



## SYLLABUS

### Subject - English

UNIT - I	<ol style="list-style-type: none"><li>1. Rabindranath Tagore - "Where the mind is without fear"</li><li>2. A.L Basham: "The wonder that was India" (an excerpt)</li><li>3. R K Narayan - "Astrologer's Day"</li><li>4. Swami Vivekananda - "Chicago Speech (1893)"</li><li>5. Introduction to Sundarkand of Valmiki's Ramayan</li></ol>
UNIT - II	<p>Comprehension Skills</p> <ol style="list-style-type: none"><li>1. Reading Techniques: Skimming, Scanning</li><li>2. Identifying the Main Idea and Theme</li><li>3. Making Inferences and Drawing Conclusions</li><li>4. Analysing unseen passages on Indian history, society, and art.</li></ol>
UNIT - III	<p>Basic Language Skills Grammar: 1. Parts of Speech 2. Articles 3. Subject-Verb Agreement 4. Tenses and their application Vocabulary: 1. Synonyms, Antonyms, Homonyms, and Homophones 2. One-word substitutes 3. Word formation: Suffixes and Prefixes Keywords - Tense, Agreement, Clause, Phrase, Synonym, Antonym, Prefix, Suffix. Activity: 4. Grammar exercises (fill-in-the-blanks, error correction, sentence transformation). 5. Vocabulary-building games and quizzes.</p>
UNIT- IV	<p>Writing Skills</p> <ol style="list-style-type: none"><li>1. The Writing Process: Pre-writing, Drafting, Revising, and Editing.</li><li>2. Paragraph Writing: Structure, Topic Sentence, and Coherence.</li><li>3. Letter writing: Formal/Informal</li></ol>
UNIT-V	<p>Situational Conversation – Context, Audience, Purpose, Type, Register Meeting/Greeting – Introducing Self; Introducing people to one another Apologies/Responses Enquiring about a Course/ Requesting Information Agreeing/Disagreeing (with a Proposal) Keywords – Register, Tone, Style, Audience, Purpose, Context, Etiquette, Persuasion.</p>



## UNIT I Lesson-1

### 'Where the Mind is Without Fear' by Rabindranath Tagore

#### Text of the poem:

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

#### Glossary:-

1. Domestic- related to family
2. Fragments-pieces
3. Tireless- without getting tired
4. Striving-to exert much efforts



5. Dreary- dull
6. Dead habit- old customs
7. Thee- you

### Analysis of the poetry:

“Where the Mind is Without Fear” is an emotional prayer by Rabindranath Tagore before almighty God. He is an intellectual who was also popularly known as ‘Gurudev’ & ‘Bard of Bengal’; he was not only a composer but a painter, a humanist, a philosopher, a novelist as well as an educator who wrote on different subjects. This poetry is included in ‘Gitanjali’ an anthology which was composed by him during pre-independence era of India. Initially Rabindranath Tagore authored this poem in Bengali in 1901 written for a collection of divine prayers titled ‘Naibedya’ later translating it in English in the year 1911 for ‘Gitanjali’. He won Nobel for ‘Gitanjali’ in the year 1913 as well as the reputation of being the first Non-European to be a Nobel laureate. He was knighted in the year 1915, but he renounced this title in 1919 as he was anguished and as a sign of his protest against the Jallianwalla Bagh massacre (Amritsar massacre) due to the He is the composer of ‘Jana Gana Mana’ & ‘Amar Shonar Bangla’ the national anthems of India and Bangladesh respectively.

The original poem bears the title ‘Prarthana’ i.e. prayer. The poem is a prayer to the universal father as well as the fellow Indians presenting his vision of an independent India. Patriotism is the core theme of this poem solely centered on the vision of independence. The nation was under the British Rule, the society was full of disharmony and social unjust. The people were eagerly waiting to get their



freedom. This poem had given a lot of strength to the people who were struggling for India's independence.

**Where the mind is without fear and the head is held high  
Where knowledge is free**

The poet prays to the Almighty that his country should be free from any kind of external pressures and oppressive factors which would create fear. He believed that freedom from such repressive situations would generate a sense of respect in individuals which was crushed due to presence of these overwhelming situations. He wants that everyone in his country should be free to live a dignified life and hold their heads high with respect for themselves and for one another. He dreams of a nation where knowledge or education would be free and available for all. Education should not be restricted to the upper class only but everybody should be free to acquire knowledge without any caste or gender distinctions.

**Where the world has not been broken up into fragments  
By narrow domestic walls**

Tagore envisions a world which is not disintegrated by biases based on caste, creed, color, religion, status or gender. He wants his people to reject any kinds of baseless superstitions and should not endorse any kinds of social evils. He lays emphasis on the rationality of mind because clear thinking would prevent people from becoming prey to such tribulations. He also stresses on the fact that all the external forces like prejudices and superstitions as well as internal forces like narrow-mindedness should not divide the people in groups and destroy their unity.



Where words come out from the depth of truth

Where tireless striving stretches its arms towards perfection

He wishes the people of his nation to be truthful; he is of the view that people should not distort the truth for their personal benefits. The words spoken should be full of sincerity and not mere empty words which come from the bottom of the heart and soul. The poet expresses his deep desire where people of his country strive towards perfection or development free from all the biases and superstitions without giving up or getting exhausted.

Where the clear stream of reason has not lost its way  
Into the dreary desert sand of dead habit

The poet visualizes that his fellow countrymen should not lose their reasoning due to baseless superstitions and preconceived notions which is referred as dead habits as they hinder the unity of a nation and progress of an individual. He believes that these habits are like a lifeless barren region where no life can prevail. So he emphasizes on the fact that the every individual should possess a clear intellect which resembles to a clear stream free from any kinds of stagnation.

Where the mind is led forward by thee  
Into ever-widening thought and action

Into that heaven of freedom, my Father, let my country awake.

The poet prays to the almighty to bestow his countrymen the purity of thoughts, actions and rational intellect. He wishes that God awakens the shackled mind of the people and lead them towards a heavenly country. He wants his natives not to be bound by any internal or external factors which pull them back from the path of progress. Tagore makes a plea before almighty 'Father', to awaken his country

### About the Author

1. Name: Rabindranath Tagore (1861–1941), also known as Gurudev.
2. Birthplace: Jorasanko Thakur Bari, Calcutta, India.
3. Occupation: Poet, philosopher, novelist, playwright, musician, painter, and educator.
4. Major Achievements:

First Asian Nobel Laureate in Literature (1913) for Gitanjali (Song Offerings).

Composed India's National Anthem – Jana Gana Mana and Bangladesh's National Anthem – Amar Sonar Bangla.

Founded Visva-Bharati University at Santiniketan — a place for holistic, liberal, and creative education.



5. Philosophy:

Believed in humanism, universalism, and spiritual freedom.

Stood against orthodoxy, colonial domination, and blind imitation of the West.

Advocated freedom of the individual mind as the foundation of true civilization.

6. Belief on Nationalism: Tagore's nationalism was ethical and humanistic—he wanted India's freedom to be a freedom of conscience, thought, and compassion, not just political independence.

 **Writing Style**

1. Simplicity with Depth: Tagore uses plain and musical English, but the meaning carries philosophical depth and emotional richness.

2. Free Verse Form:

The poem does not follow a rhyme scheme or metrical pattern.

Its rhythm arises naturally from prayer-like intonation.

3. Symbolism:

“Mind without fear” symbolizes mental freedom and courage.

“Head held high” symbolizes self-respect and dignity.

“Narrow domestic walls” represent social divisions such as caste, class, religion, and prejudice.

“Clear stream of reason” represents rational thinking.

“Dreary desert sand of dead habit” stands for blind traditions and lifeless customs.

“Heaven of freedom” is Tagore's utopian vision of an ideal India and a spiritually liberated humanity.

4. Tone: Reverential, inspirational, and introspective — the poet speaks as a visionary reformer.

5. Imagery:

Strong visual and metaphorical imagery transforms abstract ideals into living pictures.

For example, the movement of “clear stream” through “desert sand” symbolizes how reason can get lost in unthinking tradition.

6. Language Features:

Highly musical, with repetition and flow that resemble devotional chant or hymn.

Alliteration and assonance enhance musicality (e.g., “dreary desert sand of dead habit”).



## 7. Philosophical and Universal Appeal:

Though written about India, the poem transcends national boundaries — it speaks about human liberation everywhere.

### Setting of the Poem

#### 1. Historical Context:

Written before India's independence, during the early 20th century when India was under British colonial rule.

It was a time of political enslavement, social inequality, and intellectual suppression.

#### 2. Spiritual Setting:

The poem is addressed to God (the Eternal Father), making it a prayer for awakening — not just for India, but for all of humanity

#### 3. Cultural Setting:

India, divided by religion, caste, and superstition, serves as the background against which Tagore dreams of unity, rationality, and dignity.

#### 4. Psychological Setting:

It represents the internal landscape of the human soul, yearning for enlightenment, truth, and purity of thought.

#### 5. Temporal Setting:

The poem exists in a timeless realm — it speaks both to pre-independence India and to future generations seeking moral and intellectual liberation.

### Theme

#### 1. Freedom – Political, Mental, and Spiritual

The central theme is freedom — not merely from British rule, but from fear, ignorance, and narrow-mindedness.

Tagore envisions a nation where freedom is not limited to politics but extends to thoughts, words, and actions.

He believes that true liberty begins in the human mind — a fearless mind can create a fearless nation.

The poem calls for the liberation of conscience, where people act from reason, not compulsion.

#### 2. Knowledge and Enlightenment



“Where knowledge is free” emphasizes that education and learning should be open to all, unchained by class, gender, or caste barriers.

Tagore, as an educationist, saw ignorance as the root of all fear and division.

Knowledge here is not merely academic but moral and spiritual wisdom — the ability to discern truth and live rightly.

He believed that an educated nation is a fearless nation, one capable of progress and harmony.

### 3. Unity and Universal Brotherhood

The phrase “narrow domestic walls” criticizes social fragmentation caused by religion, caste, race, and region.

Tagore’s India was deeply divided; he dreamed of a world without boundaries, where humanity lives as one family.

His vision is cosmopolitan and inclusive, reflecting his faith in universal humanism (Vishva-Manavta).

True nationalism, for him, must never come at the cost of human unity.

### 4. Truth and Sincerity

“Where words come out from the depth of truth” reflects the moral dimension of freedom.

Tagore despised hypocrisy, flattery, and deceit — which were rampant under colonial rule.

He believed that a society can prosper only when speech arises from sincerity and truth guides human conduct.

### 5. Reason vs. Blind Habit

The line “where the clear stream of reason has not lost its way into the dreary desert sand of dead habit” is among Tagore’s most powerful metaphors.

It contrasts reason (symbol of life, purity, and clarity) with habit (symbol of death, stagnation, and unthinking conformity).

Tagore criticizes those who follow customs blindly without questioning moral or logical foundations.

He promotes intellectual independence and critical thinking as the path to progress.

### 6. Moral and Intellectual Awakening

The poem ends with an earnest plea:

> “Into that heaven of freedom, my Father, let my country awake.”

“Awake” symbolizes national awakening, spiritual renewal, and enlightenment of the human soul.



The poet sees awakening not as rebellion but as self-realization — when a nation realizes its divine potential through truth, knowledge, and unity.

---

#### 7. Vision of an Ideal Nation

Tagore's "heaven of freedom" is an ideal India, where citizens are:

Fearless in mind

Dignified in self-respect

United beyond boundaries

Guided by truth

Driven by reason and moral conscience

This vision aligns with his philosophy of "Visva-Bharati" — the world as one nest, where all cultures and minds flourish together.

#### **The Wonder that was India by A. L. Basham (an excerpt)**

##### Text:

Hindu civilization will, we believe, retain its continuity. The Bhagavad Gita will not cease to inspire men of action, and the Upanishads men of thought. The charming graciousness of the Indian way of life will continue, however much affected it may be by the labour-saving devices of the West. People will still love the tales of the heroes of the Mahabharata and the Ramayana, and of the loves of Dusyanta and Sakuntala and Pururavas and Urvashi. The quiet and gentle happiness which has at all times pervaded Indian life where oppression, disease and poverty have not overclouded it will surely not vanish before the more hectic ways of the West.

Much that was useless in ancient Indian culture has already perished. The extravagant and barbarous hecatombs of the Vedic age have long since been forgotten, though animal sacrifice continues in some sects. Widows have long ceased to be burnt on their husbands' pyres. Girls may not by law be married in childhood. In buses and trains all over India brahmans rub shoulders with the lower castes without consciousness of grave pollution, and the temples are open to all by law. Caste is vanishing; the process began long ago, but its pace is now so rapid that the more objectionable features of caste may have disappeared within a generation or so. The old family system is adapting itself to present-day conditions. In fact the whole face of India is altering, but the cultural tradition continues, and it will never be lost.

The whole of South-East Asia received most of its culture from India. Early in the 5th century B.C.



**renaissance**

college of commerce & management

**BBA/B.Com/ B.Com (Hons)/BAJMC/ I<sup>st</sup> Year**

**Subject: English**

---

colonists from Western India settled in Ceylon, which was finally converted to Buddhism in the reign of Ashoka. By this time a few Indian merchants had probably found their way to Malaya, Sumatra, and other parts of South-East Asia. Gradually they established permanent settlements, often, no doubt, marrying native women. They were followed by brahmans and Buddhist monks, and Indian influence gradually leavened the indigenous culture, until by the 4th century A.D. Sanskrit was the official language of the region, and there arose great civilizations, capable of organizing large maritime empires, and of building such wonderful memorials as their greatness as the Buddhist stupa of Borobodur in Java, or the Saivite temples of Angkor in Cambodia. Other cultural influences, from China and the Islamic world, were felt in South-East Asia, but the primary impetus to civilization came from India.



Indian historians, proud of their country's past, often refer to this region as "Greater India", and speak of Indian "colonies". In its usual modern sense the term "colony" is hardly accurate, however. Vijaya, the legendary Aryan conqueror of Ceylon, is said to have gained the island by the sword, but beyond this we have no real evidence of any permanent Indian conquest outside the bounds of India. The Indian "colonies" were peaceful ones, and the Indianized kings of the region were indigenous chieftains who had learnt what India had to teach them.

Northwards Indian cultural influence spread through Central Asia to China. Faint and weak contact between China and India was probably made in Mauryan times, if not before, but only when, some 2,000 years ago, the Han Empire began to drive its frontiers towards the Caspian did India and China really meet. Unlike South- East Asia, China did not assimilate Indian ideas in every aspect of her culture, but the whole of the Far East is in India's debt for Buddhism, which helped to mould the distinctive civilizations of China, Korea, Japan and Tibet.

As well as her special gifts to Asia, India has conferred many practical blessings on the world at large; notably rice, cotton, the sugarcane, many spices, the domestic fowl, the game of chess and most important of all, the decimal system of numeral notation, the invention of an unknown Indian mathematician early in the Christian era. The extent of the spiritual influence of India on the ancient West is much disputed. The heterodox Jewish sect of the Essenes, which probably influenced early Christianity, followed monastic practices in some respects similar to those of Buddhism. Parallels may be traced between a few passages in the New Testament and the Pali scriptures. Similarities between the teachings of western philosophers and mystics from Pythagoras to Plotinus and those of the Upanisads have frequently been noticed. None of these similarities, however, is close enough to give certainty, especially as we have no evidence that any classical writer had a deep knowledge of Indian religion. We can only say that there was always some contact between the Hellenic world and India, mediated first by the Achaemenid Empire, then by that of the Seleucids, and finally, under the Romans, by the traders of the Indian ocean. Christianity began to spread at the time when this contact was closest. We know that Indian ascetics occasionally visited the West, and that there was a colony of Indian merchants at Alexandria. The possibility of Indian influence on Neo-platonism and early Christianity cannot be ruled out.



Many authorities may doubt that Indian thought had any effect on that of the ancient West, but there can be no doubt of its direct and indirect influence on the thought of Europe and America in the last century and a half, though this has not received adequate recognition. This influence has not come by way of organized neo-Hindu missions. The last eighty years have seen the foundation of the Theosophical Society, of various Buddhist societies, and of societies in Europe and America looking for inspiration to the saintly 19th-century Bengali mystic, Paramahansa Ramakrishna, and to his equally saintly disciple, Swami Vivekananda. Lesser organizations and groups have been founded in the West by other Indian mystics and their disciples, some of them noble, earnest and spiritual, others of more dubious character. Here and there Westerners themselves, sometimes armed with a working knowledge of Sanskrit and first-hand Indian experience, have tried to convert the West to a streamlined Yoga or Vedanta. We would in no way disparage these teachers or their followers, many of whom are of great intellectual and spiritual caliber; but whatever we may think of the Western propagators of Indian mysticism, we cannot claim that they have had any great effect on our civilization. More subtle, but more powerful, has been the influence of Mahatma Gandhi, through the many friends of India in the West who were impressed by his burning sincerity and energy, and by the ultimate success of his policy of non-violence in achieving India's independence. Greater than any of these influences, however, has been the influence of ancient Indian religious literature through philosophy.

The pioneers of the Asiatic Society of Bengal quickly gained a small but enthusiastic following in Europe, and Goethe and many other writers of the early 19th century read all they could of ancient Indian literature in translation. We know that Goethe borrowed a device of Indian dramaturgy for the prologue to "Faust" and who can say that the triumphant final chorus of the second part of that work was not in part inspired by the monism of Indian thought as he understood it? From Goethe onwards most of the great German philosophers knew something of Indian philosophy. Schopenhauer, whose influence on literature and psychology has been so considerable, indeed openly admitted his debt, and his outlook was virtually that of Buddhism. The monisms of Fichte and Hegel might never have taken the forms they did if it had not been for Anquetil-Duperron's translation of the Upanisads and the work of other pioneer Indologists. In the English-speaking world the strongest Indian influence was felt in America, where Emerson, Thoreau and other New England writers avidly studied much Indian religious literature in



translation, and exerted immense influence on their contemporaries and successors, notably Walt Whitman. Through Carlyle and others the German philosophers in their turn made their mark on England, as did the Americans through many late 19th-century writers such as Richard Jeffries and Edward Carpenter.

