

WHAT IS AMISS WITH US?

Indian Intellect

Ours is a nation of intellectuals. It is not said out of **sheer patriotism**. Studies at home and **abroad** have revealed that. Not long ago a study was undertaken in the schools of Britain to find out children of which nation excelled in intelligence. It was discovered that Indians were superior to the natives of other countries. If that is the truth why we are lagging behind other super powers, why there is **brain drain** from our country to other **affluent** nations, why our imports exceed our exports, why we look to developed nations for help and aid, where we are amiss.

Saying so does not mean our progress is **nought**. The Bhakra Nangal dams, Bhilai, Rourkela, Durgapur steel plants, Tarapore nuclear reactor, etc., are some of our big achievements. But, in the grandeur of the 'big' the 'small' has been neglected. E.F.Schumacher was not wrong when he captioned his best-seller "Small is Beautiful". Here are a few instances to show how the neglect of these "small" but important issues has **hampered** our glory.

Social Behaviour and Civic Sense

Here we are at the lowest ebb. It may be a journey or a walk, a feast or a fair, a meeting or a gathering, a serious study or a leisure hour, most of us **exhibit crass** ignorance of minimum basic human decencies. Let us see how and where we lack in our social behaviour and **cultivation** of civic sense.

(i) Noise Pollution

Human ear is meant for receiving sound of normal range of decibels. Sound received beyond that measure would not only be **jarring** but also damaging to our hearing sense organs. How many of us take care of this? It may be a TV programme or a radio broadcast, playing a tape recorder or any other instrument, even a gossip or a chit-chat in a company, all are heard at a very high pitch. We may be used to it but what about those living around us. Our neighbour may be a serious student, a sick person, or

a peace-loving being. Have we ever thought of him? How much **agony** do we cause to him/her? The neighbour being a person of cool temperament does not quarrel with us and suffers in silence. The poor fellow shuts the windows and doors and puts cotton in his ears to reduce the impact of high-pitched noises. When shall we learn the simple civic sense?

It may be a marriage ceremony or any other function, a **ritual** or a prayer, there is generally a fashion of hiring a loud speaker to be used the loudest besides engaging a band and other means of producing sound. The pitch is kept so high that sensitive beings get shocks. Even the stones or bricks of a building shake and the impression is gathered that the building may **collapse** one day because of this.

The vehicles, especially the trucks, make living unbearable even the drivers blow the horn not only loudly but also incessantly and that too often without any reason.

The noise pollution caused because of the lack of civic sense and careless social behaviour **mars** the sensibilities of our people at large and affects our efficiency.

(ii) Travel by Public Transport

We all travel by public transport, train or bus and have had many bitter and sad experiences. Orderly queue system at the time of either purchasing the tickets or boarding the train/bus is rarely followed. Everyone in his self-interest flouts the genuine rights of others. Those who are already occupying a seat would very **reluctantly** permit others to sit even on the neighbouring vacant seat. When they do so they grab about half of that vacant seat also. The thought of giving help to other needy ones rarely stirs them.

Some people are fond of chewing betels with tobacco. They spit and spit frequently all around showing no respect for public property. They forget that they have paid for journey and not for spoiling the train/bus. They throw all rubbish and **leftovers** wherever they so desire. Our public transport, our roads and streets, our public places and buildings are seen **littered** with all sorts of stinking refuse that tells upon our health and vigour.

Inspite of the **statutory** warning "Smoking is injurious to health" we do not notice any slump in the sale of cigarettes or bidis. The pity is the smokers in their own enjoyment do not think of the people around them. Sometimes the surroundings become unfit for breathing. Passive smoking causes more harm.

(iii) Traffic Sense

We take roads as if they were especially meant for us only. Violation of traffic norms and driving rashly are considered signs of **gallantry**, though when required, such gallants prove to be the worst cowards. The modern youth take pride in driving at great speed. They ignore the basic norms of driving such as how and when to overtake a vehicle, when to take a turn, obeying the traffic signals, keeping the vehicle in order and smokeless, driving in proper lanes, etc. The result is danger to life. It affects them as also the others moving around. In fact the movement on roads has become so dreaded and unsafe that affect the nervous system of many a sensitive being. God knows what **calamity** may happen the next moment. The pity is there is no control on any such things. Most of the vehicles emit smoke to make the surroundings unfit for living beings. People ply their vehicles overloaded with every possible risk of causing an accident. They overtake another vehicle the way they want setting at naught the basic traffic rules and thus playing with the lives of innocent people.

(iii) Encroachment

"Pen is mightier than the sword" is very often kept the subject for debates in many an educational institution. In reality, the muscle power is stronger than the brainpower. And it has been so since **aeon**. Generally those with muscle power are uncivilised. They consider public property their own. Making a small beginning they grab whatever maximum property they can in course of time, thus snatching the rights of civilised and law-abiding citizens. The footpaths on both sides of the road become their property where they may sleep, install their shops or make their dwelling. In the name of religion they may occupy certain area even on the main road to meet their selfish ends. Some people try to encroach upon public property after constructing houses/ shops on their purchased piece of land by way of putting stairs or laying

gardens or making seating arrangement outside their marked boundary. Who is there to check and **thwart** their designs? None. A small beginning made undeterred grows into a big **menace** to all others except to those doing so.

(iv) Cleanliness

Cleanliness is next to Godliness. That seems to remain an **obsolete** adage now. We are so used to uncleanliness that it does not seem to affect our senses leave aside annoying us. We throw the rubbish and waste materials wherever we like, may be roads, public transport, educational institutions, historical monuments, government buildings and do not spare even holy places of worship. In our fond hope of keeping our home clean we do not hesitate in making our neighbour's home unclean. The rubbish may be dirt of the house, shit of the children, skin of the vegetables/fruits or any other waste stuff. The skin of the banana is seen littered on public roads which leads to making many normal beings physically handicapped.

Added to this **malady** is the free movement of stray animals who spoil the roads, houses, public places and hamper traffic. They also cause serious accidents.

We have become so immune against these ills that nobody sees to take a note of these. Even some African countries, not to talk of the advanced countries, when shown on the TV, seem cleaner than ours. We must understand that cleanliness is of paramount importance and the offenders should be dealt with strictly with **punitive** measures.

(v) Dharna Bandh/Rail Roko

The easiest way to give vent to our protest is to stage a Dharna or call for a Bandh or a Rail Roko demonstration. The agitators make the most out of such shows. These devices, besides causing inconvenience, may sometimes irreparable damage to individuals, cause immense loss to the nation. Imagine someone is seriously sick, another has an inescapable appointment, and still another has no provisions at home. Who bothers for other's legitimate needs? One remains wonder struck to see that sometimes such Bandhs are sponsored even by responsible people. Occasionally these demonstrations become violent causing further loss to the national property and human life.

Can't we think of a suitable device for expressing our protest without causing inconvenience to others and loss to the nation? In Japan, the workers of a shoe factory wanted to demonstrate their protest. They made shoes of different sizes of right foot only. When the **dispute** was settled they made shoes of left foot thus completing pairs. It caused inconvenience to none and the initial loss to the owners was made good a little later. Alternatively, the protesters may follow the path of Satyagraha or hunger strike shown by Mahatma Gandhi as they would then put only themselves to inconvenience for their cause.

All these minor issues are of major significance. If things like these are set right, progress, prosperity and pleasure will knock at our doors.

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About the Text :

The lesson is about to learn civic sense which we knowingly or unknowingly don't obey or follow. The lesson is also very much inspiring to improve our behaviour and manners towards others and ourselves. If we develop civic sense in ourselves, we can make our life better and healthy.

GLOSSARY

sheer (n)	:	clear/mere
patriotism (n)	:	showing love for one's country
abroad (adv.)	:	in or to a foreign country
brain drain (idiom)	:	flow of native talents to foreign countries
affluent (adj.)	:	rich wealthy, prosperous
amiss (n)	:	wrong, improper
nought (n)	:	nothing
hampered (v)	:	curbed, confined
exhibit (v)	:	to show
crass (n)	:	showing no care to other people's feelings
ignorance (n)	:	not having enough knowledge or understanding
cultivation (n)	:	development/growth

jarring (adj.)	:	irritating or unpleasant
agony (n)	:	physical or mental pain or torture
ritual (n)	:	religious service or activity
collapse (v)	:	fall down/ faint
mar (v)	:	spoils
reluctantly (adv.)	:	unwillingly
leftovers (n)	:	the food that remains uneaten after a meal.
littered (adj.)	:	made dirty
statutory (adj.)	:	legal, something done because of laws
gallantry (n)	:	valour, bravery
calamity	:	sudden bad event that causes a lot of damage to lives and property etc.
aeon (n)	:	a very long period of time.
thwart (v)	:	to stop from what they want to do.
menace (n)	:	threat
obsolete (adj.)	:	out of date, old
malady (n)	:	a serious problem
punitive (adj.)	:	intended as punishment
dispute (v)	:	quarrel

ACTIVITY 1: COMPREHENSION:

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

1. What was the study undertaken in the schools of Britain for?
2. Why are we not pacing up with other super powers?
3. Which are our big achievements?
4. What are the means of noise pollution?
5. What is the statutory warning written on the packet of cigarettes?
6. Which are the basic norms of driving that we ignore on the road?
7. What does increase the possible risk of accidents?
8. Whom does the writer call uncivilized?

9. What is the easiest way of our protest?
10. When can we hope for prosperity and pleasure?

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

1. Which are the important issues that have hampered our glory?
2. How does noise pollution affect our life?
3. How can you keep public places clean?
4. Why has the movement on roads become dangerous?
5. What measures can we take to make clean our surroundings?
6. According to the writer how can we express our protest without causing any difficulties to others?
7. Which is superior between the muscle power and the brain power and Why?
8. How do the workers of a shoe factory in Japan demonstrate their protest?
9. How do we lack in our social behaviour and cultivation of civic sense?

