

EDU SERUMX COLLEGE OF COMMERCE and MANAGMENT

English

SYLLABUSN

B.Com

UNIT	TOPIC	DETAILS
UNIT I	Literary Works 1. Where the Mind is Without Fear 2. National Education 3. The Axe 4. The Wonder that was India 5. Preface to Mahabharata	Rabindranath Tagore M. K. Gandhi R. K. Narayan A. L. Basham (an excerpt) C. Rajagopalachari
UNIT II	Comprehension Skill	Unseen Passage followed by Multiple-choice Questions
UNIT III Vocabulary Building Basic Grammar	Basic Language Skills Suffix, Prefix, Synonyms, Antonyms, Homophones, Homonyms, One-Word Substitution Noun, Pronoun, Adjective, Verb, Adverb, Prepositions, Articles, Time and Tense	

UNIT – 1

Lesson – 1

'Where the Mind is Without Fear' by Rabindranath Tagore

Text of the poem:

Where the mind is without fear and the head is held high Where

Knowledge is free

Where the world has not been broken up into fragments By

Narrow domestic walls

Where words come out from the depth of truth

Where tireless striving stretches its arms towards perfection Where

The clear stream of reason has not lost its way

Into the dreary desert sand of dead habit where

The mind is led forward by thee into ever

Widening thought and action

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

Glossary:-

1. Domestic- related to family
2. Fragments-pieces
3. Tireless- without getting tired
4. Striving-to exert much efforts
5. Dreary- dull
6. Dead habit- old customs
7. Thee- you

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Analysis of the poetry:

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

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

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

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Where the mind is without fear and the head is held high

Where knowledge is free

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

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

Domestic walls

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

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Where words come out from the depth of truth

Where tireless striving stretches its arms towards perfection

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

Where the clear stream of reason has not lost its way Into the

Dreary desert sand of dead habit

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

Where the mind is led forward by thee Into

Ever-widening thought and action

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

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

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Into such a heaven of freedom

MCQs:

(i) The poem 'Where the Mind is Without Fear' is written by:

- a. Rabindranath Tagore
- b. Sarojini Naidu
- c. William Wordsworth
- d. Toru Dutt

Answer: a. Rabindranath Tagore

(ii) Rabindranath Tagore is a well-known poet from:

- a. Orissa
- b. West Bengal
- c. Bihar d. Kerala

Answer: b. West Bengal

(iii) Rabindranath Tagore was awarded the Nobel Prize for literature in the year:

- a. 1931
- b. 1921
- c. 1913
- d. 1945

Answer: c. 1913

(iv) Which of the following is a very famous work by Tagore?

- a. Sharadhanjali
- b. Gitanjali
- c. Geetmala
- d. Savitri

Answer: b. Gitanjali

(v) What is meant by the sub clause 'Where the mind is without fear and head is held high':

- a. To be fearless and self-respecting
- b. To be proud of one's high position
- c. To stand straight
- d. To be fearless and haughty

Answer: a. To be fearless and self-respecting

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(vi) According to Tagore what is meant by the sub-clause 'Where knowledge is free'?

- a. Where people do not have to pay for education
- b. Where people have access to knowledge through internet
- c. Where people are provided education freely irrespective of their caste, creed, social status and nationality.
- d. Where right to free education is guaranteed by the constitution.

Answer: c. where people are provided education freely irrespective of their caste, creed, social status and nationality.

(vii) According to Tagore, 'narrow domestic walls refer to:

- a. Small houses with narrow walls
- b. A house divided into rooms by walls
- c. Narrow minded thinking
- d. Broad minded thinking

Answer: c. Narrow minded thinking

(viii) Tagore compares a clear stream to:

- a. Dreary desert sand
- b. Reason
- c. Dead habit
- d. Narrow domestic walls

Answer: b. Reason

(ix) In the sentence 'Where the mind is led forward by thee; the word 'thee' refers to:

- a. Father
- b. Poet
- c. God
- d. You

Answer: c. God

(x) In the poem 'Where the Mind is Without Fear' Tagore prays to God for uplifting:

- a. His countrymen
- b. Citizens of the world
- c. The readers of the poem
- d. Freedom fighters of his time

Answer: a. His countrymen

Lesson – 2

National Education by M. K. Gandhi

-MK Gandhi(Published in Young India, 1-9-1921)

Text

So many strange things have been said about my views on national education, that it would perhaps not be out of place to formulate them before the public. In my opinion the existing system of education is defective, apart from its association with an utterly unjust Government, in three most important matters:

1. It is based upon foreign culture to the almost entire exclusion of indigenous culture.
2. It ignores the culture of the heart and the hand, and confines itself simply to the head.
3. Real education is impossible through a foreign medium.

Let us examine the three defects. Almost from the commencement, the text-books deal, not with things the boys and the girls have always to deal with in their homes, but things to which they are perfect strangers. It is not through the text-books, that a lad learns what is right and what is wrong in the home life. He is never taught to have any pride in his surroundings. The higher he goes, the farther he is removed from his home, so that at the end of his education he becomes estranged from his surroundings. He feels no poetry about the home life. The village scenes are all a sealed book to him. His own civilization is presented to him as imbecile, barbarous, superstitious and useless for all practical purposes. His education is calculated to wean him from this traditional culture. And if the mass of educated youths are not entirely denationalised, it is because the ancient culture is too deeply embedded in them to be altogether uprooted even by an education adverse to its growth. If I had my way, I would certainly destroy the majority of the present text-books and cause to be written text-books which have a bearing on and correspondence with the home life, so that a boy as he learns may react upon his immediate surroundings.

Secondly, whatever may be true of other countries, in India at any rate where more than eighty per cent of the population is agricultural and another ten per cent industrial, it is a crime to make education merely literary and to unfit boys and girls for manual work in after-life. Indeed I hold that as the larger part of our time is devoted to labour for earning our bread; our children must from their infancy be taught the dignity of such labour. Our children should not be so taught as to despise labour. There is no reason, why a peasant's son after having gone to a school should become useless as he does become as agricultural labourer. It is a sad thing that our schoolboys look upon manual labour with disfavour, if not contempt. Moreover, in India, if we expect, as we must, every boy and girl of school- going age to

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attend public schools, we have not the means to finance education in accordance with the existing style, nor are millions of parents able to pay the fees that are at present imposed.

Education to be universal must therefore be free. I fancy that even under an ideal system of government, we shall not be able to devote two thousand million rupees which we should require for finding education for all the children of school-going age. It follows, therefore, that our children must be made to pay in labour partly or wholly for all the education they receive. Such universal labour to be profitable can only be (to my thinking) hand-spinning and hand-weaving. But for the purposes of my proposition, it is immaterial whether we have spinning or any other form of labour, so long as it can be turned to account. Only, it will be found upon examination, that on a practical, profitable and extensive scale, there is no occupation other than the processes connected with cloth-production which can be introduced in our schools throughout India. The introduction of manual training will serve a double purpose in a poor country like ours. It will pay for the education of our children and teach them an occupation on which they can fall back in after-life, if they choose for earning a living. Such a system must make our children self-reliant. Nothing will demoralize the nation so much as that we should learn to despise labour.

One word only as to the education of the heart I do not believe, that this can be imparted through books. It can only be done through the living touch of the teacher. And, who are the teachers in the primary and even secondary schools? Are they men and women of faith and character? Have they themselves received the training of the heart? Are they even expected to take care of the permanent element in the boys and girls placed under their charge? Is not the method of engaging teachers for lower schools an effective bar against character? Do the teachers get even a living wage? And we know that the teachers of primary schools are not selected for their patriotism. They only come who cannot find any other employment.

Finally, the medium of instruction. My views on this point are too well known to need re-stating. The foreign medium has caused brain-fag, put an undue strain upon the nerves of our children, made them crammers and imitators, unfitted them for original work and thought, and disabled them for filtrating their learning to the family or the masses. The foreign medium has made our children practically foreigners in their own land. It is the greatest tragedy of the existing system. The foreign medium has prevented the growth of our vernaculars. If I had the powers of a despot, I would today stop the tuition of our boys and girls through a foreign medium, and require all the teachers and professors on pain of dismissal to introduce the change forthwith. I would not wait for the preparation of textbooks. They will follow the change. It is an evil that needs a summary remedy.

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My uncompromising opposition to the foreign medium has resulted in an unwarranted charge being leveled against me of being hostile to foreign culture or the learning of the English language. No reader of Young India could have missed the statement often made by me in these pages, that I regard English as the language of international commerce and diplomacy and therefore consider its knowledge on the part of some of us as essential. As it contains some of the richest treasures of thought and literature, I would certainly encourage its careful study among those who have linguistic talents and expect them to translate those treasures for the nation in its vernaculars. Nothing can be farther from my thought than that we should become exclusive or erect barriers. But I do respectfully contend that an appreciation of other cultures can fitly follow, never precede an appreciation and assimilation of our own. It is my firm opinion, that no culture has treasures so rich as ours has. We have not known it, we have been made even to deprecate its study and deprecate its value. We have almost ceased to live it. An academic Grasp without practice behind it is like an embalmed corpse, perhaps lovely to look at but nothing to inspire or ennoble. My religion forbids me to belittle or disregard other cultures, as it insists under pain of civil suicide upon imbibing and living my own.

Glossary:-

Pedagogic – related to teaching

Repudiated – to reject

Capitalism – economic system based on the private ownership

Counterfeit – fake

Pseudo – artificial

Descendant – successor

Archetype – example

Paradox – a statement that contradicts itself Deplore –

Express strong disapproval of something Contemptuous –

Expressing deep hatred

Layman – a person without professional or specialized knowledge in a particular subject

Scrapped – discard

Promptness – doing something quickly

Imbecile – stupid

Wean – to detach from a source of dependence Three

R's – reading, writing and arithmetic

About the author:

Mahatma Gandhi is known as the 'Father of the Nation' because he laid the true foundation of independent India with his noble ideals and supreme sacrifice. He was fondly called 'Bapu'. Mohandas Karamchand Gandhi was born on 2nd October 1869 at Porbandar, a small town on the Western Coast of India, which was then a tiny state in Kathiawar. Mohandas went to England to study law and returned as a lawyer in 1890. He moved to South Africa in 1893 to represent an Indian merchant in a lawsuit. He lived for twenty-one years in South Africa. He started the Satyagraha movement in South Africa against the unjust treatment done

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to the Indians there by the British. In January 1914 Gandhi returned to India with only one ambition to serve his people and bring freedom in his country. After much wandering for a year, he finally settled down on the banks of the river Sabarmati on the outskirts of Ahmedabad, where he founded an Ashram in 1915. He named it Satyagraha Ashram. When the Rowlatt Act was passed that denied the civil liberties of the Indians, Gandhi finally got into active Indian politics. He became the forefront of the freedom struggle and within a few years he became the undisputed leader of the national movement for freedom. He became the President of Indian National Congress. Gandhi launched three mass movements, namely Non-cooperation movement in 1920, Civil Disobedience movement in 1939 with his famous 'Dandi March' to break the salt law and Quit India movement in 1942. Those three movements shook the foundation of British Empire in India and brought millions of Indians together into the freedom struggle movement. Gandhi advocated nonviolence and Satyagraha as his chief weapons to achieve freedom. Gandhi's guidance and influence also empowered and encouraged many women to be a part of the freedom movement. Finally our country attained freedom on 15th August 1947.

