



Unit 1 Prose

Learning the Game

Sachin Tendulkar



Warm Up

Think of what you would like to do in future. Fill in the spaces.

My Goals	
Timeline	Action Plans
2022	
20....	
20.... - 20....	
20.... - 20....	
2040 Onwards	

From a very early age, I played tennis-ball cricket with my colony friends. I loved watching cricket on television and in our games, I often tried to **emulate** the mannerisms of my favourite players, Sunil Gavaskar and the West Indian legend Viv Richards. But it wasn't just the batsmen that I studied. I also loved bowling. Throughout my career, I have actually bowled a lot in the nets.

I was then studying in the New English School, Mumbai. But my brother Ajit knew that compared to other schools in Mumbai, Shardashram Vidhyamandir where Ramakant Achrekar Sir was the cricket coach, gave due importance to the game of cricket. He ran summer camps too. Ajit, one day, took me to the camp to get trained under Sir. Anyone could come for a trial at the camp; but then, it was up to Sir to decide who to accept. I was eleven years old then. Achrekar Sir, as I refer to him, started playing cricket at the age of eleven in 1943, which is the age I was when I went to him for the first time.

- Who were Sachin's favourite players?
- What was special about Shardashram Vidyamandir in Mumbai?

I had never batted in the nets before and felt somewhat **overawed** with so many people around. When I was asked to bat, I was not at all comfortable. With Sir watching me so closely, I failed to make an impact. Sir called Ajit aside and informed him that I was perhaps too young to make the camp and suggested that he should bring me back when I was a little older. My **induction** into the Mumbai cricket circuit could have ended in failure – but for Ajit's insistence. Having seen me play in the colony, Ajit knew I was capable of performing far better than I had done in front of Achrekar Sir. He explained that I was nervous and asked Sir to give me one more opportunity. However, he suggested that while doing so, Sir should pretend to go away and then watch from a distance. Sir agreed. Before long, I was asked to bat again and, without Sir's trained



eyes scrutinizing me – or so I thought, I felt more at ease and soon started to hit the ball well. This time, Sir agreed to let me join the camp. I was delighted and I must say it was an opportunity that transformed my life.

The camp involved a session every morning and evening at Shivaji Park. I would practice between 7.30 am and 10.30 am in the morning. Then I'd come back in the afternoon and practice till late evening. The schedule was **rigorous** and I would be exhausted by the end of the day. Travelling to Shivaji Park took forty minutes from my house in Bandra and I had to catch an early morning bus to make it on time. For the first few days, Ajit accompanied me, to get me used to the routine. During the bus journeys, he would talk to me about the **nuances** of batting, and I always enjoyed these conversations a lot. In fact, the one thing that I have kept with me all my career is a note that Ajit gave me containing some thoughts about batting. It served as a very personal coaching manual.

- What was the opportunity that transformed the life of Sachin?
- What sort of conversations did Ajit and Sachin have while travelling?

As a child, I had only one set of cricket clothes and the routine was to wash them as soon as I'd returned from the morning session. While I had my lunch, the clothes would dry out in the sun and I would wear them again in the afternoon. The pattern was repeated in the evening so that I could use the same set of clothes the following morning. The system worked well – apart

from my pockets. There was never quite enough time for the pockets to dry out completely, and for the entire duration of the camp I played with wet pockets. By the middle of the summer camp, Sir had started taking an active interest in my batting and at the end of the two months, informed Ajit that I had the potential to be a good cricketer if I practiced all year round. However, my school – the New English School in Bandra – did not have cricket facilities and Sir was keen for me to change schools if I wanted to **pursue** cricket seriously.

- What routine did Sachin follow in washing his clothes?
- What did Achrekar inform Ajit?

One evening, Sir called my father and put forward his suggestion. Ajit was in the room with my father at the time and they both accepted that it was necessary if cricket was to be my priority. My father sat me down and explained that while he did not have any objections to my changing schools, I should do so only if I was really serious about playing cricket. I assured him I was, and so it was agreed that I should move to Shardashram Vidhyamandir, where Achrekar Sir was the cricket coach. All my excess energies were getting channelled into cricket, which acted as a kind of safety valve. My father always said that all he wanted me to do was give it my best effort without worrying about the results.

- What was the suggestion given by Achrekar to Sachin's father?
- What acted as a safety valve?





In my first year at Shardashram, I played fifty five practice matches during the summer break of sixty days. My summer sessions used to start at 7.30 am and end at 4.30 pm. My evening session would start at 5 pm after only a thirty-minute break. During the break, Sir would often give me some money to go and have a *vadapav* (a popular Mumbai fast food).



Between 5 pm and 7 pm I'd have five more net sessions. Towards the last 15 minutes, Sir would place a one rupee coin on top of the stumps and if I managed to avoid getting out, the coin was mine. In this session every bowler in the camp would come and bowl to me, with some sixty to seventy boys fielding. It meant I had to hit every ball along the ground to survive those intense fifteen minutes. Winning the one-rupee coin used to give me immense satisfaction and taught me how to concentrate even when physically drained. At the end of it all., Sir would tell me to run two full circuits of Shivaji Park with my pads and gloves on.

