

### (iii) A Ballad of Sir Pertab Singh

*[The present poem exposes and attacks the tyranny of the caste system in India and asserts that a man's caste is determined not by his birth, but by his actions. Men of noble heart, irrespective of their birth, belong to one caste. A true soldier is related to all the soldiers of the world. He shares a common bond of valour, courage and brotherhood with all the soldiers.]*

In the first year of him that first  
Was Emperor and King,  
A rider came to the Rose-red House,  
The House of Pertab Singh.

Young he was and an Englishman,  
And a soldier, hilt and heel,  
And he struck fire in Pertab's heart  
As the steel strikes on steel.

Beneath the morning stars they rode,  
Beneath the evening sun,  
And their blood sang to them as they rode  
That all good wars are one.

They told their tales of the love of women,  
Their tales of East and West,  
But their blood sang that of all their loves  
They loved a soldier best.

So ran their joy the allotted days,  
Till at the last day's end  
The Shadow stilled the Rose-red House  
And the heart of Pertab's friend.

When morning came, in narrow chest  
The soldier's face they hid,  
And over his fast-dreaming eyes  
Shut down the narrow lid.

Three were there of his race and creed,  
Three only and no more :  
They could not find to bear the dead  
A fourth in all Jodhpore.

'O Maharaj, of your good race  
Send us a sweeper here ;  
A Sweeper has no caste to lose  
Even by an alien bier.'

'What need, what need ?' said Pertab Singh,  
And bowed his princely head.  
'I have no caste, for I myself  
Am bearing forth the dead.

'O Maharaj, O passionate heart,  
Be wise, bethink you yet :  
That which you lose to-day is lost  
Till the last sun shall set.'

‘God only knows,’ said Pertab Singh,  
    ‘That which I lose to-day :  
And without me no hand of man  
    Shall bear my friend away.’

Stately and slow and shoulder-high  
    In the sight of all Jodhpore  
The dead went down the rose-red steps  
    Upheld by bearers four.

When dawn relit the lamp of grief  
    Within the burning East  
There came a word to Pertab Singh,  
    The soft word of a priest.

He woke, and even as he woke  
    He went forth all in white,  
And saw the Brahmins bowing there  
    In the hard morning light.

‘Alas ! O Maharaj, alas !  
    O noble Pertab Singh !  
For here in Jodhpore yesterday  
    Befell a fearful thing.

‘O here in Jodhpore yesterday  
    A fearful thing befell.’  
A fearful thing,’ said Pertab Singh,  
    ‘God and my heart know well

‘I lost a friend.’ ‘More fearful yet !  
When down these steps you passed  
In sight of all Jodhpore you lost  
O Maharaj – your caste.’

Then leapt the light in Pertab’s eyes  
As the flame leaps in smoke,  
‘Thou priest ! thy soul hath never known  
The word thy lips have spoke.’

‘My caste ! Know you there is a caste  
Above my caste or thine,  
Brahmin and Rajput are but dust,  
To that immortal line :

‘Wide as the world, free as the air,  
Pure as the pool of death  
The caste of all Earth’s noble hearts  
Is the right soldier’s faith.’

-SIR HENRY NEWBOLT

*[Sir Henry Newbolt (1862-1938) was a famous British poet, novelist and barrister. Born in Bilston, Newbolt was educated at Corpus Christi College, Oxford. He was called to the Bar in 1887. He is known for his poems about war on land and on sea. He was an ardent believer in the power and inspirational quality of many patriotic verse. He is the author of patriotic poems.]*

### **Glossary :**

<i>a soldier,</i>	– the Englishman was a complete soldier
<i>hilt and heel</i>	
<i>struck fire</i>	– won respect and love (from Pertab)
<i>their blood</i>	– both being soldiers, their blood evoked in them
<i>sang</i>	– common feelings of courage and bravery for a noble cause
<i>shadowed</i>	– a deathly silence fell on the Rose-red
<i>stilled</i>	House of Pertab because of the death of his friend
<i>fast</i>	– eyes that had lost touch with the reality of the
<i>dreaming</i>	earth
<i>lid</i>	– cover
<i>creed</i>	– religious faith
<i>alien</i>	– foreigner
<i>bier</i>	– a crude stretcher to carry the dead body
<i>chest</i>	– coffin
<i>dawn</i>	– morning
<i>befell</i>	– happened, occurred
<i>immortal</i>	– noble and deathless race of men who live in their
<i>line</i>	deeds

### **Enjoying the Poem :**

1. Rewrite the poem 'A Ballad of Sir Pertab Singh' in prose (one sentence for each stanza)
2. Write a summary of the poem 'A Ballad of Sir Pertab Singh' in your own words.
3. What is the central idea of the poem 'A Ballad of Sir Pertab Singh' ?
4. Who was Sir Pertab Singh ?

5. Why did he immediately like the English soldier ?
6. How did the two comrades spend their days ?
7. Why was Pertab Singh asked to send a sweeper when the English soldier died ?
8. What was the problem that arose when the Englishman died ?
9. What, according to the priests, had Pertab Singh lost ? Why ?
10. A ballad is a long narrative poem which tells a simple story. Read some other famous ballads. You can choose from :
  - (i) The Ballad of Father Gilligan by W.B. Yeats.
  - (ii) A Diverting History of John Gilpin by William Cowper.
  - (iii) Robin Hood and Allen-A-Dale (Anonymous)
11. Have you noticed that in some stanzas the first line rhymes with the third while in some others, the second line rhymes with the fourth line ? Study these rhyming lines carefully.
12. Write a small paragraph on Caste System (50-100 words)



## 5 Some Glimpses of Ancient Indian Thought and Practices

*[Since times immemorial India has always occupied a place of honour and glory in the comity of nations. The rich culture of this great country has been illumined by the great Vedas and the Puranas, the Gita, the Ramayana and the Mahabharata and rich thoughts that these and thousands of other Indian books of yore are studded with. Some selected snippets, episodes and gems of thought representing the ethos and philosophy of this great land are being given here as food for thought.]*

### I

In a fight between the demons and the gods once, the demons were having an upper hand. In desperation and anxiety, the gods went to Lord Vishnu to find out as to how they could vanquish the demons. The Lord advised them to get a mighty sword (*a thunderbolt, Vajarpatt*) prepared from the bones of some great sage. Accordingly, the gods approached the sage Dadhichi, a great saint. Dadhichi took no time in laying down his life so that his bones could be made into an invincible weapon (*amoghastra*). This victory of the good over evil is the rarest of the rare examples of great renunciation and sacrifice that this culture teaches. Who can forget the supreme sacrifice of the young sons of Sri Guru Gobind Singh ? They chose to be bricked alive for the sake of their faith and the canons of justice and true liberty. Our philosophy and thought teach us to renounce, to sacrifice, to give away in charity in the real spirit of detachment. '*Idam Naa mam*' (This does not belong to me) is the real spirit behind the *yajnas* we are called upon to perform frequently in our homes. Should corruption,

greed and lust for easy money have any place in a country rich with such noble and lofty traditions ?

## II

The elder ones of this country, as per tradition coming down from thousands of years to this day, consider it a divine and blessed duty to feed the birds flying in the sky, the animals moving about on this earth and the insects living in small holes inside the earth. This noble tradition is an ocular proof of the fact that the people of this country believe in the unity of life, anywhere and everywhere. '*Vasudhev Kutumbukam*', the entire Universe is one family, is the basic thought that works here and in the various such ceremonies like the tradition of '*langar*' in the holy temples and Gurudwaras and the message of the holy Gurus contained in the directive : 'Eat only after you have shared your meal with others. (*Wand chhako*).' This idea of distribution applies not to food only ; it extends well up to the entire resources and funds that are available to man. Do we still need to be taught to love the entire mankind as our kith and kin and respect the sanctity of life through total non-violence ?

## III

Once, the story goes, king Janaka of Maithil (present Bihar) called a meeting of the scholars to discuss some ticklish issue based on high philosophic thought. A well-known sage named Ashtavakara (so called because of his deformed body) was also invited to this meeting. As Ashtavakara entered the portals of the palace hall and walked up the passage, some scholars already present there burst into a derisive laughter. How could such a deformed and misshapen person discuss high philosophy, they felt. Ashtavakara thundered back to the King." O King ! I feel ashamed of being invited to this assembly of skimmers (a person who deals

in animal skins ; *charamkar*). It is only a skinner who measures intelligence or status of a person from his skin or physical looks or the colour and shape of his skin or body.”

