

PROSE



INDIAN CIVILIZATION AND CULTURE

Mahatma Gandhi

MOHAN DAS KARAMCHAND GANDHI (1869-1948), popularly known as Bapu or the Father of the Nation, was more a spiritual leader than a politician. He successfully used truth and non-violence as the chief weapons against the British rule in India and helped India gain independence. From 1915 till 1948, he completely dominated Indian politics. He died at the hands of a fanatic on 30 January, 1948. His autobiography, *My Experiments with Truth*, and the numerous articles that he wrote for *Young India* and the speeches that he delivered on different occasions, reveal him not only as an original thinker but also as a great master of chaste, idiomatic English. In the following extract 'Indian Civilization and Culture,' Gandhiji talks about the sound foundation of Indian civilization which has successfully withstood the passage of time. The western civilization which has the tendency to privilege materiality cannot match the Indian civilization that elevates the moral being.



A. Answer the following questions orally:

- 1 What do you know about Gandhiji?
- 2 What did Gandhi do for the farmers in Bihar?
- 3 What do you understand by civilization and culture?
- 4 What do our holy scriptures tell us about universal human values?

INDIAN CIVILIZATION AND CULTURE

1. I believe that the civilization India has evolved is not to be beaten in the world. Nothing can equal the seeds sown by our ancestors. Rome went, Greece shared the

same fate, the might of the **Pharaohs** was broken, Japan has become westernized; of China nothing can be said, but India is still, somehow or other, sound at the foundation. The people of Europe learn their lessons from the writings of the men of Greece or Rome which exist no longer in their former glory. In trying to learn from them, the Europeans imagine that they will avoid the mistakes of Greece and Rome. Such is their pitiable condition.

2. In the midst of all this, India remains **immovable** and that is her **glory**. It is a charge against India that her people are so uncivilized, ignorant and **stolid**, that it is not possible to induce them to adopt any changes. It is a charge really against our merit. What we have tested and found true on the **anvil** of experience, we dare not change. Many thrust their advice upon India, and she remains steady. This is her beauty; it is the **sheet anchor** of our hope.
3. Civilization is that mode of conduct which points out to man the path of duty. Performance of duty and observance of morality are **convertible** terms. To observe morality is to attain mastery over our minds and our passions. So doing, we know ourselves. The Gujarati equivalent for civilization means "good conduct".
4. If this definition be correct, then India, as so many writers have shown, has nothing to learn from anybody else, and this is as it should be.
5. We notice that the mind is a restless bird, the more it gets the more it wants, and still remains unsatisfied. The more we indulge in our passions, the more **unbridled** they become. Our ancestors, therefore, set a limit to our indulgences. They saw that happiness was largely a mental condition.
6. A man is not necessarily happy because he is rich, or unhappy because he is poor. The rich are often seen to be unhappy, the poor to be happy. Millions will always remain poor. Observing all this, our ancestors **dissuaded** us from luxuries and pleasures. We have managed with the same kind of plough as existed thousands of years ago. We have retained the same kind of cottages that we had in former times and our **indigenous** education remains the same as before. We have had no system of **life-corroding** competition. Each followed his own occupation or trade and charged a regular wage. It was not that we did not know how to invent machinery, but our forefathers knew that, if we set our hearts after such things, we would become slaves and lose our **moral fibre**. They, therefore, after due **deliberation** decided that we should only do what we could with our hands and feet. They saw that our real happiness and health consisted in a proper use of our hands and feet.
7. They further reasoned that large cities were a **snare** and a useless **encumbrance** and that people would not be happy in them, that there would be gangs of thieves and

robbers, prostitution and **vice flourishing** in them and that poor men would be robbed by rich men. They were, therefore, satisfied with small villages.

8. They saw that kings and their swords were inferior to the sword of ethics, and they, therefore, held the sovereigns of the earth to be inferior to the Rishis and the *Fakirs*. A nation, with a constitution like this, is fitter to teach others than to learn from others. This nation had courts, lawyers and doctors, but they were all within bounds. Everybody knew that these professions were not particularly superior. Moreover, these *Vakils* and *Vaids* did not rob people; they were considered people's dependents, not their masters. Justice was tolerably fair. The ordinary rule was to avoid courts. There were no **touts** to lure people into them. This evil too was noticeable only in and around capitals. The common people lived independently and followed their agricultural occupation. They enjoyed true Home Rule.

B.1. 1. Complete the following sentences on the basis of what you have studied :

- India's glory is that it
- The charge against India is that
- We dare not change what
- Our ancestors set a limit to our indulgences because
- Our forefathers did not invent machinery because

B.1. 2. Answer the following questions briefly :

- How is Indian civilization different from European civilization?
- Why does Gandhi say that 'mind is a restless bird'? What makes the mind restless?
- Why did our ancestors dissuade us from luxuries and pleasures? Did they do the right thing?
- Why, according to Gandhi, have we stuck with the same kind of plough as existed thousands of years ago? Should we do the same thing even today?
- How did our ancestors view large cities? Why were they satisfied with small villages?
- How did our ancestors enjoy true 'Home Rule'?

9. The Indian civilization, as described by me, has been so described by its **votaries**. In no part of the world, and under no civilization, have all men attained perfection. The tendency of Indian civilizations is to **elevate** the moral being, that of the western civilization is to **propagate** immorality. The latter is godless; the former is based on a

belief in God. So understanding and so **believing**, it **behoves** every lover of India to cling to the old Indian civilization even as a child clings to the mother's breast.

10. I am no hater of the West. I am thankful to the West for many a thing I have learnt from Western literature. But I am thankful to modern civilization for teaching me that if I want India to rise to its fullest height, I must tell my countrymen frankly that, after years and years of experience of modern civilization, I have learnt one lesson from it and that is that we must **shun** it at all costs.
11. What is that modern civilization? It is the worship of the material, it is the worship of the brute in us – it is **unadulterated** materialism, and modern civilization is nothing if it does not think at every step of the triumph of material civilization.



12. It is perhaps unnecessary, if not useless, to weigh the merits of the two civilizations. It is likely that the West has evolved a civilization suited to its climate and surroundings, and similarly, we have a civilization suited to our conditions, and both are good in their own respective spheres.
13. The distinguishing characteristic of modern civilization is an indefinite multiplicity of human wants. The characteristic of ancient civilization is an imperative restriction upon, and a strict regulating of, these wants. The modern or western **insatiableness** arises really from want of living faith in a future state and therefore also in Divinity. The restraint of ancient or Eastern civilization arises from a belief, often in spite of ourselves, in a future state and the existence of a Divine Power.
14. Some of the immediate and brilliant results of modern inventions are too maddening to resist. But I have no manner of doubt that the victory of man lies in that resistance. We are in danger of **bartering** away the permanent good for a momentary pleasure.
15. Just as in the West they have made wonderful discoveries in things material, similarly Hinduism has made still more marvellous discoveries in things of religion, of the spirit, of the soul.
16. But we have no eye for these great and fine discoveries. We are dazzled by the material progress that Western science has made. I am not **enamoured** of that progress. In fact, it almost seems as though God in His wisdom has prevented India from

progressing along those lines, so that it might fulfil its special mission of resisting the **onrush** of materialism.

17. After all, there is something in Hinduism that has kept it alive up till now. It has witnessed the fall of Babylonian, Syrian, Persian and Egyptian civilizations. Cast a look around you. Where is Rome and where is Greece? Can you find today anywhere the Italy of **Gibbon**, or rather the ancient Rome, for Rome was Italy?
18. Go to Greece. Where is the world-famous Attic civilization? Then coming to India, let one go through the most ancient records and then look around you and you would be constrained to say, "yes, I see here ancient India still living".
19. True, there were dungheaps, too, here and there, but there are rich treasures buried under them. And the reason why it has survived is that the end which Hinduism set before it was not development along material but spiritual lines.
20. Our civilization, our culture, our Swaraj depend not upon multiplying our wants – self-indulgence, but upon restricting wants – self denial.
21. European civilization is, no doubt, suited for the Europeans but it will mean **ruin** for India if we endeavour to copy it. This is not to say that we may not adopt and assimilate whatever may be good and capable of **assimilation** by us, as it does not also mean that even the Europeans will not have to part with whatever evil might have crept into it.
22. The incessant search for material comforts and their multiplication is such an evil and I make bold to say that the Europeans themselves will have to remodel their outlook, if they are not to perish under the weight of the comforts to which they are becoming slaves. It may be that my reading is wrong, but I know that for India to run after the **Golden Fleece** is to court certain death. Let us engrave on our hearts the motto of a Western philosopher: "Plain living and high thinking". Today it is certain that the millions cannot have high living and we the few, who profess to do the thinking for the masses, run the risk, in a vain search after high living, of missing high thinking.
23. Civilization, in the real sense of the term, consists not in the multiplication, but in the deliberate and voluntary restriction of wants. This alone increases and promotes contentment, real happiness and capacity for service.
24. A certain degree of physical harmony and comfort is necessary but above a certain level it becomes a **hindrance** instead of help. Therefore, the ideal of creating an unlimited number of wants and satisfying them seems to be a **delusion** and a snare. The satisfaction of one's physical needs, even the intellectual needs of one's narrow self, must meet at a certain point a dead stop, before it degenerates into physical and intellectual voluptuousness. A man must arrange his physical and cultural circumstances so that they do not hinder him in his service of humanity on which all his energies should be concentrated.

B.2. Answer the following questions briefly

1. What, according to the author, is modern civilization?
2. What did the author convey to the countrymen about dealing with modern civilization?
3. What is the distinguished characteristic of modern civilization?
4. The author perceived danger from modern inventions. How?
5. What does the author prefer to materialism?
6. What does our civilization depend upon?
7. What is civilization in the real sense of the term?

GLOSSARY AND NOTES

evolved (v): caused to develop

fate (n): destiny

Pharaohs (n): rulers of ancient Egypt

immovable (adj): unwavering, firm

glory (n): magnificence, beauty

stolid (adj): slow-witted

anvil (n): a metal block on which a blacksmith shapes metal objects with hammer

sheet anchor (n): security

convertible (adj): exchangeable, that can be converted

unbridled (adj): unrestrained, uncontrolled

dissuaded (v): advised against, persuaded against

indigenous (adj): native, home-grown

life-corroding (adj): destroying life gradually

moral fibre (n): character

deliberation (n): reflection, consideration and discussion

snare (n): trap

encumbrance (n): burden

vice (n): evil, wickedness

flourishing (v): thriving, growing in a healthy manner

touts (n): persons employed in soliciting customers

lure (v): entice, tempt

votaries (n): devotees

elevate (v): raise, exalt

propagate (v): spread ideas, beliefs etc more widely

behoves (v): be right or necessary

cling (v): adhere, stick

shun (v): keep away from

unadulterated (adj): complete

insatiableness (n): state of not being satisfied

bartering (v): exchanging goods, property etc

enamoured (v): be in love with, delighted with

onrush (n): surge, flow

Gibbon (n): the English historian of the eighteenth century who authored the famous book *The Decline and Fall of the Roman Empire*.

ruin (n): destruction

assimilation (n): integration

the Golden Fleece (n): an object very difficult to attain. The Golden Fleece of Greek mythology was well protected by snakes and flames, and to secure it Jason had to employ the magic of Media.

hindrance (n): something or somebody that obstructs

delusion (n): misleading; misconception

C. 1. Long Answer Questions

1. 'I BELIEVE that the civilization India has evolved is not to be beaten in the world.' What does Gandhi mean by this statement? Do you subscribe to his views?
2. 'We notice that the mind is a restless bird, the more it gets the more it wants, and still remains unsatisfied.' Pick out other metaphors used in the lesson. How do these metaphors help Gandhiji in persuading the readers?
3. 'A man is not necessarily happy because he is rich, or unhappy because he is poor. The rich are often seen to be unhappy, the poor to be happy.' What, according to Gandhi, holds key to real happiness? How does Gandhi define 'happiness'?
4. Why did our ancestors feel satisfied with small villages? Did they do the right thing? Will it be wise today to follow our ancestors in this connection? Give your own view.
5. Discuss the negative features of western civilization.
6. What is the essential difference between the Indian civilization and the Western civilization? How is our civilization superior to the Western civilization?
7. A certain degree of physical harmony and comfort is necessary but above a certain level it becomes a hindrance instead of help.' Elaborate.

C. 2. GROUP DISCUSSION

Discuss the following in **groups** or **pairs**:

1. Truth and non-violence have been the biggest weapons of mankind.
2. High thinking can not go alongside high living.

C. 3. COMPOSITION

Write a paragraph in about **100 words** on each of the following:

- The real dignity of man lies not in what he has but in what he is.
- The crown and glory of life is character.

D. WORD STUDY

D.1. Dictionary Use

Ex. 1. Correct the spelling of the following words:

disuaded ocupation votries imorality unadultereted
 matarialism beleif madning engrev harmoney

Ex. 2. Look up a dictionary and write two meanings of the following words – the one in which it is used in the lesson and the other which is more common

reason thinking wants ruin copy

D.2. Word-formation

Read carefully the following sentence taken from the lesson:

*Each followed his own **occupation**.*

In the above sentence the word 'occupation', which is an abstract noun, is derived from the verb 'occupy'. Now, derive abstract nouns from the verbs given below and use them (abstract nouns) in sentences of your own:

convert perform define please educate observe

D.3. Word-meaning

Ex 1. Find from the lesson words the meanings of which have been given in **Column A**. The last part of each word is given in **Column B**:

A	B
someone related who lived long time ago	.....tor
of one's homeland	.....nous
being a burden to	.....ance
to spread ideas, beliefs, etc	.....ate
slow-witted	.....lid
advise against	.....ade
exchange goods, property etc	.....ter

Ex. 2. Fill in the blanks with suitable words (gerunds) from the given list:

living thinking writing bartering maddening

- (i) Pragya's is not very legible.
- (ii) The police could not control the crowd.
- (iii) We are in danger of away the permanent good for a momentary pleasure.
- (iv) Gandhi always believed in simple
- (v) Amandeep's was quite logical.

D. 4. Phrases

Ex.1. Read the lesson carefully and find out the sentences in which the following phrases have been used. Then use these phrases in sentences of your own:

satisfy with be suited to believe in cling to in vain

E. GRAMMAR

Read the following sentence from the lesson carefully:

*We are **dazzled** by the material progress that western science has **made**.*

In the above sentence '**dazzled**' and '**made**' are past participles of the verbs 'dazzle' and 'make' respectively.

Ex. 1. Complete the sentences given below by using the appropriate forms of the verbs given in brackets:

- a. Indian Civilization has it alive till now. (keep)
- b. I see here ancient India still (live)
- c. We have many things from western literature. (borrow)
- d. We have been west since long. (copy)
- e. Arya did so. (speak)
- f. Nehru had so many letters to his daughter from jail. (write)

Ex.2. Study the following sentence from the lesson

*We notice that the mind is a restless bird, **the more it gets the more it wants....***

Mark the use of double comparative in the above sentence. Look at the examples given in the table:

The + comparative (1st)	The + comparative (2nd)
The harder you work,	the better you achieve
The more she earns	The more she wants

Form ten sentences of your own choice on this pattern

F. Activity

Gandhi and Nehru lived in the same era. Both of them played very significant roles in building modern India. Ask your history or political science teacher or consult reference books to find out their views on civilization and modernisation.

Do a project work on 'India's march towards modernization'.



BHARAT IS MY HOME

Zakir Husain

DR ZAKIR HUSAIN (1897- 1969), born in Hyderabad, was one of our greatest freedom fighters as well as an eminent educationist. Dr. Husain became the President of India in 1967. Earlier he had served as the Governor of Bihar. 'Bharat is My Home' is an extract from the speech he gave in 1967 after taking the oath as President. In his first speech as the President of India, Dr Zakir Husain pledges himself "to the service of the totality of India's culture".



A. Work in small groups and discuss the following:

- 1 Charity begins at home.
- 2 The entire world is a family.
- 3 Individuals and family are interdependent.

BHARAT IS MY HOME

1. I must confess that I am overwhelmed by the trust my people have placed in me by electing me to the highest office in the land.
2. Dr Radhakrishnan brought to the Presidency a mental equipment, a degree of **erudition** and wealth of experience rarely to be found anywhere. During a lifetime devoted to the pursuit of knowledge and truth, he has done more than probably any other man to bring out and explain Indian philosophical thought and the oneness of all true spiritual values. He has never lost his faith in the essential humanity of man and he himself has never **ceased to champion** the right of all men to live in dignity and with justice.
3. I can only assure you that I enter this office in a spirit of prayerful **humility** and total dedication. I have just taken the oath of loyalty to the Constitution of India. It is the

Constitution of a comparatively new State which its free citizens have, for the first time in history, given to themselves. It is the young State of an ancient people who, through the long millennia and through cooperation of diverse **ethnic** elements, have striven to realise timeless, absolute values in their own peculiar way. I **pledge** myself to the service of those values. For, though some concrete realisation of a value may become inadequate with the change of circumstance, the value remains eternally valid and presses for newer and fresher realisation. The past is not dead and static, it is alive and dynamic and is involved in determining the quality of our present and the prospects of our future.

4. The process of its constant renewal is, indeed, the process of growth of national culture and national character. It is the business of education, as I see it, to minister this constant renewal; and I may be forgiven the **presumption** that my choice to this high office has mainly, if not entirely, been made on account of my long association with the education of my people. I maintain that education is a prime instrument of national purpose and that quality of education is inescapably involved in the quality of the nation.
5. I, therefore, pledge myself to the loyalty of our past culture from wheresoever it may have come and by whomsoever it may have been contributed. I pledge myself to the service of the totality to my country's culture. I pledge my loyalty to my country, irrespective of religion or language; I pledge myself to work for its strength and progress and for the welfare of its people without distinctions of caste, colour or creed. The whole of Bharat is my home and its people are my family. The people have chosen to make me the head of this family for a certain time. It shall be my earnest **endeavour** to seek to make this home strong and beautiful, a worthy home for a great people engaged in the fascinating task of building up a just and prosperous and graceful life.
6. The family is big and is constantly growing at a rather inconveniently fast pace. We shall, each one of us, have to participate **unsparingly** in building its new life, each in his own way. For sheer size the tasks ahead of us are so demanding that no one can afford to sit back and just watch or let frustration become endemic in our country. The situation demands of us work, work and more work, silent and sincere work, solid and steady reconstruction of the whole material and cultural life of our people.
7. This work, as I see it, has two aspects: work on one's self and work for the society around. They are mutually fruitful aspects of work. The work on one's self is to follow the urge towards moral development as a free person and under self-imposed discipline, which alone can render that development possible. Its end-product is a free moral personality. We can neglect the end-product only at our **peril**. This end-product cannot sustain itself without seeking and exercising itself to bring about the

approximation of the society to which it is privileged to serve to a better, a juster and a more graceful way of life. The individual cannot grow in full perfection without a corresponding advance of the collective social existence. Let us resolve to get wholeheartedly engaged in these two aspects of work – individual and social.

8. This dual effort will give to the life of our State a special flavour. For the State to us will not be just an organisation of power but a moral organisation. It is a part of national temperament and inheritance from the great leader of our liberation movement, Mahatma Gandhi, that power should be used only for moral purposes. The peace of the strong is what we shall dedicate ourselves to work for.
9. I have full faith in my people that they will bring forth the energy **requisite** for the satisfactory performance of this dual task. It shall be my privilege to contribute my share to this enchanting enterprise.

B.1. 1. Complete the following sentences on the basis of the lesson:

- a) Dr Radhakrishnan never lost his faith in
- b) Dr Radhakrishnan always championed
- c) Dr Zakir Husain entered the office of the President in a spirit of.....
- d) According to Dr Zakir Husain, the value remains
- e) According to Dr Zakir Husain, education is

B.1. 2. Answer the following questions briefly:

- 1) What did Dr Radhakrishnan bring to the Presidency?
- 2) What oath did Dr Zakir Husain take of?
- 3) What is the business of education?
- 4) What did Dr Zakir Husain pledge himself to?
- 5) What does 'work on one's self' mean? What is its end-product?
- 6) What shall we dedicate ourselves to?
- 7) When was Dr Zakir Husain born?
- 8) How long did Dr Zakir Husain live?
- 9) On what occasion did Dr Zakir Husain deliver this speech?
- 10) Why does Dr Zakir Husain call India "the young State of an ancient people"?

GLOSSARY AND NOTES

erudition (n): great knowledge or learning

ceased (v): stopped

champion (v): stand up for , support

ethnic (adj): racial, cultural

humility (n): humbleness, modesty

pledge (v): swear, on oath

presumption (n): an idea that is taken to be true

endeavour (n): earnest attempt

unsparingly (adv): without having mercy

peril (n): serious and immediate danger

approximation (n): coming near but not exactly

juster (adj): comparative degree of 'just' (more just)

requisite (adj): required, necessary

C. 1. Long Answer Questions

1. 'This work, as I see it, has two aspects.' What are the 'two aspects of works'? Explain in your own words.
2. What did Dr Zakir Husain say about material and cultural life, individual and social development, giving a special flavour to India?
3. 'Power should be used only for moral purposes.' Explain.
4. 'The past is not dead and static.' How does Zakir Husain emphasise the significance of past?
5. What does Zakir Husain exhort us to do to build the new life of the nation?
6. In what context does Dr Zakir Husain say "Bharat is my home"?

C. 2. GROUP DISCUSSION

Discuss the following in **groups** or **pairs**:

1. Living in a big family has more merits than demerits.
2. Quality of education shapes the quality of nation.
3. It is neither scientific progress nor material prosperity but its people with strong character that make a nation great and strong

C. 3. COMPOSITION

Write a paragraph in about 100 words on each of the following:

- a) Write a summary of Dr Zakir Husain's speech in about 150 words.
- b) Write a short essay in about 150 words on 'Unity in diversity'.
- c) Write a speech to be delivered on Teachers' Day justifying the celebration of Dr Radhakrishnan's birthday as Teachers' Day.
- d) You have been elected as the President of your school's Student Council. Make a diary entry about changes you propose to introduce for the betterment of your school.

D. WORD STUDY

D.1. Dictionary Use

Ex. 1. Correct the spelling of the following words:

confes	overwelmed	errudition
prayfull	prejumption	inascapably

Ex. 2. Look up a dictionary and write two meanings of the following words – the one in which it is used in the lesson and the other which is more common.

brought	degree	enter	dead	renewal
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D. 2. Word-formation

Read carefully the following sentence taken from the lesson:

*The process of its constant **renewal** is indeed, the process of growth of national culture and national character..*

In the above sentence the word '**renewal**' is derived from the adjective '**new**' by adding a suffix '**-al**' and a prefix '**re-**' to it.

Point out which words the following are derived from:

renewal	myself	totality	constantly	building
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D. 3. Word-meaning

Ex. 1. Match the words given in **Column A** with their meanings given in **Column B**:

Column A	Column B
requisite	promise
peril	racial
presumption	necessary
ethnic	threat
pledge	opinion

Ex. 2. Fill in the blanks with suitable adjectives:

new	special	dual	long	prayerful
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- Dr Zakir Husain entered the office in a spirit of _____ humility.
- It is a constitution of a _____ State.
- The choice of this office has been made due to _____ association.
- This _____ effort will give to the life of our state a _____ flavour.

D. 4. Phrases

Ex.1. Read the lesson carefully and find out the sentences in which the following phrases have been used. Then use these phrases in sentences of your own:

pursuit of bring to approximation of bring forth

E. GRAMMAR

Read the following sentences from the lesson carefully:

I must confess that.....

I can only assure you that

Mark the use of modal auxiliaries - 'must' and 'can' - in the sentences given above.

Ex.1. Find out other modal auxiliaries used in the lesson and tell the specific meaning in which these modal auxiliaries have been used.

F. Activity

Dr Zakir Husain looks upon Dr Radhakrishnan as his role-model. Interview five well known persons in your locality and find out

- i. Who did they look upon as their role-model?
- ii. Why did they look upon someone as their role model?



A PINCH OF SNUFF

Manohar Malgaonkar

MANOHAR MALGAONKAR (b. 1913) is a well known novelist and short story writer with over 25 publications to his credit. His important works include *Distant Drum*, *The Princes*, *A Bend in the Ganges* and *Bombay Beware*. The present short story *A Pinch of Snuff*, taken from *Contemporary Indian Short Stories in English*, is full of wit and adventure. The reader's excitement is built up through the accuracy and the profound comedy of Malgaonkar's narrative.



A. Answer the following questions orally:

1. Do guests visit your house frequently? How do you respond to them?
2. Do you like all of them equally? How often do you entertain your guests gladly?
3. At times you may have to welcome a guest whom you don't like much. How do you do this?

A PINCH OF SNUFF

1. Mother's announcement shook me. "Nanukaka is coming," she said.
2. "Oh, my God!" I said. "Couldn't we send him a wire saying we are leaving - that I am transferred or something?"
3. "No, dear," Mother said. "He must be already on the train. Besides," she added reassuringly, "he says he cannot stay here for more than two or three days."
4. "What is he coming to Delhi for - in this heat?"
5. "He wants to see some Minister."
6. "What! That means he will be here for weeks! Ministers don't see people for weeks...months! Oh, my God!"

