



SYLLABUS

Class: - II Year

Subject: - ENGLISH

UNIT - I	Daffodils – Wordsworth Bangle Sellers – Sarojini Naidu Patriotism Beyond Politics and Religion – A. P. J. Kalam Letter to God – G. L. Swanteh Translated by Donald Yeats God Sees the Truth but Waits – Leo Tolstoy
UNIT - II	Comprehension Skills: Multiple Choice Questions based on unseen passage
UNIT - III	Language Skills: Use of Idioms, phrases and punctuations, Mis-spelt & Inappropriate Words and Cloze Test, Conjunctions, re-organizing jumbled sentences, Spotting the errors.
UNIT - IV	Writing Skills: Advertisement and Notice-writing, Letter Writing (Formal & Informal)
UNIT - V	Speech Skills: Vowel and consonant sounds, phonetic symbols Accent, Modulation and intonation



Unit 1

Daffodils - William Wordsworth

I wandered lonely as a cloud
That floats on high o'er vales and hills,
When all at once I saw a crowd,
A host, of golden daffodils;
Beside the lake, beneath the trees,
Fluttering and dancing in the breeze.

Continuous as the stars that shine
And twinkle on the milky way,
They stretched in never-ending line
Along the margin of a bay:
Ten thousand saw I at a glance,
Tossing their heads in sprightly dance.

The waves beside them danced; but they
Out-did the sparkling waves in glee:
A poet could not but be gay,
In such a jocund company:
I gazed—and gazed—but little thought
What wealth the show to me had brought:

For oft, when on my couch I lie
In vacant or in pensive mood,
They flash upon that inward eye
Which is the bliss of solitude;
And then my heart with pleasure fills,
And dances with the daffodils.

KEYWORDS:

1. Glee (noun): great delight or joy; exuberant happiness.
2. Fluttering (verb): to wave or flap quickly and lightly; to move in an irregular, unsteady manner.
3. Jocund (adjective): merry; cheerful; lively.



4. Murmuring (verb): to make a low continuous sound; to whisper.
5. Glancing (verb): to move quickly and brightly; to flash.
6. Tossing (verb): to throw with a light, quick motion; to fling.
7. Glistening (verb): Shining brightly.
8. Verge (noun): Edge or border.
9. Coaxing (verb): To persuade someone gently.
10. Lingering (verb): To delay in leaving; to stay for a long time.

William Wordsworth

From 1843 until his passing, the celebrated nature poet William Wordsworth held the position of poet laureate in Britain. He co-wrote "Lyrical Ballads" with Samuel Taylor Coleridge, a book that was crucial in starting the Romantic movement in English literature. Wordsworth, who was born on April 7th, 1770, in Cockermouth, England, was from a landowning family and had a great love of the countryside and the natural world. He graduated in 1791 from Cambridge University.

The early years of Wordsworth's life were uneventful, but while visiting the Continent, he became interested in the French Revolution. He briefly took up the cause of freedom, but when his family withdrew their financial support, he was forced to leave and return to England in 1792. Before receiving a legacy from a friend, he went three years without having an established job. After that, he and his sister Dorothy moved to Dorset where he dedicated his life to poetry and eventually became close friends with Coleridge.

Wordsworth and Coleridge continued their significant literary collaboration, after Wordsworth moved to Alfoxden in Somerset in 1797. In 1798, they released "Lyrical Ballads," a collection of important poetry by both of them. Wordsworth described their poetic philosophies in the prologue to the second edition, highlighting the need to express strong feelings, the use of common language, a link to nature, and inventive creation.

Wordsworth wrote throughout his life despite receiving criticism for his concepts and poems. By 1807, the most of his significant work was finished. He lived in the Lake District for the remaining fifty years of his life, first in Grasmere and then in Rydal Mount, where he wed Mary Hutchinson in 1802. His ideas gained popularity over time and gained favor with critics, which resulted in his selection as poet laureate in 1843. April 23, 1850, marked his passing.

Wordsworth focuses on his intellectual and emotional development in "The Prelude," a lengthy poem in which he discusses his changing relationship with nature in particular. In his well-known "Ode: Intimations of Immortality," he proclaimed his passion for the natural world. Wordsworth frequently praised the beauty of the natural world and daily living in his poetry. He is most known for his works "The Solitary Reaper," "Michael," "Tintern Abbey," "Daffodils," "Ode: Intimations of Immortality," and "The World Is Too Much with Us." His autobiographical masterpiece, "The Prelude," was released after his death and he was buried in the Grasmere churchyard.



SUMMARY:

Stanza 1

The first stanza of "Daffodils" by William Wordsworth begins with the speaker recounting a moment in his life when he stumbled upon a "host of golden daffodils". He describes the beauty of the scene before him and how the daffodils were "fluttering and dancing in the breeze". The speaker is moved by the beauty of the daffodils and he states that they outdid the "splendor" of the "trees" and the "flowers". In the last line of the stanza, the speaker states that the daffodils made him "dizzy with pleasure", a sentiment that is echoed in the rest of the poem. This first stanza sets up the tone of the rest of the poem, as the speaker reflects on the beauty of nature and how it has moved him.

Stanza 2

The second stanza of "Daffodils" by William Wordsworth begins with the speaker describing how the daffodils were "in never-ending line", seemingly stretching out for miles. He is struck by the beauty of the daffodils and how they seemed to be "continually flocking" and "beckoning" him to them. He is in awe of the sight and is moved to tears as he remembers the beauty of the daffodils. He also reflects on how he will never forget the memory of the daffodils and how they will stay in his mind "forever". This stanza reflects on the beauty of the daffodils and how they have moved the speaker to tears with their beauty.

Stanza 3

The third stanza of "Daffodils" by William Wordsworth begins with the speaker reflecting on how he was moved by the beauty of the daffodils and how he was "in a bliss of solitude". He recounts how he was "lingering" in the moment and was in awe of the beauty of the daffodils. He then states that he was able to "listen" to the sound of the "waters" and how he was able to take in the beauty of the "mountains" and the "trees". He reflects on how he was able to take in the beauty of the nature around him and how he was able to reflect on the beauty of the daffodils.

Stanza 4

The fourth stanza of "Daffodils" by William Wordsworth begins with the speaker reflecting on how he was able to commune with nature and how he was able to be at "ease". He states that he was able to be in a "bliss" and how he was able to take in the beauty of the nature around him. He then states that the "ecstasy" of the moment was something that could not be put into words and how he was able to feel the "bliss" of the moment. He reflects on how he was able to be taken away by the beauty of the daffodils and how he was able to be "transported" to another place.

Stanza 5

The fifth and final stanza of "Daffodils" by William Wordsworth begins with the speaker reflecting on how he was taken away by the beauty of the daffodils and how he was able to be "transported" to another place. He reflects on how the beauty of the daffodils was something that was "beyond" the "language" of men and how the beauty of the daffodils was "wealth" that was "beyond" material



things. He reflects on how the beauty of the daffodils was something that could not be taken away from him and how it will stay "in his heart" forever. The stanza ends with the speaker stating that he will "bless" the "spot" where he saw the daffodils and how it will stay with him for the rest of his life.

THE Bangle Sellers - Sarojini Naidu

Bangle sellers are we who bear
Our shining loads to the temple fair...
Who will buy these delicate, bright
Rainbow-tinted circles of light?
Lustrous tokens of radiant lives,
For happy daughters and happy wives.

Some are meet for a maiden's wrist,
Silver and blue as the mountain mist,
Some are flushed like the buds that dream
On the tranquil brow of a woodland stream,
Some are aglow with the bloom that cleaves
To the limpid glory of new born leaves

Some are like fields of sunlit corn,
Meet for a bride on her bridal morn,
Some, like the flame of her marriage fire,
Or, rich with the hue of her heart's desire,
Tinkling, luminous, tender, and clear,
Like her bridal laughter and bridal tear.

Some are purple and gold flecked grey

For she who has journeyed through life midway,
Whose hands have cherished, whose love has blest,
And cradled fair sons on her faithful breast,
And serves her household in fruitful pride,
And worships the gods at her husband's side.

KEYWORDS

- Maiden - (noun) A young unmarried woman; a girl or young woman who is not yet married
- Flush - (verb) To become red and hot, typically as a result of illness or strong emotion; to glow or bloom
- Tranquil - (adjective) Calm and peaceful; free from disturbance or agitation
- Limpid - (adjective) Clear, transparent, or unclouded; serene or untroubled
- Bridal - (adjective) Of or relating to a wedding or marriage ceremony; suitable for a bride or a



wedding

- Hue - (noun) A color or shade of a color
- Tinkling - (adjective) Making a clear, ringing sound like that of a small bell
- Flecked - (adjective) Marked or spotted with small patches of color or particles
- Journeyed - (verb) Traveled from one place to another; made a trip
- Cherished - (verb) Held dear; valued highly; treated with affection and tenderness.
- Lustrous - (adjective) having a shining quality, especially reflecting light in a pleasing way.
- Radiant - (adjective) emitting light or heat; shining or glowing brightly.
- Aglow - (adjective) glowing or radiating with light or color.
- Cleaves - (verb) splits or divides something in two, especially along a natural line or grain.
- Midway - (adverb) in the middle of a process, distance, or journey.
- Cradled - (verb) held or supported carefully, especially in a way that feels protective or comforting.
- Faithful - (adjective) loyal, constant, or steadfast in allegiance to someone or something.
- Household - (noun) a group of people living together in a single dwelling, sharing household tasks and resources.
- Worship - (verb) to show reverence or adoration for a deity or divine being; to honor or respect something deeply.

About Author:

She was born on 13 February 1879 in Hyderabad, India. She was the eldest daughter of Aghorenath Chattopadhyay, a Bengali Brahman who was principal of the Nizam's College, Hyderabad. Her mother was Varada Sundari Devi. At the age of twelve, she entered the University of Madras and studied (1895–98) at King's College, London. Later, she studied at Girton College, Cambridge. In 1898, she came to Hyderabad and the same year married Govindarajulu Naidu. He was a physician. Padmaja, their daughter also joined the **Quit India Movement**.

Sarojini Naidu: Political Career

At the start of 1904, she became a popular orator, promoted Indian independence, and women's rights mainly women's education. In 1906, she addressed the Indian National Congress and the Indian Social Conference in Calcutta. She earned the Kaiser-i-Hind Medal in 1911 for her social work for flood relief. Later, she returned it back in protest of the Jallianwala Bagh massacre (April 1919). In 1909, she met Muthulakshmi Reddy and Mahatma Gandhi in 1914.

In 1917, she with Reddy helped to establish the Women's Indian Association. Later, she accompanied her colleague Annie Besant to advocate universal suffrage in front of the Joint Select Committee in London, United Kingdom. At that time, Annie Besant was the president of the Home Rule League and Women's Indian Association. She also supported the Lucknow Pact. As an orator, she was famous for her personality and the incorporation of her poetry.

She had close ties with Mahatma Gandhi, Gopal Krishna Gokhale, Rabindranath Tagore, and Sarala Devi Chaudhurani. She joined Mahatma Gandhi's Satyagraha movement of nonviolent resistance



against British rule after 1917. In 1919, she went to London as a part of the All India Home Rule League. Next year, she participated in the non-cooperation movement in India.

She traveled in eastern Africa and South Africa for Indians in 1924. She was one of the major figures to have led the Civil Disobedience Movement and the Quit Indian Movement. In 1925, she was appointed the President of the Indian National Congress. In 1928-29, she toured North America providing lectures on the Congress movement. She was a founding member of the All Indian Women's Conference in 1927. She also presided over the East African and Indian Congress 1929 session in South Africa.

When she came back to India, her anti-British activity brought her a number of prison sentences in 1930, 1932, and 1942-43. The Indian National Congress did not attend the first Round Table Conference (London). However, in 1921, Sarojini Naidu and other leaders attended the second Round Table Conference (London) which was headed by Viceroy Lord Irwin. Upon the outbreak of World War II, she supported the Congress Party's policies. She became the governor of the United Province (now Uttar Pradesh) and remained in the post until her death.

Sarojini Naidu's Literary Life (Writing Career)

She led an active literary life and attracted notable Indian intellectuals. At the age of 12, she started writing. Maher Muneer, her play which was written in Persian impressed the Nizam of the Kingdom of Hyderabad. Her English poetry took the form of lyric poetry in the tradition of British Romanticism. She was also famous for her vivid use of rich sensory images in her writing, and for her depictions of India. Her first volume of poetry was published in 1905 named The Golden Threshold. She was elected as a fellow of the Royal Society of Literature in 1914.

In 1912, her second and most strongly nationalist book of poems, The Bird of Time, was published. Her collected poems that were written in English have been published under the titles The Sceptred Flute (1928) and The Feather of the Dawn (1961).

Sarojini Naidu's work as a poet earned her the sobriquet 'the Nightingale of India' or Bharat Kokila' by Mahatma Gandhi due to colour, imagery, and lyrical quality of her poetry. Her poetry consists of both children's poems and various other themes including patriotism, romance, and tragedy.

Sarojini Naidu: Death

On 2 March 1949, she died of a cardiac arrest at the Government House in Lucknow.

Sarojini Naidu Biography: Legacy

She was known as "one of India's feminist luminaries". 13 February is observed as National Women's Day to commemorate the birth anniversary of Sarojini Naidu. Popularly she was known as the "Nightingale of India". Also, Edmund Gosse called her "the most accomplished living poet in India" in 1919. She was also memorialized in the Golden Threshold which was an off-campus annex of the University of Hyderabad named for her first collection of poetry. Now, Golden Threshold houses the Sarojini Naidu School of Arts & Communication at the University of Hyderabad.

In 1990, Asteroid 5647 Sarojini Naidu was discovered by Eleanor Helin at Palomar Observatory. It was named in her memory. On 27 August 2019, the official naming citation was published by the 45, Anurag Nagar, Behind Press Complex, Indore (M.P.) Ph.: 4262100,



Minor Planet Center. Also, Google India commemorated Sarojini Naidu's 135th birth anniversary with a Google Doodle in 2014.

Analysis:

"Bangle Seller" by Sarojini Naidu is a poignant poem that beautifully captures the essence and significance of bangles in Indian culture. The poem is structured as a conversation between the bangle seller and a potential buyer. Here's a paragraph-wise analysis:

Paragraph 1:

The poem begins with the bangle seller identifying himself and his profession. He is part of a group of bangle sellers who are on their way to a temple fair. This immediately sets the scene and establishes the context of the poem. The mention of the temple fair suggests a cultural or religious event, indicating that bangles are an integral part of such occasions.

