the first-rate in character. But the great sources of our knowledge in this field are religion and the subsidiary realms of literature, history, and the arts. A school or university which fails to show its students something of these models of human excellence sends them into life ignorant of the knowledge which they need most, and neglects the chief duty of education.

The Student's Companion

DIFFICULT WORDS AND PHRASES

Element	n. quality, a necessary part.
neglected	adj. not paid proper attention to
self-willed	adj. determined to follow One's own wishes.

Citizen	n. a person who is a member of a particular country by birth
trace	v. to find out, discover
master	v. to gain as a skill
ascending	rising, greater in influence
contribution	n. joining hands with others in giving (help etc.)
Prosper	v. grow well, to become successful
Survive	v. to continue to live.
absolutism	n. the political principle that complete power should be in the hands of one ruler or a limited number of rulers.
dictatorship	n. the complete power of a ruler over a country (power gained by force) నియంతృత్వం
self imposed	adj. that one has forced oneself to accept తనకుతానుగా విధించుకున్న
instinct	n. natural feeling
acquire	v. to get for oneself by One's own work
go to pieces	get destroyed.
autocrat	n. a ruler with unlimited power
assume	v. take upon oneself
breakdown	n. sudden failure and stopping, sudden failure in operation—
team-spirit	n. the feeling which leads each member of the team to think of team's success
Fascism	n. principles and organization of Italian nationalist anti-communist dictatorship, a political system where in all industrial activity is controlled by the state, no political opposition is allowed
Nazism	n. the Political beliefs and methods of Hitler and the Nazi Party.
Communism	n. a Classless social and political system in which the means of production are owned and controlled by the state or the people as a whole.
authoritarian	adj. demanding obedience to rules and laws whether they are right or not.
indispensable.	adj. that cannot be set aside, necessary
abuse	n. unkind word

unjust	unfair, undeserving.
incomparably	adv. that can not be compared.
rarity	n. something uncommon అరుదు
Anglo-saxon	adj. Very English in nature (concerning the people of Germanic Race who lived in England in early times).
quantum	n. a fixed amount.
fair play	n. treatment that is fair and just (equal to all concerned)
margin	n. an amount above what is necessary.
Air Raid Wardens	persons incharge of attacks by military aircraft.
Pilfering	n. stealing.
Profiteering	n. making unfairly, large profits by selling things at a very high prices when much-needed goods are difficult to get.
Liable for	likely to (suffer from)
confirm	v. make certain, give proof.
boarding school	a school at which children live instead of going there daily from home.
egotist	n. the person who talks more about himself and believes that he is more important than other people.
Carecrisr	n. Person (especially holder of public or responsible office) who mainly cares for his personal advancement.
loyalty	n. dutiful support
equipment	n. the things needed to do something.
Spartan	man of sparta (a spartan lives a simple life without caring for comfort).
concurrently	adv. happening at the same time
litigant	n. a person concerned in a certain action of a court of law
govern	v. control.
totalitarian	related to a political system in which a single person or political party controls the state.
cynical	adj. not seeing any good in anything.
scepticism	n. doubt, doubting habit.

disabling	making someone unable (to)
pessimism	n. the habit of thinking that whatever happens will be bad
spectacular	adj. not ordinary
fortify	v. to strengthen
allegiance	n. loyalty
whim	n. sudden idea or wish.
impulse	n. a sudden wish to do something.
Ibsen	1828-1906 Norwegian poet and author of plays.
ignoble	adj. dishonourable
legitimate	adj lawful or correct
excellence	n. perfection, high quality
high - brow	of intellectual interest
pursue	v. show continuous attention to
architecture	n. the style and manner of building
masterpiece	n. a piece of work in art which is the best of its type or the best a person had done.
crucify	v. to kill by nailing or binding to a cross
execute	v. to kill (someone) as a lawful punishment
derision	n. ridicule, mockery.
homage	n. great respect, dutiful reverence.
craftmanship	n. great skill in work
acknowledge	v. to recognize, accept, admit.
adorn	v. to add attractiveness
to be taken in	deceived, cheated
over-ruling	superior
slums	n. a city area of poor living conditions and dirty unrepaired buildings
hideous	adj. shocking to the eyes.
disfigured	adj. whose beauty is spoilt
Vanish	v. to go out of sight. to disappear
Jerusalem	Ancient Capital of Judaea — the holy city of the Jews, the capital of modern Israel (here) a holy & beautiful city.
laudable	adj. Praiseworthy.

aspiration

n. desire;

subsidiary

adj. action of secondary importance.

realms

n. (often plural with singular meaning)
area, a world.

Comprehension

I. Fill in the details below to get an outline of the essay:

- (1) The need for citizenship (Para 1)
.....
- (2) Kinds of citizenship (Para(s)....)
 - (i)
 - (ii)
 - (iii)
 - (iv)
- (3) Difficulties in achieving citizenship (Para(s)....)
 - (i) in.....
 - (ii) in a democracy
- (4) Two ways of developing good citizenship: (Para(s)....)
 - (i)
 - (ii) By taking a master
What sort of master?
 - (a)
 - (b)
 - (c)
- (5) Search for excellence: (Para(s).....)
 - (a) Excellence — most natural wish
 - (b) Kinds of excellence
 - (i)
 - (b)
 - ?
 - ?

II. Say whether the following statements are true or false. (You must be able to support your answer with evidence from the text):

- (1) Living with others in the family is the most difficult thing to learn.
- (2) The decision of a majority always goes against our private interests, opinions and desires.
- (3) There is no citizenship in a dictatorship.
- (4) There can be no liberty without discipline, self-control and team-spirit.
- (5) Democracy frequently collapses because the qualities democracy needs are quite rare.
- (6) If you live in a society you will certainly become a social being.
- (7) Taking a wrong master has more dangerous consequences than taking no master.
- (8) Christ and Socrates were praised and admired by everyone during their lives.
- (9) "The Divine Architect" means an engineer who builds temples.
- (10) The chief duty of education is to provide models of excellence.

- III. (1) Why does the author say that "democracy, more than any other form of government" needs good citizenship?
- (2) What point does the author make by referring to "certain aspects of Fascism, Nazism, Communism and the authoritarian element in the present government of China"?
- (3) "The Anglo-Saxon democracies seem perhaps to possess them" (Para 5) What does "them" refer to here?
- (4) "Yes I doubt if there is much margin to spare" (Para 6): In the context, this means
- (a) The author is not sure whether people in England have qualities like "public spirit, fair play", etc.
- (b) The author is not sure whether the good qualities of English democracy are decidedly greater than the defects.
- (c) The author is not sure whether British democracy is in a position to teach other democracies by example.
- Choose the best answer.
- (5) What do the references to "Spartans and Nazis" illustrate?
- (6) "Most of us probably fall between the two extremes" (para 11). What are the two extremes referred to?
- (7) What examples does the author give to show that "the first-rate is the accepted goal of humanity"?
- (8) "Most people are fortunate enough to meet living examples of the first-rate in character." What is the alternative to "meeting living examples of the first-rate"?

Vocabulary

- I. Fill in the blanks in the following sentences choosing suitable words from the list given below:

A country can _____ only if its people possess qualities of _____ . If they do not possess such qualities they should _____ them. They should also engage in a _____ of excellence, especially excellence as revealed in the _____ of art. They should know what is _____ in _____ or _____ for example. They should observe strict and absolute _____ to the ideal of _____ .

excellence prosper pursuit first-rate loyalty
citizenship acquire obedience acquire pursuit
chase architecture masterpieces literature move

- II. Give single-word equivalents for the following. The paragraph numbers where the words occur are given in brackets:
- (1) add beauty to (14)
- (2) punish with death (13)
- (3) increasing (1)
- (4) ruler with unlimited power (3)
- (5) requiring obedience to authority (4)
- (6) doing or ready to do things willingly, without being compelled (9)
- (7) doubting state of mind (10)
- (8) duty, loyalty to someone or something (11)
- (9) the art and science of building (13)
- (10) alley or street of dirty, crowded houses (15)

Spelling

I Give the continuous forms of the following verbs:

e.g. play — playing; pedal — pedalling; live — living

(1) behave (2) ascend (3) survive (4) enjoy

(5) spare (6) equip (7) pursue (8) trace

(9) aspire (10) fit

II. Correct the spelling mistakes, if any, in the following words:

(1) humen (2) excellenc (3) autocracy (4) rarity

(5) indispensable (6) advize (7) assumption (8) skepticism

Pronunciation

We dealt with sentence stress in the last lesson. We said there that normally articles, auxiliary verbs, conjunctions, pronouns and prepositions do not receive stress. However, there are situations when these words have to be emphasized and in such situations they receive stress.

e.g. Easwar is the doctor for this case.

i.e. He is the best doctor for this kind of case

Can't you come this evening?

I can, but I don't want to.

Who is going to speak at the meeting, the Principal or the Professor?

The Principal and the Professor. Both are going to speak.

Often, in such cases, there is a contrast expressed or implied:

I am going, but my wife will stay.

He is in the country, but not of it.

He is staying, but his wife is leaving.

Auxiliary verbs and prepositions are stressed when they occur at the end of sentences:

I'd like to come but I'm not sure whether I can.

What was the film about?

Exercise

(1) Sorry, I hope I'm not late.

You are.

(2) Haven't you finished the work?

I have, but I don't want to leave now.

(3) Does he have trouble in the heart or lungs?

He has trouble in the heart and lungs.

(4) Isn't there any water left?

There is, but I won't give it to you.

(5) I feel with you and for you.

(6) Will you come after six?

I'll come at six.

This is the colour for me.

Grammar

In Unit 6 we made a brief mention of how questions are formed from passive sentences. Let us here consider "questions" in some detail. There are two kinds of questions: Yes-no questions and information questions (also called wh-questions).

Yes-no questions

Yes-no questions are questions which can be answered by a yes or no. We shall think of these questions as derived from statements. Here are some statements and the yes-no questions derived from them:

Good citizenship and low civilization can go together.
Can good citizenship and low civilization go together?

Men are forced to fall into line.
Are men forced to fall into line?

We must learn to live with others.
Must we learn to live with others?

How are yes-no questions formed? In each of the statements given above, there are two verbs, an auxiliary (helping) verb and a main verb. The structure of the statement was as follows:

e.g.	Men	are	forced	(to live
	Subj.	auxi- liary verb	main verb	.....

When a question is formed, the auxiliary verb is pushed to the beginning of the sentence. The subject is put next and the main verb and the rest of the sentence follow:

Some sentences may have be or have as the main verb. In those cases, we put be or have first and the subject and the rest of the sentence next in that order:

Democracy is better than Fascism.
Is democracy better than Fascism?

Gopal's room has two windows.
Has Gopal's room two windows?

(Note: In American English, do is introduced for questions with have as the main verb:

Does Gopal's room have two windows?)

How do we derive a question from a statement which has no auxiliary verb and in which there is no be or have as the main verb? That is, how do we form questions from statements which are in the simple present or past tense?

e.g. We think it essential to know the best.
Do we think it essential to know the best?

They received the homage of the world.
Did they receive the homage of the world?

In such cases, as you can see from the examples above, we introduce a suitable form of (do, does, did) as an auxiliary and put it first. We then put the subject, then the main verb in the bare form (i.e. without any tense ending or -ing ending) and the rest of the sentence in that order.

In all the types mentioned above, one thing is common and it is a very important thing. There is inversion of the subject and the auxiliary verb (or do as a dummy auxiliary or be and have as the main verb)

Information Questions

These are questions that expect for an answer, not a mere yes or no, but some information about a person, place, or time, etc. The element questioned may be the subject, object, complement or an adverb (of place, time, manner or reason).

These are oranges (complement)
What are these?

Dilip is writing a letter (object)
What is Dilip writing?

Indu is going to Harvard. (adverb of place)
Where is Indu going?

Joseph went yesterday (adverb of time)
When did Joseph go?

Lata spoke softly. (adverb of manner)
How did Lata speak?

Sunita left because she was tired (adverb of manner)
Why did Sunita leave?

We can think of three stages in the formation of information questions. First, the question word is put in place of the element being questioned:

Dilip is writing a letter.
Dilip is writing what?

Sunita left because she was tired.
Sunita left why?

In the second stage the question word is pushed to the front:

What Dilip is writing?
Why Sunita left?

But we can't stop here. If we do, the sentences will be ungrammatical. We have to go through the third stage, in which we invert the order of the subject and the auxiliary (or be or have as the main verb or the dummy auxiliary do):

What is Dilip writing?
Why did Sunita leave?

Note that there is inversion of subject and auxiliary in information questions as there is in yes-no questions. The subject-auxiliary inversion is very important. Indian students quite often make mistakes in this respect. They ask questions like

When you came?
Why you went there?

These are wrong. They must be

When did you come?
Why did you go there?

Note: When the question is on the subject, there is no inversion.

Anand told her this.
Who told her this?

Gracie is walking up the road.
Who is walking up the road?

Exercises

In the following sentences the elements in question have been underlined. Ask questions using appropriate question words. Remember the rule about inversion.

e.g. Democracy needs good citizenship.
What does democracy need?

- (1) We must learn to live with others.
- (2) Men have almost everything to learn.
- (3) Democracy is better than Fascism or Nazism.
- (4) Neetu walked as fast as she could
- (5) The Prime Minister will visit Hyderabad next week.
- (6) Men are born to four citizenships.
- (7) The Prime Minister is going to Punjab in order to inspect the riot-affected areas.

How are questions reported in indirect speech? Yes-no questions are reported by using the word whether but without any inversion of subject and auxiliary:

He asked, me, "Are you well?"
He asked me whether I was well.