That was the last part of my training and I'd be completely exhausted by the end of it all. It was a routine I would repeat right through my summer holidays and it helped me to build up physical and mental **stamina**.

- What did Sachin do during the thirty minute break?
- What is the intense 'fifteen minutes' mentioned ?

Occasionally, my father came to take me home and I would always ask him to treat me to a special fruit **cocktail** at a juice centre near the club. While this regular demand was a little unreasonable, because at the time I did not realize that my parents also had to take care of the needs of my brothers and sister, my father would invariably end up giving me what I wanted, just to see me happy. On other days, when I made my way home from Shivaji Park on my own, I'd often fall asleep on the bus – if I managed to sit down. Anyone who has been on a Mumbai bus at peak hours will know just how difficult it is to get a seat. On days when I wasn't so lucky, it was still a challenge just to stand with the **kitbag**, because the bus conductors would inevitably complain about me taking up the space of another passenger. It could be embarrassing because the conductors were often rude and would sometimes ask me to buy two tickets. I didn't have the money for a second ticket and I had to learn to take these remarks in my **stride**. Dirty clothes often added to the **embarrassment**. With time, I evolved a way of wrapping the kitbag around me. Just as the helmet and



pads became a part of me while batting, so the kitbag became an extension of me on the bus. I'd often take the bus or train from Bandra to Church gate, and it was all a great learning experience.

- What did Sachin's father do just to make Sachin happy?
- What did embarrass Sachin in the bus?

Even though I loved cricket, there were still occasional days when playing with my friends at home was such fun that I would conveniently forget I was supposed to go to the nets. If I didn't turn up, Achrekar Sir would jump on to his scooter and come to find me. Sir would spot me in the **melee** and virtually drag me out. I would come up with excuses but he would have none of it. He would get me to change and head off to Shivaji Park.

On the drive he would tell me, "Don't waste your time playing insane games with these kids. Cricket is waiting for you at the nets. Practice hard and see what magic can **transpire**."

- What made Sachin forget, to go to the nets?
- What did Achrekar advise Sachin?

"We need to have proper career orientation. Your personality plays an important role in choosing the type of career you want. Choose something you enjoy and really want to do and you will be successful."

At that time, I hated being dragged off, but as I look back, I feel sheepish about my actions and can only admire Achrekar Sir's **farsightedness**.

Sir also punished me on one occasion when trying to teach me a very important lesson. Once, I **bunked** my daily evening practice to watch an inter-school cricket match not anticipating that Sir would be there. He was angry and he said it wasn't for me to come and watch other people play for, if I practiced hard enough, one day people from across the world would come and watch me play. Had it not been for Sir, I would not be the cricketer I turned out to be. He was a strict disciplinarian and did everything he could for me. I owe myself to him.

About the author

Sachin Ramesh Tendulkar was born on 24th April 1973 in Mumbai, Maharashtra. He was a former Indian cricketer and



captain widely regarded as one of the greatest cricketers of all time. He made an impact in cricket from a very early age, displaying a prodigious talent. The world famous cricketer has set many records in his career and is considered as one of the greatest Batsman of all times. He is the only player to have scored one hundred international centuries, the first to score double century in a One Day International , and the only player to complete more than 30,000 runs in international cricket. He played 664 international cricket matches in total, scoring 34,357 runs. In 2012, Tendulkar was nominated to the Rajya Sabha. He retired from cricket on 16th November 2013. 'Learning the Game' is an extract from his autobiography *Playing it My Way*.



Awards	Year
Arjuna Award	1994
Rajiv Gandhi Khel Ratna Award	1997
Padma Shri	1999
Padma Vibhushan	2008
Bharat Ratna	2013



Coach Achrekar passed away on 2nd Jan, 2019 at the age of 87 at his Shivaji Park residence. Tearful Sachin was at the funeral and paid his tribute by carrying his coach's mortal remains to the cremation ground.

Glossary

emulate (v) - to match or surpass typically by imitation.

overawed (v) - impressed so much that they are silent or inhibited

induction (n) - the action or process of including someone to an organization

rigorous (adj.) - extremely thorough and careful

nuances (n) - subtle changes in or shades of meaning, expression, or sound

pursue (v) - follow or chase

stamina (n) - the ability to sustain or prolonged physical and mental effort

cocktail (n) - a mixed drink which is a combination of ingredients such as fruit juice, lemonade, flavored syrup or cream.

kitbag (n) - a long cylindrical canvas bag,



(here) used to carry cricket accessories

stride (v) - a step or stage in progress towards an aim

embarrassment (n) - a feeling of self-conscious, shame or awkwardness

melee (n) - a confused crowd of people

transpire (v) - come to be known / revealed

farsightedness (adj.) - showing a prudent awareness of future possibilities

bunked (v) - to make oneself absent from a class or session

A. Answer the following questions in one or two sentences.

1. What was coach Achrekar's first impression on Sachin?
2. Why did Sachin feel that the schedule of the camp was 'rigorous'?
3. What did serve as a very personal coaching manual to Sachin?
4. Why was Sachin asked to change the school?
5. What was the condition laid down by Sachin's father for changing the school?
6. How did the act with the one rupee coin help Sachin become a good cricketer?
7. What did help Sachin build his physical and mental stamina?
8. Which incident triggered the coach to be angry on Sachin?
9. Why do you think Achrekar punished Sachin?
10. '*I owe myself to him*' - What does Sachin mean by this?





