

NON-DETAILED TEXT

A TIGER IN THE HOUSE

A. Before you read :

You are going to read "A Tiger in the House" (The teacher writes the title on the blackboard; asks a guessing question). What do you think the story will be about : A tiger entered a house or someone pets a tiger in his house or something else? Read the story and check your guess about the story.

B. Text

I

TIMOTHY, THE TIGER-Cub, was discovered by Grandfather on a hunting expedition in the Terai Jungle near Dehra.

Grandfather was no shikari, but as he knew the forests of the Siwalik hills better than most people, he was requested to accompany the party- it consisted of several very important persons from Delhi- to advise on the land and the direction the beaters should take once a tiger had been spotted.

The camp itself was sumptuous- seven large tents (one for each shikari), a dining tent, and a number of servants' tents. The diner was very good, as Grandfather admitted afterwards; it was not often that one saw hot-water plates, finger-glasses and seven or eight courses, in a tent in the jungle! But that was how things were done in the days of the Viceroys. There were also some fifteen elephants, four of them with howdahs for the shikaris, and the others specially trained for taking part in the beat.

The sportsmen never saw a tiger, nor did they shoot anything else, though they saw a number of deer, peacocks and wild boar. They were giving up all hope of finding a tiger, and were beginning to shoot at jackals, when Grandfather, strolling down the forest path at some distance from the rest of the party, discovered a litter tiger about

eighteen inches long, hiding among the intricate roots of a banyan tree. Grandfather picked him up, and brought him home after the camp had broken up. He had the distinction of being the only member of the party to have bagged any game, dead or alive.

Comprehension check :

- 1) Who was Timothy and where was it discovered?
- 2) Why did Grandfather accompany the party ?
- 3) The writer says that the camp was very splendid. Why ?
- 4) Who discovered Timothy and when ?
- 5) Do you think Grandfather was very bold ? Why do you think so ?
- 6) What kind of special quality did Grandfather have ? How was Grandfather different from other members of the party ?
- 7) Do you think Grandfather will pet the tiger cub at home ?

(Read the next part of the story to know what happens to the tiger cub.)



At first the tiger cub, who was named Timothy by Grandmother, was brought up entirely on milk given to him in a feeding bottle by our cook, Mahmoud. But the milk proved too rich for him, and he was put on a diet of raw mutton and cod liver oil, to be followed later by a tempting diet of pigeons and rabbits.

Timothy was provided with two companions- Toto, the monkey, who was bold enough to pull the young tiger by the tail, and then climb up the curtains if Timothy lost his temper, and a small mongrel puppy, found on the road by Grandfather.

At first Timothy appeared to be quite afraid of the puppy, and darted back with a spring if it came too near. Finally, he allowed the puppy to crawl on his back and rest there !

One of Timothy's favourite amusements was to stalk anyone who should play with him, and so, when I came to live with Grandfather, I became one of the tiger's favourites. With a crafty look in his glittering eyes, and his body crouching, he would creep closer and closer to me, suddenly making a dash for my feet, rolling over on his back and kicking with delight, and pretending to bite my ankles.

He was by this time the size of a full-grown retriever, and when I took him out for walks, people on the road would give us a wide berth. When he pulled hard on his chain, I had difficulty in keeping up with him. His favourite place in the house was the drawing room, and he would make himself comfortable on the long sofa, reclining there with great dignity, and snarling at anybody who tried to get him off.

Timothy had clean habits, and would scrub his face with his paws exactly like a cat. He slept at night in the cook's quarters, and was always delighted at being let out by him in the morning.

'One of these days', declared Grandfather in her prophetic manner, 'we are going to find Timothy sitting on Mahmoud's bed, and no sign of the cook except his clothes and shoes !'

Of course, it never came to that, but when Timothy was about six months old a change came over him; he grew steadily less friendly. When out for a walk with me, he would try to steal away to stalk a cat or someone's pet Pekinese. Sometimes at night we would hear frenzied cackling from the poultry house and in the morning there would be feathers lying all over the veranda. Timothy had to be chained up more often. And, finally, when he began to talk Mahmoud about the house with what looked-like villainous intent, Grandfather decided it was time to transfer him to a zoo.

The nearest zoo was at Lucknow, two hundred miles away. Reserving a first class compartment for himself and Timothy -no one would share a compartment with them- Grandfather took him to Lucknow where the zoo authorities were only too glad to receive as a gift a well fed and fairly civilized tiger.

Comprehension check:

- 1) Who are there in this part of the story ?
- 2) Who named the tiger cub and who brought it up ?
- 3) What was the diet of the tiger cub ?
- 4) Who were Timothy's companions at home ?
- 5) What was Timothy's favorite amusement ? How did the writer become Timothy's favourite ?
- 6) What kind of change came over Timothy, when he was six months old ?
- 7) Grandfather decided to transfer Timothy to a zoo. Why ?
- 8) Where did Grandfather take him and how ?
- 9) Do you think Timothy will be happy at the new place ?

Read the last part of the story and see whether your prediction is right or wrong.



About six months later, when my grandparents were visiting relatives in Lucknow, Grandfather took the opportunity of calling at the zoo to see how Timothy was getting on. I was not there to accompany him, but I heard all about it when he returned to Dehra.

Arriving at the zoo, Grandfather made straight for the particular cage in which Timothy had been locked up. The tiger was there, crouched in a corner, full-grown and with a magnificent striped coat.

'Hello Timothy !' said Grandfather and, climbing the mailing with ease, he put his arm through the bars of the cage.

The tiger approached the bars, and allowed Grandfather to put both hands around his head. Grandfather stroked the tiger's forehead and ticked his ear, and, whenever he growled, smacked him across the mouth, which was his old way of keeping him quiet.

He licked Grandfather's hands and only sprang away when a leopard in the next cage snarled at him. Grandfather 'shoed' the leopard away, and the tiger returned to lick his hands; but every now and then the leopard would rush at the bars, and the tiger would slink back to his corner.

A number of people had gathered to watch the reunion when a keeper pushed his way through the crowd and asked Grandfather what he was doing.

'I'm talking to Timothy', said Grandfather. 'Weren't you here when I gave him to the zoo six months ago?'

'I haven't been here very long', said the surprised keepers, 'Please continue your conversation. But I have never been able to touch him myself, he is always very bad tempered.'

'Why don't you put him some where else?' Suggested Grandfather. 'That leopard keeps frightening him. I'll go and see the Superintendent about it.'

Grandfather went in search of the Superintendent of the zoo, but found that he had gone home early; and so, after wandering about the zoo for a little while, he returned to Timothy's cage to say goodbye. It was beginning to get dark.

He had been stroking and slapping Timothy for about five minutes when he found another keeper observing him with some alarm. Grandfather recognized him as the keeper who had been there when Timothy had first come to the zoo.

'You remember me', said Grandfather. 'Now why don't you transfer Timothy to another cage, away from this stupid leopard?'