(Note: You must already know the other rules for changing direct speech into reported speech, such as change in person, tense, etc.)

Information questions are also reported without any subject-auxiliary inversion:

Rashmi asked, "How long should I wait here?"
Rashmi asked how long she should wait there.

Exercises

II. Change the direct speech into indirect speech in the following sentences:

- (1) My father asked me, "When are you going to learn manners?"
- (2) Sita asked Rama, "What is this place called?"
- (3) The doctor asked Kripal Singh, "What did you eat for breakfast today?"
- (4) The pilgrim asked the guide, "How soon can we reach Golconda fort?"
- (5) Charu asked Suhasini, "Are you going to act in films any more?"
- (6) The teacher asked Srinivasulu, "What books have you been reading this year?"
- (7) The Customs Official asked the Minister, "Have you anything to declare?"
- (8) Grandfather asked Viji, "Who is coming tomorrow to take me home?"
- (9) We must ask, "What is education doing about it?"

III. Change the reported portion in the following sentences into direct speech:

e.g. The lawyer asked the accused whether he had gone to Nagpur on 5th January.

The lawyer asked the accused, "Did you go to Nagpur on 5th January?"

- (1) Sumati asked her father when they could go to the zoo.
- (2) The Principal asked the student whether he had been present the previous day.
- (3) The Minister wanted to know when the project would be over.
- (4) Poornima's mother asked her why she was so restless that day.
- (5) Tarangini asked her mother when she would get her a new pen set.
- (6) The reporter asked the Minister whether it was true that he was going to resign
- (7) The Minister asked the reporter whom he had got the news from.

IV. Correct the mistakes, if any, in the following sentences:

- (1) Why you are running so fast?
- (2) The boy asked the teacher, "Sir, whether we have class this afternoon?"
- (3) The salesman asked the lady, "Which saree you have selected?"
- (4) The lady asked the salesman how many designs did they have.
- (5) The lawyer asked the witness, "Where were you yesterday?"
- (6) The student-leader asked the Principal, "When you are going to conduct elections?"

BRAOU

AN ASTROLOGER'S DAY

R.K. Narayan

Key Words

obscure	mystic	palmyra	resplendent
vermilion	abnormal	gleam	client
surging	ware	dally	flare
enchantment	shrewd	tangles	perception
be disposed to	exterior	shaft	paraphernalia
sense (v.)	careworn	piqued	bluff
pact	puff out	ruthlessly	shiver
disgorge	incantations	haggling	clench
reflectively	choke out	desert (v.)	swine
pyol	gasp	yawn	

PUNCTUALLY at midday he opened his bag and spread out his professional equipment, which consisted of a dozen cowrie shells, a square piece of cloth with obscure mystic charts on it, and a bundle of palmyra writing. His forehead was resplendent with sacred ash and vermilion, and his eyes sparkled with a sharp abnormal gleam which was really an outcome of a continual searching look for customers, but which his simple clients took to be prophetic light and felt comforted. The power of his eyes was considerably enhanced by their position—placed as they were between the painted forehead and the dark whiskers which streamed down his cheeks: even a half-wit's eyes would sparkle in such a setting. The crown the effect he wound a saffron-coloured turban around his head. This colour scheme never failed. People were attracted to him as bees are attracted to cosmos or dahlia stalks. He sat under the boughs of a spreading tamarind tree which flanked a path running through the Town Hall Park. It was a remarkable place in many ways: a surging crowd was always moving up and down this narrow road morning till night. A variety of trades and occupations was represented all along its way: medicine sellers, sellers of stolen hardware and junk, magicians, and, above all, an auctioneer of cheap cloth, who created enough din all day to attract the whole town. Next to him in vociferousness came a vendor of fried groundnut, who gave his ware a fancy name each day, calling it 'Bombay Ice-cream' one day, and on the next 'Delhi Almond' and on the third 'Raja's Delicacy', and so on and so forth, and people flocked to him. A considerable portion of this crowd dallied before the astrologer too. The astrologer transacted his business by the light of a flare which crackled and smoked up above the groundnut heap near by. Half the enchantment of the place was due to the fact that it did not have the benefit of municipal lighting. The place was lit up by shop lights. One or two had hissing gaslights, some had naked flares stuck on poles, some were lit up by old cycle lamps, and one or two, like the astrologer's, managed without lights of their own. It was a bewildering criss-cross of light rays and moving shadows. This suited the astrologer very well, for the simple reason that he had not the least intended to be an astrologer when he began life; and he knew no more of what was going to happen to himself next minute. He was as much a stranger to the stars as were his innocent customers. Yet he said things which pleased and astonished everyone; that was more a matter of study, practice, and shrewd guess work. All the same, it was as much an honest man's labour as any other, and he deserved the wages he carried home at the end of a day.

He had left his village without previous thought or plan. If he had continued there he would have carried on the work of his fore-fathers — namely tilling the land, living, marrying, and ripening in his cornfield and ancestral home. But that was not to be. He had to leave home without telling anyone, and he could not rest till he left it behind a couple of hundred miles. To a villager it is a great deal, as if an ocean flowed between.

He had a working analysis of mankind's troubles: marriage, money, and the tangles of human ties. Long practice had sharpened his perception. Within five minutes he understood what was wrong. He charged three pies per question, never opened his mouth till the other had spoken for at least ten minutes, which provided him enough stuff for a dozen answers and advices. When

he told the person before him, gazing at his palm. 'In many ways you are not getting the fullest results for your efforts,' nine out of ten were disposed to agree with him. Or he questioned: 'Is there any woman in your family, may be even a distant relative, who is not well disposed towards you?' Or he has an analysis of character: 'Most of your troubles are due to your nature. How can you be otherwise with Saturn where he is? You have an impetuous nature and a rough exterior'. This endeared him to their hearts immediately, for even the mildest of us loves to think that he has a forbidding exterior.

The nuts vendor blew out his flare and rose to go home. This was a signal for the astrologer to bundle up too, since it left him in darkness except for a little shaft of green light which strayed in from somewhere and touched the ground before him. He picked up his cowrie shells and paraphernalia and was putting them back into his bag when the green shaft of light was blotted out; he looked up and saw a man before him. He sensed a possible client and said: 'You look careworn. It will do you good to sit down for a while and chat with me'. The other grumbled some reply vaguely. The astrologer pressed his invitation; whereupon the other thrust his palm under his nose saying: 'You call yourself an astrologer?' The astrologer felt challenged and said, tilting the other's palm towards the green shaft of light: 'Yours is a nature...' 'Oh, stop that,' the other said, 'tell me something worth while'.

Our friend felt piqued. 'I charge only three pies per question, and what you get ought to be good enough for your money'. At this the other withdrew his arm, took out an anna, and flung it out to him, saying: 'I have some questions to ask. If I prove you are bluffing, you must return that anna to me with interest'.

'If you find my answers satisfactory, will you give me five rupees?'

'No'.

'Or will you give me eight annas?'

'All right, provided you give me twice as much if you are wrong,' said the stranger. This pact was accepted after a little further argument. The astrologer sent up a prayer to heaven as the other lit a cheroot. The astrologer caught a glimpse of his face by the matchlight. There was a pause as cars hooted on the road, jutka drivers swore at their horses, and the babble of the crowd agitated the semi-darkness of the park. The other sat down, sucking his cheroot, puffing out, sat there ruthlessly. The astrologer felt very uncomfortable. 'Here, take your anna back. I am not used to such challenges. It is late for me today...' He made preparations to bundle up. The other held his wrist and said: 'You can't get out of it now. You dragged me in while I was passing'. The astrologer shivered in his grip and his voice shook and became faint. 'Leave me today. I will speak to you tomorrow'. The other thrust his palm and said 'Challenge is challenge. Go on'. The astrologer proceeded with his throat drying up. 'There is woman...'

'Stop,' said the other. 'I don't want all that. Shall I succeed in my present search or not? Answer this and go. Otherwise I will not let you go till you disgorge all your coins'. The astrologer muttered a few incantations and replied: 'All right. I will speak. But will you give me a rupee if what I say is convincing? Otherwise I will not open my mouth, and you may do what you like'. After a good deal of haggling the other agreed. The astrologer said: 'You were left for dead. Am I right?'

'Ah, tell me more.'

'A knife was passed through you once?' said the astrologer.

'Good fellow! He bared his chest to show the scar. 'What else?'

'And then you were pushed into a well nearby in the field. You were left for dead.'

'I should have been dead if some passer-by had not chanced to peep into the well,' exclaimed the other, overwhelmed by enthusiasm. 'When shall I get at him?' he asked clenching his fist.

'In the next world,' answered the astrologer. 'He died four months ago in a far-off town. You will never see any more of him'. The other groaned on hearing it. The astrologer proceeded:

'Guru Nayak...'

'You know my name?' the other said, taken aback.

'As I know all other things. Guru Nayak, listen carefully to what I have to say. Your village is two days' journey due north of this town. Take the next train and be gone. I see once again great danger to your life if you go from home.' He took out a pinch of sacred ash and held it to him. 'Rub it on your forehead and go home. Never travel southward again, and you will live to be a hundred.'

'Why should I leave home again?' the other said reflectively. 'I was only going away now and then to look for him and to choke out his life if I met him'. He shook his head regretfully. 'He has escaped my hands. I hope at least he died as he deserved.' 'Yes,' said the astrologer. 'He was crushed under a lorry'. The other looked gratified to hear it.

The place was deserted by the time the astrologer picked up his articles and put them into his bag. The green shaft was also gone, leaving the place in darkness and silence. The stranger had gone off into the night, after giving the astrologer a handful of coins.

It was nearly midnight when the astrologer reached home. His wife was waiting for him at the door and demanded an explanation.

He flung the coins at her and said: 'Count them. One man gave all that'.

'Twelve and a half annas,' she said, counting. She was overjoyed. 'I can buy some jaggery and coconut tomorrow. The child has been asking for sweets for so many days now. I will prepare some nice stuff for her'.

'The swine has cheated me! He promised me a rupee', said the astrologer. She looked up at him. 'You look worried. What is wrong?'

'Nothing'.

After dinner, sitting on the pyol, he told her: 'Do you know a great load is gone from me today? I thought I had the blood of a man on my hands all these years. That was the reason why I ran away from home, settled down here, and married you. He is alive'.

She gasped. 'You tried to kill!'

'Yes, in our village, when I was a silly youngster. We drank, gambled, and quarrelled badly one day-why think of it now? Time to sleep,' he said yawning, and stretched himself on the pyol.

The Student's Companion

Difficult Words and Phrases

Cowrie Shells	గవ్వలు
Obscure	adj. hard to understand, not clear,
mystic	concerning magic, not easily understood
Palmyra	తాళపత్రం
resplendent	adj. bright, shining
Vermilion	కుంకుమపొట్టు
Abnormal	adj. different (usually in a bad sense) from what is ordinary or expected peculiar

Gleam	n. brightness, (of a feeling) to be expressed with a sudden light (in the eyes)
Client	n. (here) the Customer, one who comes to seek to advice.
enhance	v. increase
Stream down	flow down
half-wit	n. a person of weak mind.
wound	(Past Tense of wind) placed around (the head) several times. చుట్టుకున్నారు
Cosmos	n. a type of garden plant with showy pink, white or red flowers.
dahlia	n. any of several types of brightly — coloured big garden flowers.
Stalk	n. a long narrow part of a plant supporting one or more leaves, flowers, fruits.
tamarind tree	n. చింతచెట్టు
flanked	be placed beside, passed by
surging	moving (forward)
hardware	n. goods for the home and garden such as pans, tools etc.
Junk	n. Old useless things
anctioneer	n. One who conducts a public sale of goods to the person who offers the most money వేలంచేసేవాడు
din	n. a loud, continuous, confused and unpleasant noise.
Vociferousness	n. (something) expressed noisily or by shouting
Vendor	n. Seller of small articles that can be carried about or pushed on a cart.
fried	roasted, వేయించిన
ware	(here) things for food
flocked	together or move in large number సమీకృతులు
dally	v. loiter, spend time idly or waste time.
flare	(here) fire
cracked	gave slight sharp sudden repeated sound మంట చిటపట అను
enchantment	n. delightful influence that which fills one with delight

shrewd	adj. well-reasoned clever in judgement
tangle	n. confused state చిక్కు
tie	n. Bond, relationship, something that unites, బంధం
perception	n. keen natural understanding
dispose to	(verb preposition) likely to
saturn	n. the planet (6th in order from the sun)
Impetuous	adj. Acting suddenly without giving a thought అనాలోచితంగా ప్రవర్తించు
exterior	n. the outer appearance ప్రై ఆకారం
forbidding	adj. having a fierce, unfriendly look
shaft	n. a beam of light coming through an opening.
paraphernalia	n. a number of small, articles of various kinds (here) especially needed for some skill or work.
blot out	v. to cover, hide.
sense	v. to have a feeling, without being told directly.
careworn	showing the effect of worry, anxiety or grief.
pique	v. to make angry by hurting the pride.
bluff	v. to deceive by pretending to be sure of the truth నిజం చెప్పకున్నట్లు అబద్ధాలతో మోసంచేయు
pact	n. an agreement
babble	n. (here) confused sound of many people talking రొద
Cheroot	n. Cigar
Ruthlessly	adv. Cruelly
Shiver	v. tremble from fear భయంతో వణకు
disgorge	v. (here) to give back to the owner.
incantation	n. (the saying of) words used in magic.
haggle	v. to argue over something, (especially over fixing a price)
Clench	v. to close tightly
Reflectively	adv. thoughtfully ఆలోచనలో పడినట్లు

Choke out	stop breath of
Regretfully	adv. feeling sorry about
desert	leave empty
swine	n. (Old use) pig. (here) a disliked unpleasant person.
Gasp	v. catch the breath suddenly and in a way that can be heard because of surprise or shock
Yawn	v. ఆపదించు

Comprehension

I. Say whether the following statements are true or false:

- (1) The astrologer had killed a man in his youth
- (2) His wife knew about the crime he had committed.
- (3) The man had come in order to expose the dishonesty of the astrologer.
- (4) The astrologer immediately recognized the man.
- (5) The astrologer and the man belonged to the same village.
- (6) Guru Nayak was the astrologer's name.
- (7) Guru Nayak's enemy had been crushed under a lorry.
- (8) When the astrologer went home, he immediately told his wife the truth about himself and Guru Nayak.
- (9) The astrologer escaped from a dangerous situation by making use of his astrological powers.