This put the entire assembly to shame and brought them to their knees to beg pardon of this great saint. Colour of the skin or shape of the body has never been a measure of intelligence or status in this country. Lord Rama’s eating of the tasted berries from a Bheel woman (a *Shudrá* woman who used to sprinkle water on the earth with the help of a leather bag) is a sufficient proof of the fact that there was never any discrimination on the basis of caste, creed or profession of a person in ancient India. One is here also reminded of what the enlightened sage, Swami Vivekananda said to a lady in America who laughed at his ‘simple’ dress : “Madam, in your country, it is the tailor who makes a man; in my country it is the intrinsic worth and character of a person that make him or her great.”

Isn’t it unwise to support, tacitly or otherwise, any talk of such discrimination on such frivolous bases today ?

#### IV

The history of this great land is full of examples where no auspicious function was considered to be held properly without the participation of women. So much so, that if no woman could somehow make it to the function, a statue of the woman was created to mark her auspicious presence\*. This only proves that a woman in this great land was never looked upon as an object of lust or sex ; she was always considered a devi (goddess) , a Kanjak (a young, unmarried girl child fit to be worshipped), the mother of mankind, the *ardhangini*, the inseparable but equal wheel of the *rathá* (chariot) of life.

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\*At the occasion of the *Setubandh* (Rameshwaram bridge) *Puja*, a statue of Lord Rama’s *ardhangini*, Sita, was specially made for the auspicious occasion.

This fitly explains Chhatrapati Shivaji's bowing his head before a woman and respectfully restoring her dignity as a mother when some misguided soldiers of his victorious army presented her to Shivaji as a gift. This too explains that the great wars in both the sacred epics, the Ramayana & the Mahabharata, were fought for defending and upholding the honour of this *matrishakti*, the powerful motherhood. Does this not put those to shame who think of resorting to female foeticide or denying the female sex their rightful place in the affairs of the world ?

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### **Glossary :**

*desperation (noun)* : a state of having no hope

In *desperation*, she called her father and asked for his help.

*anxiety (noun)* : a state of feeling nervous

Lack of sleep can cause *anxiety*.

*vanquish (verb)* : to defeat completely

The demons were *vanquished* by the gods.

*invincible (adj)* : too strong to be defeated

The cricket team of Australia seemed *invincible*.

*renunciation (noun)* : the act of giving up

Gandhiji appealed to the people for the *renunciation* of

violence. Dadhichi's sacrifice was a noble example of *renunciation*.

*canons* (noun) : principles

The *canons* of great men are unshaken. He stuck to the *canons* of justice and morality till his last breath.

*lofty* (adj) : very high and impressive

She was always praised for her *lofty* principles.

*ocular* (adj) : connected with the eyes

The accident injured his *ocular* muscles. He was satisfied only after he had an *ocular* proof.

*sanctity* (noun) : the state of being holy

The sage lived a life of *sanctity*. *Sanctity* of religious places should be maintained at all costs.

*ticklish* (adj) : difficult to deal with, a touchy subject

My throat is irritated by a dry *ticklish* cough.

I found it difficult to solve that *ticklish* problem.

*derisive* (adj) : unkind and showing that something is ridiculous

She gave a short, *derisive* laugh at his dress sense.

*intrinsic* (adj) : a part of the real nature of something

Some small shops are *intrinsic* to the town's character.

*Intrinsic* worth is more important than professed qualifications.

*tacitly* (adv) : suggested indirectly

The plan received a *tacit* disapproval. The boss *tacitly* supported the move to get his man elected.

*frivolous* (adj) : silly or absurd

Do not waste your time in *frivolous* pastimes.

## LANGUAGE EXERCISES

### A. Comprehension Questions

**(i) Answer the following questions :**

1. What caused desperation to the gods ?
2. Who did the gods go to in desperation ?
3. What did the Lord advise them ?
4. What was the sacrifice of saint Dadhichi ?
5. What is the real spirit behind the *yajnas* performed in our homes ?
6. What does the tradition of feeding birds and animals prove?
7. Why did some scholars laugh at *Ashtavakara* ?
8. How did Ashtavakara react ?
9. What did Vivekananda say to the lady who laughed at his simple dress ?
10. What was the status of women in the ancient India ?
11. Why did Shivaji bow his head before the woman who was brought to him as a gift ?
12. Why, according to you, were the wars fought in the Mahabharata and Ramayana sacred ?
13. What does Lord Rama's meeting with a Bheel woman and eating the tasted berries show ?

**(ii) Answer the following in about 50 words each :**

1. Why, according to the author, should those people be ashamed of themselves who believe in female foeticide ?
2. How does the author support the idea of the victory of the good over the evil ?

3. What is the basic difference between the position of women in society in the ancient times and now ?
4. What does the practice of '*langar*' stand for? Explain.
5. Give an example to prove that in ancient India, there was no discrimination on the basis of caste.

### B. Vocabulary Exercises

- (i) **Pick out the odd word which is not a synonym of the word given in italics in each set and put a circle around it.**

*demon* : devil, angel, fiend, imp  
*sage* : intellectual, mystic, spirit, guru  
*victory* : defeat, conquest, triumph, win  
*faith* : confidence, trust, belief, perception  
*auspicious* : holy, important, promising, impure  
*sacred* : blessed, secular, holy, revered

- (ii) **Add prefixes to the given words to form their antonyms:**

easy	available	respect	justice
wise	auspicious	proper	separable
equal	guide	honour	sufficient

- (iii) **Look at the following sentences :**

1. This idea of distribution applies not to food only ; it extends well up to the entire resources and funds that are available to man.
2. "Madam, in your country, it is the tailor who makes a man ; in my country it is the intrinsic worth and character of a person that make him or her great."

3. This only proves that a woman in this great land was never looked upon as an object of lust or sex ; she was always considered a *devi*.

Do you notice the semicolon (;) in these sentences ? When two independent clauses are linked without any conjunction between them ; a semicolon is inserted. We use a comma after the first independent clause when we link two independent clauses with one of the following coordinating conjunctions : *and, but, for, or, nor, so, yet*. For example :

I am going home, and I intend to stay there. (*comma*)

I am going home ; I intend to stay there. (*semi coloum*)

Each of the following sentences needs either a comma or a semicolon. Choose the correct punctuation mark :

1. Satish has given up smoking about five times ..... but he cannot break the habit.
2. Our dog seems to have a built-in alarm clock ..... he wakes us up at exactly the same time every morning.
3. The passengers on the plane were alarmed ..... but the pilot and the crew kept their calm.
4. I realized at once that something was wrong ..... I was not, however, the only person who was concerned.
5. I had to complete the assignment by Sunday..... otherwise, I would have failed the course.
6. Ram decided to be a doctor ..... but he changed his mind after he heard of the fees of the medical college.
7. I finished reading *Freedom At Midnight* .... and then I went to bed.
8. The air was beautifully clear ..... it was a lovely day.

### C. Grammar Exercises

(i) **Fill in the blanks using the modals *might, should or must* :**

1. Your friend said you didn't need to buy her anything for her birthday, but (insistence) you ..... at least get her some flowers.
2. Anju said she was really busy this week, but I think she ..... show up at the party if she doesn't have to work overtime.
3. My husband said he would come over right after work, so he ..... be here by 6:00.
4. Don't move her. She ..... be having some internal injuries because of the accident.
5. You ..... be joking !
6. Your trip to Europe ..... have been absolutely fascinating !
7. You ..... not worry so much. Your father will be all right.
8. The doctor says that you ..... use gloves to avoid skin irritations.
9. Your shopping at The Mall ..... cost you a fortune.