7. "If your Nanukaka wants to see a Minister, I am sure he will manage to see him," Mother said, "any time of the day or night."
8. Mother has always been very loyal to her side of the family, and, after all, Nanukaka is her brother. I, on the other hand, may have something of a complex about Ministers. I am an Under-Secretary, on probation, and as such trained to regard Ministers as being two steps higher than God; the Secretaries being just one step higher.
9. I was waiting on the platform when the train came in. Nanukaka stood in the doorway of a second class carriage; a striking figure, white haired, with an impressive moustache. He still wears the old-fashioned knee-length black coat and the red silk *pugree* of the Deccani brahmin, and drapes a white *angocha* round his shoulders.
10. As I went up, he handed me a basket. "Take this out, quick," he whispered. "I'll join you outside the station."
11. I asked no questions. I tucked the basket under my arm and turned, only to bump into an enormous Marwari woman who had her head covered in a burka. But my apologies were drowned by the strange sounds emanating from the basket: the protests of an outraged kitten. "Spitts...strupst...meow...meooow...meooow!"
12. I ducked and ran, and mingled with the crowd and squeezed through the gate in the wake of a Sikh marriage party.
13. Nanukaka was long time coming. The station yard was nearly empty and the last tonga had gone when he emerged, escorted by a **fawning** ticket inspector.
14. "No room in the third class, and they wouldn't issue second class tickets without reservation," Nanukaka explained as he came up to me. "Had to travel second on a third class ticket! But it was all arranged quite amicably. Such a nice young man, the TC. You saw how he even came right out with me, so that there should be no trouble. The kitten, of course, travelled free. How is it?"
15. "Very quiet," I said. Perhaps it is dead, I thought hopefully.
16. We got into the car, and even before I had changed into second gear, Nanukaka asked: "When have you arranged for the minister to see me? Can't stay here for more than two days - three at the most."
17. It was a time for frankness. "Look uncle," I said. "I am merely an Under-Secretary, on probation, and it is more than my job is worth to go asking for interviews with Ministers."



18. "Oh!" Nanukaka said. "I had rather hoped ... oh, I see. Well, never mind." He took a pinch of snuff, brushed his fingers delicately on his *angocha*, and sat back, closing his eyes and **puckering** his eyebrows as through in deep thought. He also clucked his tongue several times in a typically Deccani way, registering pity.
19. Mother was waiting on the doorstep, her face **wreathed** in smiles. She went into squeals of delight over the kitten and made a lot of fuss over Nanukaka. I also found that she had installed him in my bedroom, so that I had to put a *charpoy* for myself in the back verandah.
20. At mother's insistence, I had taken two days' leave from the office, and in the afternoon, I drove Nanukaka to the north Block. He went in to see the Minister and I waited in the car park. It was two hours before he returned mumbling colourful Marathi **swearwords**. I didn't dare ask him what had happened, and drove without saying a word. He cooled down in a little while, though, and said:
21. "Two hours, I spent, being transferred from one *chaprasi* to another, **tramping** through the corridors, and in the end, succeeded in getting a Deputy-Secretary to give me an appointment - three days from now! Shameful! Shameful! And there was another series of Marathi **expletives**. In a linguistic emergency my uncle always turned to his mother tongue.

B.1.1. Complete the following sentences on the basis of what you have studied :

- a) was coming to visit the narrator's family.
- b) The narrator was on probation.
- c) Nanukaka was to stay for
- d) Nanukaka was coming to Delhi to
- e) informed the under Secretary about Nanukaka's visit?
- f) The Under Secretary had to put a charpoy for himself in the back verandah because.....
- g) Nanukaka was related to the narrator as he was his

B.1. 2. Answer the following questions briefly :

- 1) The news that made the mother happy disturbed her son. Why were their responses so different?
- 2) Do you have a similar experience? Has your response to the news of the arrival of any guest ever been different from that of other members of the family?
- 3) 'Had to travel second on a third class ticket? But it was all arranged quite amicably?' What 'arrangement' Nanukaka is referring to? How can such arrangement be 'amicable'?

22. A **garnish** yellow sports car flashed past us, blaring its horn in an uninterrupted blast, and the young man at the wheel waved his hand at me.
23. "What a rude man! Who was that?" Nunukaka asked.
24. "Chap called Ratiram, works in the same Ministry as mine."
25. "I see."
26. "There was some talk about his going as Trade Commissioner to Hajrat Barkat Ali, you know, the Ambassador, but they say it is all off now," I said, just to make conversation.
27. "Why don't you get sent out on one of these foreign assignments?" Nanukaka asked.
28. "To get sent on a foreign assignment is in the same category as getting an interview with a Minister, Uncle," I said, somewhat unkindly. "It takes pull. Ratiram is the son of Sohanlal Ratiram, you know, the Party Boss in Delhi."
29. Nanukaka sat up with a jerk. "What was that?" what did you say? Sohanlal Ratiram's son! How extraordinary! Well, well!" he leaned back in his seat and stared at me for a long time. "Now let me see. You've got a close-collar Jodhpur coat, haven't you? Good! And can you tie a turban? No? Well, I'll have to put it on you, although I am no expert. This tie-and-collar business is no good these days. Let's go home. After you have changed, we will go and see him."
30. "See whom?"
31. "Why, Lala Sohanlal, of course!"
32. "Do you know him at all?"
33. "Of course not," Nanukaka said.
34. I changed into Jodhpur coat and Uncle Nanukaka tied a huge orange turban round my head. "Act as though you were my, er, a sort of A.D.C.," he cautioned me as we started for Lala Sohanlal's house.
35. A secretary in spotless white clothes received us and showed us into a cool white room before he asked our business, very politely.
36. "Just dropped in," Nanukaka said casually. "I had come to Delhi for the **Zamindars' Convention**, a rather unofficial gathering you know, since we zamindars are not, not exactly, popular, these days ... V.P. has also sent a cable, he wants to see me, but he is not coming from Washington until tomorrow. I thought I might as well see Lalaji and tell him what arrangements we, the zamindars, have made for the agricultural vote..."
37. Nanukaka sort of **trailed off** and I could see that he was not really making an impression on the secretary who was just being polite, and playing it safe. "I'll

have to see whether Lalaji is free," the secretary said. "He seldom sees, er, visitors without a previous appointment."

38. Lalaji must have been free, because from the adjoining room we could just hear the unhurried gurgle of the *hookah*, and then we could hear the haughty secretary talking to him.
39. "What day is it, today?" Nanukaka asked me.
40. I thought he was speaking in an unusually loud voice. "Tuesday," I told him.
41. "Ooh, only Tuesday, and to think that on Sunday I was in Beirut. Amazing, isn't it?"
42. I swallowed hard. "Amazing," I agreed.
43. "And if I had listened to Hajrat, I'd still be abroad. Old H.B. was just dying to drag me to the Foreign Minister."
44. The steady gurgling of *hookah* in the next room had suddenly stopped.
45. "What did you say?" Nanukaka asked, although I hadn't even opened my mouth. "Why didn't I stay back? You know how it was with H.B. the last time, when he was in Geneva. Got me involved in the cotton talks. Besides, from Bombay, S.K. had been sending me cable after cable ..."
46. That was the moment Lala Sohanlal Ratiram came **waddling** out of the inner room with the secretary at his heels, and from then on everything was smothered in the **saccharine** courtesy of the seasoned political campaigner. As soon as the introductions were over, the secretary was sent bustling off to order coffee and sweetmeats and *pan*.
47. They **sparred** guardedly about zamindars and votes and the weather for a few minutes before coming to **brass tacks**. "I hear you know Hajrat Barkat Ali, well," Sohanlal said with an **ingratiating** grin.
48. "Oh, old H.B.! how did you know I know H.B.? Actually, we were at school together, always regarded me as a sort of elder brother. Rather touching, really: even today, he seldom takes a big decision without consulting me. When the P.M. offered him the Embassy, who do you think had to make up H.B.'s mind for him?"
49. "You?"
50. "That's right, me. Good old H.B."
51. "Ha, ha, ha, ha," laughed Sohanlal, now showing all his pan-stained teeth. "In that case it is a lucky day that you have come to my humble house. Very lucky, because my son - he is in the Balances Ministry here - he was going as Trade Commissioner to Hajrat Barkat Ali. But you know how there are wheels within wheels. Someone seems to have poisoned the Ambassador's mind about my son;

about some transaction concerning **evacuee-property**. Actually, it was a perfectly **legitimate** ...?"

52. Nanukaka waved away any further explanation. "That should be quite simple," he announced. "I'll write and tell H.B. to do it. No, no. Don't thank me at all. After all, we, er, we men in the public eye, must do things for one another, ha, ha. One good turn deserves another."
53. Nanukaka opened his silver snuffbox and took a pinch. Then, **flicking** on his *angocha*, he casually mentioned the name of the Welfare Minister.
54. The fixed grin on Sohanlal's face vanished. "Is he a friend of yours?" Nanukaka admitted. "No, not exactly."
55. "I am so glad," Sohanlal said, relieved. "So glad. That man; such ingratitude! I gave him a ticket, helped him in every way, and what do I get in return?"
56. It turned out that the Minister and Lala Sohanlal, once the best of friends, were now **at daggers drawn**, since last year, when the Minister had refused to consider a proposal for his daughter to marry Lalaji's son.
57. "He wants a prince!" Sohanlal snorted. "What is a prince, these days! Faugh! Confidential, I can tell you that the Minister has burnt his boats; I'd be surprised if he is given a ticket for the next elections; very surprised. He turns my son down, and wants a prince! Baah! And what is even more funny, I am told that so far they haven't even exchanged horoscopes; even the astrologers on both sides haven't come together to decide whether it would be an **auspicious** match!"
58. "Disgraceful!" Nanukaka snorted. "Disgraceful! What prince did you say?"
59. "Some twopenny state called Ninnore."

B.2. 1. Write T for true and F for false statements :

- a) It was very easy for the narrator to get sent on a foreign assignment.
- b) Ratiram was the son of Sohanlal Ratiram.
- c) Sohanlal Ratiram was the Party boss in Delhi.
- d) Nanukaka went to Lala Sohanlal because they both were Zamindars.
- e) Nanukaka visited Lala Sohanlal in the guise of an astrologer.
- f) Nanukaka's meeting with Sohanlal Ratiram was very successful.

B.2. 2. Answer the following questions briefly :

- 1) The Under-Secretary always obeyed Nanukaka, although he was never willing to do so. Why?
- 2) This tie-and-collar business is no good these days." What did Nanukaka mean to say?
- 3) How did the Under-Secretary change his appearance to accompany Nanukaka?

- 4) Who is a Zamindar? Do you know any Zamindar in your locality? What do the people in your locality think about him?
- 5) How did Nanukaka impress Sohanlal Ratiram?
- 6) What important information did he collect at Ratiram's place?
- 7) Who is a Prince? Do we have any prince now? If yes, do they enjoy the same privileges which they used to do?

60. We left the house soon after that, Nanukaka having again promised that he would write to "Old H.B." that very day. As we drove away, both Lalaji and his superior secretary were bowing to him from the porch.
61. Nanukaka was strangely silent that evening and went to bed soon after dinner, but in the morning, he was **chirpy** again.
62. "We are going to the Minister's house, this morning," he announced.
63. "Not me, please, Uncle," I appealed.
64. He inhaled some snuff before he spoke, and by that time he seemed to have forgotten what I had said. "This car of yours; too old, too small. We'll need something much more impressive. You noticed how that secretary treated us coldly at first. If we had gone in a bigger car, he would have been quite different."
65. "What about a taxi?"
66. "No; not a taxi. A private car, driven by a **liveried** chauffeur; the bigger the better."
67. I remembered that an acquaintance of mine has been trying to sell for some months an enormous, stately, **outlandish** car that would have only been built for a court procession. I told Nanukaka about it.
68. "That's it! We'll take it out for a 'brief' trial, he suggested breezily.
69. "I am sure we could," I said, "if we looked like genuine buyers. But do we? These motor-car touts can smell a rich man a mile off."
70. "You leave that to me," Nanukaka said. "You just leave the details to me."
71. "And what about this liveried chauffeur?" I asked.
72. "You, of course," Nanukaka said **blandly**.
73. He took out his cheque-book and wrote a cheque for a thousand rupees. He folded it neatly and put it into the inner pocket of an old coat of his. "Now call your *dhobi*," he told me.
74. I called the *dhobi*, and Uncle gave him the coat and took him outside and had a talk with him. Then we drove over to the Sikka Auto Dealers and Nanukaka asked if he could try out the car we had in mind.

75. We had barely got talking to the manager when the dhobi rushed into shop, holding Nanukaka's old coat in one hand and **brandishing** the cheque with the other. "Oh, there you are!" he panted. "Look what you had left in this coat of yours!"
76. Nanukaka held out the cheque at the arm's length, and clucked his tongue several times. "How careless of me!" he said. "I am always doing this sort of thing. Bearer cheque too; anyone could have cashed it. Here, my good man," he said to the dhobi, "here is a reward for you. There is nothing like honesty," and he gave him a two-rupee note and a pat on the back.
77. After this demonstration of wealth, it was quite easy about the car. I drove, wearing my white Jodhpur coat and the orange turban, and Nanukaka sat regally at the back, looking every inch what he was supposed to be: a hereditary pundit from a princely state.
78. We drove to the Minister's house, and the servants and the secretary fussed around Nanukaka who refused to state his business but merely called for the visitors' book.
79. "I have just come to make a formal call," he announced. "I have no wish to disturb the Minister. It is just a formality that we in the old princely states still observe. His Highness is a great stickler for these courtesies." They brought the visitors' book, and I watched Nanukaka in admiration as he wrote his name with flourish and added, "Hereditary Astrologer to the Maharaja of Ninnore." At the end he gave his Delhi address: my address.
80. Without another word, and as though he were in a tearing hurry, he got into the car and said loudly:
81. "Take me to the Maharaja Sutkatta's palace. I have to return all those horoscopes entrusted to me." As the car turned out of the gate, I glanced backwards and saw a huge dark, *khaddar*-clad figure peering at us from an upper-story window.
82. We had just finished tea, and we were trying to house-break the new kitten which had just made a puddle on the floor when the car with the white triangle stopped in front of the house, and Nanukaka went out with folded hands to receive the Welfare Minister who had come to see him.
83. Nanukaka left yesterday, his mission accomplished. I never found out what it was that he wanted to see the Minister about. Also, I wonder what is going to happen when the minister discovers that my uncle has never been within a hundred miles of a place called Ninnore, although I am now convinced that Nanukaka will deal with the situation without allowing a single fold of his *angocha* to fall of place.
84. Only, when it happens, I want to be somewhere far out of range.

B.3. Answer the following questions briefly :

1. Who was the second important person Nanukaka had planned to meet?
2. What preparation did he make to meet him?
3. What new role did Nanukaka give the Under-Secretary to play?
4. How did he manage to impress the Sikka Auto Dealers?
5. What did he do at the minister's residence?
6. How did he impress the minister?
7. Is the Under-Secretary impressed with Nanukaka at any point? When and why? Find out the evidence from the story.

GLOSSARY AND NOTES

wire (n): send telegram or message

fawning (adj): oily, greasy

puckering (v): knitting together

wreathed (past participle): adorned

swearwords (n): bad language

tramping (v): marching, slogging

expletives (n): bad language

garnish ((adj): pretty

convention (n): conference, meeting

trailed off (idm): grew faint, weakened

waddling (v): strolling

sparred (v): talked, argued

ingratiating (p.p): flattering

brass tacks (noun phrase): hidden course

evacuee-property (noun phrase): property of someone who has moved away from his home because of dangerous situation

legitimate (adj): lawful, fair

flicking (v): tapping

at daggers drawn (idiom): at odds, quarrelling

auspicious (adj): favourable, promising

chirpy (adj): cheery, happy

liveried (adj): uniformed

outlandish (adj): extremely strange and unusual

blandly (adv): unexcitingly

brandishing (v): waving so that others can see it

stickler (n): perfectionist, hard taskmaster

C. 1. Long Answer Questions

1. Nanukaka tells lots of lies. Why does he do so? Does he succeed in his pursuit?
2. What impression does Nanukaka make on you? Do you like him? Attempt a character sketch of Nanukaka.
3. Suppose you have Nanukaka as your uncle. How would you behave with him? Explain in detail.
4. Nanukaka made a big promise to Sohanlal Ratiram. Did he ever fulfil his promise?
5. Can a person like Nanukaka be more successful in the present society? Give reasons.
6. 'I wonder what is going to happen when the Minister discovers that my uncle has never been within hundred miles of a place called Ninnore... Only, when it happens, I want to be somewhere far out of range.' What light does it throw on the motive of the writer in the story? - Does he want to glorify manipulation? Warn us of the consequences which its discovery leads to? Expose the reality we are living in?
7. What is 'linguistic emergency'? Do we all face it? How does it affect our speech?
8. Discuss the significance of the title? How is it related to the theme of the story?

C. 2. GROUP DISCUSSION

Discuss the following in **groups** or **pairs**:

1. Taking tobacco in any form is injurious to health.
2. A guilty mind is always suspicious

C. 3. COMPOSITION

Write a paragraph of about 100 words on each of the following:

1. A scene at the railway platform
2. Influence of an astrologer

D. WORD STUDY

D.1. Dictionary Use

Ex. 1. Correct the spelling of the following words:

mustach	assinment	ambasador	secretry	campainer
cautiond	genuine	casualy	leiger	hearditary

Ex. 2. Look up a dictionary and write two meanings of each of the following words – the one in which it is used in the lesson and the other which is more common:

interview	transfer	blast	trade	course
touch	surprise	match	snort	

D.2. Word-formation

Read the following sentences carefully:

- a) Mother's **announcement** shook me.
 b) He seldom sees, or, visitors without a previous **appointment**.

In the first sentence '**announcement**', which is a noun, is derived from '**announce**' which is a verb. Similarly, in the second sentence '**appointment**' is derived from '**appoint**'.

Nouns can be derived by adding different suffixes such as '-ment', '-ion', '-ance' etc.

Use suffixes to the verbs given below to make them noun:

impress	arrange	transact	explain
acquaint	manage	demonstrate	marry

D.3. word-meaning

Ex. 1. Find from the lesson words the meanings of which have been given on the left hand side. The last part of each word is given on the right hand side:

in a friendly manner and without argument:	.....ably
large in size or quantity	.....mous
attracting your interest or attention :	.....king
small nail with a flat top	.....cks
correct according to law:	.....mate
extremely strange and unusual:	.....dish

D. 4. Phrases

Ex.1. Read the lesson carefully and find out the sentences in which the following phrases have been used. Use these phrases in sentences of your own:

at daggers drawn	drop in	as soon as
turn out	of course	try out

E. GRAMMAR

E.1. Read the following sentences carefully:

*You've got a close-collar Jodhpur coat, **haven't you?**
 (It is) Amazing, **isn't it?***

In the above examples '**haven't you ?**' and '**isn't it?**' are tag-questions.

Write tag-questions for the following sentences:

1. Amod was speaking in an unusually loud voice,
2. That should be quite simple,
3. Nanukaka chuckled his tongue several times,
4. You will do the work,
5. Gulu is eating a mango,

F. ACTIVITY

Ex. 1. The writer has mentioned several items people are usually addicted to. Make a list of such items mentioned in the story. Briefly mention the harmful effects of each of these items on our health?



I HAVE A DREAM

Martin Luther King, Jr.

MARTIN LUTHER KING, JR. (1929- 1968), a Baptist minister by training, became a civil rights activist early in his career, leading the Montgomery Bus Boycott and helping to found the Southern Christian Leadership Conference.

Influenced by Gandhiji, his philosophy of non-violent resistance brought him worldwide attention. In 1964, King became the youngest person to receive the Nobel Prize for his efforts to end segregation and racial discrimination through civil disobedience and other non-violent ways.

King was assassinated on April 4, 1968 in Memphis, Tennessee. King's important works include *Strength to Love* (1953), *Stride toward Freedom: The Montgomery Story* (1958), *Why We Can't Wait* (1964), and *Where do We Go from Here: Chaos or Community?* (1968). 'I have a Dream' is a speech he delivered on the steps of the Lincoln Memorial in Washington DC on August 28, 1963. Here he



speaks about his dream of seeing Alabama as a developed state, free of racial distinction between the whites and the blacks. The speech had the huge impact in raising public consciousness for civil rights movement and in establishing King as one of the greatest orators in American history.

A. Work in small groups and discuss the following:

- 1 Evils of caste system
- 2 Bihar of your dream

I HAVE A DREAM

1. Five score years ago, a great American, in whose symbolic shadow we stand, signed the Emancipation Proclamation. This **momentous decree** came as a great beacon

light of hope to millions of Negro slaves who had been seared in the flames of withering injustice. It came as a joyous daybreak to end the long night of captivity.

2. But one hundred years later, we must face the tragic fact that the Negro is still not free. One hundred years later, the life of the Negro is still sadly crippled by the manacles of segregation and chains of discrimination. One hundred years later, the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity. One hundred years later, the Negro is still languishing in the corners of American society and finds himself an exile in his own land. So we have come here today to dramatize an appalling condition.
3. It is obvious today that America has defaulted on this promissory note insofar as her citizens of colour are concerned. Instead of honouring this sacred obligation, America has given the Negro people a bad cheque which has come back marked 'insufficient funds'. But we refuse to believe that the bank of justice is bankrupt. We refuse to believe that there are insufficient funds in the great vaults of opportunity of the nation. So we have come to cash this cheque – a cheque that will give us upon demand the riches of freedom and the security of justice. We have also come to this hallowed spot to remind America of the fierce urgency of now. This is no time to engage in the luxury of cooling off or to take the tranquilizing drug of gradualism. Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice. Now is the time to lift our nation from the quicksands of racial injustice to the solid rock of brotherhood.
4. It would be fatal for the nation to overlook the urgency of the moment and to underestimate the determination of the Negro. This sweltering summer of the Negro's legitimate discontent will not pass until there is an invigorating autumn of freedom and equality. Nineteen sixty-three is not an end, but a beginning. Those who hope that the Negro needed to blow off steam and will now be content will have a rude awakening if the nation returns to business as usual. Negro is graded his citizenship rights. The whirlwinds of revolt will continue to shake the foundations of our nation until the bright day of justice emerges.
5. But, there is something that I must say to my people who stand on the warm threshold which leads into the palace of justice. In the process of gaining our rightful place we must not be guilty of wrongful deeds. Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred.
6. We must forever conduct our struggle on the high plane of dignity and discipline. We must not allow our creative protest to degenerate into physical violence. Again and again we must rise to the majestic heights of meeting physical force with soul force. The marvellous new militancy which has engulfed the Negro community must

not lead us to distrust all white people, for many of our white people, for many of our white brothers, as evidenced by their presence here today, have come to realize that their destiny is tied up with our destiny and their freedom is **inextricably** bound to our freedom. We cannot walk alone.

B.1. Read the following sentences and write T for true and F for false statements:

- a) The hopes of the Negro population were fulfilled by the signing of the emancipation Proclamation.
- b) The condition of the Negroes was appalling.
- c) The 'bank of justice' is bankrupt.
- d) The author prefers racial discrimination.
- e) The nation could overlook Negro problems.
- f) The Negroes of America had citizenship rights.
- g) The author hates the white Americans.
- h) He advocates non-violent struggle.

- 7 And as we walk, we make the pledge that we shall always march ahead. We cannot turn back. There are those who are asking the devotees of civil rights, 'When will you be satisfied?' We can never be satisfied as long as our bodies, heavy with the fatigue of travel, cannot gain lodging in the motels of the highways and the hotels of the cities. We cannot be satisfied as long as the Negro's basic mobility is from a smaller **ghetto** to a larger one. We can never be satisfied as long as a Negro in Mississippi cannot vote and a Negro in New York believes he has nothing for which to vote. No, no, we are not satisfied, and we will not be satisfied until justice rolls down like water and **righteousness** like a mighty stream.



- 8 I am not unmindful that some of you have come here out of great trials and **tribulations**. Some of you have come fresh from narrow cells. Some of you have come from areas where your quest for freedom left you **battered** by the storms of **persecution** and **staggered** by the winds of police brutality. You have been the veterans of creative suffering. Continue to work with the faith that unearned suffering is **redemptive**.

9. Go back to Mississippi, go back to Alabama, go back to Georgia, go back to Louisiana, go back to the slums and ghettos of our northern cities, knowing that somehow this situation can and will be changed. Let us not **wallow** in the valley of despair.
10. I say to you today, my friends, that in spite of the difficulties and frustrations of the moment, I still have a dream. It is a dream deeply rooted in the American dream.
11. I have a dream that one day this nation will rise up and live out the true meaning of its creed. 'We hold these truths to be self-evident that all men are created equal.'
12. I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slave owners will be able to sit down together at a table of brotherhood.
13. I have a dream that one day even the state of Mississippi, a desert state, sweltering with the heat of injustice and oppression, will be transformed into an **oasis** of freedom and justice.
14. I have a dream that my four children will one day live in a nation where they will not be judged by the colour of their skin but by the content of their character.
15. I have a dream today.
16. I have a dream that one day the state of Alabama, whose governor's lips are presently dripping with the words of interposition and nullification, will be transformed into a situation where little black boys and black girls will be able to join hands with little white boys and white girls and walk together as sisters and brothers.
17. I have a dream today.
18. I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight, and the glory of the Lord shall be revealed, and all flesh shall see it together.