II. This is a short story and we hope you found it quite interesting. Can you say why you found it so interesting? Perhaps you will say, "Because it has a strong element of suspense," and you will be right. That is, while reading the story, we cannot easily guess the end of the story. (Or were you able to guess the end even while you were half way through?)

However, if you read the story carefully a second time or a third time, you will feel slightly differently about the suspense element. Why? Not just because you know the end now, but because you will then realize that the author actually prepares us for the end. In other words, the author has given ("planted," if we may say so) some hints here and there and we are expected to take these hints.

Now read the story for a second time and answer the following questions:

- (1) Is there anything in para (2) — a short para — which should prepare us for the end?
- (2) At what point exactly does the astrologer recognize the man? (Give the exact paragraph and the opening and closing words of the sentence(s).)
- (3) Did the astrologer send out a shocked cry on looking at the man's face? If he did, why was the cry not heard?
- (4) Why does the man not recognize the astrologer? (There may be a number of reasons. State all of them.)
- (5) By the time the man came the nuts vendor had already closed shop and gone. But suppose he had been there, would the story have taken a different turn? (Read paras (1), and (4) carefully) before you answer the question.)

- (6) Why does the astrologer suddenly say, "Here, take your anna back, etc."
 - (7) At what stage does the astrologer remain composure (calmness)? — and in fact even becomes defiant?
 - (8) Why does not the astrologer say the man's name even at the beginning — i.e., immediately after recognizing him? Wouldn't that have impressed the man and proved the astrologer's Skill?
 - (9) Why does the astrologer say that the man's enemy was killed in a far-off town?
 - (10) Why does the astrologer say that Guru Nayak's enemy was "crushed under a lorry"? Why does he not say, for example, that he "died of fever"?
- III. (1) How much does the astrologer really know about astrology? At some point the author himself explicitly (openly) tells us the truth. Give the paragraph and the sentence where the author does so.
- (2) But once again, even before the author clearly states the truth, he gives us a number of indications earlier. Go through the first para carefully and list these hints.
 - (3) "He knew no more of what was going to happen to himself next minute" (Para 1) What comment can you make on this in the light of the entire story?
 - (4) What then is the secret of the astrologer's success?
- IV. (1) The astrologer had been a criminal at least he once committed a criminal act. He is a cheat, a hypocrite (e.g. He wore sacred ash and vermilion on his forehead just to impress people.) But yet do we hate him? Do we feel sorry that Guru Nayak did not recognize him and take revenge on him? What does the author want us to feel towards him? Hate? Anger? Or tolerance? Or sympathy? If you are not able to answer the questions above, first try and answer those that follow.
- (2) Read para (1) carefully and make a list of all the other traders who do business in the same area.
 - (3) Would you call these traders "honest"?
 - (4) What exactly does the author mean when he says, "All the same, it was as much an honest man's labour as any other, and he deserved the wages he carried at the end of a day."? (end of Para 1)
 - (5) You will see that the astrologer is given no name. He is simply "the astrologer". Why is this so?

Vocabulary

- I. Fill in the blanks in the following sentences with suitable words chosen from the story. The paragraph numbers where you can find the words are given in brackets:
- (1) The people who go to a lawyer or astrologer are called his ----- (Para 1)
 - (2) If you walk through Sultan Bazaar you will see and hear traders announcing their ----- (2)
 - (3) The beggar's hair was all in a ----- (3)
 - (4) A man's ----- does not necessarily reveal his real nature (3)
 - (5) A soldier always feels ----- when someone doubts his courage (5)
 - (6) Whenever I do any shopping, I pay the price that the shopkeeper demands; I never engage in ----- (7).

- (7) There was a bandh in Vijayawada last Monday; even the railway station, usually a very busy place, was quite ----- (9)
- (8) The speech was so boring that everyone was ----- (11).

II. Find single words or phrases from the text which have the following meanings. The relevant paragraph numbers are given in brackets:

- (1) a disgusting person (10)
 (2) utter in a breathless, surprised way (11)
 (3) noisy; yelling (1)
 (4) person who sells goods to the highest bidder (1)
 (5) agreement (6)
 (6) troubled by anxiety (4)
 (7) deceive (somebody) (5)
 (8) words used as a spell or prayer (7)
 (9) ready or willing (3)
 (10) violent and swift (3)

Spelling

Correct the spelling mistakes, if any, in the following words:

- (1) innocant (2) forbiding (3) resplendent (4) auctioner
 (5) vosiferous (6) parafermalia (7) vender (8) shrewd
 (9) babbel (10) challenge

Pronunciation

Sentences may be short or long. A short sentence is usually said without any pause. But while saying long sentences we pause at certain places. For this purpose we divide a long sentence into two or more groups.

A short sentence is usually taken as one group and said without any pause:

- e.g. This colour scheme never failed.
 The place was lit up by shop lights.
 Our friend is felt piqued.

Even a short sentence may sometimes have two groups:

- e.g. Luckily, / all the questions were easy.

In the sentence above, there are two groups; the first word by itself constitutes one group while the rest of the words make up the second.

Long sentences have a number of groups:

Punctually at midday / he opened his bag and spread out his professional equipment / which consisted of a dozen cowrie shells, / a square piece of cloth with obscure mystic charts on it, / and a bundle of palmyra writing.

He charged three pias per question, / never opened his mouth till the other had spoken for at least ten minutes, / which provided him enough stuff for a dozen answers.

Generally, punctuation gives us a clue: commas indicate the end of one group and the beginning of another.

Exercise

Divide each of the following sentences into groups and indicate stress:

- (1) All the same, it was as much an honest man's labour as any other, and he deserved the wages he carried home at the end of a day.
- (2) To a villager it is a great deal, as if an ocean flowed between.

- (3) "In the next world," answered the astrologer.
- (4) The green shaft was also gone, leaving the place in darkness and silence.
- (5) To crown the effect he wound a saffron-coloured turban around his head.
- (6) One or two had hissing gaslights, some had naked flares stuck on poles, some were lit up by old cycle lamps, and one or two, like the astrologer's, managed without lights of their own.
- (7) He picked up his cowrie shells, and paraphernalia and was putting them back into his bag when the green shaft of light was blotted out.
- (8) His wife was waiting for him at the door and demanded an explanation.

Grammar

Look at the following sentences:

- (A) Next to him in vociferousness came a vendor of fried groundnuts, who gave his ware a fancy name every day.
- (B) Yet he said things which pleased and astonished everyone.

The underlined parts in the two sentences are adjective clauses or relative clauses. They function as adjectives qualifying a noun in the main clause. The noun is vendor in (A) and things in (B). But though both are relative clauses, they are different in kind from each other. The relative clause in (A) is a non-restrictive relative clause (also called a non-defining relative clause); the relative clause in (B) is a restrictive relative clause (also called a defining relative clause). What is the difference between the two? A restrictive (defining) relative clause defines, specifies and narrows down the meaning denoted by the noun which it qualifies. Thus in (B) above the restrictive relative clause used makes it clear that he said those things, and only those things, which pleased and astonished everyone. On the other hand, the non-restrictive relative clause used in (A) merely provides additional information about the vendor.

To understand the distinction better, let us take another pair of sentences:

- (C) My sister, who is in Nepal, has got a baby.
- (D) My sister who is in Nepal has got a baby.

Sentence (C) has a non-restrictive relative clause. The relative clause merely provides additional information about my sister and that information is not essential for identifying the noun (my sister). The sentence means: My sister is in Nepal and she has got a baby. (The inference is that I have only one sister and she is in Nepal.)

Sentence (D) on the other hand has a restrictive relative clause which identifies the sister, distinguishes this sister from other sisters of mine. (The inference is she is not my only sister but it is this sister who has got a baby.) The meaning is: That sister who is in Nepal has got a baby (not the sister who is in Madras, not the sister who is in Bombay.)

Let us take yet another pair:

- (E) The children, who were in the basement, escaped alive.
- (F) The children who were in the basement escaped alive.

(E) has a non-restrictive relative clause and (E) means: all the children were in the basement and all of them escaped alive. (There were no children in other parts of the building). (F) has a restrictive relative clause and the sentence means: Only those children who were in the basement escaped alive. (The inference is that there were children in other parts of the building and those children were killed)

Note one important detail: a restrictive relative clause is written without commas and a non-restrictive relative clause is written with commas.

Note also the use of relative pronouns in relative clauses: like who, whom, whose, which, that. The actual pronoun depends on the function of the relative pronoun in the adjective clause. For example,

The man who spoke to me is the local MLA.
Here the relative pronoun who is the subject of the relative clause and it stands for a person; it can be replaced by that:

The man that spoke to me is the local MLA.
Sometimes the relative pronoun functioning as the subject of the relative clause may stand for a thing. In such cases we use which or that:

The film which/that we saw yesterday was released ten years ago.

The relative pronoun may be the object of the verb (in the relative clause) and it may refer to a person. In such a case we use whom or that:

The man whom that the company dismissed from service has died of starvation.

If it refers to a thing we use which or that:

This is the book which/that I wanted.
The relative pronoun may be the object of a preposition. In such cases, whom or which is used if the preposition precedes the relative pronoun:

The man from whom I got the news is a reliable person.
The book to which I am referring isn't available in India.

If the preposition is put at the end of the relative clause who, which or that may be used:

The man who/that I got the news from is a reliable person.
The book which/that I am referring to isn't available in India.

Note: (1) That cannot be used after a preposition in a relative clause. For example, it is wrong to say

X The book to that I am referring isn't available in India.

(2) That cannot be used in non-restrictive relative clauses:
X The girl, that crossed the street just now, is my sister.
Such a sentence would be unacceptable.

(3) Relative pronouns—whom, which, that functioning as the objects of verbs or prepositions are often omitted:

The book (which) you want is not available.
The Tahsildar is the official (whom) you should approach.
The street (that) he lives in is very dirty.

However, the relative pronoun cannot be omitted if it is the subject of the relative clause. For example, it is wrong to say

The table stands in the corner has a broken leg.
We should say:

The table that/which stands in the corner has a broken leg.

(4) whose may be used as an alternative of whom or of which in an adjective clause, particularly in formal writing:

Tagore, whose fame has spread all over the world, was born in Bengal.

The house, whose roof was damaged, has now been repaired.

Exercises

- I. Given below are pairs of sentences. Convert the second sentence of each pair into a relative clause and combine it with the first sentence to form a complex sentence. You may omit the relative pronoun where it is possible to omit it:

e.g. Mr Ranga Rao cannot attend the meeting.

Mr. Ranga Rao's wife is ill.

Mr. Ranga Rao, whose wife is ill, cannot attend the meeting.

- (1) The typewriter costs Rs. 3500/- I bought the typewriter last month.
- (2) Varadacharlu is a hen-pecked husband. Varadacharlu is shorter than his wife.
- (3) This is the gentleman. I spoke to you about the gentleman.
- (4) This calender was given to me by Mr. Raman. The calender has attractive pictures.
- (5) This is the book. I took all my quotations from this book.
- (6) Gopal is a clerk in the Municipal Office. Gopal has eight children.
- (7) Ashoka succeeded Bindusara in 268 B.C. to a great empire. The empire included the whole of North and Central India.
- (8) I envied Chandu the freedom of movement. He enjoyed the freedom of movement after his father died of plague.

- II. Each of the sentences below is a complex sentence with a main clause and a relative clause. Break up each sentence into two sentences, converting the relative clause into a full sentence:

e.g. The Law, to which reference is made repeatedly in these edicts, was the Law of the Buddha.

(a) The Law was the Law of the Buddha.

(b) Reference is made repeatedly in these edicts to the Law.

- (1) Of the great city of Pataliputra, which was Ashoka's capital, nothing is left.
- (2) This country has survived all the changes and problems it has passed through.
- (3) The crisis which confronts us is the gravest in the whole of recorded history.
- (4) Gandhi writes with ease and simplicity about an incident which might have upset any other lawyer.
- (5) Somerset Maugham spent a large part of his life in France to which country he was greatly attached.
- (6) R.K. Narayan, whose novels have attracted world-wide attention, was born in Madras in 1907.

Adjective (relative) clauses can often be reduced to phrases and words (i.e. adjective phrase and adjectives). This can be done when the relative pronoun is followed by some form of be (is, are, was, were):

This is a book about Dr. Rajendra Prasad (who was) the first President of independent India.

The girl (who is) standing in the corner is my cousin.

The purse (which is) on the table was found in the park.

The man (who is) wanted by the police has committed ten murders.

The girl (who is) here has lost her parents.

Something (which is) quite disturbing has happened.

After the reduction we are sometimes left with an adjective and in most cases this adjective can be placed before the noun.

a man (who is) rich ————— a rich man
a book (which is) interesting ————— an interesting book

Note however that this cannot be done in the case of all adjectives. For example, we can say

This is the best that is available.

Or,

This is the best available.