B. Answer the following in a paragraph of 120-150 words:

1. 'Achrekar was a sincere coach'. Substantiate.
2. Narrate in your own words the hardships underwent by Sachin to become a great cricketer.
3. Quote the sentences which you find most inspiring from 'Learning the Game'. How do they inspire you? Explain.

Vocabulary

C. Match the words in column A with their Synonym in column B.

S.No.	A	B
1.	ease	endure
2.	evolve	surplus
3.	excess	effortless
4.	survive	great
5.	immense	progress

D. Match the words in column A with their Antonym in column B.

S.No.	A	B
1.	concentrate	incomplete
2.	inevitable	distract
3.	occasional	wise
4.	complete	continual
5.	insane	preventable



Secrets of Goal Setting

1. Write clear and measurable goals.
2. Create a specific action plan for each goal.
3. Read your goals daily and visualize yourself accomplishing them.
4. Reflect on your progress to see if you are on target.
5. Revise your action plans if needed.
6. Celebrate your accomplishments!



Homonyms

Homonyms are words with similar sound and spelling, but with a different meaning.

E. Use the words given below in your own sentences so as to get different meanings. One is done for you.

cricket	Cricket is a popular sport.
	Cricket is active at night.
bank	
will	
bark	
watch	
bat	

Homophones

Homophones are words with similar sound but with a different spelling and meaning.

F. Consult a dictionary, to find the homophones for the given words.

1	in	
2	know	
3	be	
4	to	
5	watt	
6	right	
7	were	
8	bare	
9	herd	
10	throne	

Prefix and Suffix

Prefixes are added to the beginning of a root word while suffixes are added to the end.

G. Look at the prefixes and suffixes given and frame two new words for each one of them. One is done for you.

Prefix	Word-1	Word-2
sub	subway	subconscious
un		
re		
en		
dis		
ir		

Suffix	Word-1	Word-2
ly	suddenly	happily
or		
er		
ness		
ian		
ist		

*Listening

H. Listen to the passage on Paralympics and choose the correct answer.

1. The Paralympic games are for ____
- children.
 - disabled people.
 - women.

*Listening text is on Page No. 203



2. The Paralympic games usually happen _____
- in Greece.
 - every four years.
 - after the Olympic Games.

3. The first true Paralympic Games happened in Rome in _____
- 1960.
 - 1952.
 - 1848.

4. In 394 BCE, the _____ stopped the Greek Olympic Games, because they didn't like them.
- Romans
 - Greeks
 - British

5.was a doctor at the Stoke Mandeville hospital in England.
- Pierre de Coubertin
 - Sir Ludwig Guttman
 - Natalie du Toit

Speaking

I. Just a minute

Given below are five main qualities for true sportsmanship.

i.	Determination
ii.	Optimisation
iii.	Stamina
iv.	Perseverance
v.	Decisiveness

Get into groups of four. Each group will choose one quality to talk about to the whole class for about one minute. But before you talk, you have two minutes to think about it. You can make notes if you wish.

- J. Prepare a speech in about 80-100 words for the morning assembly, stressing on the importance of games and sports in ensuring a healthy body and mind.

Writing

- K. Your friend who lives in another town/city has won his/her championship trophy in the recent sports meet. Write a letter congratulating him/ her.

- L. Collect information from newspapers, magazines, periodicals and books about any two famous sports women. Prepare their profiles. Use the following format.

Name	Details
Date of birth	
State/Team she represents	
Sports/ Games she is associated with	
Debut (first entry)	
Best in her career	
Hobbies	
Awards/ Medals received	

Creative Writing

- M. Write a newspaper article in about 100 words, comparing the achievements of the two sportswomen based on the information you have already collected.



Reading

Folk Culture and Folklore of Tamil Nadu

Tamil Nadu is deeply rooted in a great tradition of folk arts and crafts, which display the customs and skills that have come down from generations. The folk music and dances of Tamil Nadu represent the ethos, aesthetic, values and melody of the region. Traditionally, folk dances and music are performed during festivals and community functions. The following article describes some of the folk musical styles and dances of Tamil Nadu.

Karagaattam is a popular folk dance of Tamil Nadu, which involves balancing a pot on the head to musical accompaniment. The Karagam pots are decorated with a cone of flower arrangements, topped by a paper parrot. The parrot swings as the dancer swings along.



Karagaattam has two divisions — atta karagam and sakthi karagam. This form of dance is very popular all over Tamil Nadu. Both male and female performers participate in this dance. Acrobatics such as dancing on a rolling block of wood,

moving up and down a ladder, threading a needle while bending backwards form a part of this dance.

Kavadi Aattam is one of the predominant folk dances of Tamil Nadu.



When the ancient Tamils went on pilgrimages, they used to carry offerings tied on either end of a long stick, balanced on their shoulders. A kavadi is made of bamboo strips and a light pole. To lessen the boredom of the long travel, they sing and dance in praise of God. Kavadi Aattam traces its origin to this practice. This led to the composition of special songs for carrying the kavadi.