B.2. Answer the following questions briefly :

1. What is the author trying to achieve through his speech?
 2. Do you think Martin Luther is a great orator? What, according to you, are qualities of a great orator? What does Martin Luther urge his people to do?
 3. What is their pledge?
 4. What are the 'trials and tribulations' the author talks about?
19. This is our hope. This is the faith with which I return to the South. With this faith we will be able to hew out of the mountain of despair a stone of hope. With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony

of brotherhood. With this faith we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day.

20. This will be the day when all of God's children will be able to sing with a new meaning, 'My country 'tis of thee, sweet land of liberty, of thee I sing. Land where my fathers died, land of the Pilgrim's pride, from every mountainside, let freedom ring.'
21. And if America is to be a great nation this must come true. So let freedom ring from the prodigious hilltops of New Hampshire. Let freedom ring from the mighty mountains of New York. Let freedom ring from the heightening Alleghenies of Pennsylvania!
22. Let freedom ring from the snowcapped Rockies of Colorado!
23. Let freedom ring from the curvaceous peaks of California!
24. But not only that; Let freedom ring from the Stone Mountain of Georgia!
25. Let freedom ring from Lookout Mountain of Tennessee!
26. Let freedom ring from every hill and every molehill of Mississippi. From every mountainside, let freedom ring.
27. When we let freedom ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children – black men and white men, Jews and Gentiles, Protestants and Catholics – will be able to join hands and sing in the words of the old Negro spiritual, 'Free at last! Free at last! Thank God Almighty, we are free at last!'

B.3. Answer the following questions briefly :

- 1) 'This is our hope' (Paragraph 19). What is the hope?
- 2) If America is to be a great nation what must become true?
- 3) Why and when will they thank the Almighty?

GLOSSARY AND NOTES

momentous (adj): very important

decree (n): pronouncement

seared (v): burnt

manacles (n): handcuffs, restricting freedom

segregation (n): the act of isolating people according to race, religion and sex

discrimination (n): unfair treatment to a person or a group

languishing (v): to fail to be successful or improve

exile (n): deportee, refugee

appalling (adj): shocking, extremely bad

hallowed ((adj): made holy

sweltering (adj): hot and perspiring

inextricably (adv): closely

tribulations (n): great trouble or suffering

ghetto (n): slum area densely populated by an isolated community

battered (adj): worn out, crushed, whacked

persecution (n): bad and cruel treatment

staggered (adj): reeling, dropped, fallen

redemptive (adj): giving salvation, releasing

wallow (v): reel, stumble

oasis (n): refuge, haven, safe place

prodigious (adj): very great in size

hamlet (n): a very small village

C. 1. Long Answer Questions

1. 'The life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination.' Elaborate.
2. What would be fatal for the nation? Why? Explain.
3. What was the 'dream'? How many times 'I have a dream' appears in the lesson? Discuss the importance of this repetition.
4. What is the pledge? When will it be fulfilled?
5. Do you have a dream for your state? Narrate your dream in your own words.

C. 2. GROUP DISCUSSION

Discuss the following in **groups** or **pairs**:

1. Racial discrimination.
2. Rights of a female child

C. 3. COMPOSITION

Write a paragraph of about 100 words on each of the following:

1. Human rights
2. Secularism

D. WORD STUDY

D.1. Dictionary Use

Ex. 1. Correct the spelling of the following words:

opportunity

begining

hatered

prodegeons

curvacous

antem

Ex. 2. Look up a dictionary and write two meanings of each of the following words – the one in which it is used in the lesson and the other which is more common:

exile decree stream despair ring

D.2. Word-formation

Read the following sentences carefully:

*I am not **unmindful** that some of you have come here out of great trials and tribulations.*

In the sentence given above the word '**unmindful**' is derived from '**mind**' adding a prefix '**un-**' and a suffix '**-ful**'. Find out the root words and the prefixes/suffixes added to in the following words:

momentous	segregation	discrimination	marvellous
righteousness	persecution	nullification	freedom
community	devotee	brotherhood	spiritual

D.3. Word-meaning

Ex. 1. Match the words given in **Column A** with their meanings in **Column B**

Column A

legitimate
threshold
inextricably
staggered
redemptive
oppression
tranquilizing
molehill
jangling
emancipation

Column B

compensating for the faults
cruelty
in accordance with law
small pile of earth
freedom
closely bound
becoming calm
the point just before a new situation
walk or move unsteadily
unpleasantly harsh

D. 4. Phrases

Ex.1. Read the lesson carefully and find out the sentences in which the following phrases have been used. Use these phrases in sentences of your own:

So far as	cooling off	seek to	instead of
blow off	bound to	stand up for	quest for

E. GRAMMAR

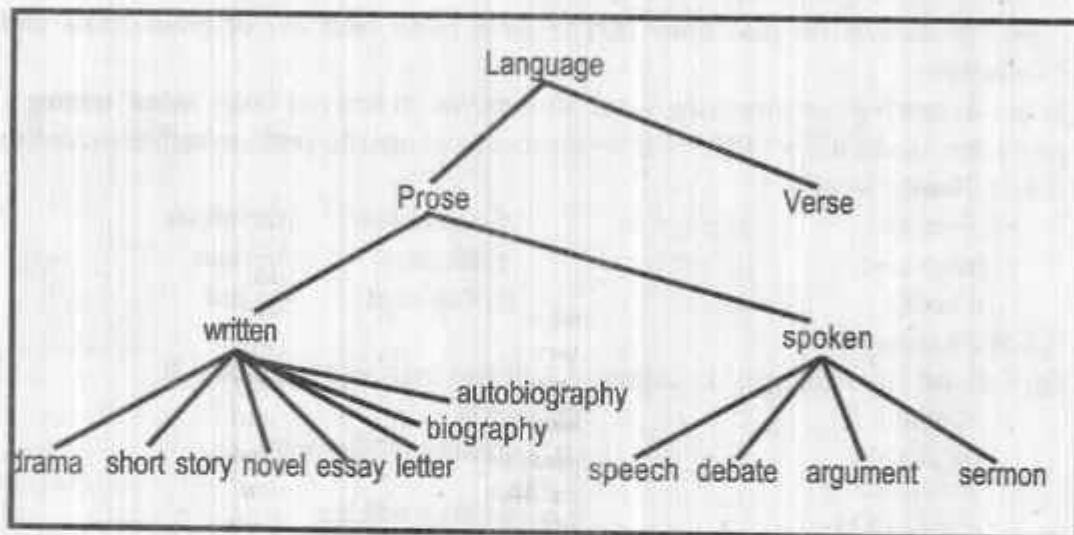
Ex.1. Put the correct form of verbs given in the brackets given and complete the sentences:

- The Negro stillhimself an exile in his own country. (find)
- People to realise the plight of the Negroes. (come)
- We will not until justice is done. (satisfy)

- d) Let freedom from the mighty mountains of New York. (ring)
 e) Martin Luther America proud. (do)

F. ACTIVITY

Ex. 1. The Oxford Advanced Learner's Dictionary defines prose as the written or spoken language that is not verse.



- a) Try to find out the various verse forms and make a list of them.
 b) Find out the definitions of the prose forms given in the box from a good dictionary and show to your teacher.



IDEAS THAT HAVE HELPED MANKIND

Bertrand Russell

BERTRAND ARTHUR WILLIAM RUSSELL (1872- 1970), a British philosopher, historian, mathematician, advocate for social reform, pacifist and a prominent rationalist of the twentieth century, was a prolific writer. He was also a commentator on a large variety of topics. His comments on sex, marriage, politics, religion, science, psychology, philosophy, socialism, education, Christ, Marx, Buddha and a host of other topics are pithy and full of candour. In 1950, Russell was awarded Nobel Prize in literature 'in recognition of his varied and significant writings in which he champions humanitarian ideals and freedom of thought.' As one of the world's best-known intellectuals, Russell's voice carried great moral authority. He was original and provocative in his attitude and clear and forceful in his style. His writings emphasise reason, intelligence, human happiness, peace and liberty. His major works include A History of Western Philosophy, Human Knowledge: Its Scope and Limits, Authority and the Individual, Has Man a Fact and fiction, My philosophical Development, Conquest of Happiness, Marriage and Morals, Roads to Freedom, In Praise of Idleness, Why I am not a Christian.



A. Work in small groups and discuss the following:

1. Your idea of a happy future life.
2. Man and development.
3. Some of the valuable ideas which have inspired you.

IDEAS THAT HAVE HELPED MANKIND

1. Before we can discuss this subject we must form some **conception** as to the kind of effect that we consider a help to mankind. Are mankind helped when they become more numerous? Or when they become less like animals? Or when they become happier?

Or when they learn to enjoy a greater **diversity** of experiences? Or when they come to know more? Or when they become more friendly to one another? I think all these things come into our conception of what helps mankind, and I will say a **preliminary** word about them.

2. The most **indubitable** respect in which ideas have helped mankind is numbers. There must have been a time when **homo sapiens** was a very rare species, subsisting precariously in jungles and caves, terrified of wild beasts, having difficulty in securing nourishment. At this period the biological advantage of his greater intelligence, which was cumulative because it could be handed on from generation to generation, had scarcely begun to outweigh the disadvantages of his long infancy, his lessened agility as compared with monkeys, and his lack of **hirsute** protection against cold. In those days, the number of men must certainly have been very small. The main use to which, throughout the ages, men have put their technical skill has been to increase the total population. I do not mean that this was the intention, but that it was, in fact, the effect. If this is something to rejoice in, then we have occasion to rejoice.
3. We have also become, in certain respects, progressively less like animals. I can think in particular of two respects: first, that acquired, as opposed to **congenital**, skills play a continually increasing part in human life, and, secondly, that assuming more and more dominates impulse. In these respects we have certainly become progressively less like animals.
4. As to happiness, I am not sure. Birds, it is true, die of hunger in large numbers during the winter, if they are not birds of passage. But during the summer they do not foresee this **catastrophe**, or remember how nearly it befell them in the previous winter. With human beings the matter is otherwise. I doubt whether the percentage of birds that will have died of hunger during the present winter (1946-47) is as great as the percentage of human beings that will have died from this cause in India and central Europe during the same period. But every human death by starvation is preceded by a long period of anxiety, and surrounded by the corresponding anxiety of neighbours. We suffer not only the evils that actually befall us, but all those that our intelligence tells us we have reason to fear. The **curbing** of impulses to which we are led by forethought averts physical disaster at the cost of worry and general lack of joy. I do not think that the learned men of my acquaintance, even when they enjoy a secure income, are as happy as the mice that eat the crumbs from their tables while the **erudite** gentlemen snooze. In this respect, therefore, I am not convinced that there has been any progress at all.
5. As to diversity of enjoyments, however, the matter is otherwise. I remember reading an account of some lions who were taken to a movie showing the successful

depredations of lions in a wild state, but none of them got any pleasure from the spectacle. Not only music, and poetry, and science, but football, and baseball, and alcohol, afford no pleasure to animals. Our intelligence has, therefore, certainly enabled us to get a much greater variety of enjoyment than is open to animals, but we have purchased this advantage at the expense of a much greater liability to boredom.

6. But I shall be told that it is neither numbers nor **multiplicity** of pleasures that make the glory of man. It is his intellectual and moral qualities. It is obvious that we know more than animals do, and it is common to consider this one of our advantages. Whether it is, in fact, an advantage, may be doubted. But at any rate it is something that distinguishes us from the **brutes**.

B.1. Read the following sentences and write T for true and F for false statements:

- i. Ideas help mankind.
- ii. Survival was never a problem for homo sapiens.
- iii. Long infancy was a biological advantage to mankind.
- iv. Man's earliest technical skill was devoted to increasing their population.
- v. Congenital skills play a more important role than the acquired skills.
- vi. Unlike birds, human beings can foresee a catastrophe.
- vii. Forethought can avert physical danger.
- viii. The intelligent qualities account for the glory of man.
- ix. In a secure future there are neither worries nor lack of joy.

7. Has civilization taught us to be more friendly towards one another? The answer is easy. Robins (the English, not the American species) peck an elderly robin to death, whereas men (the English, not the American species) give an elderly man an old-age pension. Within the herd we are more friendly to each other than are many species of animals, but in our attitude towards those outside the herd, in spite of all that has been done by moralists and religious teachers, our emotions are as ferocious as those of any animal, and our intelligence enables us to give them a scope which is denied to even the most savage beast. It may be hoped, though not very confidently, that the more **humane** attitude will in time come to prevail, but so far the omens are not very **propitious**.
8. All these different elements must be borne in mind in considering what ideas have done most to help mankind. The ideas with which we shall be concerned may be broadly divided into two kinds: those that contribute to knowledge and technique, and

those that are concerned with morals and politics. I will treat first those that have to do with knowledge and technique.

9. The most important and difficult steps were taken before the dawn of history. At what stage language began is not known, but we may be pretty certain that it began very gradually. Without it it would have been very difficult to hand on from generation to generation the inventions and discoveries that were gradually made.
10. Another great step, which may have come either before or after the beginning of language, was the utilization of fire. I suppose that at first fire was chiefly used to keep away wild beasts while our ancestors slept, but the warmth must have been found agreeable. Presumably on some occasion a child got scolded for throwing the meat into the fire, but when it was taken out it was found to be much better, and so the long history of cookery began.
11. The taming of domestic animals, especially the cow and the sheep, must have made life much pleasanter and more secure. Some **anthropologists** have an attractive theory that the utility of domestic animals was not foreseen, but the people attempted to tame whatever animal their religion taught them to worship. The tribes that worshipped lions and crocodiles died out, while those to whom the cow or the sheep was a sacred animal prospered. I like this theory, and in the entire absence of evidence, for or against it, I feel a liberty to play with it.
12. Even more important than the domestication of animals was the invention of agriculture, which, however, introduced blood-thirsty practices into religion that lasted for many centuries. Fertility rites tended to involve human sacrifice and cannibalism. **Moloch** would not help the corn to grow unless he was allowed to feast on the blood of children. A similar opinion was adopted by the **Evangelicals** of Manchester in the early days of industrialism, when they kept six-year-old children working twelve to fourteen hours a day, in conditions that caused most of them to die. It has now been discovered that grain will grow, and cotton goods can be manufactured, without being watered by the blood of infants. In the case of grain, the discovery took thousands of years; in the case of the cotton goods hardly a century. So perhaps there is some evidence of progress in the world.
13. The last of the great prehistoric inventions was the art of writing, which was indeed a **prerequisite** of history. Writing, like speech, developed gradually, and in the form of pictures designed to convey a message it was probably as old as speech, but from picture to syllable writing and **thence** to the alphabet was a very slow evolution. In China the last step was never taken.

B.2.1. Read the following sentences and write T for true and F for false statements:

- i. Utilization of fire was a milestone in human progress.
- ii. Fire was used only for cooking.
- iii. Domestication of animals had nothing to do with religion.
- iv. Our earliest form of writing was pictorial.
- v. Invention of agriculture was less important than domestication of animals.
- vi. In course of time we have progressed.

B.2. 2. Answer the following questions briefly :

- 1) Has civilization taught us to be more friendly towards one another?
- 2) What is our attitude towards those 'outside our herd'?
- 3) What are the two broad categories of ideas that have helped mankind?
- 4) Did language play a role in human development?
- 5) How many languages do you know apart from your mother tongue?
Has it helped you in any way?

GLOSSARY AND NOTES

conception (n): idea, notion

diversity (n): variety, multiplicity

preliminary (adj): introductory, initial

indubitable (adj): which cannot be doubted

homo-sapiens (n): a Latin term for the human race

hirsute (adj): covered with hair, furry

congenital (adj): from birth

catastrophe (n): sudden great disaster

curbing (n): restriction

erudite (adj): intellectual, cultured

depredation (n): destruction

multiplicity (n): a large number or a great variety of things

brutes (n): animals especially large and fierce

humane (adj): compassionate, kind

propitious (adj): favourable, auspicious

anthropologists (n): expert in anthropology

Moloch (n): an ancient Hebrew deity to whom children were offered as sacrifices

Evangelicals (adj): a sect of orthodox Christian Protestants
prerequisite (n): a thing required as a condition for something
thence (adv): from there

C. 1. Long Answer Questions

1. Discuss the ideas that have helped mankind.
2. How are human beings different from animals? Explain.
3. How has the civilization helped us? Discuss.
4. Is it important for us to be civilized? Give examples of the civilized behaviour that you practise in your everyday life.

C. 2. GROUP DISCUSSION

Discuss the following in **groups** or **pairs**:

1. Role of good manners in everyday life.
2. Ideas pave the way for development.

C. 3. COMPOSITION

1. Write a letter to your friend in Delhi about the culture of Bihar.
2. Write a paragraph in about 100 words on the 'significance of original thinking'.

D. WORD STUDY

D.1. Dictionary Use

Ex. 1. Correct the spelling of the following words.

numerus	preliminary	continually
vareity	teknique	acquaintence

Ex. 2. Look up a dictionary and write two meanings of each of the following words – the one in which it is used in the lesson and the other which is more common:

herd	catastrophe	numbers
brutes	biological	skill
century	passage	erudite

D.2. Word-formation

Read the following sentences carefully:

Given below is a list of words from the lesson. Write their antonyms by adding prefixes like 'in-', 'un-', 'dis-', 'im-'

advantage	certain	definite
friendly	moral	agreeable
sure	foreseen	pleasure

D.3. Word-meaning

Ex. 1. Match the words given in **Column A** with their meanings in **Column B**

Column A

hirsute
catastrophe
erudite
snooze
humane
propitious
cannibalism

Column B

nod off
auspicious
cultured
barbarism
sudden great disaster
compassionate
covered with hair, furry

D. 4. Phrases

Ex.1. Read the lesson carefully and find out the sentences in which the following phrases have been used. Use these phrases in sentences of your own:

at any rate have to do with hand on last for tend to

E. GRAMMAR

Ex.1. Read the following sentences, taken from the lesson, carefully:

- I will say a preliminary word **about** them.*
- Birds die **of** hunger **in** large numbers **during** the winter.*

You see that the word 'about' in the first sentence is used before a pronoun 'them'. Similarly, 'of', 'in' and 'during' in the second sentence are used before a noun 'hunger', a noun phrase 'large number' and a noun 'winter' respectively. Such a word or group of words used before a noun or pronoun to show relation in terms of place, position, time or method is known as reposition.

Fill in the blanks with correct prepositions:

- Please read line 5 page 10.
- Birds die hunger the winter.
- Mamta prefers coffee tea.
- Manatma Gandhi was born Porbandar Gujarat.
- Chhabhi swam..... the river.
- We have become certain respects less like animals.

F. ACTIVITY

Ex. 1. Visit a library or a museum or request your history teacher and gather information about the following:

- Palaeolithic or Old Stone Age
- Chaleolithic or Copper Age
- Neolithic or New Stone Age

THE ARTIST

Shiga Naoya

SHIGA NAOYA (1883-1971) is a celebrated Japanese short story writer of the twentieth century. He wrote very sensitively about his people and their culture. 'The Artist' unfurls before us the world of a talented Japanese boy, Seibei. It shows how the adult world often causes damage to such talents.



A. Work in small groups and discuss the following:

1. Everyone has a hobby of one's own. What is your hobby?
2. Several people are passionately attached to a particular thing or idea. Does it help to be passionate?
3. Do you think that spending your time on things other than studies is a wastage of time?

THE ARTIST

- 1 Seibei's parents knew that he often went out to buy himself **gourds**. He got them for a few **sen** and soon had a sizeable collection. When he came home, he would first bore a neat hole in the top of the gourd and extract the seeds. Next he applied tea-leaves to get rid of the unpleasant gourd smell. He then fetched the **sake** which he had saved up from the **dregs** in his father's cup and carefully polished the surface.
- 2 Seibei was **passionately** interested in gourds. One day as he was strolling along the beach, absorbed in his favourite subject, he was startled by an unusual sight: he caught a glimpse of the bald, elongated head of an old man hurrying out of one of the huts by the beach. 'What a splendid gourd!' thought Seibei. The old man disappeared

from sight, wagging his bald pine **pate**. Only then did Seibei realize his mistake and he stood there laughing loudly to himself. He laughed all the way home.

3 Whenever he passed a grocery, a curio-shop, a **confectioner's** or in fact any place that sold gourds, he stood for minutes on end, his eyes glued to the window **appraising** the precious fruit.

4 Seibei was twelve years old and still at primary school. After class, instead of playing with the other children, he usually wandered about the town looking for gourds. Then in the evening he would sit cross-legged in the corner of the living-room working on his newly acquired fruit. When he had finished treating it, he poured in a little sake, inserted a cork stopper which he had fashioned himself, wrapped it in a towel, put this in a tin especially kept for the purpose and finally placed the whole thing in the charcoal footwarmer. Then he went to bed.

5 As soon as he woke the next morning, he would open the tin and examine the gourd. The skin would be thoroughly damp from the overnight treatment. Seibei would gaze adoringly at his treasure before tying a string round the middle and hanging it in the sun to dry. Then he set out for school.

6 Seibei lived in a harbour town. Although it was officially a city, one could walk from one end to the other in a matter of twenty minutes. Seibei was always wandering about the streets and had soon come to know every place that sold gourds and to recognise almost every gourd on the market.

7 He did not care much about the old, **gnarled**, peculiarly-formed gourds usually favoured by collectors. The type that appealed to Seibei was even and **symmetrical**.

8 'That youngster of yours only seems to like the ordinary-looking ones,' said a friend of his father, who had come to call. He pointed at the boy, who was sitting in the corner busily polishing a plain, round gourd.

9 'Fancy a lad spending his time playing around like that with gourds!' said his father giving Seibei a **disgusted** look.

10 'See here, Seibei my lad,' said the friend, 'there's no use just collecting lots of those things. It's not the quantity that counts, you know. What you want to do is to find one or two really unusual ones.'

11 'I prefer this kind,' said Seibei and let the matter drop.

12 Seibei's father and his friend started talking about gourds.

13 'Remember that Bakin gourd they had at the agricultural show last spring?' said his father. 'It was a real beauty, wasn't it?'

14 'Yes, I remember. That big, long one ...'

- 15 As Seibei listened to their conversation, he was laughing inwardly. The Bakin gourd had made quite a stir at the time, but when he had gone to see it (having no idea, of course, who Bakin might be) he had found it rather a stupid-looking object and had walked out of the show.
- 16 'I didn't think so much of it,' interrupted Seibei, 'It's just a clumsy great thing.'
- 17 His father opened his eyes wide in surprise and anger.
- 18 'What's that?' he shouted. 'When you don't know what you're talking about, you'd better shut up!'
- Seibei did not say another word.

B.1.1. Complete the following sentences on the basis of the story:

- i. Seibei was passionately interested in
- ii. Seibei laughed all the way home because
- iii. Seibei was old and at school.
- iv. Seibei did not appreciate Baken gourd because.....
- v. Seibei was nowin his picture .

B.1. 2. Answer the following questions briefly:

- 1) Where did Seibei live?
- 2) Which type of gourd did Seibei like?
- 3) Why did the conversation of his father and his friend make Seibei laugh inwardly?
- 4) Why did Seibei's father shout at him?
- 5) Why did Seibei wander about the town?

- 19 One day when he was walking along an unfamiliar back-street, he came upon an old woman with a fruit-stall. She was selling dried persimmons and oranges; on the shutters of the house behind the stall, she had hung a large cluster of gourds.
- 20 'Can I have a look?' said Seibei and immediately ran behind the stall and began examining the gourds. Suddenly he caught sight of one which was about five inches long and at first sight looked quite commonplace. Something about it made Seibei's heart beat faster.
- 21 'How much is this one?' he asked, panting out the words.
- 22 'Well,' said the old woman, 'since you're just a lad, I'll let you have it for ten sen.'
- 23 'In that case,' said Seibei urgently, 'please hold it for me, won't you?' I'll be right back with the money.'

24 He dashed home and in no time at all was back at the stall. He bought the gourd and took it home.

25 From that time on, he was never separated from his new gourd. He even took it along to school and used to polish it under his desk in class-time. It was not long before he was caught at this by one of the teachers, who was particularly **incensed** because it happened to take place in an **ethics** class.

26 The teacher came from another part of Japan and found it most offensive that children should indulge in such **effeminate** pastimes as collecting gourds. He never minded having his students sing Nariwabushi ballads, however **raucously**. Now, when he found Seibei silently polishing his gourd, his voice trembled with fury.

27 'You're an idiot!' he shouted. 'There's absolutely no future for a boy like you.' Then and there he **confiscated** the gourd on which Seibei had spent so many long hours of work. Seibei stared straight ahead and did not cry.

28 When he got home, Seibei's face was pale. Without a word, he put his feet on the warmer and sat looking blankly at the wall.

29 After a while, the teacher arrived. As Seibei's father was not yet home from the carpenter's shop where he worked, the teacher directed his attack on Seibei's mother.