Though in the contemporary philosophical schools of Europe and America the monistic and idealist philosophies of the last century carry little weight, their influence has been considerable, and all of them owe something at least to ancient India. The sages who meditated in the jungles of the Ganges Valley six hundred years or more before Christ are still forces in the world.

It is today something of an anachronism to speak of Western civilization or Indian civilization. Until very recently cultures were sharply divided, but now, when India is but a thirty hours' journey from London, cultural divisions are beginning to disappear. If a *modus vivendi* is reached between liberal democracy and communism, and civilization survives, the world of the future will have a single culture with, it is to be hoped, many local differences and variations. India's contribution to the world's cultural stock has already been very large, and it will continue and grow as her prestige and influence increases. For this reason if for no other we must take account of her ancient heritage in its successes and its failures, for it is no longer the heritage of India alone, but of all mankind.

### About the Author:

Arthur Llewellyn Basham (1914-1986), professor of South Asian history, was born on 24 May 1914 at Loughton, Essex, England, son of English parents Arthur Abraham Edward Basham and his wife Maria Jane, née Thompson, who were both journalists. As a child he learned the piano and by the age of 16 had written several compositions; he continued to play throughout his life. In 1935 he published a collection of his poetry entitled *Proem*.

After achieving first-class honours in Indo-Aryan studies at the School of Oriental and African Studies, University of London (BA, 1941; Ph.D., 1950), Basham served in civil defence during World War II. In 1948 he was appointed lecturer in the history of India at the SOAS, becoming reader in South Asian history in 1953 and professor in 1957. He was director of the Royal Asiatic Society of Great Britain and Ireland in 1964-65. On 9 October 1942 he had married Violet Helen Kemp in the Rushall parish church, Norfolk; they were later divorced. He married Namita Catherine Shadap-Sen, a 34-year-old Indian research student, on 11 November 1964 at the register office, Hampstead.

In 1965-79 Basham was foundation professor and head of the new department of Oriental (Asian) civilisation(s) in the faculty of Oriental (Asian) studies at the Australian National University, Canberra. He served as dean of the faculty from 1968 to 1970. His inspiration and leadership contributed greatly to the expansion of Asian studies at ANU. Through his supervision of over fifty doctoral students, both at the



SOAS and at the ANU, he exercised a broad influence in his field. As well as providing intellectual stimulus and concrete assistance, he showed kindness and personal concern to colleagues.

Basham's eminence as a historian of India had been established by the publication in London of his doctoral thesis *History and Doctrines of the Aji-vikas* (1951) and by his monumental *The Wonder That Was India* (1954). In this book, which has been republished many times and translated into several languages, he tried to cover 'all aspects of Indian life and thought' before the arrival of the Muslims in the sixteenth century. His fine and demanding scholarship concealed itself in an easy and elegant style. This work showed him as a historian and humanist with wide interests, a discerning appreciation of art and literature, and an affection for the people and the land he made the focus of his life's work. After publishing *Studies in Indian History and Culture* (1964) and *Aspects of Ancient Indian Culture* (1966), Basham edited *Papers on the Date of Kaniska* (1968), *The Civilizations of Monsoon Asia* (1974) and *A Cultural History of India* (1975). He wrote about fifty research articles, a similar number of review articles, and numerous contributions to encyclopaedias.

In 1970 'Bash' became vice-president of the Australian Academy of the Humanities, of which he was a foundation fellow, and in 1976 he was elected vice-president of the Asian Studies Association of Australia. Due to his international stature and his efforts, the 28th International Congress of Orientalists was held at the ANU in 1971. Basham served as president. In 1979 he was president of the First International Conference on Traditional Asian Medicine, held in Canberra. This meeting led to the formation of the International Association for the Study of Traditional Asian Medicine.

In the 1960s and 1970s Basham held several visiting professorships in the United States of America and India. His contribution to scholarship was recognised by a D.Litt. from the University of London (1966), honorary doctorates from the universities of Kurukshetra (1965) and Nava Nalanda Mahavihara (1977), as well as the Bimala Churn Law gold medal of the Asiatic Society of Calcutta in 1975 and the Desikottama award from the Visva-bharati University in 1985. Survived by his wife and their son and daughter, Basham died of cancer on 27 January 1986 at Calcutta, India, and was buried in the Old Military Cemetery of All Saints Cathedral, Shillong.

### Analysis of the Chapter:

The most important quality of Indian culture is that it is able to maintain its continuity even after the passage of so many years. The message of Karma mentioned in the Bhagvad Geeta will always inspire the men who believe in doing karma. The Upanishads are the treasure house of Indian Philosophy and they will keep influencing the thinkers. The teachings of Bhagvad Geeta are globally renowned and they even taught in the world's top most institutes. The Indian way of living is quite peaceful in comparison to the lives of the people of the Western countries this phenomenon increases the charisma of Indian life.

Indian culture consisted of some ill-traditions like sati system, animal sacrifice, child marriage, caste system or untouchability but now things are changing. The identity and character of the whole country is changing but the only thing that didn't change was legacy of the Indian



culture.

The whole of South-East Asia was influenced by the Indian culture especially of Buddhism to a greater extent. In 5<sup>th</sup> century BC people from the Western India settled in Ceylon i.e. present day Sri Lanka. This region was wholly converted to Buddhism especially during the reign or the efforts of King Ashoka. Even Indian merchants discovered routes to Malaya, Sumatra and other parts of South-East Asia. After the merchants the Buddhist monks and the Brahmans also went to these regions and spread Indian culture in those parts. Sanskrit was the official language of this area and even some civilizations who successfully established their empire due to their naval power. Even some memorials like Buddhist stupa of Borobodur in Java, or the Saivite temples of Angkor in Cambodia were built. Though; many countries like China and the Islamic world in South- East Asia but mainly the influence came from India.

Indian Historians proudly called this region or colonies as the “Greater India”. Atyan king Vijaya of Ceylon had won over an island apart from him no other conquest were done out of India. The Indians colonies were peaceful and their chiefs were took in all the learning from India. Indian culture was spreading towards north and during Mauryan period India and China came in contact with each other or around 2000 years ago during the Han empire conquest. China didn't include the Indian ideas in their culture in totality but one cannot deny the debt of India for Buddhism.

India also gave gifts like rice, cotton, sugarcane, spices, the domestication of fowls, game of chess and the decimal system. The influence of Indian culture over the Ancient West is disputed. Early Christianity was influenced by Jewish sect but the monastic principles they followed were similar to the Buddhism. Similarities have been found between the Indian culture especially Upanishads and the New Testament, teachings of the Western philosophers, various spiritual philosophers. Though there is no evidence that the Indian teachings had direct influence but the contact between the Indian and the Western world cannot be denied.

The effect of the Indian influence was not due to a planned mission of the Hinduism. Many societies like Theosophical society, Buddhist society or the European or American societies desired to learn the teachings of Paramhansa and Swami Vivekanand. Many groups were found in the Western countries and many Westerners had the working knowledge of Sanskrit. They tried to bring a change to Yoga or Vedanta. Though they had many teachers who propagated these thoughts but it cannot be said that they didn't had much effect on India. Mahatma Gandhi's non-violence is one of the finest instances that the Indian thought was popularized in the West.



Many writers gained the knowledge of translated versions of Indian literature. Like the writer Goethe used dramaturgy i.e. the theory and practice of dramatic composition in the introduction of his play 'Faust' and its ending was inspired by the Indian monism. The German philosophers like Schopenhauer, was the only one who accepted that he was indebted to the Buddhism which was reflected in his literature and psychology. In America and other European countries many thinkers and writers studied Indian religious literatures which were translated. The German philosophers influenced England deeply. All the countries in some or the other way followed Indian philosophies and Indian culture existed in a since a long time back even before Christ. The cultures are avidly divided due to geographical boundaries if all the nations leave other aspect and reach to common point between democracy and communism the whole world will be painted in one color which would reflect Indian Culture. Therefore Indian culture not only belongs to India alone but also to the whole world.

## 1. About the Author

A.L. Basham (Arthur Llewellyn Basham) was a prominent British historian and Indologist, known for his expertise in ancient Indian history and culture. He was born in 1914 and passed away in 1986. Basham's contributions significantly shaped Western understanding of Indian civilization.

Basham's *The Wonder That Was India* is one of the most widely read books on ancient Indian history, appreciated for its thorough research and accessible style.

## 2. Writing Style

**Accessible and Engaging:** Basham uses clear, straightforward language, making complex ideas and historical facts easy to understand for readers unfamiliar with the subject.

**Narrative-driven:** He intertwines historical facts with vivid descriptions of life in ancient India, creating a narrative that is not purely academic but also engaging.



**Non-Eurocentric Approach:** Unlike many Western scholars of his time, Basham avoids the colonial lens of portraying Indian civilization as inferior to the West. Instead, he presents a balanced and appreciative view of India's rich cultural heritage.

**Use of Evidence:** Basham draws extensively from archaeological findings, ancient texts, and other primary sources. He supports his interpretations with references to Vedic literature, Buddhist texts, and other historical records.

### 3. Theme and Setting

**Ancient Indian Civilization:** The book provides an extensive look at the history, culture, religion, and achievements of India from ancient times to the beginning of the medieval period.

**Focus on Cultural Achievements:** Basham focuses on India's contributions in various fields, including art, literature, science, mathematics, and philosophy. The text highlights India's advancements in these areas and their impact on world civilization.

**Religious and Philosophical Development:** The book explores the origins of major Indian religions, including Hinduism, Buddhism, and Jainism, and their philosophical underpinnings.

**Social Structure:** Basham delves into the social and political organization of ancient India, including the caste system, the position of women, and economic systems.

**Inter-cultural Influence:** The book also discusses India's interactions with other ancient civilizations like Greece, Rome, and China, showcasing India's role as a central hub in the ancient world.

### 4. Characteristics of the Chapter

**Rich Descriptions:** Basham vividly describes the daily lives, rituals, and customs of ancient Indians, helping readers visualize the civilization.

**Balance Between Religious and Secular Aspects:** Basham emphasizes not just the religious and philosophical achievements of India but also its secular advancements, particularly in art, science, and literature.

**Chronological Flow:** He takes a chronological approach, beginning with the Harappan civilization and covering the Vedic age, the Mauryan Empire, and the Gupta period, giving readers a broad understanding of India's historical timeline.

**Global Context:** The book often places India in the broader context of world history, comparing its development with that of contemporary civilizations.

**Objective Analysis:** While being appreciative of India's past, Basham does not shy away from



**B.Com 1<sup>st</sup> Year**

discussing the societal flaws, like the rigidity of the caste system or the subordinate status of women in ancient society.

**5. Important Points**

**Harappan Civilization:** Basham gives detailed accounts of the urban planning, architecture, and economy of the Indus Valley Civilization, emphasizing its sophistication.

**Vedic Culture:** The chapter covers the transition from the Harappan to the Vedic period, focusing on the rise of Aryan society and the development of early Vedic religious thought.

**Short Questions and Answers**

1. Q: Who was A.L. Basham? A: A.L. Basham was a British historian and Indologist, known for his works on ancient Indian history, particularly *The Wonder That Was India*.

2. Q: What is the primary focus of *The Wonder That Was India*? A: The book focuses on the history, culture, and achievements of ancient Indian civilization, emphasizing its contributions to art, literature, science, and religion.

3. Q: What was one of the key features of the Harappan civilization according to Basham? A: The Harappan civilization was known for its advanced urban planning, including grid-patterned cities, drainage systems, and standardized weights and measures.

4. Q: How does Basham view the caste system in ancient India? A: While acknowledging the societal structure it provided, Basham also critiques the rigid caste system for its restrictions and inequalities.

5. Q: How did the Mauryan Emperor Ashoka influence Indian culture? A: Ashoka promoted Buddhism, non-violence, and ethical governance, significantly impacting Indian society and spreading Indian culture to other parts of Asia.

**CHAPTER – 3**

**AN ASTROLOGER'S DAY – BY R.K. NARAYAN**

Punctually at midday he opened his bag and spread out his professional equipment, which consisted of a dozen cowrie<sup>1</sup> shells, a square piece of cloth with obscure mystic charts on it, a notebook and a bundle of palmyra writing. His forehead was resplendent with sacred ash and vermilion,<sup>2</sup> and his eyes sparkled with a sharp abnormal gleam which was really an outcome of a continual searching look for customers, but which his simple clients took to be a prophetic light and felt comforted. The power of his eyes was considerably 1. A cowrie (kour'ē) is a small snail



commonly found in warm, shallow waters of the Pacific and Indian Oceans. 2. Here, obscure means "difficult to understand" and mystic means "having hidden or secret meanings." Palmyra (pal mī'rə) refers to paper made from the leaves of the palmyra tree. The man's forehead is full of splendor (resplendent) in that it is painted with dark ash and a red pigment called vermilion. Encountering the Unexpected What do customers misunderstand about the astrologer? 56 UNIT 1 THE SHORT STORY enhanced by their position-placed as they were between the painted forehead and the dark whiskers which streamed down his cheeks: even a half-wit's eyes would sparkle in such a setting. To crown the effect he wound a saffron-colored<sup>3</sup> turban around his head. This color scheme never failed. People were attracted to him as bees are attracted to cosmos or dahlia stalks. He sat under the boughs of a spreading tamarind tree which flanked a path running through the Town Hall Park. It was a remarkable place in many ways: a surging crowd was always moving up and down this narrow road morning till night. A variety of trades and occupations was represented all along its way: medicine-sellers, sellers of stolen hardware and junk, magicians and, above all, an auctioneer of cheap cloth, who created enough din all day to attract the whole town. Next to him in vociferousness<sup>4</sup> came a vendor of fried groundnuts,<sup>5</sup> who gave his ware a fancy name each day, calling it Bombay Ice-Cream one day, and on the next Delhi Almond, and on the third Raja's Delicacy, and so on and so forth, and people flocked to him. A considerable portion of this crowd dallied before the astrologer too. The astrologer transacted his business by the light of a flare which crackled and smoked up above the groundnut heap nearby. Half the enchantment of the place was due to the fact that it did not have the benefit of municipal lighting. The place was lit up by shop lights. One or two had hissing gaslights, some had naked flares stuck on poles, some were lit up by old cycle lamps and one or two, like the astrologer's, managed without lights of their own. It was a bewildering criss-cross of light rays and moving shadows. This suited the astrologer very well, for the simple reason that he had not in the least intended to be an astrologer when he began life; and he knew no more of what was going to happen to others than he knew what was going to happen to him self next minute. He was as much a stranger to the stars as were his innocent customers. Yet he said things which pleased and astonished everyone: that was more a matter of study, practice and shrewd guesswork. All the same, it was as much an honest man's labor as any other, and he deserved the wages he carried home at the end of a day. He had left his village without any previous thought or plan. If he had continued there he would have carried on the work of his forefathers- namely, tilling the land, living, marrying and ripening in his cornfield and ancestral home. But that was not to be. He had to leave home without telling anyone, and he could not rest till he left it behind a couple of hundred miles. To a villager it is a great deal, as if an ocean flowed between. He had a working analysis of mankind's troubles: marriage, money and the tangles of human ties. Long practice had sharpened his perception. Within five minutes he understood what was wrong. He charged three pice per question and never opened his mouth till the other had spoken for at least ten minutes, which provided him enough stuff for a dozen answers and advices. When he told the person before him, gazing at his palm, "In many ways you are not getting the fullest results for your efforts," nine out of ten were disposed to agree with him. Or he questioned: "Is there any woman in your family, maybe even a distant relative, who is not well disposed<sup>7</sup> towards you?" Or he gave an analysis of character: "Most of your troubles are due to your nature. How can you be otherwise with Saturn where he is? You have an impetuous nature and a rough exterior." This endeared him to their hearts immediately, for even the mildest of us loves to think that he has a forbidding exterior. The nuts-vendor blew out his flare and rose to go home. This was a signal for the astrologer to bundle up too, since it left him in darkness except for a little shaft of green light which strayed in



from somewhere and touched the ground before him. He picked up his cowrie shells and paraphernalia and was putting them back into his bag when the green shaft of light was blotted out; he looked up and saw a man standing before him. He sensed a possible client and said: "You look so careworn. It will do you good to sit down for a while and chat with me." The other grumbled some vague reply. The astrologer pressed his invitation; whereupon the other thrust his palm under his nose, saying: "You call yourself an astrologer?" The astrologer felt challenged and said, tilting the other's palm towards the green shaft of light: "Yours is a nature ..." "Oh, stop that," the other said. "Tell me something worthwhile...." Our friend felt piqued, "I charge only three pice per question, and what you get ought to be good enough for your money " At this the other withdrew his arm, took out an anna and flung it out to him, saying, "I have some questions to ask. If I prove you are bluffing, you must return that anna to me with interest." "If you find my answers satisfactory, will you give me five rupees?" "No." "Or will you give me eight annas?" "All right, provided you give me twice as much if you are wrong," said the stranger. This pact was accepted after a little further argument. The astrologer sent up a prayer to heaven as the other lit a cheroot.<sup>9</sup> The astrologer caught a glimpse of his face by the matchlight. There was a pause as cars hooted on the road, jutka<sup>10</sup> drivers swore at their horses and the babble of the crowd agitated the semi-darkness of the park. The other sat down, sucking his cheroot, puffing out, sat there ruthlessly. The astrologer felt very uncomfortable. "Here, take your anna back. I am not used to such challenges. It is late for me today. " He made preparations to bundle up. The other held his wrist and said, "You can't get out of it now. You dragged me in while I was passing." The astrologer shivered in his grip; and his voice shook and became faint. "Leave me today. I will speak to you tomorrow." The other thrust his palm in his face and said, "Challenge is challenge. Go on." The astrologer proceeded with his throat drying up. "There is a woman " "Stop," said the other. "I don't want all that. Shall I succeed in my present search or not? Answer this and go. Otherwise I will not let you go till you disgorge" all your coins." The astrologer muttered a few incantations and replied, "All right. I will speak. But will you give me a rupee if what I say is convincing? Otherwise I will not open my mouth, and you may do what you like." After a good deal of haggling the other agreed. The astrologer said, "You were left for dead. Am I right?" "Ah, tell me more." "A knife has passed through you once?" said the astrologer. "Good fellow!" He bared his chest to show the scar. "What else?" "And then you were pushed into a well nearby in the field. You were left for dead." "I should have been dead if some passerby had not chanced to peep into the well," exclaimed the other, overwhelmed by enthusiasm. "When shall I get at him?" he asked, clenching his fist. "In the next world," answered the astrologer. "He died four months ago in a far-off town. You will never see any more of him." The other groaned on hearing it. The astrologer proceeded. "Guru Nayak-" "You know my name!" the other said, taken aback. <sup>12</sup> "As I know all other things. Guru Nayak, listen carefully to what I have to say. Your village is two days' journey due north of this town. Take the next train and be gone. I see once again great danger to your life if you go from home." He took out a pinch of sacred ash and held it out to him. "Rub it on your forehead and go home. Never travel southward again, and you will live to be a hundred." "Why should I leave home again the other said reflectively.<sup>13</sup> "I was only going away now and then to look for him and to choke out his life if I met him." He shook his head regretfully. "He has escaped my hands. I hope at least he died as he deserved." "Yes," said the astrologer. "He was crushed under a lorry."<sup>14</sup> The other looked gratified to hear it. The place was deserted by the time the astrologer picked up his articles and put them into his bag. The green shaft was also gone, leaving the place in darkness and silence. The stranger had gone off into the night, after giving the astrologer a handful of coins. It was nearly midnight when the astrologer reached home. His wife was waiting for him at



the door and demanded an explanation. He flung the coins at her and said, "Count them. One man gave all that." "Twelve and a half annas," she said, counting. She was overjoyed. "I can buy some jaggery<sup>15</sup> and coconut tomorrow. The child has been asking for sweets for so many days now. I will prepare some nice stuff for her." "The swine has cheated me! He promised me a rupee," said the astrologer. She looked up at him. "You look worried. What is wrong?" "Nothing." After dinner, sitting on the pyol, he told her, "Do you know a great load is gone from me today? I thought I had the blood of a man on my hands all these years. That was the reason why I ran away from home, settled here and married you. He is alive." She gasped, "You tried to kill!" "Yes, in our village, when I was a silly youngster. We drank, gambled and quarreled badly one day-why think of it now? Time to sleep," he said, yawning, and stretched himself on the pyol.