Poikkal Kudhirai Aattam is a dance in which the dancer puts on the





dummy figure of a horse on his / her hips. This folk dance needs a lot of training and skill. The dummy is made of lightweight materials and the cloth at the sides of the dummy swings to and fro covering the legs of the dancer who dons wooden legs so that they look like the hooves of the horse. While performing, the dancer brandishes either a sword or a whip.

Parai Aattam is a special type of dance in Tamil culture in which the performers beat the parai and dance to



its rhythm. This is one of the oldest traditional dances. In olden days, the parai was used for multiple reasons, ranging from warning people about the upcoming war, requesting civilians to leave the battlefield, announcing victory or defeat, stopping a breach of a water body, gathering farmers for farming activities, warning wild animals about human presence, during festivals, weddings, celebrations, worship of nature and so on. Parai Aattam plays a prominent part in all the celebrations in Tamil Nadu even today.

Bommalaattam or Puppetry is held in rural areas of Tamil Nadu during festivals and fairs. Skilled puppeteers



manipulate the puppets with strings or wires. They stand behind a screen and the puppets are held in front. The puppetry depicts stories mainly from the Puranas, epics and folklore. Even during Indian freedom struggle awareness programmes for the common people were conducted through puppet shows to instill patriotism among the people.

Therukoothu is usually conducted during village festivals in the months of Aadi and Panguni. Therukoothu is performed on the streets and in open air. In this dance form, make-up and costumes are considered very important. The performance involves storytelling, songs, dance and dialogue

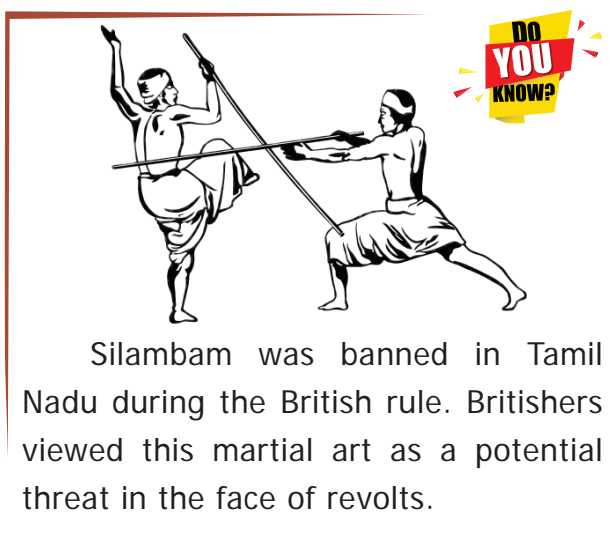


rendering. The performances are based on stories from Puranas, Ramayana, Mahabharata and the local folklore.

Silambaattam is a martial art form, practised from the days of the Tamil kings. It has metamorphosed into a



non-violent form of folk dance, adding stepping styles into the dance to the measure of time. This martial art form also teaches the performer the methods of self-defense.



N. Answer the following questions briefly.

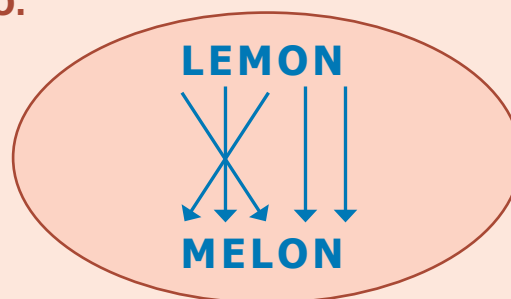
1. What do Tamil Nadu folk dances and folk arts represent?
2. When are folk dances and folk music usually performed?

3. How is Karagattam performed?
4. How were offerings carried during the ancient period?
5. Bring out a few differences between the two art forms: Therukoothu and Bommalattam.

ANAGRAMS

An anagram is a word or a phrase formed by rearranging the letters of a different word or phrase, typically using all the original letters exactly once.

O.



Now try to solve these anagrams.

1	ELBOW	
2	SECTION	
3	VIEWER	
4	RIPPLES	
5	NEEDLESS	

P. Work with a partner

Pick out two words from the article on folk culture and folklore of Tamil Nadu with which you can form anagrams. Take turns and ask your partner to solve the anagram and come out with the right words.

A Talk Show

- Q.** Work in groups of 4-6. Choose one folk art form, that is rarely or no longer performed. Find out the reasons for this and suggest practical solutions/steps that can be taken to prevent this. After discussion and research, conduct a talk show in the class on the topic FOLK ARTS - A REVIVAL. The following inputs will help you.

Each group will consist of the following members.

1. The host
2. A folk artist
3. A representative from an NGO engaged in reviving some of the dying folk arts.
4. A student
5. A citizen from the city.

NOTE: Your teacher will distribute role cards with cues to each member of the group to help you play your roles.

Grammar

Preposition

A preposition is a word that is placed before a noun or a pronoun to show its relationship to other words in a sentence.





I. Prepositions of Time

These prepositions are used to indicate when a particular event happened. These include: **in, on, at, since, for, during** etc.

- (e.g.) :
1. I was studying in the morning.
 2. She was born on the 5th of July.
 3. I will reach there at 6 o'clock.

II. Prepositions of Place

These prepositions are used to indicate the location and come before a noun or a pronoun. These include: **in, on, between, behind, under, over, near** etc.