30 'This sort of thing is the responsibility of the family,' he said in a stern voice. 'It is the duty of you parents to see that such things don't happen.' In an agony of embarrassment, Seibei's mother muttered some apology.

31 Meanwhile, Seibei was trying to make himself as **inconspicuous** as possible in the corner. Terrified, he glanced up at his **vindictive** teacher and at the wall directly behind, where a whole row of fully prepared gourds was hanging. What would happen if the teacher caught sight of them?

32 Trembling inside, he waited for the worst, but at length the man exhausted his **rhetoric** and stamped angrily out of the house. Seibei heaved a sigh of relief.

33 Seibei's mother was sobbing softly. In a querulous **whine**, she began to scold him, and in the midst of this, Seibei's father returned from his shop. As soon as he heard what had happened, he **grabbed** his son by the collar and gave him a sound beating. 'You're no good!' he **bawled** at him. 'You'll never get anywhere in the world, the way you're carrying on. I've a good mind to throw you out into the street where you belong!' The gourds on the wall caught his attention. Without a word, he fetched his hammer and systematically smashed them to pieces, one after the other. Seibei turned pale but said nothing.

34 The next day the teacher gave Seibei's confiscated gourd to an old **porter** who worked in the school. 'Here, take this,' he said, as if handing over some unclean

object. The porter took the gourd home with him and hung it on the wall of his small, sooty room.

35 About two months later, the porter, finding himself even more hard-pressed for money than usual, decided to take the gourd to a local curio-shop to see if he could get a few coppers for it. The curio-dealer examined the gourd carefully, then assuming an uninterested tone handed it back to the porter, saying, 'I might give you five yen for it.'

36 The porter was **astounded**, but being quite an **astute** old man, replied coolly, 'I certainly wouldn't part with it for that.' The dealer immediately raised his offer to ten yen, but the porter was still **adamant**.

37 In the end the curio-dealer had to pay fifty yen for the gourd. The porter left the shop, delighted at his luck. It wasn't often that the teachers gave one a free gift equivalent to a year's wages! He was so clever as not to mention the matter to anyone, and neither Seibei nor the teacher ever heard what had happened to the gourd. Yes, the porter was clever, but he was not clever enough: little did he imagine that this same gourd would be passed on by the curio-dealer to a wealthy collector in the district for 600 yen.

38 Seibei is now **engrossed** in his pictures. He no longer feels any bitterness either towards the teacher, or towards his father who smashed all his precious gourds to pieces.

39 Yet gradually his father has begun to scold him for painting pictures.

B.2.1. Complete the following sentences on the basis of the story:

- i. The old woman asked for the gourd.
- ii. The teacher was particularly angry because
- iii. Seibei's father worked at
- iv. Seibei's father fetched his hammer and
- v. The curio-dealer sold the confiscated gourd to

B.2.2. Answer the following questions briefly :

- 1) What made Seibei's heart beat faster?
- 2) Which is called effeminate pastime in the story?
- 3) How did Seibei's father react to the teacher's complaint?
- 4) How much did the curio-dealer pay for the confiscated gourd?
- 5) What did Seibei do after he was forced to give up collecting gourds?

GLOSSARY AND NOTES

- gourds** (n): large fleshy fruits of a trailing plant
sen (n): Japanese currency
sake (n): a Japanese drink made from rice
dregs (n): the last few drops left in a glass
passionately (adv): keenly, fervently
pate (n): head
confectioner's (n): sweet seller's
appraising (v): assessing, reviewing
gnarled (adj): twisted or wrinkled
symmetrical (adj): well-shaped
disgusted (adj): shocked, stunned
clumsy (adj): awkward
persimmons (n): yellow fruits, date plum
incensed (adj): angry, infuriated
ethics (n): the study of morality
effeminate (adj): womanish
raucously (adv): harshly, roughly
confiscated (v): took away, seized
inconspicuous (adj): not easily noticed, ordinary
vindictive (adj): determined to punish
rhetoric (n): forceful speech
whine (n): moan
grabbed (v): took hold of, seized
bawled (v): cried, roared
porter (n): attendant
yen (n): units of currency in Japan
astounded (adj): amazed
astute (adj): clever, smart
adamant (adj): unyielding, resolute
engrossed (v): absorbed, engaged

C. 1. Long Answer Questions

1. Who was Seibei? What was his hobby?
2. Pick out instances from the story to show that Seibei was passionate towards gourd collection.
3. Explain the views of Seibei's father about him and his hobby.

4. Why did Seibei's teacher become angry with him? Was his anger justified?
5. Seibei's teacher held his parents responsible for Seibei's mistake. Do you agree with the teacher? Explain.
6. Describe in your own words the attitude and reaction of the teacher to Seibei's passion.
7. Why and how did Seibei change his hobby? Describe in your own words.
8. Do you have similar experiences? Describe in your own words.
9. Sketch the character of Seibei as an artist.

C. 2. GROUP DISCUSSION

Discuss the following in **groups** or **pairs**:

1. An artist can change his tools but not his mind
2. Hobbies should have some limits.

C. 3. COMPOSITION

1. Write a letter to your friend describing your favourite pastime.
2. Write a short essay in about 150 words on the 'Role of teacher in the life of the student'.

D. WORD STUDY

D.1. Dictionary Use

Ex. 1. Correct the spelling of the following words:

embaras	glimpes	enterupt
symetrical	emidiatly	persinoms
favrite	intrest	confesner

Ex. 2. Look up a dictionary and write two synonyms of each of the following words:

passion	absorbed	startled
mistake	precious	clumsy

D.2. Word-formation

Read the following sentence carefully:

*In an agony of **embarrassment**, Seibei's mother muttered some apology.*

Mark how **embarrassment**, a noun, is formed by adding '-ment' to 'embarrass', a verb.

Make nouns from the verbs given below by adding '-ment' to them

amend	amuse	bewilder	improvel	invest
judge	rabble	punish	astonish	govern

D.3. Word-meaning

Ex 1. Find from the lesson words the meanings of which have been given in Column A. The last part of each word is given in Column B:

A	B
Japanese currency	.....n
Well shaped	.....cal
A yellow fruit	.....mon
Study of morality	.....ics
Not easily noticed	.....ous
absorbed	.....ed

D. 4. Phrases

Ex.1. Read the lesson carefully and find out the sentences in which the following phrases have been used. Use these phrases in sentences of your own:

get rid of	at all	instead of	look for
set out	part with	a sigh of	

E. GRAMMAR

Ex.1. Read the following sentences, taken from the lesson, carefully:

- Seibei's parents knew...*
- He laughed all the way home.*

These sentences can be made more emphatic by adding question tags to them:

- Seibei's parents knew, didn't they?*
- He laughed all the way home, didn't he?*

Add question tags to the sentences given below:

- I am right,?
- Mamta is not wrong,?
- You are sure,?
- They were not well,?
- Rimjhim has broken the glass,?
- They have played well,?
- Please do me a favour,?
- Don't go there,?
- Don't make a noise,?
- Please shut the door,?

F. ACTIVITY

Ex. 1. Make a survey of your friends and find out their hobbies and their passionate involvements.

Ex.2. 'Yen' is the currency of Japan. Find out the currency of the following countries :

England,	Finland,	Spain,	France,	Nigeria,
Nepal,	Chile,	Myanmar,	Sri Lanka,	
Afghanistan,	Saudi Arabia,	China,		



A CHILD IS BORN

Germaine Greer

GERMAINE GREER (b. 1939), born and educated in Australia, is a famous feminist writer. In her well known works *The Female Eunuch* (1970), *Sex and Destiny: The Politics of Human Fertility* (1984) and *The Change* (1991), she explores the social and cultural aspects of life of women. She believes that socio-cultural practices are designed to suit male interest; at the same time they further subjugate women. The present piece 'A Child is Born' is an extract from her book *Sex and Destiny: The Politics of Human Fertility*. It explores the cultural peculiarities of the East and the West regarding child-birth and parent-child relationship.



A. Work in small groups and discuss the following:

1. Where do the members of your family go for 'childbirth'?
2. The arrival of a new-born in the family is celebrated in different ways. When is (after how many days) such a function normally held in your family?
3. What is the name of the function? Is it a religious function or just an occasion for merry-making?

A CHILD IS BORN

- 1 The ways of managing childbirth in traditional societies are many and varied; their usefulness stems directly from the fact that they are accepted culturally and collectively so that the mother does not have the **psychic** burden of reinventing the procedures. Even though the **potential catastrophes** are alive in the memory of her community and the index of anxiety high, a **ritual** approach to pregnancy which **hems** the pregnant woman about with **taboos** and **prohibitions** helps make the anxiety manageable. A woman who observes all the prohibitions and carries out all the rites will be actively

involved in holding the unknown at bay. She will have other **reinforcements**, for many of the ritual observances of pregnancy involve the participation of others who should support her, primarily her husband, then her kinsfolk and then the other members of her community. Some of these behaviours will be sensible and useful, others magical, but they will all increase her sense of security and her conviction that she is conducting the pregnancy, not that it is conducting her. The **remnants** of this kind of **prophylaxis** can be found in the persistence of old wives' tales about pregnancy even in our own superrational and confused lifestyle. One university graduate of my acquaintance who approached her pregnancy as if it were her term assignment, meticulously footnoting every development, clung to her **pre-natal** exercises as a form of ritual observance as well as a helpful preparation for the **physical exploit** of childbirth, performing them in deep silence and total recollection at the same time every day come hell or high water. As well, she observed the old diehard superstition that acquiring equipment and apparel for baby before the birth was bad luck, and so one of my godchildren shot into the world without crib or napkins. Considerable effort had gone into seeing that the mother had every opportunity to enjoy her baby, but, after her training for unmedicated childbirth for months, in the event the hospital refused to believe she was in second stage labour until her daughter's head had appeared ... The hospital staff was so uncooperative about breast-feeding that mother and daughter discharged themselves after two days.

2 This birth was virtually unattended. In non-technocratic societies, except for remarkable accidents, birth is always attended.

3 Clearly infant and mother mortality is greater in traditional births, but in our anxiety to avoid death we may have destroyed the significance of the experience for the vast majority who live.

*No one would deny that each infant and particularly every maternal death is a tragedy to be prevented if at all possible, nor that modern obstetric care, which has developed in the hospital setting, has been at least partly responsible for the dramatic decrease in both maternal and pre-natal mortality over the past half century. But it is not necessarily perverse to question whether our present priority should be to reach minimum figures for perinatal mortality at any price when this includes giving up things which free human beings have often felt to be more important than their own survival – such as freedom to live their own lives their own way and to make individual choices in line with their own sense of values. (Kitzinger, Sheila, and John A Davies (eds) **The Place of Birth** (London 1978) p.v)*

- 4 In many societies women still go forth from their mother's houses at marriage to live with a mother-in-law and the wives of their husbands' brothers. It is a truism of **anthropology** that such women do not become members of their new family until they have borne a child. If we consider that in such societies the marriage was quite likely to have been arranged, it is understandable that the bride too longs for the child who will stand in the same intimate relationship to her as she with her own mother. The western interpretation of such **mores** is that they are backward, cruel and wrong; it is assumed that the sexual relations between the spouses are **perfunctory** and exploitative and that all mothers-in-law are unjust and **vindictive**. One of the greatest difficulties in the way of feminists who are not **chauvinistic** and want to learn from women who still live within a female society is the tendency of those women to withdraw into silent opposition when participating in international **fora** conducted in languages which they cannot speak with fluency; women officials of the Sudanese government told me that they had given up going to international conferences, even though the trips were a tremendous treat, because they were tired of being told about their own lives instead of being consulted.



- 5 Thus we in the West would regard it as **outrageous** that a woman could lose her own name and become known as the mother of her first-born, once she has borne it—although of course most of us do not protest against the sinking of the woman's lineage under her husband's name at marriage. In many traditional societies the relationship between mother and child is more important than the relationship between husband and wife: in some, indeed, the child's relationship with the rest of his family is as important or even more important than either.

*... a number of social usages may stress the child's relationship with the rest of his kin-group at the expense of that with his parents. His aunts and uncles may be permitted greater physical intimacy with him in public than his parents. In many traditional societies in Africa and India the biological family is deliberately weakened, by enforced abstinence or actual separation of parents, in order to strengthen the extended family - thus children are not born at the whim of the parents, but in response to a broader pressure from the whole group. (Caldwell, J.C., "The Economic Rationality of High Fertility: An Investigation Illustrated with Nigerian Survey Data", *Population Studies*, vol. 31, No. 1 (1976) p. 5-6)*

B.1.1. Read the following sentences and write 'T' for true and 'F' for false statements:

- i. In a traditional society, a pregnant woman has to follow the conventional procedure of childbirth.
- ii. Even taboos and prohibitions help to manage anxiety.
- iii. Western women suffer mostly because they have to manage everything on their own.
- iv. In traditional societies, childbirth is a family affair.
- v. The family support and conventional procedure lessen the mother- infant mortality.
- vi. Freedom to live our own lives is more important than prenatal mortality.
- vii. Western people do not think that all mothers-in-law are unjust and vindictive.
- viii. Silent opposition in international conferences is not a major difficulty in the way of feminists.
- ix. In many traditional societies the relation between mother and child is more important than that between husband and wife.

B.1. 2. Answer the following questions briefly :

- 1) How are the ways of managing childbirth in traditional societies useful?
- 2) A pregnant woman in a traditional society does not feel that she is alone. Why?
- 3) What is the superstition associated with acquiring new clothes and instruments for baby before the birth?

- 4) 'In our anxiety to avoid death we may have destroyed the significance of the experience...' What is the 'experience' the writer refers to?
- 5) What is the 'truism of anthropologies' that the writer talks about?
- 6) What compels women to withdraw into silent opposition in international fora?
- 7) Why had Sudanese women officials stopped going to international conferences?

6. The woman who satisfies the longings of her peers by producing the child they are all anxious to see, finds her achievement celebrated in ways that dramatise her success. Among the few first-person accounts of how this works in practice is this one from a young Sylheti woman:

If a girl is lucky, and her parents are alive, she goes to her mother's house for the last few months of her pregnancy and about the first three months of the baby's life. There she gets a lot of love and care. She is asked, "What would you like to eat? What do you fancy?" All the time she is looked after. The whole matter of pregnancy is one of celebration. When the baby is born it is an occasion of joy for the whole family. The naming



ceremony is lovely. It is held when the boy is seven days old. A new dress is brought for it and a new sari for the mother. There is feasting and singing until late at night. The women and girls gather and sing songs. Garlands of turmeric and garlic are worn to ward off evil spirits. That's when the name is chosen ... The ceremony is held for the birth of a boy or a girl. Of course it is considered better to have a boy, but the birth of a girl is celebrated with the same joy by the women in the family. We sit together eating pan and singing. Some of us might be young unmarried girls, others aged ladies of forty or fifty. There are so many jokes, so much laughter.

People look so funny eating pan and singing. The men don't take much part. They may come and have a look at the baby, but the singing, the gathering together at night – it is all women. The songs are simple songs which are rarely written down. They are about the lives of women in Bengal.

(Wilson, Amrit, *Finding a Voice : Asian Women in Britain* (London, 1978) p. 22)

- 7 Among the rewards of pregnancy in this case, as in many others, is that the woman gets to go home to visit her mother and sisters; the **nostalgic** tone of the description, which is clearly **tinged** with rose, may be the product of the contrast that this young woman finds in England. Another of the Asian women who found a voice in Amrit Wilson's book gives a similarly-rosy picture of rearing a child in Bangladesh:

In Bangladesh children under the age of five or six are looked after by the whole family. All the children of the joint family are looked after together. They are taken to the pond for a bath perhaps by one daughter-in-law, and she bathes them all. Then they all come in and sit down to eat. Perhaps the youngest daughter-in-law has cooked the meal. Another woman feeds them. As for playing the children play out of doors with natural objects. Here people say that Asian children don't play with toys. In Bangladesh they don't need toys. They make their own simple things ... In the afternoon they love to hear Rupthoka (fairy tales). Maybe there is a favourite aunt, she tells them these stories. But at night when they get sleepy they always go to their mothers and sleep in their embrace. But other women do help a lot, in fact, they have such strong relationships with the child that it is not uncommon for them to be called Big Mother or Small Mother ... (Wilson, Amrit, *Finding a Voice : Asian Women in Britain* (London, 1978) p. 25)



* * *

- 8 All technological change causes social problems; the impact of Western medicine in traditional societies is one of the most problematic areas of modernization. The prestige of the white-coats is **enormous**, the respect for their **miraculous hypodermics** total. The pressure of expectation makes for aggressive and dramatic procedures even when the health status of the patients is too poor to withstand them. Allopathic doctors in peasant communities are dependent upon expensive drugs, sparkling equipment

and lots of electricity, most of which they have not got in sufficient quantity. Where foreign aid has established that temple of our religion, the hospital, it must make a ritual display of its power with horrible results: Sheila Kitzinger visited an enormous modern hospital for 'Bantu patients' in South Africa, and this is what she saw:

*The delivery ward was full of groaning, whirling women - the majority labouring alone. Oxytocin drips and pumps were in widespread use. This was the meeting-place of the old Africa and the new technology of the West. Pools of blood lay on the floor like sacrificial out-pourings, and Bantu nurses were happy to leave them there as a witness of the blessings of the earth, while they busied themselves with technologically sophisticated modern equipment and ignored the labouring women as far as possible, which it was not so difficult to do as they did not speak the same languages anyway ... Birth was very far from normal here and it was conducted in such a way that I had seen before in American hospitals catering for black "clinic" patients from large urban ghettos: impersonal conveyor-belt obstetrics accompanied by a plethora of technical innovations and machinery. (Kitzinger, *Women as Mothers*, p. 109)*

- 9 If we turn birth from a climactic personal experience into a personal disaster, it matters little that the result is more likely to be a live child. Women will not long continue to offer up their bodies and minds to such brutality, especially if there is no one at home to welcome the child, to praise the mother for her courage and to help her raise it. In fact peasant communities are more levelheaded and sceptical of us and our methods than we realise and they have resisted the intrusion of our chromium plated technology more successfully than we like to think. They know that death attends too frequently in the traditional birthplace, but they also know that there are worse fates than death. Nevertheless, all that stops our technology from reaching into every hut and hovel is poverty: the cultural **hegemony** of Western technology is total.
- 10 The voices of a few women raised in warning cannot be heard over the humming and throbbing of our machines, which is probably just as well, for if we succeed in crushing all pride and dignity out of child bearing, the population explosion will take care of itself.

B.2.1. Read the following sentences and write 'T' for true and 'F' for false statements:

- i. A Sylheti woman may not visit her mother's house during pregnancy.
- ii. For Sylheti women, the whole matter of pregnancy is one of celebration.
- iii. Garlands of turmeric and garlic are worn to please gods.
- iv. The songs they sing are about the lives of women in Bengal.
- v. Visiting mother's house is one of the rewards of pregnancy.
- vi. In Bangladesh, Rupthoka is a kind of sweet dish.
- vii. All technological changes cause social developments.
- viii. Child birth in modern hospitals is more brutal.

B.2.2. Complete the following sentences on the basis of the lesson:

- a) The potential are alive in the memory of her community.
- b) She will have other, for many of the rituals of pregnancy involve the participation of the others who should support her.
- c) In societies, except for remarkable accidents, birth is always attended.
- d) The description provided by the Amnesty for Women of typical Muslim marriage was no more than a coarse libel.
- e) In many traditional societies in Africa and India, the biological family is deliberately weakened by enforced.....

B.2.3. Answer the following questions briefly :

- 1) Where do Sylheti women go to stay during the last stage of pregnancy?
- 2) What is the reward of pregnancy for a young Sylheti woman?
- 3) How are children of the joint family in Bangladesh looked after?
- 4) What is the worst impact of Western medicine in traditional societies?
- 5) What is the immediate impact of poverty in medical field?

GLOSSARY AND NOTES

psychic (adj): mental, related to the laws of the mind

potential (adj): possible

catastrophes (n): disaster, extreme suffering

ritual (n): activities which are part of a religious ceremony

hems (v): surrounds or hedges something to control

taboos (n): culturally forbidden activities

prohibitions (n): works not allowed by law to be done

anxiety (n): worry or nervousness

reinforcements (n): acts of making something stronger

remnants (n): remains

prophylaxis (n): action which is taken to prevent a disease

prenatal (adj): before birth

physical exploit (phr): a brave, exciting act

obstetrics (n): branch of medicine concerned with birth of children

anthropology (n): the study of human race (the origins, beliefs etc)

mores (n): conventions

perfunctory (adj): done as duty without real interest

vindictive (adj): spiteful, harmful

coarse (adj): rough, not fine

ethnocentric libel (n): accusing others from the point of view one's own culture

chauvinistic (adj): related to an aggressive belief that one's own country or culture is better

fora (n): places of meeting for exchange of ideas

outrageous (adj): shocking and unacceptable

nostalgic (adj): related to fascination for the past

tinged (v): added

enormous (adj): huge, immense

miraculous (adj): like a miracle, extraordinary

hypodermics (n): related to the science of injection

sophisticated (adj): advanced and of a higher standard

ghettos (n): suffocating separations

plethora (n): excess

hegemony (n): dominance

C. 1. Long Answer Questions

1. What is the role of rituals in managing childbirth in traditional societies?
2. Experience of childbirth is very significant. But modern technology has deprived the potential mother of this significant experience. How?

3. Describe the western interpretation of a bride's longing for a child in a traditional society.
4. How do languages come in the way of a better understanding of the women's problems?
5. Describe the rewards of pregnancy as experienced by Sylheti women.
6. Does the writer want to say that the use of western medicine in childbirth is producing horrible results? Do you agree with her views?
7. What could be the worse fates than death for a pregnant woman?
8. What are the problems of a modern woman in matters of pregnancy and childbirth?

C. 2. GROUP DISCUSSION

Discuss the following in **groups** or **pairs**:

1. Childbirth is not the responsibility of the pregnant woman alone; it is a matter of family concern as well.
2. Relationship between mother and child is more important than the relationship between husband and wife.

C. 3. COMPOSITION

Write a paragraph of about 100 words on each of the following:

1. Rituals: their value in our cultural life
2. Family is the hub of our social life

D. WORD STUDY

D.1. Dictionary Use

Ex. 1. Correct the spelling of the following words:

anjeety	usefulness	bahavars	acquittance	neccesarily
secratariet	techanological	comunities	sofisticated	equippment

D.2. Word-formation

Read the following sentence carefully:

*'... a ritual approach to pregnancy helps make the anxiety **manageable**.'*

The word '**manageable**' is made of '**manage**' (v) and '**able**' (suffix)

Add suffix '**-able**' to the following words and fill in the blanks with the new words to complete the sentences (in some cases the final 'e' is to be dropped).

work	knowledge	consider	understand
accept	agree	use	deplore

- i. We did not find Varsha's proposal
- ii. Safdar has already spent amount in the repairing work.
- iii. The act of violence is quite
- iv. The refills are not
- v. Everyone found his behaviour quite
- vi. knowledge of a car cannot make you a good mechanic.
- vii. Nikhat is quite ; you can seek advice from her.
- viii. Since he has been ill for a long period, his irritating nature is quite.....

D.3. Word-meaning

Ex 1. Fill in the blanks with suitable phrases given in the box

At bay	at the expense of	in order to	in response to
to ward off	look after	take care of	look at

- a) Pragya's fever was not severe; but it was the doctor's assurance which kept her fear
- b) It is not proper to ask others to your new born babies.
- c) This time team India played seriously to win the match.
- d) Development of a nation can never be achieved common people's aspirations.
- e) Many women and children joined the freedom struggle movement Gandhiji's call.
- f) The teacher infused confidence in the children their fear of darkness.
- g) Everyone admiringly the paintings.
- h) The new gardener the plants with great affection.

E. GRAMMAR

Ex.1. Read the following sentences, taken from the lesson, carefully:

- a) *In many traditional societies the **relationship between** mother and child is more important.*
- b) *'... a number of social usages may stress the child's **relationship with** the rest of his kin group...'*

In each sentence, the word '**relationship**' is followed by a different preposition, i.e. '**between**', and '**with**' to convey different meanings.

Read the text to find out appropriate prepositions and fill in the blanks to complete the sentences:

- a) All the members family participate the function.
- b) The scientists were actively involved holding the natural calamities day.
- c) Pregnant women are advised to cling a proper diet habit.
- d) The nurses were quite cooperative breast feeding.
- e) Modern obstetric is responsible the decrease maternal mortality the past century.
- f) The west thinks that many traditional societies, the relations spouses are exploitative.