But we cannot say

X This is the available best

Sometimes a prepositional phrase may be placed before the noun:

We went to a place which was out of the way.

We went to an out-of-the way place.

Exercise

III. Reduce the adjective clause into phrases or words and place them in the appropriate position:

e.g. The books which are on the shelf belong to me.

The books on the shelf belong to me.

The woman who is tall is my aunt.

The tall woman is my aunt.

- (1) Girls who are good-looking can have bright careers as air-hostesses.
- (2) The man who was wanted by the police has surrendered.
- (3) The children who were injured were given first aid.
- (4) Men who are foolish ought not to marry; men who are wise will not marry.
- (5) He gave a lecture which was very stimulating.
- (6) People who are engaged in the study of language are called linguists.

Along with relative pronouns, we may also mention relative adverbs in this lesson. Clauses with relative adverbs give us information about where, when or why something happened:

This is the house where I was born.

I do not know the time when he will arrive.

This is the reason why I came.

Note: (1) After the word reason, why may be replaced by that:

This is the reason that he came.

- (2) Clauses with relative adverbs should be not confused with adverbial clauses or with noun clauses:

When he will arrive is not known (noun clause)

The time when he will arrive is not known (clause with relative adverb)

When he arrived here, please give him the news (adverbial clause)

IV. Combine each of the following pairs of sentences, using when, why or where:

- (1) The I.G. of Police visited the village. Many murders had taken place there.
- (2) This is the time. There is very little traffic on the road now.
- (3) I do not know the reason. He is absent for some reason.
- (4) He met the girl at the corner. There is an ice-cream shop in that corner.
- (5) Can you remember the time? You were at school then.
- (6) Please explain the reason. I must apologize to him for some reason.

BRAOU

INDIAN CROWDS**Nirad C. Chaudhuri****Key words and phrases:**

worm one's way through	notorious	reserve	hurdle
chilliness	formality	gregarious	adjacency
demonstrative	heartiness	intercourse	novel (adj.)
forum	agora	uncanny	pub
buzz	boom	intrusion	fend off
discourtesy	ill-natured	alien	embarrass
query	mimic	topography	scrupulous(ly)
tug at	microcosm	verbal	in a huff
entreaty	profuse(ly)	communicative vein	indifferent
concubine	disinherit	comédie humaine	craving
widest commonalty	recoil	dreariness	

When visiting in England, I was almost always accompanied by an English friend, and, if not, I was furnished with introductions therefore the question of worming my way through the notorious English reserve did not arise in my case. I was not wholly reassured, however, by the easy clearing of the first hurdle, and feared that difficulties might crop up at a later stage, for among us in India the coldness comes after and not before the introduction. It is practised in the interest of a salutary peck order in the upper strata of our society. But in England I came across no chilliness or formality, and was never put in my place even by important people. I shall speak about this later. Here I am concerned only with the public behaviour of the English people.

Among us gregarious life is not just contented and speechless adjacency as among cattle and the English people, it is a demonstrative exhibition of kindness as well as bad temper, accompanied by a good deal of sound. In India heartiness is found more in the public intercourse of men than in private social relations. Moreover for us noise is an essential a condition of cheerfulness as is the warmth of the sun.

For this reason I was not surprised to read a very angry letter published in one of our newspapers shortly after my return from abroad, in which the writer, a country-man of mine, complained about the silent habits of the English people. He wrote with burning hatred of their behaviour in the Underground trains where they could think of nothing better to do than to bury their faces in their newspapers. A sailor perishing in the Arctic Ocean could not have felt more strongly about the icebergs.

I had heard about this habit before I went to England, but to meet the silence at first hand was a wholly novel experience. To me it seemed that not even their forums and agoras could be associated with characteristic sounds. Life in London, even in the most crowded streets, seemed like a film of pre-talkie days. I had an uncanny sensation when I saw unending streams of people going along Oxford Street, and heard no sound. As they moved into the Underground stations they looked like a long line of ants going into their holes. When after living in the bazaars of India for years I saw a sight like that, it was only natural that I should paraphrase Pascal and cry out, "The eternal silence of these infinite crowds frightens me!"

I met the same silence when, from the streets, I went into the pubs or restaurants. Both can be crowded at lunch time. But I heard no conversation. In India, on the contrary, such places

would be buzzing or even booming with talk. Speaking of the clubs, though regarded as centres of social life, they are perhaps the most silent places of all. One evening, when dining at a club, I tried in my innocence to open a conversation across the table, and I admired the skill with which the intrusion was fended off without the slightest suggestion of discourtesy.

But Englishmen have heard so much about their habits of silence from foreigners that they will see nothing new in my experience. They have heard the comment mostly from Frenchmen and other Europeans, and so can have no conception of the contrast they present to our ways in India. It is this contrast rather than the general fact of the silence which I wish to bring home, and as it happens I am particularly qualified to do so, because never having had a car I have always travelled by bus or tram, than which there are no better places to observe the public behaviour of a nation. The transport system of Delhi, which is owned by the Government and in which I have gone about for more than fifteen years, is very illuminating in this respect.

In the buses of Delhi all of us make use of one another for bodily comfort. In northern India people have very great difficulty in keeping steady in moving vehicles, and therefore they lean against one another and put their arms round a fellow-passenger. Nobody is so ill-natured as to mind being used as a cushion, and if anyone with a wholly alien notion of private ownership in respect of his body objects he is asked in offended tones, "What harm is there in it, you are not a woman?" Again, if anyone wants to know the time and has not got a watch he simply takes up the left hand of another passenger and looks at his wrist-watch. I wear on the under side, and therefore I have my wrist twisted.

The buses are also full of conversation not only on public topics but also on embarrassingly private ones, and not only between acquaintances but also between people who have never met before. Among the former the jokes are loud and hearty, and they are also permissible between total strangers. One day a fellow-passenger looked at my large sola topce and remarked that it was heavier than my whole body, and when I replied that it was a no bigger than his turban he said that he hoped I was not offended at his joke.

Another day I even had an anxious inquiry about my health. In the hot season I sometimes get an irritation at the back of my neck, especially because I wear a collar and tie even then, and this makes me jerk my head and even perk it like a bird. Last summer I had an attack of this and when travelling in the bus, I suddenly heard the gentleman sitting next to me asking me in English, "Is it habit or is it disease?" As I was somewhat surprised by the question and could not at first understand what it was about, he repeated the query. I asked in my turn, "What is habit or disease?" Then the gentleman mimicked me exactly and said, "This". I was bound in common politeness to reply, "I suppose it is habit". "I thought so too", he rejoined, "you have done this too many times, and it has now become a habit, and habit as you know is second nature". "So it is, so it is", I said in an embarrassed manner.

The passengers also help one another about the best way to get to a destination, because not infrequently the conductor has no clear idea of the topography of Delhi, and they often give contradictory directions, each maintaining that his is the right one. So far as newspaper reading is concerned, the fellow-passengers never snatch away anybody's paper, but they take the pages he is not reading, in the most polite manner, and distribute them among themselves. These are, however, scrupulously returned. Books are often tugged at. One day a fellow-passenger pulled hard at an edition of the Gita I was holding in my hand, and when I did not let go, but objected, he said angrily, "You have got a holy book in your hand and you are behaving like this! I don't want your book." And he did make a pariah of me.

I have the habit of leaving my seat and waiting at the door of the bus so as to be able to get down as soon as it comes to the stop, instead of keeping it waiting as most of us do. But when the others see me doing this, they cry out in their anxiety, "Please have patience." Some even catch hold of my coat-tails or grip the arm to prevent me from moving. They also help in more exceptional circumstances. One day I found that I had only one bad rupee with me, and the conductor would not take it. In such a situation it is the custom with us to appeal to the "general will" of the passengers. As I did not do that a fellow-passenger snatched the coin from my hand, looked at it, and said, "It is bad, but don't worry, I am going to exchange it for a good one." And he

took out a one-rupee note, gave it to me, and put my bad rupee in his pocket. I was so amazed that I could not prevent him.

All sorts of other incidents happen, which make the bus in Delhi a microcosm of our national life. On one occasion I saw a hysterical young woman trying to commit suicide by jumping out of a window, and being pulled back by her husband. There are quarrels, sometimes verbal, sometimes involving the limbs, not only between a passenger and another passenger, or a passenger and the conductor, but also between the conductor and the driver. One day the two quarrelled and came to blows, and then the driver got down in a huff and went off into Edward Park, to lie down on the grass. He did not come back until the whole body of passengers had shouted their entreaties to him for some time.

What takes place at the stops is even more out of the ordinary by Western standards, and I shall relate only one of my experiences. It should be remembered that in the capital of India the buses on certain routes come at intervals of twenty minutes or more, and that they are also regular. I was waiting for my bus on one of these routes, and there came along an elderly gentleman with his family. He asked me if he could go to Red Fort from that stop, and when I said that he could, he thanked me profusely, and gave the information that he was a visitor to the town. He pointed to a young girl in the party, and said, "That is my daughter, she is in her B.A. class, and I am thinking now of her marriage." Then he introduced his son to me too. After that he went on to say that they were coming from the house of Pandit Jawaharlal Nehru, where they had his Darshan, that is to say were present at his ceremonial appearance before visitors. Continuing in this communicative vein, he informed me that the last time he had come to Delhi was two years ago, and that, he added with a shy smile, was over a lawsuit with his father.

I could hardly remain indifferent to the raising of such a topic. Seeing that I was interested he went to the trouble of explaining the whole affair. Of course, he spoke throughout in English, and I shall give his exact words so far as I can remember them.

"You see", he began, "my mother died some years ago, and my father, who was old at the time, took a concubine! My brothers and I did not mind this at all, but after some time he brought this lady into the house, which we could not pass over. So my brothers and I went up to him and said, 'Revered Father, you cannot do that. You may, of course, associate with the lady, but you cannot bring her into our ancestral house where we, your sons, live with our children'. Upon this my father got very angry and shouted, 'Nothing doing! I shall disinherit the whole lot of you'. We replied that he could not do that either. So it went to the courts. But the judge advised me to settle the matter out of court".

At this point the bus came into view, and I prepared to move. The gentleman surprised me, however, by asking for my name and address. Upon my inquiring the reason, he replied that he wanted to send me some mangoes from his own orchard and that they were very good. I replied, "Thank you very much. But there is really no occasion for it".

"No, sir," he rejoined with great warmth of feeling, "it is no trouble whatever. You have given me the pleasure of your company and conversation, and I want to show my gratitude for it". But the bus had come along and I had to jump into it, without being able to bring the matter to a more graceful conclusion.

It is this comedie humaine, this large-hearted wiping out of the distinction between public and private affairs, this craving for sympathy in widest commonality spread, that make us recoil from the dreariness of the public behaviour of the English people.

The Student's Companion

Difficult Words and Phrases

Furnished with

v. Pre. to supply (Some one)
with (something necessary)

Worming

(here) making oneself accepted slowly.

notorious	adj. Widely and unfavourably known.
reserve	n. (of a person or his character) the quality of being reserved
reassure	v. to comfort and make free from fear.
hurdle	n. a difficulty which is to be conquered
crop up	v. adv. to arise, happen or appear unexpectedly
salutary	adj. favourable
peck order	a social order by which each person knows who is more important and who is less important than himself)
strata	plur. of stratum — a level of people in society
Chilliness	n. (here) unfriendliness
formality	n. careful attention to rules and accepted forms of behaviour
gregarious	adj. liking the society and companion- ship of others; living in groups.
adjacency	n. lying near to
demonstrative	adj. showing feelings openly
heartiness	n. friendliness
intercourse	n. an exchange of feelings, actions
perish	v. to die, especially, in a terrible or sudden way.
Arctic	the most northern part of the world.
iceberg	n. a large piece of ice floating in the sea, most of which is below the surface.
novel	adj. new, not like something known before
forum	n. place of public discussson or public business
agora	n. Open place
pre-talkie (film)	before sounds and words were introduced in film show.
uncanny	adj. mysterious
paraphrase	v. express (something written or said) in different words, especially words that are easy to understand.
Pascal	Pascal, Blaise (1623-62) French mathematician, — philosopher.

eternal	adj. going on forever; without beginning or end.
infinite	adj. (here) very large.
pub	n. a building (not a club or hotel) containing 2 or more rooms where alcohol may be brought and drunk during fixed hours.
boom	v. resound
intrusion	n. coming unnecessarily in the way of someone's affairs
fend off	v. adv. to push away
scourtesy	n. impoliteness, opposite courtesy —
conception	n. general understanding
illuminating	adj. that helps to explain
ill-natured	adj. (here) unkind
cushion	n. (here) something soft to rest on or to lean against
alien	adj. strange, different in nature
sola	tall and small rimmed. తల పాగ
turban	
jerk	v. to move quickly to move with a jerk (sudden pull)
perk	v. lift (up) one's head.
query	n. question
mimick	v. to copy someone
rejoin	v. to answer
topography	n. detailed description of a place, regional anatomy
scrupulously	adv. carefully, honestly
tug at	to pull with force
pariah	n. a person not accepted by society member of a low Hindu social class.
microcosm	n. a small group of people representing the whole world
hysterical	adj. (Of people) wildly excited
in a huff	in a state of bad temper

entreaty	n. beg humbly, humble request
profusely	adv. generously, freely owned out.
communicative Vein	in a manner of exchanging thoughts, ideas
indifferent	not interested in, unconcerned
concubine	n. a woman who lives with a man as his wife (not really married).
revered	most respected
disinherit	v. to take away from (the children) the lawful right to receive
graceful	adj. pleasant
comédie humaine	human comedy
craving	n. a very strong desire
commonalty	n. the common people, ordinary citizens.
recoil	v. to drawback suddenly as in fear or dislike
dreariness	n. uninteresting, uninterestedness.

