

Unit 5

Culture

Reading A : Tattoos – A Tribal Heritage

Reading B : Namaste

Reading C : Hamaguchi



Culture

Pre-reading

Given below are pictures of people celebrating some festivals. List the things that you notice people doing. Think of one festival that you celebrate and talk about the things that you do on this day.





Reading A

Tattoos - A Tribal Heritage

Centuries before rockstars and celebrities, tattoos were used by tribal men and women across the world, whether it was the Maoris of New Zealand or the Apatanis of Arunachal Pradesh, to mark out identity and territory.

On his Orkut profile, Michi Laling, a 20-year-old Delhi University student, describes himself as a “free soul with strategically placed tattoos and body piercing.” Ink, in fact, runs in Michi’s blood. Back in his village in Arunachal Pradesh’s Ziro valley, his 80-year-old grandmother also wears a tattoo, though for entirely different reasons. While body art is a fashion statement for Michi, his grandmother was forced to get her face tattooed when she was barely eight.

Centuries before it became an accessory for rock stars and celebrities, Arunachal Pradesh’s Apatani tribe - to which Michi belongs - was tattooing its womenfolk to make them unattractive to rival tribes in neighbouring districts, who might otherwise abduct their prettiest women. Today’s quintessential fashion statement, a tattoo, was a way to protect the identity of various tribes, revealing a rich and eerie intersection of primitive art and violence.

“Apatani women were often abducted by the neighbouring Nishi tribesmen for their beauty, so to make themselves look unattractive, they tattooed their faces and wore huge circular nose plugs,” says S.K. Baruah, an anthropologist who has researched on the tribes of Arunachal Pradesh for more than 30 years. Though not many women born in the last three decades have chosen to get their faces inked - the ‘inhuman’ practice was banned by the government in the ’70s - elderly Apatani women can still be seen with a thick blue line running from their forehead to the tip of the nose and six smaller lines on their lower chin.

The Apatani tattooing procedure used to be a very painful affair. Unlike the state-of-the-art tattoo guns and ink used today, the Apatanis used thorns to cut the skin and soot mixed in animal fat for the dark blue colour. The wounds were allowed to get infected so that the tattoos became larger and clearer.

The Apatanis are not the only tattooed tribe in northeastern India. The headhunting Konyaks of Nagaland used to tattoo their faces like headhunters from the Philippines, Taiwan and other Pacific islands. Facial tattoos were marks of the head-taker, the various designs indicating the person’s prowess in battle and his head-count, write Aditya Arya

and Vibha Joshi in their book *Land of the Nagas*. Researchers also say that tattoos helped establish tribal identity besides enabling recognition after death in a war or a fatal accident. Facial tattooing was prevalent among Noctes and Wanchos of Arunachal as well.

The married women of the Singpho tribe found both in Assam and Arunachal, were tattooed on both legs from the ankle to the knee, while the men tattooed their limbs, while unmarried Singpho girls were barred from wearing a tattoo.

With the modernisation and urbanisation of northeast India over the decades, the tattoo culture has shifted significantly. The traditional patterns may have been replaced by modern motifs, but the meaning behind the pain-inducing practice hasn't changed much - just like today's city bred youth, Nagas regarded tattoos as a sign of strength, courage, and virility because of the pain associated with it.

Indian tribes are not the only ones that tattooed themselves. The Ainu of Japan traditionally wore facial tattoos. Today, one can find Berbers of Tamazgha (North Africa), Maoris of New Zealand, Arabic people in east Turkey and the Atayal of Taiwan with facial tattoos. The practice was widespread among Polynesian peoples and among tribes in the Philippines, Borneo, Samoa, and Cambodia.

Despite some taboos surrounding tattooing, the art continues to be popular in many parts of the world.

Sanghamitra Baruah (The Times of India, June 12, 2010)

Meanings in context

orkut	:	social networking
profile	:	sketch
free soul	:	a bold and daring person
strategically	:	purposefully
rival	:	enemy
abduct	:	kidnap
quintessential	:	ideal, model
eerie	:	strange, odd
intersection	:	combination

Head Hunting Tribes

KONYAK Tribes are recognized among the Nagas by their Tattoos, which they have all over their face and hands. The facial tattoos were earned for taking their enemy's head. The heads were brought as trophies to hang in the *Morong* (a communal house).



Tattoo

soot	:	black powder that comes from burning things (gets collected in chimneys)
prowess	:	skill, ability
motifs	:	designs
virility	:	strength

Comprehension

I. How was tattooing in old days different from the way it has been in the recent times?

Complete the table.

Tattooing		
	Olden times	Recent times
Why?		
With What?		
Part of body?		