F. ACTIVITY

- Ex. 1.** The writer is obviously not happy with the intrusion of western technique and medicines in managing 'childbirth'. Do you feel there is also an invasion of western culture on our life particularly through the electronic media? With the help of your class teacher, organise an inter class discussion on 'Popular Soap Operas do not reflect Indian way of life...'
- Ex.2.** It is medically established that women cannot be held accountable whether they bear male or female child. Still, in many traditional societies, a woman is considered a success if she has only male children. Organise a group discussion to explore the reasons that support such a gender bias.
- Ex.3.** Meet some of the women in your locality who have only male/female children. Ask them about their experiences as well as the troubles they might have to face because of this. Prepare a report on aspects of having only male/female children, listing their views and opinions under such heads/titles:
- i. Economic
 - ii. Social and cultural
 - iii. Religious



HOW FREE IS THE PRESS

Dorothy L. Sayers

DOROTHY LEIGH SAYERS (1893- 1957), essayist, playwright, poet and writer of detective fiction, was educated at Somerville College, Oxford. In 1915, Sayers became one of the first women to graduate from Oxford University. Her published works include Clouds of Witness, Unnatural Death, Lord Peter Views the Body, Nine Tailors, Gaudi Night. She has edited Great Short Stories of Detection and published a competent verse translation of Inferno. In the essay 'How Free is the Press', she writes with clarity of thought to make a strong case against mis-reporting by the press or against the misuse of the freedom of the press.



A. Work in small groups and discuss the following:

1. Do you read a newspaper daily? Discuss the main story of the day.
2. Did you find any interview of Prime minister/ Chief Minister in any paper today? What was the interview about?
3. Is the socio- political condition of your locality reflected / represented in the newspaper?

HOW FREE IS PRESS

1. That without a free Press there can be no free people is a thing that all free people **take for granted**; we need not discuss it. Nor will we at this moment discuss the **restrictions** placed upon the press in time of war. At such times all liberties have to be restricted; free people must see to it that when peace comes full freedom is restored. In the meantime, it may be **wholesome** to consider what that freedom is, and how far it is truly desirable. It may turn out to be no freedom at all, or even a mere freedom to

tyrannies, for tyranny is, in fact, the uncontrolled freedom of one man, or one gang, to impose its will on the world.

2. When we speak of 'the freedom of the press', we usually mean freedom in a very technical and restricted sense – namely, freedom from direction or **censorship** by the government. In this respect, the British Press is, under ordinary conditions, singularly free. It can attack the policy and political character of ministers, interfere in the delicate machinery of foreign diplomacy, conduct campaigns to **subvert** the constitution, **incite** citizens to **discontent** and rebellion, expose **scandals** and **foment** grievances, and **generally harry** and belabour the servants of the State, with almost perfect liberty. On occasion, it can become a weapon to **coerce** the Government to conform to what it asserts to be the will of the people.
3. So far, this is all to the good. Occasionally, this freedom may produce **disastrous** hesitations and inconsistencies in public policy, or tend to **hamper** the swift execution of emergency measures; but, generally speaking, it works to secure and sustain that central doctrine of Democracy as we understand it – that the State is not the master but the servant of the people.
4. The Press, as a whole, and in this technical and restricted sense, is thus pretty free in a peaceful Britain. There is no shade of political opinion that does not somehow **contrive** to express itself. But if we go on to imagine that any particular organ of the Press enjoys the larger liberty of being a forum of public opinion', we are gravely mistaken. Every newspaper is **shackled** to its own set of **overlords** and, in its turn, like the Unmerciful Servant, exercises a powerful bondage upon its readers and on the public generally. Indeed, we may say that the heaviest restriction upon the freedom of public opinion is not the official censorship of the Press, but the unofficial censorship by a Press which exists not so much to express opinion as to manufacture it.
5. The editorial policy of a popular daily is controlled by two chief factors. The first is the interest of the advertisers from whom it gets the money which enables it to keep up its large circulation. No widely circulated newspaper dare support a public policy, however much in the national interest, that might conflict with the vested interests of its advertisers. Thus, any proposal to control the marketing of branded goods (as, for example, of margarine in 1939) will be violently opposed, on the loftiest hygienic grounds, by the papers that carry the branded advertising. On the other hand, any product that refuses to pay the high advertising rates of a powerful national organ will be (again on the highest moral and hygienic grounds) denounced, smashed and driven off the market; yet you are not allowed to use any product that dissociates itself from the advertising ring. All this is understandable, since a big circulation spells **bankruptcy** if the paper has to depend on its sales for its **revenue**. Every newspaper lives in a **perpetual**

precarious balance; it must increase its sales to justify its advertising rates, and to increase its sales, it must sell itself far below the cost of production; but if it sells more copies than its advertising will pay for, it faces financial disaster. Consequently, the more widespread and powerful the organ, the more closely it has to subserve vested interests.

6. This means that the cheap daily paper, which goes everywhere and has most influence, is far less free than the more expensive weekly or monthly, which draws a higher proportion of its revenue from sales. Therefore, it is only the comparatively rich who can afford to reward independent expressions of opinion.
7. The second chief source of a newspaper's revenue is the wealth of the man or company that owns it; accordingly, its policy is largely determined by the personal spites and political ambitions of its **proprietor**. The failure, for example, of a great newspaper magnate to secure a government appointment may be the signal for the unleashing of a **virulent** campaign, in every organ which he controls, against the minister or the party which has disappointed his ambitions. The public, knowing nothing of the personal bias behind the attack and little of the vast network of control which ties up whole groups of the London and Provincial Press in the hands of a single man or combine, sees only that great number of (what appear to him to be) independent organs are united in a single, savage, and persistent condemnation. Unless he is exceptionally **shrewd**, exceptionally **cynical**, or of exceptionally **resolute** and independent mind, he can scarcely help being influenced, and having his vote influenced; and it is odds that he will never realise the nature of the pressure brought to bear upon him.

B.1.1. Read the following sentences and write 'T' for true and 'F' for false statements:

- i. Press is free everywhere.
- ii. There is no internal censorship on the press.
- iii. Proprietors have their personal interests as well.
- iv. Advertisers contribute to the revenue of the newspaper.

B.1. 2. Answer the following questions briefly

- 1) What do free 'people' take for granted?
- 2) Are there restrictions on Press in time of war?
- 3) What do you mean by the term 'free press'?
- 4) Who is the master – the state or the people?
- 5) What does the unofficial censorship seek to do ?
- 6) Name two sources of revenue newspapers usually survive on.

8. But still more serious, because more subtle, than the control applied to individual papers by various kinds of interest is the control and censorship exercised by the Press upon the news and opinions which it **disseminates**. The control rests upon and exploits two basic assumptions about the public: (a) that they have not the wit to distinguish truth from falsehood; (b) that they do not care at all that a statement is false, provided it is **titillating**. Neither assumption is flattering; and indeed, between the language used privately by the late **Lord Northcliffe** about his British readers and the language used publicly by Hitler about his German readers there is very little to choose. Both assume that readers can be made to believe anything. The result is that accurate reporting, which used to be the pride of the old-fashioned independent newspaper, has largely given place to reporting which is at best **slipshod** and at worst **tendentious**.
9. I should like to illustrate, with quite trivial examples drawn from personal experience, the various ways by which both fact and opinion can be distorted, so that a kind of smear of unreality is spread over the whole newspaper page, from reports of public affairs down to the most casual items of daily gossip.
10. 1. Sensational Headlines; False Emphasis; and Suppression of Context. This year (1941), at the Malvern Conference, I read a paper dealing with the theological grounds for the Church's concern with politics and sociology, with the complementary dangers of **pietism** and **Caesarism**, and with the importance of **Incarnation doctrine** in this connection. Out of 8000 words, some 250 dealt with the connection between Caesarism and an undue emphasis placed on sexual, as contrasted with financial, morality. This quite subsidiary paragraph was reported everywhere, under sensational headlines, in such a manner as to convey that this passing **allusion** formed the whole subject matter of my address. Out of the 8000 words about theology, the reporters picked the only one which they presumed their readers capable of understanding – to wit, '**fornication**'. You, the reader, will appreciate the compliment. I will, however, add for your comfort that this report was not made (as you might well suppose) by a Pressman from your favourite paper, specially selected for his understanding of **ecclesiastical** affairs. All the distorted reports emanated from a News Agency; and the individual editors, when remonstrated with, were for the most part content to **disavow** responsibility. This is how you learn what happens at public meetings.
11. 2. **Garbling**. This is the special accomplishment of the Press interviewer. During the production of my latest play, I was asked, "What were my plans for the future?" I replied that I never made plans; that I preferred writing plays to novels, though novels paid better; and that, financial considerations notwithstanding, if the opportunity to write a play were to present itself – for example, another commission for the **Canterbury Festival** – I should undoubtedly write it. This reply duly appeared in

the Press, in the form: 'Miss Sayers said she would write no more plays, except on commission'.

12. **Bland perversions** of this kind, together with the interviewer's playful habit of making statements himself and attributing them to his victim make reported interviews singularly unreliable reading. One must allow for the Pressman's vivid imagination. I remember reading with interest that my eyes 'glittered behind my glasses' when making some remark or other, since that particular interview was given by telephone, I could only conclude that the interviewer's own eyes must have been 'double magnifying glass microscope of extra power'. But the last, best word on Press interviews has been written by 'Q' in "From a Cornish Window"; those who believe that public characters say everything they are reported as saying should read it and take warning.
13. 3. **Inaccurate Reporting of Facts.** Some time ago a daily paper reported that my flat had been broken into the previous day, and that I had returned from (I think they said) **Oxford**, in time to disturb the thieves. This was true enough, except that every detail was wrong. The date was three days earlier than alleged, I was not at Oxford but at the **King's Garden Party**, and the intruders had been disturbed, not by me, but most likely by the newspaper boy. The interest here lies in the probable reason for the mis-statements. The date had to be changed to conceal the fact that the news was already 'cold'; and I was substituted for the boy, presumably for my greater snob-value. The altered date was a bad blunder – **Buckingham Palace** would have adorned the tale to so much better advantage.
14. 4. **Plain Reversal of the Facts.** On a summons for unshaded lights, a letter of mine was read to the Bench explaining that my servant had carefully drawn the curtains, but that there had proved, unfortunately, to be a defect in the curtains themselves. The local paper duly reported: 'Miss Sayers said that a servant had forgotten to draw the curtains.' (This was calculated to cause pain and distress to my servant – but why should anybody care?)

B.2.1. Complete the following sentences on the basis of the unit you have just studied:

- a) Accurate reporting has given place to reporting which is at best slipshod and at worst tendentious because it is assumed that
- b) Sensational headlines, false emphasis and supposition of context are some of the ways to
- c)is the special accomplishment of the Press interviewer.
- d) The date in the newspaper report had to be changed to

B.2. 3. Answer the following questions briefly :

1. What are the two basic assumptions about the public?
2. What is supposition of context?
3. Name two things that make the reports unreliable reading?

15. 5. **Random and Gratuitous Invention.** Without consulting me at all, a small and gossip paper recently informed its readers that two of my favourite hobbies were 'gardening and keeping cats'. I do not see why anybody should want to know my hobbies – but if they do it, it would surely be better to mention the right ones. This choice was peculiarly unfortunate. If there is anything I *detest*, it is gardening; and although my household always includes a necessary cat, which lives in the kitchen and is supposed to catch mice, I have little to do with it, except to remove it and its hairs from the chairs and cushions, and open the door for it from time to time under protest. Shortage of domestic staff has since constrained me to live on more intimate terms with the cat. But if he is a 'hobby', then so are the 'handyman' and the 'daily woman'.



16. 6. **Deliberate Miracle-mongering.** It was recently reported in various local papers that, in a public address, I had delivered some 20,000 words in the space of an hour and a quarter.

This would in any case have been impossible. Actually, the reporter had the full text of my speech in his hands, and could have seen for himself that it consisted of almost exactly 8000 words. The error was thus precisely 150 percent, a useful figure on which to base one's estimate of truth in reporting.

17. Of these six forms of misrepresentation, the first two are the most dangerous. There is no remedy against them. They do not come within the narrow range of the law of **libel**; for to misrepresent a man's attitude and opinions is no offence. Nor could one readily persuade a jury that a lie had been told about one, since a sort of formal veracity in detail is used to convey a totally false impression of the speaker's words as a whole. Consequently, it is next door to impossible to secure either correction or apology. Which brings us to:

18. **Flat Suppression:** letters of protest may be written. These may be (a) ignored; (b) printed in full or in part, accompanied by an editorial comment to the effect that the words reported were actually said, and that the speaker must not expect to monopolise

the whole of the paper's valuable space; (c) answered privately by the editor – a manoeuvre that does nothing to correct the false impression left in the public mind. Only occasionally, and usually from a provincial paper, does one receive full apology and correction. Let me quote, *honoris causa*, a note written to me from an editor of the older school: 'Thank you for your letter, which we thought it our duty to print ... we try to preserve our reputation for balanced news.' Here are three old-fashioned words, duty, reputation, balanced: do they still represent what the reader demands, or expects, from *Fleet Street*?

19. To get misleading statements corrected entails, in any case, a heavy and exhausting effort of correspondence – for the falsehood may be **syndicated** all over the worlds over-night and appear simultaneously in several hundred papers. In addition, if one makes a fuss, or ventures to accuse the newspapers of lack of veracity, there always lurks in the background the shadow of genteel blackmail. Any public person – writer, speaker, actor, politician – is subtly made to feel that if he offends the Press he will suffer for it.
20. No threat, of course, is openly uttered; but books and plays may be unfavourably noticed or silently ignored – allusions sneering, though not actually libellous, may crop up in the gossip columns – a thousand hints will be quietly conveyed that the Press can make or break reputations. Books which venture to criticise the Press are, therefore, rare; nor is it easy to find a paper honest enough to print an article on the subject.
21. Speeches may be made, of course, but they will not reach the wider public, for they will not be reported in full; only a carefully isolated sentence or so will find its way into the papers under some such headline as: 'Bishop Seeks to Muzzle Press', or 'M.P. Attacks Press Liberty'. Indeed, the slightest effort to hinder the irresponsible dissemination of nonsense is greeted by a **concerted** howl: 'This is a threat to the Freedom of the Press!'
22. No wonder that within three days lately the Archbishop of York and a Minister of the Crown were heard to utter the same despairing cry in face of journalistic misrepresentation and indiscretion: 'We cannot control the Press!'
23. The particular examples I have given are, you will say, of very small importance. True: That is what makes them so **symptomatic** and so disquieting. They do not show any direct wresting of the truth towards a propagandist end – against such attempts the reader may, with a little mental effort, efficiently arm himself. What they do clearly show is an all-pervading carelessness about veracity, penetrating every column, creeping into the most trifling item of news, smudging and blurring the boundary lines between fact and fancy, creating a general atmosphere of cynicism and mistrust.

24. He that is unfaithful in little is unfaithful also in much; if a common court case cannot be correctly reported, how are we to believe the reports of world events? If an interviewer misinterprets the novelist whom we have all seen, what does he do with the foreign statesman whom we have never seen? If the papers can be convicted of False Emphasis, Garbling, Inaccuracy, Reversal of the Fact, Random Invention, Miracle-Mongering, and Flat Suppression in cases where such distortions are of advantage to nobody, what are we to suppose about those cases in which vested interests are closely connected? And, above all, what are we to make of the assumptions on which all this is based – that the reader is too stupid to detect falsehood and too frivolous to even resent it?
25. Decent journalists do not like the present state of affairs. Nor do the more responsible editors. But the number of editors and journalists who can maintain a high standard of 'duty, balance, and reputation' in the face of pressure grows less day by day. It is difficult for any paper that presents its news soberly to maintain its circulation; perhaps it is true that every nation gets the Press it deserves.
26. But supposing the reader does care about accuracy, does he resent contempt for his intelligence, does he want the truth what is said and done – what steps is he to take? How is he to get at the facts which are withheld; or **smothered** under these mountains of distortion and absurdity? How is he to make his will felt? Is he to write angry letters, or transfer his daily penny from one organ to another? Will anybody care if he does? They will care if he protests in sufficient numbers. But his penny is a small weapon to oppose against the vested interests and the pooled money of the great combines. His helplessness is a measure of the freedom which the Press enjoys – but is the reader free?
27. The common has a vote in Parliament. He has a Parliamentary representative whom he can **badger** and **heckle** and whose tenure of office rests upon his consent. If he likes to make use of the machinery of a democracy, he can have questions asked in the house; in the last resort, he can destroy one government and make another. But there is no machinery by which he can control the organs which mould opinion. For that, his sole resource is a penny a day and this native wit and will. In time of crisis, the newspapers are first with the cry: 'Let the people know the facts!' But perhaps Fact is a deity **invoked** by the people only in the last emergency when the easy gods of peace have failed them.

B.3.1. Read the following sentences and write 'T' for true and 'F' for false statements:

- i. The author was very fond of gardening and keeping cats.
- ii. The author had delivered 20,000 words in the space of an hour and a quarter.
- iii. To misrepresent a man's attitude and opinion is no offence.
- iv. To get misleading statements corrected is very easy.
- v. Any public person is subtly made to feel that if he offends the press he will suffer for it.
- vi. The press can make or break reputation.

B.3.2. Answer the following questions briefly :

- 1) Why do books rarely criticise the Press?
- 2) How do the newspapers greet the slightest effort to hinder the irresponsible dissemination of nonsense?
- 3) Name the seven charges the author makes against the Press?

GLOSSARY AND NOTES

take for granted(phr): assume, accept without questioning

restrictions (n): limitations

wholesome (adj): good, healthy

censorship (n): the policy of suppressing publication of any item

subvert (v): cause the downfall of

incite (v): stir to action

discontent (n): dissatisfaction

scandals (n): rumours, gossips, serious breach of social or moral behaviour

foment (v): provoke, excite

harry (v): harass, bother

coerce (v): force, intimidate

disastrous (adj): causing great loss

contrive (v): arrange, cook up, invent

shackled (v): chained up, fettered

overlords (n): absolute rulers

bankruptcy (n): having no money at all

revenue (n): income

perpetual (adj): constant, everlasting

subserve (v): serve as a means in promoting

precarious (adj): dangerous

proprietor ((n): owner

virulent (adj): venomous, spiteful

shrewd (adj): intelligent, cunning

cynical (adj): sceptical

resolute (adj): determined

disseminates (v): spread

titillating (adj): pleasantly stimulating

Lord Northcliff, Alfred Charles William Harmsworth (1865-1922): British newspaper proprietor who acquired a chain of newspapers and founded the **Daily Mail** (1896) – the first cheap, popular English daily. Through this he influenced public opinion especially during the First World War

slipshod (adj): careless, casual

tendentious (adj): deliberately biased

pietism (n): The stressing of personal feelings rather than the dogma of intellectual truth

Caesarism (n): absolute dictatorship

Incarnation doctrine (n.phr.): the theory of the union of god and man in the person of Christ

allusion (n): indirect reference

fornication (n): voluntary sexual relationship between an unmarried man and unmarried woman

ecclesiastical (adj): religious, related to the Christian church

disavow (v): refuse to accept responsibility of

garbling (gerund): giving a confused version of

Canterbury Festival: a festival of plays held at Canterbury, a city in Kent, England

bland perversions (n.phr): outright and deliberate distortions

'Q': pen name of Sir Arthur Quiller Couch (1863-1944), an English poet and author of repute

Oxford: the main town of Oxfordshire, England, the seat of Oxford University

King's Garden Party: a social gathering at the lawns of Buckingham Palace, with the ruling British Crown as host /hostess where social celebrities are invited

Buckingham Palace: The London home of the British sovereign constructed by Nash (1821-36) and partly designed early in the 20th century

gratuitous (adj): intentional

detest (v): hate, despise

miracle-mongering: intentional spreading of stories outstanding achievement etc.

libel (n): defamation, false or insulting statement

Honoris causa: intended to do honour

Fleet street: a street in Central London where most British newspapers have their offices

syndicated (v): , expressed, collectively circulated

concerted (adj): concentrated, combined

symptomatic (adj): suggestive, indicative

smothered (v): covered completely

badger (v): making unclear

heckle (v): harass

invoked (v): appealed

C. 1. Long Answer Questions

1. The editorial policy of a popular daily is controlled by two chief factors. Which are they? Explain
2. What is garbling? How does Sayers illustrate this form of distortion?
3. Describe in your own words the instances of deliberate miracle-mongering.
4. How are letters of protest treated by the newspapers? Describe in your own words.
5. Have you ever written a letter of protest to any newspaper? What was the fate of this letter?
6. 'He that is unfaithful in little is unfaithful also in much.' How does Dorothy L. Sayers cite trivial personal examples to prove that the newspapers misrepresent in various ways? Do you agree with her?
7. What is the author's attitude to the freedom of Press? Do you agree with her?
8. 'Indeed, we may say that the heaviest restriction upon the freedom of public opinion is not the official censorship of the Press, but the unofficial censorship by a Press which exists not so much to express opinion as to manufacture it.' How does the writer view the relationship between the press and the public opinion? Explain.

C. 2. GROUP DISCUSSION

Discuss the following in **groups** or **pairs**:

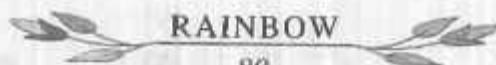
1. Should press enjoy absolute freedom?
2. A free and fair press is the true watchdog of democracy.

C. 3. COMPOSITION

1. Write a letter to the Editor of an English daily highlighting the poor sanitation in your locality.
2. Write the summary of the lesson in about 150 words

D. WORD STUDY

D.1. Dictionary Use



Ex. 1. Correct the spelling of the following words:

srewd	proprieter	precarious
restriccion	disastrus	bankrupcy
insite	censorsip	titilating

Ex. 2. Look up a dictionary and write two meanings of the following words – the one in which it is used in the lesson and the other which is more common

denounced	resolute	precarious	gratuitous
dissemination	cynical	withheld	

D.2. Word-formation

Read the following sentences carefully:

- A common case cannot be **correctly** reported.
- It must increase its sale to justify its **advertising** rates.
- When we speak of 'the freedom of the press, we usually mean freedom in a very technical and restricted sense – namely, freedom from direction or **censorship** by the government.

You see that in the first example the adverb '**correctly**' is derived from the adjective '**correct**'. In the second example '**advertising**' which is a present participle, is derived from the verb '**advertise**'. In the last example, '**censorship**' has been derived from the noun 'censor'. In fact, a number of words can be derived from a root word as illustrated below:

accept (v):	accepted (adj),	acceptance (n),
acceptable (adj),	acceptably (adv)	acceptability (n)

Make as many words as possible from the words given below :

resolve	allude	invoke	restrict	renew
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D.3. Word-meaning

Ex 1. Find from the lesson words the meanings of which have been given in **Column A**. The last part of each word is given in **Column B**:

Column A	Column B
the policy of suppressing publication of any item	.....ship
causing great loss	.....ous
the state of being without money	.....ptcy
cause the downfall	.....ert
pleasantly stimulating	.....ting
stir to action	.....ite
the proprietor of anything	.....ner

Ex. 2. Fill in the blanks with suitable options given in the brackets:

- We all become very by the news reporting. (excited, exciting)
- I do not the incidents. (recollect, recollects)
- You may between the two English dailies. (chose, choose)
- Unfavourable season crop. (effect, affects)
- Press should not be (monopolised, monopolise)
- The report was (distorting, distorted)

D. 4. Phrases

Ex.1. Read the lesson carefully and find out the sentences in which the following phrases have been used. Then use these phrases in sentences of your own:

at such time	so far	on occasion
placed upon	keep up	driven off
to bear upon	creeping into	make of

E. GRAMMAR

Ex.1. Read the following sentences, taken from the lesson, carefully:

If the opportunity to write a play were to present itself – for example, another commission for the Canterbury Festival – I should undoubtedly write it.

The sentence given above sets a condition and so it is called a conditional sentence. Mark that the singular subject '**the opportunity to write a play**' is followed by a plural verb '**were**'. Such structure is used when we have to express an unreal condition. Consider some more examples:

If I were a bird I would fly to you.

If I were young I would do it.

If she were a singer she would sing a song.

Write ten more sentences on this sentences, based on this structure:

If+ (S+ were) + S+ would/should + V₁

F. ACTIVITY

Ex. 1. Consult you teacher or reference books and do a project work on the 'History of Press in Bihar.



THE EARTH

H. E. Bates

H.E. BATES (1905- 1974), born at Northampton in central England, was well acquainted with the English countryside, especially the peasants who lived there. A well known short story writer, he worked for some time as a journalist. His first novel was published when he was only 21 years old. He wrote many short stories about airmen and their adventures based on his experiences in the Royal Air Force. His important works include Fair Stood the Wind for France (1944), The Purple Plain (1947), The Jacaranda Tree (1949), The Scarlet Sword (1951 and, The Darling Buds of May (1958,). The present short story 'The Earth', set in the English countryside, is about a farmer Johnson and his son Benjy who appears to be a simple minded person. The story very well depicts the laziness of the parents and the growing selfishness and cunningness of their simple-minded son who finally drives them away from their home.



A. Work in small groups and discuss the following:

1. How is your family important to you?
2. What are the responsibilities of the parents towards their children?
3. What are the responsibilities of the children towards their parents?

THE EARTH

1. All that the Johnsons had was the earth. Very often it seemed as if it were all they had ever had.
2. It was true that they also had possessions – a plough, a two-wheeled cart, tools, a bony brown mare which slowly dragged the plough and the cart about their rough four-acre plot – but without the earth these things were useless. It was true that they also had a son.

