



Nagaland Heritage Studies

CLASS - VI

STATE COUNCIL OF EDUCATIONAL RESEARCH & TRAINING (SCERT)

Nagaland Heritage Studies - CLASS-VI – ALTERNATIVE ENGLISH

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First Edition: 2018, Second Edition: 2019, Third Edition: 2023

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Design & Layout:  **artworks**™ NAGALAND

FOREWORD

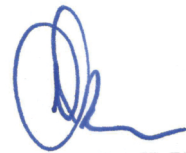
'The need of a textbook, which would allow our children to explore and learn from our formidable cultural heritage has been long felt and sounded out in various forums. This imperative finds its genesis in the reasoning, that, it is of utmost importance that our children should be exposed to the richness and vibrance of our God given culture, enabling them to develop strong cultural moorings, imbibe positive traditional values and preserve the same for posterity. While the exposure to other nation's culture and history enriches learners, it is an issue of priority that learning begins with one's own culture as it is a truism that culture is the life blood of any nation and its negligence is at the risk of one's own peril.

This concern has evolved into the redesignation of the subject Alternative English into the Nagaland Heritage Studies, a textbook, exclusively drawing its content from our local cultures and traditions. These textbooks of Nagaland Heritage Studies (NHS) in English language are developed for classes 5 to 8.

The SCERT conveys its deepest gratitude to all the Tribal Organizations, Tribal Literature Boards, the DIPR and the Art and Culture department, Prof. D. Kuolie and individual contributors for their enthusiastic and valuable response to our request for their official inputs especially in terms of permitting use of photographs, stories and poems in the NHS textbooks.

Lastly, a word of appreciation to the NHS team of SCERT for the effort put in and bringing out the much awaited textbooks.

Dated: Kohima the 26th November 2021



(N. CHUMCHUMBENI KIKON)

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PREFACE

The realization that we need to study about our people, our history, our way of life and what we are, has been felt by many, but not much has been done to set the ball in motion.

Hitherto, neither does the school curriculum, nor our society as such, plans any programme to educate our children about our Naga Way of Life. The youth's knowledge about our culture has become frightfully deficient, made worse by the onslaughts of western and other cultures. Hence Nagaland Heritage Studies is deemed a timely intervention, which will enrich our students to gain deeper insights about their identity as Nagas; the cultural legacy that has come down to them and that which, they must come conserve and take forward.

In the development of the curriculum/syllabus of Nagaland Heritage Studies, care have been taken to ensure that all aspects of the Naga essence had been brought in. The topics/content shall be introduced in a graded manner from classes 5-8 for the Alternative English series.

The Nagaland Heritage Studies, is envisaged to not only inform students about what we were and are, but work as a platform to strengthen our ties and establish our oneness within the tribes of Nagaland. A lot of theoretical conjecture had been made about eliminating the evils of tribalism amongst us, most however remaining at idealistic levels. But through Nagaland Heritage Studies we saw an opportunity to reach this goal. There seem no better way to do it than by allowing the students to know about each other, experiencing other's culture and realizing that on closer inspection, we are all cut from the same cloth - the affinity we share in terms of clothes, ornaments, food habits, traditions values and practice, languages, etc, but for mere difference in geography.

It goes without saying that knowing, experiencing and appreciating each other's way of life can broaden our outlook, expel our prejudices and help us focus on the oneness we share with each other. In correspondence with this aspiration, we adopted an inclusive approach in designing the curriculum, wherein the content broadly includes literature and information from other tribes and not just exclusively about your own people or tribe.

Our ultimate vision by the introduction of Nagaland Heritage Studies is to see a new breed of students/youth who have a strong sense of identity, is knowledgeable about his or her cultural heritage and is a unifying force in building Nagaland into a culturally unique and developed state.

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SAID THE HORNBILL

LEARNING OBJECTIVES:

1. Recite the poem correctly.
2. Learn new vocabularies from the poem and use them in sentences of your own.
3. Answer questions about the poem.
4. Discuss the poem with teachers and peers.
5. Understand the central idea of the poem.
6. Be able to empathize with the hornbill's pitiful situation of always being hunted by men.
7. Develop the desire to value and protect wild life in our environment.

They said my beak's too big
For a body that's not too big.

That I have a wooden block of a crown
But I tell you, I adorn warrior's crown.

My plumes are black and white.
No, I am not entirely white.

Berries that I pluck and eat;
May they not hunt me to eat.

Men dressed without me is incomplete;
That makes my life cycle incomplete.

Here royal bird that I am made to be,
A Naga icon I have come to be.

Zoo to me is what a prison's to you,
But that alas is my last refuge from you.

- Hex Afo



VOCABULARY

1. Refuge: A safe place
2. Beak: The hard pointed or curved outer part of a bird's mouth.
3. Plumes: Long soft feathers used by a bird for display.
4. Icon: A person or thing that is a symbolic representation of something.

EXERCISES:

A. Answer the given questions:

1. How does the hornbill describe itself in the first two lines of the poem?
2. Why does the hornbill say it adorns warrior's crown?
3. Why does the hornbill say that it has become a Naga icon?
4. Why is the zoo the last refuge for the hornbill?

B. Tick the correct answer:

1. Men dressed without me is incomplete.
That makes my life cycle incomplete. Means...
 - (a) Men kill hornbills to put their feathers on their dress, thus hornbills die young.
 - (b) Hornbills are killed so that men can use their feathers on their headdress. Thus hornbills do not usually live long to die of old age.
 - (c) Hornbills compared to men don't live very long.
2. Zoo to me is what a prison's to you. Means...
 - (a) People who kill hornbill are imprisoned.
 - (b) People catch hornbills to put them in the zoo.
 - (c) For a hornbill living in a zoo is just as difficult as human beings find living inside a prison.
- 3) But that alas is my last refuge from you. Means...
 - (a) In the zoo hornbills are finally safe from being hunted by human beings.
 - (b) Hornbills take shelter in their jungle home, where they are safe from hunters.
 - (c) Only when all the hunters are in prison, the hornbill will be safe.

C. Sit in groups and discuss:

Do you think the hornbill lives a comfortable, secure life when they live in the jungle?

D. Try saying aloud these tongue twisters in groups of six. Take turns one by one and say it aloud. If you get any word wrong while repeating, the turn will pass on to your friend.

1. Fresh fried fish, fish fresh fried, fried fish fresh, fish fried fresh.
2. I thought a thought but the thought I thought, wasn't the thought you thought. If the thought I thought, had been the thought I thought, I wouldn't have thought I thought.
3. She sells seashells on the seashore. The shells she sells are seashells, I'm sure. And if she sells seashells on the seashore, then I'm sure she sells seashore shells.

NAGA HOSPITALITY

LEARNING OBJECTIVES:

1. Read the lesson fluently with comprehension.
2. Refer to the text to locate necessary information.
3. Discuss the topic with peers and teacher.
4. Write correctly the accompanying written exercises given in the lesson.
5. Understand the meaning and value of hospitality.
6. Appreciates the value of hospitality in others and practice it ourselves.
7. Know adjectives and identify them.
8. Learn about punctuation marks (.) (,) (?) (!)

Nagas pride themselves on their sense of hospitality. Visitors to our State come expecting it. Word has spread far and wide about our generosity and kindness towards our guest. We bring out the best for our guest even if, at times at great expenses or inconvenience to ourselves. It is considered a matter of shame not to be able to meet expected standards in hosting a guest. A true Naga would never send away his guest feeling dissatisfied with his reception.

It is a custom which had been handed down from our forefathers and has become so deeply rooted in our being that it seem to run in our genes. This tradition can be traced back to the ancient times when enmity between villages compelled villages to make alliances and

friendship with other villages. To maintain diplomatic relationship with another village, a feast would be hosted and men folk from other villages would be invited. During this occasion, the host village out of prestige would slaughter a great number of livestock and prepare a feast. The guest are accorded all honour possible and treated to a lavish feast. The guest normally departs laden with gift of meat and shawls to take back home.

In some tribes the guest are invited to individual homes with whom they stay for some days. In this practice, the guests are made to assemble at a place where they slowly walk around in a circle. Then, men from the host village would go and catch hold of a guest each. This session is called 'catching a guest'. After this,



everyone takes his guest home. This kind of arrangement is more intimate and leads to lifelong friendship between the two parties. Exchange of visits occurs throughout the pair's lifetime. This culture is common amongst the Chakhesang, Angami and Rengma who are geographically closer to each other.

The guest being honoured is not an exaggeration to say in the case of a Naga, especially in the ancient times. A Naga would protect and defend his guest with his life like he was his own flesh and blood. Even in instances when a stranger enters your threshold by mere accident, he automatically becomes your guest and your responsibility. Thus his wellbeing becomes your concern.

Tales have been told of man being

pursued by enemies, who out of sheer desperation rushes into any stranger's house for refuge and was protected and shielded by the host. Tradition being such that, no one can step inside another's house without the consent of the owner. Even in moments of rage and fury, the line was drawn there, unless the person wants to bring the wrath of the whole clan, khel or village upon himself.

Even in serving of food, only the select best portions of meat would be offered to the guest, certain portions being considered disrespectful. The guest's plate is never allowed to go empty, the hostess' duty being to ensure continual supply of food and drinks to the guest. In some tribes eating together in one plate is an initiation of friendship. Even today, to eat or drink in someone's presence without sharing it with him/her is considered rude.

If we Nagas have managed to hold on to one of our ancestral values steadfastly till today, then it is in our hospitality. This sense of hospitality in us still come out in many ways, be it in offering tokens of gifts to visitors such as shawls, sashes, headgears, traditional weapons, artefacts or in spreading out a lavish mouth-watering Naga meal, we never fail to share.

VOCABULARY

1. Inconvenience : To be put to some difficulty.
2. Diplomatic : Tact or skill in dealing with sensitive matters or people.
3. Shield : To protect.

