

Unit I

1

TRY AGAIN



'Tis a lesson you should heed,
 Try again;
 If at first you don't succeed
 Try again;
 Then your courage should appear,
 For if you will persevere
 You will conquer, never fear,
 Try again.

Once or twice, though you should fail,
 Try again;
 If you would at last prevail,
 Try again;
 If we strive, 'tis no disgrace,
 Though we do not win the race;
 What should we do in that case?
 Try again.

If you find your task is hard,
 Try again.
 Time will bring you your reward,
 Try again.
 All that other folk can do,
 Why, with patience may not you?
 Only keep this rule in view,
 Try again.

— *W. E. Hickson*

GLOSSARY

heed	:	pay attention to
persevere	:	to continue to do in spite of difficulty
prevail	:	overcome
strive	:	struggle
disgrace	:	shame
folk	:	people

COMPREHENSION

Answer the following questions :

1. Tick the right answer :
The poem deals with the mood of
 - i. ambition and hope.
 - ii. disappointment and frustration.
 - iii. perseverance and hope.
2. What should you do if you do not succeed at first?
3. Why and how should we follow what other folk can do?
4. Write a few sentences on what the poem is trying to say.
5. Explain what the poet means by the following lines :
 - i. If at first you don't succeed
Try again;
Then your courage should appear.
 - ii. Though we do not win the race ;
What should we do in that case?
Try again.
 - iii. Time will bring you your reward,
 - iv. Only keep this rule in view,
Try again.
6. **Find out the rhyming words in the poem.**
7. **Memorize and recite the poem to the class.**



I live with my family. In my family there are seven members — my grandfather, grandmother, father, mother, sister and brother. Family is a group of persons related to each other by blood, marriage or adoption. Members of a family live together. It is the most universal group in the world. It is regarded as the first institution in the history of human beings. Family has, perhaps, been there since prehistoric times. No society has ever existed without some form of family organization. Like our family, there are other families. A number of families build up the society. Everyday, we interact and share many things with each other in society.

The family exercises the greatest influence over its members. It moulds the characters of individuals since birth. The parents or the family are the first to socialise a child. From the parents and elders in the family, a child learns

speech and language. Thus, education begins at home with the family. Again, each family cherishes some values in life. Now, the family concerned transmits those values to the members in the fold. It is the breeding ground of our mores, the nurse



I learn many things about cooperation, tolerance, self-sacrifice, honesty, love and affection in the family. My parents always tell me to behave properly with others. We must show respect and regard for elders. We should never offend anyone specially our elders. They have more experience and wisdom than us. We are very young and we can learn many things from them. If we are polite to our elders, we have learned something about discipline. Discipline is very important for all of us in life. Discipline gives us the strength to stand for truth.

One day, when I was playing in the courtyard I broke a flowerpot. I was afraid of my parents. My mother took care of the flowers. I decided to remain silent. In the afternoon, my mother discovered the broken flowerpot. Immediately, she asked, "Who broke this flowerpot?" Nobody replied. She became angry. I felt sad and I could no longer hide the truth. I decided to tell the truth to my mother. Slowly, I

walked up to her and said, "I am sorry, mother, I broke the flowerpot while playing in the courtyard." I expected to be scolded. But my mother smiled and said, "My dear daughter, it is all right, I am happy to find that you have the courage to speak the truth. Instead of remaining silent or telling a lie, you have told the truth." She hugged me and said, "My dear child, I am proud of you."

My grandfather always says, "Honesty is the best policy." It is a virtue. To be honest is to be truthful. Standing for truth is honesty. My parents want us to be honest. Telling lies and doing wrong things are never encouraged in the family. Honesty requires the courage to speak the truth. Even if I have to face difficulties and unpleasant situations, I should always tell the truth. It shows how courageous a person is. Many times, we try to hide the truth to avoid difficulties. It shows that we lack courage. We should be courageous to stand for truth. The important point to be remembered is that truth, honesty and courage are virtues that go together.

My father always tells me to be modest and humble. He says, "Greatness is known by modesty and humility. Pride and vanity have no place in life." Learning to be modest and humble is very important. Decent behaviour means modesty. My grandfather says, "It is important to behave properly with everyone we come into contact with." As we show respect to our elders, we must behave properly with those who are younger than us. We must show the same behaviour to all the people around us. Now, human beings pursue different occupations in life. We must not be rude to those who are doing manual labour. A farmer or a sweeper or a rickshaw - puller is as important as an officer or a teacher. They also contribute their might to the society. It will be difficult to live without them. That is why we must behave properly with them. My father says, "It is necessary to show the same behaviour to them. We can prove that we are modest and well-behaved only when we show similar behaviour to all human beings." It is always important to show respect and regard to everyone, irrespective of their occupation.

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Again, humility is a rare virtue. Our grandmother tells us many stories of poverty, humility, modesty and strength of Khamba and Khamnu in the Manipuri legend. Our grandfather also has told us many times the Christian story of the Fall of Man and the Fall of Satan. He said that the first man and woman fell from Paradise because of their disobedience of the commands of God, their Creator. He also said that a great angel called Satan fell from Heaven because of his pride and rebellion against God, the King of Heaven. Along with these interesting stories our grandparents have advised us never to be proud and always to be humble.

GLOSSARY

adoption	:	take into relationship as one's own child
institution	:	system or rule
universal	:	true or applicable to all persons or things in the world
humanity	:	the quality of not being proud; modest
transmits	:	sends or conveys to another person or place or thing
vanity	:	pride in one's own self

COMPREHENSION

1. Answer the following questions in a sentence each :

- i.** What is a family?
- ii.** What builds up a society?
- iii.** What moulds the characters of individuals since birth ?
- iv.** What do we learn in the family?
- v.** How can we show that we are disciplined?
- vi.** What is necessary to tell the truth?

- vii. How can greatness be known?
- viii. What does grandmother tell the children?

2. Answer the following questions in about 20 — 25 words each :

- i. How does the family exercise the greatest influence over its members?
- ii. Why should we respect our elders?
- iii. How can we show courage?
- iv. Write about modesty and humility.

3. Answer the following questions in about 50-60 words each :

- i. Narrate the incident of the broken flowerpot.
- ii. Explain. 'Honesty is the best policy'.

VOCABULARY

4. Look at the *phrasal verbs* below. Make sentences using them as shown in the example :

Example :

back up — support morally or verbally
A large number of students came to the field to ***back up*** the school team.

back out	withdraw
break up	destroy, terminate
bring forth	produce
bring up	rear, educate
call off	cancel
carry on	continue

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cut down	reduce
do away with	abolish
find out	discover
give in	yield, cease to resist

5. Make sentences using the words given below to illustrate the difference between the words in each group :

- i. misery, agony
- ii. new, fresh
- iii. discover, invent
- iv. famous, illustrious
- v. clumsy, awkward

6. Match the words in Group A with those in Group B to form the correct compound word :

A	B
snake	hold
news	warm
home	wide
world	born
strong	paper
in	charmer
lute	sick

PRONUNCIATION

7. Read the following words aloud with the help of your teacher :

cheer	severe
mere	clear

jeer

career

here

queer

dear

tear

fear

bear

GRAMMAR**8. Look at the underlined words in the following passage :**

I live with my family. In my family there are seven members - my grandfather, grandmother, father, mother, sister and brother. Family is a group of persons related to each other by blood, marriage or adoption. Like our family, there are other families.

These underlined words are used in place of some names of man or things. In English grammar such words are called 'PRONOUNS'.

9. Point out such words from the following paragraph:

I learn many things about cooperation, tolerance, self-sacrifice, honesty long and affection in the family. My parents always tell me to behave properly with others. We must show respect and regard for elders. We should never offend anyone specially our elders. They have more experience and wisdom than us.