'But- sir-' stammered the keeper, 'it is not your tiger'.

'I know, I know' said Grandfather testily. 'I realize he is no longer mine. But you might at least take a suggestion or two from me'.

'I remember your tiger very well,' said the keeper. 'He died two months ago.'

'Died!' exclaimed Grandfather.

'Yes, Sir, of pneumonia. This tiger was trapped in the hills only last month, and he is very dangerous!'

Grandfather could think of nothing to say. The tiger was still licking his arm, with increasing relish. Grandfather took what seemed to him an age to withdraw his hand from the cage.

With his face near the tiger's he mumbled, 'Goodnight, Timothy', and giving the keeper a scornful look, walked briskly out of the zoo.

Ruskin Bond

Comprehension check :

- 1) Read the last part of the story and say what it is about.
- 2) When did Grandfather visit the zoo and why ?
- 3) What did Grandfather do at the cage where Timothy was kept ?
- 4) How did the tiger behave towards Grandfather?
- 5) What did he suggest the Keeper ?
- 6) Was the tiger really Timothy ? How do you know this ?
- 7) What did the Keeper say to Grandfather about the tiger ?
- 8) What made Grandfather give a scornful look to the keeper ?
- 9) Which character in this story do you like most and why ?
- 10) Can you give another title to the story ? Give reasons for your new title ?

C. Glossary :

expedition	:	party / trip
sumptuous	:	impressive
howdah	:	a seat for riding on the back of an elephant or a camel, often for more than one person
stroll	:	a slow relaxed / leisurely walk
intricate	:	having a lot of different parts and small details that fit together
tempting	:	attractive
mongrel	:	a kind of dog (that is a mixture of different breeds)
dart	:	run suddenly
stalk	:	follow stealthily / quietly
crouch	:	bend the knees and bring the upper body forward and down.
retriever	:	a large dog with thick black or light brown fur

D. Writing :

Answer the following questions in about fifty words.

- 1) Who was Timothy ? What made Grandfather to bring him home with him ?
- 2) Who were Timothy's companions and how was he brought up at home ?
- 3) Why did Grandfather decide to transfer Timothy to a zoo ?
- 4) What things did Grandfather do at the cage when he visited the zoo ?
- 5) How did the tiger react to Grandfather's activities ?
- 6) What made Grandfather become so sad and what happened to him in the end ?
- 7) Can you suggest some more lines to end the story in a different way ?

E. Activity :

Activity -1

Read the statements under column 'A' and write the names of the characters under 'B' (Who said) and the names under 'C' (To whom?). The first one has been done for you.

'A'	'B'	'C'
Statements of the Characters (What?)	Who said ?	To whom ?
I become one of the tiger's favourites I'm talking to Timothy. It is not your tiger. I realize he is no longer mine. He died two months ago. Good night ! Timothy	The writer	The readers

Activity-II

Read the following jumbled sentences and arrange them in proper order to get the summary of the story, '**The Tiger in The House**:'

- 1) Grandfather took Timothy to a zoo at Lucknow.
- 2) Timothy was brought up properly by attractive and good diet.
- 3) Timothy was discovered by Grandfather on a hunting expedition and was brought home.
- 4) The zoo authorities were glad to receive the well fed and fairly civilized tiger as a gift.
- 5) When Timothy was about six months old, a change came over him and he became less friendly and more furious.
- 6) About six months later, Grandfather visited the zoo to see Timothy, the tiger.
- 7) Grandfather left the zoo very sadly.
- 8) The Keeper said that the tiger had died two months before.
- 9) Timothy lived happily like one of the members of the writer's family.

THE BEGGAR

A. Before you read :

- 1) Before you start reading the story, take a close look at the title '**The Beggar**'. What do you think the writer is going to tell us in the story ?
- 2) You must have seen beggars everywhere in our country. Where do you find more beggars ?
- 3) How do you feel when you come across a beggar begging at your door or a beggar requests you for help ?
- 4) Do you like people to beg ? Why ? / Why not ?
- 5) Can we have a society without beggars ? Suggest some ways.

Now read the story to know what the writer tells us about the beggars.

B. The Text

I

"Kind sir, have pity; turn your attention to poor, hungry man ! For three days I have had nothing to eat; I haven't five copecks for a lodging. I swear it before God. For eight years I was a village school teacher and then I lost my place through **intrigues**. It is a year now since I have had anything to do."

The advocate, Sergei, looked at the ragged, fawn- coloured overcoat of the suppliant, at his dull, drunken eyes, at the red spot on either cheek, and it seemed to him as if he had seen this man somewhere before.

"I have now had an offer of a position in the province of Kaluga," the mendicant went on. 'But I haven't the money to get there. Help me kindly; I am ashamed to ask, but - I am obliged to by circumstances".

Sergei's eyes fell on the man's overshoes, one of which was high and the other low, and he suddenly remembered something.

"Look here, it seems to me I met you the day before yesterday in Sadovya Street," he said; 'but you told me then that you were a student who had been expelled, and not a village school teacher. Do you remember ?"

"N-no, that can't be so", mumbled the beggar, taken aback. "I am a village school teacher, and if you like I can show you my papers".

"Have done with lying ! You called yourself a student and even told me that you had been expelled for. Don't you remember ?"

Sergei flushed and turned from the ragged creature with an expression of disgust.

"This is dishonesty, my dear sir !" he cried angrily. "This is swindling- I shall send the police for you. Damn you !".

Sir ! He said, laying his hand on his heart, "the fact is I was lying ! I am neither a student nor a school teacher. All that was fiction. Formerly I sang in a Russian choir and was sent away for drunkenness. But what else can I do ? I can't get along without lying. No one will give me anything when I tell the truth, what can I do ?"

"What can you do ? You ask what you can do ?" cried Sergei, coming close to him. "Work ! That's what you can do ! You must work !"

"What-yes. I know that myself; but where can I find work ?"

"How would you like to chop wood for me ?"

"I wouldn't refuse to do that, but in these days even skilled wood-cutters find themselves sitting without bread."

"Will you come and chop wood for me?"

"Yes sir, I will".

"Very well; we'll soon find out."

Comprehension check :

- 1) Who are the characters described in this part of the story? What are they doing?
- 2) Which country are they from ? How do you know this ?
- 3) What does the beggar look like ?
- 4) Did Sergei get angry with the beggar ? Why ?
- 5) Do you think the beggar was lying ? What made him tell lies ?
- 6) Did Sergei help the beggar to find work ? What kind of work did he suggest for the beggar ?
- 7) The advocate asked the beggar to do hard work like chopping wood. Was it a punishment or help ?
- 8) Do you think the beggar would give up begging and work for Surgei ?

What will happen next ? Will the beggar work for surgei ? Read the next part to know the answer.



Sergei hastened along, rubbing his hands. He called his cook out of the kitchen.