Summary:

Gandhiji wants to clarify his views on national education to the public because many people have made odd claims about them. He sees three significant issues with the present educational system:

- It concentrates only on academic knowledge and doesn't teach essential life skills and values;
- It primarily teaches foreign concepts and doesn't give enough weight to our own culture;
- Learning in a foreign language makes it difficult to properly understand and connect with what we're learning.

One by one, these issues should be examined. Our textbooks cover topics that are foreign to us right from the start, not issues we encounter on a daily basis at home. They do not instill in us the values of morality or a sense of pride in our heritage and environment. As we advance in our knowledge, we get more detached from our own culture and begin to consider it absurd and pointless. Although modern schooling aims to help us forget our traditional culture, many of us still adhere to it since it is so ingrained in who we are. Most of the current textbooks would be eliminated if Gandhiji had the power, and new ones would be written that were more relevant to Indian culture and daily life. Students will be better able to understand what is happening around them, connect with it, and respect their own culture in this way.

Gandhiji argues that since the majority of people in India either work as farmers or in industry, it is incorrect to limit educational concentration to only academic subjects. Since most of us spend a significant portion of our lives working to support ourselves, it is crucial to inculcate in children an appreciation and respect for manual labor at a young age. He thinks that pupils shouldn't disregard manual labor. It's unfortunate that so many schoolchildren in India detest or even despise physical labor.

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In India, it is also impractical to provide education to all children if they must pay for it, since the government cannot afford to educate everyone for free. Gandhiji advises students to support their studies by engaging in constructive work like spinning and weaving textiles. They can acquire a skill that will enable them to support themselves in the future in this manner. He believes that providing pupils with useful skills like these will not only benefit them monetarily but also help them become more independent and keep them from hating or humiliating manual labor.

Gandhiji is talking about three important things in education:

- Reading books alone cannot instill morals and goodness in children. To guide students, it is necessary for teachers to be decent and caring people themselves. However, Gandhiji questions if primary and secondary school instructors are actually decent and compassionate people. Do they possess the proper training within them? Are they intended to develop a child's moral side? Teachers recruited for lowerlevel schools may not necessarily be the finest candidates, and they frequently aren't even paid enough. He worries that the choice of teachers for these institutions is not made on the basis of their love for the nation.
- Gandhiji also discusses the terminology utilized in education. He is certain that teaching students in a foreign language has harmed them. They are now worn out, stressed out, and compelled to memorize information rather than use their own judgment. They now feel foreigners in their own nation as a result of it. According to him, this is a serious issue that requires immediate attention. He makes it clear that opposing the teaching of a foreign language does not mean denying support for studying other languages, such as English, which has uses in both business and communication. He does advocate for learning English, but not at the price of our native languages and cultures.
- Gandhiji had the opinion that we should prioritize learning about and embracing our own culture before attempting to comprehend that of others because it is so valuable and rich. He believes that we should embrace our own culture because we have long neglected it. Instead of just learning about our culture in an uninteresting academic way without really knowing it, he wants us to value it and live it every day.

Gandhiji had the opinion that compassionate teachers should be used in addition to books to teach students moral principles. He urges us to put more emphasis on our own culture and values and criticizes the use of a foreign language in the classroom.

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MCQs.:

Q.01. According to Gandhi, the greatest tragedy of the existing education system is:

- (a) Foreign medium
- (b) Teaching in vernaculars
- (c) Foreign culture
- (d) International diplomacy

Ans: (a) Foreign medium

Q.02. Which Universal labour Gandhi wanted to promote?

- (a) Agriculture
- (b) Hand spinning
- (c) Hand weaving
- (d) All the above

Ans: (d) All the above

Q.03. Gandhi condemns the textbooks for:

- (a) Text books do not teach students what is right and what is wrong in the home life
- (b) Text books do not teach students to have any pride of their surroundings.
- (c) At the end of education students become estranged from their surroundings.
- (d) All the above

Ans: (d) All the above

Q.04. When was Gandhi born?

- (a) 1867
- (b) 1868
- (c) 1869
- (d) 1870

Ans: (c) 1869

Q.05. Where was Gandhi born?

- (a) Porbandar
- (b) Champaran
- (c) Vardha
- (d) Rajgir

Ans: (a) Porbandar

Q.06. Gandhiji is popular as:

- (a) Guru.
- (b) Netaji
- (c) Iron Man
- (d) Mahatma

Ans: (d) Mahatma

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Q.07. Who called Gandhiji as Mahatma?

- (a) Nehru
- (b) Patel
- (c) Subhash
- (d) Tagore

Ans: (d) Tagore

Q.08. Who is known spiritual guru of M.K. Gandhi?

- (a) Raja Ram Mohan Roy
- (b) Tilak
- (c) Leo Tolstoy
- (d) Gorky

Ans: (c) Leo Tolstoy

Edu SerumX

Lesson – 3

Text:

An astrologer passing through the village foretold that Velan would live in a three-storeyed house surrounded by many acres of garden. At this everybody gathered round young Velan and made fun of him. For Koppal did not have a more ragged and godforsaken family than Velan's. His father had mortgaged every bit of property he had, and worked, with his whole family, on other people's lands in return for a few annas a week . . . A three-storeyed house for Velan indeed! . . . But the scoffers would have congratulated the astrologer if they had seen Velan about thirty or forty years later. He became the sole occupant of Kumar Baugh—that palatial house on the outskirts of Malgudi town.

When he was eighteen Velan left home. His father slapped his face one day for coming late with the midday-meal, and he did that in the presence of others in the field. Velan put down the basket, glared at his father and left the place. He just walked out of the village, and walked on and on till he came to the town. He starved for a couple of days, begged wherever he could and arrived in Malgudi, where after much knocking about, an old man took him on to assist him in laying out a garden. The garden existed only in the mind of the gardener. What they could see now was acre upon acre of weed-covered land. Velan's main business consisted in destroying all the vegetation he saw. Day after day he sat in the sun and tore up by hand the unwanted plants. And all the jungle gradually disappeared and the land stood as bare as a football field. Three sides of the land were marked off for an extensive garden, and on the rest was to be built a house. By the time the mangoes had sprouted they were laying the foundation of the house. About the time the margosa sapling had shot up a couple of yards, the walls were also coming up.

The flowers—hibiscus, chrysanthemum, jasmine, roses and canna—in the front park suddenly created a wonderland one early summer. Velan had to race with the bricklayers. He was now the chief gardener, the old man he had come to assist having suddenly fallen ill. Velan was proud of his position and responsibility. He keenly watched the progress of the bricklayers and whispered to the plants as he watered them, 'Now look sharp, young fellows. The building is going up and up every day. If it is ready and we aren't, we shall be the laughingstock of the town.' He heaped manure, aired the roots, trimmed the branches and watered the plants twice a day, and on the whole gave an impression of hustling nature; and nature seemed to respond. For he did present a good-sized garden to his master and his family when they came to occupy the house. The house proudly held up a dome. Balconies with intricately carved woodwork hung down from the sides of the house; smooth, rounded pillars, deep verandas, chequered marble floors and spacious halls, ranged one behind another, gave the house such an imposing appearance that Velan asked himself, 'Can any mortal live in this? I thought such mansions existed only in Swarga Loka.' When he saw the kitchen and the dining room he said, 'Why, our whole village could be accommodated in this eating place alone!' The house-builder's assistant told him, 'We have built bigger houses, things costing nearly two lakhs. What is this house? It has hardly cost your master a lakh of rupees. It is just a little more than an ordinary house, that is all . . .' After returning to his hut Velan sat a long time trying to grasp the vision, scope and calculations of the builders of the house, but he felt dizzy. He went to the margosa plant, gripped its stem with his fingers and said, 'Is this all, you scraggy one? What if you wave your head so high above mine? I can put my fingers

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around you and shake you up like this. Grow up, little one, grow up. Grow fat. Have a trunk which two pairs of arms can't hug, and go up and spread. Be fit to stand beside this palace; otherwise I will pull you out.'

When the margosa tree came up approximately to this vision, the house had acquired a mellowness in its appearance. Successive summers and monsoons had robbed the paints on the doors and windows and woodwork of their brightness and the walls of their original colour, and had put in their place tints and shades of their own choice. And though the house had lost its resplendence, it had now a more human look. Hundreds of parrots and mynas and unnamed birds lived in the branches of the margosa, and under its shade the master's great-grandchildren and the (younger) grandchildren played and quarreled. The master walked about leaning on a staff. The lady of the house, who had looked such a blooming creature on the inauguration day, was shrunken and grey and spent most of her time in an invalid's chair on the veranda, gazing at the garden with dull eyes. Velan himself was much changed. Now he had to depend more and more upon his assistants to keep the garden in shape. He had lost his parents, his wife and eight children out of fourteen. He had managed to reclaim his ancestral property, which was now being looked after by his sons-in-law and sons. He went to the village for Pongal, New Year's and Deepavali, and brought back with him one or the other of his grandchildren, of whom he was extremely fond.

Velan was perfectly contented and happy. He demanded nothing more of life. As far as he could see, the people in the big house too seemed to be equally at peace with life. One saw no reason why these good things should not go on and on forever. But Death peeped around the corner. From the servants' quarters whispers reached the gardener in his hut that the master was very ill and lay in his room downstairs (the bedroom upstairs so laboriously planned had to be abandoned with advancing age). Doctors and visitors were constantly coming and going, and Velan had to be more than ever on guard against 'flower-pluckers'. One midnight he was awakened and told that the master was dead. 'What is to happen to the garden and to me? The sons are no good,' he thought at once.

And his fears proved to be not entirely groundless. The sons were no good, really. They stayed for a year more, quarreled among themselves and went away to live in another house. A year later some other family came in as tenants. The moment they saw Velan they said, 'Old gardener? Don't be up to any tricks. We know the sort you are. We will sack you if you don't behave yourself.' Velan found life intolerable. These people had no regard for a garden. They walked on flower beds, children climbed the fruit trees and plucked unripe fruits, and they dug pits on the garden paths. Velan had no courage to protest. They ordered him about, sent him on errands, made him wash the cow and lectured to him on how to grow a garden. He detested the whole business and often thought of throwing up his work and returning to his village. But the idea was unbearable: he couldn't live away from his plants. Fortune, however, soon favoured him. The tenants left. The house was locked up for a few years. Occasionally one of the sons of the late owner came round and inspected the garden. Gradually even this ceased. They left the keys of the house with Velan. Occasionally a prospective tenant came down, had the house opened and went away after remarking that it was in ruins—plaster was falling off in flakes, paint on doors and windows remained only in a few small patches and white ants were eating away all the cupboards and shelves . . . A year later another tenant came, and then another, and then a third. No one remained for more than a few months. And then the house acquired the reputation of being haunted.

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Even the owners dropped the practice of coming and seeing the house. Velan was very nearly the master of the house now. The keys were with him. He was also growing old. Although he did his best, grass grew on the paths, weeds and creepers strangled the flowering plants in the front garden. The fruit trees yielded their load punctually. The owners leased out the whole of the fruit garden for three years.

Velan was too old. His hut was leaky and he had no energy to put up new thatch. So he shifted his residence to the front veranda of the house. It was a deep veranda running on three sides, paved with chequered marble. The old man saw no reason why he should not live there. He had as good a right as the bats and the rats.

When the mood seized him (about once a year) he opened the house and had the floor swept and scrubbed. But gradually he gave up this practice. He was too old to bother about these things. Years and years passed without any change. It came to be known as the 'Ghost House', and people avoided it. Velan found nothing to grumble about in this state of affairs. It suited him excellently. Once a quarter he sent his son to the old family in the town to fetch his wages. There was no reason why this should not have gone on indefinitely. But one day a car sounded its horn angrily at the gate. Velan hobbled up with the keys.