- (e.g.) :
1. The cat is on the wall.
 2. Jenny lives near her workplace.
 3. Raj is in his room.

III. Prepositions of Movement

These prepositions are used to describe movement. These include: **to, into, towards, through** etc.

- (e.g.) :
1. I went to the book store.
 2. The swimmer jumped into the pool.
 3. The dog was coming towards him.

IV. 'Since' and 'For'

'Since' refers to a particular point of time.

- (e.g.) :
1. I have been studying since 5 a.m., and I am at it even now.
 2. The construction of this building has been going on since January.

'For' refers to the duration of the time.

- (e.g.) :
1. Maya has worked in this institution as an accountant for 23 years.
 2. Many ideas were discussed for three weeks before the annual day theme was finalised.

V. 'During' and 'In'

Both 'during' and 'in' are used to describe actions that happen in a particular period of time.

- (e.g.) :
1. We will be visiting my grandparents during the summer vacation.
 - (or)
 2. We will be visiting my grandparents in the summer vacation.



VI. 'Between' and 'Among'

'Between' is used when naming definite, individual items.

- (e.g.) :
1. The discussion on a sports meet between our school and other schools are going on for two days.
 2. The final match will be held between India and Australia.

'Among' is used when the items are part of a group and are not specifically named.

- (e.g.) :
1. The sailors divided the money among themselves; and the ship sailed on.
 2. We'd discussed this point among ourselves many times over the past months.

A. Choose the most appropriate preposition from the brackets.

1. We have been living in Chennai _____ eight years. (for/ since)
2. Abdul has taken _____ his father. (after/ at)
3. Vimal generally goes to his workplace _____ bus. (by/on)
4. The cricket ball was hidden _____ the leaves. (among/ between)
5. Mani divided his toys _____ his brothers and sisters. (among/ between)

B. Identify the prepositions in the given sentences and underline them.

1. Riya borrowed a dress from me and lent it to her friend, Mary.
2. When I moved back to the city, things had changed considerably.
3. The burglar found the keys under the pot in the balcony.
4. Prabhu was hiding behind the door when his sister came looking for him.
5. My dog sat on my hat and squashed it.

C. Complete the passage by filling in appropriate prepositions from the list- (with, out, to, in, from, during, of, for, by). Some prepositions may be used more than once.

In Tamil Nadu, a very interesting form of recitation named Villupattu developed (a) _____ the 15th century. Villupattu means bow-song because a bow-shaped musical instrument (b) _____ strong high tension string is used (c) _____





placing it (d) _____ an earthen pitcher. It is believed that this narrative form was an invention (e) _____ Arasa Pulavar. The troupe gives its performance mostly (f) _____ temple festivals. There are seven to eight persons in a troupe who form a kind (g) _____ chorus that supports the main singer-narrator. When the chief narrator sings, the chorus takes (h) _____ the refrain (i) _____ the song and repeats it in unison. The whole party sits (j) _____ the ground and performs (k) _____ a lot (l) _____ gesticulation and facial expression to suit the narrative they have taken. The ballad style songs are composed (m) _____ the rural dialect which appeals (n) _____ the audience who sometimes join the troupe (o) _____ suitable notes or words.

Prepositional verbs

Some verbs are usually followed by prepositions before the object of the verb.

Examples

- i. The kids **laughed at** the hilarious antics of the clown.
- ii. Fathima **planned to** stay at a hotel, when she visited Mumbai.
- iii. I have pressing matters to **attend to** in Kolkata.
- iv. I **believe in** the healing power of a mother's touch.

- v. She was so happy in life that she could not **ask for** more.
- vi. The elderly couple **care for** their pets as they do for their children.
- vii. I **agree with** everything you've said.

D. Frame sentences using the prepositional verbs given in the box.

benefit from	pay for
stand in	rely on
stay at	joke about
go into	consist of
prepare for	attend to

E. Given below is a picture of a carnival. Complete the factual description by filling in the blanks with appropriate prepositions.

Fairs and festivals form an integral part of the culture of Tamil Nadu. They are an excellent platform to promote and preserve the vibrant art and culture of the Tamils.



A *thiruvizha* (festival) is a source of excitement and thrill for villagers. The village thoroughfare wears a festive look, as the open spaces are cleaned, spruced up and decorated (a) _____ colourful streamers.



People throng the premises (b) _____ catch a glimpse (c) _____ their village deity (d) _____ a magnificently decorated chariot, and pay their respects. There is a big crowd (e) _____ the food stalls that serve free piping hot *sakkarai pongal* (sweet pongal), lemon rice and curd rice.

People (f) _____ nearby villages and towns display their wares attractively, and call out loudly (g) _____ the people (h) _____ buy their wares. Cotton candy, cut raw mangoes smothered (i) _____ salt and chilly powder, boiled groundnuts, murukku, sweets, buttermilk etc are sold. Men, women, grandmas, grandpas and little children dressed (j) _____ their best clothes, enjoy the Thiruvizha greatly.

You can hear the shrieks (k) _____ happy children enjoying the rides on ferris wheels and carousels, elders looking (l) _____ each other with smiles on their faces.

The entire day is spent (m) _____ fun and gaiety. All the village people irrespective of their age, look forward (n) _____ the thiruvizha every year.