(ii) **Choose the correct preposition :**

1. He swore ..... God that he was innocent. (by/in)
2. It was a fight ..... the gods and the demons.  
(in/between)
3. They live ..... the same roof. (below/under)
4. They will do it ..... pleasure. (with/in)

5. Divide the food ..... the two boys. (between/among)
6. There is no truth ..... what she just said. (in/about)
7. She stood leaning ..... the wall. (on/against)
8. She pushed the letter ..... the door. (under/below)
9. The boys ran ..... the road. (across/through)
10. Climb ..... the tree to get the mangoes. (on/up)

**(iii) Fill in the blanks with the suitable articles :**

Once upon ..... time there was ..... old woman who lived in ..... little house. She had in her garden ..... bed of beautiful striped tulips. One night she was awakened by .... sounds of sweet singing of birds and the sound of some babies laughing. She looked out of ..... window. The sounds seemed to come from ..... tulip bed, but she could see nothing. .... next morning she walked among her flowers, but there were no signs of any one having been there ..... night before. On ..... following night she was again awakened by the same sounds. She rose and stole softly through her garden. The moon was shining brightly on ..... tulip bed, and ..... flowers were swaying to and fro. .... old woman looked closely and saw, standing by each tulip, ..... little Fairy mother who was crooning and rocking the flower like ..... cradle, while in each tulip cup lay ..... Little Fairy baby laughing and playing. .... good old woman stole quietly back to her house, and from that time on she never picked ..... tulip, nor did she allow her neighbours to touch ..... flowers.

### **D. Pronunciation Practice**

Check up the pronunciation of the following words in the dictionary and say them aloud :

sauce	clerk	debris
yak	swan	chew
butcher	ballet	demon
monk	yacht	example
canal	balcony	thoroughly

Don't you think you should learn some phonetic symbols to be able to read the correct pronunciation of words from the dictionary?

### **E. Creative Writing and Extended Reading**

1. Consult your teacher and read the original books that contain the incidents referred to in the lesson.
2. Write a paragraph on any one of the following :
  - i. Importance of Charity in Life.
  - ii. Status of Women in Ancient India.
  - iii. The Idea of the World Being a Big Family.
3. India is said to be a country of rich values and noble thoughts. How ? Discuss.
4. Ask the Humanities Forum of your school to organize a Declamation Contest on the following subjects :
  - i. Status of Women in India – Past and Present
  - ii. The More You Give, the More You Get
  - iii. Virtue is its Own Reward

- iv. The Pleasure of Sharing Food and Resources with Others
  - v. A Man is Great not by Caste or Birth, but by his Intrinsic Worth
  - vi. Woman – The Mother of Mankind
5. Relate, in your own words, any 2 stories from your study of the ancient Indian scriptures that convey the ideas of sacrifice, renunciation and charity.

***Just a little fun :***

There was a young lady of Crete,  
Who was so exceedingly neat,  
When she got out of bed  
She stood on her head,  
To make sure of not soiling her feet.



## 6 The Home-Coming

*[Childhood is a time for constant care and nurturing. A boy of fourteen wants to fly and see the world. But at the same time he needs all the affection and attention of the people who are closer to him. What happens to a boy who leaves his home and stays with his relatives ? Is his own home the only and real paradise for him ? This is the issue that R.N. Tagore explores in this story.]*

Phatik Chakravarti was the ring-leader amongst the boys of the village. One day a plan for new mischief entered his head. There was a heavy log lying on the mud-flat of the river, waiting to be shaped into a mast for a boat. His plan was that they should all work together to shift the log by main force from its place and roll it away. The owner of the log would be angry and surprised, while they would all enjoy the fun. Every one supported the proposal, and it was carried unanimously.

But just as the fun was about to begin, Makhan, Phatik's younger brother, sauntered up without a word and sat down on the log in front of them all. The boys were puzzled for a moment. One of them pushed him rather timidly, and told him to get up ; but he remained quite unconcerned. He appeared like a young philosopher meditating on the futility of things. Phatik was furious. 'Makhan', he cried, 'if you don't get up this minute, I'll thrash you!'

Makhan only moved to a more comfortable position. Now, if Phatik was to keep his regal dignity before the public, it was clear that he must carry out his threat. But his courage failed him at the crisis. His fertile brain, however, rapidly seized upon a new manoeuvre which would discomfit his brother and afford his

followers added amusement. He gave the word and command to roll the log and Makhan over together. Makhan heard the order and made it a point of honour to stick on. But like those who attempt earthly fame in other matters, he overlooked the fact that there was peril in it.

The boys began to heave at the log with all their might calling out, "One, two, three, go !" At the word 'go' the log went; and with it went Makhan's philosophy, glory and all.

The other boys shouted themselves hoarse with delight. But Phatik was a little frightened. He knew what was coming. And he was not mistaken, for Makhan rose from Mother Earth blind as Fate and screaming like the Furies. He rushed at Phatik, scratched his face, beat him and kicked him, and then went crying home. The first act of the drama was over.

Phatik wiped his face, and sitting down on the edge of a sunken barge by the river bank, began to nibble at a piece of grass. A boat came up to the landing and a middle-aged man, with grey hair and dark moustache, stepped on to the shore. He saw the boy sitting there doing nothing and asked him where the Chakravartis lived. Phatik went on nibbling the grass and said : 'Over there' ; but it was quite impossible to tell where he pointed. The stranger asked him again. He swung his legs to and fro on the side of the barge and said : 'Go and find out' and continued to nibble the grass.

But, at the moment, a servant came down from the house and told Phatik that his mother wanted him. Phatik refused to move. But on this occasion the servant was the master. He roughly took Phatik up and carried him, kicking and struggling in impotent rage.

When Phatik entered the house, his mother saw him and called out angrily : ‘So you have been hitting Makhan again ?’

Phatik answered indignantly : ‘No. I haven’t ! Who told you that I had ?’

His mother shouted : ‘Don’t tell lies ! You have.’ Phatik said sullenly : ‘I tell you, I haven’t. You ask Makhan !’ But Makhan thought it best to stick to his previous statement. He said : ‘Yes, mother, Phatik did hit me.’

Phatik’s patience was already exhausted. He could not bear this injustice. He rushed at Makhan and rained on him a shower of blows : ‘Take that,’ he cried, ‘and that, and that, for telling lies.’

His mother took Makhan’s side in a moment and pulled Phatik away, returning his blows with equal vigour. When Phatik pushed her aside, she shouted out : ‘What ! You little villain ! Would you hit your own mother ?’

It was just at this critical moment that the grey-haired stranger arrived. He asked what had occurred. Phatik looked sheepish and ashamed.

But when his mother stepped back and looked at the stranger, her anger was changed to surprise, for she recognized her brother and cried ; ‘Why, Dada ! Where have you come from?’

As she said these words, she bowed to the ground and touched his feet. Her brother Bishamber had gone away soon after she had married, and had started business in Mumbai. She herself had lost her husband while he was there. Bishamber had now come back to Calcutta\*, and had at once made enquiries concerning his sister. As soon as he found out where she was, he had hastened to see her.

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\* Now renamed Mumbai **Kolkata** respectively

The next few days were full of rejoice. The brother asked how the two boys were being brought up. He was told by his sister that Phatik was a perpetual nuisance. He was lazy, disobedient, and wild. But Makhan was as good as gold, as quiet as a lamb, and very fond of reading. Bishamber kindly offered to take Phatik off his sister's hands and educate him with his own children in Calcutta. The widowed mother readily agreed. When his uncle asked Phatik if he would like to go to Calcutta with him, his joy knew no bounds, and he said : 'Oh, yes, uncle !' in a way that made it quite clear that he meant it.

It was an immense relief to the mother to get rid of Phatik. She had a prejudice against the boy, and no love was lost between the two brothers. She was in daily fear that he would some day either drown Makhan in the river, or break his head in a fight, or urge him on into some danger. At the same time she was a little distressed to see Phatik's extreme eagerness to leave his home.

Phatik, as soon as all was settled, kept asking his uncle every minute when they were to start. He was on pins all day long with excitement and lay awake most of the night. He bequeathed to Makhan, in perpetuity, his fishing-rod, his big kite, and his marbles. Indeed at this time of departure, his generosity towards Makhan was unbounded.

When they reached Calcutta, Phatik met his aunt for the first time. She was by no means pleased with this unnecessary addition to her family. She found her own three boys quite enough to manage without taking any one else. And to bring a village lad of fourteen into their midst, was terribly upsetting. Bishamber should really have thought twice before committing such an indiscretion.