'Have you the keys? Open the gate,' commanded someone in the car.

'There is a small side-gate,' said Velan meekly. 'Open the big gate for the car!'

Velan had to fetch a spade and clear the vegetation which blocked the entrance. The gates opened on rusty hinges, creaking and groaning

They threw open all the doors and windows, went through the house keenly examining every portion and remarked, 'Did you notice the crack on the dome? The walls too are cracked . . . There is no other way. If we pull down the old ramshackle carefully we may still be able to use some of the materials, though I am not at all certain that the wooden portions are not hollow inside . . . Heaven alone knows what madness is responsible for people building houses like this.' They went round the garden and said, 'We have to clear every bit of this jungle. All this will have to go . . .' Some mighty person looked Velan up and down and said, 'You are the gardener, I suppose? We have not much use for a garden now. All the trees, except half a dozen on the very boundary of the property, will have to go. We can't afford to waste space. This flower garden . . . H'm, it is . . . old-fashioned and crude, and apart from that the front portion of the site is too valuable to be wasted . . .'

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A week later one of the sons of his old master came and told Velan, 'You will have to go back to your village, old fellow. The house is sold to a company. They are not going to have a garden. They are cutting down even the fruit trees; they are offering compensation to the leaseholder; they are wiping out the garden and pulling down even the building. They are going to build small houses by the score without leaving space even for a blade of grass.'

There was much bustle and activity, much coming and going, and Velan retired to his old hut. When he felt tired he lay down and slept; at other times he went round the garden and stood gazing at his plants. He was given a fortnight's notice. Every moment of it seemed to him precious, and he would have stayed till the last second with his plants but for the sound of an axe which stirred him out of his afternoon nap two days after he was given notice. The dull noise of a blade meeting a tough surface reached his ears. He got up and rushed out. He saw four men hacking the massive trunk of the old margosa tree. He let out a scream: 'Stop that!' He took his staff and rushed at those who were hacking. They easily avoided the blow he aimed. 'What is the matter?' they asked.

Velan wept. 'This is my child. I planted it. I saw it grow. I loved it. Don't cut it down . . .'
'But it is the company's orders. What can we do? We shall be dismissed if we don't obey, and someone else will do it.'

Velan stood thinking for a while and said, 'Will you at least do me this good turn? Give me a little time. I will bundle up my clothes and go away. After I am gone do what you like.' They laid down their axes and waited.

Presently Velan came out of his hut with a bundle on his head. He looked at the tree-cutters and said, 'You are very kind to an old man. You are very kind to wait.' He looked at the margosa and wiped his eyes. 'Brothers, don't start cutting till I am really gone far, far away.' The tree-cutters squatted on the ground and watched the old man go. Nearly half an hour later his voice came from a distance, half-indistinctly: 'Don't cut yet. I am still within hearing. Please wait till I am gone farther.'

About the author:

Rasipuram Krishnaswami Narayanswami, who was known by the name R.K. Narayan, was born in Madras, India, on Oct. 10, 1906. He was reared by his grandmother; Narayan completed his education in 1930 and briefly worked as a teacher, an editorial assistant, and a newspaperman before deciding to devote himself to writing. His first novel, 'Swami and Friends' (1935), is an episodic narrative recounting the adventures of a group of schoolboys. That book and much of Narayan's later works are set in the fictitious South Indian town of Malgudi. Narayan's second novel, Bachelor of Arts (1939), marked the beginning of his reputation in England. His fourth novel, The English Teacher, published in 1945, was partly autobiographical, concerning a teacher's struggle to cope with the death of his wife. In 1953, Michigan State University published it under the title 'Grateful to Life and Death', along with his novel 'The Financial Expert' they were Narayan's first books published in the United States. Subsequent publications of his novels, especially 'Mr. Sampath', 'Waiting for the Mahatma', 'The Guide', 'The Man-eater of Malgudi' and 'The Vendor of Sweets',

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established Narayan's reputation in the West. Many critics consider 'The Guide' (1958) to be Narayan's masterpiece. 'The Guide' is written in a complex series of flashbacks, it concerns a tourist guide who seduces the wife of a client, prospers, and ends up in jail. The novel won India's highest literary honor 'Sahitya Akademi Award' in 1960 and it was adapted for the off-Broadway stage in 1968. At least two of Narayan's novels, 'Mr. Sampath' (1949) and 'The Guide' (1958), were adapted for the movies. Narayan usually wrote for an hour or two a day, composing fast, often writing as many as 2,000 words and seldom correcting or rewriting. Narayan typically portrays the peculiarities of human relationships and the ironies of Indian daily life, in which modern urban existence clashes with ancient tradition. His style is graceful, marked by friendly humor, elegance, and simplicity.

Summary:

Velan's father was a poor man and nobody could have thought that one day Velan would live in a three- storied building. But the prophesy by an astrologer came true and in his later life he became the sole occupant of Kumar Baugh, a palatial town on the outskirts of Malgudi town.

When Velan was eighteen he left home. His father slapped him one day for coming late with the midday meal. This enraged Velan so much that he decided to leave home. He walked out of the village and walked on till he came to the town. Here he starved for a couple of days. Then he finally came to Malgudi. Here an old man took him as his assistant for laying a garden. Velan accepted the job and sat day after day in the sun to clear the land of the unwanted plants. Gradually the garden took shape. As the house came up, the garden also developed. By the time the margosa tree came up to the vision of Velan, the house had taken mellowness in its appearance. Its original brightness had disappeared.

Velan was contented and happy. In the meantime the old gardener who had originally employed him had died. Now he became the chief gardener. Velan married and had children. He lived in the servants' quarters. In the meantime the owner of the house became old. One day the master died. The sons of the old man were no good.

They stayed for a year more, quarreled among themselves, and went away to live in another house. The house was rented out. A year later another tenant came, and then another, and then another. No one remained for more than a few months. And then the house acquired the reputation of being haunted.

Gradually the owners of the house stopped coming to the house and see it. Velan became the sole occupant of the house. He was also growing old. Although he did his best, grass grew on paths, weeds and creepers also sprang up, the fruit garden was leased out by the owners for three years.

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Years and years passed without any change. It came to be known as the 'Ghost House' and people avoided it. But Velan did not complain about anything. Once a quarter he sent his son to the old family in the town to fetch his wages. Velan wanted this state of affairs to go on indefinitely. But one day a car came up to the house. The doors and windows of the old house were thrown open. The people who came in the car belonged to a firm which wanted to purchase this house. They told Velan that they would cut the plants and naturally they would not require his services anymore.

There was much hustle and activity in and around the house. Soon cutters came to clean the surroundings. Velan was unhappy that they wanted to cut the margosa tree as well. Velan loved this tree like his own child. So he decided to leave the house. He requested the cutters to wait till he had gone out of the reach of the sound of their axes. He collected his belongings in a bundle and left the house. He requested them not to cut the margosa tree till he was gone far away.

In 'The Axe' by R.K. Narayan we have the theme of independence, making an identity, pride, dedication, prosperity, loss, control, change and acceptance. Taken from his 'Malgudi Days' collection, the story is narrated in the third person by an unnamed narrator and after reading the story the reader realizes that Narayan may be exploring the theme of independence. After Velan has been slapped by his father he abandons his father and sets out to find work for himself eventually becoming a gardener. This may be important as Velan is displaying an independent streak. He is showing his father that he can make it on his own. That he does not need to be guided by his father. The old man who employs Velan is also interesting as he allows Velan to have complete control of the garden which would further suggest that Velan has a degree of independence in his life. Though he is answerable to the old man, the old man does not get in Velan's way. He leaves him to his own devices. It is also interesting that despite claiming his father's property on his father's death, Velan does not leave the garden preferring to stay in his hut by the garden. This may be important as it suggests that Velan is dedicated to the garden. Something that is also noticeable by the fact that Velan also talks to each plant and flower urging them on in growth. If anything Velan's world is dedicated or devoted to the garden.

It might also be a case that Narayan is comparing Velan's father to the old man who owns the garden. Both men treat Velan differently. Where Velan's father has treated Velan inappropriately the relationship between the old man who owns the garden and Velan is good. It is possible that Narayan is suggesting that should a person (the old man) treat another person (Velan) correctly than that person (Velan) will prosper which appears to be the case for Velan.

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Since moving to his hut by the garden, Velan's life has prospered and he is happy. In many ways the growth of the garden and the blooming of the flowers match the prosperity and happiness in Velan's life. He has managed to get married and have children. Something that may not have been possible should he have stayed working with his father. Narayan might also be exploring the theme of loss. Despite having gotten married Velan has lost his wife and eight of his children all dying before Velan. However it is noticeable that despite this loss Velan has persevered. He has not been beaten by circumstances. He again has continued to prosper just as the garden has.

What is also interesting about Velan is that despite his age he never gives up. This along with the fact that he is answerable to a different master maybe important as Narayan may be again highlighting how dedicated Velan is regardless of the circumstances he finds himself in. It is also obvious to the reader that Velan takes great pride in the work he has done in the garden. He has taken a patch of land and changed what was an eyesore into a thing of beauty. Despite his hard work, dedication and devotion, his work was not being appreciated by his new masters. They have no interest in the house or the garden. Despite this Velan still tries his best to keep the garden as tidy and well-preserved as possible. In reality the garden is Velan's whole world. He knows no other life. Though some critics might suggest Velan has lived a limited life due to his dedication to the garden. It is important to remember that the garden brings joy to Velan. He is at his happiest when he is in the garden. Velan has never strived for complexity in his life. He is a simple man who likes simple things.

The end of the story is also interesting as Narayan may be exploring the theme of control. When Velan hears the axe hitting against the margosa tree, he knows that his life is about to change. He is no longer in control of his environment for the first time since he was eighteen. This alone is something that would be difficult for someone to accept but what makes it worse in many ways is the fact that Velan had no opportunity to prepare himself for the events that were about to happen. Change is difficult for anybody but even more difficult for someone as old as Velan. Even though Velan accepts what is happening the reader senses as toughies leaving the garden as a broken man. All the effort he has put in over the years will be in vain as the new owners plan on building houses in place of garden.

MCQs:

Q.01. Who foretold that Velan would live in a big house?

- (a) Father
- (b) Villagers
- (c) An astrologer
- (d) A friend

Ans: (c) An astrologer

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Q.02. At what age did Velan leave home?

- (a) Sixteen
- (b) Seventeen
- (c) Eighteen
- (d) Twenty

Ans: (c) Eighteen

Q.03. In Velan's opinion, big mansion existed only in:

- (a) Heaven
- (b) Hell
- (c) Swarg Loka
- (d) Big cities

Ans: (c) Swarg Loka

Q.04. Which tree was most dear to Velan?

- (a) Banyan
- (b) Pipal
- (c) Margosa
- (d) Asoka

Ans: (c) Margosa

Q.05. R.K. Narayan was a novelist, an essayist and a:

- (a) Short story writer
- (b) Poet
- (c) Historian
- (d) Dramatist

Ans: (a) Short story writer

Q.06. Name the fictitious town of R.K. Narayan:

- (a) Wessex
- (b) Malgudi
- (c) Hogwarts
- (d) Xanadu

Ans: (b) Malgudi

Q.07. Kumar Baugh was called as:

- (a) Palatial home
- (b) Old home
- (c) Lonely mansion
- (d) Ghost house

Ans: (d) Ghost house

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Q.08. Who says, 'Don't cut yet. I am still within hearing.'?