C. Tick the correct alternatives:

1. The noise pollution is caused most because of:
 - (a) playing a tape recorder at high pitch.
 - (b) blowing horns
 - (c) using loud speakers in ceremonies.
 - (d) lack of civic sense and careless social behaviour.
2. What causes more harm to our health?
 - (a) direct smoking
 - (b) passive smoking
 - (c) chewing of tobacco
 - (d) selling of smoking substances.
3. is next to godliness.
 - (a) encroachment
 - (b) cleanliness
 - (c) social behaviour
 - (d) civic sense

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

1. According to the author, there is 'brain drain' from our country. []
2. High pitch of loud-speakers can collapse even buildings. []
3. People willingly allow others to sit on the vacant seat while travelling in a bus or train. []
4. Pen is mightier than the sword. []
5. Vehicles overloaded would not cause an accident. []
6. Protesters should not follow satyagraha and hunger strike which cause [] inconvenience to the citizens.

ACTIVITY 2 : VOCABULARY

(A) Match the following words in column A with the words of their meanings in column B -Also use them in your own sentences as given in the example below .:

Example: - collapse = fall down

Building may collapse one day because of the noise pollution.

A	B
(1) affluent	a serious problem
(2) ritual	physical and mental pain
(3) vigour	rich and wealthy
(4) malady	justifiable
(5) aeon	religious ceremony
(6) legitimate	energy
(7) reluctant	spoils
(8) mars	an extremely long period of time
(9) agony	unwillingly

B. Fill in the blanks with appropriate choice from the words given below: incessantly, littered, slump, calamity, grab, protest, hamper, crass-

1. These days there is a great.....in real estate sector.

2. Most of us exhibit.....ignorance of minimum basic human decencies.
3. Blowing the horns.....make living intolerable.
4. Public places can be seenwith all sorts of stinking refuse.
5. Violation of traffic rules may lead to serious
6. Can't we think other way of our expressing?
7. Cultural barriers may.....the learning of language.

ACTIVITY 3: GRAMMAR

DIRECT AND INDIRECT SPEECH

In our routine life situations, we have to tell or report to others what we have actually heard or come to know from somebody else or some other source. There are two ways of narrating or saying this : first, by using the **actual words** of the speaker and secondly by reporting using the **words of one's own**.

When we use the exact words of the speaker without any change anywhere, it is called direct speech and it is put within inverted commas (".....") e.g. He said, "I did not do anything."

I said, "Why don't you just ask my size?"

When the words of the speaker are reported without quoting the actual words, it is called indirect speech or reported speech.

e.g. He said that he had not done anything.

I asked why he did not just ask my size.

We use reported speech more frequently than the direct speech because we are often more concerned about the speaker's intention to say than the actual words said for the purpose. Look at the several differences between them:

1. The actual words of the speaker are enclosed in inverted commas in direct speech.
2. In the indirect speech the inverted commas are removed and replaced by the word 'that' in affirmative sentences.
3. the comma after the main verbs disappears,

4. the tenses and the pronouns are also changed.
5. words that indicates nearness are changed into words that signify distance.

Let's get familiar with some other important terms that will be of our immense use while learning direct speech to indirect speech.

Sita said to Geeta, "My mother sings sweet songs"

In this direct speech sentence outside the inverted commas 'said to' is called the **reporting verb**. 'Sita' is the subject of the reporting verb and 'Geeta' is the object of the reporting verb. 'My mother sings sweet songs' are the actual words said by Sita to Geeta within inverted commas and this part is called direct speech or **reported speech**.

Important rules for changing Direct speech into Indirect speech.

1. **The reporting verb 'said to' is changed into told, added, observed, remarked, promised etc. 'said' is changed into told only when it is followed by an object, if there is no object 'said' will not change.**

The other verbs may be used in reported speech depending upon the manner and the purpose of the direct speech.

e.g. He said to Shyam, "I am going to Ajmer". (Direct)
 He told Shyam that he was going to Ajmer. (Indirect)
 Ramesh said, "Rahul is very clever". (Direct)
 Ramesh remarked that Rahul was very clever. (Indirect)

2. **When the reporting verb of direct speech is in the past tense the tense of the reported speech is also changed into the corresponding past tense:**

He said, "I am waiting."
 He said that he was waiting.

3. **We can learn it in a better way through this table:**

Direct speech	Indirect speech
Present Indefinite	Past indefinite
Present Continuous	Past continuous
Present perfect	past perfect
Present perfect continuous	past perfect continuous

Past Indefinite	past perfect
Past Continuous	past perfect continuous
Conditional	conditional perfect

Auxiliary Verb

will	would
shall	should
can	could
may	might
must	had to
is, am are	was, were
has, have	had
was, were	had been

4. If the reporting verb is in Present tense or future tense, the tense of the verb in the reported speech will not change.

Madam says, "She is an intelligent girl."

Madam says that she is an intelligent girl.

Meena will say, "He was wrong."

Meena will say that he was wrong.

Exception: If the reported speech is some universal truth or habitual fact, the tense of the verb will not be changed.

The teacher said, "The sun rises in the East."

The teacher said that the sun rises in the East.

He said to me, "I go for a walk daily in the morning."

He told me that he goes for a walk daily in the morning.

4. Rules for changing pronouns

- (a) Let's first have the table of pronouns according to the type of persons and their forms:

PRONOUNS

Persons	Subjective	Objective	Possessive	Reflexive
I	I	me	my, mine	my self
	we	us	our, ours	our selves
II	you	you	your, yours	yourself, yourselves
III	he	him	his	himself
	she	her	her, hers	herself
	it	it	its	itself
	they	them	their, theirs	themselves

- (i) First person pronouns of the reported speech are changed in accordance with the subject of the reporting verb.
 He said, "I will do it myself." (Direct)
 He said that he would do it himself. (Indirect)
- (ii) Second person pronouns of the reported speech are changed in accordance with the object of the reporting verb.
 She said to me, "You are wrong." (Direct)
 She told me that I was wrong. (Indirect)
- (iii) Third person pronouns remain unchanged in the **indirect speech**.
 I said to her, "She helped her mother in cooking." (Direct)
 I told her that she had helped her mother in cooking. (Indirect)

5. The words expressing nearness in the reported speech are changed into the words expressing distance.

Direct speech

now

here

today

yesterday

tomorrow

last night

Indirect speech

then

there

that day

the previous day, the day before

the next day, the following day

the previous night

this	that
these	those
ago	before
to- night	that night
thus	so
next day/week/ month etc.	the following day/ week/ month etc
last week/year etc.	the previous week/ year etc.
Just	then

6. Rules for changing of Interrogative sentences:

- (i) Said as a reporting verb is changed into 'asked' or 'enquired of'.
- (ii) Inverted commas and question marks are removed.
- (iii) Questions by the finite verb or its auxiliaries in which the answer is in 'yes' or 'no', we introduce if/whether as connector of both the clauses.
- (iv) In 'Wh' type questions, 'wh' words are used at the beginning of the reported speech.
- (v) The word order is changed from that of a question to that of an ordinary statement.

EXAMPLE

The Judge asked, "How old are you, Sohan?" (Direct)

The Judge asked Sohan how old he was. (Indirect)

7. Rules for the changing of Imperative sentences:

- (i) The appropriate reporting verb expressing 'command', 'request', 'order' or 'advise' is used in the reported speech.
- (ii) 'to' infinitive in place of inverted commas is used

EXAMPLE

He said to me, "Please keep your mobile on silent mode." (Direct)

He requested me to keep my mobile on silent mode. (Indirect)

The teacher said to the boys, "Don't make a noise" (Direct)

The teacher forbade the boys to make a noise (indirect)

OR

The teacher ordered the boys not to make a noise. (Indirect)

- 8. In reporting exclamations and wishes the reported speech is introduced by some verbs expressing exclamation or wish. Such verbs are:**
exclaim, wish, congratulate, applaud etc.

EXAMPLE

He said, "Alas! It is a great loss." (Direct)

He exclaimed with sorrow that it was a great loss. (Indirect)

He said, "May you long live". (Direct)

He wished me that I should long live. (Indirect)

EXERCISE

- A. Change the following sentences into Indirect speech:**

1. John said, "I work every day."
2. Mohan said, "I am playing the Guitar now."
3. He said, "He has bought a new car recently. "
4. Shalini said, "I'll go to cinema tomorrow."
5. Sita said to me, "I can speak English fluently."
6. Mother said to the son, "I have cooked pasta for you."
7. She said to me, "Yesterday I saw the movie 'Pink.'"
8. Tom said to me, "Will you go with me there?"
9. Sister said, "Don't put this T-shirt on."
10. The teacher said to the boys, "Don't make a noise."
11. Ramesh said, "When does the train arrive?"
12. Sarla said, "I have forgotten my e-mail password."
13. Manish asked, "Where have you hidden the data?"
14. My friend said to me, "Have you finished your home work?"
15. He said to him, "Were you present in the party last night?"
16. She asked, "Can you bring the moon for me?"
17. My friends said, "Let's go to cinema"
18. I said, "Sit down"

19. Mali said to them, "Do you solve my problem?"
20. He said, "Who are you?"

B. Correct the errors in the following sentences:

1. He asked where she lives.
2. The instructor warned not drive too fast.
3. He asked there is anyone.
4. They said that they have done their work.
5. The taxi driver asked where I want to go.
6. Vasu assures that they will win the match.
7. She requested him bring a glass of water.
8. He exclaimed with joy that how beautiful is the rainbow.
9. I asked him what is his name.
10. They told him attend the classes regularly.

