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THE BOOK THAT SAVED THE EARTH

Characters

HISTORIAN	Lieutenant Iota
GREAT AND MIGHTY THINK-TANK	Sergeant Oop
Apprentice Noodle	Offstage Voice
Captain Omega	

SCENE 1

READ AND FIND OUT

- Why was the twentieth century called the 'Era of the Book'?
- Who tried to invade the earth in the twenty-first century?

Time : The twenty fifth century

Place : The Museum of Ancient History: Department of the Twentieth Century on the Planet Earth

Before Rise : Spotlight shines on Historian, who is sitting at a table down right, on which is a movie projector. A sign on an easel beside her reads - Museum of Ancient History : Department of the Twentieth Century. She stands and bows to audience.

Historian : Good afternoon. Welcome to our Museum- of Ancient History, and to my department - **curiosities** of the good old, far-off twentieth century. The twentieth century was often called the Era of the Book. In those days, there were books about everything, from anteaters to **Zulus**. Books taught people how to, and when to, and where to, and why to. They illustrated, educated, punctuated, and even decorated. But the strangest thing a book ever did was to save the Earth. You haven't heard

about the Martian invasion of 2040? Tsk, tsk. What do they teach children nowadays? Well, you know, the invasion never really happened, because a single book stopped it. What was the book, you ask? A noble **encyclopedia**? A tome about rockets and missiles? A secret file from outer space? No, it was none of those. It was - but here, let me turn on the historiscope and show you what happened many centuries ago, in 2040. (She turns on projector, and points it left. Spotlight on Historian goes out, and comes up down left on Think-Tank, who is seated on a raised box, arms folded. He has a huge, egg-shaped henri, and he wears a long robe decorated with stars and circles. Apprentice Noodle stands beside him at an elaborate switchboard. A sign on an easel reads:

MARS SPACE CONTROL

GREAT AND MIGHTY THINK-TANK, COMMANDER-IN-CHIEF

Bows low before entering

Noodle : (bowing) O Great and Mighty Think-Tank, most powerful and intelligent creature in the whole universe, what are your orders?

Think-Tank: (**peevishly**) You left out part of my salutation, **Apprentice** Noodle. Go over the whole thing again.

Noodle : It shall be done, sir. (in a singsong) O Great and Mighty Think-Tank, Ruler of Mars and her two moons, most powerful and intelligent creature in the whole universe - (out of breath) what-are-your-orders?

Think-Tank: That's better, Noodle. I wish to be placed in communication with our manned space probe to the at **ridiculous** little planet we are going to put under our generous rulership. What do they call it, again?

Noodle : Earth, your Intelligence.

Think-Tank : Earth - of course. You see how **insignificant** the place is? But first, something important. My mirror. I wish to consult my mirror.

Noodle: It shall be done, sir. (He hands Think-Tank a mirror.)

Think-Tank : Mirror, mirror, in my hand. Who is the most fan..astically intellectually gifted being in the land?

Offstage Voice : (after a pause) You, sir.

Think Tank: (smacking mirror) Quicker. Answer quicker next time. I hate a slow mirror. (He admires himself in the mirror.) Ah, there I am. Are we Martians not a handsome race? So much more attractive than those ugly Earthlings with their tiny heads. Noodle, you keep on exercising your mind, and some day you'll have a balloon brain just like mine.

Noodle : Oh, I hope so, Mighty Think-Tank. I hope so.

Think Tank: Now, contact the space probe. I want to invade that primitive ball of mud called Earth before lunch.

Noodle : It shall be done, sir. (He adjusts levers on switchboard. Electronic buzzes and beeps are heard as the curtains open.)

SCENE 2

Read and Find Out

What guesses are made by Think-Tank about the books found on earth?

Time : A few seconds later

Place : Mars Space Control and the Centerville Public Library

At Rise: Captain Omega stands at centre, opening and closing card catalogue drawers in a confused fashion. Lieutenant Iota is up left, counting books in a bookcase. Sergeant Oop is at right, opening and closing a book, turning it upside down, shaking it and then riffling the pages and shaking his head.

Noodle: (adjusting knobs) I have a close sighting of the space crew, sir.

(Think-Tank puts on a pair of enormous goggles and turns towards the stage to watch.) They seem to have entered some sort of Earth structure.

Think-Tank: Excellent. Make voice contact.

Noodle: (speaking into a microphone) Mars Space Control calling the crew of Probe One. Mars Space Control calling the crew of Probe One. Come in, Captain Omega, and give us your location.

Omega: (speaking into a disk which is on a chain around her neck) Captain Omega to Mars Space Control. Lieutenant Iota, Sergeant Oop, and I have arrived on Earth without incident. We have taken shelter in this (indicates room) - this square place. Have you any idea where we are, Lieutenant Iota?

Iota: I can't figure it out, Captain. (holding up a book) I've counted two thousand of these peculiar items. This place must be some sort of storage barn. What do you think, Sergeant Oop?

Oop: I haven't a clue. I've been to seven galaxies, but I've never seen anything like this. Maybe they're hats. (He opens a book and puts it on his head.) Say, maybe this is a **haberdashery**!

Omega: (bowing low) Perhaps the Great and Mighty Think-Tank will give us the benefit of his thought on the matter.

Think-Tank: Elementary, my dear Omega. Hold one of the items up so that I may view it closely. (Omega holds a book on the palm of her hand.) Yes, yes, I understand now. Since Earth creatures are always eating, the place in which you find yourselves is undoubtedly a crude refreshment stand.

:(to Iota and Oop) He says we're in a refreshment stand.

: Well, the Earthlings certainly have a strange diet.

Think-Tank : That item in your hand is called a sandwich.

Omega : (nodding) A sandwich.

Iota : (nodding) A sandwich.

Oop : (taking book from his hand) A sandwich?

Think-Tank : Sandwiches are the main staple of Earth diet. Look at it closely. (Omega squints at book.) There are two slices of what is called bread, and between them is some sort of filling.

Omega : That is correct, sir.

Think-Tank : To confirm my opinion, I order you to eat it.

Omega : (gulping) -Eat it?

Think-Tank : Do you doubt the Mighty Think-Tank?

Omega : Oh, no, no. But poor Lieutenant Iota has not had her breakfast. Lieutenant Iota, I order you to eat this - this sandwich.

Iota : (dubiously) Eat it? Oh, Captain! It's a very great honour to be the first Martian to eat a sandwich, I'm sure, but - but how can I be so impolite as to eat before my Sergeant? (handing Oop the book and saying brightly) Sergeant Oop, I order you to eat the sandwich immediately.

Oop : (making a face) Who, Lieutenant? Me, Lieutenant?

Iota and Omega : (saluting) For the glory of Mars, Oop!

Oop : Yes, of course! (unhappily) Immediately. (He opens his mouth wide. Omega and Iota watch him breathlessly. He bites down on a corner of the book, and pantomimes chewing and swallowing, while making terrible faces.)

Omega : Well, Oop?

Iota : Well, Oop? (Oop coughs. Omega and Iota pound him on the back)

Think-Tank : Was it not delicious, Sergeant Oop?

Oop : (saluting) That is correct, sir. It was not delicious. I don't know how the Earthlings can get those sandwiches down without water. They're dry as Martian dust.

Noodle: Sir, sir. Great and Mighty Think-Tank. I beg your pardon, but an insignificant bit of data floated into my mind about those sandwiches.

Think-Tank: It can't be worth much, but go ahead. Give us you **trifling** bit of data.

Noodle: Well, sir, I have seen surveyor films of those sandwiches. I noticed that the Earthlings did not eat them. They used them as some sort of communication device.

Think-Tank: (haughtily) Naturally. That was my next point. These are actually communication sandwiches. Think-Tank is never wrong. Who is never wrong?
(saluting) Great and Mighty Think-Tank is never wrong.

Think-Tank: Therefore, I order you to listen to them.

Omega : Listen to them?

Iota and Oop : (to each other, puzzled) Listen to them?

Think-Tank: Do you have marbles in your ears? I said, listen to them.
(Martians bow very low.)

Omega : It shall be done, sir. (They each take two books from the case and hold them to their ears, listening intently.)

Iota : (whispering to Omega) Do you hear anything?

Iota : (whispering back) Nothing. Do you hear anything, Oop?

Oop : (loudly) Not a thing! (Omega and Iota jump in fright.)

Omega & Iota : Sh-h-h! (They listen intently again.)

Think-Tank: Well? Well? Report to me. What do you hear?

Omega : Nothing, sir. Perhaps we are not on the correct frequency.

Iota : Nothing, sir. Perhaps the Earthlings have sharper ears than

we do.

Oop : I don't hear a thing. Maybe these sandwiches don't make sounds.

Think-Tank: What? Does somebody suggest the Mighty Think-Tank has made a mistake?

Omega : Oh, no, sir no, sir. We'll keep listening.

Noodle: Please excuse me, your Brilliance, but a cloudy piece of information is twirling around in my head.

Think-Tank: Well, twirl it out, 'Noodle, and I will clarify it for you.

Noodle: I seem to recall that the Earthlings did not listen to the sandwiches; they opened them and watched them.

Think-Tank: Yes, that is quite correct, I will clarify that for you, Captain Omega. Those sandwiches are not for ear communication, they are for eye communication. Now, Captain Omega, take that large, colourful sandwich over there. It appears to be important. Tell me what you observe.

(Omega picks up a very large volume of Mother Goose, holding it so that the audience can see the title. Iota looks over her left shoulder, and Oop peers over her right shoulder.)

Omega : It appears to contain pictures of earthlings.

Iota : There seems to be some sort of code.

Think-Tank: (sharply interested) Code? I told you this was important. Describe the code.

Oop : It's little lines and **squiggles** and dots'-. thousands of them alongside the pictures.

Think-Tank: Perhaps the Earthlings are not as primitive as we have thought. We must break the code.

Noodle: Forgive me, your Cleverness, but did not the chemical department give our space people vitamins to increase their

intelligence?

Think-Tank: Stop! A thought of **magnificent** brilliance has come to me. Space people, our chemical department has given you vitamins to increase your intelligence. Take them immediately and then watch the sandwich. The meaning of the code will slowly unfold before you.

Omega : It shall be done, sir. Remove vitamins. (Crew takes vitamins from boxes on their belts.) Present vitamins. (They hold vitamins out in front of them, stiffly.) Swallow vitamins. (They pop the vitamins into their mouths and gulp simultaneously. They open their eyes wide, their heads shake, and they put their hands to their foreheads.)

Think Tank : Excellent. Now, **decipher** that code.

All : It shall be done, sir. (They frown over the book, turning pages.)

Omega : (brightly) Aha!

Iota : (brightly) Oho!