II. Where are these tribes from?

Tribes	Country
Ainu	
Gond	
Berbers	
Maoris	
Atayal	

III. What is the difference between tattooing and applying *Mehendi*?

	Tattoo	<i>Mehendi</i>
Colour		
Parts of body		
How it is prepared		
Life		
Pain		

IV. Answer the following questions.

1. Apatani women were beautiful. Pick out the line from the text which conveys this.
2. Is tattooing still practised in Arunachal Pradesh? Substantiate your answer from the text.
3. What is tattooing called in your local language? Do you find people tattooing today? How do they get these tattoos?
4. What is the name of the book written by Aditya Arya and Vibha Joshi?
5. How are modern-day tattoos different from the traditional tattoos?
6. Is tattooing harmful for the body? Write two precautions that need to be taken before getting ourselves tattooed?
7. "... unmarried Singpho girls were barred from wearing a tattoo." Are there any such restrictions (related to ornaments, applying of henna/aalta etc.) in the present society for the unmarried girls. If yes, what are they?

Vocabulary



I. Opposite Words

Pick out from the text the words which mean opposite to the words given below.

Words	Opposite
neglect	
harmless	
release	
weakness	
joy	

II. Suffixes and Prefixes

1. A scientific study of human past and present is called anthropology.
A person who studies anthropology is an anthropologist.
2. What do you call someone who studies geology?
Geologist
3. What do you call someone who studies biology?
Biologist

4. What do you call someone who studies zoology?

.....

The suffix in all the above underlined words is

I. Read the suffixes and their examples carefully. Write the change in meaning after adding the suffix.

For example, when we add ‘-ess’ to the word ‘lion’, it becomes feminine.

Suffixes	Example	Meaning
-ess	lioness, actress	
-est	tallest, biggest	
-ful	beautiful, thankful	
-hood	childhood, neighbourhood	
-ese	Japanese, Chinese	

However, ‘ess’ is not always a suffix as you can see from the words given here: ‘congress’, ‘mess’ ‘less’ like ‘prowess’. Give five more words which end in ‘ess’ where ‘ess’ is not a suffix.

- i.
- ii.
- iii.
- iv.
- v.

II. Prefixes also add certain meanings to the words. For example, in ‘rewrite’, *re-* gives the meaning of ‘doing again’.

Circle the prefixes in the following words:

autobiography, television, semi-circle, co-editor, tricycle, regain,
pre-historic, anti-government

Now complete the following table with the appropriate prefixes.

Meaning	Prefix	Meaning	Prefix	Meaning	Prefix
again, back	re	against		far	
more		three		self	
together		before		half	

III. Read the following words carefully and circle the prefixes in them. Also write in the blank column what each prefix means. One has been done.

Words	Meaning
disappear	
bicycle	two
anti-naxal	
Vice Principal	
Ex. Prime Minister	
incomplete	
mini-bus	

IV. Complete the blanks with words in brackets after adding appropriate suffixes and prefixes.

1. You shouldn't eat too much fast food. It is (health)
2. He behaves in a very _____ manner. (child)
3. The team was able to win the _____. (champion)
4. He was forced to _____ his decision to resign. (consider)
5. There were only a _____ of people in the audience. (hand)



Grammar

I. Read these sentences carefully.

1. Tattoos were used by tribal men and women across the world.
2. Apatani women were often abducted by the neighbouring Nishi tribesmen for their beauty.
3. The 'inhuman' practice was banned by the government in the 70's.
4. The Apatani women can still be seen with a thick blue line running from their forehead.....



As you can see from the verbs underlined, all the sentences are in the passive voice. In sentences 1-3 the agent of the action is mentioned, whereas in sentence 4 the agent is unknown.

1. Pick out from the text 5 sentences used in the passive voice.
2. Pick out the agent of the action mentioned in each sentence.

In news items, it is very common to use the passive to report an action rather than who did it.

II. Read the newspaper cuttings carefully and suggest appropriate headings and write it on the given space.

A. _____

The city cinema hall was damaged badly. Several buildings collapsed and many others...

B. _____

Police were attacked by crowds of youths throwing stones and home-made bombs. One police vehicle...

C. _____

Three railway officials were suspended on Tuesday for negligence of duty.

D. _____

Twenty five children were given bravery awards on the Republic Day.

Writing

Here is an advertisement of a Henna Tattoo Centre. Prepare an advertisement about a skill in which you feel you have expertise.

1. Name the area/ skill (e.g tailoring, pottery, hair styling)
2. List the specialities



Listening

Listen to a text about application of Henna and tick (✓) the statements that are true according to the text you have just listened to.

1. Henna was always used both by men & women.
2. Henna first originated in Egypt.
3. Henna was used in the past for colouring the cloth, leather and hair.
4. Mehendi is used by all Indians during weddings and festivals.
5. In rural areas women prepare henna from fresh henna leaves.

Speaking

Here are some views on tattooing.



I don't get tattooed because I donate blood very often.

A tattoo can affect a person's health. So in many countries a tattooed person is not allowed to donate blood for 18 months after getting tattooed.