In this world there is no worse nuisance than a boy at the

age of fourteen. He is neither ornamental nor useful. It is impossible to shower affection on him as on a smaller boy ; and he is always getting in the way. If he talks with a childish lisp he is called a baby, and if in a grow-up way he is called impertinent. In fact, talk of any kind from him is resented. Then he is at the unattractive, growing age. He grows out of his clothes with indecent haste : his face grows suddenly angular and unsightly. It is easy to excuse the shortcomings of early childhood, but it is hard to tolerate even unavoidable lapses in a boy of fourteen. He becomes painfully self-conscious, and when he talks with elderly people he is either unduly forward, or else so unduly shy that he appears ashamed of his own existence.

Yet, it is at this age that in his heart of hearts, a young lad most craves recognition and love ; and he becomes the devoted slave of any one who shows him consideration. But none dare openly love him, for that would be regarded as undue indulgence and therefore bad for the boy. So, what with scolding and chiding, he becomes very much like a stray dog that has lost its master.

His own home is the only paradise that a boy of fourteen can know. To live in a strange house with strange people is little short of torture ; while it is the height of bliss to receive the kind looks of women and never to suffer their slights.

It was anguish to Phatik to be an unwelcome guest in his aunt's house, constantly despised and slighted by this elderly woman. If she ever asked him to do anything for her, he would be so overjoyed that his joy would seem exaggerated ; and then she would tell him not to be so stupid, but to get on with his lessons.

There was no more backward boy in the whole school than Phatik. He gaped and remained silent when the teacher asked

him a question, and like an overlaid ass patiently suffered the many thrashings that were meted out to him. When other boys were out at play, he stood wistfully by the window and gazed at the roofs of the distant houses. And if by chance he espied children playing on the open terrace of a roof, his heart would ache with longing.

One day he summoned up all his courage, and asked his uncle, 'Uncle, when can I go home ?'

His uncle answered : 'Wait till the holidays come.'

But the holidays would not come till October and there was still a long time to wait.

One day Phatik lost his lesson book. Even with the help of books he had found it very difficult to prepare his lesson. But, now, it became impossible. Day after day the teacher caned him unmercifully. He became so abjectly miserable that even his cousins were ashamed to own him. They began to jeer and insult him more than even the other boys did. At last he went to his aunt and told her that he had lost his book.

With an expression of the greatest contempt she burst out: 'You great, clumsy, country lout ! How can I afford to buy you new books five times a month, when I have my own family to look after ?'

That night, on his way back from school, Phatik had a bad headache and a shivering fit. He felt that he was going to have an attack of malaria. His one great fear was that he might be a nuisance to his aunt.

The next morning Phatik was nowhere to be seen. Search in the neighbourhood proved futile. The rain had been pouring in torrents all night, and those who went out to look for the boy were

drenched to the skin. At last Bishamber asked the police to help him.

At nightfall a police van stopped at the door of the house. It was still raining and the streets were flooded. Two constables carried Phatik out in their arms and placed him before Bishamber. He was wet through from head to foot, covered with mud, while, his face and eyes were flushed with fever and his limbs were trembling. Bishamber carried him in his arms and took him inside the house. When his wife saw him she exclaimed : 'What a heap of trouble this boy has given us ! Hadn't you better send him home ?'

Phatik heard her words and sobbed aloud : 'Uncle, I was just going home ; but they dragged me back again.'

The fever rapidly increased, and throughout the night the boy was delirious. Bishamber brought in a doctor. Phatik opened his eyes, and looking up to the ceiling said vacantly : 'Uncle, haven't the holidays come yet ?'

Bishamber wiped the tears from his eyes and took Phatik's thin burning hands in his own and sat by his side through the night. Again the boy began to mutter, till at last his voice rose almost to a shriek : 'Mother !' he cried, 'don't beat me like that . . . . . Mother! I am telling the truth.'

The next day Phatik, for a short time, became conscious. His eyes wandered round the room as if he expected someone to come. At last, with an air of disappointment, his head sank back on the pillow. With a deep sigh he turned his face to the wall.

Bishamber read his thoughts, and bending down his head whispered : 'Phatik, I have sent for your mother.'

The day dragged on. The doctor said in a troubled voice

that the boy's condition was very critical.

Phatik began to cry out : 'By the mark-three fathoms. By the mark-four fathoms.' By the mark. Many times had he heard the sailors on the river-steamers calling out the mark on the lead line. Now he was himself plumbing an unfathomable sea.

Later in the day Phatik's mother burst into the room like a whirlwind, and rocking herself to and fro from side to side, began to moan and cry.

Bishamber tried to calm her, but she flung herself on the bed, and cried : 'Phatik, my darling, my darling.'

Phatik stopped his restless movements for a moment. His hands ceased beating up and down. He said : 'Ehtrs' ?

The mother cried again : 'Phatik, my darling, my darling.'

Very slowly Phatik's eyes wandered, but he could no longer see the people around his bed. At last he murmured : 'Mother, the holidays have come.'

*Rabindranath Tagore*

### **Glossary :**

*ringleader* (n) : the leader in any prank or mischief.

Phatik was the *ringleader* of the boys in the village.

*mud-flat* (n) : stretch of muddy land

He got stuck in the mud-flat near his house.

*unanimously* (adv) : collectively, without opposition from anyone.

He was elected leader of the party *unanimously*.

*sauntered* (v) : walked slowly and silently.

The arrogant boy *sauntered* up to his father and started shouting.

*timidly* (adv) : couragelessly, in a cowardly manner

She *timidly* said that she would obey as she was told.

*meditating* (v) : thinking deeply

He was *meditating* on his future plans.

*futility* (n) : uselessness.

A pessimist is convinced of the *futility* of life in this world.

*furious* (adj) : very angry

He was *furious* when he was not allowed to enter.

*thrash* (v) : beat or flog

The teacher *thrashed* the boy without much reason.

*regal* (adj) : royal

The prince was wearing a *regal* dress.

*carry out* (v) : fulfill, perform

You must *carry out* the orders of your father.

*crisis* (n) : difficult time

He is upset as he is passing through a *crisis*.

*fertile brain* (n) : brain capable of plenty of thoughts.

His *fertile brain* is full of new ideas.

*manoeuvre* (n) : clever plan

The army displayed some excellent *manoeuvres* and impressed everybody on the scene.

*discomfit* (v) : annoy

His foolish behaviour *discomfited* me a lot.

*amusement* (n) : happiness, entertainment

The show was full of fun and *amusement*.

*earthly* (adj) : worldly

His *earthly* ways show his humility.

*peril* (n) : danger

You must know the *perils* involved in this project.

*glory* (n) : fame

The *glory* of the great never fades.

*shouted themselves hoarse* (v) : shouted excitedly until their voices became rough.

The boys *shouted themselves hoarse* with delight.

*blind* (adj) : unreasonable

He is *blind* to his own faults.

*impotent rage* (n) : helpless anger

He only shouted in *impotent rage* but could do nothing.

*sheepish* (adj) : embarrassed

She felt very *sheepish* when she was proved to be a liar.

*perpetual* (adj) : never ending

Your absence from home will be a *perpetual* problem.

*nibble* (v) : to chew

She was *nibbling* at her nails when the teacher told her to behave properly in the class.

*indignantly* (adv) : annoyingly

The servant answered back *indignantly* that he would like to quit.

*sullenly* (adv) : with a bad temper, sulkily

She only *sullenly* told her father that she would give up all contacts with her friend.

*stick to* (v) : continue doing

You should *stick to* your promise.

*exhausted* (v) : extremely tired

I was totally *exhausted* after the day's work. All the rations were *exhausted* by the end of the month.

*vigour* (n) : force

You should work with full *vigour* to achieve success.

*nuisance* (v) : trouble

This naughty boy is a perpetual *nuisance* in the class.

*prejudice* (n) : bias

You should have no *prejudice* against manual work.

*urge him into* (v) : get him involved

I shall *urge him into* taking interest in his job.

*distressed* (v) : disturbed

She was *distressed* at his poor condition.

*on pins* : extremely uneasy

The young boy was all the time *on pins* when he was waiting for his turn.

*bequeathed* (v) : left behind, presented

She *bequeathed* her belongings to her sister before she left home for good.

*in perpetuity* (adv) : for ever

He gave her all her property *in perpetuity* before she left for USA.

*unbounded* (adj) : unlimited

This mother has an *unbounded* love for her only son.

*upsetting* (adj) : disturbing

It was quite *upsetting* to learn that she had lost her wedding ring.

*anguish* (n) : deep mental pain

I had to suffer a lot of *anguish* during those difficult days.