Oop : (bursting into laughter) Ha, ha, ha.

Think-Tank : What does it say? Tell me this instant. Transcribe, Omega.

Omega : Yes, sir. (She reads with great seriousness.)

Mistress Mary, quite contrary, How does your garden grow?

With cockle shells and silver bells

And pretty maids all in a row.

Oop : Ha, ha, ha. Imagine that. Pretty maids growing in a garden.

Think-Tank : (alarmed) Stop! This is no time for **levity**. Don't you realise the seriousness of this discovery? The Earthlings have discovered how to combine agriculture and mining. They can actually grow crops of rare metals such as silver. And cockle shells. They can grow high explosives, too. Noodle, contact our invasion fleet.

Noodle : They are ready to go down and take over Earth, sir.

Think-Tank : Tell them to hold. Tell them new information has come to us about Earth. Iota, **transcribe**.

Iota : Yes, sir. (She reads very gravely.)
 Hey diddle diddle! The cat and the fiddle, The cow jumped over the moon, The little dog laughed to see such sport, And the dish ran away with the spoon.

Oop : (laughing) The dish ran away with the spoon!

Think-Tank : Cease laughter. Desist. This is more and more alarming. The Earthlings have reached a high level of civilisation. Didn't you hear? They have taught their domesticated animals musical culture and space techniques. Even their dogs have a sense of humour. Why, at this very moment, they may be launching an interplanetary attack of millions of cows! Notify the **invasion** fleet. No invasion today Oop, transcribe the next code.

Oop : Yes, sir. (reading)
 Humpty Dumpty sat on the wall,
 Humpty Dumpty had a great fall;
 All the King's horses and all the King's men,
 Cannot put Humpty Dumpty together again.
 Oh, look, sir. Here's a picture of Humpty Dumpty. Why, sir, he looks like - he looks like - (turns large picture of Humpty Dumpty towards Think-Tank and the audience)

Think-Tank : (screaming and holding his head) It's me! It's my Great and Mighty Balloon Brain. The Earthlings have seen me, and they're after me. "Had a great fall!" - That means they plan to capture Mars Central Control and me! It's an invasion of Mars! Noodle, prepare a space capsule for me. I must escape without delay. Space people, you must leave Earth at once, but be sure to

2 ON VIOLENCE

There is a great deal of **violence** in the world. There is physical violence and also inward violence. Physical violence is to kill another, to hurt other people consciously, **deliberately**, or without thought, to say cruel things, full of **antagonism** and hate, and inwardly, inside the skin, to dislike people, to hate people, to criticise people. Inwardly, we are always quarrelling, battling, not only with others, but with ourselves. We want people to change; we want to force them to our way of thinking.

In the world, as we grow up, we see a great deal of violence, at all levels of human existence. The **ultimate** violence is war- the killing for ideas, for so called religious principles, for nationalities, the killing to preserve a little piece of land. To do that, man will kill, destroy, **maim** and also be killed himself. There is enormous violence in the world, the rich wanting to keep people poor and the poor wanting to get rich and in the process hating the rich. And you, being caught in society, are also going to contribute to this.

There is violence between husband, wife and children. There is violence, antagonism, hate, cruelty, ugly criticism, anger -all this is **inherent** in man, inherent in each human being. It is inherent in you. And education is supposed to help you to go beyond all that, not merely to pass an examination and get a job. You have to be educated so that you become a really beautiful, healthy, sane, **rational** human being, not a **brutal** man with a very clever brain who can argue and defend his brutality. You are going to face all this violence as you grow up. You will forget all that you have heard here, and will be caught in the stream of society. You will become like the rest of the cruel, hard, bitter, angry violent world and you will not help to bring about a new society, a new world.

But a new world is necessary. A new culture is necessary. The old culture is dead, buried, burnt, exploded, **vapourised**. You have to create a new culture. A new

culture cannot be based on violence. The new culture depends on you because the older generation has built a society based on violence, based on aggressiveness and it is this that has caused all the confusion, all the misery. The older generations have produced this world and you have to change it. You cannot just sit back and say, "I will follow the rest of the people and seek success and position." If you do, your children are going to suffer. You may have a good time, but your children are going to pay for it. So, you have to take all that into account, the outward cruelty of man to man in the name of god, in the name of religion, in the name of self-importance, in the name of the security of the family. You will have to consider the outward cruelty and violence, and the inward violence which you do not yet know.

You are still young but as you grow older you will realise how inwardly man goes through hell, goes through great misery, because he is in constant battle with himself, with his wife, with his children, with his neighbours, with his gods. He is in sorrow and confusion and there is no love, no kindness, no **generosity**, and no charity. And a person may have a Ph.D. after his name or he may become a businessman with houses and cars but if he has no love, no affection, kindness, no consideration, he is really worse than an animal because he contributes to a world that is destructive.

So, while you are young, you have to know all these things. You have to be shown all these things. You have to be exposed to all these things so that your mind begins to think. Otherwise you will become like the rest of the world. And without love, without affection, without charity and generosity, life becomes a terrible business. That is why one has to look into all these problems of violence. Not to understand violence is to be really ignorant, is to be without intelligence and without culture. Life is something enormous, and merely to **carve out** a little hole for oneself and remain in that little hole, fighting off everybody, is not to live. It is up to you. From now on you have to know about all these things. You have to choose deliberately to go the way of violence or to stand up against society.

Be free, live happily, joyously, without any antagonism, without any hate. Then life becomes something quite different. Then life has a meaning, is full of joy and clarity.

When you woke up this morning, did you look out of the window? You would have seen those hills become saffron as the sun rose against that lovely blue sky. And as the birds began to sing and the early morning cuckoo cooed, there was a deep silence all around, a sense of great beauty and loneliness, and if one is not aware of all that, one might just as well be dead. But only a very few people are aware. You can be aware of it only when your mind and heart are open, when you are not frightened, when you are no longer violent. Then there is joy, there is an extraordinary **bliss** of which very few people know, and it is part of education to bring about that state in the human mind.

J. Krishnamurti

About the Author

J. Krishnamurti is a reputed writer and an educationist. Like Bertrand Russel, his mind was full of revolutionary ideas to change the old fashioned world. There is a tinge of ethical values in his writings. His contribution in the field of education is remarkable. Under Krishnamurti Foundation many educational institutions are functioning which are devoted to build up a generation of brilliant students and academicians.

About the Text

In the present article Krishnamurti points out the dangers of violence which is a matter of global concern. There is a need to develop a new culture inclusive of love, pity, patience and generosity. Education can be a good tool to curb violence.

GLOSSARY

violence (n)	:	act of showing force
consciously(adv)	:	knowingly
deliberately (adv)	:	intentionally
antagonism (n)	:	aggressive opposition
ultimate (adj)	:	final, last stage
maim (v)	:	cause injury

enormous (adj)	:	immense, very large
inherent (adj)	:	inborn, natural
rational (adj)	:	wise
brutal (adj)	:	violent and cruel
vapourised (adj)	:	disappeared like vapour
generosity (n)	:	kindness
carve out (v)	:	develop, make
bliss (n)	:	supreme joy

ACTIVITY -I : COMPEREHENSION

A. Choose the correct alternative :

- Physical violence kills people :
 (a) incidently (b) willingly
 (c) unwillingly (d) none
- Violence in individuals comes :
 (a) by birth (b) after birth
 (c) through education (d) none.
- While showing violence to others, man is
 (a) very thoughtful about his own safety
 (b) not very much cruel
 (c) conscious about his family
 (d) even ready to be killed
- A person without the sense of love is
 (a) better than animals
 (b) worse than animals
 (c) equal to animals
 (d) worse than snakes
- The state of bliss in human mind may be generated by
 (a) violence (b) mercy
 (c) education (d) destruction

B. Answer the following questions in about 30-40 words each :

1. What are the characteristics of physical violence ?
2. What are the characteristics of inward violence ?
3. What is more important than having a Ph.D degree ?
4. How can a person become rational ?
5. What does man realise in older age ?
6. When does human life become full of joy ?

C. Answer the following questions in about 60 words each :

1. How does education contribute to overpower violence ?
2. What are the author's views about the old and the new cultures ?
3. How can the world of Nature be best enjoyed ?
4. When does life become a terrible business ?
5. How does J. Krishnamurti point out the dangers of violence ?

ACTIVITY - 2 : VOCABULARY

A. Given below is the list of a few affixes and a few words. Form new words by putting suitable affixes before the given words :

affixes : mis, dis, in, ir, il, im

words : advantage, legal, possible, rational, sane, behave, like, satisfaction, security, constant

Example : Irrational behaviour is a negative attribute.

B. Given below is the list of a few suffixes and a few words. Form new words by adding suitable suffixes after the given words :

suffixes : ness, ty, ity, ation, y, ment, ful

words : develop, cruel, health, consider, brutal, dust, happy, care, bliss
conscious, constant

Example : A regular exercise keeps us healthy.

C. Complete the following table by forming words :

	Adjective	Noun	Verb	Adverb
1.	violent	Violence	_____	violently
2.	conscious		_____	
3.	_____		criticise	
4.	enormous		_____	
5.	sane		_____	
6.	rational		_____	
7.	brutal		_____	
8.		generosity	_____	happily
9.		consideration	_____	
10.			_____	

D. Fill in the blanks with synonyms of words given in the brackets :

1. The world is full of _____ violence. (very large)
2. Unfortunately people are motivated by _____. (opposition and hatred)
3. Nowadays _____ has become a rare virtue. (kindness)
4. The state of _____ can only be felt when violence is out of mind. (perfect happiness)
5. Violence and anger are _____ in man. (natural)

E. Fill in the blanks with antonyms of words given in the brackets :

1. In the _____ mind only negative thoughts enter. (sane)
2. _____ behaviour in human beings is intolerable. (rational)
3. A peaceful mind can observe the _____ of nature. (ugliness)
4. A positive attitude is always _____. (criticised)
5. A true _____ of past and present is desirable. (ignorance)

ACTIVITY 3: GRAMMAR :

1. Simple Past Tense:

Study the following sentences:

- (i) He wrote a letter.
- (ii) He did not write a letter.
- (iii) Did he write a letter?
- (iv) Did he not write a letter? Or Didn't he write a letter?

The above examples show an activity completed in the past. These are said to be in the **Simple Past form** : (i) is an affirmative using the past form of the verb, (ii) is negative using did not + present form of the verb, (iii) is interrogative using 'did' before the subject and the present form of the verb and a question mark at the end, and (iv) is negative interrogative.

The Simple Past tense is used for an action which took place in the past and is completed by the time of speaking. The following adverbs are normally used in this tense:

yesterday, last night /week/ year, just now, a few minutes ago, three months ago etc.