### **About the Author – R. K. Narayan (1906–2001)**

Full Name: Rasipuram Krishnaswami Iyer Narayanaswami.

One of the pioneers of Indian Writing in English, along with Mulk Raj Anand and Raja Rao.

His stories are usually set in the fictional town of Malgudi, which represents the essence of small-town South Indian life.

Style: Known for simple, conversational English with Indian sensibilities. He avoided heavy ornamentation in language and wrote for the common reader.

Themes: Middle-class life, human follies, irony of fate, subtle humor.

Awards: Sahitya Akademi Award (1960), Padma Bhushan (1964), Padma Vibhushan (2001).

Famous Works:

Swami and Friends (1935) – his first novel.

The Guide (1958) – won Sahitya Akademi Award, later adapted into a film.

Malgudi Days – short stories collection, immortalized in TV serial.

### **Writing Style in An Astrologer's Day**

R. K. Narayan's style is unique and easy to recognize:

#### **1. Simplicity of Language**

He writes in clear, straightforward English without complex vocabulary.



Example: The astrologer is described in plain words – “He had left his village without any previous thought or plan.”

## 2. Irony and Humor

Narayan’s stories often have a humorous touch, even when serious.

The astrologer, though a fraud, is presented in an amusing light as he confidently deceives people.

## 3. Psychological Realism

Narayan understands the inner working of ordinary people.

The astrologer knows human weaknesses (money, marriage, enemies) and uses this to trick customers.

## 4. Suspense and Twist Ending

The whole story builds towards a shocking revelation – the astrologer was once a criminal who tried to murder a man.

This technique of surprise is common in Narayan’s short stories.

## 5. Indian Background

Settings are authentically Indian: busy marketplace, oil lamps, vendors, rural beliefs in astrology.

Characters feel relatable to Indian readers, while still universal in their struggles

---

### **Themes of the Story (Detailed)**

#### 1. Fate vs. Free Will

The story highlights the power of destiny over human effort.

The astrologer pretends to control people’s fate, but ironically, he himself is trapped by his past actions.



The stranger's sudden appearance proves that fate eventually catches up.

Quote: "The man who sought to kill had been saved, and the one who thought he was a murderer was set free."

## 2. Deception and Survival

The astrologer makes a living by bluff, without real knowledge.

His trade is survival in a competitive world – he must cheat or starve.

This reflects how society sometimes forces people into roles of deception.

## 3. Crime, Guilt, and Redemption

The astrologer carries the burden of a crime (attempted murder).

All his life, he hides from his past.

When he meets the victim alive, he feels liberated from guilt.

His redemption is accidental, not earned.

## 4. Illusion vs. Reality

Customers believe the astrologer has divine powers.

Reality: He simply reads people's expressions and guesses cleverly.

The story suggests that much of what we believe as "supernatural" is based on illusion.

## 5. Irony of Life

The astrologer, who claims to predict others' lives, could not predict his own fate.

His victim, whom he thought dead, reappears to free him.

Life works in mysterious, ironic ways.

### **Character Sketch (Detailed)**



### The Astrologer

Appearance: Wears saffron turban, sacred ash, and vermilion to look holy.

Profession: Fraud – has no real knowledge of astrology, but sharp observational skills.

#### Traits:

Clever, witty, and quick-thinking.

Survivor – adapts to city life after running away from his village.

Haunted by guilt of attempted murder.

Change: At the end, he feels relieved and lighter, having discovered his victim is alive.

Symbolism: Represents the duality of man – outwardly spiritual, inwardly flawed.

### The Stranger (Guru Nayak)

Personality: Rough, aggressive, revenge-driven.

Purpose: Wants to find and kill the man who attacked him years ago.

Irony: He consults the same astrologer who once tried to murder him.

Symbolism: Represents fate catching up with the past.

### Astrologer's Wife

Nature: Simple, innocent, practical.

Role: Provides contrast and comic relief – worried about daily earnings.

Unawareness: She knows nothing of her husband's past.

Symbolism: Domestic life and innocence, compared to her husband's guilt and secrets.

---

### Important Word Meanings



**B.Com 1<sup>st</sup> Year**

Cowrie shells – small shells used for divination.

Connoisseur – expert judge in matters of taste.

Esoteric – understood by a small group with special knowledge. Garrulous

– excessively talkative.

Menacing – threatening, suggesting harm. Shrewd –

having sharp judgment.

Tranquil – calm, peaceful. Paraphernalia –

miscellaneous articles.

## **CHAPTER – 4**

### **Swami Vivekananda - "Chicago Speech (1893)"**

Swami Vivekananda (1863–1902) is best known in the United States for his groundbreaking speech to the 1893 World's Parliament of Religions in which he introduced Hinduism to America and called for religious tolerance and an end to fanaticism. Born Narendranath Dutta, he was the chief disciple of the 19th-century mystic Ramakrishna and the founder of Ramakrishna Mission. Swami Vivekananda is also considered a key figure in the introduction of Vedanta and Yoga to the West and is credited with raising the profile of Hinduism to that of a world religion.

#### **Speech delivered by Swami Vivekananda on September 11, 1893, at the first World's Parliament of Religions on the site of the present-day Art Institute**

Sisters and Brothers of America,

It fills my heart with joy unspeakable to rise in response to the warm and cordial welcome which you have given us. I thank you in the name of the most ancient order of monks in the world, I thank you in the name of the mother of religions, and I thank you in the name of millions and millions of Hindu people of all classes and sects. My thanks, also, to some of the speakers on this platform who, referring to the delegates from the Orient, have told you that these men from far-off nations may well claim the honor of bearing to different lands the idea of toleration. I am proud to belong to a religion which has taught the world both tolerance and universal



acceptance. We believe not only in universal toleration, but we accept all religions as true. I am proud to belong to a nation which has sheltered the persecuted and the refugees of all religions and all nations of the earth. I am proud to tell you that we have gathered in our bosom the purest remnant of the Israelites, who came to Southern India and took refuge with us in the very year in which their holy temple was shattered to pieces by Roman tyranny. I am proud to belong to the religion which has sheltered and is still fostering the remnant of the grand Zoroastrian nation. I will quote to you, brethren, a few lines from a hymn which I remember to have repeated from my earliest boyhood, which is every day repeated by millions of human beings: "As the different streams having their sources in different paths which men take through different tendencies, various though they appear, crooked or straight, all lead to Thee."

The present convention, which is one of the most august assemblies ever held, is in itself a vindication, a declaration to the world of the wonderful doctrine preached in the Gita: "Whosoever comes to Me, through whatsoever form, I reach him; all men are struggling through paths which in the end lead to me." Sectarianism, bigotry, and its horrible descendant, fanaticism, have long possessed this beautiful earth. They have filled the earth with violence, drenched it often and often with human blood, destroyed civilization and sent whole nations to despair. Had it not been for these horrible demons, human society would be far more advanced than it is now. But their time is come; and I fervently hope that the bell that tolled this morning in honor of this convention may be the death-knell of all fanaticism, of all persecutions with the sword or with the pen, and of all uncharitable feelings between persons wending their way to the same goal.

### **About the Author**

Swami Vivekananda, originally known as Narendranath Datta, was born in 1863 in Kolkata. He was a great spiritual leader, philosopher, and a disciple of Ramakrishna Paramahansa. He played a major role in spreading the philosophy of Vedanta and Yoga to the Western world. Vivekananda believed in the upliftment of humanity through spiritual awareness and social service. He also founded the Ramakrishna Mission, which continues to work for education and welfare. His personality reflected confidence, intelligence, and deep compassion.

### **Background of the Speech**



The speech was delivered at the Parliament of the World's Religions in Chicago, which aimed to promote understanding among different religions. Vivekananda initially faced difficulties in getting a chance to speak, but when he finally did, he created history. His opening words, "Sisters and Brothers of America," instantly connected him with the audience and received a standing ovation. This moment marked the beginning of a speech that would leave a lasting global impact.

### **Themes of the Speech**

#### **Universal Brotherhood**

One of the central themes of the speech is universal brotherhood. Vivekananda addressed the audience as his own brothers and sisters, which reflected his belief that all human beings are part of one global family. He emphasized that love and unity should replace hatred and division. His message encouraged people to look beyond boundaries of nation, religion, and culture.

#### **Religious Tolerance and Acceptance**

Vivekananda proudly stated that he belonged to a religion that not only tolerates but accepts all religions as true. He highlighted that Hinduism teaches respect for all faiths and believes in coexistence. This idea promotes peace and mutual respect in a diverse world where different beliefs exist.

#### **Criticism of Fanaticism**

Another important theme of the speech is the criticism of religious fanaticism and intolerance. Vivekananda described sectarianism, bigotry, and fanaticism as destructive forces that have caused violence and suffering throughout history. He expressed hope that such evils would soon end and that humanity would move towards peace.

#### **Unity of Religions**

Vivekananda beautifully explained that all religions are different paths leading to the same ultimate truth. He compared religions to rivers that flow into the same ocean. This idea promotes harmony and removes the sense of superiority among religions.



## **Pride in Indian Culture**

The speech also reflects Vivekananda's pride in India's spiritual heritage. He highlighted India's tradition of accepting people from different religions and cultures. By doing so, he presented India as a land of tolerance, wisdom, and inclusiveness.

## **Speaking Style**

### **Emotional and Engaging Opening**

Vivekananda's speaking style is best remembered for its powerful and emotional beginning. By addressing the audience as "Sisters and Brothers of America," he created an instant emotional bond. This unique opening broke formal barriers and made the audience feel respected and connected.

### **Simple yet Powerful Language**

His language was simple, clear, and easy to understand, yet it carried deep meaning. He avoided complicated expressions and instead used words that directly touched the hearts of the listeners. This simplicity made his message accessible to everyone.

### **Confident and Assertive Tone**

Vivekananda spoke with great confidence and authority. His tone was assertive but not aggressive, which helped him present his ideas effectively. His confidence reflected his deep belief in the message he was delivering.

### **Blend of Logic and Emotion**

Another striking feature of his speaking style is the balance between logic and emotion. He supported his ideas with reasoning while also appealing to the emotions of the audience. This combination made his speech both convincing and inspiring.

### **Use of Repetition and Emphasis**



Vivekananda used repetition to highlight important ideas such as unity and tolerance. His emphasis on key words and phrases helped reinforce his message and made it memorable.

### **Word Meanings**

Sectarianism – Narrow-minded division based on religion

Bigotry – Intolerance towards people with different beliefs

Fanaticism – Extreme and blind religious belief

Universal – Applicable to all people

Harmony – Peaceful coexistence

Tolerance – Respecting others' beliefs and opinions

Spirituality – Concern with soul and higher values

### **Significance of the Speech**

The Chicago Speech was a turning point in the global recognition of Indian culture and spirituality. It changed the way the Western world perceived India and established Vivekananda as a global spiritual leader. The speech promoted interfaith dialogue and inspired people to adopt a more inclusive and peaceful approach towards life. It also instilled a sense of pride and confidence among Indians during the colonial period.

### **Conclusion**

Swami Vivekananda's Chicago Speech is a timeless message that promotes unity, peace, and acceptance. It teaches us that despite our differences, we are all connected as human beings. His words continue to inspire generations and remind us of the importance of harmony in a diverse world.

## **CHAPTER – 5**

### **Introduction to Sundarkand of Valmiki's Ramayan**



**The Title:**

The Sundara Kanda is really sundara, beautiful. The sadness began in Ayodhya kanda. In Aranya kanda, the sadness increased because of the kidnapping of Sita. It became worse in Kishkinda kanda because Sri Ram did not know the whereabouts of Sita nor did Sita know His whereabouts. But everything sundar (beautiful) began to happen in Sundara kanda. Rama came to know about Sita and Sita got news from Rama. Vibheeshana got an assurance from Hanumanji. Sugreeva was happy because the promise he had given to Rama to find Sita could be fulfilled. The monkeys would have died if Sita had not been found, but Hanuman saved their lives. So, beautiful things happen in Sundara kanda. It is in fact sundara for the rakshasas also, because their end was coming nearer. They were going to give up their lives in the holy shower of Ramchandraji arrows. So it was sundar for them also. Everybody got assurance, hope and joy. That is why it is called Sundara kanda. Tilaka, one of the greatest commentators of Sundara Kanda, says, 'Sundare Sundari Lanka, Sundare Sundari Katha, Sundare sundari Sita, Sundare kim na Sundaram?' Beautiful among the most beautiful is Sri Lanka; Beautiful among the most beautiful is the Story; Beautiful among the most beautiful is Sita; What is there in it which is not beautiful?

This part of the Ramayana contains poetic descriptions of several beautiful objects, places and people. Whether the poet describes, Sri Lanka, Pushpaka Vimana, The Asoka forest, The Madhuvana, Hanuman, Sita, Rama, Ravana, or the moonrise, he goes into poetic rapture. This section is about the exploits of Hanuman who was an extremely beautiful person as the poet describes him as 'a shining handsome person made of Gold'. Hanuman also has a name – 'Sundara' It is in this section that a full comprehensive description of Sri Rama, possibly the most handsome person ever born is given and so the sage must have thought that this deserves that name.

**Plot:**

The Sundara Kanda mainly focuses on the depth of Bhakt Hanuman's devotion and dedication for his divine Lord Ram. It commences with the departure of Hanuman in search of Sita and ends with Ram ready to cross the ocean for Lanka in order to liberate Sita.

The story narrated in brief is as follows: Hanuman at the suggestion and encouragement given by Jambavan decided to cross the Ocean and reach Sri Lanka. He promised his friends that he would search and find out Sita in Sri Lanka. The assembled Devas wanted to test the efficiency of Hanuman and sent Devi Surasa to test him. She took the form of a Rakshasi and informed him that he should enter her mouth and become her food; Hanuman increased his size to a very mega form. Surasa also made her mouth sufficiently big to swallow Hanuman. At that time Hanuman reduced his body to a thumb size jumped in and out of Surasas's mouth. Surasa blessed him and the devas were very sure that Hanuman can do the job assigned to him.



B.Com 1<sup>st</sup> Year

After this a Rakshasi called Simhika caught hold of his shadow and started dragging him to her mouth so that she can eat him. Hanuman again increased the size of the body and killed Simhika. After this Hanuman reached the city of Sri Lanka. There he took a small midget form before entering the city, to avoid detection. However Lanka Devatha stopped him and challenged him. He hit her with his clenched fist and she fell down. She realised that the end of the city of Sri Lanka was nearing and blessed Hanuman in his endeavour. Hanuman then searched all over the city including Ravana's harem. On seeing Mandodari he thought that he has seen Sita but he concluded immediately that she who was living a life of luxury could not be Sita.

Later he located Sita in the Asoka forest which was attached to the harem of Ravana. She was sleeping on the floor, had not taken bath nor changed her dresses. She also had removed all non-essential ornaments and hung them on a tree. While he was watching Ravana paid a visit to Sita and requested her to be his wife. She refused and told him that the only way for him to continue to live was to give her back to Rama. Becoming furious he set a period of two months for her to live and instructed the Rakshasis to terrorise her and make her agree for his proposal. While the Rakshasis were trying their best, Trijata, the daughter of Vibhishana told the Rakshasis about her dream in which she clearly foresaw the defeat and death of Ravana and the victory of Rama. The Rakshasis were scared because of this. However Sita dejected by her situation decided to commit suicide by hanging by her own hair. Hanuman hiding in the tree related the story of Rama up to that point and hearing this Sita became enthused.

Hanuman appeared before her, after all Rakshasis were asleep and related to her the adventures of Rama and also gave her signet Ring of Rama as the identification. He also requested her to ride on his back and reach Rama. Sita refused this offer saying that this would be an insult to Rama's valor and also she, as a virtuous woman would not touch another male willingly. She also gave him her pearl hair brooch as identification. This brooch was given to her by her father. She also told him story of the crow, which attacked her and how Rama put a Tilak on her forehead with a red stone.