“Here, Olga,” he said, “take this gentleman into the wood shed and let him chop wood.”

The scarecrow of a beggar shrugged his shoulders, as if in perplexity, and went irresolutely after the cook. It was obvious from his gait that he had not consented to go and chop wood because he was hungry and wanted work, but simply from pride and shame and because he had been trapped by his own words. It was obvious too that his strength had been undermined by vodka and that he was unhealthy and did not feel the slightest inclination for toil.

Sergei hurried into the dining room. From its windows one could see the woodshed and everything that went on in the yard. Standing at the window, Sergei saw the

cook and the beggar come out into the yard by the back door and make their way across the dirty snow to the shed. Olga glared wrathfully at her companion, shoved him aside with her elbow, unlocked the shed, and angrily banged the door.

Next he saw the pseudo-teacher scat himself on a log and become lost in thought with his red cheeks resting on his fists. The woman flung down an axe at his feet, spat angrily, and, juggling from the expression of her lips, began to scold him. The beggar irresolutely pulled a billet of wood towards him, set it up between his feet, and tapped it feebly with the axe. The billet wavered and fell down. The beggar again pulled it to him, blew on his freezing hands, and tapped it with his axe cautiously, as if afraid of hitting his overshoe or of cutting his finger; the stick of wood again fell to the ground.

Sergei's anger had vanished and he now began to feel a little sorry and ashamed of himself for having set a spoiled, drunken, perhaps sick man to work at menial labour in the cold.

An hour later Olga came in and announced that the wood had all been chopped.

"Good ! Give him half a rouble," said Sergei. "If he wants to he can come back and cut wood on the first day of each month. We can always find work for him."

On the first of the month the **waif** made his appearance and again earned half a rouble, although he could barely stand on his legs. From that day on he often appeared in the yard and every time work was found for him. Now he would shovel snow, now put the wood-shed in order; now beat the dust out of rugs and mattresses. Every time he received from twenty to forty copecks, and once, even a pair of old trousers was sent out to him.

When Sergei moved into another house he hired him to help in the packing and hauling of the furniture. This time the waif was sober, gloomy, and silent. He hardly touched the furniture, and walked behind the wagons hanging his head, not even making pretence of appearing busy. He only shivered in the cold and became embarrassed and his tattered, fancy overcoat, after the moving was over Sergei sent for him.

“Well, I am happy that my words have taken effect, ‘he said handing him a rouble. “Here’s for your pains. I see you are sober and have no objection to work. What is your name ?”

“Lushkoff”.

“Well, Lushoff, I can now offer you some other, cleaner employment. Can you write ?”

“ I can.”

“Then take this letter to a friend of mine tomorrow and you will be given some copying to do. Work hard, don’t drink, and remember what I have said to you. Goodbye!”

Pleased at having put a man on there right path, Sergei tapped lushkoff kindly on the shoulder and even gave him his hand at parting. Lushkoff took the letter, and from that day forth came no more to the yard for work.

Comprehension check :

- 1) What is this part of the story about ? Did Lushkoff agree to chop wood for Sergei?
- 2) What did Sergei see from the window of the dining room ?
- 3) What other work did Lushkoff have to do besides chopping wood ?
- 4) What kind of person was Sergei, Kind/ cruel ? How do you know this ?
- 5) Sergei said “Well, I am happy that my words have taken effect. Why dis Sergei say so ? Is he right in saying this ?
- 6) Did Lushkoff know reading and writing ? What did Sergei want Lushkoff to do for earning money ?
- 7) Do you expect that Lushkoff will get a better job and he won’t come to sergei for chopping wood ?

(Read the last part to know about Sergei’s future life.)



Two years went by. Then one evening, as Sergei was standing at the ticket window of a theatre paying for his seat, he noticed a little man beside him with a coat collar of curly fur and a worn sealskin cap. This little individual timidly asked the ticket seller for a seat in the gallery and paid for it in copper coins.

“Lushkoff, is that you ?” cried Sergei, recognizing in the little man his former wood-chopper. “How are you ? What are you doing ? How is everything with you ?”

“All right. I am a notary now and am paid thirty-five roubles a month”.

“Thank Heaven ! That’s fine ! I am delighted for your sake. I am very, very glad, Lushkoff. You see, you are my godson, in a sense. I gave you a push along the right path, you know. Do you remember what a roasting I gave you ? I nearly had you sinking into the ground at my feet that day. Thank you, old man, for not forgetting my words”.

“Thank you, too”. said Lushkoff. “If I hadn’t come to you then I might still have been calling myself a teacher or a student to this day. Yes, by flying to your protraction I dragged myself out of a pit.”

“I am very glad, indeed.”

“Thank you for your kind words and deeds. I am very grateful to you and to your cook. God bless that good and noble woman ! You spoke finely then, and I shall be indebted to you to my dying day, but, strictly speaking, it was your cook, Olga, who saved me.”

“How is that ?”

“When I used to come to your house to chop wood, she used to begin; ‘Oh, you sot, you ! Oh you miserable creature ! There’s nothing for you but ruin.’” And then she would sit down opposite me and grow sad, look into my face and weep. ‘Oh, you unlucky man ! There is no pleasure for you in this world and there will be none in the world to come. You drunkard ! You will burn in hell. Oh, you unlucky man ! Oh, you unhappy one ! And so she would carry on, you know, in that strain. I can’t tell you how much misery she

suffered. How many tears she shed for my sake ! But the chief thing was- she used to chop the wood for me. Do you know, sir, that I did not chop one single stick of wood for you ? She did it all. Why this saved me, why I changed, why I stopped drinking at the sight of her I cannot explain. I only know that, owing to her words and noble deeds, a change took place in my heart; she set me right and I shall never forget it. However , it is time to go now; there goes the bell". Lushkoff bowed and departed to the gallery.

Anton Chekhov

Comprehension check :

- 1) When and where did Sergei meet Lushkoff ? How was Lushkoff dressed ?
- 2) What work did Lushkoff do then ? How much salary did he get everymonth ?
- 3) Did Sergei become happy to see the beggar in a different form? How do you know this ?
- 4) Was Lushkoff very grateful to Sergei ? Which statement(s) say so ?
- 5) Who really saved and changed the beggar's life and how ?
- 6) What made the beggar stop drinking ?
- 7) Which character in the story do you like most ? Support your answer with suitable reasons.

C. Glossary :

copeck : Russian coin equal

swear : promise

intrigue	:	a secret plot / plan
ragged	:	wearing old torn clothes
fawn	:	light brown
suppliant	:	a person making humble request
mendicant	:	beggar
expel	:	to force a pupil to leave a school
swindling	:	cheating a person of money
flush	:	become red
disgust	:	strong disapproval
fiction	:	imaginary story
choir	:	singing group or melody party
billet	:	a thin piece of wood
vodka	:	a colourless strong alcoholic drink
waif	:	a homeless person
shovel	:	remove snow with a shovel (a tool like a spade with a broad blade and typically unturned sides)
roasting	:	an informal or humorous word : here scolding
sod	:	a habitual drunkard

D. Writing :

Answer the following questions in fifty words.