EXERCISE

Put in the blanks the correct form of the verbs given in brackets:

1. Columbus _____ America. (discover)
2. He _____ favourably from eight institutions. (hear)
3. She _____ from Agra on last Monday. (return)
4. When _____ you last _____ your father? (see)
5. It is exactly five years ago today that we _____ married. (get)
6. The Police _____ the thief yesterday. (catch)
7. He suddenly _____ that he was travelling in wrong direction. (realize)
8. He _____ me up just now. (ring)
9. I _____ a letter from my wife last week. (have)
10. The thief had escaped before he _____ into the room. (come)

2. Past Progressive / Continuous Tense:

Study the following sentences carefully:

1. Rahim was playing tennis at that time.
2. Was it raining at that time?
3. It was not getting dark at that time.
4. Was she not writing at that time?

The above sentences indicate the continuation of an activity in the past. This form is called Past Continuous or Past Progressive. This tense is used for continuous actions in the past about whose beginning and end we are not concerned. It is most often found in compound sentences with another verb in the Simple Past Tense to describe the background against which the Simple Past Tense took place:

I was reading a book **when** you came in.

It is often found with adverb clauses beginning with **while** and **when** and other adverbs which show the duration of the action:

all last week, all yesterday, all last night.

EXERCISE

Complete the following sentences using Past Continuous or Past Simple:

1. I _____ (wash) my hands when the telephone _____ (ring).
2. They all _____ (have) breakfast when I got up.
3. The door bell _____ (ring) while she was reading.
4. My aunt _____ (walk) in the park when I met her.
5. She _____ (talk) to her neighbours when the baby began to cry.
6. He suddenly _____ (realize) that he _____ (travel) in the wrong direction.
7. As I _____ (cross) the road I _____ (step) on a banana skin and _____ (fall) heavily.
8. He _____ (leave) the blind school and _____ (enroll) at another school.
9. The Hartmans _____ (feel) David _____ (head) for grief.
10. I was thinking about the problem at night, but I never _____ (find) the answer.

3. Past Perfect Tense:

Study the following sentences carefully:

- (i) The patient **had died** before the doctor came.
- (ii) When I entered the room the thief **had** already **escaped**.

In both the examples two actions happened, both in the past. For former action we use Past Perfect and for the latter action Simple Past.

Past Perfect tense is used to indicate that an action was completed at some point of time before another action took place in the past.

Past Perfect tense is generally found:

- (i) In indirect speech-
“I have finished my work.”
He said that he had finished his work.
- (ii) In compound sentences in the past with clauses of time introduced by such words as:
After, before, when, until, as soon as etc.
E.g. His finger began to bleed as soon as he had cut himself.
When we got home, night had already fallen.

EXERCISE

Put the verbs given in brackets in the correct forms, using Past perfect (had + past participle form) or Past Simple :

- 1. He said he _____ (be + not) present at the meeting.
- 2. John wanted to know why Mary _____ (come) home late.
- 3. Until he _____ (explain), the students _____ (not understand).
- 4. He _____ (go) blind before he _____ (be) nine years of age.
- 5. The fire _____ (burn) for three hours when the firemen _____ (arrive).
- 6. His neighbours _____ (will) not speak to him until he _____ (apologize)

7. The workers _____ (will) not call off the strike unless their demands (accept).
8. He told me that he never _____ (meet) you.

ACTIVITY 4: SPEECH ACTIVITY

Suppose some students of your school went on strike last Monday, demanding for library books. Some students expressed their anger before the principal, who accepted the demands of the students and gave them a moral lesson. Now create a dialogue between the students and the principal :

The Principal : You should daily reach school in time.

The Students : We daily come to school in time, sir.

The Principal : I see some of you have not worn the school uniform.

The Students : We are sorry sir. In future we shall always come in the uniforms.

Complete the dialogue.

ACTIVITY -5 : COMPOSITION

1. Write a paragraph in about 100 words describing the advantages of non violence.
2. Write a paragraph in about 100 words describing how you behave with your teachers. You may include the following points :
 - (i) Regular in the class / showing respect
 - (ii) Punctuality of time
 - (iii) The school uniform
 - (iv) Showing homework
 - (v) Participation in games and sports

3

POSITIVE HEALTH

Health is a positive state of physical and mental well-being. When we feel secure - by being physically healthy and free from disease, by feeling **content**, and by living in a comfortable and clean environment -we are in a state of positive health. Our close and **harmonious** interactions with family members, neighbours, and friends help us to stay well mentally.

According to this definition, very few people in the world enjoy positive health. In the rich and developed countries, family ties appear to be weakening, neighbours may be strangers and friendship is sometimes restricted to business contacts. In those countries environmental conditions have improved considerably, the populations have achieved a better **nutritional status**, and there is often plenty of money available to buy most of life's comforts. People in developed countries may enjoy better physical health, but they are far from achieving positive health, as many are not so contented mentally:

On the other hand, in the developing countries, the quality of human **interactions** within families, neighbours and friends are often more positive. However, both the environmental and nutritional status of these populations are lower, so the people suffer more from poor physical health. When a person's physical health is poor, the state of positive health cannot exist. So, we find that positive health is **eluding** many of us.

However, it is not impossible for people in developing countries to achieve positive health. To help achieve this state, we need an understanding of how our bodies function so that we can keep healthy; we also need a clean environment and healthy food that does not cost too much money. We need proper education for all people that leads to understanding the relationship between health and a positive approach to life.

We should remember that a contented mind and healthy living can help to keep us free from many diseases. In some ways, it is easier for the people, in developing nations to achieve positive health, because they have more **close knit** social systems,

with better communication between people, than do many people in wealthy and developed nations. With very little by way of resources or sophisticated medical facilities we can achieve positive health for the majority of individuals in our communities.

This does not mean that we do not need medical care. We definitely need proper medical care under certain circumstances. We need proper vaccination and **immunisation** against infectious diseases, proper treatment of diseases by medical and surgical **intervention** when required, proper **maternal** care before and after childbirth, and regular medical checks after the age of forty years. However, there is no need to be obsessed about our health, and we should use our own instincts and knowledge to decide when medical **intervention** is really necessary.

While most people in the developed countries enjoy better health, the doctors, of those countries attribute this better physical health largely to the improved medical facilities. They tend to ignore other important social factors, such as the higher standards of education, wealth, nutrition and cleaner environments enjoyed by most of these populations.

It may be helpful to realise that, although people in the wealthy and developed nations have mostly achieved better physical health than people in the developing world, many of them are suffering from a **decline** in basic human values. This is frequently reflected in complex problems such as drug dependence, psychological and mental illnesses, and stress related diseases. Family ties are breaking down and close, happy human interactions are becoming less common. To cope with these difficult situations, people often turn to a **psychoanalyst** or **psychiatrist** for professional help. Our aged aunts and wise friends used to solve similar problems by listening and showing understanding and **compassion** as they believed it was most important to relieve the distressed person's mind.

Unfortunately, people from many developing countries are trying to achieve the same level of physical health as that enjoyed by developed nations by providing medical facilities to cope with even minor health problems. Other important factors

associated with better physical health are being ignored. Often, the result is that many families are spending more money on doctors and medicines than on healthy food and other essentials to improve their physical environments. For the developing world this is a tremendous waste of limited resources.

Achieving Positive Health

Instead of wasting valuable resources on the provision of more medical facilities, it might be better to use our knowledge and basic common sense in an effort to maintain healthy bodies and minds. For example, learning the value of good nutrition for health, and teaching this to the children. And, we should use our **indigenous** simple home remedies to solve simple health problems instead of relying simply on modern drugs which are often very expensive. And remember most drugs have side effects which can be more dangerous than the disease itself.

In nature, animals are not influenced by media **campaigns** and they trust their own **instincts**. Nature has given each animal the power to monitor its own body and maintain normal health. As an example, salt is an essential element required by all animals. Wild animals in the forest (like rhinoceros, elephants or deer), try to find a place where salt is present in the soil. They regularly lick the soil to get the exact amount of salt their bodies need. They eat only the required amount of food and never suffer from **obesity** as we humans often do. They monitor their body needs by instinct and eat no more than is required. All **carnivorous** animals eat grass whenever they have **diarrhoea** or other stomach problems due to indigestion. And, they normally manage to maintain good physical health.

Eating Behaviour

We human beings seem to have lost the ability to monitor our own bodies in order to maintain health. We refuse to understand our own body signals and tend, instead to follow the advice of doctors or the media. Sometimes, overzealous parents force infants and small children to eat because it is feeding time - not because they are hungry. Or, children may be fed more than their bodies demand or need because some book dictates how much food a baby requires. As a result, children may grow up

ignoring important body signals until finally these signals become weak and fail to **stimulate** normally. People then either eat far too much or too little (as in the case of some young figure-conscious girls) and fail to eat the precise amounts of food required by the body. However, if we change our attitudes and learn to trust our own body signals from the beginning, we can have , proper nourishment in the correct amounts and, thus, enjoy good health.

Expectations and Responsibilities

By instinct, most parents love and care for their children. Yet, very often, their expectations and ambitions put too much pressure on the children. When children cannot reach the level of their parents' ambition, they can suffer from tremendous **frustration** and stress. This may lead to drug experimentation and other related behaviours as a way of avoiding the realities of the situation.

From the beginning, children should be allowed to develop in their own natural happy way within the control of parental love, guidance and care and without too much pressure. A change of some **conventional** parental attitudes may help to prevent many cases of drug dependence and other **adolescent** problems.

We should also understand our parental responsibilities to the world environment. Remember that the living space of this world is limited and we must have enough space for our future generations to live happily. To achieve that aim, we must practice family planning and limit the birth rate by having only one or two children per couple. Between each birth there should be a gap of three or four years so that each child is not deprived of the right to sufficient parental love and care. Family planning really means family welfare, as it helps to keep women healthy enough to contribute to a happy home environment. A happy healthy mother is a key to the welfare of the whole family.

The mind is most important in the maintenance of positive health. To develop a healthy mind it is important to learn to relax properly and to develop ways to deal with day to day stress. Many diseases such as high blood pressure and some heart problems are thought to be related to stress, so by using relaxation techniques you may avoid

many health problems.

However, even when we enjoy good health, diseases may occur. According to international statistics, each person is at risk of becoming sick or injured about twice a year on average. It is important to deal with any sickness or injury in a realistic and intelligent way without **panic**. Knowledge of the body should help you to manage an emergency situation before contacting a doctor for proper medical management when necessary. Any medications or drugs such as antibiotics, or strong pain killers need to be monitored by a doctor or other qualified person in the health profession.