3. The Johnsons' son was named Benjy, and it was more than thirty years since they had surrendered to the idea that he was not right in his head. It was not that he was insane or **imbecile** or even that he could not read and write and count figures, but only that he was simple, not quite like other people. And because he was their only son, the Johnsons had spent many years being a little too kind, too anxious and too sacrificial towards him, so that he had grown up to seem worse, in their eyes, than he really was. Benjy had the large loose limbs that often belong to the simple-minded, and thick soft fair hair on his face. He had the look of being a simple-hearted man as well as a simple-minded man. His eyes were blue, and all day long he had a simple smile on his face. But somewhere behind the blue eyes, the simple smile, and the soft childish hair, his simplicity seemed gradually to have become a kind of cunning.
4. It was more than thirty years since the Johnsons, realising that he was not quite like others, had taken Benjy to a doctor. This doctor had **persuaded** them that he needed interests that would strengthen his mind. It would be good if they gave him something to do, some occupation, which would help his development. It would help a great deal if they gave him a special interest, to feed his sense of responsibility. 'You are people on the land,' the doctor said, 'let him keep hens.'
5. So for many years Benjy had kept hens, and what the earth was to his mother and father the hens were to Benjy: they were almost all he had. When he came from school, cut off by his simplicity from other children, Benjy went straight home to his hens, which he kept in a **wire coop** that his father had made at the back of the house. At first he kept ten or a dozen hens, all colours and breeds, brown and **speckled** and black and white, and the coop was small. He fed the hens simply, on **scraps** from the table, **seeded cabbages** strung from the wire, a little maize, and on corn-ears which he **gleaned** in the late summer from his father's acre of **stubble**. It is possible that a hen, being a simple creature, **thrives** best on simple treatment. Benjy understood the first and last thing about a hen: that it exists for the purpose of laying eggs. In those days this simple process had not become scientific; nor had it become highly complicated and **commercialized**. Eggs were cheap; hens mysteriously **pecked nourishment** off the bare earth. They sat in a home-made **nesting-box**, on straw, and laid the eggs expected of them.
6. Benjy understood another thing about the business of hens, and that was that eggs could be sold to callers at the back door of their house, in scores and half-scores and fivers, and the money from these eggs was put carefully, almost religiously, into a large white **basin** that stood on the top shelf of the kitchen cupboard. The basin was beyond Benjy's reach. 'But one day,' his mother would tell him, 'the money will be yours. You understand? Your father and me are going to save the money. When there's enough

we shall put it in the bank. The bank will give interest on it and then one day, when you're twenty-one, it will be yours by rights. It'll all be yours and you can do what you like with it. Do you understand? And Benjy would simply smile at his mother and say yes, he understood.

B.1.1. Complete the following sentences on the basis of the unit you have just studied:

- A simple minded person is _____, _____ and _____
- Johnson was more interested in _____
- Johnson's possession included _____
- Benjy's simplicity seemed gradually to have become _____

B.1.2. Read the following sentences and write 'T' for true and 'F' for false statements:

- Johnson was a hard-working man.
- Johnson was interested in preaching.
- Johnson had an insane son.
- Benjy hated his hens.

B.1. 3. Answer the following questions briefly :

- Who is a tenant farmer?
- What did the doctor advise Benjy's parents to ensure his mental growth?
- What did Benjy understand about a hen?
- What did Benjy understand about the business of hens?

- As time went on Benjy began to keep many more hens. Soon there were more eggs than could be sold at the back door, and by the time Benjy had left school at fourteen he had forty or fifty hens and about as many **laying pullets**, and these were producing an average of two hundred eggs a week. Soon he would set off three times a week with a large basket of eggs on a wheel-truck, and **hawk** them in Castor, the nearest town. By this time the money no longer went into the basin, but straight into the bank. Benjy could read and a year or two afterwards he read in a paper that it was better to **segregate** breeds of hens, keeping **White Leghorns** separate from **Rhode Islands**, and young from old. This meant new coops, and at the same time Benjy read that hens needed air and exercise and dry hygienic places to sleep. Benjy was very strong and understood a simple thing like nailing wire-netting to wood and began himself to build new houses and coops for the new, segregated breeds of hens. For all

this he needed space, and so his father and mother gave him a strip of land running from the back of the house half-way across the field. In this way they gave him something more precious than they had ever given before. For the first time, without fully realising it, they gave him a piece of the earth.

8. All this time they themselves had struggled hard and almost vainly with the earth. At the back of their minds lay a precious belief that Benjy would one day grow out of his simplicity. In the same way they cherished a silent belief that the earth would one day outgrow its poverty. The earth had yielded **stubbornly** for them, and the reason, like Benjy, was simple. The reason was not in the earth, but in themselves. For most of their lives they had put rather more value on faith than sweat.
9. For many years Benjy's father had been a local preacher, a man with quite a gift of talking. He liked not only to talk on Sundays, to village **congregations** in small still chapels far out in the countryside, but he liked to talk at the back-door, over the field gate, in the road outside the house. He talked so much that he must have had an idea that the earth, designed created, and nourished by God, would take care of itself. While he talked, thistles seeded and choked his wheat, rabbits broke in and **gnawed** his cabbages, storms smashed his standing corn. He struggled on like a man chained by bad luck, and while he knew that his land was poor and that Benjy was a simple man, no one had ever had the need or courage to tell him that he himself was a lazy man with too large a trust in Providence.
10. And while his father talked Benjy went on steadfastly with the simple business of making hens lay eggs. Part of the field at the back of his father's house began to resemble a quivering **chequer-board** of black and brown and white feathers. For a long time now the eggs had been too many for the wheel-truck, and Benjy at regular intervals borrowed his father's horse and cart, taking the eggs not only down into the town but also into market. All the time Benjy wore the simple smile of a simple-hearted man on his face, and all the time the money went religiously into the bank in his name.
11. When Benjy was twenty-one his mother and father planned and carried out a little ceremony. They got his passbook from the bank, and at supper his father made a sort of speech, almost in the tone of a public address, in which he talked as if he had been a **diligent** man all his life, setting an example of thrift and industry, and that this, the passbook, was Benjy's natural reward for following it. He talked as if he were talking to a child who still does not know one from two, and at last he gave Benjy the passbook. 'This is your money, Benjy,' he said. 'Now you're twenty-one, this is your money. Do you understand?'

12. 'Yes,' Benjy said, and he took the passbook. He opened it and looked at it, and saw in it an amount of more than two hundred and thirty pounds. Then he shut up the passbook and put it into his pocket.
13. Benjy's mother and father did not speak. A strange tremor of a peculiar emotion went through them both: a mixture of disappointment, fear, pride, and pain. The amount in Benjy's passbook was more than they themselves had ever amassed from the earth in their lives. They did not hope and did not mean that Benjy should give it back to them, but there was something about the silent, simple finality of his putting the passbook into his pocket that struck them like a blow in the face. They had expected something else: a word of thanks, perhaps a concession, a willingness that they should share the money they had helped to save. It hurt them momentarily that Benjy should appear so completely indifferent to them and to all they felt. Then they remembered why it was. It was because Benjy was still simple. There were shades of feeling and conduct that were beyond his understanding. They were touched with pity for him, and understood.
14. 'What are you going to do with the money?' they said.
15. 'I'm going to buy a piece of land,' Benjy said.
16. 'Lands?' they said. 'What land? Where?'
17. 'Mr Whitmore wants to sell the four acres next to us,' Benjy said.
18. 'But, Benjy,' they said. 'How did you know? How did you find out?'
19. Benjy had a very simple answer.
20. 'I asked Mr Whitmore,' he said.
21. 'Well,' they said, 'that is a very good idea. A wonderful good idea. You couldn't do anything better.'
22. As time went on, and Benjy acquired the land, his father and mother not only felt that it was a good idea but they felt very proud of him. They had that kind of pride in him that parents have in a child that says its first word or takes its first step. Benjy, a simple-minded man, had taken his first step in normal, adult things. It was wonderful, too, that he had taken the step without help, without force or prompting. All his life they had treated him as a child that will not grow up and now, suddenly, he had grown up. Though they could scarcely realize it. Benjy was a man of property.
23. For the next four or five years Benjy went on creating more houses for more hens, and then selling more eggs and making more money. He was still a simple man. He could not have made a pair of boots; he knew nothing about the **stock-markets**. But he knew everything about a hen. His hens were still to him what the earth was to his parents: all he had, and all he understood.

B.2.1. Complete the following sentences on the basis of the unit you have just studied:

- a) Benjy left school at the age of _____
- b) By then Benjy had _____ hens.
- c) Benjy knew about segregating breeds of hens through _____
- d) Johnson believed that the earth designed and created by God would _____
- e) When Benjy was 21, his father handed him _____

B.2.2. Answer the following questions briefly

- 1) What silent belief did Benjy's parents cherish about their land?
- 2) Why had their land not yielded much?
- 3) How did Benjy's parents feel when he silently put the passbooks in his pocket?
- 4) What had Benjy's parents expected when they handed him the passbook?
- 5) What did Benjy want to do with money?

24. There was only one difference between Benjy's hens and his parents' land. The hens belonged to Benjy. The land had never belonged to his parents, who had rented it now for forty years, on a yearly tenancy, from a man named Sanders. They had often spoken of buying the land, but somehow the scheme never came to anything. It was easier for Benjy's father to stand at the door and talk, or to talk in the **pulpit** and trust in God, than to make a business proposition. And now, at sixty-five, they were too old to think of buying land, even if there had been any money for buying land.
25. And suddenly the land was for sale: their land, their earth, which was all they had. The town was spreading, the man named Sanders said, and everywhere people wanted land for building. Either he must sell the land for building, or he must sell the land to them.
26. They felt lost and **distracted**. They had lived a vague, trusting life without system, with a simple-minded son to rear, with an infinite faith in God but with little or no faith in fertilizers. As a result they had nothing. Even the earth, which they had regarded as **inviolable**, was not theirs, and was about to be taken away from them.
27. Deeply and painfully upset, they went to the man named Sanders, and told him how it was.
28. 'I don't see no way of getting the money,' Benjy's father said. 'So we must get out at Michaelmas. That's all.'
29. 'Don't you worry,' Sanders said. 'Don't surprise me you can't see your way to do it. But I can tell you this, if you can't buy it, somebody not far away will.'

30. 'Who'll buy it?' they said.
31. 'Benjy,' he said.
32. They went home feeling that this was the supremely important moment of their lives. It seemed like the moment of reward. If their faith had been shaken, it was now completely whole again. They saw that there could be joy and satisfaction and ultimate good, even in the raising of a simple-minded son.
33. 'We never knew, Benjy. We never even suspected,' they said. 'What made you do it? What are you going to do?'
34. 'I'm going to put up more incubator houses,' Benjy said.
35. Again, as when they had given Benjy the passbook, they did not speak. They had expected something else, without quite knowing what: a word, a small concession perhaps, an assurance that things would go on as before. But there was nothing, only the same simple finality as when Benjy had taken possession of the passbook. They were momentarily pained. Then they knew, again, why it was. There are some things which are forgivable to a simple-minded man. The simple-minded, as they knew quite well, do not always understand.
36. By this time Benjy was almost forty, and it was only to them that he remained a simple-minded man. As his new hygienic chicken houses began to cover first one strip of his father's former land and then another, with the grey patches of hen-dung eating their way into the brown tilled earth, he began to be the largest poultry farmer on that side of the town. In appearance he had changed too. Always big-limbed, he had now become rather fat. His eyes were still a simple blue, and soft fair hair still grew thickly on his face, but now, set in fat flesh, the eyes seemed much smaller. They were no longer the eyes of a simple-minded man. They were the eyes of a man who, in a simple way, is quite cunning.
37. No one but Benjy, at this time, knew how many hens and chickens he possessed. No one knew how many eggs the collective-system lorries fetched from him every week; no one knew the amount of his passbook. It was possible to gauge his progress only by the new chicken houses covering his father's former land, and by the fact that he now employed people to help him.
38. One of these people was a girl named Florence. She had thick heavy legs and loose lips and unreflective grey eyes that matched Benny's in their apparent simplicity. When Florence bent down to clean the chicken houses, which were raised up off the ground, Benjy could see a gap of bare flesh above her grey stockings or the shadows of deep breasts beneath her smock. In a little while Benjy was catching Florence about the waist in the warm dark incubator houses, and for the first time in his life he had some other interest besides hens.

39. It became clear to him that his father and mother did not like Florence, this simple, undistinguished girl with ugly legs and a mouth that would not keep shut. But Benjy did not need a distinguished, intelligent girl, even if one would have looked at him. He needed a woman to help with the hens, and soon he was saying that he and Florence would be married.

B.3.1. Complete the following sentences on the basis of the unit you have just studied:

- a) The only difference between Benjy's hens and his parents' land was that _____
- b) Benjy wanted to buy his parents' land to _____
- c) It was possible to gauge Benjy's progress by _____
- d) Benjy's parents did not like Florence because _____

B.3.2. Answer the following questions briefly :

- 1) Who had Johnson rented their land from?
- 2) What information did Sanders give them that made them happy?
- 3) Who was Florence?
- 4) Why did Benjy want to marry Florence?

40. As with the passbook and the lad, his father and mother were not prepared for that.
41. 'Married? Aren't you all right as you are? Don't you want time to consider it? Where are you going to live?'
42. 'Here,' Benjy said.
43. And that autumn, at the end of his fortieth year, Benjy moved into the house with Florence as his wife.
44. 'We'll want the front bedroom,' Benjy said.
45. All their lives his father and mother had slept in the front bedroom. Now they vacated it and moved into the back. This removal hurt them deeply. But because it was now Benjy's house, because Benjy asked it, they moved without protest, adding a little more to the long **chronicle** of sacrifice, forgiving Benjy because the simple-minded cannot be expected to understand.
46. But the problem of the girl was different. It seemed to them that the girl was about to take Benjy away from them. The air in the house became charged deeply with **antagonism**, the house itself invisibly but clearly divided. And then presently it became divided in actuality. Up to that time the four people had eaten together. Suddenly Benjy's mother did not like the way Florence **scoured** the saucepans. 'I always scour them with soda. Soda's always been good enough for me and always will.'

47. When Benjy heard of the quarrel he had a very simple solution. 'That settles it,' he said. 'Now you eat in the kitchen, and we'll eat in the other room.'
48. And throughout that winter Benjy and his wife lived in one part of the house, and his father and mother in the other. To the old people the days began now to seem very long, and as they looked out on the land they could see the reason. Where there had once been brown bare earth, rows of winter beans, patches of wheat, there were now only Benjy's chicken houses. The earth was still there, but the purpose of it no longer concerned them. The plough, the mare, the cart, and their few tools stood about in the yard, but now it was truer than ever that without the earth they were useless.
49. As the winter went on, and the four people were more and more confined indoors, the division in the house became an enormous gap. The two women passed each other on the stairs with glances of antagonism, nor speaking. When Benjy's father walked out to preach on Sundays he walked slowly and brokenly, with the steps of an old man. Only Benjy appeared not to be upset. Preoccupied with his hens, it was as if the emotions of normal people never penetrated beyond his plump hairy face and the eyes that looked so harmless and simple still.
50. But in the end it was Benjy who made the decision.
51. 'Mum and Dad,' he said, 'it would be lot better if you went somewhere else to live.'
52. 'Benjy,' they said.
53. 'A lot better,' he said. 'This is our house now. We want it. I bought the house, and I want it now.'
54. 'Benjy.'
55. 'I bought it and I want it,' Benjy said again. 'I want you to go.'
56. 'Benjy, we can't go,' his mother said. 'We got nowhere to go. We got nowhere.'
57. 'You've got to get out!' Benjy shouted.
58. As he shouted they realised, more fully than at any time in their lives, that Benjy was really not right in his head. His simple blue eyes were shot suddenly with a wild expression of insane anger. They not only knew that Benjy was a simple-minded man who was not fully responsible for his actions, but for the first time, struck by this wild-eyed burst of anger, they were frightened of Benjy too.
59. 'All right,' they said, 'we'll find some way to go.'
60. It was little more than a week later when Benjy drove his mother and father down into the town. He now had a small Ford van, and as he drove the van, with his mother and father on the driving seat, he showed no sign of normal emotion. It was clear that he did not understand the meaning of affection, of bewilderment, or of despair. He felt and spoke and thought only in the simplest terms, with the cruel simplicity of a child.

61. 'You'll be better by yourselves in lodgings,' he said. 'You'll be better by yourselves.'
62. They did not answer. They sat with faces made completely **immobile** by a kind of **stupefied** resignation very near to grief. They listened silently and, because for forty years they had believed Benjy to be not right in his head, they made allowances for the last time.
63. Down in the town the car stopped in a street filled entirely with houses. Benjy did not get out of the van, his father's and mother's belongings had already gone on and now they alighted empty-handed. As they stood on the pavement Benjy spoke a few words to them, looked at them with unmoved simple eyes, and then drove away.
64. When the van had gone they stood alone on the pavement, looking at the ground. They stood as if they had alighted in a strange place, were not sure of themselves, and did not know what to do.
65. Once they had had the earth. Now it was not possible to tell, from their downcast and silent faces, whether they altogether realised that it, too, had gone.

B.4.1. Complete the following sentences on the basis of the unit you have just studied:

- a) When Benjy asked his parents to vacate the front bed room, they _____
- b) Benjy asked parents to go somewhere else because he _____
- c) Benjy's parents did not speak when their son drove them down into the town because _____

B.4.2. Read the following sentences and write 'T' for true and 'F' for false statements:

- i. With the arrival of Florence as Benjy's wife, the house was filled with happiness.
- ii. Benjy and his wife lived in one part of the house and his parents in the other.
- iii. Benjy paid utmost attention to his ageing parents.

GLOSSARY AND NOTES

- acre** (n): a piece of land measuring 480 sq yards
- imbecile** (adj): weak in mind, stupid
- persuaded** (v): convinced
- wire coop** (n): an enclosed place shut in with wire netting
- speckled** (adj): spotted
- scraps** (n): food left in plates

- seeded cabbages** (n.phr): cabbages which had been left in the ground too long and had flowered and produced seeds
- gleaned** (v): collected, gathered, picked up
- stubble** (n): a stalk of grain
- thrives** (v): prospers, flourishes
- commercialized** (pp/adj): made commercial, run on strict business lines so as to make as much money as possible
- pecked nourishment** (v phr): picked up food
- nesting-box** (n.phr): nest made of box or box like nest
- basin** (n): bowl
- laying pullets** (n): young hens that have begun laying eggs
- hawk** (v): unload
- segregate** (v): separate
- white leghorns; Rhode island**: two famous breeds of hen
- stubbornly** (adv): obstinately
- congregations** (n): assembly (of worshipers)
- gnawed** (v): nibbled, sank teeth into
- chequer-board** (n): a square board divided into a number of small black and white square patches for playing certain games. The rectangular hen coops, each containing a different colour of hen, made part of the filed resemble a chequer board
- diligent** (adj): hard-working, industrious
- tremor** (adv): quiver, shudder
- stock-markets** (n.): a building where people buy and sell shares in commercial firms
- pulpit** (n.): podium, dais
- distracted** (adj.): sidetracked
- inviolate** (adj.): not open to any threat or attack
- chronicle** (n.): account, record
- antagonism** (n.): ill feeling
- scoured** (v.): rubbed, cleaned
- immobile** (adj.): motionless
- stupefied** (adj.): bewildered, stunned
- immobile** (adj): motionless

C. 1. Long Answer Questions

1. Did Benjy treat his parents justly? What would you do if you were Benjy?
2. On how many occasions were Benjy's parents disappointed with Benjy's behaviour? Describe each occasion briefly in your own words.
3. 'Looks are deceptive.' How does this apply to Benjy?

4. What is the role of Florence in this story? How did she affect Benjy's life?
5. Johnson himself was responsible for his tragedy or troubles. Do you agree with this? Give reasons.
6. How is a simple minded man defined in the story? Do you agree with this definition?
7. Sketch the character of Johnson.
8. Sketch the character of Benjy

C. 2. GROUP DISCUSSION

Discuss the following in **groups** or **pairs**:

1. Your expectations from your parents /guardians
2. Causes and effects of communication gap

C. 3. COMPOSITION

1. Write a short essay in about 150 words on 'an ideal family'
2. Write a paragraph in about 100 words on 'duties of children towards their parents'

D. WORD STUDY

D.1. Dictionary Use

Ex. 1. Correct the spelling of the following words:

tremore	disapointment	bussiness	cobsession
inormos	precupied	imobile	cronicle

Ex. 2. Look up a dictionary and write two meanings of the following words – the one in which it is used in the lesson and the other which is more common

anxious	insane	concession
cunning	simple	interest

D.2. Word-formation

Read the following sentence carefully:

*It was true that they also had **possession***

*His simple blue eyes were shot suddenly with a wild **expression**.....*

Here, '**possession**', a noun, is formed by adding suffix '-ion' to 'possess' which is a verb. Similarly, '**expression**', a noun, is formed by adding suffix '-ion' to 'express' which is a verb. Make nouns from the following verbs:

suggest	relate	confess	narrate	create
irrigate	humiliate	frustrate	cultivate	violate

D.3. Word-meaning

Ex 1. Find from the lesson words the meanings of which have been given in **Column A**. The last part of each word is given in **Column B**:

Column A

weak in mind
a stalk of grain
stunned
to separate
obstinate

Column B

.....ible
.....ble
.....ent
.....ate
.....orn

D. 4. Phrases

Ex.1. Read the lesson carefully and find out the sentences in which the following phrases have been used. Then use these phrases in sentences of your own:

grow up	come from	cut off	by the time
all the time	take care of	for long time	look at

E. GRAMMAR

Ex.1. Read the following sentences, taken from the lesson, carefully:

- Very often it seemed **as if** it were all they had ever had.*
- He had the look of being a simple-hearted man **as well as** a simple-minded man.*
- By this time the money no longer went into the basin, **but** straight in to the bank.*

In the sentence given above '**as if**', '**as well as**' and '**but**' join words, phrases and clauses. Such words are called conjunctions.

Find at least ten conjunctions which have been used in the story and use them in sentences of your own.

F. ACTIVITY

Ex. 1. Collect information or get the idea of the work and functions at the poultry farm.

Ex. 2. Find out various kinds of hens as found at the poultry farm.

INDIA THROUGH A TRAVELLER'S EYES

Pearl S. Buck

PEARL S. BUCK (1892- 1973), American by birth, was reared in China by her missionary parents. She taught in a Chinese University. She is known for her travelogue and memoirs. She wrote personal accounts of her visits to different countries in simple, lucid and effortless English. She won the Nobel Prize for literature in 1938. Notable among her chief works are *The God's Earth* (1931), a novel on China and 'Come, My Beloved', with India as background. The present piece 'India Through a Traveller's Eyes' is an extract from *My Several Worlds*, which is a personal record of her life. It shows her love for the poorest people living in Indian villages.



A. Work in small groups and discuss the following:

1. Have you ever visited places outside your state?
2. Did you notice any difference in terms of life-style and civic sense there?
3. Which aspect of their life has impressed you most?

INDIA THROUGH A TRAVELLER'S EYES

1. India had always been part of the background of my life, but I had never seen it whole and for myself until now. Yet the stories that our Indian family doctor and his wife told me when I was child had woven themselves into my growing dreams, and I had long read everything that I could find about that country. From my father I had learned of it through Buddhism and the life history of the Lord Buddha.
2. The very word *colour* reminds me of the variety of hue that is Indian life, as various as our own American human scene. In Kashmir, where the white barbarian invaders from Europe long ago penetrated India, the people are often fair. Auburn-haired,

blue-eyed women are beauties there. A young Indian friend of mine has recently married a Kashmiri man who, though his hair is dark, has eyes of a clear green. The skin colour of the Kashmiri is a lovely cream and the features are as **classic** as the Greek. But all the people of India must be reckoned as belonging to the **Caucasian race**, whatever the colour of the skin in the South, though it be as black as any African's.

3. And India has an amazing way of appearing unexpectedly in other life, as for example, today in the life of South Africa, the Indians make a third group between the South Africans, and the black and white. For that matter there was our Indian family doctor, and why should there have been an Indian doctor in a Chinese port to tend an American family? And rumours of India persist, for they are a memorable people, dramatic and passionate and finding dramatic lives.
4. You see how India has a way of **permeating** human life? And consider how India has managed, merely by maintaining her independence, and yes, by producing superior individuals, to influence the world in these few short years of freedom, they have put to good use the benefits the English gave and left, the knowledge of the West, the pure and **exquisitely enunciated** English tongue of men and women educated on both sides of the globe – witness Nehru and with him a host of men learning how to govern, and the first woman to be the President of the General Assembly of the United Nations a woman of India, and the man in charge of the prisoner exchange in Korea an Indian General, who won trust from all. Even the **blustering** and accusation at home and abroad have not changed the quiet confidence of the new India, and this confidence, founded in unyielding idealism, permeates our world life.
5. What did I go to India to see? Not the Taj Mahal, although I did see it and by moonlight, not Fatehpur Sikri, although I did see it, and not the glories of empire in New Delhi, although I did see them. I went to India to see and listen to two groups of people, the young intellectuals in the cities and the peasants in the villages. These I met in little rooms in the city, in little houses in the villages, and I heard their plans for freedom. Already the intellectuals believed that another World War was inevitable. They had been bitterly disappointed after the First World War by what they felt were the broken promises of England. The English, they declared, had no real purpose to restore India to the people. I could believe it, fresh as I was from China, where the period of People's Tutelage seemed endless and self government further off every year. 'When you are ready for independence,' conquerors have always said to their subjects, etcetera! But who is to decide when that moment comes, and how can people learn to govern themselves except by doing it? So the intellectuals in India were restless and **embittered**, and I sat through hours watching their flashing dark eyes and

hearing the endless flow of language, the purest English, into which they poured their feelings.