ACTIVITY 4 : SPEECH ACTIVITY

Divide the whole class into groups. The group should first discuss the dos and don'ts of our life amongst itself then each group should present its ideas through its leader before the class.

ACTIVITY 5 : COMPOSITION

1. Write a paragraph on importance of cleanliness in about 75 words.
2. Write a paragraph on importance of traffic sense in about 75 words.

7

THE LADY OR THE TIGER?

PART ONE

Long, long ago there lived a king who was **crude** and very much like a **savage**. He had learned some manners from his Latin neighbors, but mostly he was **barbaric**, loud, and **gruff**. He had none of the grace and polish of his neighbors. He was a man of great **fancies** and even greater enthusiasm. Because he had so much authority as a king, he was able to force some of these fancies into reality. Or at least he tried to.

His personality was normally calm when everything was in order. When there was a little **hitch**, however, he was **exultant** and happy. He loved it when things went wrong because that meant that he could then correct them. He loved to make the crooked straight, to crush down the uneven places in life.

He decided that there should be a way to add culture to the lives of his subjects. His method was the public **arena**. There, humans and beasts performed before audiences. But his fancies asserted themselves here. The arena that he built was not for the honor and glory of **gladiators**. It was not for beasts to fight each other to the finish. It was not even for throwing religious **heretics** to the lions. It was, he believed, for the purpose of widening and developing the mental energies of his people. It was a vast **amphitheater** with encircling galleries, mysterious vaults, and unseen passages. It was to be a means for poetic justice. It was to be a place where crime was punished or virtue rewarded-all by chance.

When the king was interested in people and their crimes, he would dictate that their fate should be decided in the arena. This king knew no traditions from other kingdoms. His only **allegiance** was to himself and his own fancies. This fancy, the chance-fate decision in the arena, came about because of his romantic, yet barbaric, idealism.

When all the people had gathered in the galleries and the king was seated on his throne high up on one side of the arena, he would give a signal. A door beneath him

would open, and the accused person would step out into the amphitheater. Directly opposite the accused there were two doors, exactly alike and side by side. The person on trial had to walk over to these doors and open one of them. He could open whichever door he wanted; he was subject to no pressure from the king or his court. The only influence was that of fate or luck.

If the accused opened one door, a hungry tiger came out. It was the fiercest and most cruel that could be found, and it immediately jumped on him and tore him to pieces as a punishment for his guilt. When the fate of the criminal was thus decided, sad iron bells were rung, and great wails went up from the hired **mourners** who were posted outside the arena. The audience went home with bowed heads and **doleful** hearts, sad that one so young and fair (or so old and respected) should have merited such a fate.

If he opened the other door, a lady came out. The king always chose the ladies himself. He made sure that each was of the same age and station as the accused and that she was beautiful. The rule was that the accused was to marry her immediately. It didn't matter if he were already married and had a family. The lady was a sign of his innocence, so if the accused already loved another, that other was to be forgotten. It was the king's way. He allowed nothing to interfere with his design. Indeed, immediately after the lady appeared, another door beneath the king opened, and out came a priest, musicians, singers, and a troupe of dancers. In a procession, they all cheerfully marched and sang for the couple standing in the middle of the arena. The bells rang, the audience shouted its approval, and the innocent man, preceded by children **strewing** flowers in the couple's path, led his new bride to his home.

This was the king's semibarbaric method of **administering** justice, and its fairness is obvious. The criminal could not know which door the lady was behind. He opened whichever door he wanted to without knowing whether in the next instant he was to be eaten or married. On some occasions the tiger came out of one door, and on other occasions it came out of the other. In this system, there was instant punishment for guilt and **instant** reward for innocence-whether the accused wanted the reward or

not. There was no escape from the judgment of the king's arena.

The institution was a popular one. When the people gathered together on one of the trial days, they never knew whether they were to witness a bloody **slaughter** or a **festive** wedding. This element of uncertainty usually made the occasion more interesting than it would have been otherwise. The people were entertained, and no one doubted that justice was being served. All believed that the accused had his fate in his own hands.

PART TWO

The semibarbaric king had a daughter whom he loved deeply. She was as **passionate**, fanciful, and strong as her father and was devoted to him. As is the case in many fairy tales, this daughter, the apple of her father's eye, was in love with a young man who was below her in station. He was a commoner. He was also brave, handsome, and daring, and he loved the royal daughter with all his being. The princess had enough barbarism in her that their love affair was dramatic ... too dramatic. It was a secret for months, but then the king found out about it.

The king didn't hesitate for a minute. He sent the young man to prison and set a date for his trial in the arena. When the date arrived, everyone in the kingdom wanted to attend. They all knew of the king's interest in the case, and there was excitement in the air.

The king's men searched for the **fiercest** tiger in the **realm**. They also searched for the fairest **maiden** in the land so that he could have a fitting bride in case he were found innocent. Of course, everyone knew that he had committed the "crime" of loving the princess, but the king did not allow the facts of the case to **alter** his decision. The trial would go on as planned. The youth would be gone no matter what happened; he would either be dead or married. The king could enjoy the proceedings for the sport of it.

The day arrived. The people were standing in every corner of the arena. All was ready when the moment came. A signal was given and the door opened, allowing the princess' lover to enter. The crowd gasped. He was handsome. Half the audience did

not know that one so attractive had lived among them; no wonder the princess loved him! How terrible for him to be there!

The princess had thought about this trial day and night for a long time. She knew she couldn't bear to miss the **spectacle**, but there was another reason for her being there. She had such power, influence, and force of character (as well as plenty of gold) that she did what no one had ever done before; she found out the secret of the doors for that day. She knew in which room stood the hungry tiger and in which waited the lady. She knew, too, that the doors were so thick that there was no way anyone could ever hear some hint from behind them. If she were going to warn her lover, she would have to do it by signal.

She also knew something which made the whole process more complicated. She knew that the lady was one of the most beautiful maidens in the whole country, and the thought of her young man living with this woman **enraged** her. She hated the lady and hated what might happen.

When the accused bowed to the royal box, as was the custom, he looked only at the princess, and immediately he knew. He had expected her to find out the secret of the doors, and now he knew that she had the answer. It was only left for her to tell him.

His quick glance at her asked, "Which?" It was as plain as if he had shouted it. There was no time to lose; the quick question had to be answered just as quickly so that the king would not suspect.

Her right hand was resting on a pillow in front of her. She raised it slightly and made a small, fast movement to the right. No one but her lover saw her. Every eye in the arena was fixed on him.

He turned, and with a firm and rapid step he walked across the empty space. Every heart stopped beating, every breath was held, every eye was upon him. Without hesitation, he went to the door on the right and opened it.

Did the tiger come out of that door, or did the lady?

The more we think about this question, the harder it is to answer. It involves a study of the human heart which leads to mazes of passion, love, hate, and excitement.

Do not answer this for yourself, but put yourself in the place of the princess.

She was hot-blooded and semibarbaric, and her soul burned with the twin desires of longing and jealousy. She knew that she had already lost him. But to whom?

How often she had lain awake at night imagining the horror of her lover being killed by a tiger! Even in her dreams, she had covered her face with her hands to hide from the cruelty.

But how much more often had she seen him at the other door! In her mind she had screamed and torn her hair when she saw his happy face at opening the door to the lady. Her soul burned in agony as she saw him rush to that woman and then be wedded in the next moment, when all about her were joyous. She lived through the misery of the procession, the happy couple, the singing and dancing, the shouts of the crowd, the laughter of the wandering children. Her tears, of course, were lost in all the joy.

Would it be better for him to die at once? Then he could go to the place after death and wait for her.

And yet, that awful tiger, those shrieks, that blood!

Her decision had been made in the instant that she moved her hand. She had known that he would ask, but she had put off her decision until the last moment. She finally decided, and without hesitation, she indicated the right-hand door.

This is not a question to be taken lightly. Her decision was serious for her, so I do not presume to answer for her. I leave it to all of you. Which came out of the opened door-the lady or the tiger?

- Frank R. Stockton

About the Author :

Frank Richard Stockton (April 15, 1834 - April 20, 1902) was an American writer and humorist, best known today for a series of innovative children's fairy tales that were widely popular during the last decades of the 19th century.

About the Text :

The Lady or the Tiger ? was published in 1882. While the first half of the story provides a glimpse of a semibarbaric king whose method of giving judgements was

fanciful, the remaining half touches upon the psychology of human behaviour. As Stockton himself has written, this story “involves a study of human heart which leads to mazes of passion, love, hate, and excitement.” The charm of the story lies in the suspense left at the end which is likely to arouse a chain of curiosities in readers.