*despised* (v) : held in contempt

I *despised* his habit of postponing things.

*meted out* (v) : gave

The punishment *meted out* to him was greater than the crime he committed.

*espied* (v) : saw

The policeman *espied* the thief running away and got him captured.

*abjectly miserable* (adj) : extremely miserable

She was living in an *abjectly miserable* condition after the death of her husband.

*to own* (v) : to claim belonging

I *own* a big house on the Mall.

*jeer* (v) : mock, abusing vocally

People *jeered* at him when he failed to give a good performance on the stage.

*lout* (n) : ill-mannered person

No body likes the ways of that country *lout*.

*torrent* (n) : heavy downpour

A big *torrent* of rain flooded the city in no time.

*flushed* (adj) : reddened

I found him *flushed* with anger when he failed to convince his father.

*delirious* (adj) : suffering from illusions, semi-conscious

Phatik was in a *delirious* state when his mother came to see him.

*read his thoughts* : understood his feelings

The mother could easily *read the thoughts* of her son even though he kept quiet.

*critical* (adj) : very serious

He was in a *critical* state before he died.

*by the mark - three fathoms etc* : this is how sailors measure the depth of water

The water was *three fathoms* deep.

*fathom* (n) : measure of six feet

*lead line* (n) : piece of lead attached to the end of a string to measure the depth of water.

The sailor measured the depth of water with a *lead line*.

*plumbing* (v) : measuring out

The official is *plumbing* out the depth of the hole.

*whirlwind* (n) : spiral windstorm

He was caught in a *whirlwind* but was saved by timely action.

## LANGUAGE EXERCISES

### A. Comprehension Questions

(i) Answer the following questions in your own words :

1. Who was Phatik ?
2. What was the new mischief Phatik thought of ?
3. Why were Phatik and his friends annoyed with Makhan ?
4. What was Phatik's 'new manoeuvre' ?
5. Why did Phatik beat Makhan even in the presence of his mother?
6. Was Makhan speaking the truth ?
7. Why did Phatik's mother want to send him away to her brother's house ?
8. How was Phatik received by his aunt ?
9. Why couldn't Phatik do well at school in Calcutta ?
10. How did Phatik's aunt behave on learning about the loss of his book ?
11. What was the immediate reason for Phatik's departure from his uncle's house ?
12. Why did Bishamber send for his sister ?

13. What were Phatik's last words ?

**(ii) Answer the following questions in about 50 words each :**

1. How does Phatik feel when he is at Calcutta ?
2. Why does Bishamber want to take Phatik to Calcutta?
3. Who is responsible for Phatik's death ?
4. Write a character-sketch of
  - a. Bishamber
  - b. Makhan
  - c. Phatik's aunt
  - d. Phatik's mother
5. Give a pen-portrait of Phatik.
6. Describe the quarrel between Phatik and Makhan.

**(iii) Tick (✓) the correct statements as found in the lesson :**

1. Phatik loved his brother Makhan.
2. Phatik was a perpetual nuisance to his mother.
3. Bishamber wanted to help his sister.
4. Phatik was welcomed by his aunt.
5. Phatik's cousins too made fun of him.

### **B. Vocabulary Exercises**

**II(i) Fill in the blanks with adjective forms of the following words :**

futility		delirium
philosophy	dignity	fertility

1. Phatik had a ..... brain.
2. He behaved in a ..... manner.
3. He knew that it was a ..... attempt.
4. By night he had become .....
5. Makhan sat on the log in a ..... mood.

(ii) Match the words in Column A with their opposites in Column B :

A	B
unanimously	applaud
timidly	liked
futile	take, receive
furios	invigorated
fertile	individually
earthly	boldly
impotent	useful
exhausted	barren
bequeath	calm
despised	heavenly
jeer	potent

(iii) Makhan was 'as good as gold'. Complete the following expressions in the same way :

1. as white as .....
2. as black as .....
3. as innocent as .....
4. as obstinate as .....
5. as gentle as .....

### C. Grammar Exercises

III (i) Fill in the blanks with the correct verb form of the italicized words :

1. All Indians should try to ..... their motherland. (*glory*)
2. Makhan sat and ..... in a corner. (*sulk*)
3. Phatik was not ..... by Makhan's antics. (*amusement*)

4. Mother was ..... at Phatik's ways. (*distress*)
5. Phatik's patience was already ..... (*exhaust*)
6. Phatik's aunt constantly ..... him. (*despise*)
7. One day he ..... his patience. (*loss*)

**(ii) Fill in the blanks with suitable articles :**

1. .... Ganga is ..... sacred river.
2. He reads ..... Bible every day.
3. The man struck ..... match.
4. Where is ..... money to come from ?
5. He began ..... series of experiments.
6. I was on ..... official visit.
7. There was ..... elephant on the road.

**(iii) Fill in the blanks with the passive forms of the verbs given in italics to complete the following sentences :**

1. Children were making a noise. The Principal was ..... (*inform*)
2. This letter should ..... (*post*)
3. He is not well ; he ..... to the hospital. (*take*)
4. The child is crying ; it should ..... (*help*)
5. It is getting dark ; the shop ..... (*close*)

**(iv) Put proper punctuation marks in the following passage and use capital letters wherever necessary :**

the effect of books is two fold books preserve knowledge in time and spread it in space suppose for example that you think of an important idea or a beautiful poem unless you can write it down your idea or poem will probably die.

### **D. Pronunciation Practice**

Check up the pronunciation of the following words in the dictionary and say them aloud :

sugar	tobacco	soot
tomb	colleague	menu
career	alcohol	grammar
iron	cadre	climb
colonel	echo	woman

Don't you think you should learn phonetic symbols to be able to read the correct pronunciation of words from the dictionary ?

### **E. Creative Writing and Extended Reading**

1. Write a paragraph on the psychology of the working of the mind of a boy at the age of fourteen. (Refer to the para beginning with : In this world there is ....)
2. Do you remember any particular incident of your childhood? Write a few lines about what you remember.
3. Read the following stories by R.N. Tagore :
  - a. The Kabuliwallah
  - b. The Postmaster
  - c. The Child's Return

Do you see any similarity between these stories ?  
Discuss it with some of your class-fellows in the presence of your teacher.

4. Why do you (or don't you, in case) like the story, The Home-Coming ? Discuss with some of your class-fellows.
5. Write a paragraph on :
  - i. East or West, Home is the Best.

ii. Role of Parental Love in the Life of a Child

***Just a little fun :***

A Turk named Abdullah Ben Barum  
Had sixty-five wives in his harem.  
When his favourite horse died,  
“Mighty Allah,” he cried,  
“Take a few of my wives. I can spare ‘em.”



#### (iv) Razia, the Tigress

*[The present poem sketches before the reader a world of fast depleting natural resources which is threatening the wildlife around us. Razia, the tigress, is worried for her partner and two cubs who, like many other tiger cubs, are in danger of being poached and killed. The poem also shows how man has usurped all land and how he has plundered his natural resources. This has threatened both the wildlife as well as human life and environment.]*

The tigress Razia lives alone.  
Her two cubs haven't yet been named.  
Sheru barely played with them  
And now he's gone, O what a shame !

Sheru was an expert on winds,  
Knew how they traversed dale and hill,  
And where they put up for the night  
When no leaf stirred and all was still.

He knew his winds, their traffic lanes !  
He knew the deer would smell him out,  
If they were down-wind.  
So he would belly-crawl and crouch

And take a long circular route,  
Hiding behind bush and shrub  
Once he knew his scent won't carry,  
In a flash he would erupt.

(Deer hadn't sniffed that thick and musty  
Smell of his which people dubbed  
As tiger-scent.) He got the stag,  
His claw fell like a giant club

On neck and antler-both were crushed  
Now Sheru's gone. Not any more  
Do people fear his dreaded spoor,  
Pug-marked on the forest floor.

Grief and fear start competing  
In Razia's heart. With Sheru gone,  
Will the hyenas hound her cubs ?  
Can she leave the little ones alone,

When she goes hunting flesh and bone ?  
The tigress Razia lives in fear.  
A greater dread, when will again  
The poachers with their guns appear ?