- 1) Who were Sergei and Lushkoff ? Describe their first meeting.
- 2) Did Lushkoff become a beggar by circumstances or by choice ? What reasons did the beggar give to Sergei for telling lies ?

- 3) Why did Lushkoff agree to chop wood ? What were the other things Lushkoff had to do ?
- 4) Collect information about Sergei's cook and write a short paragraph.
- 5) What made the beggar change his way of life ?
- 6) Which character do you like most and why ?
- 7) Write a short paragraph suggesting some ways for abolishing the practice of begging in our country.

E. Activity

Activity -1

Read the following statements and write the names of the persons who said the statements in the blank spaces provided.

- a) She set me right and I shall never forget it . _____
- b) For three days I have had nothing to eat . _____
- c) I only know that, owing to her words and noble deeds, a change took place in my heart. _____
- d) I shall send the police for you . _____
- e) Well, I am happy that my words have taken effect. _____
- f) Help me kindly : I am ashamed to ask - but I am obliged to by circumstance. _____
- g) Work ! That's what you can do ! You must work ! _____
- h) No one will give me anything when I tell the truth . _____
- i) Work hard, don't drink, and remember what I have said to you. _____
- j) Thank you for your kind words and deeds. _____
- k) I am delighted for your shake. _____
- l) How are you ? What are you doing ? How is everything with you ? _____

Activity-II

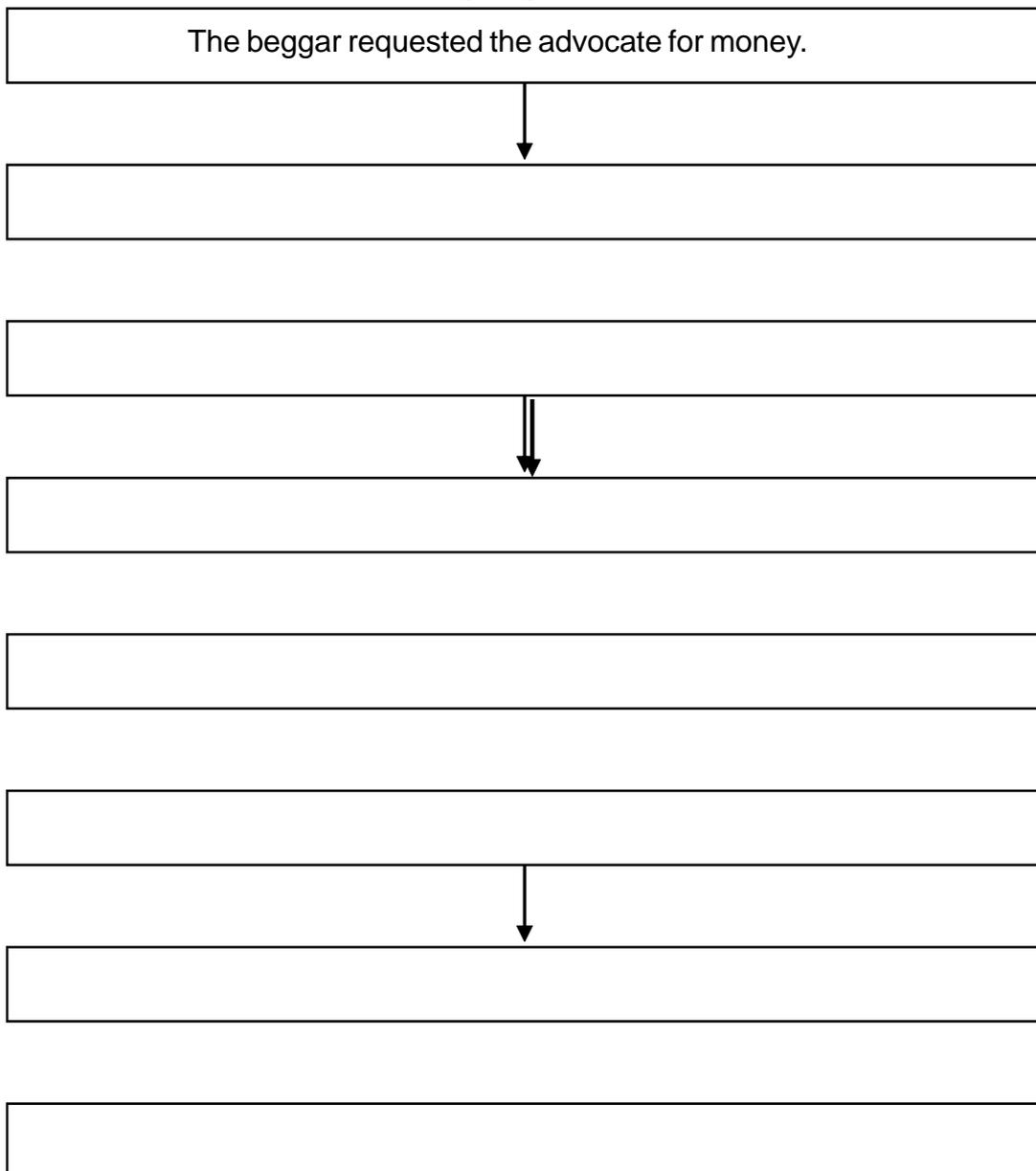
Arrange the above statements in proper order as they are used in the story.

Activity - III

Supply appropriate information from the bracket for the blank spaces in the flow chart. One is done for you.

(asked the beggar to chop wood, the beggar requested the advocate for money, the advocate offered another one of copying, advocate met Lushkoff after two years, the beggar owed a lot to the cook and departed, the advocate wanted to know the truth, the beggar told him every thing about his change, on the first of every month appeared and earned half a rouble)

FLOW CHART



Activity - IV

Read the story and fill in the blanks in the table with information about the characters.

Name of the Characters	Physical appearance	Profession	Dress	Quality	Work



THE VILLAGE JUDGE

A. Before you read :

- 1) Do you sometimes fight with your brother(s) and sister(s) ? Who do you go to settle your quarrel ?
- 2) Why do people go to the judge ?
- 3) Do you know about the village 'Panch' ? Can you tell the class what you know?
- 4) The title of the story you are going to read is "The Village Judge". Do you think it will be a story about friendship or enmity?

B. The Text :

I

Jumman Sheikh and Algu Chaudhuri were great friends. Each trusted the other completely. Jumman Sheikh had an old aunt. She had a small piece of property. Jumman had **persuaded** her to transfer the property to his name. So long as it was not done, the aunt had been treated with great kindness and respect. But when the property was transferred, all kindness vanished. Jumman and his wife, Kariman, became harsh and rude.