Candidates with tattoos (up to 3 sq inches) on the inner side of the area between the wrist and the forearm or on outer side of the palm will be considered for recruitment," Col Nisar A Seethi, Director Recruiting at the Army Recruiting Office at Amritsar, said.

INDIAN
EXPRESS.COM
29th July 2012

INDIAN
EXPRESS.COM
16th July 2014

Getting a tattoo is not only a style statement but also a way to express your belief, thinking and the phase you are going through in life.

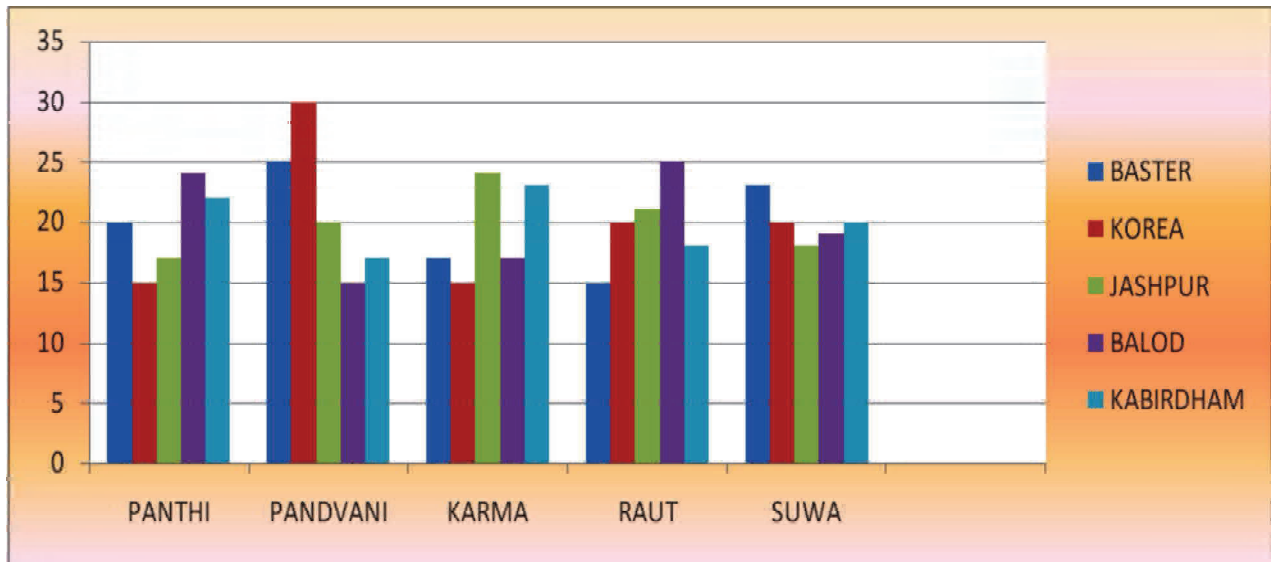
Football fans got a chance to show their loyalty and support towards the sport and different nations by getting the flags, or sport icons inked on their bodies. It not only helps define their personality but also reflects their passion for sports.

INDIAN
EXPRESS.COM
16th July 2014

Tattoo/Godna is a practice in our culture. Work in groups and discuss your opinions for and against Godna/Tattoo.

Study Skills

Look at the bar diagram and complete the description given below.



The bar chart shows the rate of popularity in terms of percentage of people in Bastar, Koriya,,, in different forms of folk dances.

Panthi dance was by 24% of the people of..... followed by and with 22% and 20% respectively. was liked mostly by the people of Koriya followed by Bastar and Jashpur.

Of all the five districts, Raut dance is appreciated the most by the people of at rate of 30%. Balod and had the next-highest interest rate in this folk form with 21% and 20%, respectively. had the lowest rate at 15%.



Reading B

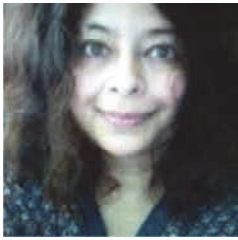


Namaste

A heart that salutes
and greets
hands come together
palms touch
as in prayer
and fingers meet.
Head lowered
a slight bow
with respect due
a gesture that reads
The spirit in me honours
the spirit in you.
A welcome to the young
and old alike
to a guest a friend
anyone who might
walk your way
a word when parting too..
when it's time to leave
turn and bid adieu.
A simple word
yet has much to say
a word that wishes you well and hopes
you'll have a beautiful, blessed day.

Nishu Mathur

About the author



Nishu Mathur has been writing poems for a couple of years now. She has written more than 300 poems till date.