The bangle seller poses a rhetorical question, asking who will buy these delicate and bright bangles. This question not only serves as an invitation to the potential buyer but also introduces the theme of the poem. It emphasizes the beauty and allure of the bangles, describing them as "rainbow-tinted circles of light." This metaphor creates a vivid image of bangles gleaming with an array of colors. The speaker extols the bangles as tokens of radiant lives. Here, the bangles are not merely ornaments but symbols of vitality and grace. They are meant for both married women and unmarried girls, underscoring their cultural significance in different stages of a woman's life. This paragraph highlights the emotional and social value attached to bangles.

Paragraph 2:

The speaker acknowledges that selling bangles is the bangle seller's profession, suggesting a certain level of dedication and expertise. She expresses her desire to acquire the bangles, emphasizing their worth and appeal. This paragraph sets up a dynamic between the buyer and the seller, with the potential buyer expressing interest in the seller's wares.

"Some are meet for a maiden's wrist," This line suggests that the bangle seller has bangles specifically designed for young, unmarried women. The word "meet" means suitable or appropriate, implying that these bangles are perfectly suited for a maiden's wrist. It indicates that bangles are not just adornments but are chosen with care to match the age and status of the wearer.

"Silver and blue as the mountain mist," This line describes the color and material of the first type of bangles mentioned. The bangles are compared to the colors of the mountain mist, evoking an image of delicate, silvery blue hues. This imagery suggests a sense of ethereal beauty.



"Some are flushed like the buds that dream"

This line uses a simile to compare certain bangles to buds that are in the state of budding, possibly hinting at the promise of blossoming beauty.

The word "flushed" implies a delicate, youthful blush, which mirrors the tender state of the buds.

"On the tranquil brow of a woodland stream,"

This line further develops the simile by placing the imagery in a serene natural setting, specifically the calm forehead of a stream within a peaceful woodland.

The imagery evokes a sense of tranquility and natural beauty, suggesting that these bangles embody the serenity and beauty of nature.

"Some are aglow with the bloom that cleaves"

Here, the bangles are described as radiantly glowing with a bloom, which suggests a vibrant and lively quality.

The word "cleaves" suggests a strong attachment or adherence, indicating that the bloom is an integral part of the bangles' beauty.

"To the limpid glory of new born leaves"

This line extends the natural imagery, comparing the bangles to the translucent and radiant beauty of newly sprouted leaves.

The use of "glory" implies a sense of splendor and magnificence, emphasizing the exquisite nature of these bangles.

These lines beautifully utilize vivid nature imagery to describe the different types of bangles,

emphasizing their beauty, delicacy, and suitability for various occasions and wearers. The bangles are not just ornaments but are presented as pieces of art that reflect the wonders of nature.

Paragraph 3:

The speaker continues to acknowledge the role of selling in the bangle seller's life.

"Some are like fields of sunlit corn,"

This simile likens certain bangles to fields of corn illuminated by sunlight.

The imagery evokes a sense of warmth, brightness, and abundance, suggesting that these bangles are radiant and rich in color.



"Meet for a bride on her bridal morn,"

The bangles described in the previous line are deemed perfect for a bride on her wedding day.

This implies that these bangles are special and hold significance for a bride as she embarks on a new chapter of her life.

"Some, like the flame of her marriage fire,"

This simile likens other bangles to the flames of a marriage fire, which is a sacred element in traditional Indian weddings.

This suggests that these bangles possess a fiery, vibrant quality, possibly symbolizing the passion and energy of marital union.

"Or, rich with the hue of her heart's desire,"

This line implies that some bangles are imbued with colors that represent the deepest desires of a bride's heart.

This suggests a level of personal and emotional connection to these particular bangles, possibly indicating that they hold sentimental value.

"Tinkling, luminous, tender, and clear,"

These adjectives collectively describe the qualities of the bangles being discussed in this section.

"Tinkling" suggests a light, cheerful sound, indicating that these bangles produce a pleasant sound when worn.

"Luminous" implies a radiant, glowing quality, suggesting that these bangles have a captivating and radiant appearance.

"Tender" conveys a delicate, soft quality, indicating that these bangles are not just visually appealing but also have a gentle touch.

"Clear" suggests a pure, transparent quality, possibly indicating that these bangles are free from any impurities or flaws.

"Like her bridal laughter and bridal tear."

The bangles described possess qualities that mirror the emotions experienced by a bride on her wedding day.



"Bridal laughter" suggests joy, happiness, and celebration, while "bridal tear" implies the potential for both joy and poignant moments during the wedding.

These lines beautifully use similes and vivid imagery to paint a picture of bangles that are not only visually appealing but also hold deep emotional and cultural significance, especially for a bride on her wedding day. The bangles are depicted as embodiments of beauty, joy, and the richness of emotions associated with marriage.

Paragraph 4:

The poem concludes with an exhortation to the bangle seller to sing his sales pitch joyfully, especially on a festive occasion like a wedding. This line emphasizes the cultural significance of bangles in celebratory events. It also serves as a final encouragement for the bangle seller to take pride in his craft and the value he brings to the lives of others.

"Some are purple and gold flecked grey"

This line describes a specific type of bangles that are a combination of purple and grey with gold flecks.

The colors chosen are significant. Purple often symbolizes royalty, power, and transformation, while grey can symbolize wisdom and stability. The gold flecks add a touch of richness and luxury.

"For she who has journeyed through life midway,"

These bangles are suggested to be suitable for a woman who is at the midpoint of her life's journey. This indicates a woman who has experienced a substantial portion of her life's adventures and responsibilities.

"Whose hands have cherished, whose love has blest,"

This phrase celebrates the woman's life experiences. Her hands have cherished, indicating care and nurturing. Her love has blest, implying that her affection and care have brought blessings to those around her.

"And cradled fair sons on her faithful breast,"



This line highlights the motherly role of the woman. She has nurtured and cared for her sons, suggesting her commitment and devotion to her family.

"And serves her household in fruitful pride,"

This line emphasizes the woman's role as a homemaker and provider. She takes pride in her fruitful service to her household, indicating a sense of fulfillment and accomplishment.

"And worships the gods at her husband's side."

This line alludes to the woman's devotion to her family and her adherence to traditional roles. She worships the gods alongside her husband, indicating her commitment to her marital duties and religious practices.

These lines portray a woman who has lived a substantial part of her life, nurturing her family and fulfilling her roles with devotion and pride. The choice of bangle colors and their association with different life stages reflects the cultural and emotional significance attached to adornments in Indian society. The bangles are not just ornaments but symbols of a woman's journey, experiences, and contributions to her family and society.



PATRIOTISM BEYOND POLITICS AND RELIGION – A. P. J. Kalam

(Patriotism Beyond Politics and Religion --- Chapter of Ignited Mind by Abdul Kalam)

I do not care for liberation, I would rather go to a hundred thousand hells, 'doing good to others (silently) like the spring', this is my religion.

---Swami Vivekananda

Walking has been an essential part of my life. Wherever I go I make it a point to walk five kilometers in the morning. I am particularly attached to seeing the beauty of the sunrise, the light that precedes its arrival and my ears are tuned to the songs that birds sing to welcome the dawning of a new day on this planet. Each time I experience these phenomena --- the cool breeze, the singing of the birds and the arrival of the sun --- I am filled with awe at how nature brings together all the elements that go into making this moment possible and feel thankful to God.

I have been fortunate in that my work has taken me to very many beautiful places that opened up my mind to cosmic reality. One such was Chandipur in Orissa.

From Kolkata, the distance to Balasore is around 234 km and Chandipur is 16 km from the town. The name means the abode of the Goddess Chandi or Durga. The beach here is surely among the finest in India. At low tide the water recedes three kilometers as the tides follow their rhythmic cycle.

The lonely beach, the whispering of tamarisk trees and the cool breeze create a feeling of extraordinary calm. I used to walk on the beach to the mouth of the river Suwarnarkha. The river's vast spread and the bewitching, ceaseless ripples of its water were hypnotic in their effect. It was a feeling as close to bliss as I have ever felt.

We started test-firing our missiles from the Sriharikota Range of ISRO but needed our own missile test range. The Interim Test Range (ITR) was established in 1989 as a dedicated range for launching missiles, rockets and flight test vehicles. A number of missiles of different class including the multirole Trishul, multi-target capable Akash, the anti-tank nag missile, the surface-to-surface missile Prithvi, and the long-range technology demonstrator Agni have been test-fired from the ITR. BrahMos, the Indo-Russian joint venture set up to develop supersonic cruise missile has also been tested at this range. The ITR has also supported a number of other missions such as testing of the multi-barrel rocket launcher Pinaka and the pilotless aircraft Lakshya.

The ITR has also been made capable for testing airborne weapons and systems with the help of sophisticated instrumentation. Thrust areas include tracking long-range missiles, air defence missile systems, weapons systems delivered by the Light Combat Aircraft (LCA), multi-target weapon systems and high-acceleration maneuverable missiles.

The ITR extends 17 km along the seacoast where a number of tracking instruments have been deployed along the flight path of the test vehicles. Some of the significant test facilities at the ITR are



a mobile and fixed electro-optical tracking system, mobile S-band tracking radar, fixed C-band tracking radar, fixed and mobile telemetry system, range computer, photo processing system, meteorological system and range safety systems. An expert system has been developed for aiding safety decisions during launch. The ITR is slowly but surely growing into a world-class range.

It was a hot and humid midnight sometime in July 1995. We were going through the results of the fourth consecutive successful flight of Prithvi. People's faces of celebration. More than thirty of us, representing 1,200 hard-working team members, were pondering over the question—what next? Lt. Gen Ramesh Khosla, Director General Artillery, suggested that Army needed a flight test on a land range with accuracy of impact at the final destination within 150 meters. This is called Circular Error Probability (CEP) in technical terms.

We opened a geographical map of India. There were five tiny dots at a distance of 70 to 80 km from ITR. These are the Wheeler Islands. We could not go to the Rajasthan desert for obvious reasons. The Andaman and Nicobar Islands are far away. At 2.00 a.m. we decide that Wheeler Islands were the right choice for the missile impact test. Now the search for a suitable island started. A helicopter was used to survey the area. Someone proposed asking the fishermen to guide us to the islands.

My two colleagues, Saraswat and Salwan, drove to a place called Dhamra. From Dhamra, they hired a boat for the day for Rs.250. by the time they reached the island it was almost dark. Salwan had carried fruits for eating during the journey but these eventually became their dinner. There was no option but to stay on the island. It was a beautiful night but my friends, neither familiar with the sea nor used to being marooned on a deserted island, spent it rather fearfully—thought they won't confess it and claim instead that they enjoyed it. Early the next morning, they began their survey of the island, which is about 3 km long and 800 meters wide. To their surprise, they saw on the eastern side of the island a Bangladesh flag flying atop a tree with huts nearby. The island was probably frequented by fishermen from the neighboring country. My friends quickly removed the flag.

Things moved fast thereafter. The district authorities, including forest and environment officers, visited the island. Soon after, I got the Defence Minister's clearance to acquire the islands. The formalities were gone through with the Orissa government and the forest department to transfer the land. I personally met the concerned senior officials to make the file move to the desk of the Chief Minister. I also wrote a detailed letter to the Chief Minister explaining why we needed the islands for DRDO work, specially for use as a range for experimental purposes.

We had already done preparatory work before moving the application. There are typical questions about fishing activity in the vicinity, the disturbance that might be caused to turtle migration and above all the cost of the islands. Within ten days we got an appointment from the Chief Minister, I had heard a lot about Chief Minister Biju Patnaik, particularly about his days as a pilot and his friendship with President Sukarno. When I entered the Chief minister's chambers with Maj. Gen. K. N. Singh and Salwan, he welcomes us warmly. To me he exclaimed, 'Oh my friend Kalam, I have followed your work from the time of Dr Sarabhai to now, whatever you ask, I will give.' In my presence he signed the Orissa government's decision said, 'Kalam, I have given the approval you asked for, I know you will use it well. Your mission—the missile programme—is very important to



the country. Anything needed from Orissa will be yours.' Then, suddenly, he held me and gave me a very affectionate hug. He said in a demanding tone, 'Kalam, you have to give me a promise and assurance to the nation. The day India makes its own ICBM I shall be stronger as an Indian.' There was silence. I had to respond immediately. Biju Patnaik was a man with a tremendous personality and deeply impressive as a leader too, one whose love for the nation transcended politics. I looked straight into his eyes and said, ' Sir, we will work for your mission. I will discuss your thought in Delhi.'

Some forty years ago, the daredevil Biju Parnaik piloted his Kalinga Airways plane into Jakarta to find Indonesian president Sukarno in the first flush of fatherhood. Sukarno's wife delivered a baby, and the family was searching for a name for the newborn girl when Bijuda called on them.

Sukarno explained the problem on hand to the visitor from India. Biju Patnaik cast his mind back to the clouds that had greeted the baby's arrival and suggested the Sanskrit equivalent for them. Sukarno's daughter was promptly christened Megawati and thus the daughter of the leader of the world's largest Muslim nation got a Hindu name. For great men, religion is a way of making friends; small people make religion a fighting tool.

Many years later, after several political upheavals, Megawati Sukarnoputri would become first the 9 Vice President and then the President of Indonesia.

Lament, my friend, at the passing away of a generation of politicians with a voice, vision and reach that went far beyond our borders. Lament at our State-sponsored, abnormal and paranoid fixation with a particular country that has blinded us to the rest of the world, including the Third World, which we used to head not so long ago. And weep softly at what we have reduced ourselves to in the comity of nations. For a large country with a billion people, a country with a thriving industry and a large pool of scientific talent, a country moreover, that is a nuclear power, India does not count for as much as it should. In terms of our influence in world affairs, probably no other country is so far below its potential as we are.

After Pokhran II, the west speaks about India and Pakistan in the same breath. Is it not in our national interest to demonstrate to the world that we can think of a world beyond Pakistan, that we are a qualitatively better, more mature and secular country with a greater commitment to the values of democracy and freedom?

During march 2002, I was teaching about 200 final year students of engineering at Anna University and I gave a series of ten lectures on 'Technology and Its Dimensions'. On the final day of the interaction, there was a discussion on Dual Use Technologies. One of the students raised a question.

Sir, I have recently come across Dr Amartya Sen's statement that the nuclear weapon test conducted in May 1998 by India was ill conceived. Dr Amartya Sen is a great economist and a Nobel laureate who is much respected for his ideas on development. A comment from such a personality can't be ignored. What is your view on his comments?