For some time the aunt bore all this. But when she could bear it no more, she complained to Jumman. "Soon, I can't go on like this anymore. You should give me some money. I shall cook and eat separately.

Jumman replied rudely. "Money does not grow on trees here."

The aunt grew angry. She threatened to call a panchayat. Jumman said "Certainly, have a panchayat by all means. I also would like a decision. I hate there daily quarrels myself."

For several days after this the old woman ran from village to village with a stick in her hand to support her. Most of the people did not hear the story of the poor woman with care and attention and did not offer her any comfort. After making her rounds, she came at last to Algu Chaudhuri. She threw her stick, waited for a while to regain her breath and said : “Son, you also should come to my panchayat for a short while.”

Algu : “I can come along if you like. But I shall not open my mouth there”

Aunt : “Why son ?”

Algu : “Jumman is an old friend of mine. I cannot quarrel with him.”

Aunt : “Son, will you hesitate to say the honest thing, because you fear a quarrel?”

Algu had no reply to give to his question of the old woman. But her words continued to echo in his heart. “Will you hesitate to say the honest thing, because you fear a quarrel ?”

Comprehension check :

- 1) Who are the main characters here ?
- 2) How did Jumman and his wife treat his aunt when she had her property?
- 3) Why did their behaviour change ?
- 4) What did the Aunt decide to do ? Who did she finally go to ?
- 5) Algu was not ready to help Jumm’s aunt. How do you think he felt after she had left ?



The panchayat met under a tree one evening. The old woman stated her case and then said to Jamman, “Whom would you like to be the panch?”

Jumman answered angrily, “Let me not say anything now, aunt. It is your show. Have anyone you like.”

She said, “Son, have fear of God. The panch is nobody’s friend or enemy. Do you accept Algu Chaudhuri ? I name him as Chief Judge.”

Jumman was overjoyed, but he hid his feelings and replied: “ Let it be Algu Chaudhuri.”

Algu did not want to be mixed up in this affair. He wanted to get out and exclaimed: “Aunty, you know Jumman and I are close friends.”

The aunt replied gravely: “Son, nobody can sell his **conscience** for friendship. God lives in the heart of the panch. Whatever the panch says is spoken by God himself.”

Algu said : “Sheikh Jumman, you and I are old friends. But at this moment, you and old aunt are exactly the same to me. You may state your case before the panchayat.”

Jumman was now confident that he had won. He imagined that Algu’s talk was mere show. Therefore, with his heart at peace, he stated his case.

Algu Chaudhuri started asking questions which Jumman found hard to answer. Finally, Algu gave his judgement. “ Jumman Sheikh ! The elders have considered this matter. They think it proper that aunt should have a monthly allowance. This is our decision. If you do not agree to pay the monthly expenses, then the property should be returned to her.”

Comprehension check :

1. Who was selected as the main judge ? Why ?
2. Algu was not ready to join the Panch. Why did he change his mind?
3. What was the judgement ? Did you expect this judgement ?

Do you think Jumman and Algu will continue to be friends now ? Read and find how far your answer is correct.

III

Jumman had never expected such a judgement from a friend like Algu. It broke up the friendship between Jumman and Algu. Now they were never to be seen talking together. Jumman began to think of taking revenge.

A year before, Algu had bought a very beautiful pair of bullocks from the fair at Batesar. **As hill luck would have it**, one of these bullocks happened to die only a month after Jumman's panchayat. Jumman exclaimed among friends. "This is punishment for his **deception**. God sees all the good and evil." Algu suspected that Jumman had poisoned his bullock. His wife said "Jumman is behind this."

A single bullock was of no use to Algu. So he decided to sell it off. There was a certain Samjhoo Sahu in the village who used to drive an **ekka** to the town. He would carry ghee and sugar to the town market and return from there with a lot of salt and oil, which he then sold in the village. He thought if he had this bullock, he could make three trips a day easily. He bought the bullock, and promised to pay off the price in a month's time.

Samjhoo Sahu began to overwork this bullock. He began making three to four trips per day. He worried neither about giving it fodder nor water. He worried only about his trips. Within a month the bullock became a mere bag of skin and bones.

One evening Sahuji put a double load on it during the fourth trip. The animal was dead tired by the day's work. It could not get going. Sahuji whipped it with the greatest cruelty. The bullock made a last effort, but fell down on the ground, never to rise again.

Comprehension check :

1. What happened to the relationship between Jumman and Algu after the judgement?
2. One of Algu's bullocks' died. What did Jumman say ? What did Algu think ?
3. A new character is introduced in this section. Who is he ?

4. Why did he want to buy the single bullock of Algu ? Did he pay Algu for the bullock ?
What did he promise ?
5. How did Sahuji treat the bullock ? What happened to it ?

What do you think will happen now ? Read and find how far your answer is right.

IV

When Algu asked for the price of his bullock, both husband and wife said angrily, “This is amazing ! He gave us a dying bullock and now wants the price for it.”

Algu had many enemies. They too gathered and helped Sahuji. Algu was helpless. But how could he lose a hundred and fifty rupees ? He lost his temper. The good people of the village gathered round and advised them to take the matter to the panchayat. Both Algu and Sahuji agreed to this.

Three days after this, the panchayat again met under the same tree.

“Who should be the panch ?” Someone asked Algu.

Algu replied : “Let Sahu have his own choice.”

Samjhoo stood up and thundered : “Jumman Sheikh on my behalf.”

Jumman was at first surprised and then began to think to himself. “ I am now a judge. Whatever I say now will be the voice of God. I should stick to the truth and nothing but the truth.”

The elders put many questions to both the parties. At last Jumman gave the decision : “Algu Chaudhuri and Samjhoo Sahu ! The elders have considered your case carefully. Samjhoo ought to pay the full price of the bullock. The bullock died only because it was driven too hard and no proper arrangement was made to feed it.”

Algu Chaudhuri was happy. He got up and gave a loud cheer. “ Long live the God that is the panch !”

After a short while, Jumman approached Algu and embraced him, He said, "Brother ! After you gave your decision, I had become your **mortal** enemy. But today I feel sure that God Himself speaks through the panch."

Algu broke down. The tears washed away all the dust in their eyes.

Prem Chand :

Comprehension check :

1. Sahuji had not paid Algu for the bullock. When Algu asked for the money, did Sahuji pay him ? Why ? / Why not ?
2. A 'Panch' was called again. Who was the judge this time ?
3. What was the decision of the 'panch' ?
4. Everyone hearing the judgement said" This is the work of God" . Why ?
5. There were two unexpected judgements in the story. Which one surprised you more ? Why ?
6. Which character did you like the best in the story ? Why ?

C. Glossary :

- Trust : to have faith in
Persuade : to convince
deception : misleading (being deceived)
fodder : food for animals
mortal : which must die or cannot live for ever.