- (a) Owner of the house
- (b) Labourer
- (c) Velan
- (d) Villager

Ans: (c) Velan

Q.09. Velan shifted to the veranda of the bungalow because:

- (a) He wanted to keep the bungalow for himself
- (b) His hut started giving way
- (c) He liked comforts and luxuries
- (d) None of the above

Ans: (b) His hut started giving way

Q.10. The Axe has been written by:

- (a) R.N. Tagore
- (b) R.K. Narayan
- (c) Mulk Raj Anand
- (d) Raja Rao

Ans: (b) R.K. Narayan

Lesson- 4

Text:

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

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

The whole of South-East Asia received most of its culture from India. Early in the 5th century B.C. colonists from Western India settled in Ceylon, which was finally converted to Buddhism in the reign of Ashoka. By this time a few Indian merchants had probably found their way to Malaya, Sumatra, and other parts of South-East Asia. Gradually they established permanent settlements, often, no doubt, marrying native women. They were followed by brahmins and Buddhist monks, and Indian influence gradually leavened the indigenous culture, until by the 4th century A.D. Sanskrit was the official language of the region, and there arose great civilizations, capable of organizing large maritime empires, and of building such wonderful memorials as their greatness as the Buddhist stupa of Borobudur in Java, or the Saivite temples of Angkor in Cambodia. Other cultural influences, from China and the Islamic world, were felt in South-East Asia, but the primary impetus to civilization came from India.

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

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

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

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

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burning sincerity and energy, and by the ultimate success of his policy of nonviolence in achieving India's independence. Greater than any of these influences, however, has been the influence of ancient Indian religious literature through philosophy.

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

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

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

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About the Author:

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

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

In 1965-79 Basham was foundation professor and head of the new department of Oriental (Asian) civilisation(s) in the faculty of Oriental (Asian) studies at the Australian National University, Canberra. He served as dean of the faculty from 1968 to 1970. His inspiration and leadership contributed greatly to the expansion of Asian studies at ANU. Through his supervision of over fifty doctoral students, both at the SOAS and at the ANU, he exercised a broad influence in his field. As well as providing intellectual stimulus and concrete assistance, he showed kindness and personal concern to colleagues.

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

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

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

Analysis of the Chapter:

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

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

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

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countries like China and the Islamic world in South-East Asia but mainly the influence came from India.

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

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

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

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

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MCQs.:

1. The main problems of India are:

- a. labour saving devices.
- b. action and thought.
- c. disease and poverty.
- d. hectic ways of the world..

Ans: c. disease and poverty.

2. The old face of India:

- a. has already changed fully.
- b. is vanishing daily.
- c. is changing fast.
- d. is not likely to change at all.

Ans: c. is changing fast.

3. The earliest influence of ancient Indian culture on South- East Asia can be traced back to:

- a. 4th Century A.D.
- b. 5th Century B.C.
- c. 1st Century A.D.
- d. 9th Century B.C.

Ans: b. 5th Century B.C.

4. Vijaya, who is said to have conquered Ceylon first was: a.

- a king from folk tales.
- b. a king from fables.
- c. a king from epics.
- d. a king from real life.

Ans: a. a king from folk tales.

5. In the beginning, cultural relations between China and India were:

- a. not strong.
- b. mutually all assimilative.
- c. pervasive and predominant.
- d. pervasive and weakening.

Ans: a. not strong.

6. When was Ceylon finally converted to Buddhism:

- a. in the reign of Ashoka
- b. in the reign of Harsh
- c. in the reign of Chandragupta
- d. in the reign of Bhoj

Ans: a. in the reign of Ashoka.

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7. Where is Buddhist stupa of Borobodur?

- a. in Malaya.
- b. in Sumatra.
- c. in Ceylon
- d. in Java

Ans: d. in Java.

8. Where is the Angkor located?

- a. in Malaya.
- b. in Sumatra.
- c. in Cambodia
- d. in Java

Ans: c. in Cambodia.

9. Faust is a play by:

- a. Marlowe
- b. Goethe
- c. Schopenhauer
- d. Hegel

Ans: b. Goethe.

10. Goethe, Schopenhauer and Hegel were:

- a. American philosophers.
- b. French philosophers
- c. German philosophers
- d. Indian philosophers

Ans: German philosophers.

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Lesson-5

Preface to Mahabharata by C. Rajagopalachari

Text:

It is not an exaggeration to say that the persons and incidents portrayed in the great literature of a people influence national character no less potently than the actual heroes and events enshrined in its history. It may be claimed that the former play an even more important part in the formation of ideals, which give to character its impulse of growth.

In the moving history of our land, from time immemorial great minds have been formed and nourished and touched to heroic deeds by the Ramayana and the Mahabharata. In most Indian homes, children formerly learnt these immortal stories as they learnt their mother tongue at the mother's knee. And the sweetness and sorrows of Sita and Draupadi, the heroic fortitude of Rama and Arjuna and the loving fidelity of Lakshmana and Hanuman became the stuff of their young philosophy of life.

The growing complexity of life has changed the simple pattern of early home life. Still, there are few in our lands who do not know the Ramayana and the Mahabharata. Though the stories come to them so embroidered with the garish fancies of the Kalakshepam (devotional meeting where an expert scholar and singer tells a story to his audience) and the cinema as to retain but little of the dignity and approach to truth of Vyasa or Valmiki. Vyasa's Mahabharata is one of our noblest heritages. And it is my cherished belief that to hear it faithfully told is to love it and come under its elevating influence. It strengthens the soul and drives home, as nothing else does, the vanity of ambition and the evil and futility of anger and hatred.

The realities of life are idealised by genius and given the form that makes drama, poetry or great prose. Since literature is closely related to life, so long as the human family is divided into nations, literature cannot escape the effects of such division.

But the highest literature transcends regionalism and through it, when we are properly attuned, we realise the essential oneness of the human family. The Mahabharata is of this class. It belongs to the world and not only to India. To the people of India, indeed, this epic has been an unfailing and perennial source of spiritual strength. Learnt at the mother's knee with reverence and love, it has inspired great men to heroic deeds as well as enabled the humble to face their trials with fortitude and faith.

The Mahabharata was composed many thousand years ago. But generations of gifted reciters have added to Vyasa's original a great mass of material. All the floating literature that was thought to be worth preserving, historical, geographical, legendary, political, theological and philosophical, of nearly thirty centuries, found a place in it.

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In those days, when there was no printing, interpolation in a recognized classic seemed to correspond to inclusion in the national library. Divested of these accretions, the Mahabharata is a noble poem possessing in a supreme degree the characteristics of a true epic, great and fateful movement, heroic characters and stately diction.

The characters in the epic move with the vitality of real life. It is difficult to find anywhere such vivid portraiture on so ample a canvas. Bhishma, the perfect knight; the venerable Drona; the vain but chivalrous Karna; Duryodhana, whose perverse pride is redeemed by great courage in adversity; the high souled Pandavas with godlike strength as well as power of suffering; Draupadi, most unfortunate of queens; Kunti, the worthy mother of heroes; Gandhari, the devoted wife and sad mother of the wicked sons of Dhritrashtra, these are some of the immortal figures on that crowded, but never confused, canvas.

Then there is great Krishna himself, most energetic of men, whose divinity scintillates through a cloud of very human characteristics. His high purposefulness pervades the whole epic. One can read even a translation and feel the over whelming power of the incomparable vastness and sublimity of the poem.

The Mahabharata discloses a rich civilisation and a highly evolved society, which though of an older world, strangely resembles the India of our own time, with the same values and ideals. When India was divided into a number of independent kingdoms, occasionally, one king, more distinguished or ambitious than the rest, would assume the title of emperor, securing the acquiescence of other royalties, and signalled it by a great sacrificial feast. The adherence was generally voluntary. The assumption of imperial title conferred no over lordship. The emperor was only first among his peers.

The art of war was highly developed and military prowess and skill were held in high esteem. We read in the Mahabharata of standardised phalanxes and of various tactical movements. There was an accepted code of honorable warfare, deviations from which met with reproof among Kshatriyas. The advent of the Kali age is marked by many breaches of these conventions in the Kurukshetra battle, on account of the bitterness of conflict, frustration and bereavements. Some of the most impressive passages in the epic center round these breaches of dharma. The population lived in cities and villages. The cities were the headquarters of kings and their household and staff. There were beautiful palaces and gardens and the lives led were cultured and luxurious. There was trade in the cities, but the mass of the people were agriculturists.

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Besides this urban and rural life, there was a very highly cultured life in the seclusion of forest recesses, centered round ascetic teachers. These ashramas kept alive the bright fires of learning and spiritual thought. Young men of noble birth eagerly sought education at these ashramas. World-weary aged went there for peace. These centers of culture were cherished by the rulers of the land and not the proudest of them would dare to treat the members of the hermitages otherwise than with respect and consideration.

Women were highly honored and entered largely in the lives of their husbands and sons. The caste system prevailed, but inter-caste marriages were not unknown.

Some of the greatest warriors in the Mahabharata were brahmanas. The Mahabharata has moulded the character and civilization of one of the most numerous of the world's people.

How did it fulfill, how is it still continuing to fulfill, this function? By its gospel of dharma which like a golden thread runs through all the complex movements in the epic by its lesson that hatred breeds hatred, that covetousness and violence lead inevitably to ruin, that the only real conquest is in the battle against one's lower nature.

About the Author:

Chakravarti Rajagopalachari (9 December 1878 – 25 December 1972), popularly known as Rajaji or C.R., also known as Mootharignar Rajaji (Rajaji, the Scholar Emeritus), was an Indian statesman, writer, lawyer, and independence activist. Rajagopalachari was the last GovernorGeneral of India, as India soon became a Republic in 1950. He was also the first Indian-born governor-general, as all previous holders of the post were British nationals. He also served as leader of the Indian National Congress, Premier of the Madras Presidency, Governor of West Bengal, Minister for Home Affairs of the Indian Union and Chief Minister of Madras state. Rajagopalachari founded the Swatantra Party and was one of the first recipients of India's highest civilian award, the Bharat Ratna. He vehemently opposed the use of nuclear weapons and was a proponent of world peace and disarmament. During his lifetime, he also acquired the nickname 'Mango of Salem'. Rajagopalachari was born in the Thorapalli village of Hosur taluk in the Krishnagiri district of Tamil Nadu and was educated at Central College, Bangalore, and Presidency College, Madras. In the 1900s he started legal practice at the Salem court. On entering politics, he became a member and later Chairperson of the Salem municipality. One of Mahatma Gandhi's earliest political lieutenants, he joined the Indian National Congress and participated in the agitations against the Rowlatt Act, joining the NonCooperation movement, the Vaikom Satyagraha, and the Civil Disobedience movement. In 1930, Rajagopalachari risked imprisonment when he led the Vedaranyam Salt Satyagraha in response to the Dandi March. In 1937, Rajagopalachari was elected Prime minister of the Madras Presidency and served until 1940, when he resigned due to Britain's declaration of war on Germany. He later advocated co-operation over Britain's war effort and opposed the Quit India Movement. He favoured talks with both Muhammad Ali Jinnah and the Muslim League and proposed what later came to be known as the C. R.