GLOSSARY

crude (adj)	:	not having grace or refined manners
savage (n)	:	a primitive man, an uncivilised person
barbaric (adj)	:	rough and rude, uncivilised
gruff (adj.)	:	rude, having no decent manners
fancies (n)	:	remote ideas
hitch (n)	:	obstacle, disorder
exultant (adj.)	:	joyful, hilarious
arena (n)	:	a particularly designed place for fighting
gladiators (n)	:	(in Ancient Rome) men trained to fight with weapons at public shows in an arena
heretics (n)	:	persons condemned for not supporting orthodox beliefs (in religion)
amphitheater (n)	:	(in ancient times) round / oval unroofed building with rows of seats rising behind and above each other round an open space used for public games and amusements
allegiance (n)	:	loyalty, faith
mourners (n)	:	persons expressing sorrow by weeping
doleful (adj)	:	sad
strewing (v)	:	throwing
administering (v)	:	handling, giving
instant (adj)	:	immediate
slaughter (n)	:	murder, killing
festive (adj)	:	joyful, jubilant
passionate (adj)	:	easily moved by passion

fiercest (adj)	:	most violent
realm (n)	:	kingdom
maiden (n)	:	girl
alter (v)	:	change
spectacle (n)	:	wonderful event
enraged (v)	:	made angry
mazes (n)	:	labyrinth, a narrow, confusing and misleading, path
put off (phr v)	:	postponed, cancelled

ACTIVITY 1 : COMPREHENSION :

A. Choose the correct alternative from the options given below :

- The king was full of
 - wisdom
 - emotions
 - fancies
 - good manners
- The king was happy when
 - things went right
 - things went wrong
 - people came with suggestions
 - people gave him gifts
- The princess loved the youngman who was
 - equal to her in status
 - above her in status
 - below her in status
 - a semibarbaric fellow

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

- The arena was meant for gladiators. []

2. The fate of the criminals was decided in the courts of law. []
3. Justice, good or bad, was always delayed. []
4. The ladies to be kept behind the door were selected through []
beauty contests.
5. When the criminal was killed by the tiger, the songs of joy used to be []
sung.
6. Quite often the beasts were also brought to the arena for fighting []
together.
7. The princess was as barbaric as her father. []
8. The princess was free from jealousy. []
9. The mind of the princess was full of conflict. []
10. The lover of the princess was killed by the tiger. []

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

1. How was the king different from his neighbours ?
2. Why was the king happy when things went wrong ?
3. How did the king use the arena ?
4. If the accused chose the door with the tiger what happened ? How did the
people react ?
5. If the accused chose the door with the lady, what happened ? How did the
people react ?

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

1. Describe the character of the princess.
2. Why was the audience surprised when the young man entered the arena ?
3. What had the princess discovered about the doors ?
4. What did the princess feel when she imagined her lover opening the door that
hid the tiger ?
5. What did she feel when she imagined her lover opening the door that hid the
lady ?
6. “The princess had enough barbarism in her that their love affair was dramatic

----- too dramatic” Explain .

7. How could the princess find the secret of the doors ?
8. Comment on the king’s method of dealing out justice.
9. What do you think came out of the opened door - the lady or the tiger ? Give reasons.
10. What deeper message has been communicated to us in the story ?

ACTIVITY 2: VOCABULARY :

A. Find from the lesson one word substitutes for the expressions given in brackets. The initial letters have been provided as hints:

1. The king was uncivilized and much like a **s** _____. (a primitive man)
2. In ancient Rome, the **g** _____ were forced for the bloody fights. (those who fought with swords)
3. The fate of criminals was decided in the **a** _____. (unroofed arena for fights)
4. The princess was as **s** _____ as her father. (partly civilized and partly rude)
5. Great wails went up from the hired **m** _____ who were posted outside the arena. (persons expressing sorrow by weeping)

B. Fill in the blanks with appropriate choice from the words given below : hungry, glory, arena, judgement, traditions, hated

1. In the public _____ humans and beasts performed before audiences.
2. From the gate a _____ tiger would come out and kill the accused.
3. The arena built by the king was not for the _____ of gladiators.
4. The king knew no _____ from other kingdoms.
5. There was no escape from the _____ of the king’s arena.

C. Fill in the blanks with nouns derived from the verbs given in brackets :

1. At last the princess took _____ to deal with the situation. (decide)
2. The _____ would go as planned. (try)
3. The tiger tore the accused to pieces as _____ for his guilt. (punish)
4. The king allowed no _____ with his design. (interfere)
5. The bells rang and the audience shouted its _____. (approve)

ACTIVITY 3 : GRAMMAR

In the lessons 1-4 you studied about tenses, word formation and active/passive voice. Complete the following paragraphs by using the correct forms of verbs given in brackets:

1. The king was semibarbaric. People _____ (afraid of) him. His method of (give) justice was funny. But the (terrify) people (have) no courage (speak) against him. The life of the accused absolutely (depend) on the trick of fate. People (know) well that if they (interfere), they (meet) the same fate as the common criminals. So they (choose) (keep) silent.
2. The princess was beautiful and extremely (like) by her father. One day the king (discover) that his daughter (fall) in love with a young and handsome man of his kingdom. The man (arrest) and (send) to prison. (Hear) this, the mind of the princess (become) (occupy) with strange thoughts. She (know) to the King's method of justice. On the one hand she (want) (save) him, on the other she (shock) (think) about the possibility of the lady (come) out of the gate instead of the tiger!

3. **Complete the following paragraph choosing nouns, adjectives or adverbs from the list given below:**

[decisions, knowledge, fury, arena, brutish, judgements, distance, savage, whimsical, stroke, ferocious, advisor, glamorous, grace]

The King's behaviour was _____ and he looked like _____. People were well known to his _____ nature and thought it better to keep _____. As no person dared to become his _____, his _____ were self-made. But the most frightening ones were his _____ dealt out to criminals. There were two gates in the public _____. Behind one gate hid a _____ tiger and behind the another the most _____ girl of the land. But nobody had _____ as which gate hid the tiger and which gate hid the girl. It was only the _____ of fate that decided whether the accused would have the _____ of the girl or _____ of the tiger.

ACTIVITY 4: SPEECH ACTIVITY

Imagine that a dialogue took place between the king and the accused, beginning like this :

The King : You are a criminal.

The accused : Your majesty, what is my crime ?

The King : So you are fearless ! How dare you talk to me ?

The accused : Me lord, I humbly want to know about my crime.

The King : How dared you see my daughter !

Complete the dialogue.

ACTIVITY 5: COMPOSITION

1. Write a paragraph in about 150 words on judicial system of India.
2. Write a paragraph in about 100 words on importance of the rule of law.
3. Write a paragraph in about 100 words comparing the king in the lesson with the Indian King Chandragupta Maurya. You may take help of a history teacher.

8

A DISCOURSE ON PRAYER

I am glad that you all want me to speak to you on the meaning of, and the necessity for prayers. I believe that prayer is the very soul and **essence** of religion, and, therefore, prayer must be the very core of the life of man, for no man can live without religion. There are some who in the **egotism** of their reason declare that they have nothing to do with religion. But it is like a man saying that he breathes but that he has no nose. Whether by reason or by instinct, or by **superstition**, man acknowledges some sort of relationship with the divine. The rankest **agnostic** or **atheist** does acknowledge the need of moral principle, and associates something good with its observance and something bad with its non-observance.

Now, I come to the next thing, viz. that prayer is the very core of man's life, as it is the most vital part of religion. Prayer is either petitional, or, in its wider sense, is inward communion. Even when it is petitional, the petition should be for the cleansing and purification of the soul, for freeing it from the layers of ignorance and darkness that envelop it. He, therefore, who hungers for the awakening of the divine in him must fall back on prayer. But, prayer, is no mere exercise of words or of the ears, it is no mere repetition of empty formula. Any amount of repetition of Ramanama is **futile**, if it fails to stir the soul. It is better in prayer to have a heart without words, than words without a heart. And I am giving you a bit of my experience, and that of my companions when I say, that he who has experienced the magic of prayer, may do without food for days together, but not a single moment without prayer. For, without prayer there is no inward peace.

If that is the case, someone will say we should be offering our prayer every minute of our lives. There is no doubt about it. But we erring **mortals**, who find it difficult to retire within ourselves for inward communion even for a single moment, will find it impossible, to remain perpetually in communion with the Divine. We, therefore, fix some hours when we make a serious effort to throw off the attachments of the world for a while, we make a serious **endeavour** to remain, so to say, out-of the

flesh.

I have talked of the necessity for prayer, and I have dealt with the essence of prayer. We are born to serve our fellow men, and we cannot properly do so unless we are wide awake. There is an external struggle raging in man's breast between the powers of darkness and of light, and he, who has not the sheet anchor of prayer to **rely upon**, will be a victim to the powers of darkness. The man of prayer will be at peace with himself and with the whole world; the man who goes about the affairs of the world, without a prayerful heart, will be miserable and will make the world also miserable. Apart, therefore, from its bearing on man's condition after death, prayer has **incalculable** value for man in this world of living. We, inmates of the Asharma, who come here in search of Truth and for insistence on Truth, professed to believe in the efficacy of prayer, but had never upto now made it a matter of vital concern. We did not bestow on it the care that we did on other matters. I awoke from my **slumber** one day and realized that I had been woefully negligent of my duty in the matter. I have, therefore suggested a measure of stern discipline, and far from being any the worse, I hope, we are the better for it. For, it is so obvious. Take care of yourself and the things will take care of themselves. **Rectify** one angle of square and the other angles will be automatically right.

Begin, therefore, your day with prayer and make it so soulful that it may remain with you until the evening. Close the day with prayer, so that you may have a peaceful night free from dreams and **nightmares**. Do not worry about the form of prayer. Let it be any form; it should be such as can put us in communion with the Divine.

All things in the universe, including the sun, and the moon and the stars, obey certain laws. Without the restraining influence of these laws, the world will not go on for a single moment. You, whose mission in life is service of your fellow men, will go to pieces if you do not impose on yourselves some sort of discipline, and prayer is a necessary spiritual discipline. It is discipline and restraints that separate us from the brute.

- M.K. Gandhi

About the Author:

Mahatma Gandhi, the father of our nation was born on Oct 2, 1869 at Porbandar, Gujrat. He was a pre-eminent leader of Indian national movement in British ruled India. Gandhiji dedicated his life to the discovering of 'truth' or 'satya' and led the path of non-violence in the political field. He practised the principles of truth and non-violence not only in his personal life but applied them in political field also. His famous autobiography is *My Experiments with Truth*. He is also called Bapu in India.