Note: There are different forms— **I, my, me, mine, we, our, us** etc.

e.g. I know him. He gives her a pen. etc. My name is Chaoba.

Such Pronouns are called **PERSONAL PRONOUNS**.

The difference in forms is due to the difference in Case, Person and Number.

Look at the following :

PERSON	NUMBER	NOMINATIVE CASE	OBJECTIVE CASE	POSSESSIVECASE
First Person	Singular	I	me	my mine
First Person	Plural	We	us	our ours
Second Person	Singular	You	you	your yours
Second Person	Plural	You	you	your yours

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Third person : Singular -

Masculine	He	him	his	his
Feminine	She	her	her	
Neuter	it	its		
Plural	They	them	theirs	

Second person, singular: Thou they thine

10. There are other forms. Look at the following :

1. Who are you. 2. What is your name?

The underlined words are used for some other names. These are also Pronouns.

In other words, they are other forms of Pronouns.

Look at the following :

- i) Personal - I, me, my, mine, we, us, our, ours etc.
- ii) Reflexive - myself, himself, herself, themselves, etc.
- iii) Interrogative - who, what, which, etc.
- iv) Relative - who, what, which, etc.
- v) Demonstrative - this, that, these, those etc.
- vi) Indefinite - one, any some etc.
- vii) Distribute - each, other, neither
- viii) Reciprocal - each other, one another etc.

In English there are eight classes of PRONOUNS.

11. Choose the correct forms of the pronouns in the brackets :

- (i) The person (who/whom) entered the room was not the one (who/whom) we had invited.
- (ii) As a teacher, he knew many parents (who/whom/which) took much interest in their children's education.
- (iii) I wonder (who/whom) you expect to believe these ridiculous stories.
- (iv) My parents do not mind (me/my) going to bed early because I get up early.
- (v) This is a useful instrument (whose use/the use of which) nobody knows.

6. I recognise the man's face; it was (he, him) who started the fight .

12. Develop a story from the outline given below and supply an appropriate title :

Birthday party at Ichal's house cake and candles, sweets, fruit
juice, tea nice afternoon children sing songs and dance
..... happy forget to clean Naobi nudges at a glass
on the table glass falls shatters into pieces
Ibecha's feet hurt is rushed to hospital bad end to a nice
party.

COMMUNICATIVE WORK

13. Divide the class into groups of five or six students each and discuss the following topic :

Discipline is necessary for success in life.

PROJECT WORK

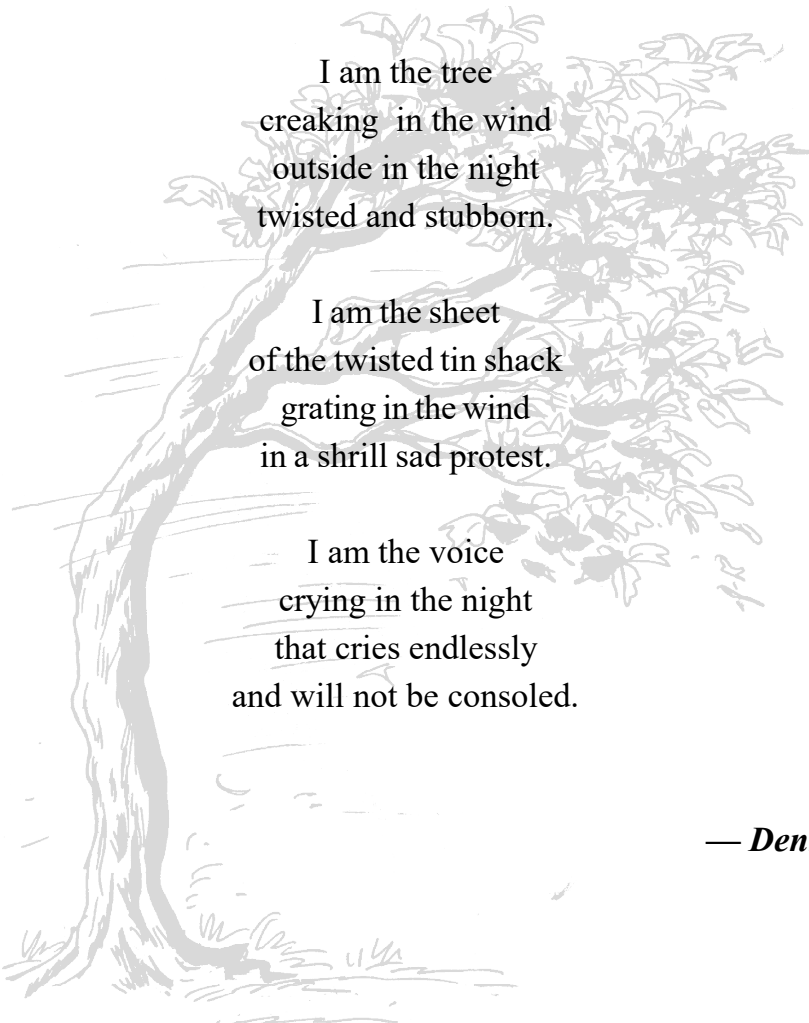
14. Collect pictures of five persons who have shown discipline in their lives. Paste them in your note book. You can think of people like Lal Bahadur Shastri, Hijam Irabot, etc.

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Unit II

3

I AM THE TREE



I am the tree
creaking in the wind
outside in the night
twisted and stubborn.

I am the sheet
of the twisted tin shack
grating in the wind
in a shrill sad protest.

I am the voice
crying in the night
that cries endlessly
and will not be consoled.

— *Dennis Brutus*

GLOSSARY

creaking	:	making a harsh unpleasant sound
twisted	:	turned or wound around
stubborn	:	determined and having a strong will
shack	:	roughly - built house or hut
grating	:	making a harsh unpleasant sound like that produced by rubbing on a rough surface
consoled	:	comforted and reduced the grief.

COMPREHENSION

Answer the following questions :

1. What does the poet compare himself to?
2. How does the tree behave?
3. How does the twisted tin sack behave?
4. Why does the poet protest?
5. Why will not the poet be consoled?
6. What is the mood presented in the poem?
7. What are the images that the poet has used to express his feelings?
8. What does the poet mean by "twisted and stubborn"?
9. Explain the meaning of the following lines :

I am the voice
crying in the night
that cries endlessly
and will not be consoled.

4

**COURAGE IN THE
STRUGGLE FOR HUMAN
RIGHTS**

Violation of the basic human rights has been a chronic problem eating into the vitals of human life through the ages. But some courageous men and women, here and there in the world, struggled tenaciously to prevent this violation of human rights and the resultant erosion in the dignity of the life of man on the earth. Mohandas Karamchand Gandhi was one of such courageous fighters. The following incident is one of such episodes in his life.

Shortly after his arrival in South Africa a lawsuit required his presence in Pretoria, the capital of Transvaal. He boarded a train for the overnight journey and entered a first class compartment with his first class ticket. At Maritzburg in Natal at about 9 p.m. a white passenger entered the compartment. He was disturbed to see a brown intruder. He went out and reappeared a moment later with two railway officials. One of them said,

"Come along, you must go to the van compartment."

"But I have a first class ticket," Gandhi said.

"That doesn't matter," rejoined the other. "I tell you, you go to the van compartment."

"I tell you, I was permitted to travel in this compartment, at Durban," continued Gandhi.