EXERCISES:

A. Answer the given questions:

1. What do visitors to Nagaland come expecting?
2. To what do the Nagas trace back their tradition of hospitality to?
3. In the ancient times how did the Naga villages host their guest?
4. What are the differences you find in the style of hosting guest between the ancient Nagas and modern Nagas? Mention two points.
5. How are guest selected when you are to individually host them in your homes?
6. How can you tell that a Naga honours his guest?
7. How do we Nagas show our hospitality today?

B. Think and write:

1. What are the good qualities in a host?
2. When visitors come to your house, how do you treat them?

C. Find antonyms of the following words:

- | | |
|-----------------|--------------------|
| 1. Wrath _____ | 2. Generous _____ |
| 3. Common _____ | 4. Empty _____ |
| 5. Kind _____ | 6. Strangers _____ |

D. Adjectives:

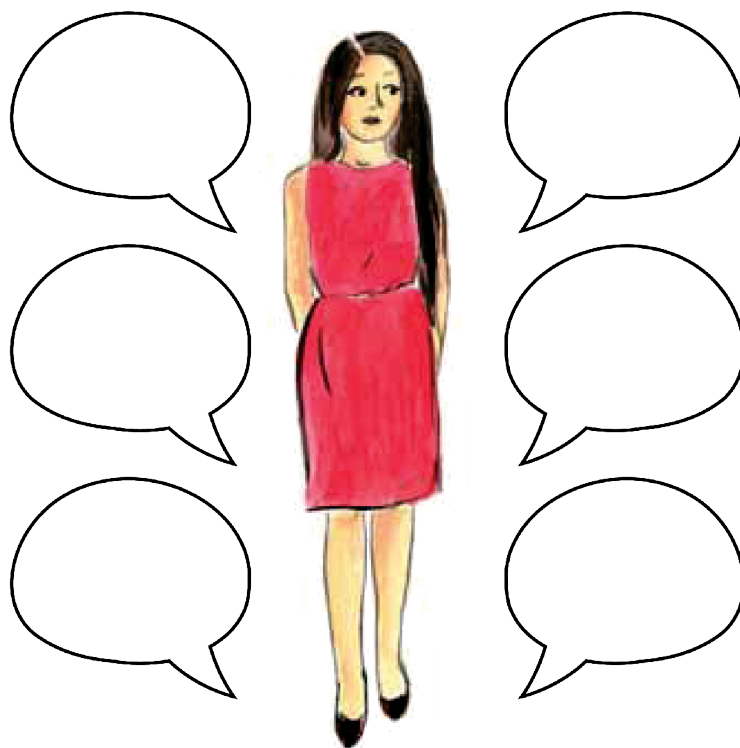
Adjectives are words which describe or give us more information about nouns.

Example:

- I saw a big house
- The flowers are beautiful
- My father is a tall man.

All the underlined words give us more information about the nouns or describe the nouns- house, flowers and man.

E. Fill up the word web with Adjectives which describe the girl:



F. Fill up the blanks with Adjectives of your choice:

On my way to school, I pass by a _____ cottage every day. It has _____ roof, _____ walls and _____ windows. An _____ lady lives there. She comes out on _____ days, I see her peeping out of the window. Her garden has _____ flowers and _____ butterflies come to sit on them. I often see her _____ cat chasing them up and down.

G. Punctuation:

Punctuation is a set of specific mark or symbols that we use to express the meaning of our sentences clearly and to make the flow of the text smooth. It shows us where we need to pause. It also separates ideas from each other. It lets us know that a certain phrase is quoting someone else's words and has a dozen other important functions.

Comma (,)

A comma (,) is a short pause. It is often used to separate different ideas or items in a sentence. For example:

- Ani went by bus, and Sonian took a train.
- We bought apples, peaches, grapes and oranges in the fruit market.

Full stop (.)

A full stop (.) is a long pause. It is placed at the end of a sentence to show that the sentence has ended. For example:

- I love my friends.
- Nagaland is a beautiful state.

Exclamation mark (!)

An exclamation mark (!) is used to show strong emotion such as surprise, anger or delight.

An exclamation mark is not followed by a full stop. For example:

- Hoorah! We won the prize.
- What a pity!

Question mark (?)

A question mark (?) is used to end a sentence which asks a question. For example:

- How old are you?
- Do you enjoy reading books?

ACTIVITIES

I. Read the sentences below and insert the correct punctuation marks:

1. What time did you reach
2. Oh what a beautiful day
3. Hurray our team won the match
4. Please get me an apple a pen and a book from the shop
5. We are going for a picnic to the zoo
6. You don't look good Are you sick
7. What is your favourite colour
8. I love to eat chocolate mango banana and cakes
9. Hello how are you
10. On Sunday she attended a birthday party

II. Correct the punctuation errors in the passage below. Rewrite the passage with the correct punctuation marks:

John and Rose woke up early on Easter morning? As soon as they woke up they began searching the house for their Easter basket John found his right away in the closet! Rose's basket wasn't easy to find. She looked under her bed on top of her bookshelf and inside her closet She looked behind all the doors? She even looked in the oven, Do you know where Rose finally found her basket. It was in the bathroom?

THE FOOTBALL LEGEND

LEARNING OBJECTIVES:

1. Be able to appreciate the contribution and achievement of important Naga men/women and aspire to be like them.
2. Be familiar with the history of Dr. T. Ao and what he stood for.
3. Understand the value of sports.
4. Read the lesson fluently and with comprehension.
5. Be able to make logical connections and follow the narrative of the lesson.
6. Discuss the story with peers and teacher using own words.
7. Construct grammatically correct sentences especially using question words such as - what, where, when, who.
8. Be able to give opinion and express ideas clearly.

Dr. T. Ao, a name always associated with football in India, was a legendary footballer from Nagaland. An exceptional football player who captained the Indian Football Team to the Olympics and was also the Flag Bearer of the first contingent after Independence, to attend the Olympics in London on 25th July, 1948, at Wembley Stadium in London.

Talimeren Ao was born on 28th January, 1918 at Changki village. He was the fourth of eleven children born to Rev. Subongwati Ningdangri Ao and his wife Maongsangla. Throughout his life, football was a passion, although he had excelled at other sports too. He had a record of bagging all-round championships



at sports and athletics at all schools and colleges he attended.

His early football games began at Impur Mission Centre where his father worked. He and other

children would play football at the playground with improvised footballs made of rags tied together with strings, as a real football was hard to come by. Though football was always a big part of his life and tends to overshadow his other achievements, he was an academic achiever too. He passed out of his Middle English School with a first division and in 1934, joined Jorhat Christian High School.

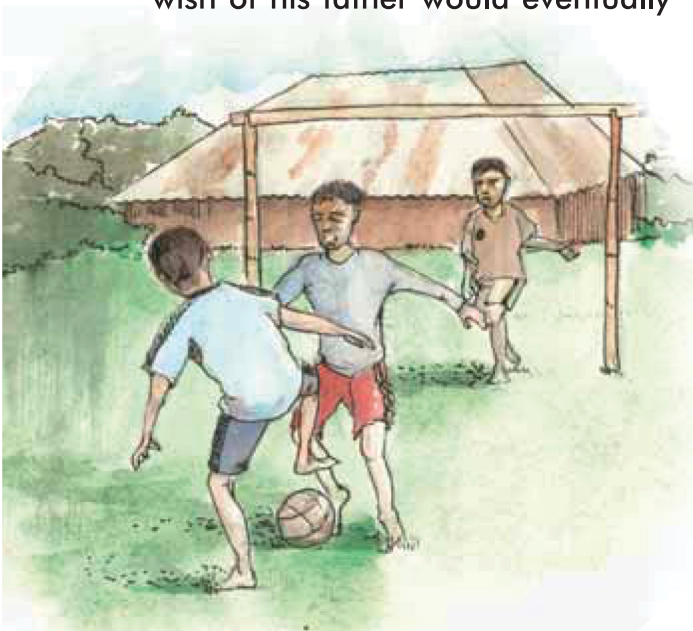
It was at Jorhat that the true sportsman in him came out. His team won all the football matches with him in the defense. To add to that, he also won the Best Sportsman Trophy in the Inter High School tournament. Unfortunately, at this time Tali's father passed away, who upon his death bed expressed a desire that Tali should become a doctor and serve his people. This wish of his father would eventually

lead him on to become a physician and return home.

In 1938, Tali matriculated in first division and joined Cotton College at Guwahati. Here again, he played football for his college team. The team became matchless with him and went on to win all the matches they played. He was outstanding in athletics too and won Individual Championship Trophy for three years in a row. Not satisfied with only college matches, he began to play for the prestigious Maharana Club as well.

His dream to fulfill his father's wish was fulfilled in 1942 when he earned a scholarship to study medicine at Carmichael Medical College (now, RG Khar Medical College), Calcutta or Kolkata. Soon he was dividing his time between medical studies and professional football as he had joined the Mohun Bagan Club. He played for the club from 1943-51 and captained it for two years. It was at this time, that he was offered the great opportunity to be the captain of the Indian Football Team to the Olympics at London, in 1948. Tali was the Flag Bearer leading the Indian contingent at the Wembley stadium, opening ceremony.

The Indian team lead by him was the talk of the town for playing football barefooted. They preferred to play barefooted when the field was dry,



choosing to wear boots on wet ground only. Though barefooted, they played excellent football and newspapers carried articles about 'the barefooted footballers'. Their first match was against the Burmese team which was a walkover. Their second match was against French team, which the Indian team narrowly lost at the last minute - the score was 2-1. The team also played a number of matches in Waller, Holland and Europe.