'I acknowledge the greatness of Dr Amartya Sen in the field of economic development and admire his suggestion, such as that thrust should be given to primary education'. I said 'At the same time, it seemed to me that Dr Sen looked at India from a Western perspective. In his view, India should have a friendly relationship with all countries to enhance its economic prosperity. I agree, but we must also bear in mind India's experience in the past. Pandit Nehru spoke in the United Nations against nuclear proliferation and advocated zero nuclear weapons in all the countries. We know the result. One should note that there are more than 10,000 nuclear warheads on American soil, another 10,000 nuclear warheads are on Russian soil and there are number of them in the UK, China, France, Pakistan and some other countries. The START II and the recent agreements between the USA and Russia only talk about the reducing the number of nuclear warheads to 2,000 each and even these agreements are limping. Nobody takes the reduction of warheads in serious terms. There should be a movement by those who are against the May 1998 test in America and Russia or other Western countries to achieve zero nuclear weapons status. It is essential to remember that two of our neighboring countries are armed with nuclear weapons and missiles. Can India be a silent spectator?'

India has been invaded in the last 3,000 years by a succession of conquerors, including the British, French, Dutch and Portuguese, either to enlarge their territory or to spread a religion or to steal the wealth of our country. Why is it India never invaded other countries. Is it because our kings were not brave enough? The truth is Indians were tolerant and never understood the true implications of being ruled by others for generations. But after the long independence struggle when we got united and has physical economic prosperity as the only goal? The only way to show the strength of the country is the might to defend it. Strength respects strength and not weakness. Strength means military might and economic prosperity. The decisions and policies of the United Nations Security Council are dictated by the countries who possess nuclear weapons. How is it we did not get a seat in the Security Council so far but now other nations are recommending that India be made a member?

In this regard, there is another incident I would like to narrate. My friend, Admiral L. Ramdas, who retired as the naval chief, told me that he and a group of people would hold a demonstration before Parliament protesting against the nuclear test carried out in May 1998. I replied to my friend that he and his group should first demonstrate in front of the White House and Kremlin against the large quantity of nuclear warheads and ICBMs there.

I call to my people to rise to greatness. It is a call to all Indians to rise to their highest capabilities. What are the forces which lead to the rise or fall of nations? And what are the factors which go to make a nation strong? Three factors are invariably found in a strong nation; a collective pride in its achievements, unity and the ability for combined action.

For a people and a nation to rise to the highest, they must have a common memory of great heroes and exploits, of great adventures and triumphs in the past. If the British rose to great heights it is because they had great heroes to admire, men like Lord Nelson, say, or the Duke of Wellington.



Japan represents a fine example of national pride. The Japanese are proud of being one people, having one culture, and because of that they could transform a humiliating military defeat into a triumphant economic victory.

All nations which have risen to greatness have been characterized by a sense of mission. The Japanese have it in large measure. So do the Germans. In the course of three decades, Germany was twice all but destroyed. And yet its people's sense of destiny never dimmed. From the ashes of the Second World War, it has emerged a nation economically powerful and politically assertive. If Germany can be a great nation, why can't India?

Unfortunately for India, historic forces have not given a common memory to all communities by taking them back to their roots a millennium down the ages. Not enough effort has been made in the last fifty years to foster that memory.

I had the fortune of learning many of our religions in the country from my childhood, in high school and then onwards for nearly seventy years. One aspect I realize is that the central theme of any religion is spiritual well-being. Indeed it should be understood that the foundation of secularism in India has to be derived from spirituality.

It is because our sense of mission has weakened that we have ceased to be true to our culture and ourselves. If we come to look upon ourselves as a divided people with no pride in our past and no faith in the future, what else can we look forward to except frustration, disappointment and despair?

In India, the core culture goes beyond time. It precedes the arrival of Islam; it precedes the arrival of Christianity. The early Christians, like the Syrian Christians of Kerala, have retained their Indianness with admirable determination. Are they less Christian because their married women wear the mangalsutra or their menfolk wear the dhoti in the Kerala style? Kerala's Chief Minister, A. K. Antony, is not a heretic because he and his people are part of Kerala's culture. Being a Christian does not make him an alien. On the contrary, it gives an added dimension to his Indianness. A. R. Rahman may be a Muslim but his voice echoes in the soul of all Indians, of whatever faith, when he sings Vande Matram.

The greatest danger to our sense of unity and our sense of purpose comes from those ideologists who seek to divide the people. The Indian Constitution bestows on all the citizens total equality under its protective umbrella. What is now cause for concern is the trend towards putting religious form over religious sentiments. Why can't we develop a cultural—not religious—context for our heritage that serves to make Indians of us all? The time has come for us to stop differentiating. What we need today is a vision for the nation which can bring unity.

It is when we accept India in all its splendid glory that, with a shared past as a base, we can look forward to a shared future of peace and prosperity, of creation and abundance. Our past is there with use forever. It has to be nurtured in good faith, not destroyed in exercises of political one-upmanship.



The developed India will not be a nation of cities. It will be a network of prosperous villages empowered by telemedicine, tele-education and e-commerce. The new India will emerge out of the combination of biotechnology, biosciences and agriculture sciences and industrial development. The political leaders would be working with the zeal born of the knowledge that the nation is bigger than individual interests and political parties. This attitude will lead to minimizing the rural-urban divide as progress takes place in the countryside and urbanites move to rural areas to absorb the best of what nature can give in the form of products and wealth.

The most important and urgent task before our leadership is to get all the forces for constructive change together and deploy them in a mission mode. India is a country of one billion people with numerous religions and communities. It offers a wide spectrum of ideologies, besides its geographic diversity. This is our greatest strength. However, fragmented thinking, compartmentalized planning and isolated efforts are not yielding results. The people have to come together to create a harmonious India.

The second vision of the nation will bring about a renaissance to the nation. The task of casting a strong India is in the hands of a visionary political leadership.

KEYWORDS

- Plurality: The state of being numerous or diverse.
- Syncretism: The combination or reconciliation of different beliefs, religions, or cultures.
- Secularism: The belief that religion should not be involved in the affairs of the state or public education.
- Inclusive: Including or covering all the services, facilities, or items normally expected or required.
- Renaissance: A period of great cultural and artistic change and development, usually characterized by a revival of interest in classical art, literature, and learning.
- Lament: The word "lament" is a noun that refers to an expression of grief or sorrow, often through words or music.

About the Author

Dr. APJ Abdul Kalam (Avul Pakir Jainulabdeen Abdul Kalam) was the eleventh President of India. He rose to this position with the help of the then Ruling Party, the Bhartiya Janta Party. He is known as the Missile Man of India because of his pivotal role that he played in the development of ballistic missiles and launch vehicle technology for his country India. He was very instrumental in the Pokhran II Nuclear Test after a big gap of time since Pokhran I in 1974. Kalam became the Project Leader of India's Indigenous Satellite Launch Vehicle (SLV) at ISRO. His biggest achievement was SLV -3. In June 1972, he shouldered the responsibility of Missile Development Program which later placed India as equal to Super Powers of the world. He received several awards including Bharat Ratna for his achievements.

He rose to the position of the first citizen of India from a humble beginning. He was born on 15 October 1931 at Rameshwaram, a famous Hindu Pilgrimage. His father was a boat owner and Imam



of a mosque. His father ferried Hindu pilgrims between Rameshwaram and Dhanushkodi. Kalam was the youngest of five siblings.

He graduated in Physics from University of Madras and then again he graduated in Aerospace Engineering from Madras Institute of Technology. He could not become a pilot as he stood ninth rank in the test and only eight positions were available. He joined DRDO as a scientist. Later, he was transferred to ISRO where he became the Project Director of Satellite Launch Vehicle Program and then his success story began.

After his tenure as the President Of India has ended, he took to writing and delivering lectures at educational institutions. On July 27, 2015, while he was delivering a lecture at Indian Institute of Management at Shillong, he collapsed and died from cardiac arrest.

Summary

The lesson begins with a quote of Swami Vivekananda which clearly shows that Kalam is committed to service of the human beings for their welfare. The lesson describes Kalam's stay at Chandipur, an island near Balasore regarding the test of a missile there. Kalam describes his love for morning walk and the scenery in the morning. He says that he has been fortunate to posted to such places which were full of natural beauty and Chandi pur was one such place. It was named after Goddess Chandi or Durga. It had one of the finest beaches of India where he went on morning walk. The team of Kalam had been testing missiles and airborne weapon systems in Shree Hari Kota in the 17 km Interim Test Range. The team Kalam was in the mood of celebration at fourth consecutive successful flight of Prithvi. But Lt General Ramesh Khosala, Director General Artillery wanted a land range to test the Circular Probability Error within 150 metres. The team Kalam opened the map of India and found that the wheeler islands were suitable for this purpose. They visited the island and had to stay overnight there but the island was suitable for the purpose. They wanted clearance from the government to acquire this land. After the clearance from the defense minister and now the Chief Minister of Orissa had to do the formalities to provide the land to DRDO. Kalam himself wrote a detailed letter to Biju Patnaik the CM of Orissa and met him personally with Major Gen. KN Singh. Biju Da welcomed him and gave him an affectionate hug and promised that all that he requires will be his. Biju Da was a nationalist leader. He once went to Indonesia when Indonesian President Sukarno became a father for the first time and he was not able to find a suitable name for her daughter. Biju Da helped him by suggesting the name Megawati and the baby was christened Megawati who later became the President of Indonesia.

Kalam expresses her displeasure about Indian status in world affairs that our country does not get importance at international affairs in the ratio of potentials. Then he mentions an incident of Anna University when he was teaching the students of engineering and an student asked him question that Amartya Sen a leading economist said that India's nuclear test at Pokhran II was ill conceived. Kalam says that he admired Amartya Sen for his greatness and suggestions that India should have friendly relations with all the countries and enhance its economic prosperity. But we cannot forget our past. In the United Nations, Nehru advocated zero nuclear weapon for all the countries of the world. At present, there are 10000 warheads in US itself and same amount in Russia besides several such warheads in UK, France, Pakistan and China. Nobody wants to reduce them. If we look into the past, Indians had to face several invasions from outsiders. Pakistan too has attacked four times. He then mentions the name of a retired Admiral L. Ramdas who planned to protest before parliament against the nuclear test. Kalam says that Admiral Ramdas should first protest against nations like the US who have piled up nuclear warheads and



ICBMS. Kalam calls his people to rise to greatness. What makes a great nation? Kalam tells that there are three factors that makes a great nation. They are collective pride in their achievements, unity and ability for combined action. All nations which rose to greatness had a sense of mission. Our constitution gives equal rights to all the citizens. It is the ideologists who seek to divide the nation. If anyone sings Vande Matram, he does not become a less Muslim. We have a shared past and culture. Our diversity is our greatest strength. The developed India will not be India of cities but of villages.

Letter to God - Gregorio Lopez Y Fuentes (Translated by Donald A. Yates)

The house – the only one in the entire valley – sat on the crest of a low hill. From this height one could see the river and, next to the corral, the field of ripe corn dotted with the kidney bean flowers that always promised a good harvest.

The only thing the earth needed was a rainfall, or at least a shower. Throughout the morning Lencho – who knew his fields intimately – had done nothing else but scan the sky toward the northeast.

“Now we’re really going to get some water, woman.”

The woman, who was preparing supper, replied: “Yes, God willing.”

The oldest boys were working in the field, while the smaller ones were playing near the house, until the woman called to them all: “Come for dinner...”

It was during the meal that, just as Lencho had predicted, big drips of rain began to fall. In the northeast huge mountains of clouds could be seen approaching. The air was fresh and sweet.

The man went out to look for something in the corral for no other reason than to allow himself the pleasure of feeling the rain on his body, and when he returned he exclaimed: “those aren’t raindrops falling from the sky, they’re new coins. The big drops are ten-centavo pieces and the little ones are fives...”

With a satisfied expression he regarded the field of ripe corn with its kidney bean flowers, draped in a curtain of rain. But suddenly a strong wind began to fall. These truly did resemble new silver coins. The boys, exposing themselves to the rain, ran out to collect the frozen pearls.

“It’s really getting bad now,” exclaimed the man, mortified. “I hope it passes quickly.”

It did not pass quickly. For an hour the hail rained on the house, the garden, the hillside, the cornfield, on the whole valley. The field was white, as if covered with salt. Not a leaf remained on the trees. The corn was totally destroyed. The flowers were gone from the kidney bean plants. Lencho’s soul was filled with sadness. When the storm had passed, he stood in the middle of the field and said to his sons: “A plague of locusts would have left more than this... the hail has left nothing: this year we will have no corn or beans...”



That night was a sorrowful one: "All our work, for nothing!"

"There's no one who can help us!"

But in the hearts of all who lived in that solitary house in the middle of the valley, there was a single hope: help from God.

"Don't be so upset, even though this seems like a total loss. Remember, no one dies of hunger!"

"That's what they say: no one dies of hunger...."

All through the night, Lencho thought only of his one hope: the help of God, whose eyes, as he had been instructed, see everything, even what is deep in one's conscience.

Lencho was an honest man, working like an animal in the fields, but still he knew how to write. The following Sunday, at day break, after having convinced himself that there is a protecting spirit he began to write a letter which he himself would carry to town and place in the mail.

It was nothing less than a letter to God.

"God," he wrote, "if you don't help me, my family and I will go hungry this year. I need a hundred pesos in order to reshew the field and to live until the crop comes, because the hailstorm..."

He wrote "To God" on the envelope, put the letter inside and, still troubled, went to town. At the post office he placed a stamp on the letter and dropped it into the mailbox.

One of the employees, who was a postman and also helped at the post office, went to his boss, laughing heartily and showed him the letter to God. Never in his career as a postman had he known that address. The postmaster – a fat amiable fellow – also broke out laughing, but almost immediately he turned serious and, tapping the letter on his desk, commented: "what faith! I wish I had the faith of the man who wrote this letter. To believe the way he believes. To hope with the confidence that he knows how to hope with. Starting up a correspondence with God!"

So, in order not to disillusion that prodigy of faith, revealed by a letter that could not be delivered, the postmaster came up with an idea: answer the letter. But when he opened it, it was evident that to answer it he needed something more than good will, ink and paper. But he stuck to his resolution: he asked for money from his employee, he himself gave part of his salary, and several friends of his were obliged to give something "for an act of charity".