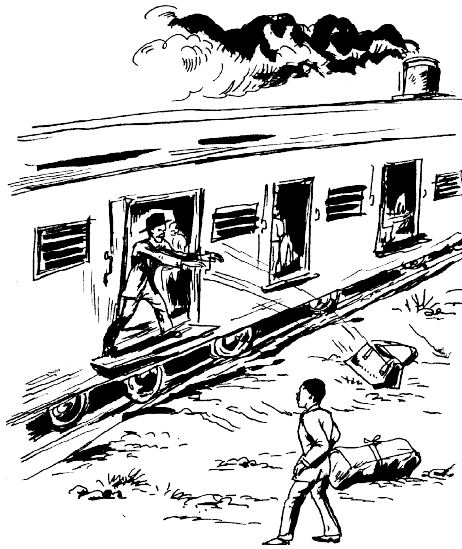
"No, you won't," said the official. "You must leave this compartment or I shall have to call a police constable to push you out."

"Yes, you may. I refuse to get out voluntarily."

A constable came and threw Gandhi and his suitcases out on to the station platform. As the people on the platform took away his luggage and overcoat, he sat through the night shivering and meditating. Soon after that Gandhi introduced

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the first lessons of *Satyagraha* in South Africa where he had to fight for the rights of his fellow countrymen. We all know very well that *Satyagraha* is a force, growing out of truth and love, superior to the force of arms. Gandhi used it with great effect during the movement for the freedom of India.



Another such incident took place in an American town called Montgomery in December, 1955. The following is a story based on that incident.

Rosa Parks had been working all day. Work had been heavier than usual. At the end of the day, there was only one thought in her mind. She wanted to sit down. But it was getting late, and everybody was going home.

Rosa walked to the bus stop and got on a bus. There were many vacant seats. She paid her fare and sat down in the nearest seat.

The bus was nearly empty. Rosa felt grateful. Her feet were very tired. They really needed a rest.

That was, however, something only Rosa knew. The driver of the bus knew nothing about her feet. He did not even know her name. But he saw that she was not *white*. She was a *black* passenger. And that, he thought, was all he

needed to know about her. But he was making a mistake. It was a mistake that cost his company a lot of money. Rosa was an ordinary woman with a job in a dress-maker's shop. The day too was an ordinary working day. It was the first day of December in the year 1955.

Rosa had a loving family. She envied nobody. Her manners were mild. She spoke in a quiet, soft voice. She always obeyed the laws of the country and broke no rules.



But in those days, not all laws and rules were fair. That day, when Rosa sat in that seat on that bus, she had not thought of breaking any rules.

It had happened before the bus started. When the warning bell rang, passengers rushed in. Many of them were white Americans. Each time a white passenger climbed into the bus, a black passenger got up from a seat and moved away.

The rule was simple and clear. Black passengers had to give up their seats when white passengers came in. They had to get off the bus and go round to the back door. They could then get on the bus again and travel as standing passengers.

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That day, all the sitting black passengers gave up their seats except Rosa. She did not seem to notice what was happening. A white passenger stood at the door and looked at her. Still she did not move. She sat still.

It was time for the bus to leave. But how could the driver start? A white passenger was standing near the door, and a black passenger was not getting up! Other passengers grew impatient. They gave her angry looks. They muttered curses at her. Rosa neither spoke nor stirred. She sat still.

She was thinking, " Why should I get up? I've paid the same fare as the white passenger has paid. My ticket is not a cent cheaper than his, and I am more tired than he is. And he is neither old nor disabled. So why should I give up my seat? He is asking for this seat because he is white. That can't be right." That moment, Rosa made a decision.

"This rule is unfair. And rules ought to be fair. If a rule is unfair, it ought to go. It ought not to be in the rulebook. Therefore, it ought not to be obeyed. If people go on obeying such a bad rule, it will stay in the book for ever. So someone should do something about it some day. I think that day has arrived."

Now, when Rosa did not get up, the driver got angry. If he let her sit and left a white passenger standing, he was breaking the law. He and his company could be punished for it. He got up from his seat.

"Get up and go to the back," he ordered. But Rosa sat still.

"I told you to get up," he said. But Rosa did not move. She did not get up. The driver got off the bus and brought the police in.

They arrested Rosa, said that she had broken the law, and sent her to jail.

The news of Rosa's arrest soon spread all over the town. The black people of Montgomery decided to fight for her to come out of jail. They knew they could not fight with the police. They decided to fight with the bus company instead.

They boycotted the buses. This means they stopped using them. "No black passenger," they said, "will use the city buses until Rosa is free." Instead, they went to work in private cars and shared the cost of taxis.

The Montgomery bus-boycott went on in this way for more than a year. It lasted exactly 381 days. During the boycott, the bus company lost millions of dollars. This was because there were many, many more black bus users than white bus users. Without black passengers, buses ran almost empty.

Meanwhile, Rosa Parks was tried in a court of law. The judge ordered her to pay a fine. He said she had broken the law of segregation. Rosa's lawyers advised her not to pay the fine and she took their advice. Then, they went to the higher courts, and finally to the highest court, the Supreme Court.

The judges of the Supreme Court said that segregation was unlawful in public transport services. They said it was against the law of the country.

So Rosa Parks moved a million minds. She began the black American people's fight for fairness and justice to all human beings. Americans call her the Mother of the Black Civil Rights Movement. "Civil rights" are the rights of a country's citizens.

GLOSSARY

violation	:	breaking oath, treaty, rule, etc.
chronic	:	continual; lasting for a long time
vitals	:	supreme, indispensable parts
tenaciously	:	holding tightly; refusing to let go
erosion	:	the act of wearing away or eating into
episodes	:	events in a chain of events
boarded	:	got on or into a bus or train or ship
compartment	:	one of the several separate divisions of a railway carriage or coach
grateful	:	feeling or showing thanks
envied	:	felt disappointment and resentment at another's better fortune

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muttered	:	spoke in a low voice
stirred	:	caused to move
boycotted	:	refused to have anything to do with
segregation	:	putting people in separate groups on racial grounds

COMPREHENSION

I. Answer the following questions in a sentence each :

- i. What kind of men and women fought against violation of human rights?
- ii. Why had Gandhi to go to Pretoria?
- iii. Which compartment of the train did Gandhi enter?
- iv. Where did the railway official ask Gandhi to go to?
- v. Where did Rosa Parks work?
- vi. What happened each time a white passenger climbed into the bus?
- vii. What did the driver order Rosa Parks to do?
- viii. How did the black people fight against the bus company?
- ix. What did the judges of the Supreme Court say about segregation?
- x. How do Americans call Rosa Parks?

2. Answer the following questions in about 20-25 words each :

- i. Why was Gandhi asked to leave the first class railway compartment?
- ii. How did Gandhi introduce the first lessons of Satyagraha in South Africa?
- iii. Why did Rosa Parks feel grateful when she was in the bus?
- iv. What was the rule that existed in relation to white and black passengers in Montgomery?
- v. Why did Rosa Parks decide not to get up and leave her seat?

- vi. Why was Rosa Parks arrested?
- vii. What followed when the lawyers advised Rosa Parks not to pay the fine?

3. Answer the following questions in about 50-60 words each :

- i. Narrate Gandhi's fight against racial injustice in Pretoria.
- ii. Describe the incidents that led the driver of the bus to ask Rosa Parks to leave her seat.
- iii. Narrate the Montgomery bus-boycott.
- iv. Why was Rosa Parks called the 'Mother of the Black Civil Rights Movement'?

VOCABULARY

4. The words in Group B have of similar meanings to those given in A. Match them :

A	B
violation	bags and trunks
chronic	person entering without invitation
tenaciously	better than the average
boarded	continual
intruder	breaking
refuse	holding tightly
luggage	not to accept
superior	rode
fare	person conveyed by a vehicle
empty	place for sitting
ordinary	honest
fair	quiet

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still	having nothing inside
seat	normal
passenger	fee for riding a vehicle

5. The word in bold letters in the following sentences is used both as a verb and as a noun.

Example : a) Soldiers **fight** their enemy.

b) Many died in the bloody **fight**.