He completed his MBBS in 1950 and in 1953 was posted to Kohima Hospital as Medical Superintendent. When Nagaland attained Statehood in 1963, Dr.T.Ao became the first Naga Director of Health Services and held the post till his retirement in 1978. Dr.T.Ao was a soft spoken, simple man, who did not aspire for fame and fortune. A dedicated doctor and sports' enthusiasts, he sought to promote sports where ever life placed him. While posted at Kohima Hospital, he met and

married a staff nurse called Deikim in 1956. They went on to have two sons and two daughters. He passed away at the age of 80 in 1998.

As a tribute to him, in Assam, an outdoor stadium at Kalaibor and an indoor stadium at Cotton College have been named after him. Ministry of DoNER had introduced Dr.T.Ao Memorial Trophy in 2009 for the North East region. Mohun Bagan AC honoured him with the Mohun Bagan Ratna Award in 2002, posthumously. The year 2018 being Dr.T.Ao's birth centenary, a year-long celebration had been kicked off in the country with the launching of a commemorative postage stamp bearing his image. Several programmes and tournaments have been organized in his honour and North East Council (NEC) has also introduced Dr.T.Ao Gold Cup football tournament, an annual under 21, inter-state football tournament for the North east region.

VOCABULARY

1. Improvised: Done or made using whatever is available.
2. Exceptional: Unusually good or better than the average.
3. Contingent: A group of people forming part of a larger group.
4. Passion: A strong feeling for something.
5. Excelled: To be better than others.
6. Bagging: Winning.
7. Overshadow: Appear more important than.
8. Barefooted: Wearing nothing on the feet.
9. Walkover: An easy victory.
10. Dedicated: Committed to a purpose.

11. Enthusiast: A person who is very interested in a particular activity or subject.
12. Posthumously: Award given to a person after his death.
13. Commemorative: Acting as a memorial of an event or person.
14. Annual: Happening once a year.

EXERCISES:

A. Spelling Exercise:

Listen to your teacher read aloud the new words learnt in the vocabulary. Repeat after your teacher.

Complete the new vocabulary words:

1. IM__RO__ISED
2. E__CE__TI__NA__
3. CO__TI__E__T
4. P__SION
5. E__CE__ED
6. BAG__IN__
7. O__ER__HA__OW
8. BA__EF__O__ED
9. WA__KO__ER
10. D__DI__A__ED
11. E__TH__SI__ST
12. PO__T__UM__US__Y
13. CO__ME__OR__TI__E
14. A__N__AL

B. Answer the given questions:

1. Who was Dr. T. Ao?
2. Why is Dr. T. Ao important in the Indian Olympic history?
3. Talimeren was an outstanding sportsman. Give reasons in support of this statement.
4. Describe how football was a passion throughout T.Ao's life.
5. What was the prestigious role offered to Talimeren, while he was studying medicine and playing for Mohun Bagan?
6. Why was the Indian Football Team different from other teams at the London Olympics?
7. How did Talimeren fulfill his father's wish?
8. How is the football legend of India remembered today?

C. If Talimeren was young and alive today, with a football playing talent like his, his life could have been different. Discuss in groups a few differences that you can imagine happening in his life today.

D. Put the events in the correct order by numbering them:

- ☐ They played football barefooted.
- ☐ He played for Mohun Bagan Club and studied medicine.
- ☐ Tali was the Flag Bearer of the Indian Contingent at London Olympics.
- ☐ Tali went to study at Jorhat.
- ☐ He joined Kohima Hospital as Medical Superintendent.
- ☐ He joined Cotton College at Guwahati.
- ☐ Tali began to play football at Impur playground.
- ☐ He passed out of Middle English School in first division.

E. Write 4 more questions about 'The Football Legend' starting with 'what, who, where, when'. Write short answers for each question,

- (a) What _____
- _____
- (b) Who _____
- _____
- (c) Where _____
- _____
- (d) When _____
- _____

THE TWO BROTHERS

LEARNING OBJECTIVES:

1. Understand the style or form of drama.
2. Follow the development of the play-plot.
3. Understand what is setting, dialogue, script and scene in a play.
4. Learn new sentence structure and vocabulary.
5. Understand the underlying meaning (infer) of the play.
6. Construct dialogues in your own words.
7. Follow instructions given in both written and oral form.

Setting : Farm house in the countryside.

Characters : Father, two grown sons. Mother (only heard from the background but not seen on stage)

SCENE ONE

Backyard of a house, pig sty in the foreground.

Lima (older son) is feeding pigs. He is pouring the food into the pigs' trough. Toshi (younger son) walks in carrying a basket filled with yam leaves and banana stems.

Lima : Toshi, there you are finally. Father was looking for you.

Toshi : I went to the field to get some yam leaves and banana stems. We need to mix them with wheat bran while cooking for the pigs. Bran price has shot up, it's too expensive.



Father enters.

Father : Ah! Toshi. I think you should take my mobile phone with you when you go into town tomorrow and get it repaired. It's not working anymore.

Toshi : Did anything happen to it? Did you drop it?

Father : Yes, I did drop it and the battery fell out. Lima put it back together again but it doesn't work anymore.

Lima : I think it's a gone case. You better get a new one.

Toshi : Let me have a look at it.

Father : Here it is.

Toshi looks at the phone; opens it and reinserts the battery. The phone lights up.

Toshi : Hey! The battery was placed in the wrong way. No wonder it was not working. Now it's all right.

Father : Achha! Thank God, I don't have to spend money on a new one again. O Lima, why didn't you check properly while placing the battery?

SCENE TWO:

Father : Toshi, will you go over to the pig breeder and enquire about the piglets today? We should get some more piglets soon, as I am planning to sell two of our older pigs to the butcher.

Toshi : OK father.

Toshi exits.

Lima enters.

Lima : Father it's so unfair! I am older but you are always giving more responsibility to Toshi. Every time something comes up, it's Toshi, Toshi.

Father : Ok, ok, you too go and enquire about the piglets and get back to me.

SCENE THREE:

Backyard of the house, in front of the pig's sty.

Father : Toshi, Lima, are you two back?

Both answer 'Yes' from the next room and enters soon.

Father : So, Lima, what is the news about the piglets? Do they have any to sell?

Lima : Yes, they have a dozen to sell.

Father : How old are they and what is the price they're asking?



Lima : No, I don't know that. I only asked if they had any piglet to sell.

Father : Toshi, what about you. Do you know how much they're charging?

Toshi : Yes father. They are all two months old and he's charging now 6000 for each piglet if we buy them this month. But from next month, he said he'll charge 6300 as the pigs have to be fed daily, up until someone buys them. So he charges more when the pigs stay longer with him.

Father : Good job!

Lima now, does this answer your previous questions? You wanted to know why I gave more responsibility to Toshi?

Lima : Yes father.

Mother shouts from another room (she can be heard but not seen)

Shoo!.. Shoo!... Who left his plate of food uncovered in the kitchen? The dog is feasting on it!

Lima slapping his forehead, shouts: Hey, it's my plate..... I left it like that when father called me. (He runs off)

Mother : Can't you leave it up on the shelf like Toshi did?

VOCABULARY

1. Responsibility: Duty or to be trusted with some work.
2. Backyard: An area at the back of the house.
3. Foreground: The part of a view that is nearest to be seen.

4. Trough: A long, narrow open container for animals to eat or drink out of.
5. Piglet: A young pig.
6. Butcher: A person who sells meat.

EXERCISES:

A. Answer the given questions:

1. Who are the characters in the play?
2. Where does the play take place?
3. What kind of occupation is the family engaged in?
4. Describe the character of the two sons?
5. Why do you think the father gave more responsibility to the younger son?
6. Do you think the father favoured the younger son more? Give reasons for your answer?
7. How did father answer Lima's accusation about him being unfair to Lima?
8. What moral do you learn from this drama?

B. Imagine a dialogue between Toshi and the pig breeder. One is done for you:

TOSHI	PIG BREEDER
1. Sir, how many piglets do you have?	1. Toshi, I have twelve piglets.
2.	2.
3.	3.
4.	4.
5.	5.

C. Think and answer:

- (a) Basing on the play you have just read, what are the qualities we look for when we assign responsibility to someone?
- (b) If Lima was your friend, what advice will you give him?

D. Learn the tense of the given words:

PRESENT	PAST	FUTURE
1. eat	ate	will eat
2. cry	cried	will cry
3. speak	spoke	will speak
4. fly	flew	will fly

5. write wrote will write.

Add two more verbs of your own to the following tenses.

6. _____ _____ _____

7. _____ _____ _____

E. Change the given sentence to the tense indicated:

(a) I swim

Past tense _____

Future tense _____

(b) I eat food

Past tense _____

Future tense _____

(c) I live in Dimapur

Past tense _____

Future tense _____

TRADITIONAL SYSTEM OF VILLAGE ADMINISTRATION-I

LEARNING OBJECTIVES:

1. Read the lesson fluently and with comprehension.
2. Be able to locate necessary information from the lesson to find answers.
3. Learn new words.
4. Be able to discuss the lesson in own words with peers and teacher.
5. Know about traditional Naga system of governance.
6. Be familiar with the type of governance prevailing in one's own village today.
7. Know the role and functions of village council.
8. Develop interest towards local government and appreciate the role it plays in our life.
9. Learn and practise the rules of Diary writing.

In Nagaland ever since the establishment of villages have been known, a system of civic administration had existed. It regulated and controlled all aspects of the citizens' lives.

It is remarkable that Nagas even before having contact with the outside world, had developed its own unique type of democratic republic system of governance, quite similar to the Greek republic city states. The villages were self governing, sovereign and independent politically, socially and economically. Every village developed its own defence system and enjoyed absolute right to make war and peace. Most villages did not interfere with the internal affairs of

another village and were mostly autonomous. Small village and big village existed side by side, managing its own people and territory.

TWO STYLES OF GOVERNMENT

Two kinds of administrative system co-existed. The democratic republic system and the chieftain system. The Angami, Chakhesang, Ao and Zeliang tribes followed the democratic system in which the village was a small republic with a council of elders or guardians (of the law) representing all the khels or clans in the village. These guardians governed the village. Sometimes a village headman was selected amongst these members.