It was impossible for him to gather together the hundred pesos requested by Lencho, so he was able to send the farmer only a little more than half. He put the bills in an envelope addressed to Lencho and with them a letter containing only a signature:

GOD



The following Sunday Lencho came a bit earlier than usual to ask if there was a letter for him. It was the postman himself who handed the letter to him, while the postmaster, experiencing the contentment of a man who has performed a good deed, looked on from the doorway of his office.

Lencho showed not the slightest surprise on seeing the bills – such was his confidence – but he became angry when he counted the money. God could not have made a mistake, nor could he have denied Lencho what he had requested!

Immediately, Lencho went up to the window to ask for paper and ink. On the public writing table, he started to write with much wrinkling of his brow, caused by the effort he had to make to express his ideas. When he finished, he went to the window to buy a stamp, which he licked and then affixed to the envelope with a blow of his fist.

The moment that the letter fell into the mailbox the postmaster went to open it. It said;

“God: Of the money that I asked for only seventy pesos reached me. Send me the rest, since I need it very much. But don’t send it to me through the mail, because the post office employees are a bunch of crooks. Lencho.”

About the Author:

Novelist, poet, and journalist Gregorio López y Fuentes was from Mexico. In the Huasteca district of Veracruz, he was born on a ranch on November 17, 1895. At the age of fifteen, shortly after the Mexican Revolution started, he started writing. His role as one of the most significant historians of the Mexican Revolution and its consequences is what makes him most famous.

In his early years, Fuentes spent a lot of time in his father's general store, where he met the local Indians, farmers, and laborers, whose lives he would later depict in great detail. After making futile attempts at poetry and novels, he started to draw on his Revolutionary War experiences. His first bestseller, *Campamento* (1931; "Encampment"), was succeeded by a number of additional works that dealt with different elements of the Revolution, such as *Tierra* (1932; "Earth"), a novel about the life of Mexican revolutionary Emiliano Zapata, *Mi general!* (1934; "My General!"), an account on the lives of generals after the Revolution, and *El indio* (1935; "The Indian," his most famous work.

He started his illustrious career as a journalist at *El Universal* during the post-Revolutionary era, rising to the position of general editor in 1948 and holding it until the 1960s. Fuentes, who is regarded as one of the leading proponents of the "novel of the Revolution," wrote on the major social challenges of his time.

"*Cartas de niños*" and "*El campo y la ciudad*," two collections of short stories for kids, were also written by Fuentes. *La siringa de cristal* (1914), *Clas de selva* (1921), *El vagabundo* (1922), *El alma del poblacho* (1924), *Arrieros* (1937), *Huasteca* (1939), *Una Carta a Dios* (1940), and many more are only a few of his numerous other works. In 1935, Fuentes received the National Prize in the Arts and Sciences. He passed away in Mexico City on December 10, 1966.

**SUMMARY:**

A Letter to God is a story written by G.L. Fuentes which depicts the firm faith of a poor and simple-minded farmer named Lencho in God. Lencho was poor yet a dedicated farmer. He was hoping for a decent harvest. To his dismay, a hailstorm came suddenly and destroyed all his crops and harvest completely. Seeing the damage, the poor farmer was taken aback and felt sad. However, he had a strong faith in God. He was a learned man who knew how to read and write. Due to his straightforward nature, he was certain that God would definitely help him. Thus, he decided to draft a letter to God while addressing his financial concerns to him. In the letter, he requested God to send him one hundred pesos to sow his fields again and save his family from starvation. Soon he wrote a letter and went to the post office. He placed a stamp on the letter and dropped it into the mailbox.

When the postman took out the letter from the letter-box, he laughed heartily after reading it. He immediately rushed to the postmaster and showed him the strange letter. The postmaster read the letter but laughed out loud when he noticed that the letter was addressed to God. However, he was also moved by the faith of the farmer with which the letter was written to God. He lauded the poor farmer's unquestionable faith in God and decided to help him. Soon, he asked the employees of the post office to contribute some money as a charity and also gave a part of his salary so that Lencho's faith in God is not shaken. However, the money collected was a little less than what Lencho had requested from God. The postmaster then put all the money collected in an envelope and addressed it to the poor farmer.

The following Sunday, Lencho went to the post office to check if there was a letter for him. The postmaster gently handed over the letter to him. Lencho was not surprised at all to see the letter with money inside the envelope. He confidently opened the envelope to count the money, but became angry when he saw that there was only seventy pesos in it. He was sure that God could have never made such a grave mistake. He instantly went to the window to ask for paper and ink and wrote another letter to God and dropped it into the letter-box.

When Lencho had left the place, the postmaster opened and read his letter immediately. In it, Lencho had raised a complaint to God that he had initially requested for one hundred pesos, but he was upset to find seventy pesos only. Furthermore, he criticized the post office employees and felt that they must have stolen the remaining thirty pesos from his envelope. He urged God to send him the rest of the money since he was in urgent need of it. However, he requested God not to send the money through the mail because Lencho thought that the post office employees were 'a bunch of crooks' who might have stolen the remaining money from the envelope.

**LESSON 5****GOD SEES THE TRUTH BUT WAITS- LEO TOLSTOY**

In the town of Vladimir lived a young merchant named Ivan Dmitrich Aksionov. He had two shops and a house of his own.

Aksionov was a handsome, fair-haired, curly-headed fellow, full of fun, and very fond of singing. When quite a young man, he had been given to drink, and was riotous when he had had too much; but after he married he gave up drinking, except now and then.

One summer Aksionov was going to the Nizhny Fair, and as he bade good-bye to his family, his wife said to him, "Ivan Dmitrich, do not start to-day; I have had a bad dream about you."

Aksionov laughed, and said, "You are afraid that when I get to the fair I shall go on a spree.

His wife replied: "I do not know what I am afraid of; all I know is that I had a bad dream. I dreamt you returned from the town, and when you took off your cap I saw that your hair was quite grey."

Aksionov laughed. "That's a lucky sign," said he. "See if I don't sell out all my goods, and bring you some presents from the fair."

So he said good-bye to his family, and drove away.

When he had travelled half-way, he met a merchant whom he knew, and they put up at the same inn for the night. They had some tea together, and then went to bed in adjoining rooms.

It was not Aksionov's habit to sleep late, and, wishing to travel while it was still cool, he aroused his driver before dawn, and told him to put in the horses.

Then he made his way across to the landlord of the inn (who lived in a cottage at the back), paid his bill, and continued his journey.

When he had gone about twenty-five miles, he stopped for the horses to be fed. Aksionov rested awhile in the passage of the inn, then he stepped out into the porch, and, ordering a samovar to be heated, got out his guitar and began to play.

Suddenly a troika drove up with tinkling bells and an official alighted, followed by two soldiers. He came to Aksionov and began to question him, asking him who he was and whence he came. Aksionov answered him fully, and said, "Won't you have some tea with me?" But the official went on cross-questioning him and asking him. "Where did you spend last night? Were you alone or with a fellow-merchant? Did you see the other merchant this morning? Why did you leave the inn before dawn?"

Aksionov wondered why he was asking all these questions, but he described all that had happened and then added, "Why do you question me as if I were a thief or a robber? I am travelling on a business of my own, and there is no need to question me.

The official, calling the soldiers, said, "I am the police-officer this district, and I question you because the merchant with whom you spent last night has been found with his throat cut. We must search your things."



They entered the house. The soldiers and the police-officer unstrapped Aksionov's luggage and searched it. Suddenly the officer drew a knife out of a bag, crying, "Whose knife is this?"

Aksionov looked, and seeing a blood-stained knife taken from his bag, he was frightened.

"How is it there is blood on this knife?"

Aksionov tried to answer, but could hardly utter a word, and only stammered: -don't know--not mine." Then the police-officer said: This morning the merchant was found in bed with his throat cut. You are the only person who could have done it. The house was locked from inside, and no one else was there. Here is this blood-stained knife in your bag and your face and manner betray you! Tell me how you killed him, and how much money you stole?"

Aksionov swore he had not done it; that he had not seen the merchant after they had had tea together; that he had no money except eight thousand roubles of his own, and that the knife was not a his. But his voice was broken, his face pale, and he trembled with fear as though he went guilty.

The police-officer ordered the soldiers to bind Aksionov and to put him in the cart. As they tied his feet together and flung him into the cart, Aksionov crossed himself and wept. His money and goods were taken from him, and he was sent to the nearest town and imprisoned there. Enquiries as to his character were made in Vladimir. Merchants and other inhabitants of that town said that in former days he used to drink and waste his time, but that he was a good man. Then the trial came on: he was charged with murdering a merchant from Ryazan, and robbing him of twenty thousand rubles.

His wife was in despair, and did not know what to believe. Her children were all quite small; one was a baby at her breast. Taking them all with her, she went to the town where her husband was in jail. At first she was not allowed to see him; but after much begging, she obtained permission from the officials, and was taken to him. When she saw her husband in prison-dress and in chains, shut up with thieves and criminals, she fell down, and did not come to her senses for a long time. Then she drew her children to her, and sat down near him. She told him of things at home, and asked about what had happened to him. He told her all, and she asked, "What can we do now?" |

"We must petition the Czar not to let an innocent man perish." His wife told him that she had sent a petition to the Czar, but it had not been accepted.

Aksionov did not reply, but only looked downcast.

Then his wife said, "It was not for nothing I dreamt your hair had turned grey. You remember? You should not have started that day." And passing her fingers through his hair, she said: "Vanya dearest, tell your wife the truth; was it not you who did it"

"So you, too, suspect me!" said Aksionov, and, hiding his face in his hands, he began to weep. Then a soldier came to say that the wife and children must go away; and Aksionov said good-bye to his family for the last time.

When they were gone, Aksionov recalled what had been said, and when he remembered that his wife also had suspected him, he said to himself, "It seems that only God can know the truth; it is to Him alone we must appeal, and from Him alone expect mercy."

And Aksionov wrote no more petitions; gave up all hope, and only prayed to God.



Aksionov was condemned to be flogged and sent to the mines. So he was flogged with a knot, and when the wounds made by the knot were healed, he was driven to Siberia with other convicts.

For twenty-six years Aksionov lived as a convict in Siberia. His hair turned white as snow, and his beard grew long, thin, and grey. All his mirth went; he stooped; he walked slowly, spoke little, and never laughed, but he often prayed.

In prison Aksionov learnt to make boots, and earned a little money, with which he bought *The Lives of the Saints*. He read this book when when there was light enough in the the prison; and on Sundays in the prison-church he sang in the choir; for his voice was good.

The prison authorities liked AKsionov for his meekness, and his fellow prisoners respected him and called him "Grandfather and the Saint" When they wanted to petition the prison authorities they always made Aksionov their spokesperson. When there were quarrels among the prisoners, they came to put the things right, and to judge the matter.

No news from his home, and he did not even know if his and children were still alive.

One day a fresh gang of convicts came to the prison. In the evening, the old prisoners collected round the new ones and asked them what towns or village came from, and what they were sentenced for.

Aksionov sat down near the newcomers, and listened with downcast air to what was said. One of the new convicts, a tall, strong man of sixty with a closely-cropped grey beard, was telling the others what he had been arrested for. Well friends." he said, "I only took a horse that was tied to a sledge, and I was arrested and charged for stealing. He said I had only taken it to get home quicker, and then let it go; besides, the driver was a personal friend of mine So I said, 'It's all right. "No,' said they, you stole it.' But how and where I stole it they could not say. I once really did something wrong, and ought to by rights have come here long ago, but that time I was not found out. Now I have been sent here for nothing at all... Eh, but it's lies I'm telling you; I've been to Siberia before, but I did not stay long.

"Where are you from?" asked some one.

"From Vladimir. My family is of that town. My name is Makar, and they also call me Semyonich."

Aksionov raised his head and said: "Tell me, Semyonich, do you know anything of the merchants Aksionov of Vladimir? Are they still alive?"

"Know them? Of course I do. The Aksionovs are rich, though execution of their father is in Siberia: a sinner like ourselves. It seems A convict, for you, Gran'dad, how did you come here?"

Aksionov did not like to speak of his misfortune. He only sighed, and said, "For sins I have been in prison these twenty-six years.

"What sins? asked Makar Semyonich.

But Aksionov only said, "Well, Well--- I must have deserved it!" He would have said no more, but his companions told the newcomers how Aksionov came to be in Siberia; how someone had killed a merchant, and had put the knife among Akstonov's things, and Aksionov had been unjustly condemned.



When Makar Semvonich heard this, he looked at Aksionov, slapped his own knee, and exclaimed. "Well, this is wonderful! Really wonderful! But how old you've grown, Gran'dad! "

The others asked him why he was so surprised, and where he had seen Aksionov before: but Makar Semyonich did not reply. He only said: "It's wonderful that we should meet here, lads!"

These words made Aksionov wonder whether this man knew who had killed the merchant; so he said, "Perhaps, Semyonich, you have heard of that affair, or maybe you've seen me before?"

"How could I help hearing? The world's full of rumours. But it's a long time ago, and I've forgotten what I heard.

"Perhaps you heard who killed the merchant?" asked Aksionov.

Makar Semyonich laughed, and replied: "It must have been him in whose bag the knife was found! If someone else hid the knife there, 'He's not a thief till he's caught,' as the saying is. How could anyone put a knife into your bag while it was under your head? It would surely have woke you up."

When Aksionov heard these words, he felt sure this was the man who had killed the merchant. He rose and went away. All that night Aksionov lay awake. He felt terribly unhappy, and all sorts of images rose in his mind. There was the image of his wife as she was when he parted from her to go to the fair. He saw her as if she were present; her face and her eyes rose before him; he heard her speak and laugh. Then he saw his children, quite little, as they were at that time: one with a little cloak on, another at his mother's breast. And then he remembered himself as he used to be - young and merry. He remembered how he sat playing the guitar in the porch of the inn where he was arrested, and how free from care he had been. He saw, in his mind, the place where he was flogged, the executioner, and the people standing around; the chains, the convicts, all the twenty-six years of his prison life, and his premature old age. The thought of it all made him so wretched that he was ready to kill himself.

"And it's all that villain's doing!" thought Aksionov. And "What his anger was so great against Makar Semyonich that he longed for vengeance, even if he himself should perish for it. He kept repeating prayers all night, but could get no peace. During the day he did not go near Makar Semyonich nor even look at him.

A fortnight passed in this way. Aksionov could not sleep at night and was so miserable that he did not know what to do.