Writing

You stayed with your grandparents at your native village during Pongal. You had an unforgettable time with them. You visited the village fair and enjoyed the simple pleasures of life like bathing in the river, strolling in the fields, eating food cooked in earthen utensils over firewood, sleeping on a cot on the terrace under the star-lit sky, visiting temple fairs and watching Karagattam presentation.

F. Write a letter to your friend, describing the joy of celebrating festivals in a village, with the inputs given above.

Project

G. Your class has to stage a Puppet Show in the Assembly Open Forum on the topic 'Child Labour'. Divide yourselves into groups and discuss the requirements for the presentation like storyline, characters, dialogues, choice of puppets and music for the interlude. Now complete the dialogues given below.

Ramesh : Let us present a Puppet Show on CHILD LABOUR for our Assembly Open Forum.

Mohammed : That is a very good idea! Let us start planning right away.

Geetha : _____?

Leema : I suggest we begin with the storyline first.

Mani : How _____?

Ramesh : We can have around five characters.



Mohammed : What _____ ?
Meena : We can focus on the problems of poverty and illiteracy as the major reasons for child labour.
Ramesh : Can _____ ?
Leema : I am good at making stick puppets. I will make them myself. But I require some help.
Mani : I _____. Tell me, _____.
Leema : Thank you, Mani. Let us stay back after the meeting and discuss.
Ramesh : Have _____ ?
Meena : I think we should have some music for the interlude.
Geetha : That would make it really interesting. I will get my music group to start working on the tunes for our puppet show.

H. Now you are ready to start writing your script for Bommalattam on 'Child Labour'.

Guidelines for script writing

- Write a brief description of the play in a story map format. (storyline, conflict/ problem, resolution, moral, puppet characters, backdrop and setting, properties)
- Write a rough draft of the puppet play script (sound effects, timings/pauses, what the characters may be doing when not talking, direction for props etc.)
- Edit and revise your rough draft. Make sure that the story is lucidly conveyed and feels like natural conversation to the listeners.
- When your puppet play is ready, pick puppets of your choice and start practising.

Unit 1 Poem



* Stopping by Woods on a Snowy Evening

Robert Frost

1. Have you ever travelled through a forest? How did you feel?
2. Did you have any time to stop and enjoy the beauty of the forest?

Warm Up

Whose woods these are I think I know.
His house is in the village though;
He will not see me stopping here
To watch his woods fill up with snow.

My little horse must think it queer
To stop without a farmhouse near
Between the woods and frozen lake
The darkest evening of the year.

He gives his harness bells a shake
To ask if there is some mistake.
The only other sound's the sweep
Of easy wind and downy flake.

The woods are lovely, dark and deep.
But I have promises to keep,
And miles to go before I sleep,
And miles to go before I sleep.





About the author

Robert Frost

(1874-1968) was an American poet noted for his realistic descriptions of

rural life. Born

on 26 March 1874, he spent his first 40 years as an unknown entity.

He received four Pulitzer prizes for poetry and was a special guest at President John F. Kennedy's inauguration. Frost became a poetic force and the unofficial Poet Laureate of the United States. Some of his famous works are *The Road Not Taken*, *West Running Brook*, *Mending Wall*, *After Apple Picking* etc.



Jawaharlal Nehru, the former Prime Minister of India, had the last two lines of this poem written in block letters and placed it on his desk as these lines reminded him of his responsibilities.

DO
YOU
KNOW?

GLOSSARY

queer (adj.) : strange, odd

woods (n) : an area of land covered with a thick growth of trees.

harness (n) : straps and fittings by which a horse is fastened to a cart or carriage

frozen (adj.) : in ice form



sweep (v) : to move swiftly and smoothly

downy (adj.) : soft and fluffy

flake (n) : a small piece of snowflake

A. Memorise the poem 'Stopping by Woods on a Snowy Evening'.

B. Read the following lines and answer the following questions.



1. *He will not see me stopping here
To watch his woods fill up with snow.*
 - a) Whom does 'he' refer to?
 - b) Identify the season in these lines.
2. *My little horse must think it queer
To stop without a farmhouse near*
 - a) Who is the speaker?
 - b) Why should the horse think it queer?
 - c) Pick out the rhyming words.
3. *He gives his harness bells a shake
To ask if there is some mistake.*
 - a) Whom does 'he' refer to in these lines?
 - b) Why does 'he' give his harness bells a shake?
 - c) How does the horse communicate with the poet?
4. *The woods are lovely, dark and deep,
But I have promises to keep*
 - a) How are the woods?
 - b) Whom does 'I' refer to?
 - c) What are the promises the speaker is talking about?



5. *And miles to go before I sleep,
And miles to go before I sleep.*

- Why the poet has used the same line twice?
- Explain: *miles to go before I sleep*

C. Complete the summary of the poem by filling in the blanks.

After a long travel the poet entered a _____. He wondered to whom the wood _____! He realized that the owner of the wood lived in a _____. He thought that the owner would not be able to _____ him stopping in his woods to watch _____ fill the woods. The poet felt that the horse would think it very _____ to stop near the woods as he had never _____. He was actually standing between the woods and _____. The time was _____. The horse indicated that the poet has made a _____ by shaking its head. The poet felt that the woods are lovely, _____ and _____. He suddenly realized that he had worldly _____ which would not allow him to _____ in the woods for a long time.