Subhra Datta

About the Text

‘Positive Health’ has been taken from ‘The complete health encyclopedia’ written by Subhra Datta, a notable physician. She argues that positive health is a matter of disciplined daily routine including good eating habits and tension free minds. People in developed countries have achieved better physical health, but their mental health is poor. She believes that home-made remedies are very effective to treat many diseases; so too much dependence on doctors is undesirable.

Positive health in children sometimes depends on the attitude of their parents. If the parents put too much pressure on their children to achieve instant success, they become distressed and begin to take drugs.

GLOSSARY

content (adj)	:	satisfied
harmonious(adj)	:	friendly
nutritional status(n)	:	the level of taking food necessary for health and growth
interaction (n)	:	communication with others
eluding (v)	:	escaping, slipping away
close-knit (adj)	:	bound, woven together
sophisticated (adj)	:	highly developed

vaccination (n)	:	medical treatment by injecting a vaccine into the body to produce immunity against fatal diseases
immunisation (n)	:	creating ability in human body through medication to resist a particular infection
intervention (n)	:	interference
maternal (adj)	:	having to do with a mother
decline (n)	:	downfall, a gradual and continuous loss
psychoanalyst (n)	:	a person who treats mentally ill patients by making analysis of their past and present of life
history		
psychiatrist (n)	:	a doctor who studies and treats mental illness
compassion (n)	:	pity
indigenous (adj)	:	native, home-made (medicines)
campaigns (n)	:	series of planned activities intended to achieve a goal
instincts (n)	:	an inborn tendency to behave in a particular way
obesity (n)	:	fatness
carnivorous (adj)	:	meat eating/non-vegetarian
diarrhoea (n)	:	a stomach disorder caused by infection in bowels and intestines
stimulate (v)	:	cause a reaction in an organ
frustration (n)	:	feeling of dissatisfaction and despair
conventional (adj)	:	traditional
adolescent (adj)	:	pertaining to a young person who is developing from a child into an adult.

ACTIVITY - 1 : COMPREHENSION

A. Answer the following questions in about 30-40 words each :

1. What do you mean by health ?
2. How can we remain mentally well ?
3. What is the quality of environmental conditions in developed countries ?
4. What is the advantage of environmental conditions in developed countries?
5. How can the infectious diseases be treated properly ?
6. What is the attitude of doctors towards better health in developed countries?
7. What is the disadvantage of decline of human values in developed nations?
8. How do people in developing countries waste their limited resources ?
9. What are the benefits of using home remedies to maintain health ?
10. How can the body signals help in achieving good health ?
11. What is the harmful effect on children when their parents put too much pressure on them ?

B. Answer the following questions in about 60 words each :

1. Why do people in developed countries remain far from achieving positive health?
2. What problems are faced by people in developing countries in achieving positive health?
3. How do the animals keep themselves fit?
4. How do the parents spoil the eating habits of their children?
5. How can the world environment be kept in balance?

C. Say whether the following statements are true or false. Write T for true and F for false :

1. Only physical fitness is necessary for health.
2. Mental health requires harmonious interactions with family members, neighbours and friends.

3. In developed countries family ties are strong.
4. Physical health and positive health are synonymous terms.
5. People in developed nations have not only achieved better physical health, they are also leading in basic human values.
6. The trend of drug dependence is more frequently seen in developed countries than in the developing ones.
7. Too much eating results in obesity.
8. The meat eating animals never eat grass.
9. High blood pressure is not stress related disease.
10. Antibiotics and pain killers should be taken with the advice of a doctor.

ACTIVITY - 2 : VOCABULARY :

A. Form nouns by adding suffixes to the verbs given below and point out the suffixes :

S.No.	Verb	Suffix	Noun
1.	educate	-tion	education
2.	medicate		
3.	vaccinate		
4.	immunise		
5.	communicate		
6.	intervene		
7.	interact		
8.	stimulate		
9.	relax		
10.	state		

B. Form adjectives by adding suffixes to the nouns given below and point out the suffixes :

S.No.	Noun	Suffix	Adjective
1.	danger	ous	dangerous
2.	infection		
3.	harmony		
4.	zeal		
5.	psychology		
6.	environment		
7.	health		
8.	wealth		
9.	hunger		
10.	nature		

C. Form adverbs by adding suffixes to the adjectives given below and point out the suffixes :

S.No.	Adjective	Suffix	Adverb
1.	dangerous	ly	dangerously
2.	mental		
3.	positive		
4.	real		
5.	frequent		
6.	harmonious		
7.	necessary		
8.	great		
9.	intelligent		
10.	happy		

D. Fill in the blanks with antonyms of words given in brackets. Select your answers from the words given below :

sophisticated, harmonious, indigenous, better, contentment, relaxation

1. _____ relationship is essential for mental health. (full of quarrels)
2. We should use our _____ simple home remedies. (factory made)
3. Most people in developed countries enjoy _____ health. (worse)
4. The rich countries have _____ medical facilities. (poorly developed)
5. A cheerful health is a matter of _____. (dissatisfaction)

E. Fill in the blanks with one word substitutes for the expressions given in brackets. Select your answers from the words provided below :

diarrhoea, psychiatrist, carnivorous, panic, antibiotics, obesity

1. The disorders of mind are treated by a _____. (mental doctor)
2. _____ are used to treat infectious diseases. (a type of strong medicine)
3. Overeating causes _____. (state of being fat)
4. Diseases should be treated in an intelligent way without _____.
(a sense of fear)
5. All _____ animals eat grass whenever they feel sick. (meat eating)
6. Intestinal disorders in human beings and animals cause _____.
(stomach disease)

ACTIVITY - 3 : GRAMMAR :

TENSES SHOWING FUTURE TIME

There are several constructions by which future activities are indicated. When future events are not influenced by willingness, intention or likelihood, we may speak of a 'pure future'. These sentences which do not have personally controlled elements are the best examples of 'pure future'.

1. Tomorrow will be Monday.
2. I shall be sixty next birthday.
3. He will be eighty in June.
4. How long will the work take?
5. Will there be time to visit both the museums?

Traditionally we use 'shall' with first person pronouns 'I' and 'we' ; and 'will' with second person pronoun 'you', and third person pronouns 'he', 'she', 'it'. But

nowadays **will** is used in place of shall with the first person pronouns. The contracted forms **I'll** and **we'll** are common in speech. The negative **won't** is also used in place of **shan't**.

1. Simple Future time can be expressed in many ways without using a verb **shall/will** :

- (i) By using Simple Present Tense; as
The train leaves at 5:00 a.m.
Her birthday is on Monday.
- (ii) By using the Present Continuous tense; as
He is coming tomorrow.
They are leaving for Delhi tonight.
- (iii) By using is/am/are + about to + first form of verb; as
The bus is about to depart.
The college is about to open.

Note: The above future events are the part of a settled programme or likely to happen almost immediately.

- (iv) By using **be+ going to + first form of the verb**; as
He is going to buy a new flat next month.
The old house is going to fall soon.

Note: The above future events are likely or almost certain to occur and it is preferred to **will/shall**.

2. Future Progressive / Continuous Tense:

This tense is used to describe a future activity or state that will begin before and continue after a point or period of future time.

- (i) What will you be doing this afternoon?
- (ii) I shall be playing tennis all afternoon.
- (iii) When I get home my children will be watching TV.

Note: Shall be and will be as auxiliary + ing with infinitive form of verb is used in this

tense.

This tense can also be used for future events that are planned particularly related to tourism and travel.

e.g. Roshan will be going to China next week.

My son will be spending winter break in Goa this year.

3. Future Perfect Tense is used to indicate the activity and state which will be completed at some point of time in future; as

(i) He will have reached Delhi by now.

(ii) She will have planted a tree by tomorrow.

This tense puts more emphasis on the completion of the activity and on the consequence of it.

(i) In the year 2020 we will have been married for thirty years.

(ii) By this time next year I shall have finished my research work.

EXERCISE

(A) Put the verbs in brackets into be+going to form:

1. You _____ (miss) your train.
2. What _____ you _____ (do) with this room?
3. The cat _____ (have) kittens.
4. She _____ (not give) another concert this year.
5. Do you think he _____ (come) back before evening?
6. How soon _____ you _____ (be) ready?
7. I _____ (not sleep) in this room. It is haunted.

(B) Put the verbs in brackets into the future continuous or future perfect tense:

1. I _____ (finish) this book by tomorrow evening.
2. You _____ (do) geometry next term.
3. You should go back now, your father _____ (wonder) where you are.
4. By the time we reach the party everything _____ (be) eaten.
5. The train _____ (leave) before we reach the station.

6. By the end of the year 5000 people _____ (see) this exhibition.
7. I _____ (use) the car this afternoon.
8. The garden _____ (look) its best next month.

ACTIVITY - 4 : SPEECH ACTIVITY

1. **Prepare a dialogue supposed to take place between a doctor and a patient:**

Doctor : What is your name ?
Patient : Anil, Sir.
Doctor : What is your age ?
Patient : 22 Years
Doctor : Address ?
Patient : Sukhadia circle, Sri Ganganagar.
Doctor : Do you keep a mobile phone ?
Patient : yes, sir.
Doctor : Number, please
Patient : Sir, it is 9413037215
Doctor : Ok. Now tell me your problem.
Patient : Sir, I am suffering from fever.
Doctor : _____
Patient : _____

Complete the dialogue .

2. **Arrange a debate in the class on the topic “Too much used of the mobile phone is harmful.”**

ACTIVITY - 5 : COMPOSITION :

1. **Write a paragraph in about 100 words describing the injurious effects of chewing ‘gutka’.**
2. **Write a paragraph in about 70-80 words describing the advantages of eating vegetarian food.**

THE TALE OF THE BISHNOIS

Today Marwar is a treeless waste of sand and rocks. The only growing things are thorny shrubs, a few tufts of short rough grass and an occasional **stunted** ber or babul tree. But **incredibly** you can, even in this desert, come across the odd village with **groves** of well grown khejdi trees. This cousin of the babul is the kalpavriksha, the tree that fulfills all wishes. A full grown camel can enjoy a midday siesta in its shade, its **foliage** nourishes goat, sheep, cattle and camel; its pods can be made into a delicious curry, and its thorns guard the farmers' fields against **marauding** animals.

Once upon a time the desert of Marwar had not yet **conquered** the vast territory over which it holds **sway** today. Even though the climate was the same as it is today, the land was covered by thousands upon thousands of khejdi trees, and there was plenty of ber, ker, and sangri. These plains were home to thousands of **antelopes**, blackbuck, chinkara, and nilgai; and on this bounty lived the tribal Bhils.

About three thousand years ago, **hordes** of cattle keepers began to pour into India from West and Central Asia. Some of them spread into Marwar. The Bhils resisted their encroachment, but the invaders had horses and superior weapons and pretty soon, took care of the Bhils. In any case the land appeared boundless and the Bhils **retreated** a little towards the Aravallis. The population of Marwar was on the increase.