Hanuman took leave of Sita and while returning made up his mind to see Ravana as well as the city of Lanka. To draw attention to himself, he destroyed the Asoka forest. Ravana sent many of his warriors including his younger son Akshaya Kumara to capture Hanuman. However Hanuman killed all of them. Then Ravana sent his elder son Indrajit to capture Hanuman who succeeded by using his Brahma Asthra. Though he became free due to his boon, Hanuman seemingly submitted himself to the rakshasas and reached the court of Ravana. Becoming angry Ravana awarded the capital punishment to Hanuman. However Vibhishana, the younger brother of Ravana pointed out that such a punishment couldn't be given to emissaries. Agreeing to his view, Ravana ordered the Rakshasas to set fire to the tail of Hanuman. However acceding to the prayer of Sita, who heard the news from other Rakshasis, the God of fire did not hurt Hanuman. Hanuman escaped from the clutches of the Rakshasas by his sheer prowess, and using the fire in his tail, set fire to the city of Lanka.

Then he took leave of Sita and jumped back to the other shore. He then related his story to his friends and they together decided to tell it to Sri Rama. On their way back to Sri Rama, they destroyed the honey garden of



King Sugreeva. They then reached Kishkinda and relate in detail about how they have been able to find Sita and how she is sad, guarding her virtue and would die after two months.

Hanuman in this section has been described as one for whom nothing is impossible. He is the embodiment of faith, devotion, and loyalty to the master, fearlessness and self-confidence. The story points out that success is the outcome of such an attitude. It teaches us that if we want to be successful in life we have to combine the above qualities.

### **Conclusion:**

The real beauty of Sunderkand lies in its revelation of spiritual truth and the path of a successful life. The Sunder Kand is considered to be auspicious to read. Legends say by reading the Sundara kanda one attains fame and wealth. It helps human beings in Kalyug to overcome problems. According to the belief of Hindus, Sundara Kanda is a mine where we can draw powers to support oneself in all worldly situations. People believe that reading or hearing the story is a panacea and final solution for all ills and all problems.

### **About the Author**

Valmiki is regarded as the “Adi Kavi” or the first poet of India. He composed the Ramayana in Sanskrit, which is one of the oldest and most revered epics in world literature. Valmiki’s work is not just a story but a guide to ideal life, morality, and dharma. His poetic narration combines emotion, philosophy, and storytelling, making the Ramayana timeless and universally relevant.

### **Background of Sundar Kand**

The Sundar Kand comes after the events where Sita is abducted by Ravana and taken to Lanka. Lord Rama, along with Lakshmana and the Vanara army, begins the search for her. Hanuman is chosen to cross the ocean and find Sita. This kand narrates Hanuman’s journey, his meeting with Sita, and his return with valuable information. It forms a crucial turning point in the Ramayana, leading to the eventual war between Rama and Ravana.

### **Themes of Sundar Kand**

#### **Devotion (Bhakti)**

The central theme of Sundar Kand is devotion. Hanuman’s unwavering devotion to Lord Rama is evident throughout the story. He undertakes the dangerous journey to Lanka not for personal glory but out of pure love and dedication. His actions reflect complete surrender and faith in Rama, making him an ideal devotee.



## **Courage and Strength**

Hanuman's journey to Lanka demonstrates immense courage and physical strength. Crossing the vast ocean, facing demons, and entering the enemy's kingdom alone require extraordinary bravery. However, his strength is not just physical but also mental and spiritual, as he remains calm and focused throughout.

## **Intelligence and Wisdom**

Apart from strength, Hanuman uses intelligence and strategy to accomplish his mission. He changes his size, observes the surroundings carefully, and speaks wisely when he meets Sita. His ability to think and act wisely makes him successful in a challenging situation.

## **Good over Evil**

The Sundar Kand reinforces the idea that good always triumphs over evil. Despite Ravana's power and arrogance, Hanuman's success in Lanka symbolizes the beginning of Ravana's downfall. It assures that truth and righteousness will ultimately win.

## **Hope and Faith**

Sita, held captive in Lanka, represents hope and patience. Even in difficult circumstances, she remains faithful to Rama. Hanuman's arrival brings hope and reassurance, showing that faith can sustain individuals even in the darkest times.

## **Character Analysis**

### **Hanuman**

Hanuman is the central character of Sundar Kand. He represents devotion, strength, intelligence, and humility. Despite his immense power, he remains humble and always credits Rama for his success. His character teaches the importance of selfless service and faith.

### **Sita**

Sita symbolizes purity, patience, and unwavering faith. Even in captivity, she refuses Ravana's advances and remains devoted to Rama. Her strength lies in her moral values and inner resilience.

### **Ravana**

Ravana is portrayed as a powerful but arrogant king. His intelligence and strength are overshadowed by his ego and immoral actions. He represents the consequences of pride and wrongdoing.

## **Narrative Style**

### **Descriptive and Poetic Expression**



Valmiki uses rich and vivid descriptions to narrate the events of Sundar Kand. The scenes, emotions, and actions are described in a poetic manner, making the story engaging and expressive.

### **Use of Imagery**

The text is filled with imagery that helps readers visualize Hanuman's journey, Lanka's beauty, and Sita's sorrow. This makes the narrative more impactful and immersive.

### **Moral and Philosophical Tone**

The narrative is not just storytelling but also carries deep moral and philosophical lessons. It emphasizes dharma, devotion, and righteousness.

### **Word Meanings**

Devotion – Deep love and dedication towards God

Courage – Ability to face danger bravely

Resilience – Ability to recover from difficulties

Virtue – Moral excellence

Dharma – Duty and righteousness

Ego – Excessive pride

Wisdom – Ability to make good decisions

### **Significance of Sundar Kand**

The Sundar Kand holds great spiritual and cultural importance. It is often recited by devotees for strength, peace, and protection. The kand highlights the power of devotion and faith, showing that even the most difficult challenges can be overcome with determination and belief. It also plays a crucial role in the Ramayana by setting the stage for the battle between Rama and Ravana.

### **Conclusion**

The Sundar Kand of the Ramayana is a beautiful and inspiring narrative that teaches values of devotion, courage, intelligence, and faith. Through the character of Hanuman, it shows how selfless service and unwavering belief in righteousness can lead to success. Its message remains relevant across generations and continues to inspire millions.

The Sundar Kand is important because it highlights Hanuman's devotion and plays a crucial role in the Ramayana's storyline. The main message of Sundar Kand is that devotion, courage, and faith can help overcome any difficulty. Hanuman is considered an ideal character because he combines strength with humility and intelligence. Sita represents patience and faith, while Ravana represents arrogance and evil. The kand teaches that good ultimately triumphs over evil and that faith in righteousness always leads to success.



## UNIT - II

### Comprehension Skills

#### Introduction

Comprehension skills refer to the ability to read, understand, interpret, and analyze written texts effectively. These skills are essential not only for academic success but also for practical communication in everyday life. A good reader does not just read words but understands the deeper meaning, intention, and context behind them. This unit focuses on developing key reading techniques and analytical abilities such as skimming, scanning, identifying main ideas, making inferences, and analyzing unseen passages related to Indian history, society, and art.

#### Reading Techniques: Skimming and Scanning

##### **Skimming**

Skimming is a reading technique used to get a general idea or overview of a text quickly. It involves reading the headings, subheadings, introductory lines, and concluding parts of a passage to understand the overall theme. The reader does not focus on every word but tries to grasp the central idea. Skimming is useful when time is limited or when the reader wants to decide whether the text is relevant.

For example, when reading a newspaper article, a student may skim through it to understand the topic and main argument without going into detailed reading. This technique helps in improving speed and efficiency.

##### **Scanning**

Scanning is a technique used to locate specific information within a text. Unlike skimming, scanning requires the reader to look for particular words, dates, names, or facts. The reader moves their eyes quickly over the text until the required information is found.

For instance, while searching for a specific date in a history passage or a definition in a paragraph, scanning is the most effective method. It saves time and helps in quickly extracting relevant details.

##### **Identifying the Main Idea and Theme**

Identifying the main idea is one of the most important comprehension skills. The main idea refers to the central point or the most important message that the author wants to convey. It is often found in the introduction or conclusion of a passage, but sometimes it is implied within the text.

The theme, on the other hand, is the underlying message or broader concept of the text. While the main idea is specific, the theme is more general and abstract. For example, a passage about freedom fighters may have the main idea focused on a particular event, while the theme could be patriotism or sacrifice.

To identify the main idea and theme, a reader must carefully analyze the text, look for repeated ideas, and understand the purpose of the author.

##### **Making Inferences and Drawing Conclusions**



## B.Com 1<sup>st</sup> Year

Making inferences means understanding something that is not directly stated in the text but can be logically concluded based on the given information. It requires the reader to “read between the lines” and use reasoning skills.

Drawing conclusions is closely related to inference. It involves forming a judgment or opinion based on evidence provided in the passage. The reader combines textual information with prior knowledge to arrive at a conclusion.

For example, if a passage describes a character shivering and wearing heavy clothes, the reader can infer that the weather is cold, even if it is not explicitly stated.

These skills enhance critical thinking and help readers understand deeper meanings beyond the surface level.

### **Analysing Unseen Passages on Indian History, Society, and Art**

Analysing unseen passages involves reading a passage for the first time and answering questions based on it. These passages often relate to Indian history, society, and art, requiring both comprehension and contextual understanding.

While dealing with such passages, the reader must first understand the context. In passages related to Indian history, the focus may be on events, movements, or important personalities. In passages related to society, the discussion may revolve around social issues, traditions, or cultural practices. In passages related to art, the content may include literature, architecture, dance, or painting.

To analyze such passages effectively, the reader should read carefully, identify key ideas, understand vocabulary, and interpret the tone and message of the author. It is also important to connect the passage with general knowledge and cultural awareness.

### **Language and Vocabulary Development**

A strong vocabulary plays a crucial role in comprehension. Understanding the meaning of difficult words helps in grasping the overall message of the text. Readers should develop the habit of learning new words in context rather than memorizing them in isolation.

For example:

Skimming – Reading quickly to get a general idea

Scanning – Searching for specific information

Inference – A logical guess based on evidence

Conclusion – Final understanding or judgment

Theme – Underlying message of a text

Context – Background or situation of the text

### **Importance of Comprehension Skills**

Comprehension skills are essential for academic success, competitive exams, and effective communication. They improve reading speed, understanding, and analytical ability. These skills also help in developing critical thinking, which is important for interpreting information in real-life situations.



## B.Com 1<sup>st</sup> Year

In today's information-driven world, the ability to quickly understand and analyze texts is highly valuable. Whether reading books, articles, or digital content, comprehension skills enable individuals to process information effectively.

### Conclusion

Comprehension is not just about reading but about understanding, analyzing, and interpreting information. Techniques like skimming and scanning help in efficient reading, while skills like identifying the main idea, making inferences, and analyzing passages enhance deeper understanding. Mastering these skills enables students to become confident readers and critical thinkers.

## Comprehension Practice Passages

### Passage 1: Indian History – The Revolt of 1857

The Revolt of 1857 was one of the earliest and most significant uprisings against British rule in India. It began as a mutiny among Indian soldiers (sepoys) in the British East India Company's army but soon spread to various parts of the country. The immediate cause of the revolt was the introduction of new rifle cartridges that were rumored to be greased with cow and pig fat, which hurt the religious sentiments of both Hindu and Muslim soldiers. However, the deeper causes included political dissatisfaction, economic exploitation, and social discrimination.

Leaders like Rani Lakshmbai of Jhansi, Bahadur Shah Zafar, and Tantia Tope played important roles in leading the rebellion. Although the revolt was eventually suppressed by the British, it marked a turning point in Indian history. It led to the end of the East India Company's rule and the beginning of direct control by the British Crown.

### Questions

1. What was the immediate cause of the Revolt of 1857?
2. Name any two leaders mentioned in the passage.
3. What were the deeper causes of the revolt?
4. Find a synonym of "suppressed" from the passage.
5. Find an antonym of "unity" from the passage.

### Passage 2: Indian Society – Diversity in Unity

India is often described as a land of diversity. It is home to multiple religions, languages, cultures, and traditions. Despite these differences, the people of India share a strong sense of unity. This concept is often referred to as "Unity in Diversity." Festivals like Diwali, Eid, Christmas, and Pongal are celebrated with equal enthusiasm across the country.

Indian society is built on values of tolerance, respect, and coexistence. People from different backgrounds live together peacefully and contribute to the nation's progress. However, challenges such as social inequality and cultural conflicts still exist. Overcoming these challenges requires mutual understanding and cooperation.

### Questions

1. What does "Unity in Diversity" mean?
2. Name any two festivals mentioned in the passage.
3. What values form the foundation of Indian society?
4. Find a synonym of "enthusiasm" from the passage.



B.Com 1<sup>st</sup> Year

5. Find an antonym of “difference” from the passage.

### Passage 3: Indian Art – Classical Dance Forms

India has a rich tradition of classical dance forms that reflect its cultural heritage. Dance forms such as Bharatanatyam, Kathak, Kathakali, and Odissi are not just forms of entertainment but also a means of storytelling. These dances often depict stories from mythology and ancient scriptures.

Each dance form has its own unique style, costumes, and expressions. For example, Bharatanatyam is known for its precise movements and strong footwork, while Kathak is famous for its graceful spins and storytelling techniques. These art forms require years of training and dedication.

Today, classical dances are performed on both national and international stages, helping to preserve India’s cultural identity and promote it globally.

#### Questions

1. Name any two classical dance forms mentioned.
2. What is the purpose of classical dance forms?
3. How is Bharatanatyam different from Kathak?
4. Find a synonym of “famous” from the passage.
5. Find an antonym of “ancient” from the passage.

### Passage 4: Indian Society – Education and Change

Education plays a vital role in shaping society. In India, education has undergone significant changes over the years. Earlier, education was limited to certain sections of society, but today it is considered a fundamental right. Schools and universities have expanded, and more opportunities are available for students.

Education not only provides knowledge but also develops critical thinking and problem-solving skills. It helps individuals become responsible citizens and contributes to the nation’s development. However, challenges such as lack of resources and unequal access to education still exist in many parts of the country.

Efforts are being made by the government and various organizations to improve the quality of education and make it accessible to all.

#### Questions

1. Why is education important in society?
2. How has education changed over time in India?
3. What challenges are mentioned in the passage?
4. Find a synonym of “vital” from the passage.
5. Find an antonym of “equal” from the passage.

### Passage 5: Indian History & Culture – The Taj Mahal

The Taj Mahal is one of the most famous monuments in the world and a symbol of love. It was built by Mughal Emperor Shah Jahan in memory of his wife Mumtaz Mahal. Located in Agra, the monument is made of white marble and is known for its architectural beauty.

The construction of the Taj Mahal took several years and involved skilled artisans from different parts of the world. Its design combines elements of Persian, Islamic, and Indian architecture. The symmetry and intricate carvings make it a masterpiece.



**B.Com 1<sup>st</sup> Year**

Today, the Taj Mahal attracts millions of tourists every year and is recognized as a UNESCO World Heritage Site. It stands as a testament to India's rich cultural heritage.

**Questions**

1. Who built the Taj Mahal and why?
2. What materials were used in its construction?
3. What makes the Taj Mahal unique?
4. Find a synonym of "famous" from the passage.
5. Find an antonym of "beauty" from the passage.

**UNIT-III**

**NOUN:**

Noun is the name of person, place, thing, idea or feeling. Noun has

Seven Basic kinds. These are as follows:

1. Common Noun
2. Proper Noun
3. Collective Noun
4. Material Noun
5. Abstract Noun
6. Countable Noun
7. Uncountable Noun

1. **Common Noun:** Common Noun is a name given to any person, place, or thing in general. The name 'boy' refers to all boys (Rakesh, Raju, Amit, Rajesh, Mayank etc.) but does not mention any particular boy. Hence, the name 'boy' is a common



noun. Similarly, the name 'city' refers to any city in the world (Delhi, Patna, Japan, New York, etc.) but does not mention any particular city. Thus, 'city' is a common noun. (We must use an article before a singular Common noun.)

2. **Proper Noun:** Proper noun is the name given to a particular person, place or thing.

For example, Rakesh and Amit are the names of boys; Delhi, the name of a city; TajMahal, the name of a monument; Ganga the name of a river; Mt Everest, the name of a mountain range. Hence Rakesh, Mayank, Delhi, Taj Mahal, Ganga and Mt. Everest are

proper

nouns. Note: A Proper noun always begins with a capital letter.

3. **Collective Noun:** A collective noun is a word or phrase that represents a group of people or things but is treated as a singular entity (Hint: a "collection" of people or things). Even though you can count the individual members of the group, you usually think of the individuals as a group, a whole, or as one unit.

- A herd of animals
- Class of students
- Flock of birds
- Pride of lions
- Choir of singers

4. **Material Noun:** It is simply a name of various raw materials or elements which exist in nature or the environment. Also, some of them are evolved from animals or plants after the biodegradation process. Material nouns are formed from nature like gold, silver, iron, coal, rock, copper, aluminum, etc. The most



important thing about this noun is that it only indicated the materials or substances and not people, places, etc.

### Types of Material Noun

- *Material nouns for plants:* Food, oil, coffee, medicine, perfume, tea, cotton, rubber, etc.
- *Material nouns from animals:* Wool, meat, honey, egg, milk, leather, silk, etc.
- *Materials from nature:* Sand, rock, rain, salt, water, silver, gold, diamond, coal, air, etc.
- *Human-made material nouns:* Alcohol, cement, charcoal, cheese, paraffin, cloth, utensil, brick, acid, etc.

5. **Abstract Noun:** An abstract noun is a person, place, or thing without a physical form, meaning that a person cannot interact with abstract nouns using their five senses: sight, scent, taste, touch, or hearing. Abstract nouns are abstract concepts, such as philosophies or emotions. They are names given to some quality, feeling, state or action. Charity is an abstract noun for it is the name of a quality which cannot be seen but can only be understood by seeing certain actions or behavioural pattern of a person. For example, "happiness" is an abstract noun you identify through someone's actions, but you cannot touch or smell "happiness."