D. Writing :

Answer the following questions in about fifty words.

- 1) Why did Jumman's aunt want a 'panch' ?
- 2) How did Jumman's aunt win the case ?
- 3) How did Sahuji's bullock die ?
- 4) Why was the second panch called ?
- 5) People who heard the judgement said that it was the work of God. Why ?

E. Activity :

The following is the summary of the story. But it is jumbled. Put the sentences in order to get the summary. Pay special attention to the underlined words. These are the clues to help you to arrange the summary. The first and the last sentence are in order.

- 1) Jumman Shikh treated his old aunt badly after she gave her property to him.
- 2) Algu's judgement was in favour of the old woman.
- 3) Sahuji treated the bullock badly and it died.
- 4) He decided in favour of Algu.
- 5) Jumma was very angry and decided to take revenge on Algu.
- 6) Now that the bullock was dead, he refused to pay the money to Algu.
- 7) A Panch was called where Jummun was the chief judge.
- 8) Soon after the judgement, one of Algu's bullock's died and he sold the other to Samjhoo Sahu.
- 9) So his aunt called for a Panch and finally Algu Choudhuri became the chief Judge.
- 10) All the people praised the Panch.



A GRAIN AS BIG AS A HEN'S EGG

A. Before you read :

- 1) Every day you eat rice and chapati. Have you seen a grain of rice / wheat ? How big are these grains ?
- 2) Ask your parents / grandparents about the size of the grains during their time.
- 3) Imagine the size of a grain as big as hen's egg. Where does it grow, and who grows it ? Why can't we grow that size of grains in our fields ?
- 4) Discuss in groups and note down the ideas.

Now read the following story to know more about the grains which are as big as hen's eggs.

B. Text :

I

One day some children found, in a raving, a thing shaped like a grain of corn, with a groove down the middle, but as large as a hen's egg. A traveller passing by saw the thing, bought it from the children for a penny, and taking it to town sold it to the king as a curiosity.

The King called together his wise men, and told them to find out what the thing was. The wise men pondered and pondered and could not make head or tail of it till one day, when the thing was lying on a window-sill, a hen flew in and pecked at it till she made a hole in it, and then every one saw that it was a grain of corn. The wise men went to the king and said : 'It is a grain of corn'.

At this the King was much surprised; and he ordered the learned men to find out when and where such corn had grown. The learned men pondered again, and searched in their books, but could find nothing about it. So they returned to the King and said :

'We can give you no answer. There is nothing about it in our books. You will have to ask the peasants; perhaps some of them may have heard from their fathers when and where grain grew to such a size.

So the King gave orders that some very old peasant should be brought before him; and his servants found such a man and brought him to the King. Old and bent, ashy pale and toothless, he just managed with the help of two crutches to totter into the King's presence.

The King showed him the grain, but the old man could hardly see it; he took it, however, and felt it with his hands. The King questioned him, saying :

'Can you tell us, old man, where such grain as this grew ? Have you ever bought such corn, or sown such in your fields?'

The old man was so deaf that he could hardly hear what the King said, and only understood with great difficulty.

'No He answered at last. ' I never sowed nor reaped any like it in my fields, nor did I ever buy any such. When we bought corn, the grains were always as small as they are now. But you might ask my father. He may have heard where such grain grew.

So the king sent for the old man's father, and he was found and brought before the King. He came walking with one crutch. The king showed him the grain, and the old peasant, who was still able to see, took a good look at it. And the King asked him:

'Can you not tell us, old man, where corn like this used to grow ? Have you ever bought any like it, or sown any in your fields ?'

Comprehension check :

1. What did the children find in the ravine ?
2. How did the wisemen know that was a grain of corn ?
3. What did the king do to collect information about the grain ?
4. Could the learned men find out the answer ? What was their suggestions ?
5. What was the king's question to the old peasant who came first?

6. Was he able to hear and see ? What was his answer ?
7. How did the old peasant's father come to the king ? Was he able to see ?
8. The king asked the same question to the old man's father. Now goes what could be his answer, will he be able to recognise the grain ? Let's read the remaining part of the story to know when exactly these grains were harvested.



Though the old man was rather hard of hearing, he still heard better than his son had done.

'No', he said, "I never sowed nor reaped any grain like this in my field. As to buying, I never bought any, for in my time money was not yet in use. Every one grew his own corn, and when there was any need, we shared with one another. I do not know where corn like this grew. Ours was larger and yielded more flour than present-day grain, but I never saw any like this. I have, however, heard my father say that in his time the grain grew larger and yielded more flour than ours. You had better ask him."

So the king sent for this old man's father, and they found him too, and brought him before the king. He entered walking easily and without crutches: his eye was clear, his hearing good, and he spoke distinctly. The king showed him the grain, and the old grandfather looked at it, and turned it about in his hand.

'It is long since I saw such a fine grain', said he, and he bit a piece off and tasted it.

'It's the very same kind', he added.

'Tell me, grandfather, said the 'King', 'When and where was such corn grown ? Have you ever bought any like it, or sown any in your fields ?'

And the old man replied :

‘Corn like this used to grow everywhere in my time. I lived on corn like this in my young days, and fed others on it. It was grain like that we used to sow and reap and thrash’.

And the king asked :

‘Tell me, grandfather, did you buy it anywhere, or did you grow it all yourself?’

The old man smiled.

‘In my time’, he answered, ‘no one ever thought of such a sin as buying or selling bread; and we knew nothing of money. Each man had corn enough of his own.’

‘Then tell me’, grandfather, asked the king, where was your field, where did you grow corn like this ?’

And the grandfather answered :

‘My field was God’s earth, wherever I ploughed, there was my field. Land was free. It was a thing no man called his own. Labour was the only thing men called their own.’

‘Answer me two more questions, said the King. ‘The first is, why did the earth bear such grain then and has ceased to do so now ? And the second is, why your grandson walks with two crutches, your son with one, and you yourself with none? Your eyes are bright, your teeth sound, and your speech clear and pleasant to the ear. How have these things come about ?’

And the old man answered :

‘These things are so, because men have ceased to live by their own labour and have taken to depending on the labour of others. In the old time they lived according to God’s law. They had what was their own, and coveted not what other had produced.

Leo Tolstoy

Comprehension check :

- 1) How big was the corn in his fathers time ?
- 2) Read the lines that describe the old man's grand father.
- 3) What was the grandfather's reply to the king's question ?
- 4) Did the people in grandfather's time buy or sell bread ?
- 5) Was the land free during his time ? Say the lines that suggest.
- 6) What were the last two questions of the king ?
- 7) What reply did the grandfather give ?

C. Glossary :

- Ravine : a very deep narrow valley .
- grove : a long, narrow, deep line cut in a surface.
- pondered : thought carefully
- ashy pale : unhealthy
- totter : to walk in unsteady way.
- thrash : to beat repeatedly
- have taken to : are attracted to / liked to
- coveted : strong desire to have something that belongs to others.