In example a) **fight** is used as a verb.

In example b) **fight** is used as a noun.

Frame sentences using the following verbs in the box as nouns and verbs:

struggle	journey	walk	stop	fine
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6. Combine two words from the box to form compound words:

Example : rail + way = railway.

law	first	warning	country	arm	rail
bell	force	way	suit	men	class

7. Use appropriate words from the box to fill in the blanks in the following sentences:

official	constable	incident	vacant	judges
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- i. Gandhi was not afraid of the who threw his suitcases out on to the station platform.
- ii. Justice was done by the of the Supreme Court.
- iii. The railway favoured the white people.
- iv. Rosa Parks was made famous by the of Montgomery bus-ride.

- v. Black people could not occupy seats in a bus of Montgomery.

GRAMMAR

8. Put the verbs given in the brackets in their proper forms and complete the paragraph :

A fox (make) friends with a crow. The crow (sit) on the branch of a tree with a piece of meat in its beak. The fox (want) to eat the meat. So it (request) the crow to sing a song. The crow (sing). The meat (fall) down on the earth. Then the fox (take) it and (run) off with it.

9. See the following phrasal verbs and their meanings :

get up	=	rise
get on	=	advance
get down	=	leave the table after a meal/depress
get in	=	arrive
get off	=	start
get out	=	become known
get about	=	be no longer confined to bed/house
get across	=	be understood
get ahead	=	go forward/make progress
get away	=	manage to escape/leave.

Now, use these phrasal verbs in your own sentences.

PRONUNCIATION

- 10. Read the following words with the proper stress on the underlined syllables :**

police polish introduce segregation
everybody ordinary

COMMUNICATIVE WORK

- 11. Make groups of five or six students and discuss the following topic.
After discussion, read out your group opinion :**

Discrimination in the society



5

**A HERO OF THE
STRUGGLING MASSES**

The British colonised India and the Indians suffered at the hands of the colonisers. As the British continued to exploit and oppress the people in India, many decided to fight for freedom. They thought of throwing the British out of their country. In that struggle for freedom, which went on for some decades, many brave and courageous Indians sacrificed their lives. In addition to the well-known Indians who sacrificed their lives for the freedom of India there were also many not so well known Indians who sacrificed their lives for the same cause. Ramprasad Bismil, Jogesh Chatterjee, Sachindranath Sanyal, Ashfaqulla Khan, etc. are some of them. Their bravery and courage influenced many young men and women to follow their path of struggle for freedom. Some of them are Bhagat Singh, Chandrasekhar Azad, Shiv Varma, B.K. Dutt and Sukhdev.

In Manipur also, many brave and courageous people sacrificed their lives fighting against the British colonisers for the freedom of their motherland. Bir Tikendrajit, Thangal General, Paona Brajabasi and many others gave up their lives fighting for the freedom of Manipur. In addition to the glorious struggle and sacrifice for freedom some of them struggled for the improvement of the life of the common people.

Bhagat Singh was a young man who was deeply involved in the struggle for the freedom of the colonised Indians and for the improvement of the life of the Indian masses. Born in 1907 of peasant parents, Bhagat Singh was a voracious reader since his early days. A nephew of the famous revolutionary Ajit Singh, he grew up to be one of the very well-read among the political workers of the time. As a student he spent hours in the Dwarkadas Library at Lahore reading books on revolutionary movements all over the world, especially those of Russia,

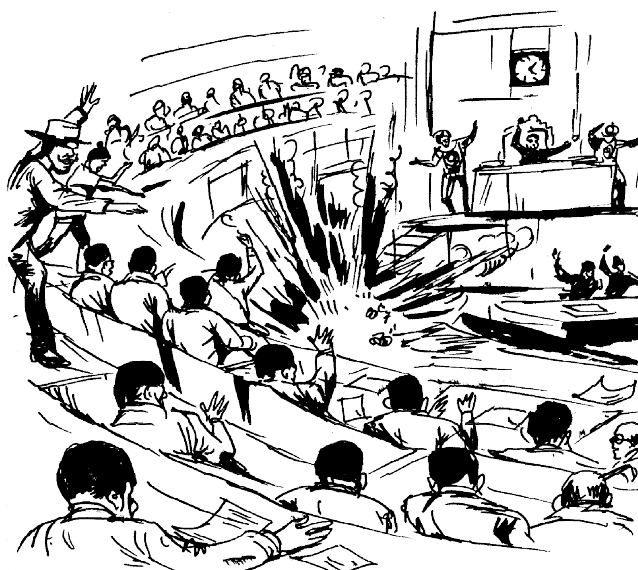
Ireland and Italy. Along with his friend Sukhdev, he organized several study circles for serious political discussions. He was always keen to read and discuss revolutionary ideas with his fellow students.



A remarkable change in the concept of struggle for freedom amongst the revolutionaries fighting for independence in India came with Bhagat Singh. He strongly advocated the need of popular, broad-based mass movements for a successful revolution. In his view, the organization of a mass movement of the exploited and suppressed sections of the society was very important. He firmly believed that the real revolutionary armies are in the villages and in factories. To spread revolutionary ideas to the masses, he took a leading role in establishing the *Punjab Naujawan Sabha* in 1926. As the founder secretary of that organization, he worked hard to spread political consciousness among the youth, peasants and workers. He was also involved in organizing the *Lahore Students' Union* for active, open and legal work among the students.

Bhagat Singh joined the *Hindustan Republican Army (HRA)*, a revolutionary organization that declared in 1925 that it stood for the abolition of all systems which make the exploitation of man by man possible. Soon after joining the HRA, Bhagat Singh presented the people with a radical political

programme, which stressed on starting labour and peasant organisations and an armed revolution. As a great innovator of ideas in the freedom movement, he was deeply concerned with the problems posed by communalism. He understood its threat much more clearly than any of his contemporaries. He always asserted that communalism was as big an enemy as colonialism and that it should be fought relentlessly. To him, communal killings were barbaric acts as a communal killer did not kill someone for any reason but simply because the person belonged to a particular community.



Bhagat Singh would not recognise any differences based on religion and always talked of being a human being in the first place. In a meeting of nearly all the major young revolutionaries of northern India at the ruins of Ferozeshah Kotla Grounds in Delhi on 9th and 10th September, 1928, Bhagat Singh spoke of the grave dangers posed by communal forces and political organizations, solely interested in power, parading in the guise of freedom fighters. On his initiative, the HRA changed its name to the *Hindustan Socialist Republican Army* (HSRA).

After the dramatic assassination of Saunders, a British Police officer involved in the brutal assault on Lala Lajpat Rai, Bhagat Singh and his comrades decided to make the objectives of the HSRA known to the people. They asked the people for their participation in the revolutionary movement. It was indeed ironical that not only the British colonial authorities but the vernacular Indian media and many leaders of India also tried to portray Bhagat Singh and his comrades as terrorists. To clarify their position and their ideas on the need for a revolution by the masses, Bhagat Singh and Batukeshwar Dutt threw a bomb in the Central Legislative Assembly on 8th April 1929. Those bills introduced in the Assembly would virtually empower the British to snatch almost all civil liberties and rights of the people in general and workers in particular. The bombs were harmless as they were basically meant to make the deaf hear. They did not run but courted arrest as planned, in order to use the trial court to spread their revolutionary ideas to the people.