Comprehension

- I. (1) The author's purpose in writing this essay is
- to praise Indian crowds
 - to bring out the contrast between the public behaviour of the Indians and the British
 - to criticize the British for their coldness and reserve
- Choose the best answer
- (2) The essay can be divided into two major parts. Where does the second part begin?
- II. (1) At the time of writing the essay, the author
- had visited England at least once.
 - had never visited England.
 - had visited England a number of times.
- Choose the best answer.
- (2) In India no heartiness is found in the private social relations. Is the statement true or false?
- (3) Who is the sailor (perishing in the Arctic ocean) compared to? What is the point of the comparison?
- (4) Why does the author compare English crowds to a long line of ants? Does he mean that the English are small like ants?
- (5) (See para 4) Pascal (1623-1662) was a French philosopher and mathematician. What he wrote in his *Pensees* was "The eternal silence of these infinite spaces frightens me." Pascal meant the empty spaces in the universe (between the stars). What change has Nirad Chaudhuri made in this quotation? Has he merely paraphrased Pascal's words? (See the meaning of "paraphrase" in the Dictionary if you are in doubt)

- (6) Once when the author tried to open a conversation with a stranger across the dinner table
- the stranger responded warmly.
 - the stranger scolded the author for his intrusion.
 - the stranger very cleverly prevented the conversation from continuing.
- (7) Do Frenchmen and other Europeans differ in the same way from the British as the Indians differ from the British? (Read para 6 carefully before you answer the question.)
- (8) Whom does the expression "the former" refer to in Para 8?
- (9) In Para (9) the author describes how the gentleman sitting next to him suddenly asked him, "Is it habit or is it disease?" (referring to the way the author jerked and perked his head like a bird). Would an Englishman have put a question like that? Why? Does the author suggest that the Indian gentleman was ill-mannered to put a question like that?
- (10) The author says that fellow-passengers (in India) often give contradictory directions to a person who wants to know how he can get to his destination? Why do the passengers "give contradictory instructions"? Do they do it on purpose in order to confuse him?
- (11) What does the author mean when he says (end of para 10), "And he did make a pariah of me"?
- (12) When the author calls Delhi a "microcosm of our national life" (para 12) he means
- the behaviour of people in Delhi buses reflects the public behaviour of our people all over India.
 - people from all over India travel in the Delhi buses.
 - Delhi is the capital of India and therefore what happens in Delhi buses reflects what happens all over India.
- Choose the best answer.
- (13) In the third sentence of para 12, the author mentions two kinds of quarrels. One of them is physical quarrel. What is the other?
- (14) The author says, "What takes place at the stops is even more out of the ordinary by western standards." Why does he say, "by Western standards"? With what other standards does he compare Western standards? How would the same incidents (i.e. what takes place at the stops) appear by these other standards?
- (15) The gentleman (whom the author met at the bus stop) and his brothers had gone to court because their father
- had taken a concubine.
 - had brought the concubine into the ancestral house.
 - had disinherited, or threatened to disinherit, all his sons.
- Choose the best answer.
- (16) How did the gentleman (at the bus stop) want to show his gratitude to the author?
- (17) In the final para the author sums up the major aspects of the public behaviour of Indians. He says
- What happens in public places is a human comedy ("Comedie humaine" is a French expression meaning "human comedy")
 - Our public behaviour shows that we make no distinction between public and private affairs.

(c) Our public behaviour shows our desire to have the sympathy of all others for our problems and also our desire to show sympathy towards all others.

Now pick out from the essay one example for each of the characteristics mentioned above.

III. (1) The author contrasts the public behaviour of Indians with that of Englishmen. What precisely is the author's own attitude towards his countrymen in this regard? Choose the best answer from the following:

(a) He heartily approves of the behaviour of Indian crowds.

(b) He criticizes the British for their coldness and reserve.

(c) He tries to understand the public behaviour of Indians (in contrast with that of the British) and to analyse its causes and consequences.

(2) How does the author himself behave in such public places and situations? Does he behave like the other Indians? You must give specific examples from the text to support your answer.

(3) You will agree that the essay is humorous. (The author makes us smile and laugh). The humour arises not so much because of the incidents the author narrates. (In fact the incidents he describes are quite common in India). Rather the humour results from the way in which the author narrates them. For instance he says (Para 7): "In the buses of Delhi all of us make use of one another for bodily comfort." Can you pick out one other example from the same para (i.e. para 7) and two more from any of the other paragraphs?

Vocabulary

Find single words or phrases from the text which mean the following. The relevant paragraph numbers are given in brackets:

- (1) arise unexpectedly (1)
- (2) being cold and unfriendly (1)
- (3) liking the company of others (2)
- (4) Market place, public place (4)
- (5) the days before the advent of the talkie films (4)
- (6) breaking in without regard to another's privacy (5)
- (7) strange (7)
- (8) imitate (9)
- (9) the features of a place, the relative location of each spot, etc. (10)
- (10) fit of ill-temper (12)
- (11) ready and willing to talk and give information (13)
- (12) dullness (18)

Spelling

Correct the spelling mistakes, if any, in the following words:

- (1) commonality (2) graseful (3) chillyness (4) intrusion
- (5) mimick (6) embarasing (7) iceburgs (8) ordinery
- (9) Capitol (10) Artic

Grammar

- (A) As they moved into the underground stations, they looked like a long line of ants going into their holes.
- (B) When I did not let go..... he said angrily, "You have got a holy book in your hand and you are behaving like this."
- (C) He did not come back until the whole body of passengers had shouted their entreaties to him for some time.

The underlined portions in the sentences above are adverbial clauses. They can be replaced by some single adverb like them.

Adverbial clauses, like single adverbs, can occur in an initial, medial or final position.

Adverbial clauses are of different kinds. We shall consider them one by one.

Adverbial clauses of time

Adverbial clauses of time may be introduced by subordinating conjunctions such as when, before, since, till, until, when (ever), while, now (that), as long as, as soon as, no sooner than,

e.g. While I was waiting at the gate, I saw a number of cars come out.

Since Ram got his Ph.D., he has not published anything.

No sooner had the bell rung than the boss swarmed out of the class.

Note:(1) Since here has the meaning "after the time in the past". But "since" can also mean "because" and in that sense it is used to introduce adverbial clauses of reason.

(2) Note the change in word order in the clauses with no sooner.... than and scarcely.... when:

No sooner had the bell rung
-- not No sooner the bell had rung

Scarcely had the bell rung
-- not Scarcely the bell had rung

Time adverbial clauses with when or while may be reduced (shortened) by omission of the subject and the form of be which has been used:

While (I was) waiting at the gate, I saw a number of cars come out.

But this can be done only when the subject of the adverbial clause is the same as the subject of the main clause. In the sentence above, the subject of both clauses was "I" and so it was possible to omit it (and "was") from the time-adverbial clauses. But we cannot omit the subject and "was" in the following sentence because the subject of the main clause here is "cars" while the subject of the subordinate clause is "I":

While I was waiting at the gate, a number of cars came out. We cannot abbreviate it and say.

X While waiting at the gate, a number of cars came out.

Exercise

I. Combine each of the following pairs of sentences using while or as.

- (1) I was reading a novel. Someone knocked at the door.
- (2) The farmer makes hay. The sun shines.
- (3) Nero was fiddling. Rome was burning.
- (4) I stepped out into the platform. I slipped and fell.
- (5) I was reading the grammar lesson. I fell asleep.
- (6) Archimedes was bathing. A new idea struck him.

II. Combine the following pairs of sentences using when. You may reduce the adverbial clauses (omitting the subject and be) wherever possible:

- (1) I tried to stop the thief. He hit me with a stick.
- (2) I neared the entrance. I noticed my old friend Jayaram standing there.
- (3) You are in difficulties. Come to me.
- (4) I was closing the door. I saw the snake.
- (5) I got down from the bus. I found my pocket empty.

III. Some of the following sentences are wrong. Correct them:

- (1) While crossing the railway lane a train knocked him down.
- (2) Listening to his speech, I was reminded of the famous speeches of Sir Winston Churchill.
- (3) Since leaving her, the whole of life has seemed pointless to him.
- (4) Using the same method, one can solve many other problems.
- (5) Walking along the river bund late one evening, a snake bit Mr. Manuel.

Adverbial clauses of place

These are introduced by where or wherever:

Changes will be made where (they are) necessary.

I have put the purse where no one can find it.

Wherever (it is) possible, the information received is being checked.

Adverbial clauses of condition

These were discussed in our Grammar Lesson for Unit 21.

Adverbial clauses of concession or contrast:

These are introduced by though, although, even though, even if, despite the fact that, in spite of the fact that, whatever, while, whereas, etc.:

e.g. Though/Although/Even though he is poor, he is quite honest and reliable.

In spite of the fact that/despite the fact that the time was quite short, he did the work thoroughly.

Whatever my parents may say, I will marry her.

While it is true that he is intelligent, it is also true that he is unscrupulous.

Whereas there were two candidates in the last election, there are ten in the present election.

A special type of concessive clause uses as:

e.g. Young as he was, he showed great maturity
(i.e. Though he was young,)

Note: Although and though have the same meaning but though is more commonly used in colloquial English.

Exercise

IV. Combine each pair into a single sentence using the word given in brackets:

- (1) We were tired. We kept on. (though)
- (2) He never gave up hope. He had failed six times. (despite the fact that)
- (3) He is brilliant. He is quite erratic. (as)
- (4) Only 200 books were bought this year. 3000 books were purchased last year. (while)
- (5) The world may think (something). He is quite innocent. (whatever)
- (6) Many reminders have been sent to him. He has not yet paid his income tax dues. (in spite of the fact that)

Adverbial clauses of reason

These clauses are introduced by because, since, as, inasmuch as, in view of the fact that, now (that), etc.

e.g. As he was quite tired, he abandoned the trip.

Since he could not pay the fees, his name was struck off the rolls.

In view of the fact that the road is being repaired, the traffic has been diverted.

Adverbial clauses of purpose or result:

These are introduced by in order that, for the purpose that, so... that, such... that, lest:

e.g. In order that time may not be wasted, central valuation of scripts has been arranged.

I kept quiet lest I should be misunderstood.

He stood motionless so that he might hear what they were talking. (purpose).

He stood motionless so that he heard everything. (result).

Note: In order that is used before clauses, in order to is used with infinitives:

I raised my voice in order that I might be heard by everyone.

I raised my voice in order to be heard by everyone.

Adverbial clauses of manner:

These are introduced by as, as if, as though:

e.g. I will do as you say.

He stood still as if he were dead.

You spoke to me as though you were angry with me.

Adverbial clauses of comparison:

These are marked by as... as, so... as, more... than, less... than, -er... than:

e.g. Your pen does not write as smoothly as mine (does).

That cloth will not be as durable as this (is).

Babu is more enterprising than his elder brother (is).

Problems in arithmetic are less difficult to solve than (are) problems in algebra.

He is cleverer than I expected.

As can be seen, most of these adverbial clauses are reduced versions with the verb omitted.

Than is followed by a clause in Written English and by a noun or pronoun in the object form in Spoken English:

Spoken English

Ramyya is taller than me.

Radha sings better than me.

Written English

Ramyya is taller than I am.

Radha sings better than I do.

Exercise

V. Combine each of the following pairs of sentences using the expression given in brackets:

(1) He is married. I hope he will stop teasing girls. (Now that).

(2) We need a bigger house. My brother's family is coming to stay with us. (In view of the fact that)

(3) I am saving money. I wish to buy a scooter. (in order to)

(4) The old man was planting trees. His children and grandchildren might reap their fruits. (in order that)

(5) We didn't go out. We might get caught in the rain. (lest)

RESOLUTION AND INDEPENDENCE

William Wordsworth

1. There was a roaring in the wind all night;
The rain came heavily and fell in floods;
But now the sun is rising calm and bright;
The birds are singing in the distant woods;
Over his own sweet voice the Stock-dove broods;
The Jay makes answer as the Magpie chatters;
And all the air is filled with pleasant noise of waters 5
2. All things that love the sun are out of doors;
The sky rejoices in the morning's birth;
The grass is bright with rain-drops; — on the moors
The hare is running races in her mirth;
And with her feet she from the plashy earth
Raises a mist; that, glittering in the sun,
Runs with her all the way, wherever she doth run 10
3. I was a Traveller then upon the moor; 15
I saw the hare that raced about with joy;
I heard the woods and distant waters roar;
Or heard them not, as happy as a boy:
The pleasant season did my heart employ:
My old remembrances went from me wholly;
And all the ways of men, so vain and melancholy. 20
4. But, as it sometimes chanceth, from the might
Of joy in minds that can no further go,
As high as we have mounted in delight
In our dejection do we sink as low;
To me that morning did it happen so;
And fears and fancies thick upon me came;
Dim sadness — and blind thoughts, I knew not, nor could name. 25
5. I heard the sky-lark warbling in the sky;
And I bethought me of the playful hare; 30
Even such a happy Child of earth am I;
Even as these blissful creatures do I fare;
Far from the world I walk, and from all care;
But there may come another day to me—
Solitude, pain of heart, distress, and poverty. 35
6. My whole life I have lived in pleasant thought,
As if life's business were a summer mood;
As if all needful things would come unsought
To genial faith, still rich in genial good;
But how can He expect that others should
Build for him, sow for him, and at his call
Love him, who for himself will take no heed at all? 40
7. I thought of Chatterton, the marvellous Boy,
The sleepless Soul that perished in his pride;
Of Him who walked in glory and in joy
Following his plough, along the mountainside:
By our own spirits are we deified:
We Poets in our youth begin in gladness;
But thereof come in the end despondency and madness. 45