The rest of the tribes had a chief who



democratic principles guided by the council, hence he was not autocratic. The tribes who followed this system were Rengma, Lotha, Pochury, Chang, Sangtam, Khamniungan, Phom, Yimchunger. On the other hand, there were chiefs who were all powerful and his word was the law for his people. This kind of chieftainship was practiced by the Konyaks, Sümi

was the head of the village. The chief's power varied from tribe to tribe. Chiefs were selected based on some traditional norms or through hereditary succession. In hereditary succession, the eldest son of the chief succeeded him. All chiefs had a body of advisors or council who advised him.

The chief was accorded the highest prestige in the village and he presided over all important functions be it administrative, cultural or religious. As the head of the village administration his duty was to summon public meetings or council meetings. The chief declares the agricultural operations such as when cultivation can begin or when to have a festival. Some chiefs governed the village based on

and Kuki tribes.

However in every system of government, be it the democratic or





chieftainship, the function of the village authority was in deciding matters relating to land use, forest as well as village defence and development based on customary laws. There was a well regulated land ownership system. Land was divided into community land, clan land and individual land.

TERRITORIAL AUTONOMY

All Naga villages had a clear-cut territory. The boundary was marked by moveable and immovable objects such as natural streams, rivers, hillocks and stones. The village territory consisted of forest, rivers, cultivated and uncultivated land.

Territorial disputes between villages often lead to wars and raids but no village ever ruled over another village. All villages tried to have allies whom they could count on for support during wars.

ECONOMY

Naga villages being autonomous were economically self-reliant. In the field of agriculture it was completely independent from the outside world. The village production was exclusively meant for village use and the entire village population lived in a state of self sufficiency. It was a purely agrarian society, though animal husbandry, hunting and fishing were also common occupations. Simple barter system existed with cowry shells and scrapes of iron being substituted as currency. Salt and iron implements were the only goods imported from outside the village.

This self sufficiency had been one of the chief reasons, that the Nagas had managed to live with minimal contact with the outside world. Moreover, their head hunting practices made them less approachable to outsiders. This isolation had enabled them to retain a unique culture till the arrival of the British administration, which slowly brought them under its control against much resistance from them.

VOCABULARY

1. Republic : A political system in which the power lies in a body of citizens who can elect people to represent them.
2. Democracy : A political system ruled by the people whether directly or through elected representatives.
3. Sovereign : Not controlled by outside forces.
4. Interfere : To become involved in the concerns of others.
5. Autonomous : Having the right or power of self government.
6. Chieftainship : A system of governing which is headed by the leader or chief of a clan or tribe.
7. Council : A group of people elected as an advisory or managing body.
8. Prestige : Respect and admiration felt for someone or something.
9. Autocratic : A way of ruling using fear and control.
10. Resistance : The refusal to accept something which is being forced.

EXERCISES:

A. Answer the given questions:

1. How do you know that Naga villages were sovereign and independent?
2. Describe the two types of traditional government that existed in Nagaland?
3. What were the role and functions of the council in traditional Naga governance?
4. Name a few tribes which belonged to each of the two types of government-the democratic type and the chieftain type.
5. How was the territorial boundary between villages demarcated?
6. Why were the Nagas economically self sufficient?
7. What were the duties of the chief in a Naga village in the past?
8. Mention two functions of the village council in your village today.
9. In the village, the village council takes care of water supply, roads, footpath and sanitation. If you lived in towns, different Government departments will take care of all these. Why do you think big towns do not have a village council to take care of all these?

B. Write which of the sentences are TRUE and which are FALSE.

1. The Nagas developed their democratic republic system of governance by imitating the Greeks. _____
2. The village chief declared the date or time when cultivation can begin. _____
3. The entire land of the village was owned by the chief or his council. _____
4. Cowry shells and scraps of irons were sometimes used in place of currency. _____
5. The village sold crops and domestic animals to neighbouring villages. _____
6. Every Naga village developed its own village defence system. _____
7. All the Naga village chiefs enjoyed total power over his people. _____

C. Tick the correct spelling:

- | | |
|---------------------------|-------------------------|
| 1. Hereditary/ Hereditery | 2. Soveriegn/ Sovereign |
| 3. Democretic/Democratic | 4. Council/ Conclil |
| 5. Autonomous/ Autonomos | 6. Chieftian/ Chieftain |

D. Diary writing:

A diary is a book used for recording events that have happened over the course of a day or over a period of time. We also write our thoughts, feelings and experiences in a Diary.

Steps:

1. A diary entry should always have a date.
2. You can have a salutation. (Dear Diary or you can address the entry to some friend or pet).
3. The language is direct, personal and informal.
4. It is always written in the first person.

Example : A diary entry by an eleven year old Washa who was in Nagaland during the Covid 19 pandemic.

Monday, 28th March 2021

Dear Diary,

How my life has changed overnight due to the pandemic. Schools have been closed down and I cannot meet my friends anymore. Though I talk to them over the phone, it is not the same as meeting. How I wish things would return to normal. There are a lot of sad things happening around me. I can see some neighbours who are running short of food. I need to help them by asking my mother to give them some of our food. The news is not encouraging too. I hear of people dying, children like me becoming orphans and people also starving. I pray that these hard times will soon go away. I miss school and my friends and teachers. The pandemic has taught me to be grateful and thankful for everything. I shall say a prayer for everyone tonight and hope for a better day to come soon. Good night Diary.

ACTIVITIES

1. Imagine that you are a Chief in your village. Write a Diary entry about how you settled a dispute between two parties regarding sharing water in their fields.
2. Write a Diary entry about how you think you can help to improve the economy in your village or town.

TRADITIONAL SYSTEM OF VILLAGE ADMINISTRATION-II

LEARNING OBJECTIVES:

1. Read the lesson fluently and with comprehension.
2. Be able to locate necessary information from the lesson to find answers.
3. Learn new words.
4. Be able to discuss the lesson in own words with peers and teacher.
5. Know about traditional Naga system of governance.
6. Develop interest towards local governance and appreciate the role it plays in one's life.
7. Be familiar with the clan and khel system of the Nagas and the important role they play in a Naga's social life.
8. Be aware of Naga customary law and its provision under Article 371 (A) of the Indian Constitution.
9. Learn and practise the rules of Paragraph writing.

Naga society is divided into many groups. It is divided into clans, khels, age-groups and village community. These various groups are the pillars that supported the village authority in maintaining law and order, mainly through each group regulating or controlling its own members. Shared responsibility played a key role in making the village administration successful.

SOCIAL ORGANIZATION

Naga society was and still is, a patriarchal organization. The male line of descent determines the lineage of the family. Men played a dominant role both in society as well

as within the family. Property inheritance went to men, along with the right to take decisions for his family and his clan at large. Though men appeared to benefit more in terms of prestige and wealth, he has to take responsibility for his entire family or extended family members or dependents and has to ensure their welfare. Each family belongs to a larger group- the clan, to which it shows support, loyalty and obedience.

CLAN AND KHEL

All clan members trace their roots back to a common male ancestor.

This clan system plays a crucial role in the social and political function of the village. Several families form a clan and several clans form a khel. Clans are sometimes even spread over many villages. The council of a village would normally comprise of members from each khel or clan. Thus equal representation of the population was ensured in the government or management of the village.

CLAN HIERARCHY (ORDER OF CLAN)

Clans are hierarchical organizations with each clan member deferring to the authority of older clan members. Each clan may have a patriarch-the oldest male clan member, who commands obedience from all his clan members. All clan members have duties towards each other in terms of cultivation, marriage, death and dispute. Members of a clan act as mediators or protect each other when a clan member gets into trouble or breaks the law. Therefore within a village, each clan monitors and regulates its own members.

CUSTOMARY LAW

Each village implements its own

customary law on all areas of life within its jurisdiction. Customary laws were strictly enforced in the past. It was feared and respected. Any violation of this invited penalty. Usually fines were imposed for petty crimes committed and payment through livestock was practiced as currency was not known then. Serious crimes even lead to banishment from the village for a certain period. The customary law was supreme and judgment was quick. However decisions were taken only after a council meeting was summoned and grievances were heard. This customary law is still prevalent today and it coexists with the Indian Government's judicial system in Nagaland.

Even today we have a similar pattern of local self government existing in the villages. A village headman called Gaonbura, or Chairman represents the village and he is assisted by a council. This group headed by the Gaonbura or chairman form the local self governance body. This right to local self government based on customary practices, is guaranteed to the Naga people through Article 371 (A) of the Indian Constitution.

VOCABULARY

1. Lineage: The descendants of one individual or line of origin.
2. Judicial: Relating to the administration of Justice.
3. Clan: A group of people originating from a common ancestor.
4. Dominant: Having power over others.
5. Hierarchical: Arranged in order of rank.

6. Supreme: Highest in rank or authority.
7. Mediator: A person who tries to make people who are disagreeing come to an agreement.
8. Implement: Put a decision, plan or agreement into effect.
9. Banishment: The punishment of being sent away from a home or place.

EXERCISES:

A. Answer the given questions:

1. Mention the different groups that Naga society is divided into.
2. Why were the different groups or organizations in a Naga society called the pillars of the village government?
3. How can you say that Naga society is a patriarchal organization?
4. How is equal representation of the village population ensured in a Naga village government?
5. How do members of a clan show their loyalty towards each other?
6. Describe the Naga customary law in a few words?
7. Has the village governance style changed today as compared to the traditional style of village administration in the past?
8. Does your clan still practice the same loyalty towards each other as they did before or has anything changed with the times?