In prison, Bhagat Singh wrote some very powerful essays on the need for a revolutionary movement in India. He wrote that the first objective was national liberation from the imperialist yoke. After this, the revolution should continue to create a social order, which would mark the end of 'exploitation of man by man. His last message on 3rd March, 1931 spoke of the struggle in India, which would continue so long as a handful of exploiters would go on exploiting the labour of common people for their own ends. It mattered little whether these exploiters are purely British capitalists, or British and Indians in alliance, or even purely Indians. Bhagat Singh's name spread like wildfire but the proceedings of the trial court became very irrational and repressive. Along with his comrades Sukhdev and Rajguru, he was hanged by the British on 23rd March, 1931. He was dead but he became a martyr. Huge spate of protests followed his death as thousands all across the country wept at the loss of such a great hero. Fondly remembered as Shaheed Bhagat Singh, his ideas still live on proving the fact that death can never erase revolutionary ideas.

GLOSSARY

concept	:	idea or notion
abolition	:	bring an end to
radical	:	far-reaching
innovator	:	person who brings in new ideas or make changes
assault	:	attack
imperialist	:	supporting the empire building process
capitalists	:	people who have collected wealth and use it for business
martyr	:	a person who dies or suffers for a noble cause

COMPREHENSION

1. Answer the following questions in a sentence each :

- i. Why did Indians decide to fight for freedom?
- ii. What did Bhagat Singh advocate?
- iii. Where are the real revolutionary armies, according to Bhagat Singh?
- iv. What did the Hindustan Republican Army stand for?
- v. Why did Bhagat Singh and his comrades protest against the draconian laws?
- vi. Why, according to Bhagat Singh, should the revolution continue?
- vii. What was Bhagat's last message?
- viii. How did Bhagat Singh become a martyr ?

2. Answer the following questions in about 20 - 25 words each :

- i. Write on Bhagat Singh's life as a student.
- ii. How did Bhagat Singh view communalism?
- iii. How did he try to prove that the HRSA was not a terrorist organization?

3. Answer the following questions in about 50-60 words each :

- i. Write a note on Bhagat Singh's ideas.
- ii. Write about the circumstances leading to his death.

4. Mark 'T' for the true statements and 'F' for the false ones :

- i. Many brave and courageous Indians sacrificed their lives in the struggle for freedom. ☐
- ii. Bhagat Singh was not interested in reading. ☐
- iii. He was aware of other revolutionary movements. ☐
- iv. He did not work among the youth, peasants and workers. ☐
- v. He felt the need to work for an organized and armed revolution. ☐
- vi. He was not against those people who were interested only in power. ☐
- vii. The draconian laws were made by the British to protect the Indians. ☐
- viii. Bhagat Singh wanted to use the trial court to spread revolutionary ideas. ☐
- ix. His view of revolution was to end the struggle with the departure of the British from India. ☐
- x. Bhagat Singh was not concerned about the exploitation that will continue after the British leave India. ☐

VOCABULARY

5. Make sentences using the Phrasal Verbs given below :

<i>Example :</i>	give up	—	He had to <i>give up</i> smoking.
	go on	—	
	go through	—	
	go without	—	
	hold on	—	
	hold up	—	
	look for	—	
	look into	—	
	look through	—	
	point out	—	
	put off	—	

6. Adjectives are formed by adding - 'able' or - 'ible' to nouns and verbs.

<i>Examples:</i>	memory + able	=	memorable
	sense + ible	=	sensible

Add - able or - ible to the following words :

advise
consider
move
value
avoid
force
convert
respect

PRONUNCIATION

7. Read the following pairs of words aloud and try to note the difference:

vie	why
veal	wheel
vine	wine
vest	west
vile	while
vein	wane
veil	wail

GRAMMAR

8. Fill in the blanks with some or any :

- i. There isn't tiger in the zoo. There are lions.
- ii. I am sorry there isn't food left.
- iii. I saw birds in the forest. I didn't see animal.
- iv. Don't eat more of that candy.
- v. Can you give me food ?
- vi. There isn't paper for me to write.
- vii. These boys have come to college without book.
- viii. There are members who haven't paid their subscriptions yet.
- ix. We didn't have rain in these parts for several months.
- x. Give me money. I want to buy new clothes.

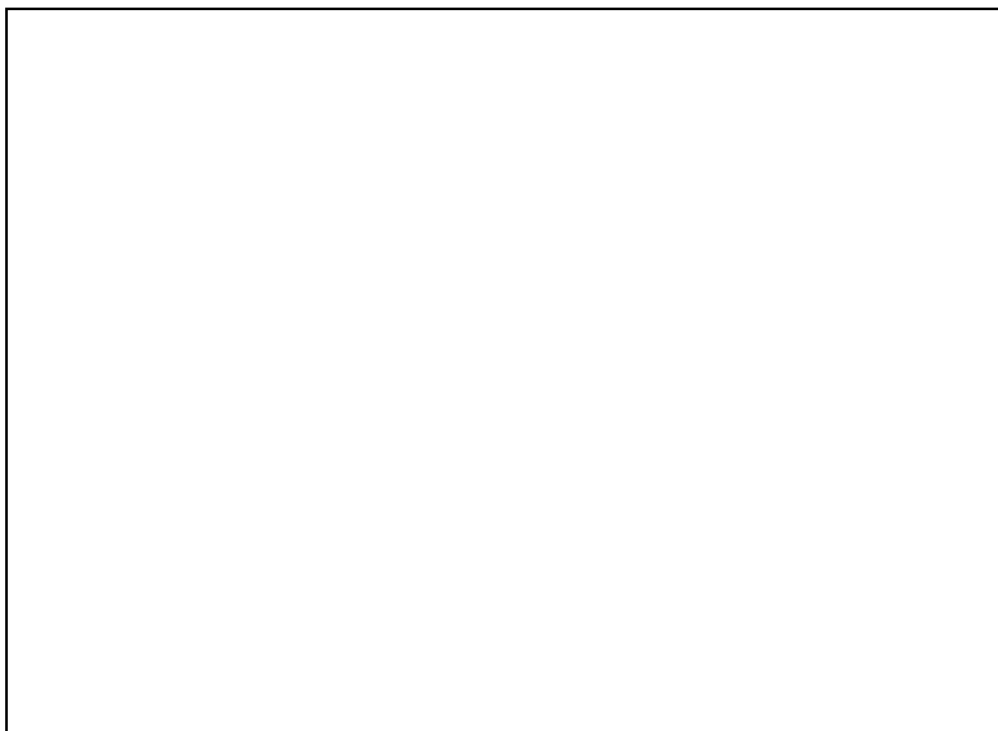
COMMUNICATIVE WORK

9. Divide the class into groups of five or six students. Each group is to discuss the following topic for ten minutes. Make notes of the main points and later on one of the students from each group should read them out to the whole class.

Sacrifice is necessary in struggle

PROJECT WORK

10. Collect pictures of Bhagat Singh, Chandrasekhar Azad and Paona Brajabashi. Paste them in your scrap book.



Unit III

6**TRUTH**

Sticks and stones may break my bones,
but words can also hurt me.
Stones and sticks break only skin,
while words are ghosts that haunt me.

Slant and curved the word-swords fall
to pierce and stick inside me.
Bats and bricks may ache through bones,
but words can mortify me.

Pain from words has left its scar
on mind and heart that's tender.
Cuts and bruises now have healed;
It's words that I remember.

— *Barrie Wade*

GLOSSARY

haunt	:	to visit a place repeatedly
slant	:	not straight, leaning on one side
curved	:	bent
word-swords	:	sharp biting words
stick	:	to push a pointed object into something
bats and bricks	:	pieces of brick thrown as weapon
ache	:	cause pain
mortify	:	hurt deeply
scar	:	the mark left on the skin after a cut or wound has healed
bruises	:	marks on the skin that appear after some body has fallen or been hit

COMPREHENSION

1. Answer the following questions :

- i. How many kinds of hurt has the poet described ?
- ii. Which hurt is the more painful ? And why ?
- iii. Why does the poet compare words to ghosts ?
- iv. What does the poet mean by sword-words ? Why are they "slant and curved "?

v. *Explain the meaning of the following lines :*

Pain from words has left its scar
on mind and heart that's tender.
Cuts and bruises now have healed;
It's words that I remember.