8. Now, whether it were by peculiar grace,
A leading from above, a something given,
Yet it befell that, in this lonely place,
When I with these untoward thoughts had striven,
Beside a pool bare to the eye of heaven
I saw a Man before me unawares:
The oldest man he seemed that ever wore grey hairs 50
9. As a huge stone is sometimes seen to lie
Couche on the bald top of an eminence;
Wonder to all who do the same espy,
By what means it could thither come, and whence;
So that it seems a thing endued with sense:
Like a sea-beast crawled forth, that on a shelf
Of rock or sand reposeth, there to sun itself; 60
10. Such seemed this Man, not all alive nor dead,
Nor all asleep—in his extreme old age: 65
His body was bent double, feet and head
Coming together in life's pilgrimage;
As if some dire constraint of pain, or rage
Of sickness felt by him in times long past,
A more than human weight upon his frame had cast. 70
11. Himself he propped, limbs, body, and pale face,
Upon a long grey staff of shaven wood:
And, still as I drew near with gentle pace,
Upon the margin of that moorish flood
Motionless as a cloud the old Man stood,
That heareth not the loud winds when they call;
And moveth all together, if it move at all. 75
12. At length, himself unsettling, he the pond
Stirred with his staff, and fixedly did look
Upon the muddy water, which he conned,
As if he had been reading in a book:
And now a stranger's privilege I took;
And, drawing to his side, to him did say,
"This morning gives us promise of a glorious day." 80
13. A gentle answer did the old Man make, 85
In courteous speech which forth he slowly drew:
And him with further words I thus bespake,
"What occupation do you there pursue?
This is a lonesome place for one like you."
Ere he replied, a flash of mild surprise
Broke from the sable orbs of his yet-vivid eyes. 90
14. His words came feebly, from a feeble chest,
But each in solemn order, followed each,
With something of a lofty utterance drest —
Choice word and measured phrase, above the reach
Of ordinary men; a stately speech;
Such as grave Livers do in Scotland use,
Religious men, who give to God and man their dues. 95

15. He told, that to these waters he had come 100
 To gather leeches, being old and poor:
 Employment hazardous and wearisome!
 And he had many hardships to endure:
 From pond to pond he roamed, from moor to moor;
 Housing, with God's good help, by choice or chance;
 And in this way he gained an honest maintenance 105
16. The old Man still stood talking by my side;
 But now his voice to me was like a stream
 Scarce heard; nor word from word could I divide;
 And the whole body of the Man did seem
 Like one whom I had met with in a dream;
 Or like a man from some far region sent,
 To give me human strength, by apt admonishment. 110
17. My former thoughts returned: the fear that kills;
 And hope that is unwilling to be fed;
 Cold, pain, and labour, and all fleshly ills;
 And mighty Poets in their misery dead.
 -- Perplexed, and longing to be comforted,
 My question eagerly did I renew,
 "How is it that you live, and what is it you do?" 120
18. He with a smile did then his words repeat;
 And said that, gathering leeches, far and wide
 He travelled; stirring thus about his feet
 The waters of the pools where they abide.
 "Once I could meet with them on every side;
 But they have dwindled long by slow decay;
 Yet still I persevere, and find them where I may." 129
19. While he was talking thus, the lonely place,
 The old Man's shape, and speech—all troubled me:
 In my mind's eye I seemed to see him pace
 About the weary moors continually,
 Wandering about alone and silently.
 While I these thoughts within myself pursued,
 He, having made a pause, the same discourse renewed. 130
20. And soon with this he other matter blended,
 Cheerfully uttered, with demeanour kind,
 But stately in the main; and, when he ended,
 I could have laughed myself to scorn to find
 In that decrepit Man so firm a mind.
 "God," said I, "be my help and stay secure;
 I'll think of the Leech-gatherer on the lonely moor!" 140

Keywords

resolution: firmness of mind; determination; courage.
 Stock-dove, jay, magpie: different kinds of birds.
 moor: stretch of uncultivated land.
 plashy earth: earth with a thick undergrowth.
 vain: proud, conceited.
 dejection: state of cheerlessness, despair and sorrow.
 solitude: living without companions; being lonely.

genial: warm, kindly; cheering.

Chatterton: Thomas Chatterton (1752-1770) was one of the most pathetic characters in English literature. Poor and starving, he poisoned himself to death.

Him: the poet Robert Burns (1759-96) most of whose life was spent in poverty.

deified: worshipped; raised to the status of a god.

despondency: losing heart or hope.

striven: (past participle of strive) struggled

couched: lying comfortably.

bald: (here) soft, without any plants.

eminence: (here) hill.

espy: see; catch sight of.

endued with: endowed with; given.

reposeth: reposes; rests

dire constraint: terrible burden.

sable orbs: dark eyeballs

leeches: blood-sucking worms used in bleeding patients.

hazardous: risky.

admonishment: advice; warning.

dwindled: diminished; became less (in number)

demeanour: behaviour.

stately: marked by great dignity.

decrepit: weak.

stay: prop or support.

Questions and Exercises:

- I. (1) Fill in the blanks below to get the main outline of the poem:
On a----- morning, the poet was ----- on a moor. He was in a very----- mood to start with but became----- when he thought of the ----- that poets before him had----- At that time he saw a very----- who was hardly able to ----- The poet approached him and asked him what he was ----- there. He replied that he was ----- It was a wearisome and----- job especially for an old man. And yet he showed great firmness of mind and endurance. The poet then felt that his own fears (about his future) were ----- The poet became ----- in his mind.
- (2) Before meeting the old man, the poet finds himself first in a happy mood and then in a dejected mood. In which stanza does the change to the second mood take place?
- (3) The poet's mind is full of fears about old age and poverty. But is he thinking of these problems in relation to all human beings or in relation to poets in particular. What lines in the poem give us the answer to this question?
- (4) The theme of the poem is:
 - (a) "The endurance of the leech-gatherer gives Wordsworth strength to face the pain of the world."
 - (b) "Awareness of the greater suffering of others helps one to endure one's own (suffering)."
 - (c) It is unwise to pursue the occupation of a poet. Choose the best answer.
- II. (1) The poet first describes a state of joy in Nature. The sounds of the various birds. (stock-dove, jay, magpie) are one instance of this joy. What other examples does the poet give? One of these is described in some detail for about four lines. What is this?
- (2) Why does the poet mention Chatterton and Burns ("Him" in 1.45) particularly?

- (3) What is the meaning of the word "grace" in l.50? Why does the poet use the word "grace" in this context? (Look up the word in the Dictionary before you answer the questions.)
- (4) Why is the man called "the oldest man.... that ever wore grey hairs"? Why not simply "an old man"?
- (5) The old man is compared to three different things in stanzas 9 and 11. What are these things?
 - (a)
 - (b)
 - (c)
- (6) What is the point of these comparisons? For example do you see any similarity or differences — between these images and the old man himself (who is frail, bent double). Notice for instance the size of these things as contrasted with the old man?
- (7) The poet says (Stanza 10) that the man's body was bent double. This posture, however, is not ugly or disgusting. On the contrary it suggests something holy. What is the line which indicates this sacred association?
- (8) There is a later stanza which repeats this idea of religious faith. What is the stanza and what are the relevant lines?
- (9) The old man lodged at different places by "choice or chance". What does this mean?
- (10) What evidence is there to show that the leech-gatherer's job is getting less easy and less rewarding?
- (11) The poet says (lines 127-28):

While he was talking thus, the lonely place,
The old man's shape, and speech-all troubled me.

What is the meaning of "troubled" here? Choose the best answer from the three given below:

 - (a) annoyed
 - (b) saddened.
 - (c) caused an inner reflection.
- (12) Why does the poet say at the end of the poem "I'll think of the Leech-gatherer on the lonely moor"? He says, "I'll think..." (i.e. I will think) indicating future time. What future time? What good will it-i.e. thinking about the leech-gatherer- do to the poet?

III. The poem is built around a number of contrasts. To begin with, the poet's own dejection is contrasted with the joy found in Nature (the first five stanzas). Answer the following questions about certain other points of contrast.

- (1) It has been said that the poem is not only about growing old but about growing up (i.e. becoming wise, attaining maturity). The poet calls himself a "Child" (l.31) and he calls Chatterton the "marvellous Boy" (l.43). There is another word which contrasts with Child/Boy. This word is first used in Stanza 8 and is repeated many times in the remaining stanzas. What is this word and what does the contrast suggest?
- (2) The ---- of poets in their old man is contrasted with the enormous size of the stone on the hill and the seabest on a rock (Stanzas 9-10). What is the point of the contrast? Is it merely contrast? Is there any similarity suggested? Look at the title of the poem and see if you can get any clue there.

- (4) The old man is compared (in stanza 11) to a cloud. What is the point of this comparison?
- (5) The feeble voice of the old man is contrasted (in stanza 14) (Complete the statement.)
- (6) The old man's decrepit appearance is contrasted with his----- (Stanza 20).
- IV. Look once again at the title of the poem, "Resolution and Independence". "Resolution" means "determination, firmness of mind." What exactly does "independence" mean? Does it mean merely freedom from slavery? Independence from whom? Or from what? Is it independence of the body or the mind and spirit?

BRAOU

Lesson - 28 :

The Unknown Citizen

(To JS/07/M/378)

This Marble Monument
Is Erected by the State)

He was found by the Bureau of the Statistics to be
One against whom there was no official complaints,
And all the reports on his conduct agree
That, in the modern sense of an old-fashioned word, he was a saint,
For in everything he did he served the Greater Community.
Except for the War till the day he retired
He worked in a factory and never got fired,
But satisfied his employers, Fudge Motors Inc.
Yet he wasn't a scab or odd in his views,
For his Union reports that he paid his dues,
(Our report on his Union shows it was sound)
And our Social Psychology workers found
That he was popular with his mates and liked a drink.
The Press are convinced that he bought a paper every day
And that his reactions to advertisements were normal in every way.
Policies taken out in his name prove that he was fully insured,
And his Health-card shows he was once in hospital but left it cured.
Both Producers Research and High-Grade Living declare
He was fully sensible to the advantages of the Instalment Plan
And had everything necessary to the Modern Man,
A phonograph, a radio, a car and a frigidaire.
Our researchers into Public Opinion are content
That he held the proper opinions for the time of year,
When there was peace, he was for peace; when there was war, he went.
He was married and added five children to the population,
Which our Eugenist says was the right number for a parent of his generation.
And our teachers report that he never interfered with their education.
Was he free? Was he happy? The question is absurd:
Had anything been wrong, we should certainly have heard.

Key Words:

monument	: A construction erected to preserve the memory of a person
Bureau of statistics	: A government department which records facts.
scab	: A worker who refuses to join a trade union.
Social Psychology	: Study of the behaviour of the people in groups.
Health card	: A card, given to workers, which shows the state of their health.
Phonograph	: Record Player
Frigidaire	: Refrigerator
Eugenist	: A person who is interested in the improvement of the human race.
absurd	: Foolish

Questions and exercises:

- (1) There are two points you should remember when you read this poem: (1) Nations are in the habit of raising monuments in honour of "Unknown Warriors" (ordinary soldiers who died for the country. (2) Monuments are usually raised in order to praise and honour people for their greatness or for their service to the country.

When you have read this poem however, you will notice that Auden has changed at least the first convention. He has raised a monument, not to an unknown warrior, but an Unknown Citizen. (i.e. not to a war-time hero but to a peace-time hero, if we may say so.

Now study the poem carefully and say whether the poet has changed the second practice also. Is the poem a monument in the sense of whole-hearted praise? Or is it ironic praise?

If you cannot answer this question right now, attempt the other questions below and return to this at the end.

- (2) Why is no name mentioned in the monument? There are only some initials given followed by a reference number: "To JS/07/ M/378. Do you see any connection between this and the title of the poem?
- (3) The monument is erected by the "State"? What is the significance of this? Of course monuments can be, and often are erected by the State but there is a vital difference between the erection of a monument by a State and that done by some individuals. The State is an impersonal, almost inhuman body. If a monument is erected by some individuals, they are people who have known the person very well. How well does the "State" "know" this man? What are the means by which the "State" knows him?
- (4) "The Bureau of Statistics" (l.1) is an official organization which maintains all kinds of data about peoples and things. Because it refers to an organization its name is capitalized. But you find that there are many more organizations mentioned in the poem and their names are also capitalized. Make a list of all these. Why are so many of them mentioned? What does the mention (of all the organizations) tell us about the man's freedom to order his own life? In other words, can he eat or drink whatever he wants? In fact, does he have any strong likes or dislikes?
- (5) The man was a "saint", "in the modern sense of an old-fashioned word." What is the modern sense? Why should the word be called "old-fashioned"?
- (6) "In everything he did he saved the Greater Community". Is there anything wrong in that? In fact, isn't it a matter for praise? What is the opposite of the "community" here?
- (7) What is the significance of the word "fire" (l.7)? Apparently, the word is a colloquialism meaning "dismissed" (i.e. He was never dismissed from service). But the word "fired" can also mean "inspired" "filled with a certain kind of passion." (We say someone was "fired with ambition"; "is fired with love.") If we take that meaning, is it entirely to the man's credit that he was never "fired"? (Do you remember what you read in "Good Work" (Unit 21) about the worker becoming a machine?
- (8) We understand that the "Unknown Citizen" satisfied his employers and satisfied his Union and his fellow workers ("He paid his dues" and "he was popular with his Mates") Who are the others that he "satisfied"? Are these other persons or organizations? Was there anyone whom he did not satisfy?
- (9) We can talk about a man's life under three headings (a) the things he had (b) the things: actions he did and (c) the things he thought or felt. You will find that the poem provides information under all three heads. But the important question is: was the man different from others in any of these three respects?
- (10) The man is described as "normal," he held the "proper" opinions. What are the other terms used about him in the poem? Are there any other words (terms) in the poem with which these terms (normal, etc.) are contrasted (Study the last two lines carefully the question before you answer the question).