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formula. In 1946, Rajagopalachari was appointed Minister of Industry, Supply, Education and Finance in the Interim Government of India, and then as the Governor of West Bengal from 1947 to 1948, Governor-General of India from 1948 to 1950, Union Home Minister from 1951 to 1952 and as Chief Minister of Madras state from 1952 to 1954. In 1959, he resigned from the Indian National Congress and founded the Swatantra Party, which fought against the Congress in the 1962, 1967 and 1971 elections. Rajagopalachari was instrumental in setting up a united Anti-Congress front in Madras state under C. N. Annadurai, which swept the 1967 elections. He died on 25 December 1972 at the age of 94. Rajagopalachari was an accomplished writer who made lasting contributions to Indian English literature and is also credited with the composition of the song Kurai Onrum Illai set to Carnatic music. He pioneered temperance and temple entry movements in India and advocated Dalit upliftment. He has been criticized for introducing the compulsory study of Hindi and the controversial Madras Scheme of Elementary Education in Madras State which was criticized as Hereditary Education Policy created with an intention to preserve caste hierarchy. Critics have often attributed his preeminence in politics to his standing as a favorite of both Mahatma Gandhi and Jawaharlal Nehru. Rajagopalachari was described by Gandhi as the "keeper of my conscience".

Analysis of the Chapter:

Indian mythology has always been an integral part of the lives world. It has molded the character and civilization of not only India but of the of Indians. Mahabharata is no exception. It is the longest epic of not only India but of numerous people of the world. By the gospel of dharma, which runs like a golden thread in the complex movements of the epic, it fulfills the function of molding the character. We learn lessons like the real battle is the battle against one's lower nature. Hatred breeds hatred, covetousness and violence will lead inevitably to ruin, the real battle is the battle against one's lower nature. It is an excellent source to know the social, cultural, political and economic conditions of the people during those times. Through vivid portraiture of characters, we learn to live an ideal life. In short Mahabharata is an epic, which teaches an individual how to become selfless, understand the importance of Karma and fight against our own lowly desires.

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MCQs.:

1. The Mahabharata by C. Rajagopalachari is a retelling of:

- a. The Ramayana
- b. The Ramcharitmanas
- c. The Mahabharata
- d. The Gita

Ans: c. The Mahabharata

2. The full name of C. Rajagopalachari is:

- a. Chief Rajagopalachari
- b. Charles Rajagopalachari
- c. Chakravarti Rajagopalachari
- d. None

Ans: c. Chakravarti Rajagopalachari

3. C. Rajagopalachari is popularly known as:

- a. Mahatma
- b. Netaji
- c. Guruji
- d. Rajaji

Ans: d. Rajaji

4. The first Indian Governor General of India was:

- a. C. Rajagopalachari
- b. J.L. Nehru
- c. M.K. Gandhi
- d. Rajendra Prasad.

Ans: a. C. Rajagopalachari

5. C. Rajagopalachari was the founder of:

- a. Congress Party
- b. National Party
- c. Swatantra Party
- d. Revolutionary Party

Ans: C. Swatantra Party

6. The first recipient of the Bharat Ratna was:

- a. C. Rajagopalachari
- b. J.L. Nehru
- c. M.K. Gandhi
- d. Rajendra Prasad.

Ans: a. C. Rajagopalachari

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7. When was C. Rajagopalachari born in:

- a. 1876
- b. 1877
- c. 1878
- d. 1879

Ans: c. 1878

8. C. Rajagopalachari left this world in:

- a. 1970
- b. 1971
- c. 1972
- d. 1973

Ans: c. 1972

9. C. Rajagopalachari is popular for:

- a. His retelling of the Mahabharata
- b. His retelling of the Kamayani
- c. His retelling of the Ramcharitmanas
- d. His retelling of Panchatantra.

Ans: a. His retelling of the Mahabharat a

10. Who is the author of the Mahabharata:

- a. Kalidasa
- b. Tulsidas
- c. Vyasa
- d. Valmiki

Ans: c. Vyasa

Unit-2

Comprehension Skill: Unseen Passage followed by multiple choice Questions

Unseen passages can be tricky, but with the right approach, you can tackle them effectively. Here are some tips and tricks for solving unseen passages in English for bachelor degree students:

1. Read Actively:

- Start by reading the passage carefully and actively. Pay attention to every word and sentence. This initial reading will give you a sense of the overall tone and theme.

2. Understand the Context:

- Try to grasp the context of the passage. Understand who the characters are, what is happening, and why. This will help you interpret the text accurately.

3. Identify the Main Idea:

- Determine the main idea or theme of the passage. This will give you a framework for understanding the details and supporting points.

4. Look for Keywords:

- Identify keywords or phrases that are crucial to the passage's meaning. These might include names, dates, places, or specific terms related to the subject.

5. Pay Attention to Punctuation:

- Punctuation marks like commas, periods, and semicolons can provide valuable clues about sentence structure and meaning.

6. Analyze Sentence Structure:

- Understand how sentences are constructed. Pay attention to subject-verb agreements, verb tenses, and the relationship between different clauses.

7. Predict Answers:

- Before looking at the options, try to formulate your own answer to the questions. This can help you focus on the relevant parts of the passage.

8. Use Context Clues:

- If you come across an unfamiliar word, try to figure out its meaning based on the context in which it is used.

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9. Watch for Opposite Answers:

- Be careful with questions that have options that seem correct but are actually opposite in meaning. Always double-check your choices.

10. Practice Active Reading Skills:

- Engage with the text actively. Underline or highlight key points, make marginal notes, and annotate the passage as you read.

11. Time Management:

- Allocate a specific amount of time for each passage. If you find yourself stuck on a question, move on and come back to it later.

12. Practice Regularly:

- Regular practice with different types of passages will help improve your comprehension skills. Try to solve unseen passages from various topics and genres.

13. Be Mindful of Literary Devices:

- Look for literary devices like metaphors, similes, personification, and symbolism. Understanding these can enhance your comprehension of the text.

14. Review Your Answers:

- Once you've answered the questions, review your choices to ensure they align with the context of the passage.

15. Stay Calm and Confident:

- Don't panic if you encounter a challenging passage. Stay calm, read carefully, and trust your comprehension skills.

16. Concentrate.

Put aside your worries and distractions. Get ready to get down to business!

17. Don't rely too much on prior knowledge.

Although you may know about the subject, the information that is presented will be the source from which your answer should come.

18. Read the question first.

Why read the question before the passage? Because it saves time to know what you are reading for!

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19. Make sure you understand the question.

What kind of information will you need to gather when you read? Will you be looking for facts? Or will you be using the passage to come up with your own answer?

20. Read the passage.

Read the passage as quickly as you can. Look for the answer as you read. When you find it, take notice of it, but -- and this is important -- don't stop reading yet! Read to the end. That way you can be sure that your answer is the best, most complete answer possible. If you are reading the passage in order to provide a written response, read more carefully. Make sure you understand everything

21. Providing the answer.

Feel free to look back at the passage to double-check your answer.

22. Concentrate.

Put aside your worries and distractions. Get ready to get down to business!

23. Don't rely too much on prior knowledge.

Although you may know about the subject, the information that is presented will be the source from which your answer should come.

24. Read the question first.

Why read the question before the passage? Because it saves time to know what you are reading for!

25. Make sure you understand the question.

What kind of information will you need to gather when you read? Will you be looking for facts? Or will you be using the passage to come up with your own answer?

26. Read the passage.

Read the passage as quickly as you can. Look for the answer as you read. When you find it, take notice of it, but -- and this is important -- don't stop reading yet! Read to the end. That way you can be sure that your answer is the best, most complete answer possible. If you are reading the passage in order to provide a written response, read more carefully. Make sure you understand everything.

27. Providing the answer.

Feel free to look back at the passage to double-check your answer.

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Passage 1:

The Indian education system is quite an old education system that still exists. It has produced so many genius minds that are making India proud all over the world. However, while it is one of the oldest systems, it is still not that developed when compared to others, which are in fact newer. This is so as the other countries have gone through growth and advancement, but the Indian education system is still stuck in old age. It faces a lot of problems that need to be sorted to let it reach its full potential. Our Indian education system faces a lot of problems that do not let it prosper and help other children succeed in life. The biggest problem which it has to face is the poor grading system. It judges the intelligence of a student on the basis of academics which is in the form of exam papers. That is very unfair to students who are good in their overall performance but not that good at specific subjects. Moreover, they only strive to get good marks not paying attention to understanding what is taught. In other words, this encourages getting good marks through mugging up and not actually grasping the concept efficiently. Furthermore, we see how the Indian education system focuses on theory more. Only a little percentage is given for practical. This makes them run after the bookish knowledge and not actually applying it to the real world. This practice makes them perplexed when they go out in the real world due to lack of practical knowledge.

Most importantly, the Indian education system does not emphasize enough on the importance of sports and arts. Students are always asked to study all the time where they get no time for other activities like sports and arts. As the Indian Education System is facing so many problems, we need to come up with effective solutions so it improves and creates a brighter future for students. We can start by focusing on the skill development of the students. The schools and colleges must not only focus on the ranks and grades but on the analytical and creative skills of children. In addition, subjects must not be merely taught theoretically but with practical. This will help in a better understanding of the subject without them having to mug up the whole thing due to lack of practical knowledge. Also, the syllabus must be updated with the changing times and not follow the old age pattern. Other than that, the government and private colleges must now increase the payroll of teachers. As they clearly deserve more than what they offer. To save money, the schools hire teachers who are not qualified enough. This creates a very bad classroom environment and learning. They must be hired if they are fit for the job and not because they are working at a lesser salary.

Questions:

- What are the major problems faced by the Indian education system?
 - a) Non development
 - b) Poor grading system
 - c) Stuck in old time
 - d) Discrimination

Ans. B

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

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

Ans. b

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

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

Ans. d

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

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

Ans. c

• State the antonym of the word 'perplex'.

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

Ans. B

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UNIT-3

Basic Language Skills:

1. Vocabulary Building: Suffix, Prefix, Synonyms, Antonyms, Homophones, Homonyms and One-Word Substitution.

2. Basic Grammar: Noun, Pronoun, Adjective, Verb, Adverb, Prepositions, Articles, Time and Tense

Prefixes:

A **prefix** is a small word part added to the **beginning** of a word to change its meaning. Here are some common prefixes:

- **Un-**: Means "not" or "opposite."
Examples: *unkind* (not kind), *unwise* (not wise), *unwanted* (not wanted), *unfair* (not fair)
 - **Dis-**: Means "not" or "reverse."
Examples: *disloyal* (not loyal), *dislike* (not like), *disrespect* (lack of respect)
 - **Non-**: Means "not" or "without."
Examples: *non-stop* (without stopping), *nonviolence* (without violence)
 - **Mis-**: Means "wrong" or "bad."
Examples: *misbehave* (behave badly), *misconduct* (bad conduct), *mismanagement* (poor management)
-

Suffixes:

A **suffix** is a small word part added to the **end** of a word to change its meaning. Here are some common suffixes:

- **-ness**: Makes an adjective a noun, meaning "state of being."
Examples: *kindness* (the state of being kind), *meanness* (the state of being mean)
- **-ity**: Makes an adjective a noun.
Examples: *rapidity* (state of being fast), *insanity* (state of being insane)
- **-ist**: Refers to a person who practices something.
Examples: *specialist* (a person with expertise), *racialist* (one who supports racial ideas)
- **-ize**: Turns a noun or adjective into a verb, meaning "to make" or "to turn into."
Examples: *symbolize* (to represent), *hospitalize* (to place in a hospital)
- **-ment**: Means the action or result of something.
Examples: *appointment* (setting up a meeting), *amazement* (feeling of surprise)
- **-al**: Often turns a verb into a noun, meaning "related to."
Examples: *refusal* (the act of refusing), *dismissal* (the act of dismissing)

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- **-ful:** Means "full of."
Examples: *doubtful* (full of doubt), *wonderful* (full of wonder)
 - **-ish:** Means "like" or "somewhat."
Examples: *foolish* (like a fool), *childish* (like a child)
 - **-y:** Makes an adjective meaning "full of."
Examples: *sandy* (full of sand), *meaty* (full of meat)
 - **-en:** Means "to make."
Examples: *ripen* (to make ripe), *widen* (to make wide)
 - **-ify:** Means "to make."
Examples: *simplify* (to make simple), *diversify* (to make diverse)
-

Synonyms:

Synonyms are words with similar or almost identical meanings. They can be nouns, verbs, adjectives, etc.