2. Do you think that the title " Truth " is suitable to the poem ?

Give reasons for your answer in two/three lines.

3. Pick out the rhyming words in the last two stanzas :

.....
.....
.....

4. Write the substance of the poem.

SANATON AND HIS ROAD



The rain fell throughout the night and it made the road so muddy that life became miserable for everyone who had to walk on it in the morning. The level of the road was also so low that mud and slime from the gutters overflowed into it. Shoes and sandals sank into the mud and slime. The men and women who walked in it seemed to be wearing boots of mud. The shoes of school going children, which they had polished bright and beautiful before they came out of their homes were covered with the mud. In some cases even their uniforms were splattered with the mud. Bicycle wheels were caught in the sticky mud and the riders had to struggle with the pedals.



It pained Sanaton deeply to see the miserable condition of the road. He was a person habitually neat and clean. His dhoti and shirt were snow white and his shoes were always polished black and bright. A strong sense of disgust came

over Sanaton at the thought of walking through the ugly stretch of mud on his way to his office. But he was compelled to struggle through it till he reached the metalled street.

As Sanaton worried over the road an idea suddenly struck him. "If the men of the locality work one or two hours everyday in the evening after their day's work, then our problem can permanently be solved. What we should do is to dig the earth in the open ground near the road and raise the level of the road with the earth dug out of the ground," he thought. He decided to discuss the matter with some of his neighbours.

And so in the evening that day Sanaton met several of his neighbours and sounded his idea to them. He said, "Dear friends, you all see the condition of our road. Don't you think that , we ourselves should do something to improve its condition? I propose that we carry earth dug out of that open ground and raise the level of the road. Then we can be free from the mess that has been troubling us everytime it rains."

"But, that's the duty of the government. That's no business of ours. Why should we waste our time and energy on something that the government should do ?" replied one of the neighbours. The others said, "Yes, Yes", showing their agreement with the neighbour.

Sanaton tried to explain, "It may be the government's duty to look after the road. But our government is hard pressed with a lot of problems. If we wait for the government to come and improve the condition of the road, it will take ages, and meanwhile we all shall go on suffering like this."

Sanaton at last found that the general opinion of his neighbours was to do nothing but to wait for the govenment to improve the road's condition.

Sanaton was disappointed. He never expected that the people would turn down his proposal so lightly. But he was a tough man who could not be easily thwarted from doing what he thought was right. It was his firm belief that people should help themselves for the improvement of their own lot. He remembered how a Manipuri young man had taken care of a *shamballei*¹ plant and finally got

for himself a place in the Guinness Book of World Records as the man who grew the tallest Plant. "It is not a trifling effort. Tenacity and perseverance are what made that man achieve that feat. Years and years of care, love and devotion are needed to attain such great things. Compared to it, my work of raising the level of the road is a child's play only," Sanaton said to himself.

Sanaton also remembered a line of Rabindranath Tagore's song "If no one responds to your call, then take the road alone." What beautiful lines, thought he! He would exactly do that. "Whether the others join me or not, I'll do the work on my own," he decided.

Coming back home he confided his thought to his wife. "You have always taken manly and important decisions at difficult times and I've always supported you. The same thing goes this time too," said his wife. She was an intelligent woman and had always been a source of inspiration and support to her husband.

So in the early hours of one night in the moonlight, Sanaton took a spade and a basket and began to dig the earth in a corner of the open ground. He then carried the loose earth in a basket and threw it down on the road. One, two, three and four and more basketfuls of earth fell on the road and its level grew higher and higher. His wife, after she had prepared the dinner, came out with a piece of cloth tied around her waist like a belt, and began to help her husband in lifting the earth-filled baskets on his head. In this way, the wife and the husband went on with their work for an hour or so, and then they retired for the night. Both husband and wife experienced a strange kind of joy that usually fills one's heart at the sense of having done something good.

The next morning the people found that the level of the road had gone up by about one foot for a stretch of about five feet. They knew who had done it. But they winked and smiled at one another, meaning that someone was doing what was not his business.

The next night, and then the next, and then the next night, every night Sanaton and his wife continued to work with the spade and the baskets; and the stretch of the road that had been raised grew longer and longer.

But, by this time a change had come upon the people of the locality. The initial smile of cynicism and ridicule began to disappear gradually. They were serious now. "The wife and husband are turning a dream into reality with their sense of determination. That too for the good of the whole community. And we are simply looking at it as idle spectators. We are not being men enough! Showing what kind of face shall we walk on that road?" They began to murmur.



And one night, Sanaton and his wife were surprised, as they were working as usual, to see three of his neighbours come to that open ground. They began to dig without uttering a word to one another. "You win," one of them said to Sanaton when they finished their night's work.

The next morning the people found that the length of the improved road had stretched by about fifty feet.

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That night many more men and women came out and began to dig and carry the earth. At first they were silent. Then they began to talk and to cheer up and encourage one another. They compelled Sanaton not to carry the loads any more, but to supervise the work done by them. The joy of Sanaton and his wife knew no bounds.

Within a few days the repairing of the road was complete. Then one day all the people gathered in the open ground and celebrated the happy occasion of the completion of the work they had so boldly taken up. The people declared that Sanaton was some kind of a hero of the locality, who had inspired the people to come out of their lethargy and made them achieve something good and useful for all. They also declared that the road would now be called 'Sanaton Road' in honour of the man who had shown to them that self-help is the best help. The whole event pleased the people so much so that some of the rich men of the locality donated enough money to buy lorry-loads of pebbles required to cover the surface of the road they had made.

Then, one day the rain poured down and lasted throughout the night. But the people had no more fear that it would make their road muddy.

GLOSSARY

slime	:	unpleasant liquid
splattered	:	made dirty with mud
mess	:	situation that is full of problems
thwarted	:	prevented him from doing what he wanted to do
trifling	:	not important
tenacity	:	determination; the character of not giving up a work easily
perseverance	:	the quality of doing something in spite of difficulties

feat	:	a work that needs skill and courage
confided	:	told secretly what was in one's mind
inspiration	:	encouragement
cynicism	:	disapproving; not believing in the goodness of people
lethargy	:	the state of having no energy; laziness

COMPREHENSION

1. **Answer the following questions in a sentence each :**
 - i. How were the dhoti and shirt of Sanaton?
 - ii. Why did Sanaton's wife come out after she had prepared the meal?
 - iii. What did Sanaton and his wife feel at the end of their work on the first evening?
 - iv. What was the reaction of the people when they found that the road had been raised for a stretch of about five feet?
 - v. The neighbours did not allow Sanaton to carry the loads anymore. What did they ask him to do?
 - vi. Why did the people decide to name the road 'Sanaton Road'?
 - vii. What did some of the rich men do?

2. **Answer the following questions in about 20-25 words each :**
 - i. What was the condition of the road when it rained heavily?
 - ii. How did Sanaton feel about the condition of the road?
 - iii. What did Sanaton propose to his neighbours?
 - iv. How did the neighbours react to Sanaton's proposal?
 - v. How was Sanaton inspired by the man who had planted the *Shamballei* plant ?

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- vi. What did Sanaton finally decide to do?
- vii. How did Sanaton's wife encourage her husband?
- viii. How did the people feel when they found the stretch of the raised road getting longer and longer?
- ix. Why were Sanaton and his wife surprised one night as they were working on the road?
- x. What did the people finally do?

3. Answer the following questions in about 50-60 words each :

- i. What were Sanaton's feelings when his proposal was turned down by the neighbours?
- ii. Write what kind of a man Sanaton was.
- iii. Bring out the moral of the story.