Meanings in context

gestures : a movement, especially from your face and hands for expressing something

adieu : good bye

Comprehension

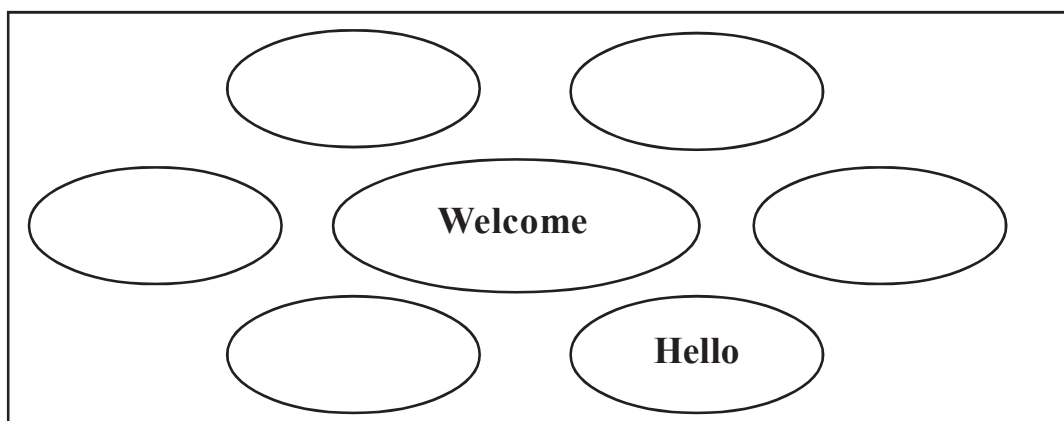
Answer the following questions.

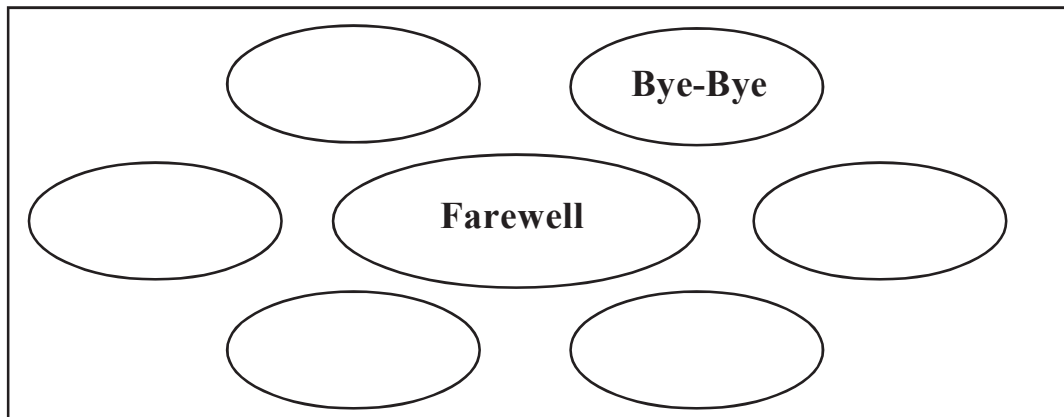
1. What body posture do we take to say 'namaste'?
2. To whom do we say 'namaste'?
3. At what time do we say 'namaste'?
4. What does 'namaste' convey?
5. How does the person feel when he/she says 'namaste'?



Vocabulary

I. Complete the word-web with the words related to the word in the center.





II. What does each of these gestures suggest? Write it in the space provided.



1.



2.



3.



4.



Reading C

Hamaguchi



Along the sea coast in Japan, earthquakes are sometimes followed by terrible tidal waves called Tsunami. This wonderful story of sacrifice and alertness tells of such a tidal wave that struck a small village in Japan.

Long ago, an old man whose name was Hamaguchi, lived in a village in Japan. His farmhouse stood on the edge of a plateau, a flat open space high up on the side of a mountain. Behind his house, the mountain stood still higher and full of dense forests. In front, it sloped gently down to the sea. At the foot of the mountain, along the shore, was the little village made up of about a hundred thatched houses. A little apart from them, stood the temple.

One afternoon, Hamaguchi sat with his grandson on the balcony of his house, watching the people of the village below enjoying the harvest festival. The rice crop had been very good and the villagers were very happy. All the shops and houses were gaily decorated with paper lanterns. The villagers wearing bright coloured clothes were about to start the harvest dance.

From his balcony, Hamaguchi could see the vast sea curling over waves in the bright afternoon sun. Suddenly, Hamaguchi felt a slight movement. The house rocked three or four times and then stood still. Hamaguchi had seen many earthquakes in his life and he was not frightened at all until he looked towards the sea.

The sea had become a menacing dark green and very rough. The tide had changed



all of a sudden. Instead of the waves rolling on to the beach, the water was now running away from the beach. The villagers stopped dancing and ran towards the seashore to see more of the peculiar and strange sight! None of them knew what this strange thing meant. But the old man on the mountainside had seen one such sight when he was a little boy. He knew what the sea would do. There was no time to send a message to the village, nor to ring the bell in the temple, and yet he knew that the people on the seashore had to be warned.

“Yone,” he called his grandson, “Light a torch! Quick!”