But as centuries passed, the large herds of cattle began to affect the vegetation. The seedlings and saplings were grazed down and had little chance to grow. **Invaders** and the tribal Bhils found less and less to sustain themselves. Finally, the thirteenth century AD saw the final **conquest** of the Bhils by the Rathores of Kanauj. The Rajputs now ruled the whole of Marwar.

In the year 1451 AD during the reign of Rao Jodhaji, one of the bravest of the Rathore kings, an extraordinary child was born in the village of Pipasar. His father was the headman Thakur Lohat and his mother was Hamsadevi. The boy was called Jambaji. As a little boy, he was given the task of looking after his father's large herd of cattle and sheep. It was great fun to take the animals out grazing, lie in the shade of a khejdi tree and watch the herds of blackbuck. Jambaji was fascinated by the **lithe** grace

of this handsome antelope, and thought that there was no sight more **enthralling** than a fight between two well-grown stags.

When Jambaji was twenty-five years old, a great **disaster** overtook the whole region. The small quantity of rain that used to come regularly ceased altogether. The worst sufferers were the cattle. In the first year of **drought**, they could eat the bajra straw stored in the houses. The second year was very bad. There was not a blade of grass left standing anywhere. People **hacked** at any trees they could find and fed the animals on the leaves, but even so there was not enough **browse** for all the hungry animals. And the drought continued for eight **consecutive** years.

The people had hacked and hacked the last bit of foliage from all the trees, which finally began to dry up. When the stored grain was exhausted people ate khejdi pods and the flour of dried ber seeds. When this too was exhausted, they tore the bark off the sangri trees and powdered and cooked it. They hunted every one of the starving blackbucks, and finally they **abandoned** all hope and migrated in masses. Tens of thousands of cattle **perished** on the way. By now the whole country was barren. There was not a tree in sight for miles together, nor a single cow, or a blackbuck. The only people to hold on were big landlords like Jambaji's father with huge stores of bajra that somehow lasted through the difficult times.

Jambaji was much affected by this drought. Many were the nights he spent in wakefulness because of the suffering he saw around him. The dying cattle, the starving children : they haunted him day and night. And finally, at the age of thirty-four, he had a vision. He saw man **intoxicated** with his own power, destroying the world around him. And he decided to change it all. If life was to flourish again in this **desolate** land, Jambaji saw that man would have to live in a different way, and according to different tenets and beliefs. Jambaji wanted the earth to be covered once again by an abundance of khejdi, ber, ker and sangri trees, he wanted herds of blackbuck to **frollic** again, and he wanted men to work for this. Jambaji knew the way to achieve this, and he began to broadcast his message in the year 1485.

His message included twenty nine basic **tenets**. Its two major commandments were a prohibition against the cutting down of any green tree or the killing of any animal. Jambaji's message of humanity and respect for all living things was eagerly

accepted. His teachings **prompted** the inhabitants of hundreds of villages to reclothe the earth with its green cover.

Jambaji's followers were called Bishnois or 'twenty-niners' (bis=twenty, noi=nine) because they **adhered** to Jambaji's twenty-nine precepts. They preserved the trees around their villages and protected blackbucks, chinkaras, peafowl and all other birds and animals. Gradually their territory became covered by trees, their cattle had abundant browse, their land recovered its fertility and the Bishnois became a prosperous people.

But outside their territory, all continued as before. The land was still being stripped of its green cover and the desert was spreading. The ninth descendant of Jambaji's contemporary Rao Jodhaji now occupied the throne of Jodhpur.

In the sixth year of his reign in 1730, this Maharajah, Abhay Singh, decided to construct a palace for himself - a beautiful palace made of the famous red sandstone of Jodhpur. This would need a lot of lime. Limestone is, of course, quite abundant in this tract, but it had to be cured, and the lime **kilns** would need a lot of fuel.

It was not an easy job to get so much fuel in the desert. But as luck would have it, there was a large settlement of Bishnois just sixteen miles from Jodhpur. These people had accepted Jambaji's precepts nearly two and a half centuries ago and had nursed hundreds of khejdi trees near their villages. And there was excellent limestone too near one of their villages - Khejadai. Abhay Singh's Diwan ordered that the lime kilns be started near Khejadali to begin the construction of the palace.

But when the workers got ready to cut the trees for fuel, they found that the Bishnois would not let them touch the trees. Their khejdi trees must be left alone, to cut these green trees was a violation of their religion. The workers returned to Jodhpur. The Diwan was **enraged**. What **insolence**! He personally accompanied the workers on horseback to Khejadali village and ordered that the trees be cut.

The axes were raised and the whole village gathered. They begged that their religion be not **desecrated**. They pleaded for the preservation of trees that their ancestors had nurtured over generations. But the Diwan was determined: the trees must be cut to fuel the lime kilns. He ordered the workers to go ahead. But the Bishnois were determined too, and the most determined among them was a **veritable incarnation** of Durga - Amritadevi, the wife of Bishnoi Ramkhod. The trees will never

be cut down unless you cut us down first, she said, and calling to her three daughters to join her, they clasped four of the trees. The Diwan fumed and ordered that all four of them be cut down with the trees. The axes fell and the brave women were cut to pieces. But the Bishnois were not to be cowed. More and more of them came forward to hug the trees and to be cut down with them. The news of this **massacre** spread rapidly and thousands of Bishnois rushed from their eighty-four surrounding villages to help their brave brothers and sisters. Altogether 363 Bishnois sacrificed their lives to guard their sacred heritage.

The Maharajah's men, who had never imagined that things could come to such a pass were now truly frightened. They rushed back to Jodhpur to report happenings to Abhay Singh. Abhay Singh saw clearly that the might which had successfully challenged the power of Aurangzeb, could do nothing in the face of such moral courage. He personally rode to Khejadali to mend matters. He assured the weeping, agonised mass of thousands of Bishnois that from now on he would fully respect their religious principles. A copper plate inscribed with this promise was presented to the Bishnois. Henceforth, the **inscription** said, no green tree would ever be cut near Bishnoi village, nor would any animals be hunted in their **vicinity**.

Two and a half centuries have passed since this episode. Bishnois have now been guarding the trees, giving **succour** to the wild animals of Rajasthan, Haryana and Madhya Pradesh for nearly five centuries. Everywhere else, the green cover of the Indian subcontinent has been **ravaged** and continues to be destroyed at an ever accelerating pace. The thousands upon thousands of blackbuck that once roamed the Indian plains have all vanished without a trace. But near the few Bishnoi villages the greenery not only persists, but also is ever on the increase and around their villages the blackbucks roam as freely as in Kalidasa's time near the ashram of sage Kanva. Akbar was so amazed to see these herds of fearless blackbucks near Bishnoi temples that he personally recorded his wonder at witnessing a scene from satyayuga, the age of truth, in this kaliyuga, the corrupt present.

The sight is even more astonishing for us today than it was for the emperor Akbar four centuries ago, for the Bishnois continue to hold on to their magnificent **obsession** to this day. At the village Khejadali where the Bishnois passed the supreme test of fire, there is one ancient Khejadi tree which escaped that massacre. Two years

ago, the Bishnois planted 363 more trees around it in memory of their 363 **martyrs**. And these trees, being nurtured with love as they are, are growing fast. Every year there is a religious fair at this spot five days before the full moon in the month of Bhadrapada. It is an occasion which every tree lover of India should witness at least once in his lifetime.

Madhav Gadgil

About the Author:

Madhav Dhananjaya Gadgil (born 1942) is an Indian ecologist, academician, writer, columnist and the founder of the Centre for Ecological Science. He is a recipient of the Volvo Environment Prize. The Govt. of India awarded him the fourth highest civilian award of the Padma Shri in 1981 and also the Padma Bhushana in 2006.

About the Text :

This tale is about the Bishnoi community that brought a drastic change in the ecology of Marwar in Rajasthan. This area had been very dry for centuries where trees and animals were not in a sufficient number. The Bishnois sacrificed their lives to guard the Khejdi trees and did a big plantation in the area. They contributed a great deal to protect birds and animals.

GLOSSARY :

stunted (adj)	:	not fully developed
incredibly (adv)	:	hard to believe
groves (n)	:	a small wood/plantation
foliage (n)	:	plant leaves collectively / leafage
marauding (adj)	:	going about in search of things to steal / raiding / attacking
conquered (v)	:	captured / seized
sway (n)	:	rule / control
antelopes (n)	:	blackbucks / animal like a deer
hordes (n)	:	a large group of people / crowd

retreated (v)	:	moved back / withdrew
invaders (n)	:	encroachers
conquest (n)	:	victory
lithe (n)	:	moving with ease
enthralling (adj)	:	holding one's attention / beautiful
disaster (n)	:	an event resulting in great loss and misfortune
drought (n)	:	shortage of rainfall
hacked (v)	:	cut
browse (n)	:	leaves etc for eating
consecutive (adj)	:	continuity, serially
abandoned (v)	:	left
perished (v)	:	died
haunted (v)	:	unpleasant thoughts coming to mind
intoxicated (v)	:	excited
desolate (adj)	:	hopeless/ lonely
frolic (n)	:	amusement / fun
tenets (n)	:	principles
prompted (v)	:	motivated / activated
adhered to (p.v.)	:	followed
kilns (n)	:	furnace to prepare bricks or building material
enraged (v)	:	got very angry
insolence (n)	:	shamelessness / disrespect
desecrated (v)	:	misused / abused
veritable (adj)	:	real / actual
incarnation (n)	:	representing qualities of God / Avatar
massacre (n)	:	killing of many people
inscription (n)	:	carve into a surface / record
vicinity (n)	:	nearness

succour (n)	:	help
ravaged (v)	:	damaged badly
obsession (n)	:	thing that somebody thinks about too much
martyr (n)	:	one who suffers death for the sake of principles/religion

ACTIVITY 1 : COMPREHENSION

A. Tick the correct alternative:

- Who was the mother of Jambaji?

(a) Hamsadevi	(b) Ramsadevi
(c) Amritadevi	(d) Kauslyadevi
- What was the age of Jambaji when the great disaster overtook the Marwar?

(a) Twenty three	(b) Thirty five
(c) Twenty five	(d) Twenty one
- (iii) How many Bishnois sacrificed their lives to guard their sacred heritage?