6. The plan then was that when the Second World War broke, India would rebel immediately against England and compel her, by this **complication**, to set her free. They would not be forced, as they declared they had been in the First World War, to fight at England's command.
7. 'And then,' I asked.
8. 'And then,' young India said proudly, 'we will ourselves decide whether we wish to fight at England's side – or against her.'
9. What they did not reckon on, when the time came, was the **savagery** of Nazism and the aggressions of Japan in Asia. When they perceived that they must choose between the Axis and the English, they chose the English, aware that in spite of many injustices they were choosing between barbarism and civilization. They postponed their plans for freedom, Gandhi meanwhile doing his work within his own country until the war was over, and by then the wisest minds in England, understanding the new world, returned India to her people, in spite of all opposition from English men and others who did not have sufficient understanding of Asia to know what wisdom was. Not even Churchill's **prophecy** of **blood bath**, partly fulfilled at that, could prevent the inevitable. India had waited as long as she could, and peasants and intellectuals were on the same side in the old **invincible** combination. It was Gandhi's strength that made him know very early that both peasant and intellectual must be won to work together for their country, his hold was equally strong upon both, and so he achieved his end, without war. Perhaps, we Americans do not yet fully understand the great lesson that India has to teach in thus winning her freedom. Beside her mighty triumph of a bloodless revolution our War of Independence shrinks in size and concept. India has taught humanity a lesson, and it is to our peril if we do not learn it. The lesson? That war and killing achieve nothing but loss, and that a noble end is assured only if the means to attain it are of a piece with it and also noble.
10. The real **indictment** against **colonialism**, however, was to be found in the villages of India. There was rot at the top, too in the thousands of young intellectuals trained in English schools for jobs that did not exist except in the limited Civil Service. The towns and cities were **frothing** with unhappy young men, cultured and well educated, who could find no jobs and were not allowed by the old superstructure of empire to create them. But the real proof of evil, I say again, was in the miserable villages. I thought I had seen poverty enough in China, yet when I saw the Indian villages I knew that the Chinese peasant was rich in comparison. Only the Russian peasant I had seen years before could compare with the Indian villager, although that Russian was a very different creature, and inferior in many ways. For the Indian peasant was like the Chinese in

being a person innately civilized. The maturing culture of an organised human family life and profound philosophical religions had shaped his mind and soul, even though he could not read and write. And the children, the little children of the Indian villages, how they tore at my heart, thin, big bellied, and all with huge sad dark eyes! I wondered that any Englishman could look at them and not accuse himself. Three hundred years of English occupation and rule, and could there be children like this? Yes, and millions of them! And the final indictment surely was that the life span in India was only twenty-seven years. Twenty-seven years! No wonder, then, that life was hastened, that a man married very young so that there could be children, as many as possible, before he died. I loved England, remembering all the happy journeys there, but in India I saw an England I did not know. And I was forced to see that if the English, in many ways the finest people on earth, people who blazed the way for all of us to achieve the right of men to rule themselves, if colonialism could so corrupt even these, then indeed none of us could dare become the rulers of empire.

B.1.1. Read the following sentences and write 'T' for true and 'F' for false statements:

- i. Pearl S. Buck had an Indian family doctor.
- ii. The Mongolian from Europe invaded Kashmir.
- iii. According to the writer, the Indians belonged to the Caucasian race.
- iv. The first woman President of the General Assembly of the United State was an Indian.
- v. The writer wanted to listen to four groups of people.
- vi. The young Indian intellectuals were disappointed with the English rule.
- vii. Indians were willing to fight in the Second World War at England's command.
- viii. Indians believed in the nobility of means to achieve a noble end.
- ix. The worst effect of colonisation was seen in towns, in the form of unemployment.
- x. Indians, under the British rule, had a life span of just twenty seven years.

B.1. 2. Answer the following questions briefly :

- 1) What does the word 'colour' remind the writer of?
- 2) What were the benefits of the English rule?
- 3) Why were the intellectuals in India restless and embittered?
- 4) What was the 'great lesson' that India had to teach the West?
- 5) Where was the real indictment against the colonisation to be found?
- 6) Why was the writer moved at the sight of the children of the Indian villages?

11. It seemed to me, as I lived with Indian friends, new and old, that all the ills of India could easily have been mended if there had been a government whose purpose was first of all to benefit the people rather than to live upon them. The desert-dry country, for example, the fruitless land between Bombay and Madras, was already **famished** although it was only February, and the sun hot enough to fertilize any seed, had there been water. And why was there no water? Why not sink **artesian wells**, or even dig shallow wells, since I was told, the water table was high? But the **enervated** and exhausted people had not the strength to take such initiative after the years of colonialism. It was more than that. The worst result, perhaps, of the colonial system was to provide the subject people with an infinite excuse against work and so against helping themselves. 'You are responsible for me,' is always the sullen attitude of the subject to the ruler. 'You have undertaken to feed me and clothe me and govern me. If I die it is your fault.' There were always the British to blame, and certainly the blame was not always just. Yet essentially perhaps it was, for when the heart of a people is gone, their spirit dies with it.
12. Looking back, I find that among the many impressions of the people of India, absorbed while I lived among them, and still clear in my mind, is their reverence for great men and women. Leadership in India can only be continued by those whom the followers consider to be good – that is, capable of **renunciation**, therefore, not self-seeking. This one quality for them contains all others. A person able to renounce personal benefit for the sake of an idealistic and is by that very fact also honest, also high-minded, therefore also trustworthy. I felt that the people, even those who know themselves venal and full of faults, searched for such persons.
13. The devotion given nationally to Gandhi and finally even internationally is well known, but I found the same homage paid to local persons who in their measure were also leaders because of their selflessness. Thus I remember a certain Indian village where I had been invited to visit in the home of a family of some modern education, though not much, and some means, though not wealth. The house was mud-walled and the roof was made of thatch. Inside were several rooms, however, the floors smooth and polished with the usual mixture of cow dung and water. The active master of the house was not the head of the family, but a younger brother. This I discovered when I arrived, for before we entered the house, my host led me to a curious sort of cage standing well above the ground on four posts. Inside the cage, made of wire netting, I saw to my amazement an ageing man lying on his back, his head supported by a pillow.
14. 'My eldest brother,' my host explained, 'He has had a stroke of paralysis, and though we beg him to live in the house, he chooses to live out here so that he may be ready to listen to the villagers when they come to him.'

15. My host spoke fair English, but the elder brother spoke none; and we could only exchange greetings and look at each other with friendliness. What I saw was intelligent thin, pain-sharpened face, whose eyes were at once wise and piercing. The body was quite helpless, but it was scrupulously clean and the cotton garments were snow-white. We exchanged a few remarks, and then a group of villagers approached, not to see me but to talk with the elder brother, and so my host led me into the house to meet his young wife and children.
16. All during my stay I watched that cage, and seldom indeed did I see it except surrounded by people, and never, as long as daylight lasted, without at least one man squatting on the ground, talking earnestly and then listening. My host said, 'My brother has always been our wise man. Now he is our saint.'
17. My host, I observed, had his own place, too, in the village life, for twice while we were seating our **luncheon** that day he rose from his corner of the room and went out, to answer a shout, apparently from a neighbour. When he came back he made the same explanation.
18. 'I was called to kill a dangerous snake.'
19. The luncheon was plain country fare, lentils, rice, spinach boiled very much, condiments. Before we ate, an old cousin brought in a brass ewer of water and a clean homespun towel for us to cleanse our hands with, a necessary preliminary to eating with the fingers. Chopsticks I had used all my life and preferred them to knife and fork, but after I had got used to eating with my right hand, I liked it as well. After all, what is so clean as one's own right hand washed? And from babyhood the Indian children are taught that the right hand is for clean services such as eating, and the left hand may perform the more lowly tasks.
20. Another cleanliness was that our food was served on fresh green banana leaves instead of plates. Well-cooked rice piled on a broad green leaf is a pleasant sight and **stimulates** the appetite. In any household where caste was observed the food was placed on such leaves or on dishes of fresh pottery, broken after we had finished with them. My host fulfilled the requirements of his caste by eating in the opposite corner of the room, and sitting on the floor with his back to us. By now I had learned to overcome my first feeling about a distance such as this. It was simply a private devotion to a religious feeling and not inhospitality.
21. Religion is ever-present in Indian life, in its best as well as in its worst aspects, for there, as elsewhere, **fanaticism** reaches into evil. I liked the simple acceptance of religious motive, however, and the perfect freedom to behave as one's religion moved the soul. Thus in my first Indian family, an intellectual and fairly well-to-do one, while I sat and talked with my hostess in her living-room, an Indian gentleman came in without

speaking to us and moved gracefully to the far end of the room, his bare feet silent upon the floor. There he knelt his head bowed, and so remained for perhaps a quarter of an hour. When I glanced at him curiously my hostess said in a manner entirely casual. 'It is my husband's eldest brother. He comes here during the day at his prayer times, since his own home is at some distance from his place of business.'

22. When the prayer was over the brother went away again, and it was not until later that I met him, and then it was outside of prayer hours.
23. My life has been too crowded with travels and many people for me to put it all within the covers of one book, however, and indeed all my books have not been enough to tell the things I would like to tell. Years after I left India I wrote **Come, My Beloved** against its background. Strange, the Americans, except for a few, have not understood the real meaning of that book, but the Indian readers understand. We have not lived long enough, perhaps, to know universally that the price of achievement, whatever the goal, is an absolute.
24. In my book I chose three Christian missionaries to prove it, for of all the people that I have ever known the missionary is, in his way, the most dedicated, the most single-hearted. He believes that God is the One, the Father of mankind and that all men are brothers. At least the Christian says he so believes and so he preaches. Then why has he failed to change the world in spite of his sacrifices? Alas, they have not been enough, and he has not been willing to pay the full price for faith. He pays only part, unable to accept utterly the full meaning of his creed. I see the same refusal here in my own country, over and over again, and not only among Christians. But the people of India know what it is to be willing to pay the last full measure of the cost of and idealism. They understand, and to them my book is not a puzzlement.

B.2.1. Read the following sentences and write 'T' for true and 'F' for false statements:

- i. The writer blames the English rule for all the ills of India.
- ii. Colonisation had made the Indian enervated and exhausted.
- iii. Long period of slavery made the people quite dependent.
- iv. According to the writer, selflessness is the main quality of a leader.
- v. Very few people in villages had respect for age and experience.
- vi. The writer did not like the idea of eating with right hand.
- vii. Indians are by nature religious.
- viii. The book 'Come, My Beloved' has Indian background.
- ix. A Christian missionary believes that 'God is the one'.

B.2. 2. Answer the following questions briefly :

- 1) **Why was the land between Bombay and Madras famished?**
- 2) **Why did the Indian always blame the British for their suffering?**
- 3) **Who was the real master of the house which Buck visited?**
- 4) **Why did the writer not mind her host eating in the opposite corner of the room?**
- 5) **What does she mean by saying 'Religion is ever present in Indian life'?**
- 6) **What are her views on the Christian missionaries?**

GLOSSARY AND NOTES

barbarian (adj): savage, uncivilized

auburn-haired (adj): having hair of golden brown colour

classic (adj): standard

Caucasian race (n): a fair skinned race, belonging to the Caucasus region in the USSR

permeating (v): penetrating

exquisitely enunciated (adv): pronounced in an extremely fine way

blustering (n): angry talk

embittered (adj): resentful

savagery (n): barbaric cruelty

complication (n): the difficult situation

Nazism (n): The philosophy believed in by the National Socialist German Workers Party, reorganised on military lines by Hitler

prophecy (n): forecast

blood bath (n.phr.): bloodshed

invincible (adj): unconquerable

indictment (n): charge

colonisation (n): the process by which colonies are set up and governed

frothing (pp): bubbling

famished (v): starved

artesian wells (n): wells through which water comes to the surface due to high water level.

enervated (pp/adj): weakened

renunciation (n): process of giving up self interest

luncheon (n): meal

stimulates (v): activates, arouses

fanaticism (n):

evil (n): sin, wrong

missionaries (v): persons sent to propagate religion

idealism (n): belief in ideal ways of life

puzzlement (n): confusion, bafflement

C. 1. Long Answer Questions

1. How does Pearl S. Buck describe Kashmir?
2. How has India influenced the world in the post Independent era?
3. Why had the Indian intellectuals decided not to support the British in the Second World War?
4. What lesson had India taught the humanity by gaining Independence?
5. What was the psychological impact of colonisation on Indian people?
6. Who, according to Buck, could be the real leaders of Indian people?
7. What are some of the features of Indian family life, as noticed by Buck?
8. Why did the writer believe that her book **Come, My Beloved** was not a puzzlement to the people of India?

C. 2. GROUP DISCUSSION

Discuss the following in **groups** or **pairs**:

1. Salient features of Indian family life
2. Joint family Vs nucleus-family

C. 3. COMPOSITION

1. You have a pen Friend in America who wants to know about India. Write a letter to your friend describing some of the values that govern Indian family life.
2. Write a paragraph in about 100 words on India's contribution to world peace

D. WORD STUDY**D.1. Dictionary Use**

Ex. 1. Look up a dictionary and write two meanings of the following words – the one in which it is used in the lesson and the other which is more common:

evil find penetrate lives educate globe witness

D.2. Word-formation

Read the following sentence carefully:

*India had always been part of the **background** of my life, but I had never seen it whole and for **myself** until now.*

In the sentence given above **background** is made of **back** and **ground**. similarly **myself** is made of **my** and **self**.

Form compound words using the words given below:

every	blue	home	chop	baby	over
thing	eyed	made	spun	sticks	hood
come	living	room	out	side	in
deed	well	day	house	hold	snow
faced	white	light	trust	worthy	mud
walled	self	seeking	high	minded	water
bird	new	cooked	born	hearted	ever
green	how	single	glass	house	

D.3. Word-meaning

Ex 1. Match the words given in **Column A** with their meanings given in **Column B**:

Column A

1. creed
2. piercing
3. exhausted
4. profound
5. inferior
6. peril
7. rot

Column B

- a. of poor quality
- b. deep and subtle
- c. penetrating
- d. drained of all strength
- e. a set of beliefs
- f. decayed
- g. danger

D. 4. Phrases

Ex.1. Read the lesson carefully and find out the sentences in which the following phrases have been used. Then use these phrases in sentences of your own:

further off	in spite of	live upon	search for
as long as	serve on	put in	

E. GRAMMAR

Ex.1. Read the following sentences, taken from the lesson, carefully:

- a) *They could not be forced to fight at England's command.*
- b) *No wonder, then, that life was hastened.*

In both the sentences in passive voice given above, the 'agent' or 'doer' is not specified. We do not specify doer when it is (i) obvious from the context, (ii) not needed, and (iii) not known.

Find sentences in the lesson where the passive structure has been used without a specified doer.

Ex.2. Change the following sentences as directed:

- i. The features of the Kashmiri are as classic as the Greek. (from positive to comparative)
- ii. My host said, "I was called to kill a dangerous snake." (from direct to indirect speech)
- iii. My life has been too crowded with travels and many people for me to put it all within the covers of one book. (Remove 'too')
- iv. What did I go to India to see? (from interrogative to assertive)

F. ACTIVITY

Ex.1. Organise an inter class debate on:

- a) British rule over India was not so good.
- b) Political independence is not enough

Ex.2. Travellers from various countries have visited India at different times. Prepare a chart mentioning:

- a) Names of foreign visitors who have visited India
- b) The period during which they came
- c) The purpose of their visit



A MARRIAGE PROPOSAL

Anton Chekhov

ANTON CHEKHOV (1860- 1904), dramatist and short story writer of Russia, was a doctor by profession. He began his literary career by writing comic sketches. He lived in Russia during the rule of the czars, or emperors. His works present an accurate picture of the Russia of his day. They also explore the depths of human emotion. Chekhov introduced to the stage the realistic problems of common people. His works often show a comic attitude towards the behaviour expected from the elite of that time. Even his saddest plays contain humour. His comedies are based on recognizable human weaknesses. Hence, they portray human life in a sensitive way. His important works include Uncle Vanya(1900), The Three Sisters (1901), and The Cherry Orchard (1904). He had a considerable influence on twentieth century drama. George Bernard Shaw paid tribute to him in Heartbreak House (1919). The present comedy 'A Marriage Proposal' presents characters who cause their own discomfort.



A. Work in small groups and discuss the following:

1. How are marriages settled in your family ?
2. What are the major factors that decide the relation of brides/ grooms?

A MARRIAGE PROPOSAL CHARACTERS

STEPAN STEPANOVICH CHOBOOKOV: a land owner

NATALIA STEPANOVA:

his twenty-five year old daughter

IVAN VASSILIEVICH LOMOV:

their neighbour, a healthy and well- fed, but terribly **hypochondriac** landowner

The action takes place in the drawing room of CHOBOOKOV'S country house

Scene 1

(CHOOB000KOV and LOMOV. The latter enters, wearing tails and white gloves)

CHOOB000KOV (*going over to welcome his guest*): Why, of all people! My old friend, Ivan Vassilievich! How nice to see you! (*shakes hand.*) This really is a surprise, old boy How are you?

LOMOV: Very well, thank you. And may I ask how you are?

CHOOB000KOV: Not bad at all, old friend, with the help of your prayers and so on Please have a seat Now, really, it's not very nice of you to neglect your neighbours, my dear boy. And what are you all dressed up for? Morning coat, gloves, and so on! Are you off on a visit, old boy?

LOMOV: No, I'm just calling on you, my **esteemed** neighbour.

CHOOB000KOV: But why the morning coat, old friend? Thus isn't New Year's Day!

LOMOV: Well, you see, the fact of the matter is ... (*Takes his arm.*) I've burst in on you like this, Stepan Stepanovich, my esteemed neighbour, in order to ask a favour of you. I've already had the honour more than once of turning to you for help and you've always, so to speak, uh! ... but forgive me, my nerves ... I must have a sip of water, dear Stepan Stepanovich. (*Drinks some water.*)

CHOOB000KOV (*aside*): He's after money. Fat chance! (*to LOMOV*) What is it, my dear fellow?

LOMOV: Well, you see, my Stepan dearovich, uh! I mean dear Stepanovich ... uh! I mean, my nerves are in a terrible condition, which you yourself are so kind as to see. In short, you're the only one who can help me, although, of course, I've done nothing to deserve it and ... and I don't even have the right to count on your help ...

CHOOB000KOV: Now, now; don't **beat about the bush**, old friend. Out with it! ... Well?

LOMOV: All right, here you are. The fact of the matter is, I've come to ask for your daughter Natalia's hand in marriage.

CHOOB000KOV (*overjoyed*): My dearest friend! Ivan Vassilievich. Could you repeat that — I'm not sure I heard right!

LOMOV: I have the honour of asking —

CHOOB000KOV (*breaking in*): My oldest and dearest friend... I'm so delighted and so on Yes really, and all that sort of thing. (*hugging and kissing him*): I've been **yearning** for this for ages. It's been my constant desire. (*sheds a tear.*) And I've always loved you like a son, you wonderful person, you. May God grant you love and guidance and so on, it's been my most

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fervent wish ... but why am I standing here like a **blockhead**? I'm **dumbstruck** by the sheer joy of it, completely dumbstruck. Oh, with all my heart and soul ... I'll go get Natasha, and so on.

LOMOV (deeply moved): Stepan Stepanovich, my esteemed friend, do you think I may count on her accepting me?

CHOOBOOOKOV: A handsome devil like you? How could she possibly resist? She's madly in love with you, don't worry, madly, and so on ... I'll call her right away.

Scene II

LOMOV (alone): It's so cold ... I'm shaking all over, like before a final exam. The important thing is to make up your mind. If you think about it too long, or waver, talk about it too much, and wait for the ideal woman or for true love, you'll never marry Brr! It's cold! Natalia Stepanovna is an excellent housekeeper, she's not bad-looking, and she's got some education ... What more could I ask for? Oh, I'm so nervous; I can hear a buzzing in my ears. (Drinks some water.) It would be best for me to get married ... first of all, I'm thirty-five years old already – and that, as they say, is a critical age. And then, I have to start leading a steady and regular life I've got a heart condition, with **palpitations** all the time ... I've got an awful temper and I'm always getting terribly **wrought up**... Even now, my lips are trembling and my right eyelid is **twitching**.... But the worst thing is when I try to sleep. The instant I get to bed and start dropping off, something *stabs* me in my left side – Ungh! And it cuts right through my shoulder straight into my head – Ungh! I jump like a lunatic, walk about a little, and then I lie down again, but the moment I start to doze off, I feel it in my side again – ungh! And it keeps on and on for at least twenty times ...

Scene III

(NATALIA STEPANOVNA and LOMOV)

NATALIA (entering): Ah, it's you. And Papa said a customer had come for the **merchandise**. How do you do, Ivan Vassilievich!

LOMOV: How do you do, my esteemed Natalia Stepanovna!

NATALIA: I'm sorry about my apron and not being dressed ... We're **shelling** peas for drying. Where've you been yourself? Have a seat.... (They sit down.) Would you like a bite of lunch?

LOMOV: Thank you so much, but I've already eaten.

NATALIA: Well, then have a cigarette ... The matches are over here.... The weather's magnificent today, but yesterday it rained so hard that the men couldn't do a thing all day long. How much hay did you get done? Can you imagine, I was so greedy that I had the whole meadow **mown**, and now I regret it, I'm sacred that all my hay may rot. I should have waited. But what's this? I do believe you're wearing a morning coat! How original! Are you going to a ball or something? Incidentally, you're getting quite handsome.... But honestly, why are you all **dolled up**?

LOMOV: (*nervously*): You see, my esteemed Natalia Stepanovna..... the fact is I've made up my mind to ask you to listen to me Naturally you'll be surprised and even angry, but I (*aside*): God, it's cold!

NATALIA: What is it? (*pause*) Well?

LOMOV: I'll try to be brief. You are well aware, my esteemed Natalia Stepanovna, that for a long time now, in fact since my childhood, I have had the honour of knowing your family. My late aunt and her husband, whose estate as you know I inherited, always held your father and your late mother in utmost esteem. The Lomov family and the Choobookov family have always maintained extremely friendly, one might even say, intimate relations. Furthermore, as you know, my property borders on yours. Perhaps you will be so kind as to recall that my Ox Meadows run along your birch forest.

NATALIA: Excuse me for **interrupting** you. You said "my Ox Meadows" Are they yours?

LOMOV: Of course

NATALIA: Oh, come now! The Ox Meadows belong to us, not you!

LOMOV: Oh no! They're mine, dear Natalia Stepanovna.

NATALIA: That's news to me. How did they ever get to be yours?

LOMOV: What do you mean? I'm talking about the Ox Meadows that are **wedged in** between your birch forest and the Burnt Marsh.

NATALIA: Exactly They're ours.

LOMOV: No, you're mistaken, dear Natalia Stepanovna – they're mine.

NATALIA: Do be reasonable, Ivan Vassilievich! Since when have they been yours?

LOMOV: Since when? They've always been ours, as far back as I can remember.

NATALIA: Excuse me, but this is too much!

LOMOV: You can look at the documents, dear Natalia Stepanovna. At one time, there were some quarrels about the OX Meadows, you're quite right.

But now, everyone knows they're mine. Why argue about it? If you will permit me to explain: my aunt's grandmother lent them to your paternal great-grandfather's peasants for an indefinite period and free of charge in return for their firing her bricks. Your great grandfather's peasants used the Meadows free of charge for some forty years and began thinking of them as their own .. and then after the Emancipation, when a statute was passed - You've got it all wrong! Both my grandfather and great-grandfather regarded their property as reaching all the way to the Burnt Swamp - which means that the Ox Meadows were ours. What's there to argue about? - I don't understand. How annoying!

NATALIA:

LOMOV:

NATALIA:

I'll show you the documents, Natalia Stepanovna.

No; you're joking or trying to tease me What a surprise! We've owned the land for practically three hundred years and now suddenly we're told it's not ours! I'm sorry, Ivan Vassilievich, but I just can't believe my ears. Those Meadows don't mean a thing to me. The whole area probably doesn't come to more than forty acres, it's worth about three hundred rubles; but I'm terribly upset by the injustice of it all. You can say what you like, but I simply can't stand injustice.

LOMOV:

Please listen to me, I beseech you. Your paternal great-grandfather's peasants, as I have already had the honour of telling you, fired bricks for my aunt's grandmother. Now, my aunt's grandmother, wishing to do them a favour in return -

NATALIA:

Grandfather, grandmother, aunt I don't know what you're talking about! The Meadows are *ours*, and that's that.

LOMOV:

They're mine!