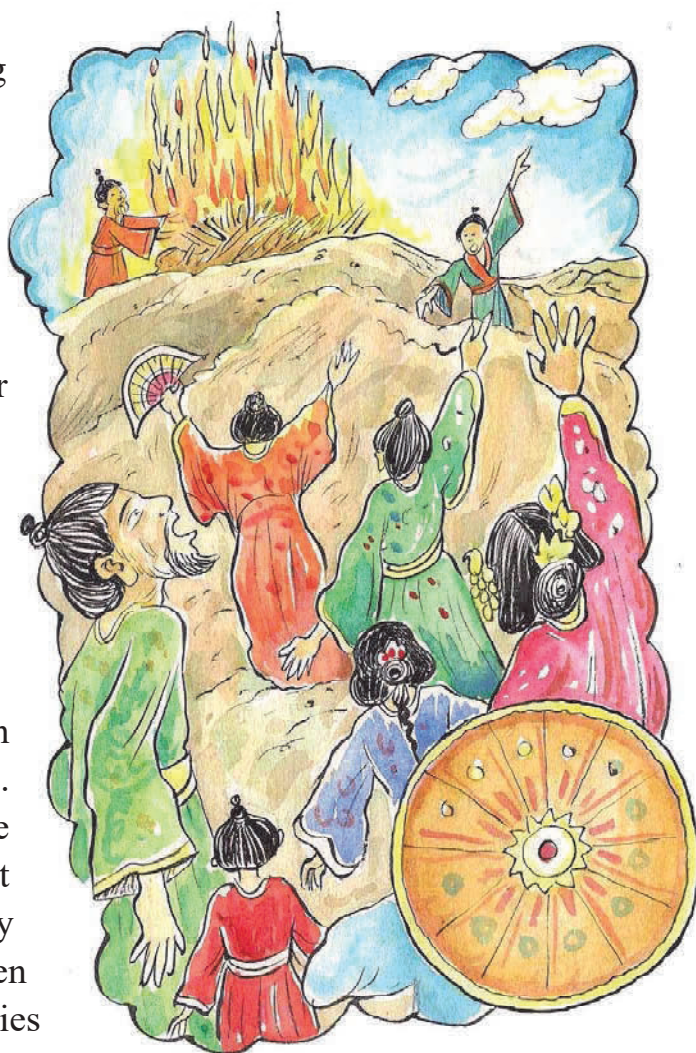
The young boy was puzzled, but he asked no questions. He lit the torch at once. The old man ran to the fields, where hundreds of rice sacks were stacked. He ran from one sack to another, applying the torch to each. The dry sacks caught fire quickly. Soon the flames were shooting upwards and the smoke was rising in great columns to join the clouds in the sky.


Yone ran after his grandfather, shouting and crying. “Grandfather! Why are you setting fire to the rice?”

The old man had no time to answer. He just kept putting one stack after another on fire. The strong wind carried the sparks farther and farther till the whole field was ablaze.

The priest in the temple saw the fire and started ringing the big bell. The people turned from the sea to see why the bell was ringing all of a sudden.

In Japan, it is the duty of everyone in the village to help when there is a fire. No sooner did the people see Hamaguchi’s stacks of rice on fire, that they ran towards his fields like an army of ants. Young men and boys, women and girls, old folks, mothers with babies





on their backs, even little children, they all climbed the mountain to join the race to put out the fire.

But, by the time they reached the plateau, it was already too late. The flames had destroyed the entire harvest and turned everything to ash.

“It is too bad!” the people exclaimed. “How did this happen?”

“Grandfather did it!” cried the young boy. “He lit each stack of rice. He has gone mad!”

The people were amazed. They couldn’t believe what they had heard! They stared at Hamaguchi. “You did this?” they cried. “You set fire to your own fields?”

“Look towards the sea,” said the old man, “and you will know why I did it.”

The people turned and looked. Far out they saw a great wall of water sweeping towards them with great force and speed. It was the returning sea! The people shrieked, but their voices were lost in the great sound, louder than any thunder they had ever heard, as the water struck the side of the mountain. The hills shook and they were drenched in a great burst of foam.

When the cloud of spray had disappeared, the people saw a wild sea roaring over what was once their village. Great angry waves tumbled above the housetops, rolling, roaring and tearing off houses, trees, anything that came in its way. Great big rocks were torn away like they were pebbles being tossed around. Again the wall of water struck, and again but with less force each time. At last, it fell back in its former place.

The people stood speechless like statues on the side of the mountain. The village was gone, the temple was no more and the fields had been torn away. Nothing was left of their homes, but a few straw roofs that floated on the water. However, precious human lives were saved on the mountainside by this timely act.

The people now realized why old Hamaguchi had set fire to the rice. There he stood among them, as poor as any. Full of gratitude, all these people, fell on their knees to thank him.

Lafcadio Hearn

About the author



Lafcadio Hearn (1850-1904) became a Japanese citizen, taking the name Yakumo Koizumi. In his book '*Gleanings in Buddha*', published in 1897, Hearn has written about Japanese culture, Buddhist practices and many historical events. One of the most remarkable historical events in this book is that in which Hamaguchi Gohei saves all the villagers of his village from a tsunami.