B. Tick the correct answer:

- i. In a patriarchal society...
 - (a) Elders play a dominant role.
 - (b) Men play a dominant role.
 - (c) Village council play a dominant role.
- ii. Article 371 (A) of the Indian Constitution safe guards the practice of
 - (a) Clan and khel organization in every village.
 - (b) Village council to impose fines on defaulters.
 - (c) Customary law and local self governance in Nagaland.
- iii. Traditional Naga system of village administration is an example of...
 - (a) Shared responsibility in governing the village.
 - (b) Clan loyalty towards each other.
 - (c) Government by the mightiest.
- iv. Today the village headman or leader is called..
 - (a) Gaonbura or Chairman.
 - (b) Patriarch.
 - (c) Dobashi.

C. Listen to your teacher and repeat these words:

- | | | | | |
|------------|-------------|--------------|---------------|-----------------|
| 1. Lineage | 2. Judicial | 3. Clan | 4. Dominant | 5. Hierarchical |
| 6. Supreme | 7. Mediator | 8. Implement | 9. Banishment | |

D. Things to do:

Who is your oldest living clan member? How is he/she related to you? Find out and write about him/her in 100-150 words. Read it aloud to a friend in your class.

E. Paragraph writing:

A paragraph is a group of sentences organized around a central topic/idea. It consists of three parts:

1. A topic sentence
2. Body sentence and
3. Concluding sentence

The first one or two lines are the “Topic sentence”. You introduce the topic and explain why you have chosen to write about it.

The next 5-6 statements are the detail statements which form the body. Here, the reader is given more information about the main idea.

Concluding sentence – One or two lines are written about the main idea that brings a sense of completeness. The paragraph can be ended with a personal connection like your opinion or views, feelings about the topic.

Paragraph writing– Template

TOPIC : _____

Topic Sentence (1-2 sentence): _____

Detail 1: _____

Detail 2: _____

Detail 3: _____

Detail 4: _____

Closing (1-2 sentences): _____

Example: An ideal student

An ideal student is someone who is appreciated by everyone. She is obedient, sincere and respectful. An ideal student is regular and punctual in school. She leads a disciplined life. She works hard to excel not only in her studies but also in other co- curricular activities. An ideal student is also someone who is kind, generous and friendly with her friends. She is an all rounder who is loved and admired for all her good qualities. We should all aspire to become ideal students.

ACTIVITIES

1. Write a paragraph on the benefits of belonging to a clan.
2. Write a paragraph on the traditional system of village administration practiced by your village.

THE SAME HEART BEAT

LEARNING OBJECTIVES:

1. Recite the poem with proper rhythm and articulation.
2. Understand the poem and its central idea.
3. Understand the theme of the poem.
4. Discuss the poem with peers and teacher.
5. Learn new words and phrases and use it in everyday conversation.
6. Develop love and compassion for all.
7. Appreciate and practice the value of equality.

All the people of the earth
Different in race, in tongue or tribe
Covered by flesh of brown or white
Or black, in textures rough or smooth
Yet all have the same kind of heart
Hidden in the core of humanness
Beating the same kind of beat
Longing to love and be loved
Bleeding when it's hurt
Searching for that place of belonging
The same heartbeat's everywhere
No matter how one looks outside

– Agnes Krocha Tepa

EXERCISES:

A. Answer the given questions:

1. 'Yet all have the same kind of heart', who does the word 'all' refer to in the poem-The Same Heart Beat?
2. What are the qualities in us that makes all human beings the same inspite of differences in race, language or tribe?
3. According to you, what could the poet be referring to by the words, 'place of belonging'?
4. The poem, 'The Same Heart Beat' is an appeal to end discrimination, tribalism and racism. Give your reasons as to why it is so.

B. Sit in groups and discuss:

What do you understand by racism, discrimination and tribalism? (Teacher may assist the discussion)

C. Basing on the previous activity, now indicate whether the given situations are examples of tribalism, racism or social-discrimination (even gender-discrimination) by ticking ✓ or ✗:

1. Calling people with dark complexion as 'Kalia' or 'Black' or 'Kala' instead of their proper name. _____
2. Paying women less salary than men for the same work or job. _____
3. At Dorothy's birthday, only the children of rich and important people were invited. Her poor neighbor's children did not get an invitation. _____
4. Rita was due for promotion at her job, but instead of her, her boss promoted someone from his own tribe. _____
5. At school Leo likes to sit only with his group of friends. They are all from the same tribe and they make fun of people from other tribes. _____
6. John went to Delhi and people called him 'Chinki' and 'Pahari' often on the streets. _____

D. Project:

Take a piece of chart paper or any plain paper. Design it with words, patterns, pictures, etc. about a topic that fight against any one of the given issues: Tribalism, Discrimination, Racism.

MAN WITH TIGER'S SPIRIT

LEARNING OBJECTIVES:

1. Read the lesson fluently with comprehension.
2. Refer to the text to locate necessary information.
3. Discuss the topic with peers and teachers.
4. Write correctly the accompanying written exercises given in the lesson.
5. Know local folk tales and appreciate them.
6. Develop an interest in local folk tales and myths.
7. Be able to differentiate between supernatural and real occurrences.
8. Be able to give opinion and express ideas clearly.
9. Learn the rules of simple story writing.

Long ago in a small village of Pongching in the eastern part of Nagaland lived a man named Kha-ah, whose spirit was a tiger. His spirit tiger would often come to the village even in broad daylight and roam around the village without any fear.

The villagers knew that the tiger was Kha-ah's spirit which was the reason why the tiger was not afraid of human beings.

The tiger and the human, who shared this spirit bond, had a strange connection. When the tiger hunted and fed on prey, the human, did not feel hungry. It felt full from his tiger's feeding and did not require to eat as other humans did. On such days, the human (Kha-ah) would sleep the whole day with a full stomach and

remain awake and active at night, quite like his spirit partner the tiger, who did the same in the jungle.

On rainy days, Kha-ah would be seen shivering even though he might be lazing by the fire side. Kha-ah apparently shivered as his spirit tiger was drenched and remained cold underneath the tall trees of the jungle. Similarly, when the tiger falls ill, Kha-ah would fall ill and would only get well when his tiger was healed.

One winter morning Kha-ah was seen with a deep wound on his right leg without any cause. This matched exactly with the time when his spirit tiger was severely wounded by a hunter of another village. Kha-ah continued to remain ill till the



wounds of his spirit tiger slowly healed up. Kha-ah told his friends that his tiger would soon be seen again by the villagers as it would

start roaming once the wound was healed. As expected, after a week, the tiger was soon seen roaming around the village again.

Kha-ah lived for a long time until his spirit tiger was eventually hunted down by some hunters, upon which the human (Kha-ah) died this side in his village, suddenly without any cause.

Thus, the strange bond between the human and the tiger came to an end but this type of strange human and animal bonds are still spoken of in the villages and are believed to be existing still.

VOCABULARY

1. Drenched : Very wet or soaked with water or some liquid.
2. Heal : Get well or get cured.
3. Shiver : To tremble or shake caused by cold or fear.
4. Roam : To go from place to place without direction.
5. Bond : A relationship based on shared feelings, interests or experiences.

EXERCISES:

A. Answer the given questions:

1. Who was Kha-ah?
2. Why was the tiger not afraid of Humans?
3. What animal was Kha-ah's spirit?
4. Explain the connection shared between the tiger and kha-ah?
5. How long did Kha-ah live? How did he die?
6. What happens to Kha-ah when his spirit tiger hunts a prey?

B. Fill in the blanks:

1. The villagers knew the tiger was _____ spirit.
2. The tiger and the _____, who shared this bond, had a _____ connection.
3. On rainy days, Kha-ah would be seen _____ even though he might be lazing by the fire side.

4. One winter morning Kha-ah was seen with a deep____ on his right leg without any cause.

C. Choose the right option to complete each sentence:

1. Where did Kha-ah live?
 - (a) In the jungle
 - (b) In a big village
 - (c) In a small village called Pongching
 - (d) In the capital of Nagaland
2. The spirit tiger was shared between?
 - (a) Kha-ah and the villagers
 - (b) Kha-ah and the tiger
 - (c) The tiger and other animals in the jungle
 - (d) The tiger and the villagers
3. Kha-ah continued to remain ill till?
 - (a) The villagers took him to hospital.
 - (b) The wounds of his spirit tiger slowly healed up.
 - (c) The spirit tiger visited him.
 - (d) The time of his death.
4. Kha-ah lived for a long time until his spirit tiger was____
 - (a) very old
 - (b) very weak and fragile
 - (c) eventually hunted down by some hunters
 - (d) disappeared from the village

D. Let the teacher read aloud the story. After the students have listened, make them choose a partner each. Take turns to read aloud the story to each other. The teacher can circulate and make corrections wherever necessary.

E. Story writing

A story is an account of incidents or events. Stories can either be factual or fictional in nature. Stories usually have a beginning, middle and end.

Some important steps for writing a story are:

1. Think of an idea for your story.
2. Create a character and a setting.
3. Start with a catchy and interesting beginning.
4. Create some conflict in the story to shake things up. It can be through the introduction of a new character or a certain incident.
5. The middle part of the story is usually the turning point. Think of something that the reader would least expect using your imagination.
6. End the story with a final solution to the problem which had arisen.
7. Do not forget to give your story a title.