(a) 336	(b) 363
(c) 633	(d) 636

B. Say whether the following statements are true or false. Write T for true and F for false :

- The Bhils resisted the encroachment made by hordes of cattle keepers from West and Central Asia. []
- The Rathore of Kanauj finally conquered the Bhils in 1451 AD. []
- Thakur Lohat was the father of Jambaji. []
- The land was not covered by Khejdi trees. []
- A copper plate was presented to the Bishnois by Diwan. []
- Rao Jodhaji was the ruler of Marwar in 1451 AD. []

C. Answer the following questions in 30-40 words each :

- What kind of trees and animals were found in the desert of Marwar?
- Who were the original residents of Marwar?
- How was the vegetation of Marwar affected?

4. Who conquered the Bhils finally and became the ruler of the whole Marwar?
5. What were the names of the parents of Jambaji?
6. What was the most fascinating and enthralling thing for Jambaji?
7. What were the two major commandments of Jambaji's message?
8. Why were Bishnois called by this name?
9. What is the use of lime kilns?
10. Why did Diwan send his men to Khejadali?
11. What promise did Abhay Singh make to Bishnois?
12. What was written on the inscription presented to Bishnois?

D. Answer the following questions in 60 words each :

1. What was the disaster Marwar faced when Jambaji was twenty five years old?
2. How did Jambaji's teaching affect the villagers?
3. What did Bishnois sacrifice their lives for?
4. How did Bishnois save the trees?
5. Why were Abhay Singh's men frightened?
6. What made Abhay Singh visit Khejadali?
7. What do you learn from this tale?
8. What impressions do you get from the action of Diwan? What would you have done if you had been in place of Diwan?
9. How did Abhay Singh console the enraged Bishnois ?
10. What message was inscribed on the copper plate ?

ACTIVITY 2: VOCABULARY :

- A. The negative prefix 'in' is more often used with words of Latin origin whilst 'un' is more frequently found with words of English origin.

Example: **credible – incredible**

lucky – unlucky

Now make the following words negative by adding the prefix 'in' or 'un':

Well, covered, humanity, fertility, quantity, comfortable, affected, die, convenient, acceptable, different, bearable, eligible, reasonable.

- B. We can interchange nouns, verbs, adjectives, adverbs with the help of suffixes.

Example: **human – ity = humanity**

girl – ish = girlish

Example : Jambaji's message of humanity was eagerly accepted.

Given below are some suffixes. Use them with the following words appropriately making slight changes in spelling where it is necessary. Use them in your own sentences:

-ly, -able, -ful, -less, -ship, -hood, -dom, -ness, -ar, -or

Suffixes : Faith, rapid, consider, noise, mother, dictator, wise, hard, lie, donate.

- C. Write one word beginning with the letter given, for the group of words put in bracket. The first one is done for you as an example.

1. Marwar is a treeless **waste** of sand and rocks. (land with very few plants or animals)
 2. A camel can enjoy a midday **s**_____ in the shade of babul tree. (rest or sleep in the early afternoon)
 3. The cattle were the worst sufferers in the first year of **d**_____. (dry or no rainfall at all)
 4. Jambaji wanted the region to be covered again by an **a**_____ of Khejdi, Ber, Ker etc. (in sufficient quantity)
 5. Shelly and Keats were **c**_____ poets. (belonging to the same period)
 6. Abhay Singh wanted to construct a beautiful **p**_____ for himself. (official home of kings)
 7. We should pay due regards to our **a**_____ from time to time. (forefathers who lived a long time ago)
 8. Bishnois celebrate the memory of their **m**_____ by planting more and more trees. (persons killed because of beliefs)
- D. Two groups of words are given here. Make compound words choosing suitable words from each group like **horseback, nine twenty**.

Group (1): black, lender, office, fourth, sand, continent, moon, tree, life, four, some, lords, over, ordinary

Group (2): money, stone, buck, hence, sub, hour, full, lover, time, how, land, took, eighty, extra

- E. Homophones:** also known as sound-alike words, are words that are pronounced identically although they have different meaning and different spellings as well, for example ‘cattle’ and ‘kettle’, ‘plain’ and ‘plane’. Try to find out some more homophones (at least two) in the lesson you have read. Find their homophones using dictionary. Also try to find the homophones of the following words.

Sight, four, won, would, piece, their, heir, allowed, rose, two.

ACTIVITY 3: GRAMMAR

ACTIVE AND PASSIVE VOICE

Look at the following sentences:-

- (i) King Abhay Singh presented a copper plate to the Bishnois.
- (ii) A copper plate was presented to the Bishnois by King Abhay Singh.

In the first sentence the subject of the verb acts, so the verb is said to be in **Active voice**.

In the second sentence the subject of the verb is acted upon, therefore the verb is said to be in Passive Voice. It is the verb that is expressed in the active or in the passive voice.

When do we use the passive voice ?

- (i) When we are more interested in the action than the doer of that action: e.g. The bank was looted yesterday. (The thieves looted the bank yesterday.)
The burglar was caught in the house. (The house owner caught the burglar.)
- (ii) When we don't know the doer of action or when he/she can't be mentioned. e.g.
The gate was opened. (Somebody opened the gate.)
Five terrorists were killed in Kashmir. (The army killed five terrorists in Kashmir.)

There are certain rules to be followed when the verb of active voice is changed into passive voice.

- (i) The object of the verb in active voice becomes the subject of passive voice.

Sita sings songs.

Songs are sung by Sita.

- (ii) Usually transitive verbs are passive voiced, but some intransitive verbs become transitive when a preposition is added to them and they can be passive voiced:

He aimed at a lion.

A lion was aimed at by him.

- (iii) When the verb in active voice has two objects (i.e. direct and indirect) either of them can be made subject in passive voice:

She gave me a gift.

I was given a gift by her.

A gift was given to me by her.

- (iv) We use 'let' while changing imperative sentences of active voice into passive voice. The construction of the sentence in passive voice will be as under:

Let + object + be + Past Participle.

E.g. open the door.

Let the door be opened.

Please sit down.

You are requested to sit down.

If the imperative sentence is negative

Let + object + not + be + past participle.

Don't shut it.

Let it not be shut.

- (v) Interrogative sentences in active voice are changed thus:

- (a) Who found this box?

By whom was this box found?

- (b) Why do you study English?
Why is English studied by you?
- (c) Have you finished your homework?
Has your homework been finished by you?
- (d) Do you like him?
Is he liked by you?
- (vi) If there is to infinitive in active voice, it is changed into perfect infinitive to form the sentence in passive voice:
It is time to leave the school.
It is time for the school to be left.
Or It is time to shut the mall.
It is time for the mall to be shut.
- (vii) Sentences having, modal auxiliaries in active voice are changed into passive voice thus:
Active: - The aux. + root form of the verb.
Passive: - The aux. + be + Past participle of the root verb
He can lift the box.
The box can be lifted by him.
May God bless you!
May you be blessed.
The teacher should punish the boys.
The boys should be punished by the teacher,
- (viii) Always keep in mind that pronouns are changed in voice thus:-
- | Subject in active | Object in passive |
|-------------------|-------------------|
| I | by me |
| We | by us |
| You | by you |
| He | by him |
| She | by her |

They by them (often omitted)

It by it

Shyam by Shyam

Always use past participle form of the verb of active voice to form passive voice:

(x) Change of Tenses is followed thus:

(a) In the Present Simple Tense 'is', 'am', 'are' are used with the third form of the verb:

He reads English novels.

English novels are read by him.

(b) In the Past Simple Tense 'was', 'were', are used with the third form of the verb.

She taught English in schools.

English was taught in schools by her.

(c) In Future Simple Tense 'be' is used after 'shall/will':

They will never harm us.

We will be never harmed by them.

(d) In Present continuous and Past continuous tenses 'being' is added to 'is', 'am', 'are', 'was', 'were' and the past participle form of the verbs is used:

The girls are watching the match.

The match is being watched by the girls.

The woman was cooking food.

Food was being cooked by the woman.

(e) In the Present Perfect, The Past Perfect and the Future Perfect Tenses 'been' is added to the perfect tense:

He has sent me a present.

I have been sent a present by him.

I will have written this matter by now.

This matter will have been written by me by then.

Note: There is no passive voice in Future Continuous, and all the Perfect

Continuous form of the Present , the Past and the future tenses.

EXERCISE

A. Change the following sentences into passive voice. Omit the agent.

1. Somebody had put out the light.
2. People serve ice-cream with meal.
3. They are expecting good news.
4. They admire the bravery of the Indian soldiers.
5. The Principal has dissolved the committee.
6. The Election commission announces elections for the state assemblies.
7. People hold honesty as the best policy.

B. Convert the following sentences into passive form:

1. The teacher has appointed him monitor.
2. I opened the door.
3. He can lift the box.
4. Why do you suspect me?
5. Are they offering him a chair?
6. Whom do we like most?
7. Who wrote Macbeth?
8. Put him this question.
9. Show him the way.
10. Don't tease her.
11. Give him a suitable reply.
12. Has someone informed the police?
13. Everyone believed that the movement was a failure.
14. People think that the government is working well.

(C) Convert the following sentences from Passive to Active Voice :

1. Khejdi trees are not allowed to cut in Rajasthan.
2. The green cover of the Indian sub continent has been ravaged.
3. Bishnois were not to be cowed.

4. Jambhaji's followers were called Bishnois.
5. The door was painted green by him.
6. By whom is English taught to you ?
7. He was given the task of looking after his puppy.

ACTIVITY 4 : SPEECH ACTIVITY

Divide the whole class into four to six groups/pairs. Each group will discuss the **contribution of Bishnois to protect the ecology of the desert** amongst them and then the each team leader would present their views before the whole class.

ACTIVITY 5 : COMPOSITION

1. Write a paragraph in about 150 words on '**Trees are essential for our life**'.
2. Write a short paragraph on '**Importance of animals**'.

5 A HERO

For Swami events took an unexpected turn. Father looked over the newspaper he was reading under the hall lamp and said, ‘Swami, listen to this: “News is to hand of the bravery of a village lad who, while returning home by the jungle path, came face to face with a tiger” ‘The paragraph described the fight the boy had with the tiger and his flight up a tree where he stayed for half a day till some people came that way and killed the tiger.

After reading it through, father looked at Swami fixedly and asked. What do you say to that? Swami said, ‘I think he must have been a very strong and grown up person, not at all a boy. How could a boy fight a tiger?’

‘You think you are wiser than the newspaper?’ Father **sneered**. ‘A man may have the strength of an elephant and yet be a coward; whereas another may have the strength of a **consumptive**, but if he has courage he can do anything. Courage is everything, strength and age are not important.’

Swami disputed the theory. ‘How can it be, father? Suppose I have all the courage, what can I do if a tiger should attack me?’