6. **Countable Noun:** Countable nouns are for things we can count using numbers. They have a singular and a plural form. The singular form can use the determiner "a" or "an".

*Singular*

*Plural*



one cat	two cats
one fish	two fishes
one man	two men
one idea	two ideas
one dress	two dresses

7. **Uncountable Noun:** Uncountable nouns are nouns that come in a state or quantity that is impossible to count; liquids are uncountable, as are things that act like liquids (sand, air). Abstract ideas like creativity or courage are also uncountable. Uncountable nouns are always considered to be singular, and can stand alone or be used with some, any, a little, and much. See the examples below for reference:

Students don't seem to have **much homework** these days.

**A lot of equipment** is required to play hockey safely.

***Pronoun:***

Pro means 'for' or 'acting as.' A pronoun is used as a substitute for a noun or a noun phrase. In other words, it has all the characteristics of a noun: it can function as a subject/object/complement in a sentence. A pronoun is used to avoid the repetition of nouns or noun phrases:



1. Suresh went to the market because Suresh wanted to buy a pen. i.e. Suresh went to the market because he wanted to buy a pen.

2. Walking is a form of exercise. Walking is easier than swimming. i.e. Walking is a form of exercise. It is easier than swimming.

There are seven types of pronouns:

i) Personal Pronouns: A pronoun used to place instead of any person is called a personal pronoun. Personal pronoun usually indicates persons. For example, I, we, you, she, they, etc.

i) **Personal pronouns:** Personal Pronouns are pronouns that refer to a specific person or thing in a sentence. Personal pronouns are marked in bold for easy identification:

- **I** have a sweet puppet.
- **We** have been playing cards since morning.
- **You** are very good at English.
- **He** had an evergreen memory in his childhood.
- **She** is going to arrange a meeting with her colleagues.
- **They** will be played in the final match.

➤ The Pronouns which refer to the person or persons speaking are called

**Pronouns of the First Person;** as: I, we, me, us, mine, and ours.

➤ The Pronouns which refer to the person or persons spoken to are called

**Pronouns of the Second Person;** as: you, yours.



- The Pronouns which refer to the person or thing spoken of are called **Pronouns of the Third Person**; as: he, she, him, his, her, hers, they, them, theirs, and it.

ii) **Possessive Pronouns:** Possessive pronouns show who owns something described in a sentence. They include **mine, his, hers, its, ours, yours, their, and theirs**. Possessive adjectives are similar to possessive pronouns. However, the possessive adjective comes before the object of the sentence; the possessive pronoun is the object of the sentence.

Example: I had dinner with Jane and **her** brother, Michael.

**His** shoes were old and worn.

iii) **Demonstrative Pronouns:** Demonstrative pronouns point out a particular person or thing. When used before nouns, however, they are considered adjectives (these books, those houses, that flag).

Example: This, these, that, those. Sentence

Example 1: These are her books.

Sentence Example 2: That is the road she took.

iv) **Reflective Pronouns:** When a pronoun consists of a reflection of the self, it is a reflexive pronoun. For example,

He hurt *himself*.

She *herself* turned up to the event.

Note: We can only use the reflexive pronoun as a reflection of the subject, but not instead of the subject.



v) **Relative Pronouns:** A relative pronoun is a word that is related to the noun mentioned before in the sentence. The relative pronoun also works as a conjunction in the sentence, thus acting as a link between various sentences.

He works in that room **which** is also like his bedroom.

The man **whose** bike was stolen came to the police station today. It is the best movie **that** I ever watched.

I have a friend **whom** I treat as my teacher.

vi) **Interrogative Pronouns:** Interrogative pronouns are used for asking questions in the sentences. Examples of such pronouns are what, who, which, when, where, why, etc.

**What** is your name?

**Where** is the Taj Mahal situated?

vii) **Indefinite Pronouns:** When the pronoun describes a general phenomenon and no one specific in a sentence, that is an indefinite pronoun. For example,

One, all, some, no one, nobody, somebody, any, other, many, anyone, everyone, someone etc.

**One** should be careful about **one's** behavior in the class.

Adjectives:



An **adjective** describes or modifies noun/s and pronoun/s in a sentence. It normally indicates quality, size, shape, duration, feelings, contents, and more about a noun or pronoun. Adjectives usually provide relevant information about the nouns/pronouns they modify/describe by answering the questions: *What kind? How many? Which one? How much?* Adjectives enrich your writing by adding precision and originality to it.

### Example:

- The team has a ~~dangerous~~ batsman. (What kind?)
- I have ~~ten~~ candies in my pocket. (How many?)
- I loved ~~that red~~ car. (Which one?)
- I earn ~~more~~ money than he does. (How much?)

### Degrees of Adjectives

**Positive Degree** – An adjective is said to be in positive degree, when there is ~~no~~ comparison.

**Comparative Degree** – An adjective is said to be in comparative degree, when it is used to compare ~~between two~~ nouns or pronouns.

**Superlative Degree** – An adjective is said to be in superlative degree, when it is used to compare ~~more than two~~ nouns or pronouns.



### Types of Adjectives:

1. **Descriptive Objectives:** As the name suggests, these are words which describe nouns and pronouns. In other words, it adds an attribute to the nouns/pronouns. They are also known as Qualitative Adjectives.

**Examples:** I have a fast car. (The word 'fast' is describing an attribute of the car)

I am hungry. (The word 'hungry' is providing information about the subject)

2. **Quantitative Adjectives:** The quantity of the nouns or pronouns is defined by quantitative adjectives. The question 'how much?' and 'how many?' is addressed by this type.

**Examples:** I have 50 bucks in my purse. (How much)

Sunita has three kids. (How many)

3. **Proper Adjectives:** Proper nouns modifying or describing other nouns/pronouns become proper adjectives. It means 'specific' or particular.

**Examples:** Indian kabaddi players are very strong.

I love Burger King's burgers.

3. **Demonstrative Adjective:** Reference to something or someone is pointed out by Demonstrative Adjectives. The words: this, that, these, those are used as Demonstrative Adjectives.



**Examples:** That house is beautifully decorated.

(‘That’ refers to a singular noun far from the speaker)

This notebook is mine.

(‘This’ refers to a singular noun close to the speaker)

4. **Possessive Adjectives:** A possession or ownership is described by this adjective.

The ownership of something to someone/something is pointed out. The most common words used: my, his, her, our, their, your.

**Examples:** My bicycle was parked outside.

His dog is very adorable.

5. **Interrogative Adjectives:** This adjective asks a Question. The adjective is followed by a noun or a pronoun. The most common words are: which, what, whose.

**Examples:** Which laptop do you use?

What game do you usually play?

6. **Indefinite Adjectives:** A non-specific modification of a noun is done by this one.

Provides indefinite information about the noun. The common words are: few, many, much, most, all, any, each, every, either, nobody, several, some, etc.

**Examples:** Manisha gave some rice to her.

Raj wanted a few moments alone.



7. **Compound Adjectives:** When compound nouns modify other nouns, they become compound adjectives. They can be recognised by a hyphen or joined together with a quotation mark.

**Examples:** I have a broken-down mattress.

Ramesh saw a six-foot-long snake.

8. **Absolute Adjectives:** An Absolute Adjective is an adjective with a meaning that is generally not capable of being intensified or compared. Also known as an incomparable, ultimate, or absolute modifier. According to some style guides, absolute adjectives are always in the superlative degree. However, some absolute adjectives can be quantified by the addition of the word almost, nearly, or virtually.

**Examples:** He is dead. (We cannot use “dead” in a comparative sense; i.e. we cannot say “He is deader than me.”)

That gem is unique. (We cannot use “more unique” as the word “unique” itself means “one of a kind”.)

### **Verbs:**

Verbs are “the little motors of action”—the principal vehicles or out thoughts and feeling, without which to communicate will be rather difficult.

A word that indicates an action, event, or state is called verb. The verb can be divided into two basic kinds-

**Finite** (Complete ) verbs are those that show tense and have a definite



relation with the subject or a noun and stand alone as a complete sentence. Ex. I go, She went. They have completed.

**Non-Finite** (Incomplete) verbs do not show tense, person or number. Ex. He wants to play football. The Police caught him driving without a license. Here 'to play' and 'driving' are considered as non-finite verbs. These Verbs are used in various ways.

We have some more verbs and its kinds:

### Kinds of verb

- ☐ Transitive verb
- ☐ Intransitive verb
- ☐ Linking verb
- ☐ Auxiliary verb/helping verb

### Transitive verb

Transitive verb needs an object to complete its sense. It is SVO (subject, verb, object,) As:

- ☐ Dinesh saw a film. We
- ☐ love our country.
- ☐ Sunaina sings beautiful songs. India
- ☐ will win the match.

In these sentence –

**Verbs are-** saw, love, sings and will win.

**Object are-** a film, our country, beautiful. Songs, and the match.



*Note: If we combine subject and verb and ask the question “what” or “whom” and get an answer (object), it is Transitive verb.*

Examples:

S+verbs	Question	Answer(Object)
Dinesh saw	What?	a pen
We love	Whom	our country
Sunaina sings	What?	beautiful songs

Transitive verb can have two objects:

- One object
- Two objects

Transitive verb with one object

- She is taking milk.
- I like coffee. Anand
- He plays chess.
- Our teachers teach us.

In these sentence milk, coffee, chess, and us are objects.

Transitive verb with Two object

In such cases one is the indirect object which is usually a human being and one is direct object which is usually a thing, idea or thought etc.

- Ms. Mamta teaches us English. My
- friend gave me a book.
- The stranger asked him a question.



☐ She wrote me a letter.

In these sentence Indirect objects are- us, him, me , me and Direct object are-English, a book, a questionand a letter.

### Intransitive verb

An intransitive verb has two characteristics. First, it is an action verb, expressing a doable activity like arrive, go, lie, sneeze, sit, die, etc. Second, unlike a transitive verb, it will not have a direct object receiving the action. Here are some examples of intransitive verbs:

Meera arrived late in the class.

Arrived = intransitive verb.

James went to the library today. Went

= intransitive verb

The cats often lie in the shade under out cars. Lie =

intransitive verb

Shreya was grinding peppers so she

sneezed with violence. Sneezes =

intransitive

In the evenings, Geeta sits in her garden. Sits =

intransitive verbs.



Many people die in road accidents everyday. Dies=  
intransitive verb.

### Linking verb

It is called Intransitive verb of incomplete predication also. It is used as complement to make the sense complete. As: In other words we can say that linking verb connects a subjects and its complement. As:

- ☐ Komal is a doctor.
- ☐ Geeta looks happy.
- ☐ The sun is a star.
- ☐ Karina is beautiful. My
- ☐ friend is present. Music
- ☐ sounds sweet.

**Linking verbs:** is, am, are, was, were, looks, taste, feel, consider, sound, appear, remain, seem, grow, get, come, go, run, become, has/have, had+been.

### Auxiliary verb or Helping verb

auxiliary verbs are—

**(i) Primary auxiliary-** Be ( is, am, was, were, been, being, ), has, have, had, do, does, did,

**(ii) Modal auxiliary-** Should, shall, will, should, may, might, can, could.

### Primary Auxiliary

Varun is reading a novel.

Madhvi was singing a song.

### Modal Auxiliaries

We shall come tomorrow.

You should study.



I have done my work.

It may rain today. She

has betrayed us.

She can drive a car.

They do not waste their time. You need not worry.

Do you like the film

Would you lend me some moey?

## Conjugation of verb

Verb has four forms:

- ☐ Present (first form)
- ☐ Past (second form)
- ☐ Past participle (third form)
- ☐ Present participle (ing form)

### First Form

### Second Form

### Third Form

### Four Form

Accept

Accepted

Accepted

Acceptin  
g

Act

Acted

Acted

Acting

Agree

Agreed

Agreed

Agreeing

Buy

Bought

Bought

Buying

Bleed

Bled

Bled

Bleeding

Call

Called

Called

Calling

Cry

Cried

Cried

Crying



Close	Closed	Closed	Closing
Drink	Drank	Drank	Drinking
Enter	Entered	Entered	Entering
Free	Freed	Freed	Freeing
Give	Gave	Gave	Giving
Help	Helped	Helped	Helping
Insult	Insult	Insulted	Insulting
Kill Killed	Killed	Killing	
Lay Laid	Laid	Laying	
Make	Made	Made	Making
Meet	Met	Met	Meeting
Pay	Paid	Paid	Paying
Push	Pushed	Pushed	Pushing

### Adverb:

**An adverb** is a word that tells us more about a verb. It “**qualifies**” or “**modifies**” a verb. Read the following sentences:



It “**qualifies**” or “**modifies**” a verb. Read the following sentences:

– Those mangoes were **very** sweet.

– He spoke **quite** loudly.

In sentence 1, the adverb **quickly** shows how (or in what manner) Alice smiled. It modifies the verb **smiled**.

In sentence 2, the adverb **very** says something about the sweetness of the mangoes. It modifies the adjective **sweet**.

In sentence 3, **quite** says something about the manner in which he spoke. It modifies the adverb **loudly**.

Note that the **adverbs** that are standing at the beginning of sentences sometimes modify the whole sentence, rather than a particular word.

- **Unfortunately**, no one was present there. (It was unfortunate that no one was present there.)
- **Probably** I am mistaken. (It is probable that I am mistaken.)

**Kinds of adverbs:**

There are very many kinds of adverbs:

**1. Adverbs of action:** They are the adverbs which tell us when an action takes place.

Examples are **today, yesterday, before, daily, already, ago, never etc.**



**Rule:** Time adverbs cannot be used in the present perfect, instead the past indefinite is used for them.

– I saw a 3D movie **last night**.

– I met him **yesterday**.

– His father died two years **ago**.

– I have seen him **before**.

**2. Adverbs of frequency:** They are the adverbs which tell us how often an action takes place. examples are **often, always, once, never, again, seldom, frequently** etc.

– The Delhi Police is **always** with you.

– They **always** come in time.

– We **seldom** go out on Sundays.

– I have seen him only **once**.

**3. Adverbs of place** They are the adverbs which tell us where an action takes place. Examples are: **here, there, up, down, everywhere, out, in** etc.

– He left his bag **there**.

– They looked **everywhere**.

– Please sit **here**.



– The car parked there.

**4. Adverbs of manner:** They are the adverbs which tell us how an action takes place or in what manner. Examples are: **quickly, carefully, sweetly, clearly, bravely, beautifully, well, fast etc.**

– Gautam Buddha left his family stealthily.

– They helped us cheerfully.

– he speaks slowly.

**5. Adverb of Degree and quality** – They are the adverbs which tell us how much or in what degree or to what extent. **Examples** – very, quite, rather, enough, any, partly, almost, utterly, as, entirely etc.

– Shamita is **very** beautiful

– The whistle did not please him **anymore**.

– I have pleaded **enough** and now I give up.

– He's **quite** a good soccer player.

**6. Adverbs of reason** – They are the adverbs which tell us why an action takes place. **Examples**

– consequently, therefore, hence.

– It **consequently** has four vertices and six edges.

– He was **therefore** forced to relinquish his plan.



– Her triumphal progress through the skies. **Hence** he was called.

7. **Adverbs of Affirmation or negation** – They are the adverbs which tell us whether an action is done or not. **Examples** – surely, certainly, not, probably etc.

– **Surely** he should have known she would get suspicious.

– He is a fool **indeed**.

– He is a fool **indeed**.

– I was **not** playing.

8. **Interrogative adverbs** – Adverbs which are used for asking questions are called interrogative adverbs. **Examples are:** when, where, how, why etc.

– When will you go to New York ?

– How long will you stay here?

– Where are my keys ?

9. **Relative adverbs** – A relative pronoun is a type of pronoun that often introduces dependent (or relative) clauses in sentences. They also can stand alone as the subject or object of a sentence. **Examples** – who, whoever, whom, whomever, that, which, when, where, and whose.

– Where are you going ?

– That was my book.



-With whom am I speaking?

## Prepositions:

A preposition is a word placed before a noun, pronoun or gerund. It denotes the relation of the person or thing with something else.

Examples:

**a)** The food is on the table. *In this sentence, **on** shows the relation between the nouns **table** and **food**.*

ii) I am fond of chocolates. *In this sentence, **of** shows the relation between the words **fond** and **chocolates**.*

As given in the examples above, a word such as a noun, pronoun or gerund following a preposition is said to be the object of the preposition. It is always in the objective case.

A preposition is always followed by a noun and never by a verb. If we want a verb to follow a preposition, we must use the -ing form of that particular verb, which should be a gerund (verb in a noun form). e.g. I am very fond of riding. *(The base verb 'ride' here takes the 'ing' form)*

## **Kinds of Prepositions**

**i) Simple Preposition :** They include at, by, for, in, of, off, on, out, through, till, to, up, with etc.



**ii) Compound Preposition :** These are usually formed by prefixing a preposition( *a* or *be*) to a noun, adjective or adverb.

These include about, above, across, along, amidst, among, amongst, around, before, behind, beneath, beside, between, beyond, inside, outside , underneath, within, without etc.

**iii) Phrasal/Group Preposition :** These are formed by joining two or more words.

These include phrases like according to, in accordance with, in place of, agreeable to, in addition to, in reference to, along with, in (on) behalf of, in regard to, away from, in case of, in spite of , because of, in comparison of , instead of , by dint of , in compliance with, in the event of, by means of, in consequence of, an account of, by reason of, in course of, owing to, by virtue of , in favour of, with a view to, by way of, in front of, with an eye to, conformably to, in lieu of, with reference to, for the sake of, in order to, with regard to etc.

**iv) Participle Preposition :** When present participles are used without any noun or pronoun attached to them, these are called participle prepositions.

These include barring, concerning, passing, considering, during, notwithstanding, pending, regarding, respecting, touching etc.

### Classes of Preposition

To make a distinction, Simple Prepositions can also be divided into three classes:



**i) Prepositions of Time and Date :** These include *at, on, in, by, to, till, until, during, for, since, from, within, before, after, afterward, then* etc.