Meanings in context

tsunami	:	a series of water waves in sea or ocean caused by the displacement of a large volume water
tidal wave	:	very large wave, usually caused by earthquake under the sea
thatched	:	roofs made of straw
menacing	:	frightening
plateau	:	raised ground

Comprehension

I. Answer the following questions.

1. What similarities and differences do you find between the celebration of harvest festival described in the lesson and that celebrated in your village/town?
2. Hamaguchi was frightened by the tsunami. Why? Write down the expressions which convey his fear.
3. Tada said that his grandfather was mad. Comment on Yone's use of the word 'mad' for his grandfather.
4. What, do you think, the bells in the temple conveyed to the villagers?
5. How would you describe Hamaguchi?
6. Describe the effect of the tsunami on the village. You can take the description from the text and also from your imagination.
7. What do you think would have been the efforts that the villagers would have made to bring life back to normal?

II. Group activity

Present a mute show on the story you have read in this lesson.

Vocabulary

tsunami



flood



cyclone



- I. Look at the pictures given above. They show different water related natural disasters. How are tsunami, flood and cyclone different? List other natural disasters.
- II. The first letter of the word, 'tsunami' is silent. Speak these words aloud and circle the silent letter(s).

would, could, dumb, tomb, know, listen, comb, honest, hour bomb, doubt, thumb, often, debt, receipt, limb, column, sign, design, tongue, write, daughter, wrist, knife.

Grammar

Read the following paragraph from the story 'Hamaguchi'.



Long ago, **an** old man whose name was Hamaguchi, lived in **a** village in Japan. His farmhouse stood on **the** edge of **a** plateau, **a** flat open space high up on **the** side of **a** mountain. Behind his house, **the** mountain stood still higher and full of dense forests. In front, it sloped gently down to **the** sea. At **the** foot of **the** mountain, along **the** shore, was **the** little village made up of about **a** hundred thatched houses.

The words in bold are articles.

Fill in the blanks with 'a', 'an', or 'the'.

Once upon a time there lived $\frac{1}{1}$ old man with his five sons. As $\frac{1}{2}$ man was getting old and weak he wanted all his sons to join his business and work together. But $\frac{1}{3}$ sons were perpetually quarrelling among themselves.

Once it so happened that they fought so much among themselves that they cut each other's moustache. When $\frac{1}{4}$ old man failed to settle their disputes by his exhortations, he determined to give them $\frac{1}{5}$ practical illustration of $\frac{1}{6}$ evils of lack of union. He asked each one of his sons to bring $\frac{1}{7}$ stick to him. The man tied all $\frac{1}{8}$ five sticks in to $\frac{1}{9}$ bundle. When he had done so, he placed $\frac{1}{10}$ faggot into the hands of each one of them in succession, and ordered them to break it in to pieces. They tried with all their strength, and were not able to do it.

He next opened $\frac{1}{11}$ faggot, took $\frac{1}{12}$ sticks separately, one by one, and again put them into his sons' hands. The sons could easily break them now.

Writing

Study the following paragraph.

Onam is the most important festival of the state of Kerala. It is a harvest festival. The festival is celebrated to welcome King Mahabali, whose spirit is said to visit Kerala during Onam. Onam is celebrated in the month of August-September. Elaborate feasts, folk songs, elegant dances, energetic games, boat race and floral rangoli mark the celebration of Onam. The feast includes a variety of vegetarian dishes served on a banana leaf. The boats are decorated for the boat race and rowed by hundreds of boatmen who sing while the spectators cheer them.

Let's analyse the paragraph.

As you can see, the paragraph provides answers to the following questions.

Where is Onam celebrated?

Why is Onam celebrated?

When is Onam celebrated?

How is Onam celebrated?

Now write a paragraph on a harvest festival celebrated in your region/area/state. Try to include the features listed above.

Project Work

Work in groups and collect information about various festivals celebrated in your area during the whole year and talk about the significance of each one of them. You may talk to the elders in the family and your neighbourhood. Also categorize the festival month-wise and say which is the most festive month in a year.

Hints : (You can use this grid while you collect information.)

Months	Festivals	Importance



PRACTICE EXERCISE - V

Link Unit : Culture

I. Read the passage given below and answer the questions that follow :

The Apatanis are not the only tattooed tribe in northeastern India. The headhunting Konyaks of Nagaland used to tattoo their faces like headhunters from the Philippines, Taiwan and other Pacific islands. Facial tattoos were marks of the head-taker, the various designs indicating the person's prowess in battle and his head-count. Researchers say that tattoos helped establish tribal identity besides enabling recognition after death in a war or a fatal accident. Facial tattooing was prevalent among Noctes and Wanchos of Arunachal as well.