‘Leave alone strength, can you prove you have courage? Let me see if you can sleep along tonight in my office room.’ A frightful proposition, Swami thought. He had always slept beside his **granny** in the passage and any change in this arrangement kept him trembling and awake all night. He hoped at first that his father was only joking. He **mumbled** weakly, ‘yes’, and tried to change the subject; he said very loudly and with a great deal of **enthusiasm**. ‘We are going to admit even elders in our cricket club hereafter. We are buying brand new bats and balls. Our captain has asked me to tell you’

‘We’ll see about it, later’ father cut in. ‘You must sleep along hereafter.’ Swami realised that the matter had gone beyond his control: from a challenge it had become a plain command, he knew his father’s **tenacity** at such moments.

‘From the first of next month I’ll sleep alone, father.’

‘No, you must do it now. It is disgraceful sleeping beside granny or mother like a baby. You are in the Second Form and ... I don't at all like the way you are being brought up,’ he said and looked at his wife, who was rocking the cradle. ‘Why do you look at me while you say it?’ she asked, ‘I hardly know anything about the boy’

‘No, no, I don't mean you,’ father said.

‘If you mean that your mother is spoiling him, tell her so, and don't look at me,’ she said and turned away.

Swami's father sat gloomily gazing at the newspaper on his lap. He prayed that his father might lift the newspaper once again to his face so that he might slip away to his bed and fall asleep before he could be called again. As if in answer to his prayer father rustled the newspaper, and held it up before his face. And Swami rose silently and **tiptoed** away to his bed in the passage. Granny was sitting up in her bed, and remarked. ‘Boy, are you already feeling sleepy? Don't you want a story?’ Swami made wild **gesticulations** to silence his granny, but that good lady saw nothing. So Swami threw himself on his bed and pulled the blanket over his face.

Granny said, ‘Don't cover your face. Are you really very sleepy?’ Swami leant over and **whispered**, ‘Please, please, shut up, granny. Don't talk to me, and don't let anyone call me even if the house is on fire. If I don't sleep at once I shall perhaps die.’ He turned over, curled, and **snored** under the blanket till he found his blanket pulled away.

Father was standing over him. ‘Swami, get up,’ he said. He looked like an **apparition** in the semi-darkness of the passage, which was lit by a cone of light reaching from the hall lamp. Swami stirred and groaned as if in sleep. Father said, ‘Get up, Swami.’ Granny pleaded, “Why do you disturb him?”

‘Get up, Swami’ he said for the fourth time and Swami got up. Father rolled up his bed, took it under his arm and said, ‘Come with me,’ Swami looked at granny, hesitated for a moment and followed his father into the office room. On the way he threw a look of appeal at his mother and she said, ‘Why do you take him to the office

room? He can sleep in the hall, I think.'

'I don't think so,' father said, and Swami **slunk** behind him with bowed head.

'Let me sleep in the hall, father, Swami pleaded. 'Your office room is very dusty and there may be scorpions behind your law books.'

'There are no scorpions, little fellow. Sleep on the bench if you like.'

'Can I have a lamp burning in the room?'

'No, you must learn not to be afraid of darkness. It is only a question of habit. You must cultivate good habits.'

'Will you at least leave the door open?'

'All right. But promise you will not roll up your bed and go to your granny's side at night. If you do it, mind you, I will make you the laughing-stock of your school.'

Swami felt cut off from humanity. He was pained and angry. He did not like the strain of cruelty he saw in his father's nature- He hated the newspaper for printing the tiger's story. He wished that the tiger hadn't spared the boy, who did not appear to be a boy after all but a monster.

As the night advanced and the silence in the house deepened, his heart beat faster. He remembered all the stories of devils and ghosts he had heard in his life. How often had his **chum**, Mani, seen the devil in the banyan tree at his street end? And what about poor; Munisami's father who spat out blood because the devil near the river's edge slapped his cheek when he was returning home late one night" And so on and on his thoughts continued. He was faint with fear. A ray of light from the street lamp strayed in and cast shadows on the wall. Through the stillness, all kinds of noises reached his ears-ticking of the clock, rustle of trees, snoring sounds, and some vague night insects humming. He covered himself with the blanket as if it were an armour, covered himself so completely that :he could hardly breathe Every moment he expected the devils to come up and clutch at his throat or carry him away, there was the instance of his old friend in the fourth class who suddenly disappeared and was said to have been carried off by a ghost to Siam or Nepal....

Swami hurriedly got up and spread his bed under the bench and **crouched**

there. It seemed to be a much safer place, more compact and reassuring. He shut his eyes tight and encased himself in his blanket once again and unknown to himself fell asleep and in sleep he was racked with nightmares. A tiger was chasing him. His feet stuck to the ground. He desperately tried to escape but his feet would not move; the tiger was at his back and he could hear its claws scratch the ground... scratch, scratch, and then a light **thud**... Swami tried to open his eyes, but his eye-lids would not open and the nightmare continued. It threatened to continue all his life... Swami groaned in despair. What an **inescapable** dream!

With a desperate effort he opened his eyes. He put his hand out to feel his granny's presence at his side, as was his habit, but he only touched the wooden leg of the bench. And his lonely state came back to him. He sweated with fright. And now what was this rustling? He moved to the edge of the bench and stared in the darkness, something was moving down. He lay gazing at it in horror. His end had come. He became desperate. He knew that the devil would presently pull him out and tear him to shreds, and so why should he wait? As it came nearer he crawled out from under the bench and **hugged** it with all his might, and used his teeth on it like a mortal weapon....

'Aiyo! Something has bitten me,' went for an agonised, thundering cry and was followed by a heavy **tumbling** and falling amidst furniture. In a moment father, cook and the servant came in, carrying light.

And all three of them fell on the **burglar** who lay amidst the furniture with a bleeding ankle....

CONGRATULATIONS came showering on Swami next day. His classmates looked at him with respect and his teacher patted his back. The headmaster said that he was a true scout. Swami had bitten into the flesh of one of the most **notorious** house-breakers of the district and the police was grateful to him for it.

The Inspector said, 'Why don't you join the police when you are grown up?' Swami said for the sake of politeness, 'Certainly, yes,' though he had quite made up his mind to be an engine driver, a railway guard. or a bus conductor, later in life.

When he returned home from the club that night, father asked,

Where is the boy?'

'He is asleep' 'Already!'

'He didn't have a wink of sleep the whole of last night.' said his mother.

'Where is he sleeping?'

'In his usual place,' mother said casually. 'He went to bed at seven-thirty.'

'Sleeping beside his granny again!' father said. 'No wonder he wanted to be asleep before I should return home-clever boy!'

Mother lost her temper. 'You let him sleep where he likes. You needn't risk his life again....' Father mumbled as he went in to change: 'All right, **mollycoddle** and spoil him as much as you like. Only don't blame me afterwards....'

Swami, following the whole conversation from under the blanket, felt tremendously relieved to hear that his father was giving him up.

R. K. Narayan

About the Author:

R. K. Narayan, born on 10 oct 1906 was a leading writer of Indian English Writing. Most of his works are set in the fictional south Indian town of Malgudi which was first introduced in *Swami and Friends*. His famous novel *The Guide* has been woven into the Hindi feature film 'Guide'. His works depict the social contexts and everyday life of his characters who are pre-eminently Indian. He is well known for his simplicity in prose style.

About the Text :

This is one of the most interesting stories from *Malgudi Days* written by R.K. Narayan. It is a story about a boy named Swami who is afraid of sleeping alone in darkness. He is mistaken to be a hero whose one desperate act leads to the imprisonment of the most notorious thief of the area. The boy's father compels him to sleep in a dark room alone in order to teach him a lesson of courage for his future life. The boy has a nightmare in which he is chased by a tiger and awakens only to find himself lonely and sees 'something moving down' which turns out to be a burglar.

GLOSSARY

sneered (v)	:	spoke in taunting way.
consumptive (n)	:	one who suffers from consumption of tuberculosis (T.B.)
granny (n)	:	also spelled 'grannie' i.e. grandmother or grandma,
mumbled (v)	:	spoke quietly, muttered
enthusiasm (n)	:	excitement, zeal, fervour
tenacity (n)	:	firmness, determination
tiptoed (v)	:	walked very quietly on toes
gesticulations (n)	:	gestures, expressing something by movements of hands and arms.
whispered (v)	:	spoke very quietly so that other people could not under
snored (v)	:	breathed in a very noisy way while sleeping
apparition (n)	:	ghost
slunk (v)	:	moved quietly without any other's notice
chum (n)	:	friend
crouched (v)	:	lay close to the ground by bending knees in fear.
thud (n)	:	a great frightening sound
inescapable (adj)	:	unavoidable
desperate (adj)	:	without any hope
hugged (v)	:	put the arms around and held tightly
tumbling (v)	:	falling
burglar (n)	:	a thief who breaks into house and steals things
notorious (adj)	:	infamous, well known for something which is undesirable or bad.
mollycoddle (n)	:	to protect someone too much from unpleasant experiences.

ACTIVITY1: COMPREHENSION

(A) Tick the correct alternatives:-

1. The Father wanted to test.....in Swami.
(a) courage (b) strength
(c) fear (d) bravery
2. Swami was instructed to sleep in.....by his father.
(a) passage (b) hall
(c) office room (d) bedroom
3. Every moment he expected theto come up and clutch at his throat or carry him away:-
(a) god (b) tiger
(c) devils (d) scorpions
4. Whom did Swami bit in the night?
(a) burglar (b) monster
(c) tiger (d) cook
5. This chapter is about
(a) a hero
(b) a boy who is afraid of loneliness and darkness
(c) a boy who fights with a tiger
(d) a dispute between a father and son.

B. Say whether the following statements are true or false. Write 'T' for true and 'F' for false in brackets :

1. Courage is important than strength and age. []
2. Swami felt that his father was only joking. []
3. Swami went to his bed silently because he was sleepy. []
4. Father wanted to remove fear from the mind of his son. []
5. Swami had a sound sleep the whole of last night. []
6. His mother always supported Swami. []
7. Swami was really a hero. []

8. Swami bit the devil. []
9. Father pulled away Swami's blanket. []

C. Answer the following questions in not more than 30-40 words each:

1. What did the paragraph of the newspaper describe about?
2. Did Swami agree with the theory of courage given by the father?
3. What did Swami think of the boy who was reported in the newspaper to have fought with the tiger?
4. Why did Swami's father want him to sleep alone?
5. What did Swami do to avoid sleeping in his father's office room?
6. How did Swami's mother try to protect him from his father's anger?
7. What did Swami say to his father when he was taken to the office room for sleep?
8. What did Swami feel in the office room in the night?
9. What thoughts came into the mind of Swami when he was sleeping alone in the office room?
10. Why did Swami sleep under the bench?
11. What dream did Swami see in his sleep?
12. Why did Swami attack the burglar?
13. How did Swami's classmates and other people react to the news of his fighting with the burglar?
14. Do you think Swami's efforts made him fearless or courageous?
15. What indicates Swami's sleeping beside granny again?