**ii) Prepositions of Place :** These include *at, in, on, to, behind* etc.

**iii) Prepositions of Travel and Movement :** These include *from, to, by, on, in, into, at, out of, off* etc.

### Position of a Preposition

Prepositions normally precede nouns or pronouns. However, in certain cases it is possible to move the preposition to the end of the sentence.

i) When an object of the preposition is an interrogative pronoun like *what, who, whom, which, where* etc, the preposition can take the end or the beginning of a sentence.

e.g. a) What are you thinking **of**?

b) **To** whom were you talking?

ii) When the object of the preposition is the relative pronoun 'that', the preposition takes the end position.

e.g. This is the dish that she is fond **of**.

iii) When the object of the preposition is infinitive (to + verb), the preposition is placed after the infinitive.

e.g. It is a beautiful house to live **in**.



iv) In some sentences, where the relative pronoun is hidden, the preposition takes the end position.

e.g. This is the girl (that) I told you **of**.

v) In some sentences, prepositions are attached with the verb.

e.g. I hate being laughed **at**.

### Common Usage

#### At/In

i) **At** shows stationary position or existing state.

e.g. She is **at** home.

Also, **at** noon, **at** the age of ninety.

ii) **In** shows movement.

e.g. The train is **in** motion.

Also, it is used to express a period of time.

e.g. **in** February, **in** the morning, **in** the year 1992, **in** summer etc.

iii) **At** is also used for a small place and for a precise point of time.

e.g. a) He lives **at** Surajkund **in** Haryana.

b) The train will arrive **at** six **in** the morning.

In the above sentences, we can see that **in** is used for a big place, town, city etc and for a period of time.



*To/Into*

- i) **To** is used in the following cases
- a) **To specify direction** : Turn to the left.
  - b) **Destination** : I am going to Jaipur.
  - c) **Until** : From Monday to Friday, five minutes to ten.
  - d) **Comparison** : They prefer cricket to hockey.
  - e) **With indirect objective** : Please give it to me.
  - f) **As part of the infinitive** : I want to help you.
  - g) **In order to** : We went to the store (in order) to buy soap.
- ii) **Into** is used in the following cases
- a) **To the inside** : We stepped into the room.
  - b) **Change in condition** : The boy changed into a man.
  - c) **To denote movement** : He jumped into the well.

*Beside/Besides*

- i) **Beside** : at the side of
- e.g. a) He was sitting **beside** Sarla.
  - b) We camped **beside** a lake.
- ii) **Besides** : in addition to/as well as
- e.g. a) He has a car **besides** a motorcycle.
  - b) **Besides** doing the cooking. I help him.



### *Between/Among*

i) **Between** is used for two things or persons, but it can also be used for more than two when we have a definite number in mind and there is a close relationship/association within them.

e.g. a) He distributed his property **between** his two sons.

b) A treaty was signed **between** the three parties.

ii) **Among** is usually used for more than two persons or things when we have no definite number in mind.

e.g. a) He was happy to be **among** his friends again.

b) He distributed his property **among** the poor.

### *With/By*

**With** is used for instruments and **by** is used for agents.

e.g. The snake was killed **by** him **with** a stick.

### *Under/Underneath*

**Under** is used for living beings.

**Underneath** is used for non-living things only.

e.g. a) Hide this **underneath** the table.

b) I work **under** Mr Singh.

c) He is holding **under** the table.



### *On/Upon*

**On** is used when two things are touching each other. **Upon** is used when one thing is located directly above the other thing.

e.g. a) We sat **on** the chair.

b) The cat jumped **upon** the chair.

### *Of/Off*

These are used in the following situations, referring to

- i) **Location** : East **of** here, the middle **of** the road
- ii) **Possession** : a friend **of** mine, the sound **of** music
- iii) **Part of group** : one of us, a member of the team
- iv) **Measurement** : a cup **of** milk, two metres **of** snow
- v) **Not on, away or from or removal** : Please keep **off** the grass
- vi) **At some distance from** : There are islands **off** the coast.

### *During/For*

i) **During** is used with known periods of time i.e. period known by name, such as Christmas, Diwali; or periods which already have been defined.

e.g. **during** the middle ages, **during** the winter etc.

ii) For may be used to denote purpose and may also be used before known periods.



e.g. I went there **for** the summer. They went to the club **for** partying.

### *Since/From*

i) **Since** is used to denote a point in time and never for a period of time.

e.g. It has been raining **since** 6 o'clock.

**Since** can also be used as an adverb.

e.g. He left school in 1983. I haven't seen him **since**.

ii) **From** is normally used with **to** or **till/until**.

e.g. Most people work **from** eight to six.

**From** can also be used to denote place.

e.g. He is **from** Mumbai.

### *Before/After/Afterwards*

i) **Before** is used in reference of two events.

e.g. The train had left **before** he reached the station.

ii) **After** is a preposition while **afterwards** in an adverb. **Afterwards** can be used at either end of a clause and can be modified by soon, immediately, not long etc. **After** is followed by a noun, pronoun or gerund.



- e.g. a) **After** visiting them, we came back.  
b) We visited them and **afterwards** they came back.  
c) Soon **afterwards**, I got a call from him.

### *Out/Out/Out of*

i) **On** is used for a place of work and also for a mode of travel.

e.g. **on** an estate , **on** the railway, **on** a bicycle.

**On** is also used with days and dates.

e.g. **on** 25th February, **on** Thursday.

ii) **Out** is used mostly with get, like get **out of** a vehicle, get **out of** the house etc.

### *Till/Until*

i) **Till** means up to. It can be used with 'from' or without it.

e.g. a) We work from 10 AM **to/till** 6:30 PM.

b) We work **till** 6:30 PM.

ii) **Until** means upto a time or before. We use until when the activity continues throughout the period up to the time limit.

e.g. There were visa applicants in our waiting room **until** 7 PM.

### Determiners and Articles

Determiners or Fixing words are the words which fix or modify the nouns before which they are used.



- ☐ **This** is a boy.
- ☐ **My** birthday falls in August.She
- ☐ is **a** doctor.
- ☐ Everybody enjoyed **the** film.Did
- ☐ you buy **any** book?

In these sentence the Determiners are-

**This, my, a, every and any.**

The nouns they modify are *boy, birthday, doctor, body and book*. Kind of Determiners are of five kinds:

1. Article Determiners
2. Demonstrative Determiners
3. Possessive Determiners
4. Numeral Determiners
5. Quantitative Determiners

## 1. Article Determiners

There are three Article in English- **A, An, The**,

Articles are of two types:

- (i) Indefinite Article
- (ii) Definite Article

- (i) **Indefinite Article: A, and An**, are called Indefinite Article because they do not refer to any particular person or thing.



### Usage of A

- ☐ Before a singular number which starts with a consonant or a vowel with a consonant sound.

*Example:*

- ☐ A boy, a cat, a girl, a horse, a month, a year, a pencil etc.
- ☐ A unit, a university, a European, a useful thing, a uniform etc.
- ☐ A one-eyed person, a one-way ticket, a one-rupee note etc.

### Usage of An

For example-

- ☐ An egg, an eagle, an apple, an ink-pot, an orange, an island, an uncle, an umbrella, an army, an elephant etc.

**Before a singular number starting with a consonant that gives the sound of a vowel.**

- ☐ An hour, an honest person, an heir, an M.L.A., an M.P., an S.S.P., an M.A., an S.O.S.

(ii) **Definite Article:** This is called definite article because it refers to a particular person or thing.

### Usage of The

- ☐ Before the names of heavenly bodies.

The sun, the earth, the moon, the stars, the sky etc.

- ☐ Before the directions.



The east, the earth, the south, the north,

❑ **Before a noun which is already mentioned:**

I met a man in the train. The man was very interesting. The children you met were naughty.

❑ **Before the names of the ocean, rivers, mountains, gulfs, plains, deserts, bays, etc.**

The Indian Ocean, The Ganga, The Himalayas, The Persian Gulf, The Gangetic Plain, The Sahara Desert, The Bay of Bengal etc.

❑ **Abbreviated names of states, countries etc.**

The U.S.A. The M.P., The Punjab, The UAE etc.

❑ **Before the superlative Degree of Adjective:**

She is the best student of the class. Australia is the largest island in the world.

❑ **Before two or more comparative degrees of Adjectives:**

The earlier, the better.

The higher you go, the cooler it is

❑ **Before the epithets used before the names of the person:**

Ashoka the Great, Alexander the Great, Charles the First

❑ **Before the names of holy books:**

The Adi Granth, the Gita, the Koran, the Bible etc.



❑ **Before the names of big organisations:**

The Taj Mahal, the Qutub Minar, the Agra fort

❑ **Before the clans:**

The Marathas, the Rathores, the Sikhs etc.

❑ **Before the names of big organization:**

The BJP, the CPI, the UNO etc.

❑ **Before the names of big offices:**

The Air Marshal, the Prime Minister, the President etc.

## TENSES

Tenses denote time of action. Time can be divided into three parts: Present Past and Future.

### Present Tense

#### Present Tense Simple Present Tense:

##### The Simple Present

The Simple Present is a tense that expresses action in the present time, habitual actions, or general truths.

**Example:** The sun rises in the east.

##### Present Continuous:

It describes an incomplete ongoing present action that is in the middle of



happening, but will finish at some point. This tense is formed by using the auxiliary verb be (am/is/are) with the present participle verb form ending in "ing".

**Example:** The boys are playing cricket.

#### Present Perfect Tense:

It signifies that an action started in the past and continued to present time, in which it is completed. This tense is formed by using the auxiliary verb have (have/has) with the past participle form of the verb.

**Example:** I have finished my work.

**Note:** Present perfect is never used with adverbs of past time.

#### Present Perfect Continuous:

It describes an action that began in the past and continued up to present time, in which it is (or most of it) is completed. This tense is formed by using the auxiliary verb have (have/has) together with the auxiliary verb been and the present participle form of the verb ending with "ing"

**Example:** They have been doing the work since Eight o'clock.

#### Past Tense Simple

##### Past Tense

It is an action or situation that was finished in the absolute past and has no connection with the present. Always second form of the verb is used in simple past sentence.

**Example:** I learnt French in Delhi.



**Past Continuous** It describes action which went on during a stretch of time in the past and finished. This tense is formed by using the verb be (was/were) with the present participle form of the verb ending in "ing"

Example: when I met him, he was reading a novel.

**Past Perfect Tense:**

It describes an action completed in the past before certain point in time or an action which happened in the very distant past. This tense is formed by using the auxiliary verb have (had) with the Past participle form of the verb.

**Example:** you had studied English before you moved to New York.

**Past Perfect Continuous:**

It describes an action that began before a certain point in the past and continued up to that time in past. This tense is formed by using the auxiliary verb have (had) together with the auxiliary verb been and the present participle form of the verb ending with "ing".

Example: She had been working at that company for three years when It went out of business:

**Future Tense**

**Simple Future Tense:**

It describes an action or situation that has still to take place. This tense is usually formed by using the auxiliary verb will with the base form of the verb. Example: I will call you when I arrive.



#### Future Continuous:

It describes an ongoing action that will be in process around a point of time in the future.

This tense is usually formed by using the auxiliary verb will together with the auxiliary verb be and the present participle form of the verb ending in "ing".

Example: He will be waiting for her when she arrives home tonight.

#### Future Perfect Tense:

It describes that a future action will be completed before a point in time or before another action in the future. This tense is formed by using the auxiliary verb will together with the auxiliary verb be and the past participle form of the verb.

Example: BY next November, I will have received my promotion.

#### Future Perfect Continuous:

It describes an along future action that will be continuous and will be completed before a point in time or before another action in the future. This tense is formed by using the auxiliary verb will, the auxiliary verb have (have), and the auxiliary verb been together with the present participle form of the verb ending in "ing".

**Example:** They will have been talking for ever an hour by the time Madam arrives.



**Prefixes:**

A morpheme added to the beginning of a word to modify its meaning is called prefix. Un: unkind, unwise, unwanted, unfair Dis: disloyal, dislike, disrespect

Non: non-stop, non-violence

Mis: misbehave, misconduct, mismanagement

**Suffixes:-**

A morpheme added at the end of a word to modify the word's meaning is called suffix. Ness: kindness, meanness Ity:

rapidity,

insanity Ist:

specialist,

racialist

Ize: symbolize,

hospitalize Ment:

appointment,

amazement

Al: refusal, dismissal

Full: doubtful,

wonderfulIsh:

foolish, childishY:

sandy, meaty,

salty En: ripen,

widen



Ify: simplify, diversify

**Words likely to be confused and misused:**

**Homonyms:**

Some words are so alike to each other in their meanings, spellings or pronunciation that it becomes difficult to understand and use them correctly. Such words are called Homonyms.

Bear- (a name of animal)  
Bear-(to sustain)

Bark- (the sound of a dog)  
Bark – (the skin of a tree)  
Left- (to leave)

Left- (related to the side of the human body)  
Address- (to speak to)

Address- (location)

**Homophones:**

A word that sounds the same but differs in spelling or meaning or origin is called Homophone. Ex. See, sea.

Access- (approach)

Excess- (super abundance)

Addition- (to add)



Edition- (a number of books printed at one time)  
Duel- (a combat between two)

Dual- (double)

Gait- (manner of walking)  
Gate-

(door)

### List of Some Common Homophones

- 1) Whir- of a machine, make a continues noise  
Wore- simple past tense or wear;  
having clothes on  
Were- singular and plural  
past of to be
- 2) Whirred- past tense of whir  
Word- these very bunch of letters together, forming what you read and comprehend
- 3) to - preposition  
Too - also  
Two - 2
- 4) Flour- A kitchen supplement  
Flower- a beautiful plant
- 5) Pause- bring to momentary stop  
Paws- the feet of an animal, usually, containing pads and claws
- 6) Affects- make a difference. Used as a verb.  
Effects- with the same



meaning used as noun

- 7) Through- moving in one side and out of the other  
side of Threw- simple past of throw
- 8) Throe- an intense or violent pain  
Throw- propel with force through the air
- 9) Knot- a fastening made by  
tying a lace No-  
Negative
- 10) Know- become  
aware of No- negative
- 11) Bow- bend the body as a  
sign of respect Bough- the main  
branch of a tree  
Bo- a name
- 12) Sow- plant by scattering seeds on the  
surface So- Submodifier  
Sew- fasten or join threads together with a needle
- 13) Wright- maker or builder  
Right- direction or correctness  
Rite- religious or any solemn ceremony  
Write- mark letters on surface
- 14) Wrought- simple past of  
work Rot- become bad



- in quality
- 15) Would- indicate the possibility of an  
imagined event Wood-What tree are made of
- 16) You- a pronoun Ewe-  
female sheep
- 17) New-in a good  
condition
- 18) Knew -past of know
- 19) Feat- an achievement requiring  
great courage Feet- Plural of foot
- 20) Flew- simple past of fly  
Flu- deadly disease  
Flue- a duct for waste smoke produced by any fuel- burning  
installation Dye- give a different color to (usually hair)  
Die- stop living; lack of vitality; mana
- 21) Four- 4  
For- in support or in favor of  
Fore- situated in front
- 22) Fourth- out from a  
starting point Fourth- 4<sup>th</sup>
- 23) Way- Method of doing something; path  
Weigh- act of finding out how heavy



- something is Weight- a body's quantity of matter
- 24) Wait- delay someone's actions  
Weight- a body's quantity of matter
- 25) I- first person pronoun  
Aye - yes  
Eye- You need them to read all this
- 26) See- act of using your eyes  
Sea-the ocean
- 27) Liar- someone who tells untruthful stories  
Lyre- a musical instrument
- 28) Cite- mention  
Site- an area  
Sight- point of view; power of seeing
- 29) Coal- black rock used to fuel  
Cole- cabbage, kale or rape
- 30) course- the route of something

### Confusing and the Most Misused Words in English:

In English language, there are several words which sound alike though these are spelled differently and have different meanings. Hence, one has to be very careful in using these words because they are not only confusing but are likely to be



misused. Some of the most commonly confused and misused words in English with their meanings and usage in sentence are given below:

**Advice/Advise-** Advice is a noun: John gave Naresh good advice. Advise is a verb: John advised Sheela to avoid the questionable chicken salad.

**Affect/Effect-** Affect is verb and effect is noun.

*Example-* Downed electricity affect citizens.

The effect of lazy daily routine is not good for health.

**Among/Amongst-** Among is the preferred and most common variant of this word in American English.

Amongst is more common in British English.

**Among/Between –** Among expresses a collective or loose relationship of several items: Harish found a letter hidden among the papers on the desk. Between expresses the relationship of one thing, to another thing or to many other things: Suresh spent all day carrying messages between Harish and the other students.

The idea that between can be used only when talking about two things is a myth—it's perfectly correct to use between if you are talking about multiple binary relationships.

**Assure/Ensure/Insure -** Assure means to tell someone that something will definitely happen or is definitely true: Naresh assured John that no one would



cheat at Chess.

Ensure means to guarantee or make sure of something: Aditya took steps to ensure that no one cheated at Chess.

Insure means to take out an insurance policy: Prakash was glad the Chesshall was insured against damage caused by rowdy people.

**Breath/Breathe-** Breath is a noun; it's the air that goes in and out of your lungs: John held his breath while his kid was going down the stairs.

Breathe is a verb; it means to exhale or inhale: After Apoorva's safe landing, Pratibha had to remind herself to breathe again.

**Capital/Capitol-** Capital has several meanings. It can refer to an uppercase letter, money, or a city where a seat of government is located: Sheela visited Delhi, the capital of India.

Capitol means the building where a legislature meets: Naresh visited the cafe in the basement of the capitol.

**Complement/Compliment-** A complement is something that completes something else. It's often used to describe things that go well together: his black shoes were a perfect complement to his jacket.

A compliment is a nice thing to say: she received many compliments on her purple dress.

**Disinterested/Uninterested -** Disinterested means impartial: A panel of disinterested judges had never met the accused before.



Uninterested means bored or not wanting to be involved with something: she was uninterested in attending John's kinging class.

**Defence/Defense-** Defense is standard in American English. Defence is found mainly in British English.

**Emigrate/Immigrate -** Emigrate means to move away from a city or country to live somewhere else: Example- His grandfather emigrated from Canada sixty years ago.

Immigrate means to move into a country from somewhere else:

Example- Her sister immigrated to Ireland in 2004.