About the Text:

The present extract is from Gandhiji's lecture on the necessity of Prayer which he delivered to a group of students at Sabarmati Ashrama. The author highlights the need of purity of mind and heart which may be obtained through sincere prayers. The faith in religion teaches us a sense of discipline and duty.

GLOSSARY

discourse (n)	:	talk, speech
conference (n)	:	a meeting at which formal discussions take place.
essence (n)	:	gist, central and important characteristic of something
egotism (n)	:	state of reflection of one's ego
superstition (n)	:	belief in magic, ghosts, devils, fairies etc.
agnostic (n)	:	one who believes that it is not possible to say surely whether or not there is God.
atheist (n)	:	one who does not believe in God
futile (adj)	:	useless
mortals (n)	:	human, being temporal, fatal, one who has necessarily to die.
endeavour (n)	:	attempt, effort
to rely upon (phr)	:	to trust on some one
incalculable (adj)	:	that cannot be calculated
insistence (adj)	:	emphasis
slumber (n)	:	sleep
rectify (v)	:	to correct, reform

nightmares(n) : horrible, dreams
restraining : curbing, checking
brute (n) : animal

ACTIVITY -1 COMPREHENSION

A. Choose the correct alternative:

1. The lesson is about:-
 - (a) the necessity of religion
 - (b) the necessity of prayer
 - (c) the need for physical requirements
 - (d) None of the above []
2. In a 'better prayer' according to Gandhiji, one should have:-
 - (a) a heart without words
 - (b) words without a heart
 - (c) neither words nor heart
 - (d) both words and heart []
3. Which, according to Gandhiji, is the greatest prayer for human beings?
 - (a) meditation
 - (b) worshipping god
 - (c) service of mankind
 - (d) abiding by religion

B. Say whether the following statements are True or False:

1. Prayer is the essence of religion []
2. Atheist also acknowledges the need for moral principle. []
3. Prayer is mere exercise of words or of the ears. []
4. Prayer does not bring any inward peace. []
5. For true prayer and communion with the divine one has to make serious efforts to throw off the attachments of the world for a while. []
6. There are no laws which can control the Universe []
7. It is discipline and restraints that separate us from animals. []

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

1. Where was this lecture delivered by Gandhiji?
2. Who constituted audience of this lecture?
3. What was the central idea of the speech?
4. Why should prayer be the essence of human life in Gandhiji's opinion?
5. What types of prayer does Gandhiji describe in this lecture?
6. Do you think that prayer brings discipline in life?
7. What should be the mission of a human being in life?

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

1. How does prayer purify one's soul ?
2. Gandhiji says "it is better in prayer to have a heart without words, than words without a heart". Explain.
3. What do you understand by Gandhiji's statement "Rectify one angle of square and the other angles will be automatically right"?
4. What do you mean by 'Spiritual discipline' and how can it be achieved?

ACTIVITY2: VOCABULARY

A. Match the words in Column 'A' with the words of their meanings in column 'B' and also use them in your own sentences as given in the example below:

Example : Discourse = speech

Gandhiji gave a discourse on prayer to the students in Sabarmati Ashrama.

A	B
(i) efficacy	sleep
(ii) egotism	shake
(iii) vital	holding back
(iv) slumber	practice of talking about one self
(v) stir	supreme
(vi) restraining	producing the desired results

B. Give one word for each of the following:

- (a) One who does not believe in God.
- (b) One who thinks that nothing can be known about God.
- (c) Something that is of, from or like God.
- (d) Practice of belief in magic, witchcraft etc. without any solid reason.
- (e) A horrible dream

C. Fill in the blanks with appropriate forms of the words given in brackets:

- (i) Prayer is either..... (petition) or in its wider sense, is inward(commune).
- (ii) Man without a prayerful heart will be..... (misery) and will also make the world so.
- (iii) The author has emphasized the need of.....(religion) devotion because it develops self discipline and duty.
- (iv) Without the (restraint) influence of laws the world will not run for a single moment.

ACTIVITY 3: GRAMMAR

Clauses

In English grammar, clauses and phrases are often mistaken. There are three types of clauses - Noun clause, Adjective clause, and Adverb clause. Similarly, there are three types of phrases - Noun phrase, Adjective phrase and Adverb phrase. While phrases are only groups of words, separately standing for nouns, adjectives or adverbs, clauses have grammatical structures of their own, having subjects and predicates, giving a look of separate sentences, though they are not independent sentences ; they are only parts of the sentences. Phrases do not have units like subjects and predicates. Note below how the words in italics, showing difference between clauses and phrases :

- 1. We hope *to win the match*. (noun phrase)
- 2. We hope *that we shall win the match*. (noun clause)
- 3. The tiger *with white stripes* is from Africa. (adjective phrase)
- 4. The tiger *which has white stripes* is from Africa. (adjective clause)

5. They arrived *at night*. (adverb phrase)
6. They arrived *when the night fell*. (adverb clause)

EXERCISE

Complete the following sentences by using phrases and clauses as directed:

1. He believes to _____ the examination. (noun phrase)
2. He believes that _____ the examination. (noun-clause)
3. The dress with _____ is costly. (adj. phrase)
4. The dress which _____ is costly. (adj. clause)
5. She lives near a _____. (adv. phrase)
6. She lives where a _____. (adv. clause)
7. I know how to _____. (noun phrase)
8. I know that _____. (noun clause)
9. The man with the big moustache _____. (adj. phrase)
10. The man who _____. (adj. clause)

ACTIVITY 4: SPEECH ACTIVITY

Divide your class into groups and ask each group member to deliver a speech on the necessity of Prayer.

ACTIVITY 5: COMPOSITION

Write a paragraph in about 150 words regarding the contribution of Mahatma Gandhi in National Freedom Movement.

A MAN'S TRUE SON

There was a great **feast** being held in the house of a certain gentleman. It was his birthday, and many of his relations had come from far and near to **greet** him and bring him gifts. He **entertained** his guests. It was his duty to look - after them well. In the evening he gave a great feast, and the gifts which the guests brought were placed in the centre of the hall so that all might see them.

When the feast was over and the guests had gone away, the man went towards the place where the gifts were, and began to put them away carefully. As he did so, he suddenly **caught sight** of the shadow of a man's head on the floor of the hall. He knew that there must be someone hiding in the roof, and realized that there was a thief up there. He called his servant and said, "All the guests have not yet been fed. Bring back the dishes."

The servant did as he was told. He brought back several dishes, and waited for his master to tell him to serve them. But the man told him to leave them and go, as he wished to be alone. Then he looked up at the man who was hiding in the roof and said, "It is good of you to come to my house on my birthday, I thought that all the guests had left. But you have not been yet served. Please come and share this humble meal with me. The thief was very much afraid as he climbed down from his hiding place, but he was surprised to find himself treated as all the other guests. His host served him with great courtesy and when he rose to leave, the old man gave him a gift and a bag of coins, and himself took him to the gate of the courtyard.

Several years later, the old gentleman's birthday feast was again being held. Many guests came and brought him gifts, and as he was greatly loved, some of the gifts were beautiful. Towards the end of the evening a stranger came bringing a small box for the old man. He refused to tell his name but asked if he could see the old man himself.

When the old man opened the box, he found inside it a precious pearl, worth a **great-deal** of money. He told his servant to bring the stranger immediately.

The stranger entered. As he approached the old gentleman, he bowed low. He knew that his host was unable to recognise him because his sight was dim. So he went nearer and said **quietly**. "I am the one whom you helped greatly many years ago. It was very kind of you to feed me when I came to your house uninvited." The old man replied, "It is a great joy to hear that I was able to do some good to you. It is my duty to look after you. I want you to have dinner with me but in order to invite you I must first know your name."

The man who had brought the **priceless** gift replied, "Sir, once before, on another occasion like this, you invited a guest without knowing his name. That guest was hiding in your roof and wishing you ill, yet you treated him with honour and courtesy. Could you not invite him today as you did then?"

The old gentleman remembered how he had found the thief hiding in his roof, and the stranger explained how the kindness shown to him on that occasion had changed his life. Since that day he had given up his evil ways and tried to earn his living by honest work. As years went by, he became very rich. But that did not make him arrogant. It was his duty, he felt, to show to others the same kindness that had been shown to him by the gentleman.

The old gentleman was deeply touched by the story, and when all the other guests had left, he turned to the stranger and said to him, "You see, I have many sons and grandsons. But none of them seems so dear to me this night as you. Through a little kindness which I did to you so many years ago, other acts of kindness have been born, and now there is no limit to the number of sons and grandsons and great grandsons of that one small deed of mine. I am **grateful** to you because you have been the means of passing on that kindness. You are indeed a true son to me. And it was very good of you to come to me and tell me your story."

H.M. Lambert

(Adapted)

About the Text:

A MAN'S TRUE SON is a touching story about an old gentleman who treated

a thief generously instead of giving him any punishment. The gentleman's kindness touched the heart and mind of the thief who became a reformed person and gave a surprise gift to the gentleman.

GLOSSARY

feast (n)	:	a grand treat, banquet
greet (n)	:	welcome
entertained (n)	:	served, took care of
caught sight of (idiom):		saw
a great deal of (idiom):		a big quantity
quietly (adv)	:	in a low voice
priceless (adj)	:	very costly
grateful (adj)	:	thankful

ACTIVITY - 1 : COMPREHENSION

A. Tick the correct alternatives :

- The gentleman gave a great feast in
(a) morning (b) noon
(c) evening (d) night
- The thief was hiding in
(a) the hall (b) the roof
(c) the room (d) the toilet
- The gentleman found inside the box
(a) a diamond (b) a pearl
(c) a gold ring (d) a neckless
- The thief was treated with
(a) rudeness (b) kindness
(c) cruelty (d) abuses

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

- The gentleman was quite young.