(Reading A : Tattoos)

1. Choose the correct alternative for each of the following.

- (i) Headhunters do not belong to _____.
 - a. Philippines
 - b. Sri Lanka
 - c. Taiwan
 - d. Pacific islands.
- (ii) The tribe in northeastern India who tattoo their faces are _____.
 - a. Bhils
 - b. Gonds
 - c. Sherpas
 - d. Apatanis
- (iii) According to the passage, tattoos showed _____.
 - a. a persons power
 - b. tribal identity
 - c. living habit
 - d. artistic taste.
- (iv) The various designs of tattoos indicated _____.
 - a. the headcount of a person
 - b. protection from enemies
 - c. head hunting
 - d. the people from pacific island

2. Answer the following questions:

- a. Which tribes of northeast other than Apatanis get their faces tattooed?

.....
.....

- b. What did the various designs of tattoo indicate?

.....
.....

- c. What was the role of tattoos?

.....
.....

- d. Which tribe of Arunachal Pradesh uses facial tattoos?

.....
.....

3. Give one word for the following, as in the Example :

e.g. Something related to a tribe is tribal

- i. A piece of land surrounded by water
- ii. One who does research
- iii. Causing harm to life, can cause death
- iv. Some practice that is popular
- v. Expertise in a particular skill or activity

4. Look at the following words : teacher, doctor, engineer, soldier

They are all "doers". The spellings of the words end in -er, -or, -eer, or -ier.

Complete the following words using : -er, -or, -eer, or -ier.

- a. act _____ b. bak _____ c. carpent _____ d. cash _____ e. collect _____
- f. danc _____ g. direct _____ h. doct _____ i. engin _____ j. paint _____

- II Given below is an extract from the poem, 'Maori Greeting' by Francis Duggan. Read the poem carefully and answer the questions that follow.

MAORI GREETING

No matter where the cafe or the bus stop
The pub or sidewalk of the busy street
It's part of what is their time honoured custom
That Maoris will rub noses when they greet.

Do not ask me why the Maoris rub noses
For about their culture there's little I know
Perhaps their great ancestors brought it with them
From outer Islands centuries ago.

Francis Duggan



1. Choose the correct alternative for each of the following.

- (i) When the Maoris greet each other they _____.
- a. walk on the footpath
 - b. rub noses
 - c. shout aloud
 - d. wave hands
- (ii) When Maoris say “How are you?” they do not _____.
- a. shake hands
 - b. rub noses
 - c. smile
 - d. wave hands
- (iii) The place that is not mentioned in the poem is _____.
- a. cafe
 - b. bus stop
 - c. office
 - d. pub

2. Answer the questions in brief.

- a. What does the poet not know about Maori culture of rubbing noses when they greet?

.....

.....

- b. What is special about the old customs of the Maoris?

.....

.....

- c. Pick out the lines that tell that the custom came from some other place.

.....

.....

3.A. Which words in the poem mean the following:

A place where you can buy drinks and food :

A place where you can buy coffee to drink :

A place where the bus stops :
 A path for people to walk along :

.....

.....

B. Find a word and a phrase used for 'old' in the poem.

.....

.....

C. Complete the grid using the hints below :

(i) Old (ii) Tradition (iii) Footpath (iv) Hundred years (v) Hello (vi) Much work

			A		C		E		
			N						
			C						E
S			E						
			S						
			T		R				
			O						
			R		E				
B		S							

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

Maoris are great (war) but they follow good sense of (friend) They always keep (smile) faces when they see each other. Wherever they are, they follow the custom of (rub) noses as a symbol of (greet). Their ways of (say) how do you do is full of energy and goodwill.

5. Read the following sentences and complete the table below. The first sentence has been done for you.

- a. The old man felt a slight movement.
- b. It is raining.
- c. He laughs loudly.
- d. The dry sacks caught fire quickly.
- e. The priest in the temple saw fire.
- f. The strong wind carried the sparks farther.
- g. Meenu is walking to school.

No.	Subject	Verb	Object
1.	The old man	felt	a slight movement
2.			
3.			
4.			
5.			

Note : The subject, object or verb can consist of more than one word.

6. Look at the following sentence:

- a. Michi's grandmother wears a tattoo.
Subject Verb Object
- b. Rival tribes abducted their women.
Subject Verb Object

These sentences are written in active voice. They can also be written in passive voice as follows:

- a. A tattoo is worn by Michi's grandmother.
- b. Their women were abducted by rival tribes.

In passive voice, the object of the active sentence becomes the subject of the passive sentence, the form of verb is changed and the subject of the active sentence becomes the object of the passive sentence (or is dropped). Before the new subject 'by' is added.

Observe how the form of the verb changes in passive voice.

wear	is worn
wore	was worn
is wearing	is being worn
was wearing	was being worn
has worn	has been worn
had worn	had been worn
will wear	will be worn

Similarly, find out the subject, verb and object in the following sentences and change them into passive voice.

- a. Ainu of Japan wore facial tattoos.

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- b. Apatanis wore various kinds of jewellery.