One night as he was walking about the prison he noticed some earth that came rolling out from under the shelves on which the prisoners slept. He stopped to see what it was. Suddenly, Makar Semyonich crept out from under the shelf and looked up at Aksionov with frightened face. Aksionov tried to pass without looking at him, but Makar seized his hand and told him that he had dug a hole under the wall getting rid of the earth by putting it into his high-boots, and emptying every day on the road when the prisoners were driven to their work.

"Just you keep quiet, old man, and you shall get out too. If you blab, they'll flog the life out of me, but I will kill you first."

Aksionov trembled with anger as he looked at He drew his hand away, saying, "I have no wish to escape; you have no need to kill me; you killed me long ago! As to telling of you--I may do so or not, as God shall direct."



Next day, when the convicts were led out to work, convoy soldiers noticed that one or other of the prisoners emptied some earth out of his boots. The prison was searched and a tunnel found. The Governor came and questioned all prisoners to find out who had dug the hole. They all denied knowledge of it. Those who knew would not betray Makar Semyonich, knowing he would be flogged almost to death. At last the Governor turned to Aksionov whom he knew to be a just man, and said

"You are a truthful old man; tell me, before God, who dug the hole?"

Makar Semyonich stood as if he were quite unconcerned looking at the Governor and not so much as glancing Aksionov. Aksionov's lips and hands trembled, and for a long time he could not utter a word. He thought, "Why should I screen him who ruined my life? Let him pay for what I have suffered. But if I tell, they will probably flog the life out and maybe I suspect him wrongly. And, after all, what good would it be to me?"

"Well, old man," repeated the Governor, "tell me the truth; who has been digging under the wall?"

Aksionov glanced at Makar Semyonich, and said, "I cannot say your honour. It is not God's will that I should tell! Do what you like with me. I am in your hands."

However much the Governor tried, Aksionov would say no more, so the matter had to be left.

That night, Aksionov was lying on his bed and just beginning to doze, someone came quietly and sat down on his bed. He peered through the darkness and recognized Makar.

"What more do you want of me?" asked Aksionov, "Why have you come here?"

Makar Semyonich was silent. So Aksionov, sat up and said, "What do you want? Go away, or I will call the guard"

Makar Semyonich bent close over Aksionov, and whispered. "Ivan Dmitrich, forgive me!"

"What for?" asked Aksionov.

"It was I who killed the merchant and hid the knife among your things. I meant to kill you too, but I heard a noise outside. so I hid the knife in your bag and escaped out of the window."

Aksionov was silent, and did not know what to say. Makar Semyonich slid off the bed shelf and knelt upon the ground. "Ivan Dmitrich," said he, "forgive me! For the love of God, forgive me! I will confess that it was I who killed the merchant, and you will be released and can go to your home."

"It is easy for you to talk," said Aksionov, "but I have suffered for you these twenty-six years. Where could I go to now. My wife is dead, and my children have forgotten me. I have nowhere to go..."

Makar Semyonich did not rise. but beat his head on the floor. "Ivan Dmtrich, forgive me!" he cried. "When they flogged me, it was not so hard to bear as it is to see you had pity on me, and did not tell. For Christ's sake, Forgive me, wretch that I am" And he began to sob.

When Aksionov heard him sobbing he, too, began to weep. "God will forgive you!" said he. "Maybe I am a hundred times worse than you." at these words his heart grew light, and the longing for home left him. He no longer had any desire to to leave the prison but only hoped for his last hour to come.



In spite of what Aksivonov had said, Makar Semyonich confessed his guilt. But when the order for his release came, Aksionov was already dead.

About the Author:

Leo Tolstoy, a Russian author is considered the master of realistic fiction. He was born on 9 September 1828 in an aristocratic family. His mother died when he was two years old and his father died when he was 9. He was looked after by an aunt of his, Kazan.

He was one of the greatest novelists of all time. He is known for 'War and Peace' and 'Anna Karenina'. His works are considered pieces of life not the pieces of art. His study of human beings is reflected in his novels. He was clearly influenced by inner conscience and morality. He is found to have most diverse approaches to human experience. For most of the times, he wrote in realistic style in which he conveyed Russian life accurately. His "War and Peace" is a massively sprawling narrative making the use of nearly 600 characters which he considered prose epic. He believed Anna Karenina to be true novel. It contains two major plotlines which intersect. It is about morality and betrayal, contrast between rural and city life and class divisions and it stands between realism and modernism. In the later years, Tolstoy wrote solely about moral, political and religious beliefs. He had developed firm belief that a man must strive for perfection by following the commandments of God. Mahatma Gandhi had been in correspondence with him for at least one year. Mahatma Gandhi is said to have developed his nonviolent resistance through his principles.

By the end of his life, he developed difference with his wife and he left his home one night secretly. He travelled in the cold winter. It was two cold night and he caught pneumonia. Despite summoning his personal doctor, he died at Astapovo railway station on 20 November 1910.

SUMMARY

"God Sees the Truth, but Waits" is a short story by Leo Tolstoy originally published in 1872. The story, a **parable** about **forgiveness** that explores religious and spiritual themes, tells of a man sent to prison in Siberia for a murder he did not commit. The story has been adapted for various media, including films and radio programs. This guide refers to the 1990 Norton Critical Edition.

Set in Tolstoy's contemporary Russia, the story is narrated in the third person in a simple and straightforward **style**. The main character is **Ivan Dmitrich Aksenov**, a successful merchant from the town of Vladimir. Aksenov is a carefree man who led a somewhat wild youth before settling down and starting a family.

One summer, as Aksenov prepares to leave town on business, his wife approaches him and begs him to delay his departure. She recounts an ominous dream in which she saw Aksenov return from his journey and take off his cap, only to reveal that the hair underneath had turned gray. Aksenov casually dismisses his wife's concerns and sets out.

During his journey, Aksenov meets another merchant, an acquaintance of his, on the road. The two spend the night at the same inn. The next morning, Aksenov rises early and continues his journey without waking the other merchant. Soon, however, the police stop and question him, revealing that the merchant with whom Aksenov stayed the night before was murdered. While searching through Aksenov's baggage, the police find a bloody knife and conclude that Aksenov



murdered the merchant and stole his money. Aksenov insists that he is innocent and the knife is not his, but the police do not believe him. They arrest Aksenov and take him to a nearby town, where he is imprisoned.

Aksenov is charged with murdering the merchant and robbing him of 20,000 rubles. His wife visits him, bringing their children with her. She is overcome when she sees her husband, asking him what to do and reminding him that she warned him not to leave town when he did. She then asks if Aksenov really committed the murder. Aksenov is horrified that even his wife suspects him. After his family leaves, he determines that only **God** knows the truth and that he must turn to God for mercy.

Aksenov is convicted, flogged, and sentenced to hard labor in Siberia, where he spends 26 years as a convict. During this time, he acquires a reputation for piety and meekness; the other inmates nickname him "Grandfather" and "The Saint."

One day, a new prisoner named **Makar Semenich** turns up at the prison camp. Aksenov suspects that Makar is the man who really murdered the merchant. He experiences a moral crisis, longing for vengeance against the person who caused all his suffering.

The conflicted Aksenov soon happens upon Makar digging a tunnel out of the prison. Makar tells Aksenov of his plan to escape and promises to get Aksenov out too if he cooperates, but he threatens to kill Aksenov if he reports the tunnel. The next day, the authorities discover the tunnel and interrogate all the prisoners. When they ask Aksenov if he knows who is responsible, he considers betraying Makar and letting him pay for ruining his life. However, he decides to keep silent and responds that it is not God's will for him to speak.

Makar, deeply moved, approaches Aksenov that night and begs for his forgiveness, confessing that it was he who murdered the merchant 26 years before. He promises to tell the truth to the authorities so that Aksenov can go home. Aksenov is reluctant to forgive Makar, saying that he no longer has a home to go back to. Makar breaks down in tears, still begging for forgiveness, and Aksenov weeps with him. Finally, Aksenov tells Makar that God will forgive him; he himself identifies with Makar as a sinner. At this moment, Aksenov is released from all desire except the desire to die. Though Makar confesses to the authorities, Aksenov is dead by the time the order for his release arrives.



UNIT 2

Comprehension Skill: Unseen Passage followed by multiple choice questions

Tips for solving Unseen passages:

- Concentrate. Put aside your worries and distractions. Get ready to get down to business!
- Don't rely too much on prior knowledge. Although you may know about the subject, the information that is presented will be the source from which your answer should come.
- Read the question first. Why read the question before the passage? Because it saves time to know what you are reading for!
- Make sure you understand the question. What kind of information will you need to gather when you read? Will you be looking for facts? Or will you be using the passage to come up with your own answer?
- Read the passage. Read the passage as quickly as you can. Look for the answer as you read. When you find it, take notice of it, but -- and this is important -- don't stop reading yet! Read to the end. That way you can be sure that your answer is the best, most complete answer possible. If you are reading the passage in order to provide a written response, read more carefully. Make sure you understand everything.
- Providing the answer. Feel free to look back at the passage to double check your answer.

Passage 1: The Indian education system is quite an old education system that still exists. It has produced so many genius minds that are making India proud all over the world. However, while it is one of the oldest systems, it is still not that developed when compared to others, which are in fact newer. This is so as the other countries have gone through growth and advancement, but the Indian education system is still stuck in old age. It faces a lot of problems that need to be sorted to let it reach its full potential. Our Indian education system faces a lot of problems that do not let it prosper and help other children succeed in life. The biggest problem which it has to face is the poor grading system. It judges the intelligence of a student on the basis of academics which is in the form of exam papers. That is very unfair to students who are good in their overall performance but not that good at specific subjects. Moreover, they only strive to get good marks not paying attention to understanding what is taught. In other words, this encourages getting good marks through mugging up and not actually grasping the concept efficiently. Furthermore, we see how the Indian education system focuses on theory more. Only a little percentage is given for practical. This makes them run after the bookish knowledge and not actually applying it to the real world. This practice makes them perplexed when they go out in the real world due to lack of practical knowledge. Most importantly, the Indian education system does not emphasize enough on the importance of sports and arts. Students are always asked to study all the time where they get no time for other activities like sports and arts. As the Indian Education System is facing so many problems, we need to come up with effective solutions so it improves and creates a brighter future for students. We can start by focusing on the skill development of the students. The schools and colleges must not only focus on the ranks and grades but on the analytical and creative skills of children. In addition, subjects must not be merely taught theoretically but with practical. This will help in a better understanding of the subject



without them having to mug up the whole thing due to lack of practical knowledge. Also, the syllabus must be updated with the changing times and not follow the old age pattern. Other than that, the government and private colleges must now increase the payroll of teachers. As they clearly deserve more than what they offer. To save money, the schools hire teachers who are not qualified enough. This creates a very bad classroom environment and learning. They must be hired if they are fit for the job and not because they are working at a lesser salary.

Questions:

• What are the major problems faced by the Indian education system?

- a) Non development
- b) Poor grading system
- c) Stuck in old time
- d) Discrimination

Ans. b

• What are the steps that could be taken by schools for the development of children?

- a) Focusing on ranks and grades
- b) Analytical and creative skills
- c) Both a and b
- d) None of the above

Ans. b

• According to the passage what is ironical about the Indian education system?

- a) New yet not developed
- b) Old yet developed
- c) New yet developed
- d) Old yet not developed

Ans. d

• Which of the following factors is responsible for creating the bad environment in classroom?

- a) Lack of knowledge
- b) Mere theoretical teaching
- c) Unqualified teachers
- d) Old pattern of study

Ans. c

• State the antonym of the word 'perplex'.

- a) Bewilder
- b) Explicate
- c) Perturb
- d) Confound

Ans. B



UNIT 3 IDIOMS AND PHRASES

Idioms, Proverbs and Phrasal Verbs

What are Idioms? Idioms are words, phrases, or expressions that are either grammatically unusual, as in, "Long time, no see!", or their meaning cannot be taken literally, as in, "It's raining cats and dogs!" This expression does not mean that cats and dogs are falling from the sky, but it is a metaphorical expression (word picture) that means that it is raining very heavily.

SOME EXAMPLES OF ENGLISH IDIOMS

- After John had broken the window, he decided to face the music and tell his mother. Meaning: 'to accept the unpleasant consequences of one's actions'
- Mary had to learn a very long poem by heart. Meaning: 'to rote-learn something'
- When John asked Mary out, she showed him the cold shoulder. Meaning: 'to show deliberate coldness or disregard'

WHY SHOULD YOU LEARN ENGLISH IDIOMS?

Idioms are an important part of every language. Therefore, as a language learner, knowing idioms is useful in at least two ways:

- 1) The more idioms you know, the more native-like your language will sound;
- 2) By learning idioms, you learn a lot about the culture of the community speaking the language you

Practice with Idioms

Choose the correct meaning of each idiom in the following multiple choice questions.

Check your answers at the bottom.

1. Wow! It's raining cats and dogs today! I wish I'd brought my umbrella to school!
 - a. I forgot my umbrella today.
 - b. It's raining heavily.
 - c. Cats and dogs are falling from the sky.
2. When I told my mom I would be home around 2 am, she had a cow!
 - a. My mom bought a baby cow.
 - b. My mom is really strange.
 - c. My mom was really upset.
3. Jean: How did you know it was my birthday today? Susan: Oh, a little birdie told me!
 - a. Jean told Susan it was her birthday.
 - b. An unnamed person told Susan about Jean's birthday.
 - c. Susan told Jean it was her birthday.
4. I never learned how to use a computer, so I lost my job. It's a dog-eat-dog world.
 - a. Only the strong or the best survive.
 - b. Dogs are eating dogs at the office.
 - c. Dogs like to eat dogs for lunch.
5. The "cream of the crop" means it is____.
 - a. the worst
 - b. the best



6. To "egg on" means to___.

- a. encourage
- b. discourage

7. If it's "just your cup of tea", it is___.

- a. perfect
- b. all wrong

8. If you are "cool as a cucumber", you are___.

- a. panicked
- b. calm

9. If you "have a finger in the pie", you are___in something.

- a. involved
- b. disinterested

10. "Use your noodle" means___.

- a. act
- b. think

Answers:

- 1) b,
- 2) c,
- 3) b,
- 4) a,
- 5) b,
- 6) a,
- 7) a,
- 8) b,
- 9) a,
- 10) b

KINDS OF IDIOMATIC EXPRESSIONS

Phrases that carry different meanings than the literal definition of their component words are called idiomatic expressions or idioms. Idioms appear in all languages, and speakers use them to communicate ideas cleverly or quickly. Using and decoding idiomatic expressions helps non-native speakers sound more fluent and aids them in understanding others more efficiently. Learn about different kinds of idiomatic expressions used in English and when to use them.