2. The feast was arranged on the gentleman's birthday.
3. The thief was abused and insulted.
4. The thief was treated as a guest.
5. A gold ring was found inside the box.
6. The gentleman immediately recognised the stranger.
7. The servant did not obey the gentleman.
8. The gentleman's eye sight was weak.

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

1. What was the occasion of feast in the house of the gentleman ?
2. Who were the guests in the feast ?
3. Why were the gifts placed in the centre of the hall ?
4. What strange thing did the gentleman notice after the feast was over ?
5. Why did the gentleman order his servant to bring back the dishes ?
6. What was in the box brought by the stranger on the gentleman's birthday?
7. Why was the gentleman unable to recognise the stranger ?
8. Who was the stranger ?
9. What did the gentleman give to the thief?

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

1. How did the gentleman recognise the stranger ?
2. How did the kindness of the gentleman influence the life of the thief?
3. What did the gentleman say to the stranger at the end of the story ?
4. "Through a little kindness which I did to you so many years ago, other acts of kindness have been born" Explain with reference to the story A Man's True Son.
5. Explain the title of the story 'A Man's True Son'.

ACTIVITY 2 : VOCABULARY

A. Match the words in column A with the words of their meanings in column

B and also use them in your own sentences :

Example : humble = simple

Please come and share this humble meal with me.

- | | | | |
|----|----------|---|------------------------|
| 1. | greet | : | in a slow voice |
| 2. | arrogant | : | costly |
| 3. | quietly | : | bow in respect |
| 4. | touched | : | generous behaviour |
| 5. | precious | : | full of pride |
| 6. | courtesy | : | emotionally influenced |

B. Fill in the blanks with appropriate choice from the words given below :

catch sight of, a great deal of, pass on, put away, look up, look after, give up

1. It is our duty to _____ our parents in their old age.
2. Courtesy is great attribute that should _____ to posterity.
3. People often _____ a rainbow during rainy season.
4. It is good to _____ smoking.
5. The demonetisation of currency will reveal _____ black money.
6. We had to _____ at the sky to view the lunar eclipse
7. The gentleman began to _____ the gifts carefully

ACTIVITY -3 : GRAMMAR

NOUN CLAUSES

Noun clauses are groups of words, having subjects and predicates of their own, serving the same functions as nouns. They are introduced by adding the introductory words 'that', 'whether', 'what' etc.

Noun clauses with 'that':

1. The match will start at 4 p.m. (independent sentence)
That the match will start at 4 p.m. _____ (The use of 'that' has made the sentence dependent. It will be complete when a finite verb is added.)
2. *That the match will start at 4 p.m.* is sure. (The part of the sentence 'that the match will start' is a noun clause doing the work of a noun, functioning as a subject to the verb 'is'.)

Types of Noun Clauses

Noun clauses as parts of **statements** are introduced by the conjunction ‘that’. They may appear at different parts of sentences, functioning as different grammatical units, as specified below :

A. 1. Subject of verb :

Noun clauses formulated with the introductory ‘that’ are used as subjects in the sentences having finite verbs like ‘establish’, ‘prove’, ‘show’ and the linking verb ‘be’ :

- (i) *That the sun rises in the east* is a well known fact.
- (ii) *That smoking causes health disorders* has been established by science.
- (iii) *That the man is guilty* has been proved in the court.
- (iv) *That the train will be late* has been shown in the display chart.
- (v) *That the monsoon will be late* is sure

It is notable that the use of ‘that’ clauses as subjects, as shown above, is more suitable in writing than in speech.

2. Direct object of verb :

- (i) We believe *that the train will arrive on time*.
- (ii) We know *that the sun rises in the East*.
- (iii) We must accept the fact *that the pole star appears in the North*.
- (iv) We cannot disagree with the *fact that terrorism is a global issue*.
- (v) I admit *that the Indian economy is improving fast*.

It is to be observed that in above sentences the noun clauses introduced by ‘that’ are objects to the verbs whose subjects denote human being (I/We). But when verbs like ‘prove’, ‘reveal’, ‘indicate’, ‘show’ occur, ‘that’ clauses function as objects even when the subjects of these verbs are non-humans.

- (vi) The survey shows *that too much use of mobile phones is harmful*.
- (viii) Everything indicates *that prices of land property will come down*.

3. Subject complement :

Noun clauses may be used as complements to subjects :

- (i) The fact is *that the sun rises in the East*.

- (ii) The factory workers say *that their lives are in danger*.

4. Complement of Adjective :

‘That’ clauses after adjectives are labelled as complements of adjectives; but the use of such adjectives is limited. The popular adjectives in such sentence structures are ‘sure’, ‘certain’, ‘confident’, ‘hopeful’ etc.

- (i) I am hopeful *that he will give up bad habits*.
(ii) We are confident *that India will win the match*.
(iii) I am sure *that demonetisation will curb black money*.

B. Noun clauses are introduced by ‘whether’ in the sentences indirectly containing Yes/No type of questions:

- (i) It does not trouble me (statement)
(ii) Will she sing or not ? (Yes/No type question)
(iii) *Whether she will sing or not* does not trouble me (i and ii are combined by the noun clause introduced by ‘whether’)

Such clauses are used as pointed out below :

1. Subject of verb :

- (i) *Whether he accepts the invitation or not* is uncertain.
(ii) *Whether she says yes or no for marriage* depends on herself.
(iii) *Whether we shall succeed or not* is unpredictable.

2. Object of verb :

- (i) I don’t know *whether / if the offices are open on Saturday*.
(ii) We don’t know *whether / if she is ill*.
(iii) I don’t know *if she is ill or not*.

Note - ‘If’ is frequently used in place of ‘whether’ in noun clauses functioning as objects in the subject position of this noun clause, the use of ‘if’ is avoided.

Before an infinitive only ‘whether’ is used; the use of ‘if’ is avoided :

- (iv) They have yet to decide *whether to travel by air or train*.

C. Noun clauses may be constructed by using question words as ‘who’,

‘why’,

‘what’, ‘where’, ‘whose’ or ‘how’:

- (i) *Where he lives* is not known to me. (subject of verb)
- (ii) I don’t know *where he lives*. (object of verb)
- (iii) *How they do it* is not known to me. (subject of verb)
- (iv) I don’t know *how they do it*. (object of verb)
- (v) I am ignorant of *what you say*. (object of preposition after adjective)

D. Noun Clauses with imperatives :

Most commonly used verbs to construct imperatives are : request, order, advise, demand, suggest, propose, recommend, urge, etc. Noun clauses in this category of constructions are introduced by ‘that’. They function as objects in the sentences:

- (i) People demanded *that the terrorist should be punished*.
- (ii) The economists suggested *that GST bill should be passed in Parliament*.
- (iii) The court ordered *that the traitor should be executed*.

EXERCISE

Frame noun clauses by joining the following sentences :

Example : The sun rises in the East. It is a well known fact.

 That the sun rises in the East is a well known fact.

- 1. Mr. Donald Trump will visit India. It has been reported in newspapers.
- 2. Prices of gold will come down. It has been declared by economists.
- 3. Tobacco causes cancer. It is a proved fact.
- 4. The use of carrots improves eyesight. It has been approved by doctors.
- 5. The wheat production will go up. It is doubtful.
- 6. A huge amount of black money has been detected. It is a claim of Income Tax Department.
- 7. The Government plans to open more schools in rural areas. It has been announced by the education department.

8. More funds will be allocated for civil aviation. It has been declared in Parliament.
9. India was a prosperous nation. It is a historical fact.
10. The Ramayana is a holy book. This fact is known to every Indian.

ACTIVITY-4: SPEECH ACTIVITY

Group discussion : Divide the class into two groups, the group A and the group B. The group A represents hosts and B represents guests in a feast. Now call one student from the group A and one from the group B and ask them to hold a dialogue between the host and guest.

The Host : You are welcome, sir.

The Guest : Thank you dear.

Complete the dialogue.

ACTIVITY-5: COMPOSITION

1. Write a paragraph in 150 words on how you saved a drowning person.
2. Write a paragraph in about 75 words on how you tackled a thief in the street of your colony.

10 THE TRIBUTE

As I reached my desk in the office, my eyes stopped over a letter. It contained that familiar, petite handwriting of my elder brother. After a very long time he had written to me. I shrank within for not writing letters home, all these days.

In my student days, it was almost a routine affair. I used to go home to that distant village on a **rickety** bus, caring nothing for the strain of the journey. My home - my village - they used to pull me away from the **moribund** city life. Now things have changed and I too have changed, a great deal at that! A lot of **cobwebs** have settled around me. I am swept by that invisible tide of time, and business. I was studying at Bhubaneswar, where I got my job and now for these two years, I have thought of home not even once. Many a time my mother has written letters complaining about my negligence in writing to her. She has even reminded me of those pre-marriage days of mine.

Yet I have never been able to break those **strands** of **complacency** which have coiled around me. I have kept quiet to prove that I am busy and preoccupied. Now she does not complain. Probably, she understands my position.