NATALIA:

They're ours! You can keep arguing for two days, you can put on fifteen morning coats if you like, but they're ours, ours, ours! I don't desire your property, but I don't care to lose mine Do as you like!

LOMOV:

I don't need the Meadows, Natalia Stepanovna, but it's the principle of the thing. If you want, I'll give them to you.

NATALIA:

It would be my privilege to give them to you, they're mine! ... All this is rather odd - to put it mildly. Ivan Vassilievich. Up till now we've always considered you a good neighbour and friend. Last year we let you borrow our threshing machine, and as a result we couldn't finish our own grain until November, and now you're treating us like Gypsies. You're giving me my own land. Excuse me, but that's not a neighbourly thing to do! To my mind, it's *impertinent*, if you care to -

- LOMOV: Are you trying to tell that I'm a **landgrabber**? Madam, I've never seized anyone else's property, and I won't allow anyone to say I have (*Hurries over to the carafe and drinks some water.*) The Ox Meadows are mine!
- NATALIA: That's not true. They're ours.
- LOMOV: They're mine.
- NATALIA: That's not true. I'll prove it to you! I'll send my men over to mow them this afternoon.
- LOMOV: What?
- NATALIA: My men will be there this afternoon!
- LOMOV: I'll kick them out!
- NATALIA: You won't dare!
- LOMOV: (*clutching at his heart*): The Ox Meadows are mine! Do you hear! Mine!
- NATALIA: Stop shouting! Please! You can shout your lungs out in your place, but I must ask you to control yourself here.
- LOMOV: Madam, if it weren't for these awful, **excruciating** palpitations and the veins throbbing in my temples, I'd speak to you in a totally different way! (*Shouting*): The Ox Meadows are mine.
- NATALIA: Ours!
- LOMOV: Mine!
- NATALIA: Ours!
- LOMOV: Mine!

B.1.1. Read the following sentences and write 'T' for true and 'F' for false statements:

- i. Lomov is a neighbour of the Stepanovnas.
- ii. He wore the morning coat to attend a party.
- iii. Mr Choobookov becomes angry to know Lomov's desire.
- iv. Lomov is a man of nervous temperament.
- v. Natalia is a quiet and peace loving lady.
- vi. The ownership of Ox-meadows is disputed.

B.1. 2. Answer the following questions briefly :

- 1) How is Lomov greeted by Choobookov?
- 2) How does Choobookov react when he comes to know that Lomov wants to marry Natalia ?
- 3) Why does Lomov think that his is a critical age?
- 4) Why does Lomov feel nervous before proposing to Natalia?
- 5) Why is Natalia afraid that all her hay may rot?
- 6) What, according to her, is the real worth of Ox-meadows?
- 7) Who, according to Lomov, had let the meadows and to whom?

Scene IV

(Enter CHOObOOKOV)

CHOObOOKOV: What's going on? What's all the shouting about?

NATALIA: Papa, please tell this gentleman whom the Ox Meadows belong to us or him.

CHOObOOKOV (to LOMOV): Why, the Meadows belong to us, old friend.

LOMOV: But for goodness' sake, Stepan Stepanovich, how can that be? Can't you be reasonable at least? My aunt's grandmother lent the Meadows to your grandfather's peasants for temporary use and free of charge. His peasants used the land for forty years and got in the habit of regarding it as their own, but after the Land Settlement –

CHOObOOKOV: Excuse me, old boy ... You're forgetting that our peasants didn't pay your grandmother and so on precisely *because* the Meadows were **disputed** and what not But now every child knows that they're ours. I guess you've never looked at the maps.

LOMOV: I'll prove they're mine!

CHOObOOKOV: You won't prove a thing, my boy.

LOMOV: I'll so prove it!

CHOObOOKOV: My dear boy, why carry on like this? You won't prove a thing by shouting. I don't want anything of yours, but I don't intend to let go of what's mine. Why should I? If it comes to that, dear friend, if you mean to dispute my ownership of the Meadows, and so on, I'd sooner let my peasants have them than you. So there!

LOMOV: I don't understand. What right do you have to give away other people's property?

CHOObOOKOV: Allow me to decide whether or not I've got the right. Really, young man, I'm not accustomed to being spoken to in that tone of voice, and what not. I'm old enough to be your father, and I must ask you to calm down when you speak to me, and so forth.

LOMOV: No! You're treating me like an idiot, and laughing at me. You tell me that my property is yours, and then you expect me to remain calm and talk to you in a normal fashion. That's not a very neighbourly thing to do, Stepan Stepanovich. You're no neighbour, you're a **robber baron**.

CHOObOOKOV: What? What did you say, my good man?

NATALIA: Papa, have the men mow the Ox Meadows right now!

CHOObOOKOV (to LOMOV): What did you say, sir?

- NATALIA: The Ox Meadows are our property, and I won't let anyone else have them. I won't, I won't, I won't!
- LOMOV: We'll see about that! I'll prove to you in court that they're mine.
- CHOOBOOKOV: In court? My good man, you can take it to court, and what not. Go right ahead! I know you, you've just been waiting for a chance to **litigate**, and so on. You're a **quibbler** from the word go. Your whole family's nothing but a bunch of **pettifoggers**. All of them!
- LOMOV: I must ask you not to insult my family. The Lomovs have always been law-abiding folk. None of them was ever **hauled** into court for **embezzlement** the way your uncle was..
- CHOOBOOKOV: Every last one of them was insane.
- NATALIA: Every last one of them, every last one!
- CHOOBOOKOV: Your grandfather drank like a fish, and the whole country knows that your youngest aunt, Nastasia, ran off with an architect, and what not –
- LOMOV: And your mother was a hunchback! (*clutching at his heart*): There's a twitching in my side My head's throbbing.... Oh, God ... Water!
- CHOOBOOKOV: And your father was a gambler and he ate like a pig!
- NATALIA: And no one could beat your aunt at scandalmongering.
- LOMOV: My left leg's paralysed And you're a schemer Oooh! My heart! And it's no secret to anyone that just before the election you ... There are stars bursting before my eyes Where's my hat?
- NATALIA: Vermin! Liar! Brute!
- CHOOBOOKOV: You're a spiteful, double-dealing schemer! So there!
- LOMOV: Ah, my hat My heart. Where am I? Where's the door? Oooh! ... I think I'm dying My foot's totally paralysed. (*Drags himself to the door.*)
- CHOOBOOKOV: (*calling after him*): And don't ever set your foot in my home again!
- NATALIA: Go to court! **Sue** us! Just wait and see! (*Lomov staggers out.*)

Scene V

(CHOOBOOKOV and NATALIA STEPANOVNA)

CHOOBOOKOV: He can go straight to hell, damn him! (*Walks about, all wrought up.*)

NATALIA: Isn't he the worst crook? Catch me trusting a good neighbour after this!

CHOOBOOKOV: The chiseler! The scarecrow!

NATALIA: The monster! He not only grabs other people's property, he calls them names, to boot.

- CHOOBOOKOV: And that clown, that freak had the colossal nerve to ask me for your hand in marriage, and so on. Can you imagine? He wanted to propose.
- NATALIA: Propose?
- CHOOBOOKOV: Exactly! That's what he came for. To propose to you.
- NATALIA: Propose? To me? Why didn't you say so?
- CHOOBOOKOV: And he got all dolled up in a morning coat. That pipsqueak. That upstart.
- NATALIA: Propose? To me? Ohhh! (collapses into an armchair and wails): Bring him back. Get him. Ohh! Get him!
- CHOOBOOKOV: Get whom?
- NATALIA: Hurry up, hurry! I feel sick. Bring him back. (*hysterical*).
- CHOOBOOKOV: What is it? What's wrong? (Grabbing his head) This is awful. I'll shoot myself. I'll hang myself. They've worn me out.
- NATALIA: I'm dying! Bring him back!
- CHOOBOOKOV: Alright. Stop yelling! (*Runs out*)
- NATALIA (*alone, wailing*): What've we done? Bring him back! Bring him back!
- CHOOBOOKOV (*running in*): He's coming and all that, goddamn him. Ughh! You talk to him, alone. I really don't feel like
- NATALIA (*wailing*): Bring him back!
- CHOOBOOKOV (*shouting*): He's coming, I tell you. Oh God! What did I ever do to deserve a grown-up daughter? I'll cut my throat. I swear, I'll cut my throat. We insulted and abused him, and it's all your fault!
- NATALIA: My fault? It was yours!
- CHOOBOOKOV: Now I'm the culprit! (LOMOV appears at the French doors. CHOOBOOKOV exists.)

B.2.1. Read the following sentences and write 'T' for true and 'F' for false statements:

- i. Choobookov supports Lomov's claim over Ox-meadows.
- ii. His peasants used the land for forty years.
- iii. It is Natalia who threatens to take the matter to court.
- iv. She does not use abusive language for Lomov.
- v. She feels delighted to have behaved decently with Lomov.

B.2. 2. Answer the following questions briefly:

- 1) What is Lomov's explanation of Ox-meadows becoming a disputed piece of land?
- 2) What does Choobookov say about Lomov's father and grandfather?
- 3) Why does Lomov refer to the land settlement?
- 4) Why does he complain all the time of palpitation and veins throbbing?
- 5) Why does Natalia cry and weep to know that Lomov has come to propose to her?

Scene VI

(NATALIA and LOMOV)

LOMOV: (*entering, exhausted*) What horrible palpitations my foot's gone *numb* there's a *jabbing* in my side

NATALIA: My apologies, Ivan Vassilievich, we got so worked up I do recall now that the Ox Meadows are actually your property.

LOMOV: My heart's palpitating The Meadows are mine There are starts bursting in my both eyes. (*They sit down.*)

NATALIA: We were wrong.

LOMOV: It's the principle of the thing I don't care about the land, it's the principle of the thing -

NATALIA: Exactly, the principle Let's talk about something else.

LOMOV: Particularly since I have proof. My aunt's grandmother let your paternal great-grandfather's peasants -

NATALIA: All right, all right (*aside*) : I don't know how to go about it (*to LOMOV*) Will you start hunting soon?

LOMOV: Yes, for *grouse*, Natalia Stepanovna. I think I shall begin after the harvest. Oh, have you heard what bad luck I had? My hound Guess - you know the one - he's gone lame.

NATALIA: What a pity! How did it happen?

LOMOV: I don't know. he must have twisted his leg, or else some other dog bit him (*sighs*) My very best hound, not to mention the money! Why, I paid Mironov a hundred and twenty-five rubles for him.

NATALIA: You overpaid him, Ivan Vassilievich.

- LOMOV: I don't think so. It was very little for a wonderful dog.
- NATALIA: Papa bought his dog Leap for eighty-five rubles, and Leap is vastly superior to your Guess!
- LOMOV: Leap superior to Guess? Oh, come now, *(laughs)* Leap superior to Guess!
- NATALIA: Of course he is! I know that Leap is still young, he's not a full-grown hound yet. But for points and action, not even Volchanietsky has a better dog.
- LOMOV: Excuse me, Natalia Stepanovna, but you're forgetting that he's pug-jawed, which makes him a poor hunting dog.
- NATALIA: Pug-jawed? That's news to me.
- LOMOV: I can assure you, his lower jaw is shorter than his upper jaw.
- NATALIA: Have you measured it?
- LOMOV: Indeed, I have. He'll do for pointing, of course, but when it comes to **retrieving**, he can hardly hold a candle –
- NATALIA: First of all, our Leap is a **pedigreed** greyhound – he's the son of Harness and Chisel, whereas your Guess is so piebald that not even Solomon could figure out his breed Furthermore, he's as old and ugly as a broken-down nag –
- LOMOV: He may be old, but I wouldn't trade him for five of your Leaps The very idea! Guess is a real hound, but Leap ... Why argue? It's ridiculous Every huntsman's assistant has a dog like your Leap. At twenty-five rubles he'd be overpriced.
- NATALIA: You seem to be possessed by some demon of contradiction, Ivan Vassilievich. First you fancy that the Ox Meadows are yours, then you pretend that Guess is a better hound than Leap. If there's one thing I don't like it's a person who says the opposite of what he thinks. You know perfectly well that Leap is a hundred times better than than that stupid Guess of yours. Why do you insist on denying it?
- LOMOV: You obviously must think, Natalia Stepanovna, that I'm either blind or mentally retarded. Can't you see that your Leap has a pug jaw?
- NATALIA: That's not true.
- LOMOV: A pug jaw.
- NATALIA: *(screaming)*: That's not true.
- LOMOV: Why are you screaming, Madam?
- NATALIA: Why are you talking such rubbish? It's *exasperating*! Your Guess is just about ready to be put out of his misery, and you compare him to Leap.

- LOMOV: Excuse me, but I can't keep on arguing like this. My heart's palpitating.
- NATALIA: I've noticed that the sportsmen who argue most don't understand the first thing about hunting.
- LOMOV: Madam, please, keep quiet.... My heart's bursting.... (*shouts*): Keep quiet!
- NATALIA: I won't keep quiet until you admit that Leap is a hundred times superior to your Guess!
- LOMOV: He's a hundred times inferior. Someone ought to shoot him. My temples ... my eyes ... my shoulder ...
- NATALIA: No one has to wish that idiotic mutt of yours dead, because he's just skin and bones anyway.
- LOMOV: Keep quiet! I'm having heart failure!
- NATALIA: I will not keep quiet!

Scene VII

- CHOOBOOKOV (*entering*): What's going on now?
- NATALIA: Papa, tell me, honestly and sincerely: which is the better dog – our Leap or his Guess?
- LOMOV: Stepan Stepanovich, I beseech you, just tell me one thing: is your Leap pug-jawed or isn't he? Yes or no?
- CHOOBOOKOV: So what! Who cares? He's still the best hound in the country, and what not.
- LOMOV: And my Guess isn't better? Tell the truth.
- CHOOBOOKOV: Don't get all worked up, old boy Let me explain Your Guess does have a few good qualities. He's pure-bred, he's got solid legs, he's well put together, and what not. But if you must know, my good man, your dog's got two basic faults: He's old, and his muzzle's too short.
- LOMOV: Excuse me; my heart's racing madly.... Let's examine the facts.... Please, don't forget that when we were hunting in the Maposkin Fields, my Guess ran neck and neck with the count's dog Waggy, while your Leap lagged behind by half a mile.
- CHOOBOOKOV: That was because the count's assistant struck him with his riding crop.
- LOMOV: Naturally. All the other dogs were chasing the fox, but yours started running after sheep.
- CHOOBOOKOV: That's a lie! My dear boy, I fly off the handle easily, so, please let's stop arguing. The man whipped him because people are always envious

of everyone else's dogs. Yes, they're all filled with **spite**! And you sir, are no exception. Why, the minute you notice that anyone else's dog is better than your Guess, you instantly start up something or other ... and what not. I've got the memory of an elephant!

LOMOV: And so do I.

CHOOBOOKOV (*mimicking him*): "And so do I" ... and what does your memory tell you?

LOMOV: My heart's palpitating.... My foot's paralysed ... I can't anymore...

NATALIA (*mimicking*): "My heart's palpitating ..." What kind of hunter are you anyway? You ought to be home in bed catching cockroaches instead of out hunting foxes. Palpitations!



CHOOBOOKOV: That's right, what kind of hunter are you? If you've got palpitations, stay home; don't go **wobbling** around the countryside on horseback. It wouldn't be so bad if you really hunted, but you only tag along in order to start arguments or **meddle with** other people's dogs, and what not. We'd better stop, I fly off the handle easily. You, sir, are not a hunter, and that's that.

LOMOV: And you are, I suppose. The only reason you go hunting is to flatter the count and carry on your backstabbing little **intrigues** Oh, my heart! You schemer!

CHOOBOOKOV: Me, a schemer. (*shouting*): Shut up!

LOMOV: Schemer!

CHOOBOOKOV: Upstart! Pipsqueak!

LOMOV: You old fogey! You hypocrite!

CHOOBOOKOV: Shut up, or I'll blast you with a shot gun like a partridge.

- LOMOV: The whole country knows that - Oh, my heart! - your late wife used to beat you .. My leg .. my temples ... I see stars I'm falling, falling ..
- CHOOBOOKOV: And your housekeeper **henpecks** you all over the place!
- LOMOV: There, you see my heart's burst! My shoulder's torn off Where's my shoulder? I'm dying! (*collapses into armchair*) Get a doctor! (*faints*)
- CHOOBOOKOV: Pipsqueak. Weakling. **Windbag**. I feel sick. (*drinks some water*) I feel sick.
- NATALIA: What kind of hunter are you anyway? You don't even know how to sit in a saddle! (*to her father*): Papa! What's the matter with him? Papa! Look, Papa! (*screams*) Ivan Vassilievich! He's dead!
- CHOOBOOKOV: I feel sick! I can't breathe! Air!
- NATALIA: He's dead! (*tugs at LOMOV's sleeves*) Ivan Vassilievich! Ivan Vassilievich! What've we done! He's dead. (*collapses into easy chair*) Get a doctor. (*She becomes hysterical.*)
- CHOOBOOKOV: Oh! What is it? What's wrong?
- NATALIA (*moaning*): He's dead He's dead!
- CHOOBOOKOV: Who's dead? (*glancing at Lomov*): He really is dead! Oh, my God! Get some water! Get a doctor! (*holds a glass to Lomov's mouth*) Go ahead and drink! He won't drink I guess he's dead and so on Why does everything have to happen to me? Why didn't I cut my throat? What am I waiting for? Give me a knife! Give me a gun! (*Lomov stirs.*) He's reviving, I think.... Drink some water! That's right.
- LOMOV: Stars fog where am I?
- CHOOBOOKOV: You two'd better hurry up and get married Dammit! She accepts (*joins Lomov's hand with Natalia's*) She accepts My blessings and so forth..... Just do me a favour and leave me in peace.
- LOMOV: What? (*getting up*) Who?
- CHOOBOOKOV: She accepts. Well ? Kiss her and the two of you can go straight to hell.
- NATALIA (*moaning*): He's alive I accept, I accept
- CHOOBOOKOV: Kiss and make up.
- LOMOV: What? Who? (*kisses Natalia*) Enchante Excuse me, but what's going on? Oh yes, I remember My heart stars I'm very happy, Natalia Stepanovna. (*kisses her hands*) My leg's paralysed
- NATALIA: I I'm very happy, too
- CHOOBOOKOV: That's a load off my back Whew!

- NATALIA: But all the same, why don't you finally admit that Guess isn't as good as Leap.
- LOMOV: He's much better.
- NATALIA: He's worse.
- CHOOBOOKOV: The **launching** of **marital bliss**! Champagne!
- LOMOV: He's better.
- NATALIA: Worse! Worse! Worse!
- CHOOBOOKOV (*trying to shout them*): Champagne! Champagne!

B.3.1. Read the following sentences and write 'T' for true and 'F' for false statements:

- i. Lomov refuses to come back to Natalia.
- ii. The name of Lomov's dog is Leap.
- iii. Choobookov bought his dog for eighty five 'rubles'.
- iv. According to Lomov, Leap is pug-jawed.
- v. Lomov claims to have the memory of an elephant.
- vi. Choobookov thinks that Lomov is possessed by some 'demon of contradiction'.
- vii. Lomov faints when he realises that he will not succeed in marrying Natalia.
- viii. Choobookov takes the lead to settle the marriage of his daughter with Lomov.

B.3.2. Complete the following sentences on the basis of the unit you have just studied:

- a) It is not very nice of you to _____ your neighbours.
- b) Do you think I may _____ on her accepting me?
- c) I'm always getting terribly _____ up.
- d) I was so greedy that I had the whole meadows _____
- e) I have had the _____ of knowing your family.
- f) Your Leap _____ behind by half mile.
- g) You only tag along in order to _____ with other people's dogs.

B.3. 3. Answer the following questions briefly:

- 1) Why does Natalia want to talk about something else?
- 2) What, according to Lomov, is the main defect of Leap?
- 3) How does Natalia describe her own pet dog, Leap?
- 4) 'That's a load off my back.' What is this 'load'? Why does Choobookov say so?

GLOSSARY AND NOTES

- hypochondriac** (adj): a person who has extreme worries about his health, while there nothing wrong with him
- country house**(adj): villa, cottage
- esteemed** (adj): respected, honoured
- beat about the bush** (phr): talk about a thing for a long time without coming to the main point
- yearning** (v): craving, longing
- fervent** (adj): keen, ardent
- blockhead** (n): a stupid person
- dumbstruck** (adj): speechless
- palpitations** (n): quick and irregular beating of heart
- wrought up** (v. phr.): worked up, aroused
- twitching** (v): contracting, convulsing
- merchandise** (n): goods, commodities
- shelling** (v): removing the shell or covering from nuts
- mown** (pp): cut or tripped
- dolled up** (v): embellished, given a face lift, (here, well dressed)
- interrupting** (ger): stop by saying or doing something
- wedged in** (v.phr): squeezed in, jammed
- statute** (n): law, formal rule
- impertinent** (adj): rude, impolite
- land grabber** (n): a person who acquires land in any way possible
- disputed** (pp):in question
- accustomed to** (phr): familiar with, used to
- robber baron** (n.phr): a robber in the guise of a nobleman, controlling estate
- litigate** (v): to being a court case, sue
- quibbler** (n): a person who argues
- embezzlement** (n): stealing money, misappropriation
- sue** (v): make a claim against somebody in court, take somebody to court
- colossal** (adj):huge, very big
- upstart** (n): insignificant person, nonentity
- yelling** (ger.): shouting
- numb** (adj): unfeeling, without sensation
- jabbing** (v): strong hitting with a pointed object, punching
- grouse** (n): complaint
- hound** (n): a variety of dog, used in hunting
- retrieving** (ger.):getting back, recovering

pedigreed (adj): coming from a family of the same breed

exasperating (adj): annoying, infuriating

fly off the handle (phr): lose temper, blow up

spite (n): malice

mimicking (v): imitating

wobbling (adv): moving in an unsteady way

meddle with (phr): play about with, fidget with

intrigues (n): schemes, secret plans

henpecks (v): dominates

windbag (n): a person who talks too much but does not say anything important

launching (ger.): beginning, initiation

marital bliss (v): conjugal pleasure or harmony (said sarcastically)

C. 1. Long Answer Questions

1. On the basis of your reading of Scene I, do you think that Lomov and Choobokov are cordial neighbours?
2. Write a short note on the character of Lomov on the basis of his self-revelation in scene II?
3. Are Lomov and Natalia really interested in laying claim to Ox- meadows?
4. Do you think that Natalia was also interested in marrying Lomov ? What makes you think so?
5. Despite his heated arguments with Lomov, Choobokov in the last scene shows haste in finalising the marriage. What could be the reason of his haste?
6. Do you think the title of the drama is suitable? Give reasons in support of your views. Suggest a different title for the drama?
7. Natalia and Lomov would be an ideal couple. Do you agree? Give reasons.

C. 2. GROUP DISCUSSION

Discuss the following in **groups** or **pairs**:

1. Arguments for the sake of argument leads to nowhere.
2. Marriages are settled in heaven but are solemnised on the earth.

C. 3. COMPOSITION

1. Write a short essay in about 150 words on the following.
 - a) Role and responsibility of parents in marriage
 - b) Social relevance of marriage
2. Write a letter to your friend describing the marriage ceremony that you attended recently in your family.

D. WORD STUDY**D.1. Dictionary Use**

Ex. 1. Correct the spelling of the following words:

interupt weged in impertinant embeglement kolossal
retrive palpitetion intrige twiching

D.2. Word-formation

Go through the drama and underline the use of the following words, wherever they occur:

land-grabber windbag countryside horseback housekeeper

These are compound words, made by joining two words. Make at least five similar words, using the following ones:

air college night cyber young

D.3. Word-meaning

Ex 1. Fill in the blanks with suitable phrases given in the box:

call on	make up	count on
carry on	run after	talk about
superior to	envious of	accustomed to

- Snigdha's intelligence made her _____ to her classmates.
- In time of crisis, you may _____ your friends.
- We must _____ the glorious tradition of the past.
- I advised Ankita to _____ a doctor.
- You should _____ your mind before joining the army.
- Shylock was _____ Antonio's popularity.
- We were asked to _____ our aim in life.
- Priya is not _____ such severe cold.

E. GRAMMAR

Ex.1. The following verbs in their past participle forms have been used as adjectives in the drama. Go through the text and underline them wherever they have been used as adjectives:

esteemed	delighted	inherited	maintained
mistaken	disputed	paralyzed	accustomed
abused	insulted	twisted	

Use each of these words both as verb and adjective in sentences of your own. The first one is done for you:

esteemed (v): Tendulker is esteemed as the best batsman.

esteemed (adj): He is my esteemed neighbour.

F. ACTIVITY

Ex.1. Organise an inter class debate on:

Dowry system and the role of the youth in its eradication

Ex.2. Rewrite dialogues between Natalia and Lomov, making the latter propose to the former according to your own choice and views.

Ex.3. Select some interesting dialogues from the drama, rewrite them and make a stage presentation of them with the help of your teacher.

Ex.4. Observe how marriages are settled in different religions and make a note of different customs and rituals.

Ex.5. Select a humorous story in Hindi or in any other language, on the theme of marriage and tell it in the class.