Simile Idioms:

- Many idiomatic expressions get their meaning by comparing one object or action to another using the words "like" or "as." Over time, certain similes become standard methods for illustrating certain ideas. For example, when you use the expression "like two peas in a pod" you are describing how two things are similar or close in nature, by comparing them to peas which grow together in a pod. "Light as a feather" and "busy as a bee" are two other examples of simile-based idiomatic expressions.

Phrasal Verbs: • Some idiomatic expressions function as verbs. Phrasal verbs usually contain one or



more individual verbs and prepositions that, when used together in a sentence, act as a single verb. For example, people use the phrasal verb "to get away with" to mean "avoid punishment" as in the sentence, "She will get away with stealing that car." Because phrasal verbs are so widely used and seamlessly integrated into standard sentences, many people do not recognize them as idioms.

An idiom, also known as idiomatic expression, is a phrase or sentence, whose meaning is completely different from the literal meaning of the words comprising the idiom or idiomatic expression. However idioms and idiomatic expressions have become widely used because they convey clear and meaningful messages in very few words that would otherwise be lengthy to explain in non-idiomatic manner. Idioms are previously considered informal expressions but because of their widespread use idiomatic expressions have found acceptance in formal communications as well. Here are examples of idioms and the meaning behind these idiomatic expressions:

Above and beyond – more than what is normally required. The off-duty policeman chased and caught the bag snatcher; his action was above and beyond what was expected of him since he was not on duty at that time.

Beyond the call of duty – in addition to what is required in the normal course of performing one's job. The fireman went back to the burning house to rescue the cat; he acted beyond his call of duty.

Above suspicion – having a reputation for honesty that no one would suspect you of wrongdoing. The teacher was elected club treasurer because she is known to be completely above suspicion.

Ace in a hole – something or someone held in reserve to turn things around later. The new recruit is the team's ace in the hole to improve their standing in the sports competition this year.

Acid test – a test whose result is considered to be conclusive or beyond doubt. The DNA result will be the acid test that will determine if the authorities caught the real culprit in the crime. **Across the board** – Shared equally by everyone. The company management decided to give salary increases to the employees across the board.

Act as someone – to act or perform, temporarily or permanently, in the capacity of someone else. I'll act as your interim trainer until your regular trainer comes back from his business trip in the province.

Act of God – an event for which no person is responsible for; a natural event such as typhoon, earthquake, volcanic eruption, lightning, and similar acts of nature. The insurance company did not pay for the damage to their properties because it was caused by an act of God.

Act of war – an intentional act of hostility or violence so severe that war is considered to be an appropriate response. The attack on the Twin Towers in New York was considered by the Americans as an act of war by the terrorists.

Add fuel to the fire – to do something that makes a bad situation worse. The customer is already agitated so do not add fuel to the fire by ignoring his plea for help.

Afraid of one's own shadow – easily suspicious or frightened. Since you told him of the hair-raising urban legend about the jail escapee he has become afraid of his own shadow.

After all is said and done – when everything is discussed and acted on. After all is said and done, everyone went home satisfied with the result of the town meeting.

After hours – after the regular or normal time. Jim and Tom hang around the cocktail lounge after hours. **After the fact** – after an incident has occurred. Jake expressed remorse for his crime after the



fact.

Against someone’s will – to do something without a person’s agreement or consent. You cannot force him to join your activities against his will.

Against the clock – in a race with time; to get something done with urgency. The doctors operated on the accident victim against the clock.

MISSPELT AND INAPPROPRIATE WORDS

correct spelling	Notes	misspelling
absence	-s-, -nce	absense, abscence
accommodate, accommodation	-cc-, -mm-	accomodate, accomodation
achieve	i before e	acheive
Across	one c	accross
aggressive	-gg-	agressive
apparently	-ent-	apparantly
appearance	-ance	appearence
argument	no e after u	arguement
assassination	-ss-, -ss-	assasination
basically	-ally	basiely
beginning	-nn-	begining
believe	i before e	beleive, belive
business	busi-	buisness
calendar	-ar	calender
Caribbean	-r-, -bb-	Carribbean



correct spelling	Notes	misspelling
category	e in middle	eatagory
cemetery	-ery	eemetary
colleague	-ea-	collegue
coming	one m	comming
committee	-mm-, -tt-, -ee-	commitee
completely	-ely	completly
conscience	-sc-	concienece
conscious	-sc-	conciuous
copyright	-right	copywrite
curiosity	-os-	curiiosity
definitely	-ite- not -ate-	definatly
disappear	-s-, -pp-	dissapear
disappoint	-s-, -pp-	dissapoint
ecstasy	-sy	ecstaey
embarrass	-rr-, -ss	embarass
environment	-nm-	enviroment
existence	-ence	existance
familiar	-iar	familiar



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Finally	-II-	finaly
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correct spelling	Notes	misspelling
fluorescent	fluor-	florescent
Foreign	e before i	foriegn
Forty	for-	fourty
forward	for-	foward
Friend	i before e	freind
Further	fur-	futher
glamorous	-mor-	glamourous
government	-nm-	goverment
grammar	-ar	grammer
Gauge	-au-	guage
grateful	grat-	greatful
Guard	gua-	gaurd
happened	-ened	happend
harass, harassment	-r-, -ss	harrass, harrassment
honorary	-nor-	honourary
humorous	-mor-	humourous
immediately	-ely	immediatly
incidentally	-ally	incidently



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independent	-ent	independant
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correct spelling	Notes	misspelling
interrupt	-rr-	interupt
irresistible	-ible	irresistable
knowledge	-edge	knowlege
lightning	no e	lightening
medicine	medi- like <i>medical</i>	medecine
millennium, millennia	-ll-, -nn-	millenium, millenia
misspell	-ss-	mispell
necessary	-c-, -ss-	neccessary
noticeable	-e-	noticable
occasion	-cc-, -s-	ocassion, occassion
occurred, occurring	-cc-, -rr-	oecured, oecuring
occurrence	-cc-, -rr-, -ence	oecurance, oecurrence
parallel	-r-, -ll-	paralel, parralel
persistent	-ent	persistant
Philippines	-l-, -pp-	Phillipines
Piece	i before e	peice
politician	-cian	politican
possession	-ss-, -ss-	posession



preferred, preferring	-rr-	prefered, prefering
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correct spelling	Notes	misspelling
privilege	no d	priviledge
pronunciation	-nun-	pronounciation
publicly	-cly	publically
Really	-ll-	realy
Receive	e before i	recieve
referred, referring	-rr-	refered, refering
religious	-gious	religous
remember	-mem-	rember, remeber
resistance	-ance	resistence
Sense	-se	sence
separate	-par-	seperate
successful	-cc-, -ss-	succesful
surprise	sur-	suprise
tendency	-ency	tendancy
therefore	-fore	therefor
threshold	one h in middle	threshhold
tomorrow	-m-, -rr-	tommorow, tommorrow
Tongue	ton-, -gue	tounge



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Truly	no e	truely
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correct spelling	Notes	misspelling
unforeseen	-re-	unforseen
unfortunately	-ely	unfortunatly
Until	-l	untill
Vicious	no s in middle	viscious
Weird	e before i	wierd
wherever	one e in middle	whereever
weather	-ea-	wether, waether
whether	wh-	wether

CLOZE TEST

What is a Cloze Test?

A cloze test is an exercise where a passage is provided to the aspirants in which certain words are missing. In fact, it's a combination of filling in the blanks and understanding reading. To solve Cloze Test questions, it is important to understand the flow and context of a passage.

Cloze Test Tricks - Grab & Solve the Problems Easily!

There are some cloze test tips that need to be considered in order to clear the notion of solving questions.

Below we have described important cloze test tricks that should be used while attempting a question.

1. Read the Passage Thoroughly

To get an idea of the topic, take a look at the passage and highlight the keywords. Try to read slowly in order to get the text to understand. Once the text theme is somewhat evident, it will make your work simpler. Then you can go on to think about the suitable phrases to match the described condition and fill in the blanks.

2. Link the Phrases Together

Remember that this is a passage with phrases that are linked to each other. Do not make the error of treating each phrase as individual and appropriately fill in the blanks.

Try to create logical connections that connect the phrases together to make it simple to solve the question.



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3. Find the Word Type to Fill in



Now look closely at the blanks and evaluate the types of phrases you need to fill in. What component of the speech would that be? Is it a noun, a pronoun, a verb, a preposition, conjunction, an article?

4. Check Out the Tone of Passage

The passage may involve a particular tone such as narrative, critical, sarcastic, humorous, etc. So, always choose a word correctly.

5. Eliminate Options

Words are sometimes similar so, instead of getting confused, try them one by one and find the words that not only fit the specified phrase, but also fit the whole passage context.

It can assist to eliminate incorrect decisions.

6. Go with Specific Keywords

Sometimes, you are not able to decide between two words. In this situation, pay close attention to the specific words / indications in the sentences, before and after the specified blank.

7. Enhance Your Language Skills

You can read as much as you can in terms of overall preparing. The more you read, the better you'll sense what it's all about. It's also going to improve your vocabulary. Both of these things will help you ace the cloze test a long way.

8. Do Practice as Much as You Can

Hard work and exercise have no replacement. Try preparing for two to three passages each day and get an insight into your weaker areas. Work on them and get your best out of it.

CONJUNCTIONS

Conjunctions are used to combine two or more objects, phrases or clauses. It can also be termed as connectors as they are employed in sentences to make connections.

Types of Conjunctions

Conjunctions are mainly used to join actions, ideas and thoughts. They are categorised into three main types:

- Coordinating conjunctions – used to combine two independent clauses. Examples of coordinating conjunctions are for, and, nor, but, or, yet and so.
- Subordinating conjunctions – used to combine an independent clause and a dependent clause. Examples of subordinating conjunctions are if, although, though, after, before, because, as if, unless, until, when, while, etc.
- Correlative conjunctions – used to combine two phrases or parts of the sentence which have equal importance within a sentence. Examples of correlative conjunctions are not only...but also, either...or, neither...nor, whether...or, rather...or, if...then, etc.

Re-organizing jumbled sentences:

Re-organizing jumbled sentences can be done effectively by the following the below mentioned tricks:



Read Carefully: To get the meaning of the jumbled sentences, carefully reread each one several times. Determine each sentence's principal subject, verb, and object.

Determine Clues: Look for words, pronouns, and transitional phrases that can provide hints about the sentences' logical flow.

Sentence construction: Recognize the fundamentals of sentence construction, including the arrangement of the subject, verb, and object. Then decide how the words should be arranged.

Understanding Context: Take into account the statements' surrounding context. Consider what follows logically from the topic or theme.

Logical flow: Arrange the phrases so that the ideas flow naturally and logically. Be mindful of the connections between events, the order of events, and other logical relationships.

Begin with simple sentences: Start with simple, easier-to-arrange sentences. Gradually work on complex ones.

Trial and Error: Don't be hesitant to try out different combinations. Occasionally, trying out various options can help you determine the right sequence.

Transition Words: Look out for words of transition like "however," "therefore," "meanwhile," etc. These words can serve as connectors between sentences.

Subject-Verb Agreement: Verify that the verbs and subjects both have the same number (singular or plural) to avoid grammatical mistakes. Punctuation: Pay attention to punctuation marks. Commas, periods, and other punctuation can guide you in understanding the sentence structure.

Read Aloud: Read the passage out loud after rearranging the sentences to check that it makes sense and flows well. Spot any awkward or incorrect placements using this.

Consistency: Maintain the consistency the tenses, voices, and tones constant throughout the restructured sentences.

Eliminate Redundancy: Eliminate any information that appears repeatedly in sentences.

Practice Regularly: Like any skill, sentence restructuring becomes better with practice. Spend time on this workout frequently to improve your performance.

Spotting Errors:

You need to spot sentences and error which are grammatically incorrect. This error can be anything. From noun to pronoun to singular/plural to word usage they can be anything.



UNIT-4

WRITING SKILLS

What is an advertisement?

An advertisement is a kind of a public announcement which is made through a popular media medium like a newspaper, magazine, radio, etc. It is also displayed on the placard as well. You must have observed that the advertisement is generally of around 50 words. The marking is assigned to the students for a correct format and the content. Here, you can check the advertisement writing format and a sample example for the same

It is a notice or announcement made in a public medium promoting a product, service, or event or publicizing a job vacancy. There are two (02) types of advertisement:

1. Classified
2. Commercial

Classified Ads

Classified ads are used by the general masses to promote or use services. The only concern in the classified ad is to get things noticed with as minimum words as possible.

Essential Details to Note

- Classified ads are of in between the range of 50 words.
- Clearly state the category like 'For Sale', 'To Let', etc.
- Put the matter in a box.
- Give contact address, mobile number, etc.

Type of Classified Ads

- Situation / Vacant
- Lost and Found
- Sale and Purchase
- Accommodation
- Educational
- Placement services
- Matrimonial
- To Let
- Tuitions
- Packers and movers
- Kennel
- Tours and Travels

Commercial Ads

On the other hand commercial or display advertisement by leading manufacturers, establishments, organisations etc. for the publicity and promotion of their products, services or some events.

Main characteristics

- It is designed for commercial purpose.



- It takes more space and is more expensive in terms of advertising cost.
- These are visually more attractive with varying font, shape and size.
- There are catchy slogans, punch lines with witty expression with pictures or sketches.

Essential Details to Note

- Do not forget to mention the name of the company / institute / organisers, etc.
- Mention the detail of the product / event / educational course etc.
- If there is any special discount.
- Mention the address of the company / institute / organisers, etc.

Format for Classified Advertisement Writing

The correct format for advertisement writing for Classified Ads is as follows:

- Heading (should be in capital letters)
- Content

Format for Situation Vacant types

- Always start with **wanted** or **required**.
- Do not forget to mention the name of the organisation.
- Clearly state the number of vacancies and post for which the advertisement is about.
- If stated, mention the age and gender of the candidate.
- Qualification and experience required for the post.
- Mention the pay scale, perks and also the mode of applying.
- Address and contact number for correspondence.

Format for To-Let ads

- Always start with **WANTED** or **AVAILABLE**.
- Mention the type of accommodation.
- Expected rent.
- Any other feature of the accommodation.
- Address and mobile number to contact.