**E.g./I.e. -** These two Latin abbreviations are often mixed up, but e.g. means "for example," while i.e. means "that is."

**Empathy/Sympathy-** Empathy is the ability to understand another person's perspective or feelings. Sympathy is a feeling of sorrow for someone else's suffering. A sympathizer is someone who agrees with a particular ideal or cause.

**Farther/Further-** Farther refers to physical distance: She can run farther than him.

Further refers to metaphorical distance: Prof. Subramanian is further away from finishing his project than Prof., Martin is.



**Flaunt/Flout-** Flaunt means to show off: Example- He his stylish new dress. Flout means to defy, especially in away that shows scorn:

Example- She flouted the institute's dress code by wearing a saree.

**Gray/Grey-** Gray is the standard American English spelling. Grey is the standard British English spelling..

**Historic/Historical -** Historic means famous, important, and influential: Ile visited the beach in Kitty Hawk where the Wright brothers made their historic first airplane flight. Historical means related to history: She visited the historical tomb of I lumayun.

**Imply/Infer-** Imply means to hint at something without saying it directly: She implied that Naresh was in trouble, but he wouldn't tell her why.

Infer means to deduce something that hasn't been staled directly: Satya inferred that John was nervous about something from the way he kept looking over her shoulder.

**It's/Its -** It's is a contraction of "it is".

**Lay/Lie -** To lay means to put or to place. One way to remember this is that there is an a in both to lay and to place. For example- She will lay out her overcoat before she goes to bed.



To lie means to recline. For example- She will lie down for a nap.

**Lead/Led** - Lead, when it rhymes with "bed," refers to a type of metal. Led is the past tense of the verb to lead, which means to guide or to be first.

Example- He led the way.

**Loose/Lose**- Loose is usually an adjective.

**For example**- Katy discovered that the cows were loose.

Lose is always a verb. It means to misplace something or not to be victorious in a game or contest. Example- John was careful not to lose his ticket.

**Principal/Principle**- Principal can be a noun or adjective. As a noun, it refers to the person in charge of a school or organization. He was called into the principal's office. As an adjective, it means most important: The principal reason for this meeting is to make plans for conducting the examination.

A principle (always a noun) is a firmly held belief or ideal: She doesn't like surprise parties as a matter of principle.

**Inquiry/Enquiry**- Inquiry and enquiry both mean "a request for information." Inquiry is the standard American English spelling. Enquiry is the British spelling.

**Stationary/Stationery**- Stationary, means unmoving: The revolving door remained stationary because he was, pushing it the wrong way.



Stationery refers to letter writing materials and especially to high quality paper: John printed his resume on his best stationery.

**Than/Then-** Than is used for comparisons: He runs faster than John. Then is used to indicate time or sequence: She took off running. and then John came along and finished her breakfast.

**Their/There/They're** - Their is the possessive form of "they": Students took their time. There indicates a place: It took them an hour to get there.

They're is a contraction of "they are": Are Suresh and Sheela coming? They're almost here.

**To/Too** - To is a preposition that can indicate direction: She walked to school. She said hello to John when she saw him.

Too is used as an intensifier, and also means "also": Sheela waited too long to do her homework.

### One Word Substitution:

One word substitution is the use of one word in place of a wordy phrase in order to make the sentence structure clearer. The meaning, with the replacement of the phrase remains identical while the sentence becomes shorter.

1. Something that cannot be heard – Inaudible
2. A song sung at a burial – Dirge
3. A period of ten years – Decade
4. One who leaves his own country to settle in another – Emigrant
5. A place where clothes are kept – Wardrobe
6. A person very reserved in speech – Reticent
7. Morals that govern one's behavior – Ethics
8. Open refusal to obey orders – Defiance
9. One who loads and unloads ships – Stevedore



10. A sudden rush of a large number of frightened people or animals. – Stampede
11. One who is preoccupied with his own interests – Egoist
12. A geometrical figure with eight sides – Octagon
13. One who loves his country – Patriot
14. Incapable of paying debts – Insolvent
15. A long and aggressive speech – Harangue
16. The school or college in which one has been educated – Alma Mater
17. Enclosed area where aircraft are kept and repaired – Hangar
18. A short story with a moral, usually with animals as characters. – Fable
19. Having two opposing feelings at the same time – Ambivalent
20. A group of ships – Fleet





A game in which no one wins	Draw
A Government by a king or queen	Monarchy
A Government by one	Autocracy
A Government by the few	Oligarchy
A Government by the Nobles	Aristocracy
A Government by the officials	Bureaucracy
A Government by the people	Democracy
A Government by the rich	Plutocracy
A grass eating animal	Herbivorous
A handwriting that cannot be read	Illegible
A life history written by oneself	Autobiography
A life history written by somebody else	Biography
A person's peculiar habit	Idiosyncrasy
A place where orphans live	Orphanage
A position for which no salary is paid	Honorary



**B.Com 1<sup>st</sup> Year**

A sentence whose meaning is

unclear

Ambiguous

A study of ancient things

Archaeology

RENAISSANCE



A study of animals	Zoology
A study of birds	Ornithology
A study of derivation of words	Etymology
A study of man	Anthropology
A study of races	Ethnology
A study of the body	Physiology
A thing no longer in use	Obsolete
An animal who preys on other animals	Predator
Murder of a father	Patricide
Murder of a human being	Homicide
Murder of a mother	Matricide
Murder of an brother	Fatricide
Murder of an infant	Infanticide
Murder of self	Suicide
Murder of the king	Regicide
One incapable of being tired	Indefatigable
One who always thinks himself to be ill	Valetudinarian
One who believes in fate	Fatalist



**B.Com 1<sup>st</sup> Year**

One who can do anything for  
money

Mercenary

One who can speak two

Bilingual

RENAISSANCE



languages

One who can throw his voice	Ventriloquist
One who changes sides	Turncoat
One who copies from other writers	Plagiarist
One who dies without a Will	Intestate
One who does not make mistakes	Infallible
One who doesn't know how to read and write	Illiterate
One who doubts the existence of god	Agnostic
One who eats too much	Glutton
One who goes on foot	Pedestrian
One who has no money	Pauper
One who has strange habits	Eccentric
One who hates mankind	Misanthrope
One who hates women	Misogynist
One who is a newcomer	Neophyte
One who is all powerful	Omnipotent



**B.Com 1<sup>st</sup> Year**

One who is easily deceived

Gullible

One who is fond of sensuous  
pleasures

Epicure

RENAISSANCE



One who is greedy for money	Avaricious
One who is indifferent to pleasure or pain	Stoic
One who is out to challenge a government	Anarchist
One who is present everywhere	Omnipresent
One who is quite like a woman	Effeminate
One who is recovering from illness	Convalescent
One who is unmarried	Celibate
One who knows everything	Omniscient
One who knows many languages	Polyglot
One who lives in a foreign country	Immigrant
One who looks on the bright side of things	Optimist
One who looks on the dark side of things	Pessimist
One who loves books	Bibliophile



**B.Com 1<sup>st</sup> Year**

One who loves mankind

Philanthropist

One who pretends to be what

Hypocrite

RENAISSANCE



he is not

One who questions everything

Cynic

One who speaks less

Reticent

One who thinks only of himself

Egoist

One who thinks only of welfare  
of women

Feminist

One who works for free

Volunteer

People living at the same time

Contemporaries

People who work together

Colleagues

Practice of having one wife or  
husband

Monogamy

Practice of having several  
husbands

Polyandry

Practice of having several  
wives

Polygamy

Practice of having two wives or  
husbands

Bigamy

Rule by the mob

Mobocracy

Something that cannot be  
imitated

Inimitable



That through which light can  
partly pass

Translucent

That through which light can

Transparent

RENAISSANCE



pass

That through which light

cannot pass

Opaque

That which cannot be avoided

Inevitable

That which cannot be defended

Indefensible

That which cannot be

described

Indescribable

That which cannot be imitated

Inimitable

That which cannot be satisfied

Insatiable

That which is against law

Illegal

That which is not likely to

happen

Improbable

To free somebody from all

blame

Exonerate

To transfer one's authority to

another

Delegate

To write under a different

name

Pseudonym

Violating the sanctity of a

church

Sacrilege



## SYNONYMS

Accurate – precise, exact

Adverse – unfavorable, detrimental

Amiable – friendly, affable

Ancient – archaic, antique

Apparent – obvious, evident

Arduous – कठिन / difficult, strenuous

Astonish – amaze, astound

Authentic – genuine, legitimate

Avid – enthusiastic, eager

Benevolent – kind, charitable

Candid – honest, frank

Coherent – logical, consistent

Comprehend – understand, grasp

Conceal – hide, obscure

Conspicuous – noticeable, prominent

Credible – believable, trustworthy

Cumulative – increasing, growing

Dauntless – fearless, bold

Deceive – mislead, trick



Deficient – lacking, insufficient

Diligent – hardworking, industrious

Discreet – careful, tactful

Diverse – varied, different

Eloquent – expressive, articulate

Emphasize – highlight, stress

Endeavor – attempt, strive

Erroneous – incorrect, false

Exaggerate – overstate, magnify

Exemplary – outstanding, ideal

Foster – encourage, promote

Fragile – delicate, brittle

Gratify – please, satisfy

Hostile – aggressive, unfriendly

Imitate – copy, mimic

Impartial – unbiased, neutral

Inhibit – restrain, hinder

Innovate – introduce, create

Intricate – complex, complicated

Justify – defend, validate

Lethargic – sluggish, inactive



Meticulous – careful, precise

Notorious – infamous, well-known (bad sense)

Obsolete – outdated, old-fashioned

Optimistic – hopeful, positive

Perplex – confuse, bewilder

Prudent – wise, cautious

Resilient – strong, adaptable

Scrutinize – examine, inspect

Vivid – clear, striking

## **ANTONYMS**

Abundant – scarce

Accurate – inaccurate

Adverse – favorable

Amiable – hostile

Ancient – modern

Apparent – obscure

Arduous – easy

Authentic – fake

Avid – indifferent



Benevolent – malevolent

Candid – deceitful

Coherent – incoherent

Comprehend – misunderstand

Conceal – reveal

Conspicuous – inconspicuous

Credible – unbelievable

Cumulative – decreasing

Dauntless – timid

Deceive – enlighten

Deficient – sufficient

Diligent – lazy

Discreet – careless

Diverse – uniform

Eloquent – inarticulate

Emphasize – ignore

Endeavor – neglect

Erroneous – correct

Exaggerate – understate

Exemplary – poor

Fragile – sturdy



Foster – discourage  
Gratify – disappoint  
Hostile – friendly  
Imitate – originate  
Impartial – biased  
Inhibit – encourage  
Innovate – copy  
Intricate – simple  
Justify – condemn  
Lethargic – energetic  
Meticulous – careless  
Notorious – reputable  
Obsolete – modern  
Optimistic – pessimistic  
Perplex – clarify  
Prudent – reckless  
Resilient – fragile  
Scrutinize – overlook  
Vivid – dull  
Virtue – vice



## UNIT-IV

### Writing Skills

#### **1. The Writing Process: Pre-writing, Drafting, Revising, and Editing**

##### **Introduction**

Writing is not a one-step activity. Good writing develops through a systematic process. This process helps writers organize ideas, improve clarity, and produce meaningful content. The writing process consists of four major stages:

Pre-Writing  
Drafting  
Revising  
Editing

Each stage plays a vital role in producing effective written communication.

##### **1. PRE-WRITING**

(Thinking Stage)

###### **◆ Definition**

Pre-writing is the planning stage of writing. In this stage, the writer thinks about the topic, gathers ideas, and decides how to present them.

###### **◆ Purpose**

To generate ideas  
To understand the topic clearly  
To organize thoughts before writing

###### **◆ Techniques of Pre-Writing**

###### **a) Brainstorming**

Writing down all ideas related to the topic without judging them.

Example:

Topic: Importance of Education

Ideas:

Career growth  
Knowledge  
Confidence  
Social awareness

###### **b) Mind Mapping**

Creating a visual diagram to connect ideas.

Example:

Education → Career → Skills → Confidence → Society

###### **c) Asking WH-Questions**

What is the topic?  
Why is it important?  
Who is affected?  
How does it help?



#### d) Research & Reading

Collecting facts, examples, statistics, or quotations.

##### ◆ Example (Pre-Writing)

Topic: Online Education

Key Points Identified:

Flexibility

Cost-effective

Technology dependence

Limited interaction

### 2 DRAFTING

(Writing Stage)

#### ◆ Definition

Drafting is the stage where the writer writes the first version of the text using ideas gathered during pre-writing.

#### ◆ Purpose

To put ideas into sentences and paragraphs

To focus on content rather than grammar

#### ◆ Key Features

Rough and informal

Errors are acceptable

Focus on flow of ideas

#### ◆ Structure of a Draft

Introduction – introduces the topic

Body Paragraphs – explain main ideas

Conclusion – summarizes the topic

#### ◆ Example (Drafting)

Topic: Online Education (Draft Paragraph)

Online education has become very popular in recent years. It allows students to study from anywhere and saves time. Many students prefer online classes because they are flexible and affordable. However, online education also has some disadvantages like lack of face-to-face interaction and technical problems.

### 3 REVISING

(Improving Content Stage)

#### ◆ Definition

Revising means reviewing and improving the content of the draft. The writer checks whether ideas are clear, logical, and well organized.

#### ◆ Purpose

To improve clarity and quality

To add, remove, or rearrange ideas

#### ◆ What to Check During Revising

Are ideas clear?

Is the information complete?

Is the sequence logical?

Are examples sufficient?



◆ **Revising Techniques**

- Adding new information
- Removing irrelevant points
- Reorganizing paragraphs
- Improving sentence clarity

◆ **Example (Revising)**

Before Revising:

Online education is good. It helps students.

After Revising:

Online education is beneficial as it provides flexibility and allows students to learn at their own pace.

**4 EDITING**

(Correction Stage)

◆ **Definition**

Editing is the final stage of writing where the writer corrects language errors and improves accuracy.

◆ **Purpose**

- To ensure correctness
- To polish the final output

◆ **What to Check During Editing**

- Grammar
- Spelling
- Punctuation
- Sentence structure
- Capitalization

◆ **Example (Editing)**

Before Editing:

online education have many benifits.

After Editing:

Online education has many benefits.

**☞ Difference Between Revising and Editing**

Revising	Editing
Focuses on ideas	Focuses on errors
Improves content	Improves language
Done before editing	Final stage
Changes meaning	Corrects form

**PARAGRAPH WRITING**



## 1. Meaning of a Paragraph

A paragraph is a self-contained unit of writing that develops one central idea in a logical and organised manner.

It consists of a group of related sentences that work together to explain, describe, or argue a single point.

☞ Key idea:

One paragraph should deal with one idea only.

## 2. Importance of Paragraph Writing

Paragraph writing is important because it:

Improves clarity of expression

Helps organise ideas systematically

Makes reading easy and meaningful

Develops logical thinking

Enhances academic and professional writing skills

## 3. Structure of a Paragraph

A standard paragraph has three essential components:

### 3.1 Topic Sentence

#### Definition

A topic sentence introduces the main idea of the paragraph and tells the reader what the paragraph will discuss.

#### Position

Usually placed at the beginning

Sometimes placed in the middle or end (advanced writing)

#### Functions

Sets the direction of the paragraph

Controls the content of supporting sentences



Helps maintain unity

Qualities of a Good Topic Sentence

Clear and precise

Neither too broad nor too narrow

Directly related to the paragraph content

Expresses one complete idea

### **Examples**

Social media plays a significant role in shaping public opinion.

Discipline is the foundation of a successful student life.

### **3.2 Supporting Sentences**

#### **Definition**

Supporting sentences develop, explain, and justify the topic sentence.

#### **Types of Supporting Details**

Explanation: clarifying the idea

Examples: illustrations or instances

Facts and statistics: to strengthen arguments

Reasons: logical justification

Comparisons: similarities or differences

#### **Example**

Topic sentence:

Reading books enhances intellectual growth.

Supporting sentences:

Books improve vocabulary and language skills.

They develop imagination and critical thinking.

Reading exposes individuals to diverse perspectives.



### 3.3 Concluding Sentence

#### Definition

The concluding sentence summarises the main idea or provides a final comment.

#### Functions

Brings closure to the paragraph

Reinforces the central idea

Leaves a lasting impression

#### Examples

Thus, reading books is essential for overall intellectual development.

Therefore, discipline plays a vital role in achieving success.

### 4. Coherence in Paragraph Writing

#### Definition

Coherence refers to the logical flow and smooth connection of ideas within a paragraph, making it easy to read and understand.

A coherent paragraph does not confuse the reader.

#### 4.1 Methods to Achieve Coherence

##### (a) Logical Arrangement of Ideas

Ideas must follow a clear pattern:

Chronological order: events in time sequence

Cause and effect: reasons and results

General to specific: broad idea → details

##### (b) Use of Transition Words

Transition words act as bridges between sentences.

Purpose

Examples



Addition

moreover, furthermore

Contrast

however, although

Cause & Effect

therefore, as a result

Example

for instance, such as

Conclusion

thus, in conclusion

(c) Consistency in Tense and Person

Maintain the same tense throughout

Avoid shifting pronouns unnecessarily

One should work hard. You must stay focused.

One should work hard and stay focused.

(d) Repetition and Reference

Repeating key terms strengthens unity

Pronouns (this, these, such) refer back to earlier ideas

## **5. Unity in a Paragraph**

Definition

Unity means that all sentences support the topic sentence.

No irrelevant information

No multiple ideas in one paragraph

☞ Golden rule:

If a sentence does not support the topic sentence, it must be removed.