*Keki N Daruwalla*

*[Keki N Daruwalla is a great contemporary Indian poet. He was born in Lahore in 1937 and was educated at Government College, Ludhiana. He currently lives in New Delhi. He is the winner of the Sahitya Akademi and Commonwealth Poetry Awards. He is praised for his bitter, satiric tone, which is rather exceptional in Indian poetry in English.]*

### Glossary :

<i>traversed</i>	– travelled
<i>dale</i>	– valley
<i>stirred</i>	– moved
<i>shrub</i>	– small, low tree
<i>erupt</i>	– jump, come up
<i>dubbed</i>	– described
<i>dreaded</i>	– feared
<i>spoor</i>	– animal scent.
<i>poachers</i>	– animal hunters

### Enjoying the Poem :

1. Rewrite the poem 'Razia, The Tigress' in prose, with one sentence for each stanza.
2. Write a summary of the poem 'Razia, The Tigress'.
3. What is the theme of the poem 'Razia, The Tigress' ?
4. Why does Razia, The Tigress live alone ?
5. What was Sheru's expertise ?
6. What happened to Sheru ?
7. What are Razia's fears ?
8. What kind of a creature was Sheru –
  - (a) coward
  - (b) shrewd hunter
  - (c) lazy
  - (d) timid
9. Rhyming words are those words which end in similar sounds. Some rhyming words are 'branch – avalanche', 'prayer – air', 'hound – found'. Write two pairs of rhyming words each from the last two stanzas of the poem.



## 7 The Making of the Earth

*[Jawaharlal Nehru (1889-1964) was a prolific writer. He was an original thinker and had great insight. His famous books are 'Glimpses of World History' and 'Discovery of India']*

*This small piece is an extract from Nehru's 'Letters from a Father to His Daughter' which he wrote to his daughter Indira in the summer of 1928 when she was at Mussoorie. This bunch of 30 letters contains essential facts of evolution of man beginning from the making of the earth to the great age of The Ramayana and The Mahabharata. In this letter Nehru begins by defining the solar system to which our earth belongs. He goes on to differentiate between a planet and a star. He later talks of the breaking away of the earth from the sun, the breaking away of the moon from the earth, the gradual cooling of the earth and the moon, the condensation of vapours on the surface of the earth and the formation of the great oceans.]*

You know that the earth goes round the sun and the moon goes round the earth. You know also perhaps that there are several other bodies which like the earth go round the sun. All these, including our earth, are called planets of the sun. The moon is called a satellite of the earth because it hangs on to it. The other planets have also got their satellites. The sun and the planets with their satellites form a happy family. This is called the solar system. Solar means belonging to the sun, and the sun being the father of all the planets, the whole group is called the Solar System.

At night you see thousands of stars in the sky. Only a few of these are the planets and these are really not called stars at all. Can you distinguish between a planet and a star? The planets are

really quite tiny, like our earth, compared to the stars but they look bigger in the sky because they are much nearer to us. Just as the moon which is, in reality quite a baby, looks so big because it is quite near to us. But the real way to distinguish the stars from the planets is to see if they twinkle or not. Stars twinkle, planets do not. That is because the planets only shine because they get the light of our sun. It is only the sunshine on the planets or the moon that we see. The real stars are like our sun. They shine of themselves because they are very hot and burning. In reality our sun itself is a star, only it looks bigger as it is nearer and we see it as a great ball of fire.

So that our earth belongs to the family of the sun – the solar system. We think the earth is very big and it is big compared to our tiny selves. It takes weeks and months to go from one part of it to another even in a fast train or steamer. But although it seems so big to us it is just like a speck of dust hanging in the air. The sun is millions of miles away and the other stars are even farther away.

Astronomers, those people who study the stars, tell us that long-long ago the earth and all the planets were part of the sun. The sun was then as it is now a mass of flaming matter, terribly hot. Somehow little bits of the sun got loose and they shot out into the air. But they could not wholly get rid of their father, the sun. It was as if a rope was tied to them and they kept whirling round the sun. This strange force, which I have compared to a rope, is something which attracts little things to great. It is the force which makes things fall by their weight. The earth being the biggest thing near us, attracts everything we have.

In this way our earth also shot out from the sun. It must have been very hot, with terrible hot gases and air all around it, but as it was very much smaller than the sun, it started to cool. The sun also is getting less hot but it will take millions of years to cool

down. The earth took much less time to cool. When it was hot, of course, nothing could live on it – no man or animal or plant or tree. Everything would have been burnt up then.

Just as a bit of the sun shot out and became the earth, so also a bit of the earth shot out and became the moon. Many people think that the moon came out of the great hollow which is now the Pacific Ocean, between America and Japan.

So the earth started to cool. It took a long time over it. Gradually the surface of the earth became cooler although the interior remained very hot. Even now if you go down a coal mine it becomes hotter and hotter as you go down. Probably if you could go down deep enough inside the earth you would find it red hot. The moon also started to cool and because it was much smaller than even the earth it cooled more quickly than the earth. It looks delightfully cool, does it not ? It is called the “cold moon”. Perhaps it is full of glaciers and ice fields.

When the earth cooled all the water vapour in the air condensed into water and probably came down as rain. It must have rained a tremendous lot then. All this water filled the great hollows in the earth and so the great oceans and seas were formed.

As the earth became cooler and the oceans also became cooler, it became possible for living things to exist on the earth’s surface or in the sea ....

*JAWAHAR LAL NEHRU*

### **Glossary :**

*planet* : (n) a heavenly body that rotates round the sun, e.g.

Mercury, Venus, Earth, etc.

Earth is a *planet*. Jupiter is the biggest *planet* in the solar system.

*satellite* : (n) an electronic device that is sent into the space and that moves round the earth ; a natural object that moves around a larger object in space.

Moon is a natural *satellite* of the earth.

*speck* : (n) a small piece

A *speck* of dust irritated her eye.

*astronomer* : (n) a scientist who studies sun, moon, stars etc.

An *astronomer* uses a telescope to see the heavenly bodies.

*hollow* : (adj) having a hole or empty space inside.

The tree trunk was *hollow* inside.

*condense* : (v) become thicker

Water *condensed* into snow with the fall in temperature.

*tremendous* : (adj) huge and remarkable

A *tremendous* amount of hard work is required to finish this project.

## LANGUAGE EXERCISES

### A. Comprehension Questions

#### I. (i) Answer the following questions :

1. What are planets ?
2. Define solar system.
3. How can you distinguish between planets and stars ?
4. Why do the stars twinkle ?
5. How was earth formed ?
6. How were oceans and seas formed ?

#### (ii) Answer in 50-60 words :

1. Write a short note of about 100 words on the making of the earth.

2. Write a few words on the happy family of the sun.

### B. Vocabulary Exercises

(i) Look at the following sentences :

The moon is called the satellite of the earth because it *hangs on* to it.

In this way our earth also *shot out* from the sun.

The italicized verbs followed by prepositions are called *phrasal verbs*.

Now fill in the blanks with the given prepositions making appropriate phrasal verbs :

into	off	out	on	down
------	-----	-----	----	------

- a. He lived ..... milk for two months.
- b. Please turn ..... the lights before you sleep.
- c. The thieves broke ..... of the prison.
- d. The thieves tried to break ..... the house to steal.
- e. She fell ..... and broke her leg.

(ii) Fill in the blanks selecting suitable words from the given list :

fraction	centre	beginning
extends	comprehension	calculation
including	advancement	entire
exists		

Everything ..... in space. But what exactly is space is something beyond human imagination and ..... . It is also beyond mathematical ..... . We do not know for sure how far space ..... . It does not have a ..... And it does not have an end. It was earlier believed that the earth was the ..... of the universe

and that all heavenly bodies, ..... the sun, revolved around it. With the ..... of science and technology, it was known that the sun was the centre of the solar system and that the ..... solar system occupies just a tiny ..... of space in the entire universe.

### **C. Grammar Exercises**

#### **(i) Fill in the blanks using the correct infinitive or participle:**

1. Do you regret ..... your exams ?  
(to fail/failing/to failing)
2. Would you like ..... to the theatre with me ?  
(to go/going/to going)
3. Would you mind ..... to the theatre with me ?  
(to go/going/to going)
4. The soldiers get used ..... in the jungle.  
(to live/to living / living)
5. He used ..... in the jungle.  
(to live / to living / living)
6. Do you mind ..... until I have finished my work ?  
(to wait / waiting / to waiting)
7. Do you want ..... the new shopping mall ?  
(to visit / visiting / to visiting)

#### **(ii) Fill in the blanks with suitable articles :**

So—earth started to cool. It took—long time over it. Gradually—surface of—earth become cooler although— interior remained very hot. Even now if you go down—coal mine it becomes hotter and hotter as you go down. Probably if you could go down deep enough inside—earth you would find it red hot.