- (11) The man held "the proper opinions" (l. 23). But the author adds, "for the time of the year"? Is there any irony in this?
- (12) After line 25 ("He was married and added five children to the population".) Why does the author add the line, "which our Eugenist says was the right number for a parent of his generation"? What does the line tell us about the man's individuality?
- (13) Why is the question ("Was he free? Was he happy?") "absurd"? From whose or what point of view?
- (14) Look once again at the title of the poem. It is "The Unknown Citizen" not "An Unknown Citizen". What is the significance of the definite article? When we talk about "the common man" or "the Unknown Warrior" we mean not just one person, but a type, a representative. Is the poem then a satire on just one man or all modern men?

BRAOU

Non-detailed Texts

Hard Times

Charles Dickens

Unit — 1

Unit — 2

Unit — 3

Before The Footlights One-Act Plays

**An Introduction to the
One-Act Plays**

The Death-Trap

Smoke-Screens

BRAOU

HARD TIMES

Gradgrind is an educationist of the (Victorian) times who thinks that Children should learn useful, scientific facts and become good citizens. He makes his children Louisa and Tom therefore learn and memorize facts. He tells his children that they should not 'imagine' anything which cannot be proved to exist.

Mr. Bounderby is Gradgrind's friend. He is a banker and he has a Coal Factory. He is proud of the fact that he is a self-made man. His self-interest makes him keep his own mother away from himself. He is so proud of his self-made career that he has suppressed the actual facts of his past, such as his loving mother.

He wants to marry Louisa, and Gradgrind agrees. He thinks that Bounderby's social status and prestigious profession would satisfy Louisa. Though she does not like to marry Bounderby, Louisa is made to agree. She is 'romantic and imaginative' by nature and so her marriage is a failure. She comes back to her father.

Tom becomes a thief and is helped out of the country by Sissy Jupe.

Parallel to this story there is another story in the novel. Sissy Jupe is the daughter of a Clown in a circus. She is kind and good natured. When her father leaves the town Gradgrind brings her to his house. She cannot learn whatever is taught at school. Intuition, feelings of affection and impulses rule her life. She remains totally unaffected by the educational system of Gradgrind.

You know now what the story is about. Shall we see how it is presented? Look at the names of the characters and titles of the chapters. Gradgrind — the name suggests something he believes in. He thinks that an educational system that grinds and drills facts into children's minds is good for them. M'Choakumchild is the name of the teacher whose teaching chokes the students. The name of Gradgrind's house is Stone Lodge. It suggests the hard heartedness of the people who live in it. Try to think of the associations other names have.

Secondly, what do you think, of the town? Dickens names it 'Coketown'. It is full of Coke, and dark and suffocating smoke coming out of chimneys, black and dusty. It is highly polluted. If the Coke suffocates people, there is no way out.

Let us study Dickens' attitude toward this kind of society and its institutions. He gives the title *Hard Times* to the novel. He openly disapproves of the educational system and the effects of industrialization. Think about the title of the first chapter, "Murdering the innocents" Dickens feels that when children are not allowed to use their imagination, they feel murdered. Look at the way he begins the first chapter. Gradgrind Says:

"Now, what I want is, Facts
Facts alone are wanted in life
Stick to Facts."

Notice the emphasis on facts. The word is repeatedly used by Gradgrind.

The attitude of the author is revealed unmistakably in the language he uses.

The classroom is described as a "Plain, bare monotonous vault", students are identified by their numbers, and their individuality is not recognised. They are like computers that record facts. Gradgrind says that one should not "Paper a room with representations of horses" nor should they "carpet a room with representations of flowers". Because horses do not walk on walls and flowers do not blossom in rooms. Beauty and imagination have no value because they have no utility.

Dickens says that Mr. M'Choakumchild "had been turned"... "in the factory". The words "Factory" and "turn" suggest that schools have become factories and students, parts of machines.

Dickens makes it clear that the students are in an unhappy situation. He creates this impression by ironically commenting on whatever is going on in the classroom.

Contrast this with Sleary's language. To create a sense of reality Dickens does not change Sleary's way of talking. It is an exact reproduction of his speech. This helps the reader see the character as he really is. Thus Dickens creates a sense of reality through his use of language.

In the following lessons, you will learn how Dickens is equally effective in his presentation of characters.

HARD TIMES

UNIT-2

HARD TIMES presents the society of Dickens' time. What were the social conditions? How did people live? What were their beliefs and customs? These are some of the questions Dickens discusses in his novels. Dickens succeeds in creating the impression that everything he describes is real and not imaginary.

Let us start with the portrayal of characters. We can divide the characters in Hard Times into two groups. Each group represents, shall we say, a set of ideas and a way of living. Gradgrind, Bounderby and Mrs. Sparsit belong to one group, Sleary, Signor Jupe and Sissy, belong to another.

In the opening chapter we are face to face with Gradgrind's world. We are in his school. He believes in 'systems'. A system, as you know, represents a set of theories and rules, principles. For example, he thinks that to be a useful citizen one should follow the system of education that teaches facts. He also feels that if the children follow this system of education they will prosper. Like any middle class man Gradgrind identifies prosperity with a good job and status in society. What are our middle class values? The child should be sent to a good school, have a flair for competition and finally secure a good job. Gradgrind expects that his system of education can provide all these and much more. What he fails to realize, is, that individuals are not machines and their reactions are not predictable. An individual has a heart, a soul. If a system does not suit an individual we cannot impose it on him or he becomes frustrated and frustration leads to moral degeneration. Hence, a system has effects on the individual, family and national levels. What has Gradgrind's system done to Tom? He becomes a thief, a disgrace to the family and a burden on society.

Look at the others, Bounderby and Mrs. Sparsit are also affected by the systems of the day (similar if not identical). They are selfish. They would exploit others to achieve their objectives in life. Look at Bounderby. He is a successful man. He prides himself on the fact that he is a self-made man.

We can not tolerate his 'values' if indeed they may be called values, especially his attitude towards the poor and his mother in particular. His belief in the value of facts is such that his natural feelings and impulses seem to have been killed. When Sissy cries bitterly Bounderby feels irritated and says:

'This is Wanton Waste of time. Let the Girl understand the fact. Let her take it from me, Here, What's your name? Your father has absconded-diserted you — and you mustn't expect to see him as long as you live?

The people in the Circus Company are shocked to see him react this way-Dickens says that

The People cared so little for Plain Fact that the men muttered "Shame" and the Women "Brute" and Sleary in Some haste communicated this to Bounderby.

They are unhappy because Sissy has suffered a great loss. Her feelings are more important for them than the fact that her father has deserted her.

Now, let us look at the world of Sleary and his Circus. Here, people do not exploit one another. They help and love one another. Though they do not belong to one family they live like members of the same family. This kind of natural affection and attachment is possible for them because of Sleary's attitude toward his fellow-members. He looks after them lovingly. Read carefully chapter V. Sleary is very sympathetic to Sissy. He says:

"If you like, Thethilia, to be Prentith, you know the nature of the work and you know your companionth. Emma Gordon, in whoth lap you're a lying at present, would be mother to you, and Jothi pine would be a thithter to you. I don't pretend to be of the angel breed myself".

Sissy's father has always wanted to give her an education. So she has not been forced to learn any Circus feats. Later, in the novel we know, in the eighth chapter, that Sissy's father's performance has not been quite good, of late. If Bounderby was in Sleary's place don't you think he would have dismissed Sissy's father? But Sleary does not do it. He believes in human values and not practical benefits or what he 'receives'. So, he tells Sissy that he would employ her even though it is late for her to learn Circus feats. It is again Sleary's good offices that help Tom leave England.

Compare this world of Sleary with the world of Gradgrind and Bounderby, you notice that their lives are devoid of affection. Bounderby is proud of his wealth and he thinks that money can bring him everything. He does not understand that money can never bring him love. It is love and warm affection that bring everyone together.

Bounderby loses his own mother and wife because of his selfishness. At least, Gradgrind realizes the value of affection at the end of the novel. But Bounderby is too proud and selfish to correct himself.

In *Hard Times*, Love triumphs over facts and material benefits. It is Mr. Sleary who has to help Gradgrind, perhaps the only character who could be saved from disaster.

In another novel which might almost be considered a sequel to this, Dickens portrays the near tragedy of a whole family devoted to "material Prosperity". That novel is Dombey and Son which I am sure, you would now like to read. No wonder, you see, these two novels have been considered excellent studies on materialism.

HARD TIMES

UNIT-3

Charles Dickens' novels give not only pleasure but also a moral vision of life. He shows the ills of Society and suggests how they could be cured. Law cannot solve the problems of an immoral society. One should be kind and helpful and develop qualities of Christian charity. Dickens shows, through his characters, how law, politics and trade unions fail to change the conditions of living.

Now, let us Study some of the minor characters and see their part in representing Dickens' attitude.

Mr. Harthouse is a Politician. He is not really interested in the welfare of the people. It is quite true that his only interest is seducing Louisa. He is as clever as a fox. By pretending to be a friend of Tom he secures Louisa's confidence. He belongs to the largest party in the state but he does not believe in any political philosophy. His single minded devotion to riches and career makes him a selfish man. He is devoid of human qualities.

Another minor character is Stephen Blackpool, a poor labourer affected by the Capitalistic society. He does not believe in the organized violence of the trade unions. He is deserted by the trade union because he refuses to join the strikers. Mr. Bounderby also deserts him because Stephen refuses to tell him anything about his Colleagues. Yet Stephen Blackpool is sympathetic towards them. He feels that violence can not change their lives. Unlike Harthouse, he has certain opinions and he does not shift loyalties according to his convenience. Unaffected by either capitalism or Trade Unionism he remains the only honest worker in Coketwon; and that is his trouble.

Mrs. Blackpool is a victim of the Social pressures of the day. Meagre living and misery turn her into a drunken creature. She has neither the will nor the energy to fight against the forces of frustration.

Law and politics are of no help. The Parliamentarian is selfish. Capitalism and trade Unionism also fail. Hence, what should we do to reform the society and cure it of its ills?

Dickens suggests that a kind man, who has a heart full of affection and compassion is essential to keep the society healthy, Sleary has these qualities. He still has the innocence of childhood. He is totally unaffected by any of the ills of his day. Dickens feels that man should start changing his own nature first rather than effect changes in society by legislation.

In *Hard Times* Dickens expresses the need to respect individuality. Would you like to be called "Number 20" Surely not; and yet it is in that direction that Gradgrind wants the society to move.

How lovely it is to dream! The dreams of childhood take us to the world of fairies and demons as opposed to the world of materiality. Senior Jupe and Sissy Jupe seem to be, forever, in the world of dreams. They themselves are happy and they spread cheerfulness by amusing others. Children need affection, play and amusement.

Dickens shows that it is Gradgrind's system that has ruined Tom and Lousia. We see that the poor and the simple people are happy. The educated, sophisticated rich people are most unhappy Formal education does not and cannot make any one happy.

The factual, mechanical life withers a man away. It is imagination and 'Pity' that can bind us each to each and make the world a happy place to live in. Not only do the characters but the very language and images employed by Dickens helps us to realize it. In that way we may say that this novel is almost like a poem'.

BRAOU

'BEFORE THE FOOTLIGHTS' —

AN INTRODUCTION TO THE ONE-ACT PLAYS

One-act plays of one kind or another have always been popular in many languages, all over the world. In the 16th, 17th, 18th and 19th centuries, One-act Plays were inserted as 'Curtain Raisers' to the regular dramatic performances. That is, One-act plays were performed either before the regular play began or between the acts of traditional five-act plays. But gradually, the One-act play became more and more popular and we find that today it is one of the most widely enjoyed forms of drama.

With its growing popularity, the One-act play evolved its own form. Today, it is a well defined form of art, and has its own characteristics. In order to understand and appreciate a one-act play, we must first of all know its essential features.

It is necessary to remind ourselves at the very beginning that a play is written to be performed. The best way to understand and enjoy a play is to watch a good performance of it. It is only on the stage that the characters and the action come alive dramatically. Therefore, even when we read the play, we must read it as action-as performance — and create a 'mental theatre' to visualize the play.

What is a One-act play?

What do we expect of it as an art-form? The simplest way of defining a One-act play is to relate it to a full length play.

Drama emerges when a sharp clash of interest arises from differences of human character and motive. The dramatist must develop the characters and the situations in which they find themselves. The development must be gradual, convincing and sharply defined, in order to be effective.

The One-act play too has all the elements of a regular drama. It has a plot, it has characters, it has spectacle, diction and atmosphere. Only it is shorter and therefore more compact and taut. The different parts of the play are so neatly arranged and organized that it gives the same unity of impression.

The One-act play, because it is so short, demands greater concentration of skill from the playwright. He has to project the characters and develop the plot convincingly in just one act. In order to do this, the play focuses on just One or two characters and One dramatic action. The action of play begins very near the turning point — the dialogue quickly establishes the characters and the atmosphere — the play then proceeds straight to the climax. A few deft strokes, and the exposition is over. Then follows the inevitable end.

The Play does the same with the characters. The playwright concentrates on as few characters as possible. He focuses on some of their essential qualities so that they come alive. Since the short play does not allow much time for gradually developing characters or analysing their hidden motives, the playwright has to highlight their essential qualities sharply.