D. Answer the following questions in about 60 words each:

1. What kind of a person Swami was and what the people took him to be? Do you agree with the theory?
2. Describe Swami's character on the basis of the story: 'A Hero'.
3. What impressions do you get of Swami's father?
4. Do you think the title 'A Hero' is appropriate in the light of Swami's character? Discuss

5. What have you come to know about the character of Swami's mother?

ACTIVITY 2: VOCABULARY

1. Convert the following verbs into nouns and frame one sentence on each:

Example :- Describe - Description : The description was very lively and touching.

arrange, admit, gesticulate, hesitate, expect, congratulate, converse

2. Convert the following nouns into adjectives and frame one sentence on each:

Example :- hero - heroic

His deeds are no doubt heroic.

darkness, courage, strength, bravery, fright, description, respect, enthusiasm, wisdom.

3. 'ly' is a suffix. It is used to form adverbs when added to adjectives. It gives the meaning of 'in the stated manner', example:-

brave + ly = bravely.

He fought very bravely.

silent + ly = silently

Swami rose silently and went to bed.

Find out at least seven other examples of adverbs formed this way from the text and use them in your own sentences.

4. Match the column 'A' with the Column 'B', finding their correct meanings :

A	B
1. a dull and heavy sound	slunk
2. to protect somebody too much	burglar
3. a friend	chum
4. moved quietly out of fear	mollycoddle
5. a person who steals away illegally	thud

ACTIVITY : 3 GRAMMAR

MODALS:

Look at the following sentences:

- (i) You must sleep alone hereafter.
- (ii) Can you prove you have courage?

The underlined words in both the sentences are examples of modal verbs. All auxiliary verbs except **be**, **do** and **have** are called modals. They are also called modal auxiliaries. They are helping verbs which are not affected by person or gender. These are, **will, would, shall, should, may, might, can, could, ought to, must dare, need, used to**. In most cases they express present or future time. The chief features of modals are:

- (i) They are never used alone; they always have a main verb with them. I can do it.
- (ii) Their forms remain unchanged whatever the person and number of subject is there: I can read; they can read, you can read,
- (iii) They do not have infinitives or past participle form.
We cannot write 'He can to go and can seen'.

Now we proceed to see how each modal is used:

1. Can

This modal verb is used to express four meanings which are: **ability, permission, request and possibility**.

(a) Ability

- (i) She can swim in a river,
- (ii) Ram can play a guitar.

'Ability' involves capacity to do some actions but with animate subject and dynamic verbs. With inanimate subjects the use of 'can' expresses their **potentiality**.

- (iii) The business of cabs can expand.
- (iv) This bike can run faster with this fuel.

(b) Permission

'can' is used to '**ask**' and '**give**' permission. It is used to seek permission in the circumstances where social authority is involved.

- (i) Boy: can I go now?
- (ii) Teacher: No, but you can go after this period.

(c) Request

- (i) Can you give me your pen? (to a friend)
- (ii) Can you bring me some more ice-cream? (in a hotel)

'Can' is used to make informal request. We often use it when we are talking to friends and also in shops, office, restaurants etc.

(d) Possibility

- (i) I am sure this problem can be solved.
- (ii) This road can be blocked. (a theoretical possibility)
- (iii) The fire can be dangerous.

Note: 'Can' indicates **theoretical possibility**.

2. Could (Past form of can')

- (a) To express **past ability or capacity**:
 - (i) I could swim across this river in my childhood.
- (b) In Indirect speech it is used as **past tense** of can.
 - (i) He said that he could run fast.
- (c) To express **polite request**:
Could you please lend me your pen?
Could you let me see your photo?
- (d) To express **permission**:
Could I use your cell phone?

Note: - to make requests and seek permission, 'could you' is more formal and polite. We often use it when we are talking to strangers, older people, teachers and bosses.

- (e) To express something remote in **likelihood**:
This road could be blocked.

3. May

- (a) Used for **asking and giving permission**.

May I come in, sir?

'Yes, you may'.

May I borrow your pen?

'Yes you may.'

'May not' is used to deny permission:

May I use the toilet?

'No, you may not.'

- (b) When **possibility** and **uncertainty** are mixed.

It may rain tomorrow.

That may, or may not, be true.

- (c) 'May' is also used for a **wish, faith** and **hope**.

May you live long!

May God bless you!

May India win the match!

- (d) 'May' is also used to indicate **purpose**

Children go to school so that they may learn things.

We eat so that we may live.

4. **Might:**

- (a) Used in reported speech for **past time**:

He said that Neeru might come.

- (b) To express **possibility** that is similar to 'may' but its use indicates the greater sense of doubt about this possibility than 'may':

I am afraid that if I ask him again, he might refuse.

She might win the prize.

- (c) To express **guess**:

That might be a thief.

- (d) 'Might' can also be used to express **permission** or to make **informal requests**.

May/might I borrow your pen for a minute?

Might I begin my lecture?

- (e) It is also used for **suggestion** in a statement form:

You might make a little less noise.

He might join the army.

5. **Must**

- (a) Used to express **compulsion** in affirmative sentences:

You must carry out my orders.

- (b) To express **necessity** in affirmative sentences:

We must get up early tomorrow.

- (c) To express **determination**.

They must complete this work by this evening.

- (d) To express **certainty / surety/ strong possibility**.

My sister has gone to bed early.

She must be tired.

Look at his life style. He must be rich.

- (e) To indicate **obligation or duty**:

You must do as you are told.

Candidates must answer at least five questions out of ten.

Note: - In the '**negative**' and to express '**prohibition** 'must not' is used that gives the meaning of 'Don't do this' :

We must not pluck the flowers.

Cars must not be parked here.

- (6) **Ought** (always followed by a 'to infinitive')

(a) To express **moral obligation, duty, probability** 'ought to' gives the meaning of should : but 'ought to' is used when a feeling of duty is involved based on external rules (social conventions, institutions etc.) and 'Should' when we have personal judgement of duty.

You ought to love your elders. (moral obligation)

I ought to help them. (moral duty)

The implementation of GST bill ought to enhance the government revenue (probability)

(The negative form of ought to is ought not to.)

(7) Will

- (a) To indicate **simple future time** : (with II & III persons)

She will go to school.

You will accept that he was wrong.

- (b) To indicate/express **intentions, willingness, prediction and determination and request** :

I will go to Mumbai for a job. (intention)

I will sing at the concert tomorrow. (Willingness)

Many friends of mine will be in the party. (Prediction)

I will pass this examination. (Determination)

We will do or die. (Determination)

Will you do me a favour ? (request)

Will you please shut the door?(request)

Will you go with me there?(request)

Note: As compared to the use of 'Would' the use of 'will' shows a less polite request.

In negative its form changes to '**won't**'.

Won't you keep quiet?

I won't come to college.

Note:- Will is never used with I person in interrogative sentences.

(8) Would

- (a) Used as **past tense** of will in indirect speech:

He told me that he would play kabaddi.

(He said to me, "I will play Kabaddi.") Direct speech.

- (b) To express a **past habit**:

I would go up the hill daily in my childhood. (Here 'would' can be substituted

by 'used to')

Whenever I went there, I would see the shop closed.

- (c) To express **polite request** and offer:

Would you please sit down? (request)

Would you like a cup of tea? (offer)

Note: 'would' is more polite than 'will'.

- (d) To ask for something more politely:

I would like your support in this election.

I'd like to return this ticket, please.

- (e) To express one's **preference**:

I would prefer to stay at home instead of going with you.

He would rather study English than Mathematics.

(8) Shall

- (a) To indicate **future time** with I person :

I shall play tennis in the evening.

We shall go to Ajmer tomorrow.

Note: In present day English, however, there is a growing tendency to use 'will' in all persons.

- (b) To indicate a **command, promise or threat**:

You shall come here at once. (command)

She shall get a prize if she secures I Div. in Exam. (promise)

You shall be punished if you don't obey the rules. (threat)

- (c) We often use **shall I ?**, or **shall we ?**

when we are asking or suggesting what to do:

Shall I make a cup of tea for you?

Shall I buy this book?

Shall we go and see this movie?

(10) Should

- (a) Used as **past tense** of 'shall' in Indirect speech. He said, "I shall come

tomorrow." (Direct)

He said that he should come the next day. (Indirect)

- (b) To express **duty** or **obligation** :-

We should keep our word.

- (c) To express **suggestion**/ an **advice** or a thing to do :

You should take bath daily.

You should see the doctor.

We should obey our parents.

- (d) After '**lest**' (expressing fear) :

Work hard lest you should fail.

- (e) to express **probability** :

Demonetisation should prevent corruption in future.

EXERCISE

- A. Fill in the blanks correct modals choosing from the box given below:

could, will, can, must not, would, could not, may, should not, might, need not

1. I did not feel very well yesterday. I _____ eat anything.
2. If you work hard, you _____ have to repeat the course next year.
3. At the age of ten Sheela _____ play the piano beautifully.
4. _____ I take a photograph of you?
5. _____ you speak French? Only a few words.
6. We _____ eat so much chocolate. It is not good for us.
7. We have a lot of work tomorrow, you _____ be late.
8. I _____ be able to help you. But I am not sure.
9. _____ you do me a favour please?
10. You _____ worry about it, I have managed it.

- B. Complete the following conversation with suitable modals.

Amit _____ you help me revise? I am worried about the exam.

Nitin You _____ be able to pass the exam if you start revising now.

Amit _____ you lend your English dictionary?

Nitin You _____ borrow it but you cannot use it for exam.

Amit I know I _____ have left mine in library.

Nitin It _____ be in your desk drawer you could have left it there.

Amit I _____ to look for it when I get home.

Nitin You _____ not hurry, you can use mine for a few days.

C. Fill in the blanks with correct modals expressing the notions given in brackets:

1. When the National Anthem is played, all _____ stand in attention.
(command)
2. He said it _____ rain. (possibility)
3. _____ you give me your vehicle ? (request)
4. You _____ remain on leave tomorrow. (permission)
5. The clouds are low. It _____ rain. (probability)
6. She _____ be in the library. (weak possibility)
7. She _____ be in the library. (strong possibility)
8. The traitor _____ be immediately hanged. (command)
9. _____ I make a call from your mobile ? (request)
10. You _____ be there at 10 a.m. (obligation)
11. The new taxation policy _____ be in favour of the cottage industries.
(probability)
12. The office is going to be closed. Now you _____ go. (permission)
13. The students _____ attempt at least five questions in all. (obligation)
14. No soldier _____ apply for leave during war time. (command)
15. The water harvesting project _____ solve the problem of drinking water in rural areas. (probability)