4. Match the words in column A with those in B to make complete statements :

A	B
Sanaton hated the thought that	supported and encouraged her husband.
Sanaton was a man who firmly believed that	they declared Sanaton a hero
The line from Rabindranath Tagore encouraged Sanaton	many of our problems could be solved by ourselves.
Sanaton's wife had always	the feeling of cynicism and ridicule disappeared.

As the work progressed	he would have to walk in the mud.
The people were so grateful that	to take up the work all by himself.

VOCABULARY

5. Study the following words. In each group there is a word that does not belong to the group. Find that out and encircle it.

- a) tiger lion leopard hawk
- b) boat car raft canoe
- c) goodness lying honour truth
- d) discouragement inspiration motivation encouragement
- e) danger harm benefit risk

6. Fill in the blanks in the following sentences with the words given in the box.

slime	permanently	perseverance	stretch
inspiration	experienced	determination	

- i. I a feeling of sadness at the condition of the river.
- ii. The of road between Nambol and Utlou is very bad indeed.
- iii. Do not walk in the muddy water, otherwise your shoes will be covered with
- iv. The government should do something to solve the problem of power in Manipur.
- v. You do not have a sense of and that is why you have given up the work.

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- vi. Tenacity and are needed to attain success in our efforts.
- vii. Gandhiji's simplicity was a source of to the common people during the freedom struggle.

GRAMMAR

7. Look at the following sentences:

- i. He was obliged to go there.
- ii. It was necessary for him to go there.
- iii. He was compelled to go there.

Sentences like the above can be expressed as :

He *had* to go there.

Now re-write the following sentences using the verb *have*.

- i. They were compelled to start early.
- ii. Romi was obliged to sing a song.
- iii. It will be necessary for me to buy a car.
- iv. I was required to sit silent.
- v. The minister was obliged to say sorry.
- vi. They have been compelled to leave the town.
- vii. It will be necessary for the students to work hard.
- viii. They were not compelled to do it.

COMMUNICATIVE WORK

- 8. Discuss in your group the character of Sanaton. List the points you have made and then read them out to the whole class.**

8

A GLASS OF WATER

(A One-Act Play)



CHARACTERS

Nungshi

Thoiba

David

Ali

[When the curtain rises, Nungshi's thatched hut is seen. A fading melancholic melody suggests the dreariness and poverty of the place. After a moment Nungshi appears bending over a water pitcher. She then hears the sound of Thoiba's scooter]

Thoiba : (entering) Sister.

Nungshi : Oh, it's you, Thoiba. What's the matter with you, my brother?

Thoiba : Did mother come here yesterday?

Nungshi : Sit down. Yes, mother came and gave me one thousand rupees.

Thoiba : I have no time to waste.

Nungshi : So what?

Thoiba : Please return the money, sister.

Nungshi : Let's discuss it.

Thoiba : What's there to discuss? You can't use the money in the way you like.

Nungshi : That way I won't give you the money back.

Thoiba : Are you mad, sister? The money is mine, not yours.

Nungshi : That's not the question of mine and yours. It's the question of mutual love and help, Thoiba.

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- Thoiba : Have you already spent the money, sister?
- Nungshi : Not yet, but I'll make the best use of the money. See, here it is, still in my hand.
- Thoiba : Please hand it over to me, sister. I only want to give it to you with my own hands with love.
- Nungshi : Oh, there you are ! Take it then, and...
- Thoiba : (*taking the money*) Sorry, sister. I am going back with it.
- Nungshi : Listen !
- Thoiba : No. I am going to the office. Please don't detain me any longer.
- Nungshi : You might have many reasons and constraints, Thoiba. But it will not be nice for you to take the money that way.
- Thoiba : Oh ! Let your curse fall on my head. That's my luck.
- Nungshi : Why so ! I, your elder sister, would rather bless you. (*kissing on his forehead*) May you not suffer like me! Now take this two-rupee coin. Buy some sweets and eat with your friends there. (*dropping the coin into his pocket*)
- Thoiba : Sister !
(*Thoiba leaves the place. Nungshi looks at the empty sky. A smile lingers on her face. In the meantime, David enters*)
- David : Sister.
- Nungshi : Thoiba !
- David : No. It's me, David, Thoiba's friend.
- Nungshi : Oh, David. Sit down, my brother. How is Diana, your sister?
- David : (*sitting down*) She is all right, sister. Thoiba told me of your sickness.
- Nungshi : I am all right now. You must be feeling thirsty. Let me fetch some water. (*goes inside*)
- Ali : (*entering*) Oh, David. You have already arrived here.
- David : Of course. I am glad to see you, Ali.
- Ali : Thanks. (*sitting down*)



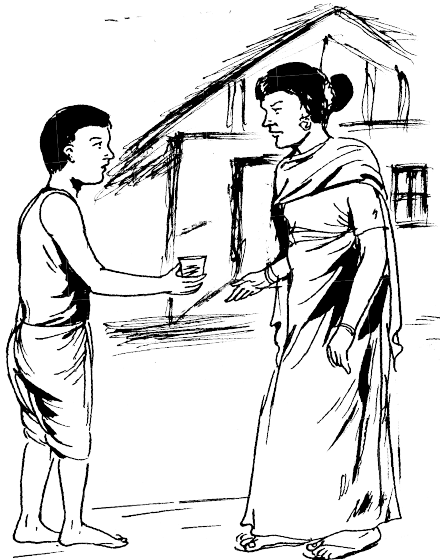
- Nungshi : *(coming out with a glass of water)* You have also come, Ali.
- Ali : Yes, sister. We also have come here to enquire after your health.
- Nungshi : I'm all right. First take this water. I'll bring another glass of water.
- David : It's all right, sister. Both of us can take the water from the same glass.
- (Ali and David share the water)*
- Nungshi : It is beautiful, really! I see so much purity in your feelings. You have shared the water. You have quenched your thirst together. Now, this glass of water stands as a proud symbol of our communal harmony. Every drop of water—drop by drop—joins with one another and makes the mighty ocean. And Love is the tie that binds us together.
- Ali : Well said ! Water knows no barriers. We belong to the same sea of humanity, the mighty human family. It should never fall apart. So, sister, please accept this humble gift. *(giving her a five hundred rupee note)*
- David : I have also brought a hand-made shawl for you, sister.

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Nungshi : I heartily welcome these tokens of love. You are all my kith and kin.
(accepting the gifts)

David : Then, sister, we are going to the office.

Nungshi : Well, please tell Diana and Amina, your sisters, of my well-being.
Give my love to them.



Ali : Thank you, sister.
*(David and Ali leave the place. Nungshi's face glows with hope.
But it is soon disturbed by the sound of Thoiba's scooter)*

Thoiba : Sister.

Nungshi : What has happened ! What has happened, Thoiba, my brother ?

Thoiba : I am sorry, sister. Please take this money back.

Nungshi : Please don't request me to make another mistake.

Thoiba : Won't you forgive me, sister ?

Nungshi : Never have any doubt of that. I value our mutual love above
everything else. I'll never allow money to poison it.