Format for Sale / Purchase of Property / Assets

- These type of ads start with **SALE / PURCHASE / WANTED**.
- Give a brief description of the property / vehicle / good.
- In case of property, mention the number of floors, size, number of rooms, location and surroundings.
- In case of a vehicle, mention the colour, model, accessories, year, modifications (if any), price, mileage and condition.
- For household goods, mention the condition, the price offered or expected.

Format for Educational institutions

- Write the name of the Institution.
- Past record of the Institute.
- Courses offered and the duration of the courses.
- Eligibility criteria.
- Facilities provided and fee structure.



- Information on scholarship, if available.
- The last date to apply, etc.
- Contact number and address.

Format for Missing person

- Physical description like height, complexion, etc.
- Name, age and any health related issues.
- Any identifying feature like clothes, accessories, etc.
- Place where the person was last seen.
- Mention detail of the reward if there is any.
- Address and phone number.

Format for Tours and travels

- Start with **PACKAGE AVAILABLE**.
- Write the name of the travel agency.
- Mention the name of the destination and duration of the trip.
- Price and any special discounts if available.
- Contact address and phone number.

Samples for Classified Advertisement Writing

Candidates can check the samples of the advertisement for writing section below:

Sample Example for Situation Vacant

Qus. You are a manager of ABC Ltd. Sector 30 Gurgaon. You need an efficient data entry operator for your office. Write an advertisement for the 'Situation Vacant' column of a local daily.

Ans.

SITUATION VACANT

Wanted an efficient, smart and hardworking data entry operator for a leading manufacturing company in Gurgaon. Qualifications – Graduate, age 20-35 years. Typing speed 50 w.p.m. Preference to those who have 1-2 years of experience. Salary upto INR 2600000 annually. Apply with complete bio data and update resume within 15 days to ABC Ltd., Sector 30, Gurgaon.

Sample Example for Sale / Purchase of Property / Assets

Qus. You want to purchase a flat in Anand Vihar. Write an advertisement in not more than 50 words detailing your requirements.

Ans.

FOR PURCHASE

For purchase Omaxe Flat in Anand Vihar with two bed-rooms, attached bathroom, balcony, D/D with family lounge. Price to be around 30-40 lakhs. Bonafide owners or dealers to contact, BK Bose, 132/98, Ramesh Nagar, New Delhi-110015, Phone – 8976546345.

Sample Example for To Let

Qus. You are Aman / Shalini of 98, Vijay Vihar, Haryana and wish to let out your newly built house. Draft an advertisement in not more than 50 words for publication in the 'To Let' column of Hindustan Times giving all necessary details.

Ans.

TO LET



Available on rent-basis a newly built house in Vijay Vihar. Four bedrooms with attached baths, a drawing-dining room, a large kitchen, and a balcony. Garage with car parking facility also provided. Rent expected to be around 50,000-70,000 p.m. Family preferred. Contact mobile number – 7503391356 or Shalini, 98, Vijay Vihar, Gurgaon, Haryana.

Notice Writing Format

The format is the easier part to ace. Students must by-heart the elements of the format and their placements. The format has the below-given elements:

- Box inside which the content of the notice must be written
- Issuing Authority / Name of the institution
- The word “Notice”
- Heading
- Date
- Content
- Writer’s name with the designation

Notice Writing Content

The content of the notice must be very direct and to the point. The content must convey a formal tone. Most of the notices are announcements or information-based. Therefore, do not provide any extra detail from your end. Only provide the data and facts that are given in the question. Here are some of the tips to write the content of the notice.

- Do not add any additional factor data of your own.
- Only provide the information that is given in the question.
- Use a formal tone.
- Use of all the facts mentioned in the question do not miss any and crosscheck all the facts and data from the questions like dates, time, name, place, designations etc.
- Take care of grammar and spellings
- **Notice Expression**

The expression means how the students have expressed the data and facts in the notice via their content. Here the student’s language, use of sentences, grammar and spelling are taken into consideration. Therefore make sure to use involve all the facts and data in the questions with good and crisp sentences in the notice.

Types of Letter

Letters are categorized into two types

1. Informal Letters

- These are also known as personal letters, usually written to family, friends, relatives, neighbours or to acquaintances. These letters may or may not have a concrete reason of writing. They may be written just to share an experience, enquire about someone’s how



about, updating someone with a general incident etc. In these letters we cover personal letters (letters to family, letters to relatives, love letters and letters to elderly people) and social letters (letters to friends, social invitations, congratulatory/apology letters, letters of condolence/sympathy, thank you letters).

2. Formal Letters

- These letters are written to discuss business, apply for services, make requests, file/register complaints etc. The foundation of these letters and categorization depends upon what is being discussed in the letters. The Letters are short and to the point. The formulation of formal letters, letters of application, official letters and letters to the Editor.

Format of a Letter

- A letter is Composed of various elements that may change depending upon the nature of the letter. The main elements of a letter are given below

Senders' Address

- Senders; address is the mailing address of the sender. It is an essential part of both, formal and informal letters. It is also known as the return address as it acts as a back up address incase the letter gets damaged or unaccepted.
- It is omitted only if the letter, is being written/typed on a letterhead or stationery already imprinted with the same.
- Senders; address follows a typical format of writing as given below that consists of the designation of the sender (optional) followed by the name of the organization, building numbers, street/area, state/town, pin code and name of the country (if corresponding internationally).
- In case of a business letter, a reference number may also be included depicting that the letter is written in response to a particular enquiry, letter, file, record etc.
- Note Designation of the sender, name of the organization and reference number are not included in the formation of sender's

- address of informal lrtters for obvious reasons.
 - **Line 1** Designation of the sender (optional) (formal letters)
 - **Line 2** Name of the organization (formal letters)
 - **Line 3** Building number, street/area (formal letters)
 - **Line 4** State/town (pin code-optional)
 - **Line 5** Country (if corresponding internationally)
 - **Line 6** Reference number (if applicable)



Formal letter		Informal letter	
The ABC 23, New India	Pvt. Ltd Wazirpur Delhi-110005	23, New India	Wazirpur Delhi-110005
Ref no 229/3A/20XX			

Date

- o Succeeding the space after the return address comes the date on which the letter is written/sent. One may opt any format out of the two stated below to record the date in the letter.
 - o DD/MM/YY : 24th August, 20XX
 - o MM/DD/YY : August 24th, 20XX

Receivers' Address

- o Receivers' address is the corresponding address of the person to whom the letter is being sent. It is placed after the date in formal letters. Since personal letters are sent to acquaintances or known people, receivers' address is only mentioned on the envelope carrying the letter.\
- o If the letter is being addressed to someone whose title/post/name of the official and name of the organization is known, then the sender must start with the receivers' designation and name of the organization followed by the building numbers, street/area, state/town, pin code (optional) and country (if corresponding internationally) as formatted title
 - o Line 1 Name of the official/professional title
 - o Line 2 Name of the organization
 - o Line 3 Building number, street/area
 - o Line 4 State/town (pin code-optional)
 - o Line 5 Country (if corresponding internationally)

The Ecotech 19/B2 New India		Pvt Delhi	Manager Ltd Pitampura 110077
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Subject

- A Subject determines the purpose of writing in the brief. It help the recipient to deal successfully with the aim of yours letter. It is preceded with the word subject and is placed directly after the receivers' address.
- It is part of formal business letters which are written either in reference to an earlier in reference to an earlier correspondence or to someone with whom the sender is usually



in contact. You must have written a subject at least once while applying for leave concession, filing a complaint, executive a deal etc. It should clear, Concise not than 10 words.

Salutation

- The salutation is a customary greeting to the recipient of the letter. It varies depending upon the intimacy/relationship between the sender and the receiver. It usually begins with the word 'Dear' followed by the title (Ms/Mrs/Mr/Dr) if know and the first name of the person.
- In case the gender and name of the recipient is not known you must address the person as Dear Sir/Dear Madam, Since the salutation is professional in formal letters. The salutation used in personal or informal letters is friendly.
- You may greet the receiver as 'Dear/Dearest' followed by their first name/nick name. it is advisable to greet your elders with respect such as Dear Grandma/Dear Grandfather etc and not use their names.

Salutation for Informal and Formal letters

For Informal Letters

(a) For Blood Relations (older)	Respected
(b) For Blood Relations (Youngers)	My dear, dear
(c) For Intimate Friends and Relatives	Dear, My dear

For Formal Letters

(a) Editors, Post Masters, police Officers	Sir/Madam
(b) Government Officials etc	Sir/Madam
(c) Principals and head of institutions	Respected Sir/Madam
(d) present or Prospective Employer	Sir/Madam
(e) shopkeeper, Businessmen, Manager	Sir/Madam
(f) Strangers and Acquaintances	Dear Sir/Madam or Dear Sir/Madam Ms

Body

- The body is the most important elements of the letter. It can said to be the destination of journey as it lays the reason behind your writing. It includes the message the sender wants to convey. While the body of a personal letter can be long and detailed containing as many feelings, experiences, advices, news etc on a personal front built in formal letter it is best to use short, clear, logical paragraphs to state your subject.



- There can be three sub-parts of the body of a formal letter for letter drafting as follow, an introductory paragraph stating the main point, middle paragraph justifying the importance/need of writing with supporting points and a concluding paragraph restating the purpose and requesting for some action. The paragraphs of the body must be indented depending upon the style chosen.
- Be sure to skip a line between the salutation and introductory paragraph and also between the concluding paragraph and closure. Margins must be left on all four sides of the letter. It creates attractive appearance of the letter.

Concluding Line

- It comes at the end of the body of the letter, always begin as a new paragraph. It is determined by the writer's relation with the addressee.

(a) For friends	'with best regards' , 'with best wishes'
(b) for parents and elders	'with love and respect' , 'with respect and affectionate regards'
(c) For younger relatives	'with love' , 'Best wishes' , 'with best wishes'
(d) For official letters	'thanking you' , 'with best regards'

Complimentary closure

- It is a polite way to end your letter with respect. The traditional rule of Etiquette in Britain in that a formal letter starting with 'Dear Sir/Madam' must end with 'Yours faithfully', While a letter starting with 'Sir/Madam' must end with 'You sincerely'.
- In informal or personal letters, you may close the letter with 'Yours Lovingly', 'Your truly', 'Your affectionately' so on and depending upon your relation with receiver.

For Informal Letters

(a) For friends and acquaintances	'Your sincerely' , 'Sincerely yours'
(b) for relatives and friends	'Yours affectionately' , 'yours loving' etc

For Formal Letters

(a) Principals, Headmasters etc	'yours obediently'
(b) Editors, Government officials, Shopkeepers, private firms etc	'Yours faithfully' , '



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	Yourtruly'
(c) Strangers	'Your faithfully'
(d) For employment from one official to another, complaints or requests to officials	'Your faithfully'



- **Note:** only the first letter of the first word in the complimentary closure is capitalized and all the other words are written/typed in small case.

Signature Line

- It is the last part of the letter where the sender signs off with his/her first and last name. The signature line may also included a second line in formal letters for the title/post of the sender, if appropriate.

Elements of a Letter at a Glance

Informal Letters

1. Senders' address
2. Date
3. Salutation
4. Content required can be long and detailed
5. Concluding line
6. Complimentary closure
7. Signature line

Formal Letters

- Senders' address
- Date
- Receivers' address
- Subject
- Salutation
- Content-Specific, to the point
- Concluding lines
- Complimentary closure
- Signature along with designation or title

Addressing an Envelope

- Addressing an envelope is important for those people who write letter, yet is not part of letter writing address property in cover of envelope will help you to deliver your envelope property to the destination.
- Postage and Address are two main elements of addressing an envelope. Here envelope format is also given for your better understanding.

Envelope Format

- The picture shows how an addressed envelope should look like. The horizontal lines represent lines of address.



Informal Letters

- Letters written to friends and relatives are called inform letters. They are also known as personal letters. They are usually written in an informal language. The tone and style are usually familiar and intimate, depending upon the level, of intimacy you have with the person you are writing to. Here one should not use formal and elaborate sentences, instead short and loosely connected sentences should be used, that will give the letter a natural look. You may also use conversation
- idioms and colloquial expressions. Contracted forms like won't, can't, I'll etc are also very common in personal letters.
- An informal letter expresses the personality of the person who writes it. It should have a friendly tone and the reader should be able to feel the sentiments and feelings as he/she goes through it.
- **In informal letters we have covered following categories**
 1. Personal Letters (family letters, letter to relatives, letters to elderly people, love letters are covered in this category.
 2. Social Letters (letter to friends, invitations, congratulatory letters and letters conveying good wishes letters of apology, letters offering condolence and expressing sympathies, thank you letters are covered in this category.

Purpose of Writing an Informal Letters

The main purposes of writing an informal letter are

- to express feelings and emotions.
- to stay in contact with family and friends.
- to send invitations, replies, thanksgiving etc.
- to make personal complaints.
- to communicate by expressing sympathy, feeling
- congratulating someone etc.

How to Begin an Informal Letter?

- I received your letter yesterday and was delighted to know that.
- I have just received your letter and noted the contents.
- I got your letter and was delighted to know that you are coming.
- Everyone here was delighted to receive your much-awaited letter yesterday.
- Your delayed letter has been received by us just now and has removed our anxiety about well being.

How to End an Informal Letter?

You may use any of the following sentences as a closing line, if appropriate.

- Please do write regularly
- Hope to get your reply soon.
- Take care of your studies and do write every week without fail.
- Rest is fine. Convey my regards to Mom.