Examples of Synonyms:

- **Nouns:**
 - *Student* and *pupil* (both mean a person who is learning)
- **Verbs:**
 - *Buy* and *purchase* (both mean to acquire something in exchange for money)
- **Adjectives:**
 - *Sick* and *ill* (both mean unwell)
- **Prepositions:**
 - *On* and *upon* (both mean something is on top or supported by another surface)

List of Synonyms:

- **Abduct** – *kidnap*
- **Admit** – *confess*
- **Aggravate** – *worsen*
- **Also** – *too*
- **Answer** – *response*
- **Bliss** – *happiness*
- **Calamity** – *disaster*
- **Celestial** – *heavenly*
- **Conclude** – *deduce*
- **Dumb** – *mute*
- **Egocentric** – *self-centered*
- **Luminous** – *bright*
- **Malice** – *ill will*
- **Epoch** – *era*
- **Rough** – *coarse*
- **Reckless** – *careless*
- **Vogue** – *fashion*

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Word	Synonym 1	Synonym 2
Narrow	Confined	Restricted
Nature	Aspect	Character
Necessary	Mandatory	Requisite
Negate	Contradict	Refute
Negligent	Careless	Remiss
Negotiate	Bargain	Deal
Nice	Affable	Benign
Noble	Aristocratic	Distinguished
Novice	Beginner	Nonprofessional
Nuisance	Annoyance	Offense
Obedient	Faithful	Loyal
Objection	Disapproval	Protest
Obligatory	Compulsory	Required
Observe	Notice	Watch
Obvious	Conspicuous	Definite
Offend	Anger	Irritate
Offer	Bid	Proposal
Omen	Premonition	Sign
Omit	Exclude	Remove
Opportune	Advantageous	Auspicious
Pacify	Appease	Placate
Pain	Ache	Discomfort
Paramount	Chief	Leading
Partisan	Biased	Dogmatic
Passive	Inactive	Lethargic
Pause	Break	Cease
Permeate	Diffuse	Disseminate
Perpetuate	Endure	Preserve
Perplex	Astonish	Baffle
Persecute	Afflict	Harass

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Word	Synonym 1	Synonym 2
Radiate	Effuse	Emanate
Radical	Basic	Fundamental
Range	Anger	Furor
Rank	Arrange	Classify
Realize	Accomplish	Fulfill
Recalcitrant	Obstinate	Stubborn
Receptacle	Container	Repository
Reconcile	Atonement	Conciliate
Regret	Deplore	Grieve
Reliable	Dependable	Trustworthy
Sanction	Approval	Permit
Scope	Aim	Extent
Section	Division	Portion
Settle	Adjust	Compromise
Shallow	Superficial	Trivial
Shrewd	Careful	Calculating
Significant	Distinctive	Important
Slight	Delicate	Slender
Spontaneous	Impromptu	Unplanned
Spread	Announce	Broadcast
Stabilize	Balance	Steady
Tame	Domesticate	Subdue
Tangle	Intertwine	Twist
Temper	Mood	Nature
Tendency	Inclination	Trend
Term	Cycle	Duration
Thrift	Conservation	Prudence
Tough	Aggressive	Unyielding
Transfer	Convey	Exchange
Tumult	Agitation	Commotion
Turbulent	Disordered	Violent
Vain	Boastful	Inflated
Valid	Authorized	Legitimate
Variety	Assortment	Diversify
Verify	Authenticate	Substantiate

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Antonyms:

Word	Opposite	Word	Opposite
Cheap	Expensive	Shiny	Dull
Quiet	Noisy	Tame	Wild
Generous	Mean	Achieve	Fail
Messy	Tidy	Idle	Active
Asleep	Awake	Afraid	Confident
Shallow	Deep	Ancient	Modern
Sharp	Blunt	Arrive	Depart
Wise	Foolish	Arrogant	Humble
Wet	Dry	Ascend	Descend
Odd	Even	Attack	Defend
Flexible	Rigid	Compliment	Insult
Brave	Cowardly	Crazy	Sane
Rude	Polite	Decrease	Increase
Tame	Wild	Demand	Supply
Generous	Stingy	Destroy	Create
Giant	Dwarf	Divide	Unite
Gloomy	Cheerful	Drunk	Sober
Guilty	Innocent	Expand	Contract
Include	Exclude	Freeze	Boil
Individual	Group	Full	Empty
Knowledge	Ignorance	Major	Minor
Liquid	Solid	Marvelous	Terrible
Lonely	Crowded	Mature	Immature
Noisy	Quiet	Maximum	Minimum
Optimist	Pessimist	Ordinary	Extraordinary
Partial	Complete	Passive	Active
Permanent	Unstable	Plentiful	Sparse
Positive	Negative	Powerful	Weak
Praise	Criticism	Private	Public
Problem	Solution	Professional	Amateur
Profit	Loss	Quality	Inferiority
Random	Specific	Rigid	Flexible
Segregate	Integrate	Shame	Honor
Simple	Complicated	Single	Married
Stiff	Flexible	Strength	Weakness
Sturdy	Weak	Sunny	Cloudy
Superb	Inferior	Temporary	Permanent
Timid	Bold	Toward	Away
Tragic	Comic	Transparent	Opaque
Triumph	Defeat	Union	Separation

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Below is a list of common antonyms:

Word	Opposite	Word	Opposite
Destroy	Create	Chilly	Warm
Dim	Bright	Close	Open
Doubt	Trust	Command	Obeys
Dull	Sharp	Child	Adult
Earth	Sky	Clean	Dirty
Easy	Hard	Cold	Warm
End	Begin	Countrymen	Foreigner
Evening	Morning	Crooked	Straight
Exceptional	Common	Cry	Laugh
Fail	Pass	Damage	Improve
FALSE	TRUE	Dawn	Sunset
Fancy	Plain	Deep	Shallow
Fat	Thin	Difficulty	Easy
Find	Lose	Divide	Unite
Firm	Flabby	Ancient	Modern
Bring	Take away	Arrive	Depart
Busy	Idle	Ascend	Descend
Capture	Release	Attract	Repel
Cautious	Careless	Awkward	Graceful
Change	Remain	Bad	Good
Same	Different	Beautiful	Ugly
Bent	Straight	Big	Small
Bitter	Sweet	Blunt	Sharp
Bold	Timid	Brave	Cowardly
Brief	Long	Bright	Dull
Boy	Girl	Buy	Sell
Cause	Effect	Center	Edge
Cheap	Expensive	Clean	Dirty
Cold	Warm	Command	Obeys

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Word	Opposite	Word	Opposite
Accept	Reject	Liquid	Solid
Advance	Retreat	Lock	Unlock
Agree	Disagree	Lost	Found
Alive	Dead	Loud	Quiet
Always	Never	Love	Hate
Answer	Question	Major	Minor
Appear	Disappear	Many	Few
Approve	Disapprove	Master	Servant
Arrive	Leave	Melt	Freeze
Artificial	Natural	Messy	Neat
Ascend	Descend	Minimum	Maximum
Attack	Defend	Mobile	Stationary
Begin	End	Narrow	Wide
Below	Above	Negative	Positive
Best	Worst	New	Old
Big	Little	Noisy	Quiet
Bitter	Sweet	North	South
Black	White	Offer	Refuse
Borrow	Lend	On	Off
Brave	Fearful	Ordinary	Special
Bright	Dark	Over	Under
Broad	Narrow	Partial	Complete
Build	Destroy	Passive	Active
Careful	Careless	Peace	War
Catch	Release	Permanent	Temporary
Cautious	Reckless	Pleasure	Pain
Ceiling	Floor	Poverty	Wealth
Clean	Polluted	Powerful	Weak
Clever	Stupid	Private	Public
Cold	Hot	Pull	Push
Complex	Simple	Rapid	Slow
Conceal	Reveal	Rare	Common
Create	Destroy	Rough	Smooth
Dangerous	Safe	Sane	Crazy
Dark	Light	Secure	Insecure
Day	Night	Separate	Combine
Deep	Shallow	Sink	Float
Difficult	Easy	Single	Married
Dirty	Clean	Sour	Sweet
Divide	Combine	Start	Stop
Down	Up	Strong	Weak

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Word	Opposite	Word	Opposite
Empty	Full	Success	Failure
Enter	Exit	Summer	Winter
Fast	Slow	Together	Apart
Flat	Steep	Transparent	Opaque
Float	Sink	Trust	Mistrust
Foreign	Domestic	Ugly	Beautiful
Freeze	Melt	Urban	Rural
Friend	Enemy	Victory	Defeat
Front	Back	Visible	Invisible
Full	Empty	Weak	Strong
Gain	Lose	Wet	Dry
Gentle	Rough	Wide	Narrow
Give	Take	Win	Lose
Gloomy	Cheerful	Young	Old

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One Word Substitution:

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

Phrase	One-Word Substitution
Something that cannot be heard	Inaudible
A song sung at a burial	Dirge
A period of ten years	Decade
One who leaves their country to settle in another	Emigrant
A place where clothes are kept	Wardrobe
A person very quiet in speech	Reticent
Morals guiding one's behavior	Ethics
Open refusal to obey	Defiance
A person who loads and unloads ships	Stevedore
A sudden rush of people or animals	Stampede
A person focused on their own interests	Egoist
A shape with eight sides	Octagon
A person who loves their country	Patriot
Unable to pay debts	Insolvent
A long, forceful speech	Harangue
The school one attended	Alma Mater
A place for keeping and repairing planes	Hangar
A short story with a moral	Fable
Having mixed feelings	Ambivalent
A group of ships	Fleet
Traits present from birth	Congenital
To increase speed	Accelerate
A flashy person who attracts attention	Flamboyant

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Phrase	One-Word Substitution
A religious messenger	Prophet
A game ending in a tie	Draw
Cannot be satisfied	Insatiable
A place where plants are sold	Nursery
Painless death to end suffering	Euthanasia
To increase in value	Appreciate
To light up	Illuminate
Main character in a story	Protagonist
An organism that lives off another	Parasite
More than what is needed	Surplus
Anger over unfair treatment	Indignation
A building for storing grain	Granary
Working very hard and carefully	Diligent
A book published after the author's death	Posthumous
A book by an unknown author	Anonymous
A meat-eating animal	Carnivorous
A game in which no one wins	Draw
Rule by a king or queen	Monarchy
Rule by one person	Autocracy
Rule by a small group	Oligarchy
Rule by nobles	Aristocracy
Rule by government officials	Bureaucracy
Rule by the people	Democracy
Rule by the wealthy	Plutocracy