D. Answer the questions in two or three sentences.

- What information does the poet highlight about the season and the time of the day in the poem?
- In which way is the reaction of the speaker different from that of the horse? What does it convey?

3. What are the sounds heard by the poet?

4. The poet is aware of two choices. What are they? What choice does he make ultimately?

5. Pick out words from the poem that bring to mind peace and quiet.

E. Identify the rhyme scheme used in each stanza. One example has been done for you.

Stanza	Rhyme scheme
1	aaba
2	
3	
4	

F. Complete the table by identifying lines, against the poetic devices from the poem. One example is done for you.

Poetic device	Lines from the poem
Alliteration	watch his woods
Personification	
Repetition	
Imagery	



Writing

G. Answer the following questions in a paragraph about 80 -100 words.

1. It is said, "The choices made by one, shapes one's destiny". Ponder on the thought and write a paragraph.

H. Work in pairs and discuss the factors that contribute towards making a choice and make a presentation to the class.

Read and Enjoy



LEISURE

What is this life if, full of care,
We have no time to stand and stare.

No time to stand beneath the boughs,
And stare as long as sheep or cows.

No time to see, when woods we pass,
Where squirrels hide their nuts in grass.

No time to see, in broad daylight,
Streams full of stars, like skies at night.

No time to turn at Beauty's glance,
And watch her feet, how they can dance.

No time to wait till her mouth can
Enrich that smile her eyes began.

A poor life this is, if full of care,
We have no time to stand and stare.

William Henry Davies





The Envious Neighbour

A Japanese Folk Tale

Discuss the following.

Warm Up

1. Ratan Tata and Azim Premji are a few rich people of India who spend a part of their wealth on charity. What influences them to share and care for others?
2. Think of any undesirable quality that you would like to get rid of and discuss it with your friends.
3. Do you like pets? Why?

Now read the Japanese folk tale about two neighbours and how their character changed their lives.

In the old, old days, there lived an honest man with his wife, who had a pet dog, which they used to feed with fish and **tit-bit** from their own kitchen. One day, as the old folks went out to work in their garden, the dog went with them, and began playing about. All of a sudden, the dog stopped short, and began to bark, "Bow, wow, wow!" **wagging** his tail violently.

The old people thought that there must be something nice to eat under the ground, so they brought a spade and began digging, when, lo and behold! The place was full of gold pieces and silver, and all sorts of precious things, which had been buried there. So, they gathered the treasure and after giving alms to the poor, bought themselves rice-fields and corn-fields, and became wealthy people.

Now, in the neighbouring house there dwelt a **covetous** and stingy old couple, who when they heard what had happened, came and borrowed the dog and having taken him



home, prepared a great feast for him, and said— "If you please, Mr. Dog, we should be much **obliged** to you if you would show us a place with plenty of money in it."

The dog, however, who up to that time had received nothing but cuffs and kicks



from his hosts, would not eat any of the dainties which they set before him; so, the old people began to get cross, and, putting a rope around the dog's neck, led him out into the garden. But it was all in vain; he let them lead him where they might, not a sound would the dog utter. He had no "bow-wow" for them. At last, however, the dog stopped at a certain spot, and began to sniff. So, thinking that this must surely be the lucky place, they dug, and found nothing but a quantity of dirt and nasty offal, over which they had to hold their noses. Furious at being disappointed, the wicked old couple seized the dog, and killed him.

When the good old man saw that the dog, whom he had lent, did not come home, he went next door to ask what had become of him; and the wicked old man answered that he had killed the dog and buried him at the root of a pine-tree; so the good old fellow, with a heavy heart, went to the spot, and having set out a tray with delicious food, he burnt incense, and adorned the grave with flowers, as he shed tears over his lost pet.

That night, when the good old man was fast asleep in bed, the dog appeared to him, and, after thanking him for all his kindness, said "Cause the pine-tree, under which I am buried, to be cut down and made into a mortar, and use it, thinking of it as if it were myself."

The old man did as the dog had told him to do, and made a mortar out of



Dogs were domesticated from wolves 15,000 years ago. New evidence suggests that dogs were first domesticated in East Asia, possibly China. Over time, hundreds of breeds with a great degree of variation have come into being.



the wood of the pine-tree; but when he ground his rice in it, each grain of rice turned into some rich treasure. When the wicked old couple saw this, they came to borrow the mortar; but no sooner did they try to use it, all their rice turned into filth; so, in a fit of rage, they broke the mortar and burnt it. But the





good old man, little suspecting that his precious mortar had been broken and burnt, wondered why his neighbours did not bring it back to him.

One night the dog appeared to him again in a dream, and told him what had happened, adding that if he would take the ashes of the burnt mortar and sprinkle them on **withered** trees, the trees would revive, and suddenly put out flowers. After saying this the dream vanished, and the old man, who heard for the first time of the loss of his mortar, ran out weeping to the neighbours' house, and begged them, at any rate, to give him back the ashes of his treasure.