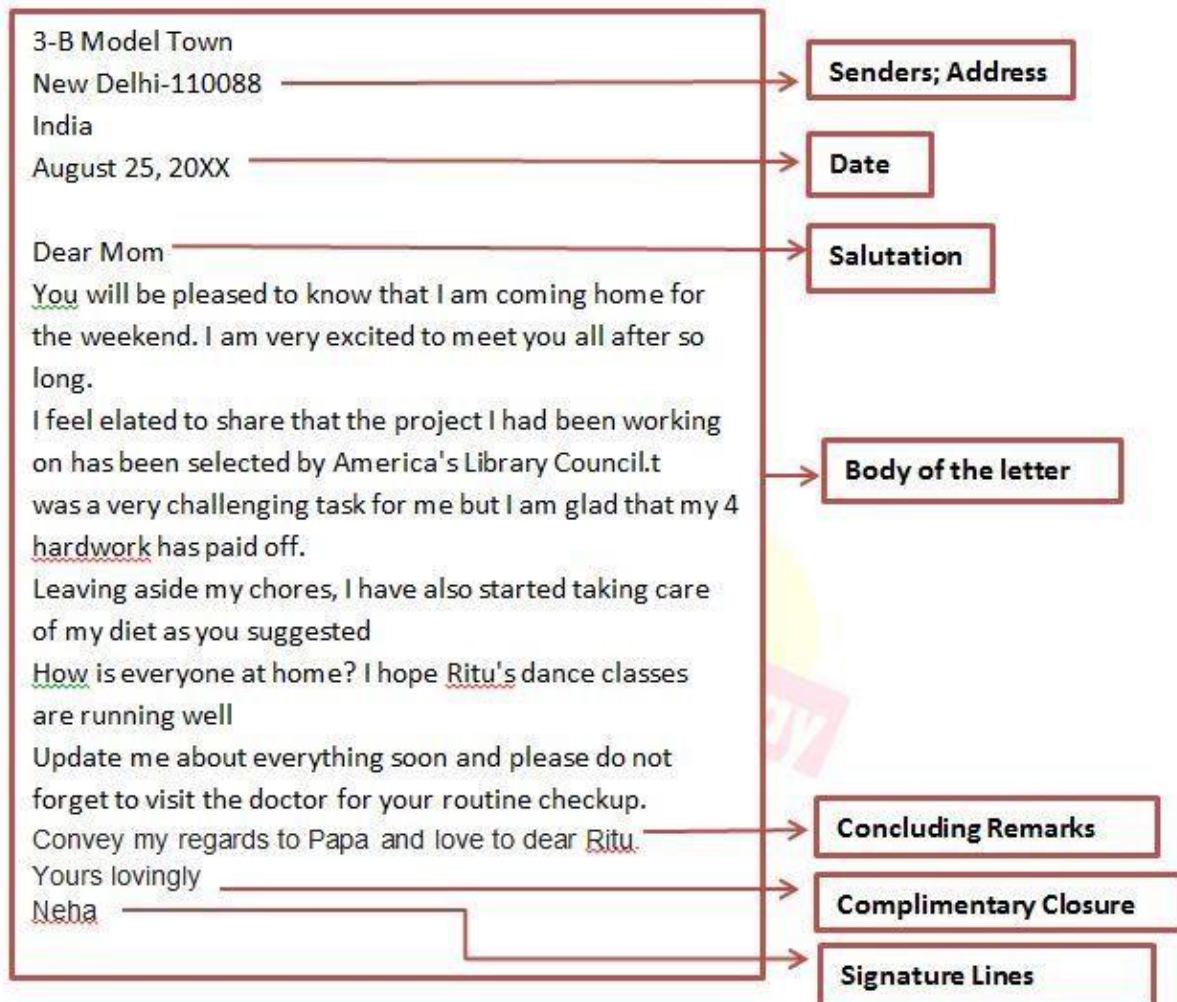


- o I expect you to write regularly in future.

Tips for Writing an Informal Letter or How To Write an Effective Informal Letter:

- o While drafting an informal letter, observing the following tips may be beneficial
- o Write as it you are speaking to the reader in person.
- o Do not hesitate in adopting your personal style while writing to friends or relatives.
- o Add Mr/Mrs/Ms' post the word Dear when writing to an
- o Always start with a good/interesting news you want to share so that the reader feels positively associated with you.
- o As there is no defined or set length for informal letters, try to keep it upto a page or a page and a half.
- o Maintain a logical order while expressing ideas or replying to someone's quires.

Sample of Informal Letter



Parts of Informal Letter

1. **Senders' Address** It includes house number, street/area pin code and country.
2. **Date** It includes the date on which the letter is written.



3. **Salutation** is a customary greeting to the reader depending upon the intimacy between the writer and the reader.

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4. **Body of the Letter** It includes the text that embodies the purpose of writing. It may consist

5. one or more paragraph Each paragraph focuses on a different idea/query/event.

6. **Concluding Remarks** This part indicates that the letter is going to end. A concluding remark like 'love you' or 'missing you' words can be written in this part.

7. **Complimentary Closure** It is a warm subscription for the reader. It is also followed by the name of the writer. The first word in the complimentary closure always starts with capital letter.

8. **Signature Line** It mentions the name of the writer. The handwritten signature goes above this line, below the closure.

Unit-5

Speech Skills:

Vowel and consonant sounds:





A **phoneme** is a speech sound. It's the smallest unit of sound that distinguishes one word from another. Since sounds cannot be written, we use letters to represent or stand for the sounds. Phonics instruction involves teaching the relationship between sounds and the letters used to represent them. There are hundreds of spelling alternatives that can be used to represent the 44 English phonemes. Only the most common sound / letter relationships need to be taught explicitly.

The 44 English sounds can be divided into two major categories – consonants and vowels. A **consonant** sound is one in which the air flow is cut off, either partially or completely, when the sound is produced. In contrast, a **vowel** sound is one in which the air flow is unobstructed when the sound is made. The vowel sounds are the music, or movement, of our language. The 44 phonemes represented below are in line with the International Phonetic Alphabet.







Consonants

Sound	Common spelling	Spelling alternatives					
/b/	b bal l		bb ribbon				
/d/	d dog		dd add	ed filled			
/f/	f fan		ff cliff	ph phone	gh laugh	lf calf	ft often
/g/	g grapes		gg egg	gh ghost	gu guest	gue catalogue	
/h/	h		wh				





	hat		who				
			college of commerce & management				
/j/	B.B.A./B.COM/BAJMC II Year jellyfish		ge cage	g giraffe	dge edge	di soldier	Subject: ENGLISH gg exaggerate
/k/	k kite		c cat	ch christmas	cc acclaim	lk folk	qu bouquet
			q(u) queen	ck back	X box		
/l/	l leaf		ll spell				
/m/	m monkey		mm summer	mb climb	mn autumn	lm palm	
/n/	n nest		nn funny	kn knight	gn gnat	pn pneumonia	
/ng/	ng ring		n sink	ngue tongue			





/p/		p pig		college of commerce & management			Subject: ENGLISH	
B.B.A./B.COM/BAJMC II Year		happy						
/r/	r robot		rr carrot	wr wrong	rh rhyme			
/s/	s sun		ss mess	c circus	sc science	ps psychology	st listen	
			ce rice	se horse				
/t/	t tap		tt batter	th thomas	ed tapped			
/v/	v van		f of	ph stephen	ve five			
/w/	w web		wh wh y	u quick	o choi r			
			i opinion	j hallelujah				
/z/	z zebra		zz buzz	s has	ss scissors	x xylophone	ze maze	
			se cheese					

Digraphs







Sound	Common spelling	Spelling alternatives					
/zh/	s treasure		si divisio n	z azure			
/ch/	ch cheese		tch watch	tu future	ti question	te righteous	
/sh/	sh		ce	s	ci	si	ch





	shark		ocean	sure	special	tension	machine
B.B.A./B.COM/BAJMC II Year			sci	ti			Subject: ENGLISH
			conscience	station			
/th/ (unvoiced)	th thongs						
/th/ (voiced)	th feather						









B.B.A./B.COM/BAJMC II Year		Spelling alternatives						Subject: ENGLISH
Sound	Common spelling							
/a/	a ca t		ai plaid					
/e/	e egg		ea bread	u bury	ie frien d	ai sai d	a many	
			eo leopard	ei heifer	ae aesthetic	ay sa y		
/i/	i iglo o		e england	o women	u bus y	ui buil d	y hymn	
			ie sieve					
/o/	o orange		a swan	ho honest				
/u/	u mug		o monkey	oo flood	ou trouble			
/oo/	oo boo k		u bush	ou could	o wol f			




Long vowels

/ā/	ai snai l		a baby	eigh weigh	aigh straight	ay hay	et croque t
			ei vein	au gauge	a-e cake	ea break	ey the y
/ē/	ee be		e me	ea seat	y lady	ey key	oe phoeni








	e						x
B.B.A./B.COM/BAJMC II Year			ie brief	i ski	ei receive	eo people	Subject: ENGLISH qua y
/ī/	i spide r		y fly	igh night	ie pie	uy buy	ye ry e
			ai aisle	is island	eigh height	i-e kite	
/ō/	oa boa t		o-e bone	o open	oe toe	ow low	ough thoug h
			eau beau	oo brooch	ew sew		
/ü/	oo moo n		ew screw	ue blue	u-e flute	oe shoe	ough throug h
			ui fruit	o who	oeu manoeuvre	ou croup	
/y//ü/ (2 sounds)	u unifor m		you you	ew few	iew view	yu yule	eue queue
			eau beauty	ieu adieu	eu feud		




/oi/	oi coi n		oy boy	uoy buoy			
/ow/	ow co w		ou shout	ough bough			
/ə/ (Schwa a sound)	er ladde r		ar dollar	our honour	or doctor	i dolphins	e ticket
			u cactus	ur augur	re centre	eur chauffeur	

'R' controlled vowels

/ā/	air chai r		are square	ear pear	ere wher e	eir thei r	ayer praye r
/ä/	ar ca r		a bath	au laugh	er sergeant	ear hear t	
/û/	ir bir d		er term	ur burn	ear pear l	or wor d	our journe y
			yr myrtle				
/ô/	aw pa w		a ball	or fork	oor doo r	ore mor e	oar boar d
			our four	augh taught	ar wa r	ough bough t	au sauce
/ēə/	ea r ea		eer steer	ere here	ier pie r		



	r						
/üə/	ure cur e		our tourist				

Tricky Graphemes

There are some letters that are used to write down sounds already represented by other graphemes. For example we use the letter c to represent the /k/ sound (already represented by the grapheme 'k') and the /s/ sound (already represented by the grapheme 's').

Letter			
c	/k/ as in cat, cot, cup	/s/ as in city, cycle, cents	
x	/k//s/ as in box, fox, fix	/g//z/ as in example, exam	/z/ as in xylophone
q(u)	/k//w/ as in queen	/k/ as in bouquet, marquis, cheque	

the q is always paired with the letter u.

Phonetic symbols accents

A phoneme is the smallest sound in a language. The International Phonetic Alphabet (IPA) is a system of letters and symbols that are used to represent the individual sounds of a language. The table below lists the IPA symbols used in [Pronunciation Coach](#) for American English.

Phonetic symbol	Example	Phonetic spelling
/i/	beat	/b/ /i/ /t/
/ɪ/	bit	/b/ /ɪ/ /t/
/e/	bait	/b/ /e/ /t/



/ɛ/	bet	/b/ /ɛ/ /t/
/æ/	bat	/b/ /æ/ /t/
/ʌ/	but	/b/ /ʌ/ /t/
/ə/	about	/ə/ /b/ /o/ /t/
/ɜ/	bird	/b/ /ɜ/ /d/
/u/	boot	/b/ /u/ /t/
/ʊ/	book	/b/ /ʊ/ /k/
/o/	boat	/b/ /o/ /t/
/ɔ/	bought	/b/ /ɔ/ /t/
/ɑ/	bob	/b/ /ɑ/ /b/
/aɪ/	bite	/b/ /aɪ/ /t/
/aʊ/	brown	/b/ /r/ /aʊ/ /n/
/ɔɪ/	boy	/b/ /ɔɪ/
/p/	pot	/p/ /ɑ/ /t/
/b/	bet	/b/ /ɛ/ /t/



/d/	dog	/d/ /ɔ/ /g/
/t/	top	/t/ /ɑ/ /p/
/k/	kit	/k/ /ɪ/ /t/
/g/	got	/g/ /ɑ/ /t/
/f/	fog	/f/ /ɔ/ /g/
/v/	vat	/v/ /æ/ /t/
/θ/	thick	/θ/ /ɪ/ /k/
/ð/	that	/ð/ /æ/ /t/
/s/	sat	/s/ /æ/ /t/
/z/	zoo	/z/ /u/
/ʃ/	shut	/ʃ/ /ʌ/ /t/
/ʒ/	measure	/m/ /ε/ /ʒ/ /ə/
/h/	help	/h/ /ε/ /l/ /p/
/tʃ/	church	/tʃ/ /ə/ /tʃ/
/dʒ/	jump	/dʒ/ /ʌ/ /m/ /p/



/m/	mom	/m/ /ɑ/ /m/
/n/	nod	/n/ /ɑ/ /d/
/ŋ/	thing	/e/ /ɪ/ /ŋ/
/l/	lot	/l/ /ɑ/ /t/
/r/	rat	/r/ /æ/ /t/
/w/	won	/w/ /ʌ/ /n/
/j/	you	/j/ /u/

Modulation and intonation

The communication endowed with balanced voice modulation and intonation is the perfect form of communication. Just imagine, would you even vote for a candidate if her speech is flat, irrespective of however promising the candidate is? This is the magic of the right blend of intonation and voice modulation.

What is the difference between Intonation and Voice Modulation?

Both intonation and voice modulation are quintessential parts of communication and are as crucial as punctuation are to English grammar. There is a minute difference between the two styles of speech.

Intonation is the **rise and the fall of the pitch** while speaking to emphasize particular words and to make the conversation more engaging. Giving stress (intonation) at a specific word makes it sound different and conveys a different meaning altogether.

Voice modulation is an umbrella term that means **a change of key in music or sound of a person's voice**. It means that **the speaker adjusts the pitch and volume while speaking**.

Voice modulation is a term comprising of several parts like pitch, volume, pauses, tempo, and expression; intonation is one part of voice modulation.

Based on the role, mood, and requirement of the script, the actors deliberately modify their pitch or volume to make the character resonate as closely as possible to the real one or portray the desired nature efficiently. Modulation helps the delivery of the message in the right tone and spirit.



Modulation can be defined as a combination of the following:

- The art of speaking or singing where the tone, pitch or loudness can be modified (Inflection)
- The art of speaking where you take charge of the rise and fall in the pitch of the voice (Intonation)
- A musical passage where you move from one key to the other (Transition)
- The transmission of a signal by changing the carrier's amplitude or frequency or phase

Intonation, on the other hand, implies the following:

- The art of intoning or singing in a recital
- The accuracy of pitch in playing or singing
- The rise and fall of the voice in speaking

Intonation is a part of the more general term – Voice Modulation, with a thin line difference between the two.

What are the benefits of mastering Intonation and Voice Modulation?

Intonation at the wrong time or place can lead to a catastrophic conversation or even miscommunication at times. The actors or the singers or even a layperson must understand the nuances of voice modulation and intonation to leave an indelible impression on the audience.

Perfect use of intonation and voice modulation can keep the audience spellbound, show how confident you are, and bring clarity in communication and expression. When was the last time you practiced sounds and expressions of the same dialogues in different tones and pauses? Try having fun exploring the new world of intonation and voice modulation.



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