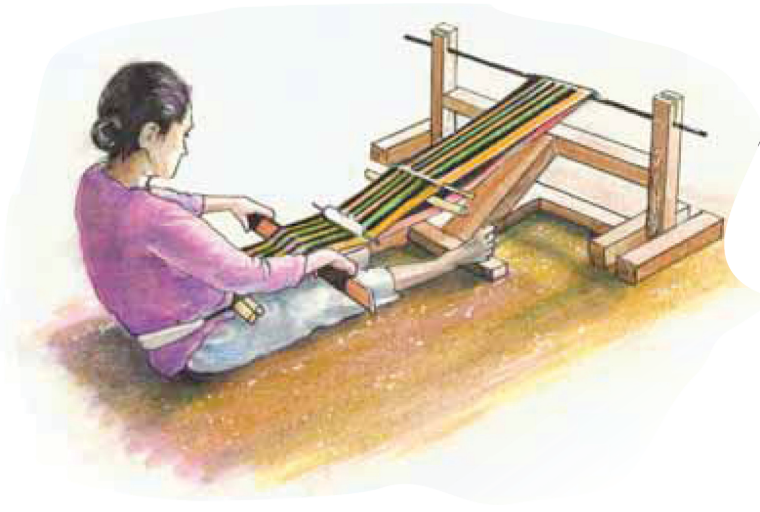
ACTIVITY

In Nagaland, stories of humans possessing animal spirits were common folklores in the past. Find out one such story from your elders and write it down.

WEAVING IN NAGA SOCIETY

LEARNING OBJECTIVES:

1. Read the lesson fluently and with comprehension.
2. Be able to locate necessary information from the lesson to find answers.
3. Learn new words.
4. Discuss the topic with peers and teacher.
5. Appreciate local weaving and woven products.
6. Develop interest towards Naga style of weaving and be familiar with its techniques and tools.
7. Learn the local names of the different things associated with weaving.



Nagas are known for their beautiful and colourful attire which they owe to the art of weaving. Each Naga tribe has a set of shawls, mekhala, loin cloth, kilt, vest etc which can be differentiated from other tribes by their colour, motifs or design pattern. The art of weaving has been passed down from generation to generation. Traditionally, weaving is

an occupation reserved only for women. From a young age, girls are taught weaving, beginning with weaving simple little sashes. Weaving has often been taken up as a communal activity where by, women folk gather together and weaving was often accompanied by singing, storytelling and so on.

Traditionally yarns made from nettle, cotton, jute and tree barks were used to weave shawls, mekhala, sashes, vest, loin cloth, kilts and blankets. With the passage of time, we now see a wide range of attires made from woven cloths such as dresses, waistcoats, neckties, bags, etc cleverly fusing Naga weaving into modern wear.

All Nagas weave basically using the same tools and techniques. All Naga weaving tools are made of either wood or bamboo. The tools are numerous and each has a specific function in the process of weaving. All Nagas weave upon a wooden frame which supports it.

Weaving is a method of making clothes in which two sets of yarn, namely the warp (the vertical) yarn and weft (horizontal) yarn are interlaced at right angle to form a fabric or cloth. When you weave, the yarn to be woven is stretched between two sets of beams- the lower beam and upper beam.

LOWER BEAM: These are a pair of sturdy rods placed parallel to the weaver's waist, as she sits down to weave. One end of the collective warp yarn (called a web) is attached to one of this beam. These two beams also tightly holds the woven cloth in between so that it does not slip up the loom.

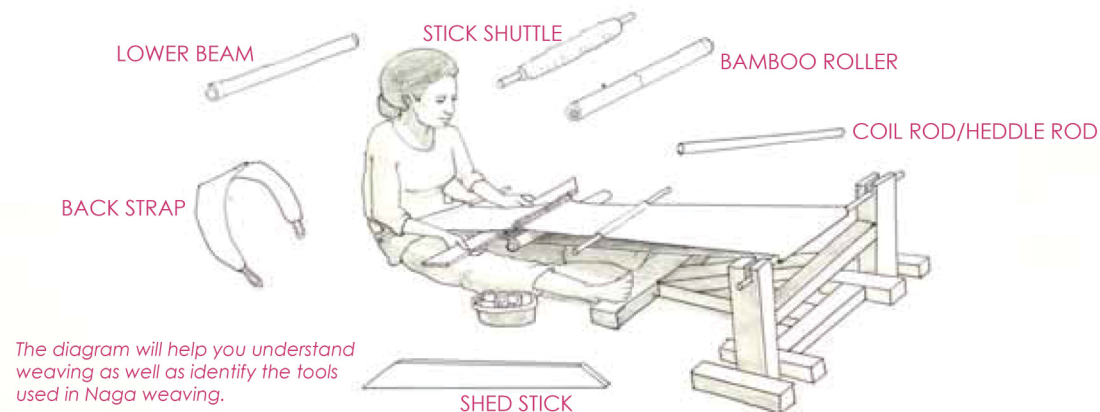
UPPER BEAM: This is another similar rod placed at the opposite end (upper side) towards the feet of the weaver. It holds the other end of the collective warp yarn.

SHED STICK: There are two types of shed sticks. One is broad and flat, made of either wood or bamboo. It resembles a sword. The other is a smaller flat stick. They are both used to beat, bring down and tighten the yarn after the stick shuttle carrying the weft yarn had been passed through the shed.

STICK SHUTTLE: It is the stick which holds the weft yarn. It is passed back and forth while weaving.

COIL ROD: This is a wooden or bamboo rod in which every warp yarn is tightly coiled. The purpose of this coil is to keep each warp yarn separate without sticking together which tends to happen while weaving.

HEDDLE ROD: This is another similar rod in which a loose thread loops



alternate warp yarns around the rod, so that when the heddle rod is lifted, a shed is created for the shuttle to pass through.

BAMBOO ROLLER: This is a smaller bamboo pole placed between the heddle rod and the coil rod. It is rolled up and down between the rods acting as a barrier to separate alternate warp yarn or groups of yarns from blending together.

BACK STRAP: The lower beam of the loom is held firmly in place with a strap worn around the lower back of the weaver. This is usually made of woven bamboo or leather or even thick folded cloth works as one. This is why Naga weaving is called back strap or loin weaving.

SHED: While weaving, an opening or shed must be made in the warp yarns through which the stick shuttle can pass through. This shed is created when the heddle rod is lifted and a triangular passage (shed) appears among the warp yarn.

Even in the day of machine operated looms, which produce more cloth in shorter period, hand woven clothes are still highly valued among the

Nagas. This is because the time, skill and labour that goes into it makes it worthy of being cherished. Today with the availability of finer cotton, meriserise, polyester and silk yarn, weaving standard has been taken to yet another level. We now see very fine and delicate heirloom pieces of mekhala and shawls created from our very own humble weaving looms.

Although there is a lot of demand for woven products, the number of Naga weavers today is dwindling. It is fast becoming a dying art known only to the older generation. Weaving should be taken up again by the young people. The large wooden weaving frame is not required for smaller pieces of weaving. Smaller frames work just fine. Infact there are many types of weaving all over the world where people weave by just tying their upper beam to a peg or a tree branch and proceed to weave from there. An early introduction to weaving can also lead to a deeper understanding and interest towards the skill, which can even be taken up as an occupation in the future or can be a lifelong hobby which is fulfilling, creative and another source of income to the weaver.

VOCABULARY

1. Fulfilling : A feeling of satisfaction.
2. Dwindling : Become less gradually.

3. Communal : To do something in a group.
4. Motif : a design that is repeated.
5. Nettle : a type of plant with stinging hair.
6. Mercerise : a type of cotton that is strong and shiny.
7. Occupation : Here it means work or trade.
8. Peg : A nail or a wooden pin pierced into a surface to hang clothes.

EXERCISES:

A. Answer the given questions:

1. What are the sources from which we traditionally got our yarn from?
2. How can you differentiate your tribe's shawl from the other tribes'?
3. Why is Naga weaving called back-strap weaving?
4. Why are handwoven clothes highly valued among the Nagas?
5. Name the weaving tools of the Nagas?
6. Which beam holds the woven cloth so that it does not slip up the loom?
7. What is the shed stick used for?
8. What is the use of a coil rod?
9. What is a shed in weaving?

B. Match the following column:

- | | |
|-------------------|--|
| (a) Weft yarn | (a) A rod on which every warp yarn is tightly coiled. |
| (b) Shed | (b) They are strong rods between which the warp yarns are stretched. |
| (c) Coil rod | (c) The horizontal yarn that interlace the warp yarn. |
| (d) Bamboo roller | (d) The vertical yarn which is stretched between the beams. |
| (e) Heddle rod | (e) A bamboo pole that rolls up and down between the heddle rod and coil rod. |
| (f) Warp yarn | (f) An opening made in the warp yarn to let stick shuttle pass through. |
| (g) Shed stick | (g) A rod on which a loose thread loops alternate warp yarns around it. |
| (h) Beams | (h) A stick used to beat and tighten the weft yarn after it has passed through the shed. |

C. To do:

1. Find the name of the weaving tools in your language?
2. Make a list of things you see around you made from woven cloth.
3. Project (whole class): Organise a one day weaving festival. Teacher has to assign different task to different groups of pupils, e.g. collection of pictures of weaving, poster painting, collecting samples of woven products, mini weaving loom for display, weaving demonstration, tools of weaving for display.
4. Write an account of the weaving festival organised by your class and your role in it. (150 words)

BEN'S REAL EDUCATION

LEARNING OBJECTIVES:

1. Read the lesson fluently and with comprehension.
2. Locate necessary information from the text after reading it.
3. Follow instructions given orally and in written relating to the lesson.
4. Talk about the lesson with peers and teacher.
5. Learn new words and use them functionally both in speech and writing.
6. Answer questions about the lesson both orally and in writing.
7. Understand the moral behind the lesson.

Ben got up lazily after his mother shouted at him many times that he was going to be late for school. School was not his favourite word. He hated school and studying. He often got detention for not doing his assignments and poor performance at class test. Today was also going to be one of those days, when he would escape during short break. He'd first throw his bag over the brick fence and then jump over the fence.

He had been lucky not to get caught yet. His other friends got caught and had to bring their parents to meet the headmaster last week. He felt his good luck was still running high. Second period got over and then the short break began. It was a fifteen minute break and he took his

chance and leaped over the wall. Luck favoured him again and he managed to escape without anyone sighting him. He thought he would first visit "Mac's Momo" Joint, his favourite momo joint and eat some momos, while he decided what to do with the rest of the day until it was time to go home.