Having obtained it, he returned home, and made a trial of their virtues upon a withered cherry tree, which, upon being touched by the ashes, immediately began to sprout and blossom. When he saw this wonderful effect, he put the ashes into a basket, and went about the country, announcing himself as an old man who had the power of bringing dead trees to life again.



A certain prince, hearing of this, and thinking it a mighty strange thing, sent for the old fellow, who showed his power by causing all the withered plum and cherry trees to shoot out and put forth flowers. So, the prince gave him a rich reward of pieces of silk and cloth and other presents, and sent him home rejoicing.

**DO
YOU
KNOW?**



Dogs in warfare have a very long history starting in ancient times. From being trained in combat, to their use as scouts, sentries and trackers, their uses have been varied and some continue to exist in modern military usage.

As soon as the neighbours heard of this they collected all the ashes that remained, and having put them in a basket, the wicked old man went out into the castle town, and gave out that he was the old man who had the power of reviving dead trees, and causing them to flower. He had not to wait long before he was called into the prince's palace, and ordered to exhibit his power.

But when he climbed up into a withered tree, and began to scatter the ashes, not





a bud or flower appeared; but the ashes all flew into the prince's eyes and mouth, blinding and choking him. When the prince's retainers saw this, they seized the old man, and beat him almost to death, so that he crawled off home in a very sorry plight. When he and his wife found out what a trap they had fallen into, they scolded themselves.

The good old man and woman, as soon as they heard of their neighbours' distress, sent for them, and, after reproving them for their greed and cruelty, gave them a share of their own riches, which, by repeated strokes of luck, had now increased to a goodly sum. So, the wicked old people mended their ways, and led good and virtuous lives ever after.

Glossary

tit-bit (n):

a small piece of tasty food

wagging (n):

moving or causing to move rapidly to and fro



covetous (adj):

having or showing a great desire to possess something belonging to someone else

obliged (v):

make (someone) legally or morally bound to do something

mortar (n):

a hard, strong bound in which substances are crushed to powder

withered (v):

become dry and shriveled

A. Identify the character or speaker of the following lines.

1. They gathered the treasure.
2. The pine tree under which I am buried, to be cut down and made into a mortar.
3. They dug, and found nothing but a quantity of dirt and nasty offal.
4. He had not to wait long before he was called into the prince's palace, and ordered to exhibit his power.
5. BOW, WOW, WOW!



B. Based on your understanding of the story, choose the right answers from the given options.

1. The old farmer and his wife loved the dog
 - a) because it helped them in their day-to-day work.
 - b) as if it was their own baby.
 - c) as they were kind to all living beings.
2. When the old couple became rich, they
 - a) gave the dog better food.
 - b) invited their greedy neighbours to a feast.
 - c) lived a comfortable life and were generous towards their poor neighbours.



3. The greedy couple borrowed the mortar to make
- rich pastry and bean sauce.
 - magic ash to win rewards.
 - a pile of gold.

C. Answer the following questions in a paragraph of about 80 to 100 words.

1. The old farmer was a kind person. Justify the statement with suitable examples from the story.
2. How did the dog help the farmer even after its death?
3. Why did the Prince reward the farmer but punish the neighbour for the same act?
4. Bring out the difference between the two neighbours with suitable examples to support your view.

D. Refer to what happens in the folktale and complete the story with the help of the hints given in the mind map.

(1) There lived an honest man with his wife,
who had a favourite _____
got a treasure.



(2) There dwelt a covetous and stingy old
man and woman _____



(3) The wicked old couple seized the
dog, and _____



(4) They broke the mortar _____



(5) They collected all the ashes that
remained _____

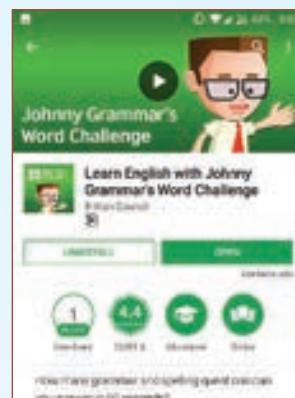




ICT CORNER

Word Challenge

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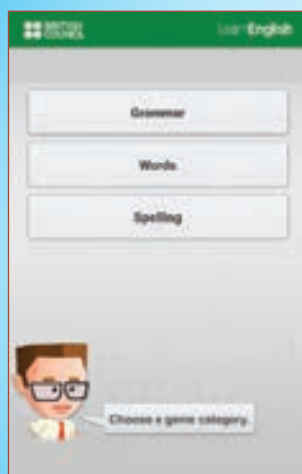
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Steps

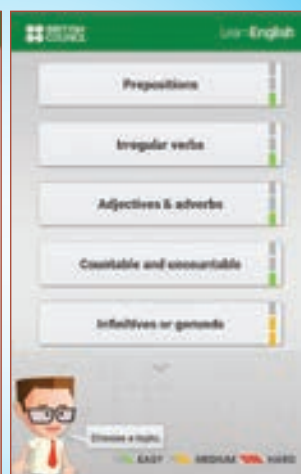
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2. Open the application and Register as a user or click "Play as Guest"
3. Once the application is open, the three options "Grammar", "Words" and "Spelling" will appear.
4. Click any one of the three options to find a list of activities.
5. Select any of the activities from the list and play on to reach different levels.



Steps 1



Steps 2



Steps 3



Steps 4



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