How exactly these things work in the One-act play can be seen from a study of the play 'Elizabeth Refuses' by Margaret Machamara. (The first play in Before the Footlights) Compare the action and characterization in the play with the gradual development of the same situation in *Pride and Prejudice* the novel on which the play is based. The Play juxtaposes one of the early incidents in the novel (the visit of Mr. Collins to Longbourn) and a much later one (The visit of Lady Catherine to Longbourn), with a view to achieving unity of impression and compactness. Notice the way in which the characters have been deftly and sharply drawn. By the time we read two pages we know what kind of people Elizabeth and Mrs. Bennet are — we even get a good picture of Darcy although we never meet him. The dialogue gives us the background information against which to judge the characters. It also reveals their inner feeling and motives, so that the action is dramatized convincingly.

The following two Lessons which deal with 'The Death Trap' and 'Smoke Screens' in detail, will help you to understand One-act plays better. You will then be able to read and analyse the other plays in your book in a similar fashion.

THE DEATH TRAP

The Play 'The Death Trap' by Saki deals with a Political crisis. The Prince of Kedaria, Dimitri is caught in a trap. The three guards are supporters of Dimitri's rival, Karl. They plan to kill Dimitri and bring Karl to the Throne.

The Play focuses on Dimitri, the way he faces the crisis, and his final Victory. Let us examine Dimitri's character carefully -- This will help us to understand some crucial aspects of the play.

Dimitri, we know, is only a boy of about 17 years and has been ruling the kingdom for three years. His enemies have been planning to kill him ever since he came to the Throne.

Dimitri knows that this time he has been trapped and sees no way of escape. Still, he talks calmly of his death -- as the doctor says, Dimitri discusses his death "as if it were a move in a chess game." Yet, we must realize that Dimitri is after all a very young boy who desperately wants to live. He tells Stronetz: "If you know how I hate death! I'm not a coward, but I do not want to live. Life is so horribly fascinating when one is young, and I've tasted so little of it yet". This love for life and his natural fear of death make Dimitri a more 'human' figure -- he is like of us 'a little brave' but also terribly afraid! He desperately wants to live and is at the same time fascinated by death. he says "I've never seen anyone killed before, and I shouldn't get another opportunity". Like many of us he finds that it is not only life that is 'Horribly fascinating', but also Death.

When the guards rush in to kill Dimitri, Stronetz quickly pretends to be examining the Prince and tells the guards that Dimitri will die of illness in about six days. Dimitri is overjoyed as he thinks that Stronetz has fooled the guards and saved his life. But ironically enough, he learns that he is to really die in six days' time.

Although he is doomed to die, Dimitri says, "I am a Monarch I won't be kept waiting by Death." He asks the doctor for some poison so that he can choose to die when he wants to die. He is a king in life and he would like to be a king even in Death.

The final irony in the play is the poisoning of the Guards by Dimitri. He poisons the guards and poisons himself -- making himself their king even after death. Death does not get Dimitri -- Dimitri chooses to die by his own hands.

The Prince is dead -- 'long live the Prince' -- in this play it seems as if it is Dimitri who continues to be the Prince, even after his death -- although in reality Karl will succeed him to the throne. This is because Dimitri, like a true king, triumphs over fear and Death. His courage and intelligence make him the victor -- over his enemies and over Death itself. The character of Dimitri stands out distinctly: The writer has been able to do this by making the other characters mere cardboard figures. They all lack the complexity of Dimitri who alone is portrayed as a full human being. The doctor is the loyal, faithful servant; the Guards are the rough villains; only Dimitri is not so simple: his love for life, his fear of death, his intelligence in outwitting the guards, his determination to triumph over death make him a very complex character. In spite of all his enemies, it is Dimitri who literally has the last laugh -- even over Death.

The writer of a one-act Play manages to hold our attention by concentrating on one character. He also does it by providing a climatic point in the Play -- he builds up the action towards this climax and then by an unexpected twist surprises us. By doing this he keeps us guessing and finally releases the tension by a surprising turn of events. Let us see how exactly the writer manages to create so much suspense. There are two turning points in the play The first is when Dimitri learns that he is to really die in six days. The second is when we realize that Dimitri has poisoned both the guards and himself. The first point has the effect of increasing the suspense and carries us on to the second which is the final resolution of the play.

At both these points what the reader expects does not happen. Just when we think Dimitri has escaped we also learn to our horror and surprise that he will really die soon. Our surprise and despair is as much as Dimitri's. Later, when we think that Dimitri's is doomed to death, suddenly we are surprised at his move in poisoning the guards. What we thought was going to be Dimitri's defeat suddenly becomes his triumph and we share in his last laugh — over his enemies and over Death — These unexpected twists give the play its tightness and maintain the suspense till the last line. May be you could compare this with the way 'The Boatswain's mate' ends and see how the writer of that play also maintains suspense by similar twists of events.

SMOKE-SCREENS

The play *Smoke-Screens* is about modern women, and their attitudes to life. Lucy Aston, after divorcing her husband (who, she found, was a charming scoundrel), has built up a successful business to support herself and her daughter. She has refused to accept money from her husband and by sheer hard work has become a successful business woman. Her daughter, Primrose, has also been brought up to be just as independent and unconventional.

Both mother and daughter live behind a smoke-screen of unconventionality and indifference. But deep inside, both of them are tender, affectionate women who care very much for each other. However, there is always a smoke-screen between them and even at the end of the play, they do not completely understand each other.

The focus of the play is on Lucy and Primrose, and their relationship. Aunt Susan with her old-fashioned ways and beliefs presents a contrast to the two modern women.

Lucy is a confident, successful business woman — but she is also a mother. And as a loving mother, she is worried about Primrose. We learn from Lucy's conversation with Susan that Primrose has been brought up with great care. Lucy has sent Primrose to a school where many other children had divorced parents, so that Primrose would not feel unusual. Nevertheless, Lucy feels guilty — the guilt which torments every modern woman who has a career and also a home to manage. She sometimes wonders if she has neglected Primrose because of her business. She says "Sometimes I try to take an outsider's view of myself. I've made a mistake. Somewhere there is a bad mistake, or Primrose — ". Life has been difficult for Lucy and she has fought it successfully; but this also makes her a little bitter at times. She feels that Susan is luckier in having a good husband and two loving sons. Even when Susan admires her and calls her a heroine, Lucy feels differently. She says: "Thank you Susan. That's very sweet to hear. But I don't know. Can anyone fight life — successfully? Life's cunning and it's underhand, and you fight straight yourself, and you fancy you are doing something about it that's rather fine, but life's a crook, and fights back crooked. Life's fighting back at me through Primrose." Lucy herself has been straight forward and frank, even in telling Primrose about Charles Aston. Lucy has truthfully told Primrose that she had been fooled by a "charming rotter". Lucy however is not very sure where she has gone wrong and why Primrose has become what she is.

Susan feels that Lucy has been too frank and too lenient with Primrose. She does not approve of Lucy's view that children should be left alone to be themselves. Susan's views are closer to the 19th century Victorian parents who brought their children up very strictly.

Lucy represents the modern age when beliefs and values are no longer very clear and certain. That is why she admits: "I don't know if I'm right or wrong. Honestly, Susan, I don't know if Primrose is a mess or just a nice kid with a hard modern surface."

Primrose appears on the surface to be a typical modern teenager — hard, sophisticated and indifferent to others. She seems to be bent on enjoying herself as much as she can. She jokes about everything serious; she pretends that her handbag is more important than her reputation. But behind this smoke-screen we discover the real Primrose towards the end of the play when she tells her mother about John. We find that Primrose really admires and loves her mother. She also knows that Lucy loves her equally well. But she has not let her mother's bitterness influence her.

Primrose does not see her father as a bad man; in fact she says that many people have called him 'charming'. Primrose is fair to Lucy too — she does not blame her for being fooled by Charles: "Speaking as a woman in love, I don't see how my mother could have known Charles for what he was. I don't blame Charles either Charles was born the way he was."

Primrose knows that she is not like her mother -- that she has not got the brains to be a successful business woman. So, has decided to marry John who unlike her father, is a very ugly man. Primrose knows that Lucy is afraid that John might turn out to be a 'rotter' too. So, she explains her decision to her mother. "But listen, darling, if I am making a mistake it's a different mistake from the one you made, because John's as different from Charles as two men can be. He doesn't broadcast charm. He has got an ugly mug". In spite of this, Lucy is terribly worried about her daughter's decision. To hide her real feelings, she creates a smoke-screen of indifference.

Lucy is actually smoking a cigarette and hiding herself in a cloud of smoke. Primrose (as well as the audience), can see her only dimly. At the same time Lucy talks -- creating a Smoke-Screen of words. She tells Primrose that she has perhaps become more interested in her business than in her daughter!

Primrose deceived by this smoke-screen, fails, to see the real Lucy. She turns away from her mother in disgust, feeling that she had made a terrible mistake in thinking Lucy loved her.

As the curtain falls, Lucy is furiously smoking and creating a thick cloud of smoke around herself. Primrose really believes her mother does not care for her. But Lucy's last words reveal to the audience that she is really anxious that Primrose should not suffer. "It's very simple, John. If you are not kind to Primrose, I shall shoot you."

The Play is significantly called Smoke-Screens. Notice how skillfully the dramatist has used it as a stage device and at the same time he has given it a metaphorical meaning. The smoke-screen serves as a metaphor for the complexities of modern life, where nothing is as clear and sharp as it used to be. Our values and beliefs are no longer clearly defined, our relationships are no longer as simple and frank as they used to be. We all seem to be living behind smoke-screens.

Amidst the complexities of life, we do seek to establish bonds of love and affection but ironically enough these are hidden by the smoke-screens we create around ourselves -- the smoke screens of egoism, attachment and self deception.

English: A Foundation course

Course Structure

Section I -- Functional Vocabulary Comprehension.

- Unit 1 The Olympic Champion
- Unit 2 Why the Sea is Salt
- Unit 3 Three Practical Jokes
- Unit 4 Three Stories about Freedom

Section II -- Functional/Literary Aspects of Vocabulary.

- Unit 5 Some Word Origins
- Unit 6 The Course of True Love
- Unit 7 The Discovery of Cooking
- Unit 8 Edward Lear "The Owl and the Pussy Cat"
- Unit 9 Lewis Carrol "You are Old, Father William".

Section III -- Literary Appreciation

Apart from building up the new vocabulary it provides the reader some ideas on culture and society.

- Unit 10 "On Being Polite"
- Unit 11 M.K. Gandhi "Gandhi as a Lawyer"
- Unit 12 Oliver Goldsmith "Elegy on the Death of a Mad Dog"
- Unit 13 Nissim Ezekeil, "Night of the Scorpion".
- Unit 14 Nehru "And then Gandhi came"
- Unit 15 Nehru "Asoka"
- Unit 16 C.E.M. Joad "Civilization and History"
- Unit 17 W.B. Yeats "The Ballad of Father Gilligan"
- Unit 18 Robert Frost "Stopping By the Woods"
- Unit 19 A.J. Toynbee "Nehru"
- Unit 20 J.B. Priestley "Student Mobs"
- Unit 21 E.F. Schumacher : "Good Work"
- Unit 22 Toru Dutt "The Lotus"
- Unit 23 T.S. Eliot "Macavity the Mystery Cat"
- Unit 24 R. Livingstone "Education and the Training of Character"
- Unit 25 R.K. Narayan "An Astrologer's Day"
- Unit 26 N.C. Chowdhari "Indian Crowds"
- Unit 27 Wordsworth "The Leech Gatherer"
- Unit 28 W.H. Auden "The Unknown Citizen"

Non-detailed Texts:-

- 1) Charles Dickens: Hard Times
Sangam abridged texts
- 2) Before The Foot Lights
(One-Act Plays)
Edited by G.K. Nayar

ACKNOWLEDGEMENTS

Units 1 to 7 and Unit 10 — C.I.E.F.L.

Edward Lear (1812-88)

“The Owl and the Pussy Cat”

Lewis Carroll (1869-1948)

“You are Old, Father William”.

M.K. Gandhi (1869-1948)

“Gandhi as a Lawyer”.

From ‘The Story of My Experiments with Truth’

Nissim Ezekiel “Night of of the Scorpion”

(Writers Workshop, Calcuuta)

Nehun, “And Then Gandhi Came”

From: Glimpses of World History (published 1934).

C.E.M. Joad “Civilization and History”

From: The Story of Civilization, 1962.

A.D. Peters & Co.

W.B. Yeats “The Ballad of Father Gilligan”

W.B. Watt & Sons, Macmillan

Robert Frost, “Stopping By the Woods”

From: Complete Poems Holt, Rinehart & Winston, Inc.

A.J. Toynbee, “Nehru” Encounter magazine

J.B. Priestley “Student Mobs”

From: The Moments, William Heinmann Ltd.

E.F. Schumacher, “Good Work”

From: Good Work”

Jonathan Cape (London) & B.K. Publications (Delhi) 1979 Toru Dutt, “Lotus”

From: Ancient Ballads & Legends of Hindustan Kitabistan Allahabad, 1941

T.S. Eliot, “Macavity the Mystery Cat.”

From: The Complete Poems & Plays 1909-1950

Hart Court, Brace & World, New York, 1952.

Richard Livingstone “Education and the Training of Character”

From: Some Tasks for Education.

OUP, London, 1959.

R.K. Narayan, “An Astrologer’s Day”

From: An Astrologer’s Day and other Stories

David Higham Associates Ltd.

N.C. Chowdhri, “Indian Crowds”

From: A Passage to India

John Farquhason Ltd.

W.H. Auden, “The Unknown Citizen”

From: Auden Selected Shorter Poems

Faber and Faber Limited.