## **6. Paragraph Development Techniques**

Paragraphs can be developed using:

Definition

Illustration

Comparison and contrast

Cause and effect

Classification

Problem–solution

## **7. Common Errors in Paragraph Writing**

Lack of topic sentence

Poor coherence

Mixing ideas

Overuse of connectors

No conclusion

### **Sample Paragraph (Model)**

#### **Topic: Importance of Time Management**

Time management is a vital life skill that plays a crucial role in determining an individual's success and overall well-being. It refers to the ability to plan, organize, and allocate time effectively among various tasks and responsibilities. In an era where life is increasingly fast-paced and demanding, managing time efficiently helps individuals stay focused, productive, and less stressed. One of the key benefits of time management is that it enables individuals to prioritize tasks according to their importance and urgency, ensuring that essential duties are completed on time without last-minute pressure. This not only improves the quality of work but also enhances efficiency. Moreover, effective time management promotes discipline, punctuality, and a sense of responsibility. When individuals follow a structured schedule, they are less likely to procrastinate and more likely to achieve their goals. For students, good time management is particularly important as it allows them to balance academic work, extracurricular activities, and personal life. It provides sufficient time for studying, revising, and relaxing, which ultimately leads to better academic performance. Similarly, in professional life, managing time well increases productivity, builds reliability, and opens up opportunities for career advancement. In conclusion, time management is not merely about keeping oneself busy, but about using time wisely and effectively. It is a powerful tool that helps individuals achieve their goals, maintain balance in life, and develop a disciplined and successful lifestyle.

## **LETTER WRITING**

### **Introduction**



Letter writing is a traditional yet essential form of written communication used to convey messages, information, requests, emotions, or opinions from one person/organization to another.

### **Formal Letter – Definition**

A formal letter is a professionally written letter used for official, business, or academic communication. It follows a fixed format, uses polite and formal language, and is written to authorities, organisations, offices, teachers, principals, editors, employers, etc.

### **Informal Letter – Definition**

An informal letter is a personal, friendly letter written to friends, family members, relatives, or close acquaintances.

It uses a casual and conversational tone with no strict format.

### **Usage / Purpose**

#### **Formal Letter Uses**

- To apply for a job
- To request or provide information
- To lodge a complaint
- To place or cancel an order
- To write to the editor
- To request leave
- To communicate with institutions/officials

#### **Informal Letter Uses**

- To share feelings, experiences, or news
- To congratulate, invite, apologise, or thank someone
- To give advice or suggestions
- To maintain personal relationships

## **Format of a Formal Letter**

### (1) Sender's Address

Top-left corner; complete address.

### (2) Date

### (3) Receiver's Address

Name, designation, institution/office.

### (4) Subject

Short, clear, and to the point.

### (5) Salutation

Respected Sir/Madam

Or

Dear Sir/Madam

### (6) Body of the Letter



Introductory paragraph: Purpose of writing  
Main content: Details, facts, request, explanation  
Conclusion: Polite request/closing statement

(7) Complimentary Close  
Yours sincerely / Yours faithfully

(8) Name & Signature  
Full name and any designation (if required).

### **Format of an Informal Letter**

(1) Sender's Address

(2) Date

(3) Salutation  
Dear Rahul,  
My dear sister,  
Dearest friend, etc.

(4) Body of the Letter  
Intro: Ask about well-being; reason for writing  
Main content: Information, feelings, updates  
Conclusion: Best wishes, regards & positive ending

(5) Complimentary Close  
Yours lovingly / With love / Take care  
(6) Name/Signature (First name only is usually used)

### **Question:**

You are the Manager of a reputed company. A leading newspaper is planning to publish a news report based on unverified and misleading information about your company, which may tarnish its reputation and create public misunderstanding.

Write a formal letter to the Editor of the newspaper requesting them not to publish the said news and to verify the facts before releasing any such report.

Apex Solutions Pvt. Ltd.  
Vijay Nagar  
Indore – 452010  
Date: 12 December 2025

To  
The Editor  
The Daily Herald  
Indore

Subject: Request to refrain from publishing unverified news regarding our company

Respected Sir/Madam,

I am writing this letter in my capacity as the Manager of Apex Solutions Pvt. Ltd. to express my serious concern regarding a news report about our company that is reportedly scheduled for publication in your esteemed newspaper.



It has come to our notice that the said report is based on incomplete and unverified information, which may lead to misinterpretation among the public and unjustly tarnish the reputation of our organisation. Apex Solutions Pvt. Ltd. has always adhered to ethical business practices and has maintained a transparent and credible image over the years.

In view of the above, I humbly request you to withhold the publication of the concerned news until the facts are thoroughly verified. We would be pleased to provide any clarification or official documentation required to ensure accurate and responsible reporting.

We trust your newspaper's commitment to journalistic integrity and fairness, and we hope you will consider our request in the larger interest of truth and professionalism.

Thanking you.

Yours faithfully,

Rohit Sharma

Manager

Apex Solutions Pvt. Ltd.

Contact: 9XXXXXXXXXX

**Question:**

**Write a formal letter to the Editor of a newspaper complaining about the increasing noise pollution in your locality. You are a resident of the area.**

21, Shanti Nagar

Bhopal – 462016

Date: 15 December 2025

To

The Editor

The Times Voice

Bhopal

Subject: Concern regarding rising noise pollution in Shanti Nagar

Respected Sir/Madam,

I wish to draw your attention to the alarming increase in noise pollution in Shanti Nagar over the past few months. Loudspeakers, unnecessary honking, and late-night events have made life extremely uncomfortable for residents.

The continuous noise has adversely affected senior citizens, students, and patients. Despite repeated complaints to the local authorities, no concrete action has been taken so far.

Through your esteemed newspaper, I request the concerned authorities to implement strict regulations and ensure peace in residential areas. I hope this issue receives due attention at the earliest.

Thanking you.

Yours faithfully,

Amit Verma

Resident, Shanti Nagar

**Question:**

You recently visited your grandparents during your vacation. Write a letter to your friend describing your experience, the activities you enjoyed, and how it made you feel.

24, Shanti Nagar

Indore (M.P.)

22 March 2026



Dear Riya,

I hope this letter finds you in the best of health and spirits. It has been quite a while since we last spoke, so I thought of sharing my recent vacation experience with you.

During my holidays, I visited my grandparents' house in the village, and it turned out to be one of the most refreshing experiences I've had in a long time. Away from the hustle and bustle of city life, the peaceful surroundings and fresh air were truly rejuvenating.

Every morning, I woke up to the melodious chirping of birds and enjoyed long walks in the fields. I even helped my grandfather in gardening and learned a lot about plants and farming. In the evenings, my grandmother would tell me fascinating stories from her childhood, which I absolutely loved.

One of the best parts was enjoying homemade food, especially the traditional dishes that tasted so much better than restaurant food. The warmth and affection I received there made me feel truly special. I honestly didn't feel like coming back! This trip made me realize the importance of spending time with family and reconnecting with our roots.

Do write back and tell me how you spent your holidays. I'm eagerly waiting to hear from you.

Yours lovingly,  
Jiya

## UNIT-V

### Situational Conversation – Context, Audience, Purpose, Type, Register

#### **1. INTRODUCTION TO SITUATIONAL CONVERSATION**

Situational Conversation refers to spoken or written communication that changes according to the situation, the people involved, and the purpose of communication.

In simple words:

What you say, how you say it, and why you say it depends on where you are, whom you are talking to, and what you want to achieve.

#### **Importance**

Builds real-life communication skills

Improves fluency, politeness, and appropriateness

Essential for interviews, meetings, classrooms, social life

Tests pragmatic competence, not just grammar

#### **2. KEY ELEMENTS OF SITUATIONAL CONVERSATION**

##### **(A) Context**

Context is the situation or setting in which communication takes place.

##### **◆ Types of Context:**

Formal (office, interview, conference)

Semi-formal (college, official enquiry)

Informal (friends, clubs, family)

Example:

Talking to a principal → Formal



Talking to a classmate → Informal

**(B) Audience**

Audience means the listener or reader of your message.

Factors affecting audience:

Age

Status

Relationship

Cultural background

Example:

You speak politely and indirectly to a senior, but casually to a friend.

**(C) Purpose**

Purpose is the reason for communication.

◆ Common purposes:

To inform

To enquire

To apologise

To persuade

To agree or disagree

To introduce

Example:

Asking about course fees → Purpose = Enquiry

**(D) Type**

Type refers to the nature of conversation.

◆ Examples:

Greeting

Apology

Request

Debate

Complaint

Introduction

**(E) Register**

Register is the level of formality used in language.

Register

Used In

Example

Formal

Offices, interviews

“I would like to enquire...”

Informal

Friends, peers

“Hey, can you tell me...”

**(a) Essential Conversations: Introducing Yourself, Introducing Other Persons, Meeting Someone First Time, At the Airport, Ordering Food in a Restaurant, Talking about a Movie, etc.**

**INTRODUCING YOURSELF:**

A personal commercial (also known as an elevator speech, personal introduction, 30-second commercial, etc.) is a quick, effective way to make an impressive introduction. You will use your personal commercial when introducing yourself to a potential employer at a job fair, an interview, or anytime you are asked to introduce yourself professionally. It is also helpful when responding to the popular statement, **“Tell me about yourself.”**

Introducing yourself in a standard format is a common practice in various professional and social



settings. Here's a standard format you can follow:

- 1. Greeting:** Begin with a polite greeting. If you know the person's name, you can address them directly, e.g., "Hello, I'm Your Name." If you're addressing a group or in a more formal setting, a general greeting like "Hello" or "Good morning/afternoon/evening" is appropriate.
- 2. Name:** Clearly state your name. This is the most fundamental part of any self-introduction. For example, "My name is Your Name."
- 3. Background:** Provide some context about yourself, especially if the situation calls for it. Mention where you're from or where you currently reside. For instance, "I'm originally from Your Hometown, but I now live in Current City."
- 4. Education (if relevant):** If you're in an academic or professional setting, you may want to mention your educational background, degrees, or qualifications. For example, "I have a Bachelor's/Master's degree in Your Field from University Name."
- 5. Profession or Occupation:** Share what you do for a living or your current occupation. This is particularly important in professional contexts. For instance, "I work as a Your Job Title at Company Name."
- 6. Hobbies or Interests (if appropriate):** If the situation allows for it, you can mention some of your hobbies or interests. This can help in building connections and finding common ground. For example, "In my free time, I enjoy Your Hobbies/Interests."
- 7. Goals or Objectives (if relevant):** In some cases, especially when networking or meeting people in a professional context, you might want to mention your goals or what you're currently working on. For instance, "I'm currently working on Current Project/Goal."
- 8. Closing:** Conclude your introduction politely. You can express your pleasure at meeting the person or group and your readiness for further conversation. For example, "It's nice to meet you all, and I look forward to getting to know you better."



### INTRODUCING OTHER PERSON:

Introducing other people in a standard format is a polite and respectful way to facilitate interactions in various social and professional situations. Here's a standard format you can follow:

- 1. Greeting:** Begin with a polite greeting directed towards the person or people to whom you are making the introduction. For example, "Hello," "Good morning/afternoon/evening," or "Hi."
- 2. Name of the Person You Are Introducing:** Clearly state the name of the person you are introducing. This is the most essential part of the introduction. For instance, "I'd like you to meet Their Name." If you're introducing more than one person, you can say, "Allow me to introduce Their Names."
- 3. Background or Affiliation (if relevant):** Provide some context about the person you are introducing, especially if it's a formal or professional setting. Mention their occupation, position, or any relevant affiliation. For example, "They are the Job Title/Position at Company Name."
- 4. Common Interests or Points of Connection (if appropriate):** If you know of any shared interests or connections between the people you're introducing, you can mention them. This can help facilitate conversation. For instance, "I understand you both have a passion for Shared Interest/Hobby."
- 5. Purpose of the Introduction (if necessary):** In some cases, you may want to clarify the purpose of the introduction, especially if it's in a professional context or if you're connecting people for a specific reason. For example, "I thought it would be beneficial for you to meet because you both have experience in Relevant Field/Project."
- 6. Closing:** Conclude the introduction politely and express your expectation of a positive interaction between the introduced parties. For instance, "I hope you both find this introduction valuable, and I'll leave you to get acquainted."
- 7. Additional Information (if needed):** Depending on the context, you may want to provide additional information that could facilitate the conversation or interaction. This could include mentioning any particular topics they might want to discuss or any protocols to follow.

Remember to adapt your self-introduction based on the context and audience. In more formal settings, such as a job interview or a business meeting, you may want to keep it concise and focused on your professional background. In social or casual settings, you have more flexibility to include personal interests and anecdotes. Practice your self-introduction to ensure it flows smoothly and leaves a positive impression.



### MEETING SOMEONE FIRST TIME

When meeting someone for the first time, introducing yourself in a polite and friendly manner is essential. Here's a standard format to follow:

1. **Greeting:** Start with a warm and friendly greeting to break the ice. You can simply say, "Hello," "Hi," or "Nice to meet you."
2. **Your Name:** Clearly state your name. For example, "I'm Your Name" or "My name is Your Name."
3. **Additional Information:** Provide a bit more context about yourself based on the situation and the level of formality. Here are a few examples:
  - **In a Casual Setting:** "I'm from Your Hometown/City and just moved here recently."
  - **In a Professional Setting:** "I work as a Your Job Title at Company Name."
  - **At a Social Event:** "I was invited by Common Contact's Name to this event."
4. **Show Interest:** Express interest in the other person or the event. You can say something like, "It's great to be here" or "I'm looking forward to our conversation."
5. **Engage with a Question:** To continue the conversation and show your interest, you can ask the other person a question. It could be something related to the current situation or their interests. For



---

instance, "Have you been to this event before?" or "What brings you here today?"

6. **Listen Actively:** Pay close attention to their response and engage in the conversation. Ask follow-up questions and share your thoughts when appropriate.
7. **Body Language:** Maintain good eye contact, offer a friendly smile, and use open body language to appear approachable and engaged.
8. **Respect Personal Space:** Be mindful of personal space and avoid invading it. Maintain a comfortable physical distance.
9. **Handshake (if appropriate):** In many Western cultures, it's common to offer a handshake when introducing yourself for the first time. Ensure it's a firm but not overly strong handshake. However, in some situations or cultures, handshakes may not be appropriate, so be aware of cultural norms.
10. **Closing:** As the conversation progresses, you can eventually transition into other topics or discussions. When you're ready to move on, it's polite to say something like, "I won't keep you any longer; enjoy the rest of your day/event."

Remember, the key to a successful introduction is to be polite, confident, and attentive. Show genuine interest in the other person, and the conversation will likely flow naturally. Additionally, adapt your introduction based on the context and cultural norms, as customs can vary in different regions and situations.

### **ORDERING FOOD IN A RESTAURANT**

Introducing yourself while ordering food in a restaurant is usually quite casual. You don't need to provide extensive details about yourself, but a polite and friendly interaction is always appreciated. Here's a standard format to follow:

1. **Greeting:** Begin with a friendly greeting to get the server's attention. You can simply say, "Hello" or "Hi."
2. **Ordering:** Place your food order. You can say something like, "I'd like to order the Name of Dish" or "Could I please have the Name of Dish?"
3. **Specify Details:** If there are specific details you'd like to add to your order (e.g., dietary preferences, modifications, or any special requests), this is the time to mention them. For example, "I'd like the salad, but without onions, please."
4. **Introduce Yourself:** After placing your order, you can introduce yourself briefly. You don't need to provide a lot of personal information. Simply say, "I'm Your Name" or "My name is Your Name."
5. **Engage in Small Talk (optional):** If the server is receptive and there's an opportunity for a brief chat, you can engage in small talk. You might ask, "How's your day been?" or "Is this dish popular here?"
6. **Show Appreciation:** Express gratitude for their assistance. You can say, "Thank you" or "Thanks so much."
7. **Continue as Usual:** Allow the server to take your order and complete the transaction. If they have any questions or need further information, be responsive and cooperative.
8. **Be Polite and Respectful:** Remember to maintain a polite and respectful tone throughout the interaction.
9. **Tipping:** In many countries, it's customary to leave a tip for the server. You can do this when



paying the bill. The amount of the tip may vary depending on local customs and the quality of service.

---

10. **Enjoy Your Meal:** Once you've placed your order and settled any other details, relax and enjoy your meal. If the server is particularly attentive or friendly, you can express your appreciation again when they check on your table during the meal.

It's important to adapt your communication style to the level of formality in the restaurant and the cultural norms of the region you're in. In casual settings, the interaction can be quite relaxed, while in more formal restaurants, a more formal tone may be appropriate. Always remember to be polite and respectful to create a pleasant dining experience for everyone involved.



### TALKING ABOUT A MOVIE

Introducing yourself while talking about a movie is a casual and enjoyable way to connect with others who share your interest in films. Here's a standard format to follow:

1. **Start with a Movie-Related Comment:** Begin the conversation by making a movie-related comment or sharing your thoughts about a film. For example, "I recently watched this amazing movie called Movie Title."
2. **Express Your Opinion:** Share your opinion or impressions about the movie. You can mention what you liked or didn't like, specific scenes, actors, or any memorable moments that stood out to you. For instance, "I thought the acting in Movie Title was outstanding, especially Actor's Name's performance."
3. **Introduce Yourself:** After discussing the movie briefly, you can introduce yourself. Keep it casual and relevant to the conversation. For example, "By the way, I'm Your Name," or "I'm a big fan of Director's Name's work. I'm Your Name, by the way."
4. **Ask About Their Movie Preferences:** To continue the conversation, ask the other person about their movie preferences or if they've seen the movie you mentioned. This can help you discover common interests. For example, "What are some of your favorite movies?" or "Have you seen Movie Title?"
5. **Engage in a Movie Discussion:** Depending on their response, you can engage in a more in-depth discussion about movies, genres, actors, or any other movie-related topics that interest both of you. Be an active listener and share your insights.
6. **Share Recommendations:** If the conversation naturally flows in that direction, you can share recommendations for other movies you think they might enjoy based on their preferences. For example, "If you like Genre, you should definitely check out Movie Title."
7. **Express Interest:** Show genuine interest in their opinions and movie choices. Ask follow-up questions and encourage them to share their thoughts and recommendations as well.
8. **Wrap Up the Conversation:** When you feel the conversation has reached a natural conclusion, you can express your enjoyment of the discussion. For instance, "I really enjoyed talking about movies with you. It was great meeting you."

Remember to adapt your conversation style to the level of familiarity and the context in which you're discussing movies. Some people may prefer casual chats about films, while others may enjoy more in- depth discussions. Be respectful of their preferences and enjoy the shared love for cinema.

\*\*\*\*\*