D. Writing :

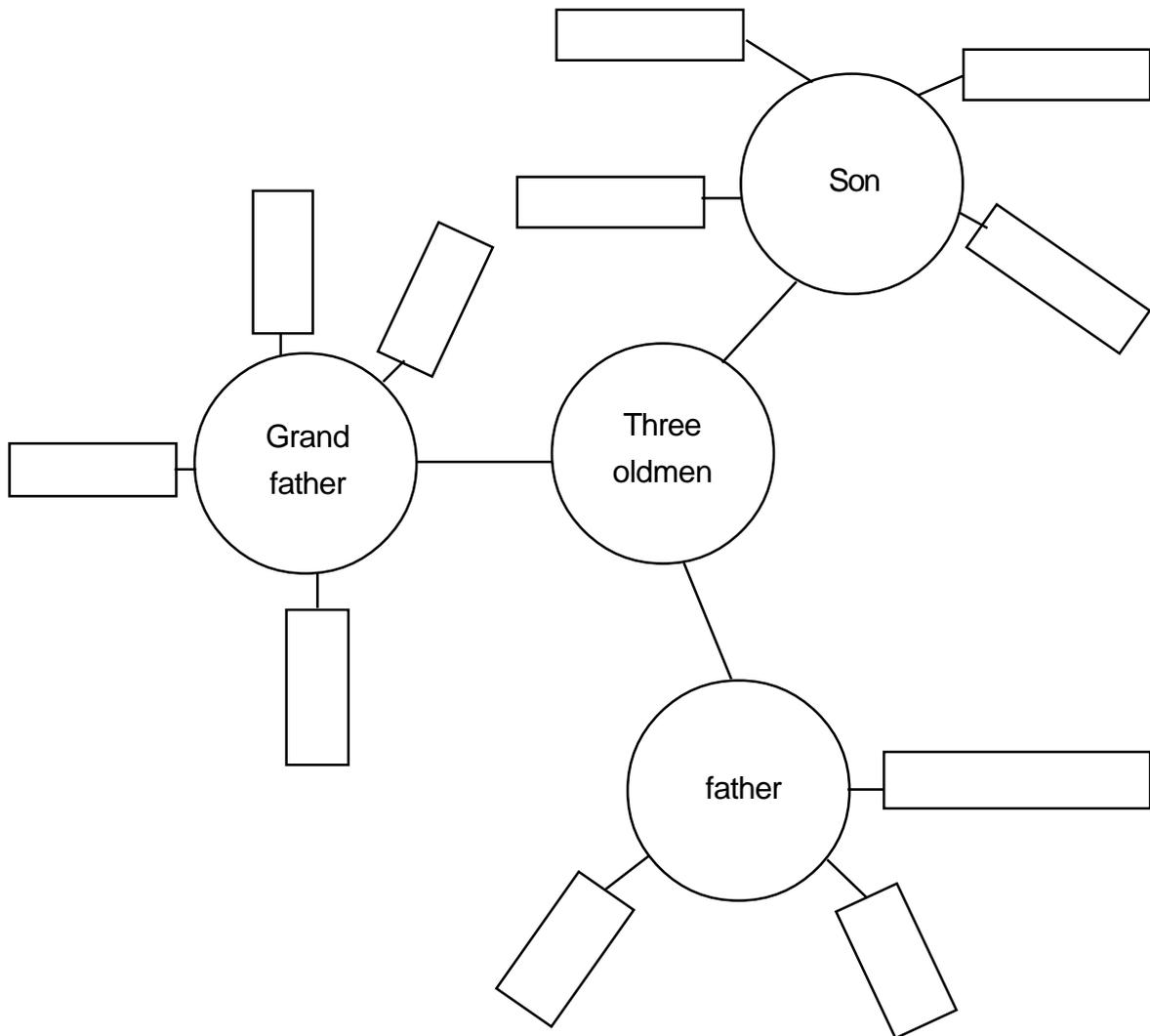
Answer the following questions in about fifty words.

1. How did the grain of corn reach the king ?
2. How did the wise men know that it was a grain of corn ?
3. What suggestions did the learned men give to the king to find out when and where such corns had grown ?
4. What were the replies given by the old peasant and his father regarding the corn ?
5. How were the three old men in the story described ?
6. Briefly describe the life style of the people during grandfather's time.
7. What comments did the grandfather give on the life style of people today?

E. Activity :

1. Draw a family tree using the information given in the story.
 - (a) Here are some words and expressions given in the box. Choose the right words / expressions and fill in the following diagram.

toothless, one crutch, eyes clear, old and bent, two crutches, without crutches, heard better, spoke distinctly, ashy pale still able to see, hearing good.



- (b) Now use the words and expressions in your own sentences to describe the three oldmen. Then arrange the sentences in order of the story.

□□□

A GREAT SON OF INDIA

A. Lead-in :

Many great saints were born in India. One among these carried the teachings of the Upanisads to the people of the world. The great and liberal philosophy of India fascinated the audience when the young saint spoke to them in simple words but with profound faith and confidence. Can you guess the name of the young saint ? Dr. Sarvapalli Radhakrishnan, the great teacher and philosopher speaks about him on the saint's 92nd birth day. Read the lesson to know more about the great son of India.

B. The Text :

I am happy to be here and distribute prizes for recitation and speech competitions. I congratulate those who have won these rewards on their achievements. The students who won the prizes and the many others who competed for them had the great opportunity of reading some of the writings of Swami Vivekananda. I have no doubt they have been impressed and inspired by what they have read. Vivekananda's life and teachings have prepared us for the new age of freedom in which we live. They tell us how best we can consolidate the freedom we have recently won. He was one of the great leaders of the Indian Renaissance.

Like all the great teachers of India, Vivekananda did not profess to be the formulator of a new system of thought. He interpreted for us and the world India's religious consciousness, the treasures of her past. His writings and speeches are all fortified by

quotations from the Indian scriptures and the life and sayings of his great Master, that transcendent religious genius, Shri Ramakrishna.

In the short time at my disposal it will not be possible for me to speak on more than one or two aspects of Vivekananda's teaching.

The two dominant features of our age are science and democracy. They have come to stay. We cannot ask educated people to accept the deliverances of faith without rational evidence. Whatever we are called upon to accept must be justified and supported by reason. Otherwise our religious beliefs will be reduced to wishful thinking. Modern man must learn to live with a religion which commends itself to his intellectual conscience, to the spirit of science. Besides, religion should be sustaining faith of democracy, or race. Any religion which divides man from man or supports privileges, exploitation, wars, cannot commend itself to us today.

If we are passing through a period of the eclipse of religion, of the light of heaven, it is because religions as they are practised seem to be both unscientific and undemocratic.