Usually my elder brother does not write to me. He does not need anything from me. He has never sought a token from me in lieu of his concern for me as an elder brother. In those days when I was a student, the only thing that he enquired about was my well-being. During my stay at home, he would catch fish for me from the pond behind our house and would ask his wife to prepare a good dish, for I loved fish. When the catch was **scanty**, the dish would be prepared exclusively for me. He would say to his wife: "You must make the dish as delicious as possible using mustard paste for Babuli." Even now, he is the same man with the same tone of love and compassion. Nothing has changed him - his seven children, father, mother, cattle, fields, household responsibilities. He is the same - my elder brother.

I handled the letter carefully. He had asked me to come home. Some **feud** had

cropped up. The two sisters-in-law had quarrelled. Our paddy fields, the cottage and all the movables and immovables were to be divided into three parts amongst us. My presence was **indispensable**.

It was my second brother who was so particular and **adamant** about the division. He wanted it at any cost.

I finished reading the letter. A cold sweat **drenched** me. I felt helpless, orphaned. A sort of despair **haunted** me for a long time. Quite **relentlessly**, I tried to drive them away, **yawning** helplessly in a chair.

In the evening when I told my wife about the partition that was to take place, I found her totally unperturbed. She just asked me "When?" as if she was all prepared and waiting for this event to take place! "In a week's time". I said.

In bed that night my wife asked me all sorts of questions. What would be our share and how much would it fetch us on selling it? I said nothing for a while but in order to satisfy her, at last guessed that it should be around twenty thousand rupees. She came closer to me and said, "We don't need any land in the village. What shall we do with it? Let's sell it and take the money. Remember, when you sell it, hand over to me the entire twenty thousand. I will make proper use of it. We need a fridge, you know. Summer is approaching. You need not go to the office riding a bicycle. You must have a scooter. And the rest we will put in a bank. There is no use keeping land in the village. We can't look after it, and why should others draw benefits out of our land?"

I listened to all this like an innocent lamb looking into the darkness. I felt as if the butcher was sharpening his knife, **humming** a tune and waiting to tear me into large **chunks** of meat and consoling me saying that there is a better life after death.

Gone are those days: gone are those feelings, when the word "Home" filled my heart with emotion. And that affectionate word "Brother" what feeling it had! How it used to make my heart **pound** with love! Recollecting all these things, I feel weak, **pathetic**.

'Where is the heart gone? Where are those days? Where has that **spontaneity** of feeling gone? I just can't understand how a stranger could all of a sudden become so

intimate, only sharing a little warmth by giving a silent promise of keeping close.

But I became my normal self in twin days. I grew used to what had been a shock. Later on, in the market-place, keeping pace with my wife, enquired about the prices of the different things she intended to buy. Buying a fridge was almost certain. A second-hand scooter, a stereo set and some gold ornaments. I prepared a list of the prices. She kept reminding me about her intentions, and was showing lot of impatience.

It was Saturday afternoon. I left for my village. The same bus, was there, inspiring in tile the old familiar feeling. I rushed to occupy the seat just behind the driver, my favourite seat. In my hurry I **bruised** my knee against the door. It hurt me. The brief-case fell off and the little packet containing the Prasad of Lord Lingraj, meant for my dear mother, was scattered over the ground. I felt as if the entire bus was **screeching** aloud the question. "After how many years? You have not bothered in the least to retain that tender love you had in your heart for your home! Instead you have sold it to the butcher to help yourself become a city Baboo!! Curses be on you!"

I boarded the bus, collecting the brief case and the content of the soiled packet, wearing a shameless smile for the cleaner and the conductor of the bus.

It was five in the evening when I got down. I had written beforehand. My elder brother was there to meet me at the bus-stop.

He appeared a little tired and worn out. "Give that brief-case to me. That must be heavy" He almost snatched it away from me. I forgot even to touch his feet. This had never happened earlier. He was walking in front of me.

We were walking on the village road, dusty and ever the same.

I was usually crossing the street along to go to a teacher in the evening for tuition. It was generally late and dark when I returned from my studies. Unfailingly my elder brother would be there to **escort** me back home test I should be frightened. He would carry the lantern, my bag of books and notes. I had to follow him to do so. If I lagged behind he would ask, "Why! You are perhaps tired. Come hold my hand and walk with me." He sometimes used to carry me on his shoulders while going to the fields for a **stroll**.

The bus-stop was some distance from the village. I had fallen behind him. He stopped and asked the same old question he used to ask. I just could not speak.

The past was sprouting up in me. The childhood days and the days now! Time has **coagulated** for me. I have changed. But my elder brother? Time could not bring upon him any change. As in those days, he was still walking in front of me, carrying my bag. I felt so small!

Hesitatingly I said, "Brother! Give me that brief-case. Let me carry it for a while."

"Don't you worry," he said, "It is heavy, and you are tired. Let us quicken our steps. You must be feeling hungry. It is time for the evening meal." I followed him in silence.

We reached home. It was already dark, the time for the lighting of wicks before the sacred Tulsi plant. Unlike those days, none of my nephews rushed towards me howling. "Here's uncle." My sister-in-law did not run from the kitchen to receive me. I was all quiet and calm. Only my mother came and stood near me. The second brother and his wife were nowhere to be seen. In the entire house, there was an air of unusualness - rather the stillness of the graveyard. As if the house was preparing for its ultimate collapse!

I tried to be normal with everyone. But there was that **abominable** lull all around. My second brother and his wife, in spite of their presence at home, showed no emotion. They were all set for the partition and they cared for nothing else. I could not sleep that night. And the following morning passed quite uneventfully.

It was mid-day. Seven or eight people had gathered in our courtyard to supervise the division. We three brothers were present. Mother was not to be seen anywhere in the **vicinity**.

We were waiting for the final separation, as if ready to slice out the flesh of the domestic body which our parents had nourished since the day of their marriage. And then we would run away in three different directions clutching a piece each.

All the household articles were heaped in the family courtyard. These were to be divided into three parts; all the small things of the house, almost everything movable

starting from the **ladles** made out of coconut shells and bamboo to the little box, where father used to keep his betels. The axe and the old radio set too had been produced. A long list of all the items was made. Nothing was spared, neither the dhinki (wooden-rice-crusher) nor the little figures of the family idols.

I saw my elder brother rise. He stopped for a moment near the pile of things and unfastened the strap of his wrist-watch and placed it on the heap with the other things. Perhaps a tear trickled down his cheek. With a heavy sigh he left the place.

I had often heard him say that father had bought him that wrist-watch when he was in his eleventh class. But I also remember well-in my M.A. final year he had mortgaged that watch to send me money to go to Delhi for an interview. He had sent me an amount of one hundred and fifty rupees - I remember clearly. No one knows whether the wrist-watch would come back to him or not. His action seemed symbolic on his snapping all his attachment with the past.

I was silent. My elder sister-in-law was in the backyard. My second brother was often whispering things into his wife's ear and was there taking his place with us. It was like the butcher's knife going to the stone to sharpen itself. The elder brother was calm and composed. Like a perfect gentleman he was looking at the proceedings dispassionately, exactly as he had done on the day of the sacred thread ceremony of his son and on the day of my marriage. It was the same preoccupied and grave manner, attending sincerely to his duty. While discussing anything with my second brother, he had that same calm and composed voice. Not a sign of disgust and regret.

I remember, the year father died, we had to live under a great financial strain. It was winter. The chill was as its height. We had a limited number of blankets. The cold was so biting, particularly at midnight, that one blanket was not enough for one.

That night, I was sleeping in the passage room. When I woke up in the morning I found my elder brother's blanket on me, added to mine. Early at dawn he had left for the fields without a blanket on his shoulders. If he had been asked why, he would have surely said in his usual manner, that he did not feel the cold. Now I have a comfortable income. Yet it had never occurred to me to think of buying any warm cloth for my elder brother. He is still satisfied and happy with that old **tattered** blanket

that he had covered me with once. The same blanket was there before me, with all the other things.

I shivered with the cold, and my own ingratitude. The process of division was finally over. Whatever the second brother demanded, my elder brother agreed to it with a smile. My second brother proposed to buy the, share of land that was given to me and offered eighteen thousand rupees as the price.

In the evening, my elder brother took me along with him to show me the paddy fields that were to be mine. I quietly followed him. We moved from boundary to boundary. Everywhere, I could feel the imprints of his feet, his palm and his fingers. On the bosom of the paddy fields **sparkled** the pearls of my elder brother's sweat. He was showing me the fields, as a father would introduce a stranger to family members.

In the morning, I was to leave for Bhubaneswar. I had no courage to meet my elder brother. Before leaving for the bus-stop, I had handed over the same slip of paper to my elder sister-in-law, which had the details about my share. Writing on the blankside of that slip, I had asked her to deliver it to my elder brother and stealthily slipped out of our house. I had written:

Brother,

What shall I do with the land? You are my land from where I could harvest everything in life. I need nothing save you. Accept this, please. If you deny, I shall never show my face to you again.

- Babuli

Dash Benhur

About the Author

Jitender Narayan Dash was born on August 3, 1953 in Nayagarh District, Odisha. He writes under the psuedonym (pen-name) of Dash Benhur and is a very popular name in Oriyan literature. His major contribution has been in the field of child literature consisting of folktales and legendary stories. He was the winner of Orissa Sahitya Academy Award for his *Kunapain Anabana Geeta* in 1987.

About the Text

‘The Tribute’ shows how the joint family system in India is crumbling. Babuli, the main character in the story, feels emotionally shocked when he hears about a dispute in his family and the consequent partition.