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- c. Researchers used Tattoos to identify dead people.

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- d. Her next question removed my doubts.

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- e. Michi speaks tribal language.

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7. Newspaper headlines, public notices etc. often use the passive. Look at this newspaper cuttings.



In newspapers the editor cannot often identify the doer of the action because the doer may not be important or may not be known. Sometimes it is necessary to hide the identity of the doer. In such cases agent / doer can be omitted.

Observe the headlines in the news paper cuttings above

Maruti suspends production of cars	(Active Voice)
Traffic disrupted in Gurgaon	(Passive Voice)
Look out notice issued for three students	(Passive Voice)

Convert the sentences below into headlines.

(Remember to take out unnecessary words such as a, the, has, is, some). It is not always necessary to say who or what the action was done by.

- a. The Policemen have arrested several terrorists.

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- b. Violent storms hit the coast of Kanyakumari.

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- c. Rain disrupted the last day's play between India and South Africa.

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- d. The workers have finished the Railway bridge.

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8. A compound sentence is made up of two or more complete sentences connected by a conjunction (a joining word) such as **and, but, or, so, while** etc.

Read the following sentences.

- a. The married women of the Singpho tribe were tattooed on both legs from the ankle to knee, **while** the men tattooed their limbs.
b. Ravi walked through the dark jungle **but** he was not scared at all.

Create your own compound sentences on the lines below by combining a sentence from column A with one from column B. Connect them with a conjunction, You can use sentences more than once.

A

B

Rani went to the carnival. Rani wanted to ride the roller coaster. Rani played arcade games. Rani tried to win a stuffed bear. Rani started to get hungry.	She had a great time. She rode on all the rides. She didn't have enough money. She didn't stay for long. She stood in a long line. It started to rain She won a barbie doll She ate panipuri.
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- (ii) **Rearrange the words to make sentences. Then write the story in a paragraph in your notebook Underline the conjunctions used in the story.**

- a. at/it/happened/the/beginning of/one day/winter
b. saw/we/little boy/a
c. he/when/tried/he/to run away/saw us

- d. boy/the/not/we/to be/told/afraid
 - e. told/then/he/going to/wasn't/school/he/us
 - f. to go/he/home/said/wanted/he
 - g. took/to school/we/the/boy
 - h. actually/wanted/because/to go home/the boy/his/forgotten/lunch box/had/he
- It happened at the beginning of one winter day

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9. Connectors are words that join sentences together and show how ideas are related. Words like : *and, but, where, while, after, until, so, if, as etc.* are used as connectors.

Read the following sentences

- a. Neelam likes dancing **and** singing **but** her sister likes swimming.
- b. The theater was half empty **as** it was raining heavily.
- c. She decided to take only two meals a day **so that** she could reduce her weight.
- d. An accident happened **where** the public meeting was going on.
- e. The firemen had not arrived **when** the fire was put out.
- f. Nayan can sing **as** well **as** any of his classmate.
- g. You will feel comfortable **if** you open all the windows.
- h. It rained **so** hard **that** we could not go out in the evening.

Given below is a small story. Read the story and fill in the blanks with suitable connectors.

It rained very well that year, ____ Farmer Jack's field was filled with golden corn. One day, Farmer Jack told his sons "Boys, you must reap this crop, sell it in the market ____ bring me the money."

The three sons reaped the crop ____ sold it in the market at a good price. They then returned home ____ gave their father the money.

Farmer Jack divided the money amongst the three sons, and ____ giving it to them he said, "This is the treasure I was talking about. This money has come from our field in which the three of you worked very hard. You will get treasure all your life like this ____ you will have to work hard every year. The lazy sons understood the wisdom of their father's words ____ they were precious. ____ they did not live together they continued to work hard.

10. Listen to the passage read out by your teacher about sea lions.

Say whether the statements given below are true or false.

- a. A sea lion can't ride on horse back while balancing a ball. ()
- b. A sea lion can bring up weights from the bottom of the pool. ()
- c. Sea lions are afraid of people. ()
- d. Sea lions can't jump over a bar above the water. ()
- e. A sea lion can balance a glass of water on a stick. ()
- f. A sea lion can easily balance a ball on his nose. ()

For the teacher : Read the passage twice; once before the students have read the sentences, and again after the students have gone through the exercise.

11. Festivals are celebrated in different communities in various ways Divide the class into groups according to communities and talk about the customs followed in your community in the festivals.

- Hints :
- i. Names of local festivals Navaratri, Holi, Makar Sakranti, Naya Khai, Hareli, Teeja, Bhai Dooj,
 - ii. Food Items prepared
 - iii. Decoration done
 - iv. Other customs followed

12. In India, we follow different customs of greeting. Write down the expressions and gestures (actions) used by people to greet and show respect to each other.

[illegible]

13. You saw a dream last night in which you were on a far off land you had never seen before. Write a letter to your friend describing your dream.

[illegible]