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Phrase	One-Word Substitution
A plant-eating animal	Herbivorous
Handwriting that cannot be read	Illegible
A life story written by oneself	Autobiography
A life story written by another	Biography
A person's unusual habit	Idiosyncrasy
A place where orphans live	Orphanage
A position without pay	Honorary
A sentence with unclear meaning	Ambiguous
The study of ancient things	Archaeology
The study of animals	Zoology
The study of birds	Ornithology
The study of word origins	Etymology
The study of humans	Anthropology
The study of races	Ethnology
The study of the body	Physiology
No longer in use	Obsolete
An animal that preys on others	Predator
Killing of a father	Patricide
Killing of a human being	Homicide
Killing of a mother	Matricide
Killing of a brother	Fatricide
Killing of an infant	Infanticide
Killing of oneself	Suicide
Killing of a king	Regicide
Cannot be tired	Indefatigable
A person who always thinks they are ill	Valetudinarian
Believer in fate	Fatalist
Does anything for money	Mercenary
Can speak two languages	Bilingual
Can throw their voice	Ventriloquist
A person who changes sides	Turncoat
One who copies others' writing	Plagiarist
Dies without a will	Intestate
Never makes mistakes	Infallible
Cannot read or write	Illiterate
Doubts the existence of God	Agnostic
Eats too much	Glutton
Goes on foot	Pedestrian
Has no money	Pauper

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Phrase	One-Word Substitution
Unaffected by pleasure or pain	Stoic
Opposes government	Anarchist
Present everywhere	Omnipresent
Like a woman	Effeminate
Recovering from illness	Convalescent
Unmarried	Celibate
Knows everything	Omniscient
Knows many languages	Polyglot
Lives in a foreign country	Immigrant
Sees the bright side	Optimist
Sees the dark side	Pessimist
Loves books	Bibliophile
Loves mankind	Philanthropist
Pretends to be someone they are not	Hypocrite
Questions everything	Cynic
Speaks little	Reticent
Thinks only of themselves	Egoist
Supports women's welfare	Feminist
Works for free	Volunteer
People living at the same time	Contemporaries
People who work together	Colleagues
One spouse at a time	Monogamy
Several husbands	Polyandry
Several wives	Polygamy
Two spouses	Bigamy
Rule by a mob	Mobocracy
Cannot be imitated	Inimitable
Allows some light to pass	Translucent
Allows all light to pass	Transparent
Allows no light to pass	Opaque
Cannot be avoided	Inevitable
Cannot be defended	Indefensible
Cannot be described	Indescribable
Cannot be imitated	Inimitable
Cannot be satisfied	Insatiable
Against the law	Illegal
Unlikely to happen	Improbable
Clears someone of blame	Exonerate
To transfer authority	Delegate
To write under another name	Pseudonym

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Homonyms (Same spelling, different meanings)

Word	Meaning 1	Meaning 2
Bear	Animal name	To tolerate or endure
Bark	Dog's sound	Outer layer of a tree
Left	Opposite of right	Past tense of "leave"
Address	Location	To speak to someone

Homophones (Sound the same, different spellings and meanings)

Words	Meanings
Access / Excess	Access = entry or approach; Excess = too much of something
Addition / Edition	Addition = adding; Edition = version of a printed work
Duel / Dual	Duel = a fight; Dual = having two parts
Gait / Gate	Gait = way of walking; Gate = entrance
Whir / Wore / Were	Whir = machine sound; Wore = past of wear; Were = past tense of "to be"
Word / Whirred	Word = collection of letters; Whirred = past tense of "whir"
To / Too / Two	To = direction; Too = also; Two = the number 2
Flour / Flower	Flour = baking ingredient; Flower = plant part
Pause / Paws	Pause = stop briefly; Paws = animal feet
Affect / Effect	Affect = verb for influencing; Effect = result or noun
Through / Threw	Through = in one side out the other; Threw = past of throw
Throe / Throw	Throe = intense pain; Throw = toss something
Knot / Not	Knot = tie or tangle; Not = negative
Know / No	Know = be aware; No = opposite of yes
Bow / Bough / Bo	Bow = bend forward; Bough = tree branch; Bo = person's name
Sow / So / Sew	Sow = plant seeds; So = therefore; Sew = stitch
Wright / Right / Rite / Write	Wright = maker; Right = correct; Rite = ceremony; Write = form letters
Wrought / Rot	Wrought = made or created; Rot = decay
Would / Wood	Would = imagining; Wood = material from trees
You / Ewe	You = person pronoun; Ewe = female sheep
New / Knew	New = recently made; Knew = past of know
Feat / Feet	Feat = achievement; Feet = plural of foot
Flew / Flu / Flue	Flew = past of fly; Flu = illness; Flue = chimney pipe
Dye / Die	Dye = color something; Die = stop living
Four / For / Fore	Four = number 4; For = in support of; Fore = front
Fourth / Forth	Fourth = 4th in sequence; Forth = forward
Way / Weigh	Way = path or method; Weigh = find the weight
Wait / Weight	Wait = stay for a while; Weight = mass
I / Aye / Eye	I = self-pronoun; Aye = yes; Eye = organ of sight
See / Sea	See = view; Sea = ocean
Liar / Lyre	Liar = someone who lies; Lyre = musical instrument

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Confusing and the Most Misused Words in English:

In English language, there are several words which sound alike though these are spelled differently and have different meanings. Hence, one has to be very careful in using these words because they are not only confusing but are likely to be misused. Some of the most commonly confused and misused words in English with their meanings and usage in sentence are given below:

Commonly Misused Words in English

1. **Advice / Advise**
 - **Advice:** (noun) Guidance or recommendation. *Example: John gave good advice.*
 - **Advise:** (verb) To give guidance. *Example: John advised her to avoid it.*
2. **Affect / Effect**
 - **Affect:** (verb) To influence something. *Example: The news affected him.*
 - **Effect:** (noun) The result of an action. *Example: The effect was significant.*
3. **Among / Between**
 - **Among:** Used for groups. *Example: She was among friends.*
 - **Between:** Used for two or more distinct things. *Example: She sat between her friends.*
4. **Assure / Ensure / Insure**
 - **Assure:** To give confidence. *Example: He assured her it was safe.*
 - **Ensure:** To make certain. *Example: Steps were taken to ensure safety.*
 - **Insure:** To protect financially (insurance). *Example: They insured their home.*
5. **Breath / Breathe**
 - **Breath:** (noun) The air taken in or out. *Example: She took a deep breath.*
 - **Breathe:** (verb) To inhale or exhale. *Example: Remember to breathe slowly.*
6. **Capital / Capitol**
 - **Capital:** A city or uppercase letter. *Example: Washington, D.C., is the capital.*
 - **Capitol:** Building where lawmakers meet. *Example: The meeting was at the capitol.*
7. **Complement / Compliment**
 - **Complement:** Something that completes. *Example: His shoes complemented his suit.*
 - **Compliment:** A nice remark. *Example: She gave him a compliment.*
8. **Disinterested / Uninterested**
 - **Disinterested:** Impartial. *Example: A disinterested judge.*
 - **Uninterested:** Not interested. *Example: She was uninterested in the topic.*
9. **Emigrate / Immigrate**
 - **Emigrate:** To leave a country. *Example: He emigrated from Italy.*
 - **Immigrate:** To move into a country. *Example: She immigrated to Canada.*
10. **Farther / Further**
 - **Farther:** Physical distance. *Example: She ran farther than him.*
 - **Further:** Figurative distance. *Example: He needs to go further in his studies.*

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11. Flaunt / Flout

- **Flaunt:** To show off. *Example: She flaunted her new dress.*
- **Flout:** To defy rules. *Example: He flouted the rules.*

12. Gray / Grey

- **Gray:** American spelling.
- **Grey:** British spelling.

13. Imply / Infer

- **Imply:** To suggest indirectly. *Example: She implied that he was late.*
- **Infer:** To deduce from hints. *Example: He inferred she was annoyed.*

14. It's / Its

- **It's:** Contraction of "it is." *Example: It's a sunny day.*
- **Its:** Possessive form. *Example: The dog lost its collar.*

15. Lay / Lie

- **Lay:** To place something down. *Example: Lay the book on the table.*
- **Lie:** To recline. *Example: I lie down to rest.*

16. Lead / Led

- **Lead:** A type of metal. *Example: The pipe was made of lead.*
- **Led:** Past tense of "lead." *Example: She led the group.*

17. Loose / Lose

- **Loose:** Not tight. *Example: The shirt is loose.*
- **Lose:** To misplace. *Example: Don't lose your keys.*

18. Principal / Principle

- **Principal:** The head of a school or main reason. *Example: The principal of the school.*
- **Principle:** A fundamental belief. *Example: Honesty is his principle.*

19. Stationary / Stationery

- **Stationary:** Not moving. *Example: The car remained stationary.*
- **Stationery:** Writing supplies. *Example: She bought new stationery.*

20. Their / There / They're

- **Their:** Possessive form of they. *Example: They forgot their books.*
- **There:** Location. *Example: The keys are over there.*
- **They're:** Contraction of "they are." *Example: They're going home.*

21. To / Too

- **To:** Preposition, direction. *Example: Go to the store.*
- **Too:** Also or excessive. *Example: She's coming too.*

22. Who's / Whose

- **Who's:** Contraction of "who is." *Example: Who's calling?*
- **Whose:** Possessive form. *Example: Whose book is this?*

23. Your / You're

- **Your:** Possessive form of you. *Example: Is this your bag?*
- **You're:** Contraction of "you are." *Example: You're amazing.*

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Nouns

Nouns are words that name a person, place, thing, or idea. They are the “naming” words in a sentence.

- **Examples:** John (person), city (place), book (thing), happiness (idea)

Types of Nouns:

1. **Common Noun:** Names a general person, place, or thing.
Example: girl, city
 2. **Proper Noun:** Names a specific person, place, or thing and begins with a capital letter.
Example: Sarah, New York
 3. **Collective Noun:** Names a group of people or things.
Example: team, flock
 4. **Material Noun:** Names materials or substances.
Example: gold, water
 5. **Abstract Noun:** Names ideas, feelings, or qualities.
Example: love, bravery
 6. **Countable Noun:** Names things that can be counted.
Example: cat (cats), car (cars)
 7. **Uncountable Noun:** Names things that cannot be counted.
Example: water, sand
-

2. Pronouns

Pronouns are words used in place of nouns to avoid repetition.

- **Examples:** I, he, she, they

Types of Pronouns:

1. **Personal Pronouns:** Refer to specific people or things.
Example: I, you, he, we
2. **Possessive Pronouns:** Show ownership.
Example: mine, yours
3. **Demonstrative Pronouns:** Point to specific things.
Example: this, that, these, those
4. **Reflexive Pronouns:** Reflect back to the subject.
Example: myself, herself

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5. **Relative Pronouns:** Link parts of a sentence.
Example: who, which, that
 6. **Interrogative Pronouns:** Used in questions.
Example: who, what, where
 7. **Indefinite Pronouns:** Refer to non-specific things.
Example: everyone, someone
-

Adjectives

Adjectives are words that describe or give more information about nouns or pronouns. They tell us qualities, size, shape, quantity, and more about the noun or pronoun.