GLOSSARY

rickety (adj)	:	loosely built
moribund (adj)	:	coming to an end, dying
cobwebs (n)	:	spider webs
strands (n)	:	threads, pieces
complacency (n)	:	self-satisfaction
scanty (adj)	:	small in quantity
feud (n)	:	a bitter quarrel, dispute
cropped up (v)	:	grew
indispensable (adj)	:	very urgent
adamant (adj)	:	firm; not moving
drenched (v)	:	made wet
haunted (v)	:	kept in grip
relentlessly (adv)	:	mercilessly
yawning (v)	:	opening the mouth to inhale air, showing boredom
humming (v)	:	giving out a low sound
chunks (n)	:	pieces
pound (v)	:	beat fast, throb
pathetic (adj)	:	sad
spontaneity (n)	:	sharpness
bruished (v)	:	got hurt, scratched
screeching (n)	:	screaming
escort (v)	:	go with someone
stroll (v)	:	walk in a slow and relaxed way

coagulated (v)	:	became very thick, frozen
abominable (adj)	:	very bad, unpleasant
vicinity (n)	:	the nearby place
ladles (n)	:	spoons with long handles
tattered (adj)	:	torn
sparkled (v)	:	shone

ACTIVITY - 1 : COMPREHENSION

A. Choose the correct alternative :

- The story shows Babuli's father as
 (a) healthy (b) dead
 (c) ill (d) none
- Babuli's second brother appears as
 (a) broad minded (b) selfish
 (c) friendly (d) none
- Babuli was gifted a wrist-watch when he was studying in
 (a) eighth class (b) ninth class
 (c) tenth class (d) eleventh class
- In the story the tribute has been paid by
 (a) the elder brother to Babuli
 (b) Babuli to the elder brother
 (c) the second brother to the mother
 (d) the sister-in-law to the father
- The chief reason of the division of property is a quarrel between
 (a) the brothers living in the village
 (b) the sisters-in-law living in the village
 (c) the mother and the sisters in law
 (d) Babuli and the second brother
- The theme of *The Tribute* is
 (a) religious (b) domestic

(c) political

(d) historical

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

1. Babuli has a deep love for his village. []
2. Babuli's wife was disturbed to hear about the partition. []
3. The village bus is quite luxurious and attractive. []
4. The second brother did not want any partition. []
5. Babuli touched the feet of his elder brother after coming down from the bus. []
6. The mother was present at the time of the partition. []
7. The second brother was unwilling to buy Babuli's land. []
8. Babuli's wife wanted to buy a car. []
9. The elder brother had seven children. []
10. Babuli donated his property among the poor. []

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

1. What was the complaint of Babuli's mother in her letters to him ?
2. How did Babuli's wife react to hear about the partition ?
3. What was the attitude of Babuli's second brother regarding the partition ?
4. How did Babuli feel when he accompanied his elder brother to the paddy fields?
5. Why was Babuli's wrist-watch mortgaged ?

D. Answer the following questions in about 60 words :

1. How did Babuli differentiate between his student life and the present life ?
2. How was Babuli fed during his stay at home when he was a student ?
3. How did the family members behave with Babuli when he came home at the time of the partition ?
4. Which childhood memories did come up in Babuli's mind when he was on the village road while returning from Bhubaneswar ?
5. Justify the title of the story 'The Tribute'.

ACTIVITY - 2 : VOCABULARY

- A. Match the words in column A with the words of their meanings in column B and also use them in your own sentences :**

Compassion = feeling of sympathy

Example : The younger brother had no compassion for the elder brother.

A	B
1. indispensable :	torn
2. abominable :	very urgent
3. adamant :	a relaxed walk
4. stroll :	a nearby place
5. tattered :	pawned
6. mortgaged :	firm
7. pathetic :	frozen
8. coagulated :	sad
9. vicinity :	hateful

- B. Find out synonyms of the following words :**

pathetic, adamant, feud, screeching, abominable, mortgaged, compassion, complacency, unperturbed

- C. Write one word from the lesson for each of the following expressions :**

1. A spoon with a long handle
2. A nearby place
3. thanklessness
4. something small in quantity
5. sacred

- D. Convert the following adjectives into adverbs and frame one sentence on each:**

words : invisible, relentless, abominable, busy, quiet, helpless, innocent

Example : pathetic : pathetically.

Babuli pathetically remembered this past days.

- E. Fill in the blanks of the following sentences with antonyms of words given**

in brackets :

1. People soon forget goodness shown to them and become full of _____. (gratitude)
2. We do not have sympathy for _____ people. (innocent)
3. I am always _____ to those who are in trouble. (helpless)
4. The Government is going to levy tax on _____ property. (movable)
5. A _____ breakfast is good for digestion. (heavy)
6. The GST bill was initially _____ by the Rajya Sabha. (accepted)
7. Babuli's wife was _____ to hear about the partition. (perturbed)
8. Hindus are _____ towards all human beings. (cruel)

ACTIVITY-3 : GRAMMAR

RELATIVE / ADJECTIVE CLAUSES

An adjective clause works as an adjective in the same way as a noun clause works as a noun in a complex sentence. An adjective clause modifies or tells something about a noun or pronoun; the noun or pronoun that is modified is known as the **antecedent**. Usually an adjective clause is placed immediately after its antecedent; the clause is connected to its antecedent by a relative pronoun - who, whom, whose, which, that ; it may also be connected by a relative adverb, why, when, where. Hence this clause is also identified as a **Relative Clause** :

Types of Adjective Clauses :

- (a) Defining (also called restrictive Relative clause)
- (b) Non - defining (also called non-restrictive Relative clause)

Defining Relative Clause :

1. A doctor is a person *who has been trained in medical science*.
2. An atheist is a person *who does not believe in God*.
3. A teacher is a person who *imparts knowledge to students*. If we omit the words in italics, we learn only that a doctor is a person, an atheist is a person, and a teacher is a person. Such information about these persons is unsatisfactory, even though all the three sentences are grammatically correct. The “persons”

in the sentences are defined or distinguished from each other by the adjective clauses in italics. The definition of a teacher is no longer simply a person, but a person who imparts knowledge to students.

As the antecedents in all the three sentences have been defined by the adjective clauses (relative clauses) they are called defining clauses. Since they are integral part of the sentences, they are not separated from the antecedent by commas.

EXERCISE

Complete the following sentences by using defining relative clauses.

Example : A tailor is a person *who stitches clothes*

1. A surgeon is a person _____
2. A barber is a person _____
3. A dietician is a person _____
4. A poet is a person _____
5. A painter is a person _____
6. An engineer is a person _____
7. A wrestler is a person _____
8. A cook is a person _____

The relative pronoun 'that' is used only in defining clauses ; it may denote both 'persons' and 'things'. The relative pronoun 'who' denotes persons and 'which' denotes things :

1. I like men **that** work hard. (person)
2. I like books **that** contain classical learning. (thing)
3. I like men **who** work hard. (person)
4. I like books **which** contain classical learning. (thing)

If the antecedent is a vague noun / pronoun the use of 'that' or 'who' is equally appropriate.

1. I am waiting someone **that / who** can help me.
2. They are the type of people **that / who** can support demonetisation.

If the antecedent is a well identified category of individuals, ‘**who**’ is preferred to ‘**that**’:

1. The judge *who was popular for quick judgements* has resigned
2. The air hostess who met me at the airport turned out to be my classmate.

The relative pronoun of a **defining** relative clause may be omitted when it is not the subject of the relative clause :

1. The district administration did not give me information (that) *I wanted*.
2. The dress (which) *I saw in the showroom* was attractive.

Such clauses are called **contact clauses**.

Non -Defining relative clauses :

Non defining relative clauses merely provide additional information about the noun/pronoun (antecedent).

My brother, *who lives in America*, is coming next week.

The relative clause in italics gives additional information about the antecedent (my brother). In this situation the relative clause is called **non-defining** (or parenthetical), and is enclosed by commas. Even if we omit the clause, the meaning of the main clause remains sensible. The information contained in the main clause and relative clause may be given in two separate statements :

My brother is coming next week. He lives in America.

As the relative clause gives additional information, and not the essential one, it could even be represented by an independent clause in parenthesis :

My brother (he lives in America) is coming next week.

The use or absence of commas in relative clauses change the meaning of sentences altogether:

1. My brother who lives in America, is coming next week.
2. My brother who lives in America is coming next week.

In the first sentence the presence of commas implies that the writer / speaker has only one brother (it is therefore impossible to define which one). It is a **non defining clause**. In the second sentence the adjective clause is not separated by

commas. The absence of commas implies that the writer / speaker has more than one brother ; that one of them in particular is being referred to _ the one who lives in America and another may be living somewhere else. It is called a **defining clause** because it distinguishes and defines which brother is coming.

EXERCISE

Fill in the blanks with appropriate conjunctions ‘who’, ‘whom’ or ‘that’ :

1. The person _____ donated money is a famous industrialist.
2. The boy from _____ I borrowed the book is my friend.
3. The book _____ contains the data of census is in our library.
4. The bank manager _____ the police arrested is from Mumbai.
5. The currency notes _____ were banned on Nov. 8, 2016 are no more acceptable.
6. The wrist-watch _____ I bought last year is not working properly.
7. Is Anil the man _____ you met at the airport last Sunday ?
8. The terrorist _____ the army killed is said to be from Pakistan.
9. The Indian scientists _____ work at the NASA are highly talented.
10. The foreign travellers _____ visited India in the past praised the Indian culture.

ACTIVITY-4 : SPEECH ACTIVITY

Divide the class into Group A and Group B. Now ask them to hold a debate on the topic - ‘Joint family system should be maintained’. Let the Group A speak in favour and the Group B against the topic .

ACTIVITY-5 : COMPOSITION

Write a paragraph in about 100 words describing the benefits of a joint family. You may include the following points :

- (i) A joint family - heritage of ancient culture
- (ii) Promotes emotional attachment
- (iii) Mutual harmony