At 'Mac's Momo', the same waiter served him. As there were no other customers around, the waiter decided to chat up Ben. He said, "How come you're not in school? Did you run away"? "Yes", Ben replied with irritation, thinking - can't this fellow be swatting flies or doing something instead of bothering me. The guy continued, "Is there any reason why you're avoiding school?"



By this time Ben was quite angry, he thought the waiter being an uneducated man had no business to be interfering in his education. So he said, "Yes, I am avoiding history test today and what would you know about that?" To his surprise the waiter replied, "Try me." Ben stared at him and quickly gathered his wits. He said, "Ok, what is Quit India movement?" The waiter's reply made him speechless. In fluent English he said, "On 8th August 1942 MK Gandhi launched the 'Quit India' movement. It was a demand to end British rule in India."

Ben wondered how the waiter could know this and also his command over English was as good as his teacher. "I am preparing for NPSC exams, so I study all these," said the waiter. Ben simply replied, "Then what are you doing here?" The next

thing he heard was to remain in his mind for a long long time. "Not all of us are privileged enough to have parents to support us in our studies. I lost my parents while in high school. Since then, I've been giving tuitions to finance my education till I finished my graduation. Then, I joined my uncle here to help him run the Cafe. I study at night for my upcoming NPSC exams. This will be my second attempt. Last year I cleared the written exams but did not make it in the viva voce."

Ben forgot all about his momos which were growing cold. He thought about himself, his good home, his indulging parents, the generous pocket money and the tuitions he took unnecessarily because he bunked classes and missed teachers' explanations. Now he looked at the waiter in a new light. A common English expression came to his mind, "Never judge a book by its cover." As he remained thinking, he heard the waiter say, "Hey, your momos are getting cold, you should start eating them." With that he disappeared into the tiny kitchen at the back.

Ben slowly ate his momos and went home with a troubled mind. At home he was lucky enough not to have met his mother who would have asked him why he was home early.

He sat down on his bed and thought of how much he had taken for granted and how he was slowly destroying the good future his parents were trying to build for him. He said to himself, "If only I had known that my life was so much more fortunate than others, I won't have taken it for granted."

The next morning he got up before his mother had to wake him up. He

got dressed, ate his food and left for school. His mother wondered what motivated him to get up early. At school he no more looked out of the window towards the wall- his escape route. He concentrated on what was going on in the class instead. Slowly his school performance picked up. His detention days were over now, but every day as he passed by Mac's momo he thought to himself, "My real education began there."

VOCABULARY

1. Joint : A small fast food stall
2. Bunk : Avoid or escape
3. Irritate : To annoy
4. Fluent : Smooth
5. Detention : A form of punishment where students stay at school after classes end.
6. Indulging : To allow more privileges than necessary.
7. Motivated : Giving someone a reason for doing something.
8. Concentrate : To focus one's attention onto something.

EXERCISES:

A. Answer the given questions:

1. Describe Ben's character at the beginning of the story?
2. How would Ben escape from school?
3. Why was Ben irritated with the waiter's questions?
4. How did Ben test the history knowledge of the waiter?
5. What did the waiter tell Ben about his life?
6. How did the waiter's life affect Ben?
7. Why did Ben say his real education began from Mac's momo?
8. What have you learnt from this story?

B. Compare the character of Ben at the beginning of the story and at the end of the story.

Ben at the beginning	Ben towards the end of the story
1.	1.
2.	2.
3.	3.

C. Who said this and to whom:

1. "Is there any reason why you're avoiding school?"

2. "Then what are you doing here?"

3. "Not all of us are privileged enough to have parents to support us in our studies."

4. "My real education began there."

D. The English idiom, 'Never judge a book by its cover' means that you cannot know what someone or something is like by looking only at that person or thing's appearance.

Now, find out two more idioms in your language and explain their meanings.

E. ROLE PLAY: Work in Pairs.

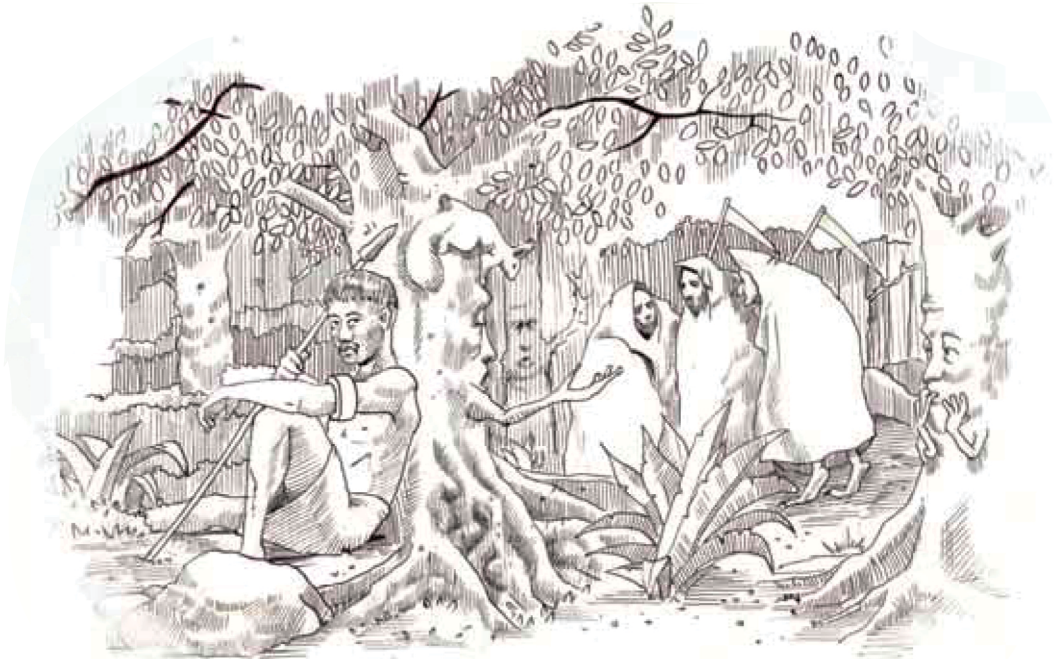
Role play - It means to act out or perform the part of a person or character. Role play the given situations in your class:

- (a) Ben is caught by a teacher while he is leaping off the wall. Imagine their dialogues and act their parts. One of you will be Ben and the other will be the teacher.
- (b) Ben and his friend. The friend is trying to stop Ben from running away from school. Imagine what they say to each other and enact your role play.

A KIND FIG TREE

LEARNING OBJECTIVES:

1. Read the lesson fluently with comprehension.
2. Refer to the text to locate necessary information.
3. Discuss the topic with peers and teacher.
4. Write correctly the accompanying written exercises given in the lesson.
5. To keep up promises once made.
6. Cultivate the habit of helping others.
7. Learn new vocabularies and phrases from the lesson and use them in day to day conversation.
8. Be able to give opinion and express ideas clearly.



One day, a Zeliang Naga was travelling to a distant village. He was compelled to spend the night in the jungle. The forest was haunted. His people had already warned him. He was told not to run when attacked by

ghosts. They advised him to close his eyes and swing his spear in the air. In such fights, man always had an upper hand over them as any slight injury from a spear or sword will eventually kill them.

As he was looking for a place to rest, he met a dark ghost with whom he had a fierce fight. All the trees witnessed the fight. He killed the ghost but was slightly injured. As the sky grew darker, he was scared and at his wits end. He, therefore, went from tree to tree asking for shelter but none was willing to shelter him for fear of the other ghosts. A fig tree saw the helpless state of the man. It decided to help the man. The tree said, "I will give you shelter but when the ghosts come in search of you, do not move or breath". The man replied "Thank you, fig tree." "I will do whatever you say."

After an hour, a group of ghosts came in search of the man who killed one of their members. The ghosts asked the trees about the whereabouts of the man but every tree kept the secret. Finally, the ghosts came to the fig tree and asked him if he saw a young man walking in the forest. The tree was scared but it gathered

all its courage and said, "I don't know". The ghosts were suspicious as they could smell fresh blood from the injured man. The fig tree stretched its branches and offered the squirrels to them saying "Are you all hungry"? They went away shouting and cursing the young man.

The man was moved to tears by the fig tree's kindness towards him. He was grateful to the fig tree for saving his life. Therefore, he promised, "From today, I will never cut down fig trees and even my offspring will never cut down fig trees". Next morning he departed for the village he was visiting and never met the fig tree again, but still he kept his word.

And to this day, the Zeliang Nagas never cut down fig trees, even if it is found standing right in the middle of a person's jhum cultivation.

Moral: A promise once made must never be broken.

VOCABULARY

1. Compel : Forced.
2. Haunted : Inhabited by spirits or ghosts.
3. Wit : The ability to say or write things that are clever and funny.
4. Whereabouts: The place where someone is at presently.

EXERCISES:

A. Answer the given questions:

1. What had the young man been warned about by his people?
2. Whom did the man ask for shelter in the forest?
3. Who sheltered the man in the jungle? On what condition was he given shelter?
4. Who came searching for the man? And why?

5. What moved the man to tears in the story?
6. Why do the Zeliangs never cut down fig trees even to this day?
7. What sort of mood or feeling do you get when you read the first paragraph of the story?
8. Have you ever faced such a scary experience in your life? Narrate it to your partner or group.

B. Fill in the blanks:

1. The forest was.....
2. He was told not to when attacked by a
3. He met a dark ghost with whom he had a fight.
4. The ghosts were suspicious as they could smell blood from the..... man.
5. The man was moved to by the kindness towards him.