They answer questions like:

- **What kind?** (Example: The red car)
 - **How many?** (Example: Three apples)
 - **Which one?** (Example: That book)
 - **How much?** (Example: A little water)
-

Degrees of Adjectives

- **Positive Degree:** Describes a noun without comparison.
Example: big, smart
 - **Comparative Degree:** Compares two nouns.
Example: bigger, smarter
 - **Superlative Degree:** Compares more than two nouns.
Example: biggest, smartest
-

Types of Adjectives

1. **Descriptive Adjectives:** Describe qualities of a noun (also called qualitative adjectives).
Example: She has a fast car.
("Fast" describes the car.)
2. **Quantitative Adjectives:** Show quantity (how much or how many).
Example: He has three dogs.
("Three" tells how many.)

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3. **Proper Adjectives:** Formed from proper nouns and specify something.
Example: Italian pizza
(“Italian” comes from Italy and specifies the type of pizza.)
4. **Demonstrative Adjectives:** Point out specific nouns using words like this, that, these, and those.
Example: That book is interesting.
(“That” points to a specific book.)
5. **Possessive Adjectives:** Show ownership.
Example: My phone is new.
(“My” shows who owns the phone.)
6. **Interrogative Adjectives:** Used to ask questions, like which, what, whose.
Example: Which color do you like?
7. **Indefinite Adjectives:** Describe nouns in a non-specific way using words like some, many, few, and each.
Example: She has some time left.
(“Some” is non-specific about the amount of time.)
8. **Compound Adjectives:** Formed by combining two words, often with a hyphen.
Example: I have a two-story house.
(“Two-story” describes the type of house.)
9. **Absolute Adjectives:** Describe qualities that are complete or not compared (like perfect, unique, dead).
Example: The answer is correct.
(You cannot say “more correct” as it’s either correct or not.)

Verbs

A verb is a word that shows an action, an event, or a state. Verbs are essential in sentences to express what’s happening.

Types of Verbs

1. **Finite Verbs:** These verbs show tense (past, present, or future) and have a clear relation with the subject. They can stand alone as a complete sentence.
 - Example: *She goes, They played.*
 2. **Non-Finite Verbs:** These do not show tense or who is doing the action. They often appear as “to + verb” or with an “-ing” ending.
 - Example: *to run, swimming.*
-

Other Types of Verbs

1. **Transitive Verbs:** These verbs need an object to complete the meaning. You can ask “What?” or “Whom?” after the verb to find the object.
 - Example: *She reads a book.* (“Book” is the object.)
 - **Two-Object Transitive Verbs:** Some transitive verbs take both a direct object (thing) and an indirect object (person).
 - Example: *He gave me a gift.*
 (“Me” is the indirect object, and “gift” is the direct object.)
 2. **Intransitive Verbs:** These verbs do not need an object. They simply describe an action.
 - Example: *The baby sleeps.*
 3. **Linking Verbs:** These verbs link the subject to more information about it, acting as a bridge. They do not show action but instead describe a state or condition.
 - Common Linking Verbs: *is, are, was, were, seems, looks.*
 - Example: *She seems happy.*
 (“Seems” links “she” and “happy.”)
 4. **Auxiliary (Helping) Verbs:** These verbs help the main verb express tense, mood, or voice. They include primary auxiliaries (*is, am, have*) and modal auxiliaries (*can, should, might*).
 - Example: *She is going to the market.* (“Is” helps “going” show continuous action.)
-

Conjugation of Verbs

Verbs change form depending on the tense or who’s doing the action. Here are the main forms:

1. **Present (Base Form):** *accept, act, buy*
2. **Past (Second Form):** *accepted, acted, bought*
3. **Past Participle (Third Form):** *accepted, acted, bought*
4. **Present Participle (Adding “-ing”):** *accepting, acting, buying*

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Adverb

An adverb is a word that gives more information about a verb, adjective, or another adverb. It tells us how, when, where, to what extent, or why something happens.

Examples:

- **How:** Alice smiled **sweetly**. (Describes how she smiled)
- **What about an adjective:** Those mangoes were **very** sweet. (Describes the adjective "sweet")
- **What about another adverb:** He spoke **quite** loudly. (Describes the adverb "loudly")

Sometimes, adverbs at the beginning of a sentence can modify the whole sentence:

- **Example:** Unfortunately, no one was present there.

Types of Adverbs

1. **Adverbs of Action (Time):** These tell us when an action occurs.
 - Examples: today, yesterday, before, never.
 - **Examples in Sentences:**
 - I met him **yesterday**.
 - I saw a movie **last night**.
2. **Adverbs of Frequency:** These tell us how often an action happens.
 - Examples: always, often, never, sometimes.
 - **Examples in Sentences:**
 - They **always** arrive on time.
 - I have seen him **only once**.
3. **Adverbs of Place:** These tell us where an action occurs.
 - Examples: here, there, everywhere, outside.
 - **Examples in Sentences:**
 - She left her bag **there**.
 - We looked **everywhere**.
4. **Adverbs of Manner:** These tell us how an action takes place.
 - Examples: quickly, carefully, beautifully.
 - **Examples in Sentences:**
 - He speaks **slowly**.
 - She completed the task **carefully**.
5. **Adverbs of Degree and Quality:** These tell us how much or to what extent something is true.
 - Examples: very, quite, almost, enough.
 - **Examples in Sentences:**
 - She is **very** talented.
 - He is **quite** happy.
 -

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6. **Adverbs of Reason:** These explain why an action occurs.
 - Examples: therefore, hence, consequently.
 - **Examples in Sentences:**
 - He was late; **therefore**, he missed the train.
7. **Adverbs of Affirmation or Negation:** These show whether an action is done or not.
 - Examples: certainly, not, probably.
 - **Examples in Sentences:**
 - She is **not** coming.
 - He **surely** knew about the meeting.
8. **Interrogative Adverbs:** These are used to ask questions.
 - Examples: when, where, how, why.
 - **Examples in Sentences:**
 - **Where** are you going?
 - **How** do you solve this problem?
9. **Relative Adverbs:** These introduce dependent clauses and relate to the main part of the sentence.
 - Examples: when, where, why.
 - **Examples in Sentences:**
 - This is the place **where** I was born.
 - Do you remember the day **when** we met?

Preposition

A preposition is a word that connects a noun, pronoun, or gerund (verb in -ing form) to another word in the sentence. It shows a relationship between two things or people.

Examples:

1. The food is **on** the table. (The word "on" shows the relationship between "food" and "table.")
2. I am fond **of** chocolates. ("Of" connects "fond" and "chocolates.")

A preposition is always followed by a noun or pronoun, never a verb. If you want to use a verb, use the -ing form:

- **Example:** I am fond **of riding**.

Types of Prepositions

1. **Simple Prepositions:** These are common prepositions like **at, by, for, in, of, on, up, with**.
 - **Example:** He sat **at** the table.
2. **Compound Prepositions:** These are formed by adding prefixes (a- or be-) to words, like **about, above, around, before, inside, outside**.
 - **Example:** He stood **outside** the door.

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3. **Phrasal/Group Prepositions:** These are phrases that act as prepositions, like **according to, in addition to, in front of.**
 - **Example:** I went **in place of** my sister.
 4. **Participle Prepositions:** These are present participles used as prepositions without an attached noun, like **barring, concerning, during, regarding.**
 - **Example:** **During** the meeting, she made a great point.
-

Classes of Prepositions

1. **Prepositions of Time and Date: at, on, in, by, to, till, during, for, since.**
 - **Example:** We will meet **at** noon.
 2. **Prepositions of Place: at, in, on, behind, to.**
 - **Example:** The keys are **on** the table.
 3. **Prepositions of Travel and Movement: from, to, by, in, out of, off.**
 - **Example:** She went **to** Paris.
-

Position of Prepositions

Usually, prepositions come before nouns or pronouns, but they can sometimes appear at the end of sentences, especially with questions or relative clauses:

- **Examples:**
 - What are you thinking **of**?
 - This is the book I was telling you **about**.
-

Common Usage of Some Prepositions

- **At** (for specific times or locations) and **In** (for larger places or periods):
 - **At** the office, **in** the morning.
- **To** (direction, destination) vs. **Into** (movement to the inside):
 - I'm going **to** the store.
 - He jumped **into** the pool.
- **Beside** (next to) vs. **Besides** (in addition to):
 - She sat **beside** her friend.
 - **Besides** studying, he also works.
- **Between** (two items) vs. **Among** (more than two):
 - Divide it **between** them.
 - He walked **among** the trees.
- **With** (instrument) vs. **By** (agent):
 - He wrote **with** a pen.
 - The cake was made **by** a chef.

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More Common Prepositions

1. **During** (used with known periods) vs. **For** (used for purpose or periods):
 - We met **during** summer.
 - We stayed **for** the weekend.
2. **Since** (a point in time) vs. **From** (a place or starting point):
 - I haven't seen her **since** Tuesday.
 - He's **from** New York.
3. **Before** (referring to two events) and **After** (order of events):
 - The bell rang **before** class.
4. **On** (used for work, travel, or specific days) vs. **Out** (used with leaving):
 - She left **on** Thursday.
5. **Till** and **Until** (both mean "up to a time"):
 - The meeting will last **till** 5 PM.
 - Wait here **until** I return.

Determiners

Determiners and Articles

Determiners are words that come before nouns to specify them. They tell us which noun we're talking about or how much/many of something there is. For example:

- "This is *a* boy." — Here, *a* is a determiner for *boy*.
- "She is *my* friend." — *My* is a determiner for *friend*.

Types of Determiners:

1. **Articles:** These are *a*, *an*, and *the*.
 - *A* and *An* are used for something general (e.g., "a book" or "an apple").
 - *The* is used for something specific (e.g., "the sun").
2. **Demonstrative Determiners:** *This*, *that*, *these*, and *those* (e.g., "this car," "those people").
3. **Possessive Determiners:** Show ownership (e.g., *my*, *your*, *his*, *her*).
4. **Numeral Determiners:** Show numbers (e.g., "two cats," "ten students").
5. **Quantitative Determiners:** Show amount (e.g., *some*, *any*, *much*, *few*).

Article Usage:

- **A:** Used before words that start with a consonant sound (e.g., "a cat").
- **An:** Used before words that start with a vowel sound (e.g., "an egg").
- **The:** Used for specific things (e.g., "the sky," "the Pacific Ocean").

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Tenses

Tenses tell us when an action happens: in the present, past, or future.

Present Tense

1. **Simple Present:** Used for regular actions or facts.
 - Example: "The sun rises in the east."
 2. **Present Continuous:** Used for actions happening right now.
 - Example: "She is reading a book."
 3. **Present Perfect:** Used for actions that started in the past and continue to the present.
 - Example: "I have lived here for five years."
 4. **Present Perfect Continuous:** Used for actions that started in the past and are still happening.
 - Example: "They have been studying since morning."
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Past Tense

1. **Simple Past:** Used for completed actions in the past.
 - Example: "He played football yesterday."
 2. **Past Continuous:** Used for actions that were happening at a certain time in the past.
 - Example: "She was reading when I called."
 3. **Past Perfect:** Used for actions that were completed before another past action.
 - Example: "I had finished my homework before dinner."
 4. **Past Perfect Continuous:** Used for actions that were happening for some time in the past before another action.
 - Example: "He had been working there for two years when he got promoted."
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Future Tense

1. **Simple Future:** Used for actions that will happen in the future.
 - Example: "I will call you tomorrow."
2. **Future Continuous:** Used for actions that will be happening at a specific time in the future.
 - Example: "She will be waiting when you arrive."
3. **Future Perfect:** Used for actions that will be completed by a specific future time.
 - Example: "By next week, I will have finished my project."
4. **Future Perfect Continuous:** Used for actions that will continue up to a certain future time.
 - Example: "By 5 PM, she will have been working for eight hours."

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