- Thoiba : I have also brought some new clothes for you. Please see if the colour is after your heart.
- Nungshi : Oh, how wonderful ! All is after my heart. If I put it on at any festival, my countenance will glow lovelier. But Thoiba, all that you've brought today is a bit late for me, your sister. I have no time to shine with it.
- Thoiba : Please do accept it, sister.
- Nungshi : I accept it, Thoiba. But you should meet Diana and Amina, the sisters of David and Ali. I'll be the happiest sister on earth if you go and present these gifts to them today itself.
- Thoiba : To Diana and Amina, the sisters of my friends !
- Nungshi : Yes. Never delay. Never deny. The root of social cohesion and harmonious living is in all of us. Never forget, the society is more important than any of us not I, not you.
- Thoiba : I'll obey you, sister, But please accept at least something from me. It will make me feel that I have been forgiven.
- Nungshi : Pour some drops of water into my mouth. There's still some water at the bottom of the glass. I want you also to share some drops of water, some drops of humanism, Thoiba. Let the sense of oneness prevail in the midst of all differences.
- Thoiba : Yes, sister. I get fully enlightened today. (*pouring some drops into her mouth*)

[The curtain falls]

GLOSSARY

thatched	:	straw-roofed
melancholic	:	sad
dreariness	:	gloominess
pitcher	:	earthen pot
detain	:	delay
curse	:	evil wish
linger	:	remain for long
quenched	:	removed the thirst
kith and kin	:	relatives
countenance	:	face
cohesion	:	togetherness

COMPREHENSION

1. Answer the following questions in one sentence each :

- i.** What does Thoiba ask Nungshi to return?
- ii.** How does Nungshi bless him?
- iii.** Who are David and Ali?
- iv.** Why do they come to meet Nungshi?
- v.** What does Nungshi offer them?
- vi.** What can she see in the feelings of David and Ali?
- vii.** What is the tie that binds us together?
- viii.** What does the glass of water stand for?
- ix.** What gifts are presented by David and Ali to Nungshi?
- x.** What does Nungshi heartily welcome?

2. Answer the following questions in about 20-25 words each :

- i. How does Thoiba take the money from his sister?
- ii. How do David and Ali accept Nungshi's offer of a glass of water?
- iii. Why does Thoiba come once again?
- iv. What does Nungshi advise him to do?
- v. How do all of them share the water from the same glass?

3. Answer the following questions in about 50-60 words each :

- i) How does Nungshi conquer the heart of Thoiba?
- ii) Write why Nungshi regards David and Ali as her kith and kin.
- iii) Nungshi is the central figure of the play. Discuss.

4. Match the words in column A with those in column B and rewrite them in the blanks provided :

A	B
i. Mother came and	no barriers.
ii. It will not be nice for him	the same sea of humanity.
iii. She sees much purity	to poison their mutual love.
iv. Water knows	to take the money that way.
v. We belong to	in their feelings.
vi. She will never allow money	gave her one thousand rupees.
vii. All that he has brought today is	the sisters of David and Ali.
viii. Thoiba should meet Diana and Amina	a bit late for her.

- i.
- ii.
- iii.

- iv.
- v.
- vi.
- vii.
- viii.

5. Write 'T' for true statements and 'F' for false statements :

- i. David and Ali are the friends of Thoiba. ☐
- ii. Nungshi gives them two glasses of water. ☐
- iii. Love is the tie that binds us together. ☐
- iv. Nungshi accepts Thoiba's gifts for her. ☐
- v. Thoiba pours some water into the mouth of his sister. ☐

VOCABULARY

6. Fill in the blanks with the correct words from those given in the box :

humanism quenched linger mutual waste

- i. You should never your time.
- ii. A glass of water has their thirst.
- iii. The clouds in the sky.
- iv. Our love will succeed at last.
- v. Nungshi is thirsty for some drops of

GRAMMAR

7. CONCORD

(a) Concord of Numbers

Look at the following sentences :

A	B
i) The girl is in the park	i) The girls are in the park.
ii) There is a doll	ii) There are dolls
iii) The boy kicks the ball	iii) The boys kick the balls

In sentence (i), (ii), (iii) under group (A) the subjects 'girl', 'there', 'boy', are **singular** in number. So the verbs - is, is, kicks, are **singular**.

Again, in sentences (i), (ii), (iii) under group (B), 'girls', 'There', 'Kick', are **plural** in number. Hence the verbs - are, are, and kick are **plural**.

Note: If the subjects is third person, singular number - we add 's' or 'es' to the verb in **Present Indefinite** tense.

e.g. The boy kicks the ball.

He does the work.

Thus, we find that the verb agrees with its subject in **Number**. This is called **Concord of Number**.

Some Nouns (subjects) look as if they are **plural** but are treated as **singular**.

Examples :

Mathematics is an easy subject.

Politics is an interesting subject.

Physics, Economics and Statistics are also to be treated as **singular**.

The following are also treated as **singular**.

The news is good.

Twenty shillings is equal to one pound.

The United States is a superpower.

The Wages of sin is death.

Gerunds, Infinitives, Noun Phrases and Clauses used as a subjects are treated as **singular**.

Examples: Smoking is injurious to health (Gerund)
To smoke is bad for health (Infinitive)

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The good king was dead (Phrase)

What I mean is this (Clause)

Collective words are treated usually as **singular**.

e.g. The class is big.

The team is strong.

The family is small.

The committee is holding a meeting.

Subject and Complement agreement :

Examples :

Our guide was the stars.

The stars were our guide

The child is an angel.

The children are angels.

The poor are helpless.

Either he or his brothers are wise.

The police have made no arrest.

The following nouns are **plurals** and have no **singular** forms:

i) Clothes: socks, trousers, breeches.

ii) Diseases : measles, mumps.

iii) Games : billiards, olympics.

iv) Tools : tongs, bellows, scissors, pincers.

v) Miscellaneous : alms, annals, riches, tidings

(b). Concord of Persons and Gender

There is also Concord of Person between Subject and Verb.

Persons	Singular	Plural
1st Person	I am/was	We are/ were
2nd Person	You are/were	You are / were
3rd Person	He/ she is/ was	They are/were
	It is/ was	

Mark the concord in the following sentences :

She hurts herself.

He hurts himself.

They hurt themselves.

I do my duty.

They do their duty.

It is time to feed the body.

Every boy has to make up his mind.

Every girl has to make up her mind.

Both boys and girls have to make up their minds.

She is a spinster.

He is a bachelor.

One should do one's duty.

Nouns having no plural forms - the verb will be to the context:

The deer is running.

The deer are running.

The sheep is grazing.

The sheep are grazing.

(c) Concord of Tenses

The tenses of the verbs of subordinate clauses must agree with the verb of the Principal clauses This is known as the **Concord of Tenses**.

Look at the following sentences.

- A. (i) Raju is a boy who is good. (Present)
(ii) Raju is a boy who was good. (Past)
(iii) Raju is a boy who will be good. (Future past)
(iv) Raju said that he loved his mother (Past)

Rule 1.

If the Tense of the Principal Clause is present or future, the verb in the Dependent (Subordinate) clause may be of any Tense:
as in example (A) above.

Rule 2.

If the Tense of the Principal Clause is past, the tense of the verb of the Dependent (Subordinate) clause should be in the corresponding past Tense: as in example (B) above .

But, when the Dependent clause expresses universal truth or a habitual fact, the verb is not changed : (Usually the verbs are put in the simple present)

e.g. She said that the earth is round.

She said that man is mortal

She said that the sun rises in the east.

Note: Tense form used in the above dependent clauses is, *is, rises*, covering all the divisions of time, present forms which are used to express a universal truth or habitual fact is called **Timeless Present**.

8. Frame sentences of your own by using the following words as directed :

i. **love**

a) [as a verb]

b) [as a noun]

ii. **help**

a) [as a noun]

b) [as a verb]

iii. **use**

a) [as a verb]

b) [as a noun]

iv. **face**

a) [as a noun]

b) [as a verb]

v. **water**

a) [as a verb]

b) [as a noun]

- vi. **hope**
 a) [as a noun]
 b) [as a verb]
- vii. **request**
 a) [as a noun]
 b) [as a verb]
- viii. **value**
 a) [as a verb]
 b) [as a noun]

COMMUNICATIVE WORK

9. Form groups of five or six students. Each group then should discuss the following topic for ten minutes. Make notes of the discussion and later on one student from each group should read them out to the whole class.

We belong to the same human family