### D. Pronunciation Practice

The past morpheme – *ed* is pronounced in three ways

- a. / d /
- b. / I d /
- c. / t /

Read the following words now with the correct sound at the final position.

- |    |          |    |        |    |         |
|----|----------|----|--------|----|---------|
| a. | bagged   | b. | wanted | c. | pushed  |
|    | played   |    | headed |    | laughed |
|    | tried    |    | heated |    | passed  |
|    | clubbed  |    | waded  |    | hushed  |
|    | breathed |    | waited |    | booked  |

### E. Creative Writing and Extended Reading

1. Read Pandit Jawahar Lal Nehru's 'Letters from a Father to a Daughter'. How do you find it?
2. Read the biography of Pandit Jawahar Lal Nehru and describe Pt. Nehru (i) as a political leader (ii) as a scholar and (iii) as a humanist.
3. Name all the planets of the Solar System.
4. Write a paragraph on : An Imaginary Trip to the Moon.



#### *Just a little fun :*

There once was a girl of New York,  
Whose body was lighter than cork ;  
She had to be fed  
For six weeks upon lead,  
Before she went out for a walk.

## 8 The Rule of The Road

*[A.G. Gardiner (1855-1946) wrote his essays under the pen name of Alpha. His essays remind us of 'pleasant things, sunshine and mirth, laughter and peace'. They are, in fact, a commentary on the Art of living. The Rule of the Road discusses the important issue of rights and responsibilities in social life. The rights of one individual end where the rights of another begin. The writer has brought this point through some interesting anecdotes.]*

That was a jolly story which Mr. Arthur Ransome told the other day in one of his messages from Petrograd. A stout old lady was walking with her basket down the middle of a street in Petrograd to the great confusion of the traffic and with no small peril to herself. It was pointed out to her that the pavement was the place for foot passengers, but she replied : 'I'm going to walk where I like. We've got liberty now.' It did not occur to the dear old lady that if liberty entitled the foot passenger to walk down the middle of a road, it also entitled the car driver to drive on the pavement, and that the end of such liberty would be universal chaos. Everybody would be getting in everybody else's way and nobody would get anywhere. Individual liberty would have become social anarchy.

There is a danger of the world getting liberty-drunk in these days like the old lady with the basket, and it is just as well to remind ourselves of what the rule of the road means. It means that in order that the liberties of all may be preserved, the liberties of everybody must be curtailed. When the policeman, say at Picadilly Circus, steps into the middle of the road and puts out his hand, he is the symbol not of tyranny, but of liberty. You may not think so. You may, being in a hurry and seeing your motor car

pulled up by this insolence of office, feel that your liberty has been outraged. How dare this fellow interfere with your free use of the public highway ? Then, if you are a reasonable person, you will reflect that if he did not, incidentally, interfere with you he would interfere with no one, and the result would be that Piccadilly Circus would be a maelstrom that you would never cross at all. You have submitted to a curtailment of private liberty in order that you may enjoy a social order which makes your liberty a reality.

Liberty is not a personal affair only, but a social contract. It is an accommodation of interests. In matters which do not touch anybody else's liberty, of course, I may be as free as I like. If I choose to go down the Strand in a dressing-gown with long hair and bare feet, who shall raise an objection ? You have liberty to laugh at me, but I have liberty to be indifferent to you. And if I have a fancy for dyeing my hair, or waxing my moustache or wearing a tall hat, a frock-coat and sandals, or going to bed late or getting up early, I shall follow my fancy and ask no man's permission.

In all these and a thousand other details you and I please ourselves and ask no one's leave. We have a whole kingdom in which we rule alone, can do what we choose, be wise or ridiculous, harsh or easy, conventional or odd. But directly we step out of that kingdom, our personal liberty of action becomes qualified by other people's liberty. I might like to practise on the guitar from midnight till three in the morning. If I went on to the top of a hill to do it, I could please myself, but if I do it out in the streets, the neighbours will remind me that my liberty to play on a guitar must not interfere with their liberty to sleep in quiet. There are a lot of people in the world, and I have to accommodate my liberty to their liberties. We are all liable to forget this and, unfortunately, we are much more conscious of the imperfections of others in this respect than of our own.

I got into a railway carriage at a country station the other morning and settled down for what the school-boys would call an hour's 'swot' at a Blue-book. I was not reading it for pleasure. The truth is that I never do read Blue-books for pleasure. I read them as a lawyer reads a brief, for the very humble purpose of turning an honest penny out of them. Now, if you are reading a book for pleasure it doesn't matter what is going on around you. I think I could enjoy a really good novel even in the midst of an earthquake.

But when you are reading a thing as a task, you need reasonable quiet, and that is what I didn't get, for at the next station in came a couple of men, one of whom, talked to his friend for the rest of the journey in a loud and pompous voice on any and every subject under the sun.

If I had asked him to be good enough to talk in a lower tone, I daresay he would have thought I was a very rude fellow. It did not occur to him that anybody could have anything better to do than to listen to him, and I have no doubt he left the carriage convinced that everybody in it had, thanks to him, had a very illuminating journey, and would carry away a pleasing impression of his great knowledge. He was obviously a well-intentioned person. The thing that was wrong with him was that he had not the social sense. He was not 'a clubbable man'.

A reasonable consideration for the rights or feelings of others is the foundation of social conduct.

Let us take the guitar as an illustration again. A man who wants to learn to play on it is entitled to learn it in his own house, even though he is a nuisance to his neighbours, but it is his business to make the nuisance as slight as possible. He must practise in the attic and shut the window. He has no right to sit in his front room, open the window, and blow his noise into his neighbours' ears

with the maximum of violence. You are interfering with the liberties of your neighbours if you don't do what you can to limit the noise to your own household. Your neighbours may prefer to have their Sunday afternoon undisturbed, and it is as great an impertinence for you to wilfully trespass on their peace as it would be to go, unasked, into their gardens and trample on their flower beds.

There are cases, of course, where the clash of liberties seems to defy compromise. My dear old friend X, who lives in West End Square and who is an amazing mixture of good nature and irascibility, flies into a passion when he hears a street piano, and rushes out to order it away. But nearby lives a distinguished lady of romantic picaresque tastes, who dotes on street pianos, and attracts them as wasps are attracted to a jar of jam. Whose liberty in this case should surrender to the other? For the like of me, I cannot say. It is as reasonable to like street pianos as to dislike them and *vice versa*. I would give much to hear Sancho Panza's<sup>1</sup> solution of such a nice riddle.

I suppose the fact is that we can be neither complete anarchists nor complete socialists in this complex world. We must be a judicious mixture of both. We have both liberties to preserve our individual liberty and our social liberty. I shall not permit any authority to say that my child must go to this school or that, shall specialize in science or arts, shall play cricket or soccer. These things are personal. But if I proceed to say that my child shall have no education at all, that he shall be brought up as a primeval savage, or at Mr. Fagins' academy for pickpockets, then society will politely but firmly tell me that it has no use for primeval savages and a very stern objection to pickpockets, and that my child must have a certain minimum of education whether I like it or not. I cannot have the liberty to be nuisance to my neighbours or make my child a burden and a danger to the commonwealth.

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<sup>1</sup>a character in Cervantes' novel Don Quixote

It is in the small matters of conduct, in the observance of the rule of the road, that we pass judgment upon ourselves, and declare that we are civilized or uncivilized. The great moments of heroism and sacrifice are rare. It is the little habits of commonplace intercourse that make up the great sum of life and sweeten or make bitter the journey. I hope my friend in the railway carriage will reflect on this.

### **Glossary :**

*universal chaos* (n) : total disorder

If we talk of rights and ignore our duties it would create a *universal chaos*.

*peril* (n) : danger

Her life in that hostile house is in great *peril*.

*jolly* (adj) : funny, very interesting, happy and cheerful

All of the boys were in a *jolly* and relaxed mood at the party.

*anarchy* (n) : a state of lawlessness and disorder (usually resulting from a failure of government)

We witnessed a state of complete *anarchy* in our country at the time of partition.