The most obvious fact of life is its transience. Everything in this world passes away, the written word, the painted picture, the carved stone, the heroic act. Great civilizations are subject to the law of time. The earth on which we live may one day become unfit for human habitation as the sun ages and alters. Our acts and thoughts, our deeds of heroism, our political structures are a part of history, of becoming, or process. They all belong to the world of time. Time is symbolized in India's tradition by birth and death. Is this world which is a perpetual procession of events, self-sustaining, self-maintaining, self-established, or is there a Beyond underlying it, unifying it and inspiring it, standing behind it and yet immanent in it ? Is becoming all or is there being behind it ?

Will man annihilate nothingness or will nothingness annihilate him ? This very problem, this dread, this anxiety that we have, this feeling of the precariousness of the world bears witness to the world beyond. It is a longing for life eternal in the midst of time. Because of the implicit awareness of the ultimate reality we have the sense of godforsakenness.

Comprehension Check :

1. Who is the speaker ?
2. On what occasion does he speak ?
3. What does the 'treasure of her past' refer to ?
4. Where from did Vivekananda collect the treasure ?
5. How are religion and science interrelated ?
6. Why should religion be the maintaining faith of democracy ?
7. What could be the reason for the eclipse of religion ?
8. What is the ultimate truth of life ?
9. How does time act as a powerful force ?
10. What explanation of the fundamental problem is provided by the Upanisads ?

II

By logical investigations and by personal experience, our great thinkers came to the conclusion that there is a Beyond of which all this world is the expression. The Upanisads give us an explanation of this fundamental problem. They mention logical arguments and also experiences of men who bear witness to the reality of the Supreme. What we call the Vedas are merely the registers of the spiritual experiences of the

great seer. Says Vivekananda : 'By the Vedas no books are meant. They mean the accumulated treasure of spiritual laws discovered by different persons in different times'. They are therefore ever-expanding. What is built for ever is for ever building. For Vivekananda religion is Yoga. It is personal change, adjustment, integration. It is not profession of a doctrine. It is the reconditioning of one's nature. It is not intellectual orthodoxy. It is the reconditioning of one's nature. It is not intellectual orthodoxy. It is awakening of the life of spirit in man. He wrote books on Jnana Yoga, Raja Yoga, Bhakti Yoga, Karma Yoga and urged that the goal of spiritual realization can be reached by any one of these different methods.

When we express the truths of spiritual life in intellectual forms, these latter are abstractions from live experience. They do not deal justly with the immensity and mystery of spiritual life. If we exalt the particular creeds over the universal truths, we tend to become intolerant. Intolerance is an expression of religious conceit and not humility.

We today speak of our secular attitude. We are not secular in the sense that we are indifferent to religion. We are secular because we regard all religions as sacred. We believe in freedom of conscience. Each soul has the right to choose its own path and seek God in its own way. Secularism requires us not merely to tolerate, but to understand and love other religions. Bearing in mind Shri Ramakrishna's experience, Vivekananda said: 'We Hindus do not merely tolerate. We unite ourselves with every religion, praying in the mosque of the Mohammedan, worshipping before the fire of the Zoroastrian and kneeling to the Cross of the Christian.'

In his travels abroad, Vivekananda felt miserable about the backwardness of India in several matters, the way in which religion is confused with so much obscurantism and superstition. He protested vehemently against the abuse of religion, about our

insistence on touchability and untouchability. All this was inconsistent with the great principle of our religion that the Divine is in us, in all of us, operative and alive, ready to come to the surface at the first suitable opportunity. The light which lighteth every man that cometh into the world, this antar-jyoti cannot be put out. Whether we like it or not, whether we know it or not, the Divine is in us, and the end of man consists in attaining union with the Divine.

The ultimate tests of true religions are recognition of truth and reconciliation with human beings. To overcome enemies we must possess that which far surpasses enmity, ahimsa, or renunciation of hatred.

Vivekananda raises work to the level of worship and exhorted us to seek salvation through the service of God in man. If we in our country are to profit by the teachings of Vivekananda, it is essential that we should all be interested in not only constructive work, but become dedicated spirits, spirits dedicated to the task of establishing a spiritual religion which transcends ecclesiastical organizations and doctrinal sophistries and subtleties, a religion which leads to the transformation of human society and brings it nearer to the Ramrajya or the Kingdom of God, which our prophets have set before us.

A speech by Dr. S. Radhakrishnan

Comprehension check :

1. What are the Vedas according to Vivekananda ?
2. What is Yoga in his opinion ?
3. Which Yogas have been discussed by him in his writings ?
4. What is secularism ?

5. Which experience of Sri Ramakrishna does Vivekananda teach people ?
6. What are the abuses of religion ?
7. What is 'antar-jyoti' referred to in the text ?
8. What is the ultimate test of true religion ?
9. What are necessary for creating the Ramrajya ?

C. Glossary :

renaissance	: rebirth/reawakening of art, culture etc.
profess	: to claim
fortified	: strengthened
transcendent	: beyond human experience
deliverances	: the act of delivering something
commends	: presents as suitable
transience	: lasting for a short time
perpetual	: never ending
annihilate	: to destroy completely
precariousness	: uncertainty
implicit	: not directly expressed or inherent / implied
godforsaken	: not interesting or attractive in any way
exalt	: to praise highly or promote
obscurantism	: the practice of opposing enlightenment

vehemently	: strongly / forcefully
reconciliation	: setting differences / harmonising
renunciation	: the act of giving up
exhorted	: strongly advised or urged
ecclesiastical	: relating to religion specially to church
doctrinal sophistries	: unsound reasoning for principles
subtleties	: fine distinctions or the ability to make such distinctions

D. Writing :

Answer the following questions in about fifty words.

1. What made Dr. Radhakrishnan think that the students were impressed and inspired ?
2. How can we explain that Vivekananda was one of the leaders of the Indian Renaissance ?
3. Why were the writings and speeches of Vivekananda very powerful ?
4. Why does the speaker consider 'science and democracy' as the dominant features of the modern world ?
5. What could be the reasons for this earth being unfit for human habitation ?
6. Why are the Vedas ever-expanding ? And what is the light that lighteth every man ?
7. How can religion lead to the transformation of human society ?

E. Activity :

- The class is divided into four or five groups.
- Each group is asked to think of an activity, they would like to undertake as per the advice of Vivekananda.
- Each group discusses among its members.
- Each group presents its plan.
- Other groups ask questions, interact and make suggestions.

The following may be written on the blackboard or the teacher may draw the learners' attention to the text.

“If we in our country are to profit by the teachings of Vivekananda, it is essential that we should all be interested in not only *constructive work* but become *dedicated spirits, spirits dedicated to the task of establishing a spiritual religion* which transcends ecclesiastical organization and doctrinal sophistries and subtleties, a religion which leads to the transformation of human society and brings it nearer to the Ramrajya or the kingdom of God, which our prophets have set for us”.

Questions not to be set in the examination from this topic