*curtail* (v) : to reduce, cut short

We want to *curtail* the total monthly expenditure of our family.

*tyranny* (n) : unfair and strict control over someone

He wished to escape from the *tyranny* of his step-father.

*insolent* (adj) : rude and showing no respect

His son is not only naughty but *insolent* too.

*swot* (v) : to study a lot in a short time as before an exam

I was busy *swotting* for my Civics examination.

*pompous* (adj) : trying to make people think you are very

important, self important, foolishly serious and grand  
Our boss gave a *pompous* speech in the party. Nobody  
likes your *pompous* ways.

*swagger* (n) : bully, frighten with threats or domineering manner.  
He appeared to be a man of immense *swagger*.

*banal* (adj) : ordinary and not interesting  
It was a *banal* write-up.

*irascibility* (n) : rudeness, an angry temper  
His *irascibility* is the cause of his frequent quarrels with  
his wife.

*dote on* (v) : love or like excessively  
The new principal has no hold on the situation because he  
is *doting on* some sycophants and flatterers only.

*trespass* (v) : to go into someone's private land without permission  
It was written on the board : '*Trespassing* is prohibited'.

*savage* (adj) : very cruel and violent  
The punishment given to John seemed a little too *savage*.

*primeval savage* (n) : an uncivilized brute belonging to the earliest  
ages.  
Man has evolved a long way from a *primeval savage* to  
become the master of universe.

*nuisance* (n) : problem, something that causes annoyance  
I cannot tolerate this *nuisance* of a dog in the house.

*judicious* (adj) : intelligent, wise  
His *judicious* handling of the case saved the situation  
from getting worse.

## LANGUAGE EXERCISES

### A. Comprehension Questions

**(i) Answer the following questions in your own words in 10-12 words :**

1. Why was the stout old lady walking down the middle of a road ?
2. How was the stout old lady mistaken about liberty ?
3. What does the policeman at Picadilly Circus symbolize ?
4. Can we do whatever we feel like doing ?
5. What was the writer reading during the journey ?
6. Why did the writer of "The Rule of the Road" need a reasonable silence in the compartment?
7. Who disturbed the writer of "The Rule of the Road" ?
8. What was the intruding passenger talking of ?
9. What is the basis of social contract ?
10. 'We should be a judicious mixture of both.' What does the writer of 'The Rule of the Road' mean by his statement ?

**(ii) Answer the following questions in your own words in 30-50 words.**

1. What is the theme of the essay 'The Rule of the Road' ? Explain.
2. Describe, in your own words, how the writer was disturbed during his train journey.
3. 'Liberty is not a personal affair only, but a social contract.' Explain in 50-60 words.

### B. Vocabulary Exercises

**II(i) Match the phrases in column A with their meaning in column B.**

A	B
pointed out	to ignore
of course	to think about
to have a fancy for	to come to mind
to be indifferent to	to come out quickly
to occur	without doubt
to look after	showed, explained
to fly into a passion	to have a liking for
to rush out	to go mad
to reflect on	to take care of

**(ii) Add the correct *suffixes* to the words given in the brackets and fill in the blanks, choosing words from the list given below :**

\_\_\_\_\_ dom, \_\_\_\_\_ ful, \_\_\_\_\_ ness, \_\_\_\_\_ hood.

1. We must work hard for our ..... (free)
2. The difference between madness and ..... (wise) is measured by success.
3. Human journey from ..... (child) to ..... (man) is full of surprises.
4. .... (truthful) is essential for ..... (sweet) in life.
5. .... (parent) is an art.
6. .... (happy) is an intrinsic quality.

- (iii) **Fill in the blanks with suitable words from amongst those given in the box :**

eccentric	despised	lantern
followed	questions	blew
tub	pressed	

There once lived in Athens a very wise man called Diogenes. He was an ..... fellow. To show people how he ..... wealth and luxury, he lived in an old tub. One day he came to the market-place with a lighted ..... in broad daylight. He looked at the face of everyone he met with his lantern. People ..... him wondering as to what he was searching. But he did not answer their ..... At last he ..... out his lantern and went in to his ..... When people ..... him for an answer he replied, "I was looking for an honest man ; but there is not a single such man in all Athens."

### **C. Grammar Exercises**

- (i) **Punctuate the following sentences :**

- but why isnt it absurd i persisted i can buy as many things as i like he replied.
- John said i am in a hurry and cant spare time.
- phatik was furious he cried if you don't get down this minute i ll thrash you.
- what an easy paper said ashok was it set by a kind examiner.
- on tuesday the prime minister of afghanistan would reach India.

**(ii) Rearrange the following words and phrases to form meaningful sentences :**

- a. game / is / glorious / Cricket / a / of / uncertainties.
- b. a / city / very / large / Mumbai / is.
- c. has / thirty-nine / Jupiter / satellites / the / planet / in / solar / system / largest / the.
- d. imaginary / line / equator / equal / halves / earth / into / that / divides / the / two / an / is / the.

**(iii) Fill in the blanks with correct form of the verb given in brackets :**

- a. Sitar maestro Pandit Ravi Shankar ..... (nominate) for this year's Grammy Award for his album Full Circle.
- b. This is the fourth time he ..... (nominate) for the music world's top award.
- c. Shankar ..... (already won) two Grammy Awards.
- d. 'Full Circle', which was ..... (record) in October 2000, ..... (feature) Shankar's rendering of the night raga Kaushi Kanhara.

**D. Pronunciation Practice**

The plural morpheme - e (s) is pronounced in three ways :

- a. / z /
- b. / IZ /
- c. / s /

Read the following words now with the correct sound at the final position :

- |    |          |    |         |    |        |
|----|----------|----|---------|----|--------|
| a. | bags     | b. | washes  | c. | caps   |
|    | heads    |    | benches |    | books  |
|    | breathes |    | judges  |    | laughs |
|    | flies    |    | asses   |    | cats   |
|    | plays    |    | kisses  |    | jumps  |

### **E. Creative Writing and Extended Reading**

1. Read Norman Vincent Peale's book *The New Art of Living*. List ten guidelines that should help man to live better.
2. Write a paragraph on :
  - i. Rights and Duties Go Together
  - ii. Value of Discipline in Life
  - iii. Individual Liberty Vs Social Responsibility

#### ***Just a little fun :***

There was a young person from Perth,  
Who was born on the day of his birth.  
He was married, they say,  
On his wife's wedding day,  
And died when he quitted this earth.



### (v) Where the Mind is Without Fear

[This poem is an earnest prayer to God where the poet prays to God to bless his motherland with that awakening freedom which may drive away all fear, divisions among men, curbs on knowledge and truth. He wants that God may bless his countrymen with reason, desire for perfection and a freedom from dogma and inertia.]

Where the mind is without fear and the head is held high ;  
Where knowledge is free ;  
Where the world has not been broken up into frag-  
ments by narrow domestic walls ;  
Where words come out from the depth of truth ;  
Where tireless striving stretches its arms towards perfection ;  
Where the clear stream of reason  
has not lost its way into the dreary desert sand of  
dead habit ;  
Where the mind is led forward by Thee  
into ever-widening thought and action  
Into that Heaven of freedom, my  
Father, let my country awake.

RABINDRANATH TAGORE

*[Rabindranath Tagore was born in 1861 in an aristocratic family of Bengal. Tagore had no formal education, yet he was a genius. In 1912, when he sailed to England, he translated some of his poems and plays for his English friends. The*

*collection was published under the title of 'The Gitanjali' with an introduction by Yeats and won Tagore the Nobel Prize in Literature. Tagore is the most versatile genius. He wrote poetry, drama, novel, short stories, essays and literary criticism. He was an actor, an educationist and a social reformer. He is revered by every Indian.]*

### **Glossary :**

<i>fragments</i>	– parts
<i>tireless</i>	– having great energy
<i>striving</i>	– making great efforts
<i>perfection</i>	– completion
<i>dreary</i>	– dull

### **Enjoying the Poem :**

1. What is the central idea of the poem ?
2. Write a summary of the poem.
3. What is the meaning of the line 'where knowledge is free'?
4. Why is the world broken by narrow domestic walls ?  
What can we do about it ?
5. What does the poet desire for his country ?
6. Read some other poems by R.N. Tagore. How do you find these ?