C. Choose the right option to complete the sentence:

1. The man went from tree to tree asking for?
 - (a) food
 - (b) shelter
 - (c) company
2. The ghost went away shouting and cursing.....
 - (a) The trees in the forest.
 - (b) the young man
 - (c) each other
3. As promised, the Zeliangs never cut down.....
 - (a) fig trees
 - (b) trees in the forest
 - (c) branch of trees

D. Expand the given points into a full story:

1. Once there was a king whose people were very lazy.
2. He decided to teach them a lesson.
3. In the middle of the road he placed a big stone.
4. First man to come that way takes his animals around it.
5. Second man drives his bullock-cart around it.
6. The third man, riding a horse, jumps over it.
7. King calls all the people together.
8. He asks the people to pull away the stone.
9. Under the stone lay a pot of gold.
10. King says, "If you all had removed the stone, the gold could have been yours".
11. From that day his people stopped being lazy.

THE SERPENT HUSBAND

LEARNING OBJECTIVES:

1. Read the lesson with comprehension.
2. Read the text to locate necessary information.
3. Discuss the lesson with peers and teacher.
4. Be able to give opinion and express ideas clearly.
5. Write creatively using appropriate language.
6. Write correctly the accompanying exercises given in the lesson.
7. Develop an interest in local folktales and legends.
8. Learn about punctuation marks (" ") (;)(:)()...

Long ago it was said that in a Sangtam village there lived a man exceptionally good at fishing. Whenever he went fishing, he can be expected to bring back a basket full of fishes. Infact, many villagers exchanged their food grains, fowl and meat with his fish. With time his sole occupation became fishing, as he could exchange anything he needed with fish. His family lived in comfort and never lacked for anything owing to his constant supply of fish.

This man however preferred to fish alone and would find excuses not to join in the community fishing. This aroused suspicion in the minds of some people, who thought he did not want to show others his fishing techniques. A neighbour decided to spy on him while he fished. So one day, he started following the

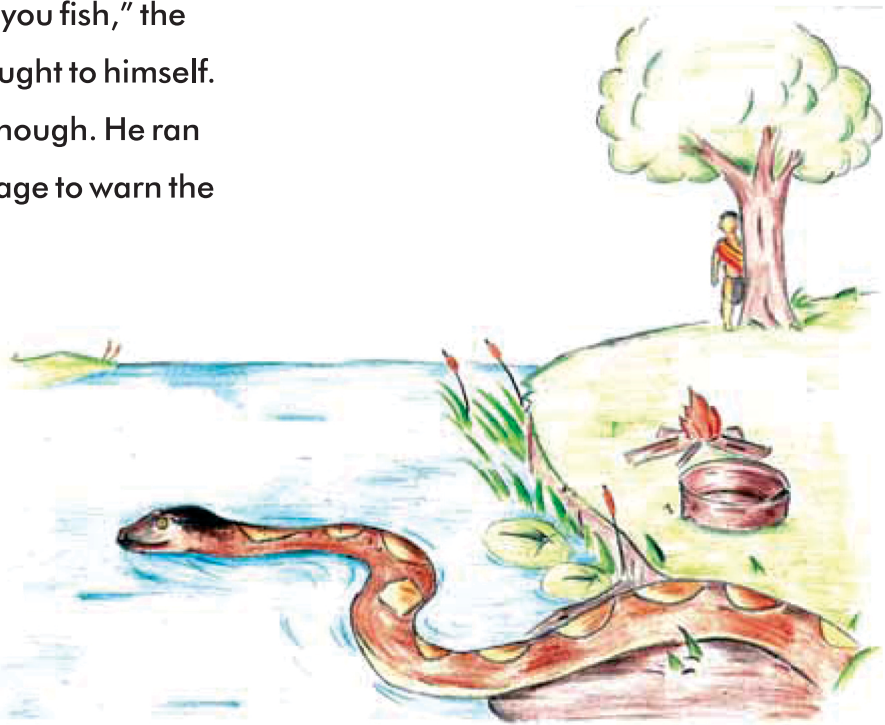
fisherman without him being aware of it. When the fisherman reached the river, he selected a secluded spot. It was a bend in the river and the bank was hidden from either side by a thick growth of vegetation. He first went about collecting driftwood and twigs and then he made fire. Once the fire was lit, the fisherman sat warming himself.

As he sat warming himself, he slowly transformed into a huge python before the very eyes of his neighbour, who watched in horror. As he watched in disbelief, the python slithered into the river and disappeared. After a while, the python surfaced again from the water with its mouth filled with lots of wriggling fishes. It crept up to the basket on the bank and dropped the fishes into it and went back into the water.

"So this is how you fish," the neighbour thought to himself. He had seen enough. He ran back to the village to warn the fisherman's wife. He narrated what he saw and warned the woman to be careful. The shocked wife decided to watch her

husband from then on. She decided to find out for herself if, what her neighbour had said was true.

The next time, when the husband left for fishing, the wife too started following him at a distance. Exactly as her neighbour had described, her husband reached the same bend in the river and started a fire. All her fears came true, as she watched her husband transform into a snake by the fire. As the python went into the water, the terrified wife rushed home. She quickly cooked food for herself and her children. She no longer wanted her family to eat anymore of the fish brought by her husband. By now all the children



were told about what their father actually was.

Later, the husband returned home with a heavy basket laden with fish. He called out to his wife and children, but unlike other days, today no one came out to greet him. He thought it strange and went inside the house. He found his family staring at him with cold, fearful eyes. When he asked them if they would like to cook the fresh fish for dinner, the mother replied that everyone had already eaten. So he cooked and ate the fish alone.

The next morning too his family refused the fish he cooked and avoided him. From their behavior, he

realized that he had been found out. He knew he could no longer live with them and be accepted as part of their family again. With a heavy heart, he walked out of his house and went back to the river. He stood gazing into the water for a while, and then jumped in, never to be seen again.

VOCABULARY

1. Exceptional : Something or some quality that is more than what is common or expected.
2. Occupation : A person's work or job.
3. Prefer : To like something more.
4. Community : A group of people living in a particular area.
5. Arouse : Awaken, raise.
6. Suspicion : Doubt about someone's honesty or to mistrust someone.
7. Bend : Form a curve.
8. Driftwood : Wood that is floating or that has been washed ashore.
9. Transform : Change in appearance or nature.
10. Laden : Filled with great quantity of something.
11. Slither : To pass or move smoothly.
12. Avoid : Keep away from someone or something.
13. Heavy heart : Sad or depressed.
14. Gaze : Look at with fixed eyes.
15. Disgust : Strong feeling of dislike.

EXERCISES:

A. Answer the given questions:

1. Why did the man in the story make fishing his chief occupation?
2. How could the fisherman's family live in comfort?
3. Why do you think the fisherman preferred to fish alone?
4. Why were some people suspicious of the fisherman?
5. Describe the spot where the fisherman liked to rest before fishing? Why do you think he liked that spot?
6. What did the neighbour see as he secretly observed the fisherman at the river bank?
7. Why did the fisherman's wife and children avoid him towards the end of the story?

B. Choose the correct answer:

1. How did the fisherman get food grains for his family when his chief occupation became fishing?
 - a) By selling his fish and getting money to buy grains.
 - b) By exchanging his fish for food grains.
 - c) By stealing from his neighbour's granary.

2. The fisherman preferred to fish alone because.....
 - a) He didn't want people to see him transform into a snake to fish.
 - b) He didn't want people to learn his method of fishing.
 - c) He didn't like the company of the villagers.
3. The fisherman made fire by
 - a) Carrying firewood from his home.
 - b) By chopping bamboo and small trees nearby.
 - c) By collecting driftwood and twigs.
4. After the neighbour saw the fisherman transform into a python
 - a) He went straight to the fisherman's wife and informed her.
 - b) He went straight to the village headman and informed him.
 - c) He called the villagers and told them what he saw.
5. When the wife saw her husband transform into a snake
 - a) She fainted.
 - b) She screamed and ran away.
 - c) She was scared and ran home.
6. The wife and children stared at the fisherman with cold and fearful eyes because
 - a) They knew he was a python and feared him.
 - b) They were upset because he lied about his real self.
 - c) They feared he would transform into a snake before them.

C. Fill up the blanks with words from the box.

Heavy-hearted laden occupation exceptional avoid slither
bend arouse

1. The truck was _____ with bricks.
2. Dr. T.Ao was an _____ Naga football player.
3. The two cars crashed into each other at a _____ in the road.
4. We saw a snake _____ in the grass.
5. Some students _____ looking at the teacher when they don't know the answers.
6. Farming is the main _____ of villagers.
7. Do not _____ the anger of your parents by answering back.
8. The team who lost the match went home _____.

D. Write a paragraph on:

Community fishing in Nagaland.

E. Punctuation:

We have already learnt about four punctuation marks (.,?,!). In this section we shall be learning about five more punctuation marks.

1. Quotation marks/ Speech marks “ ”

Quotation marks indicate quoted text within a dialogue or title. They show the beginning and end of a quotation.

For example:

- Agunle said, “I love to eat sweet mangoes”.
- In his book “The funny man”, Manshong writes about a funny simple man from his village.

2. Colon :

A colon can introduce an example, a list, an explanation or a quotation. It can also be used to emphasize a certain point.

For example:

- I have three brothers: Aneiu, Amu and Okharo.
- For example: Tiger, Lion and Monkeys.

3. Semicolon ;

A semicolon is a punctuation mark that creates a longer pause than a comma but a shorter pause than a full stop.

For example:

- My mother is a teacher; my father is a farmer.
- Yanmong said he was tired; he had been working the whole day.

4. Parentheses ()

Parentheses are used when additional information is given in a sentence.

For example:

- I have two dogs (Spotty and Skippy) who love to play.
- I visited my uncles (Tia, Tsenyimo and Nyeiang) during the puja vacation.

5. Ellipsis

An ellipsis creates an intriguing and mysterious atmosphere in the text. In addition, it can be used to show that some letters or even words are omitted. When it is a written symbol it usually appears as a sequence of three dots (...).

For example:

- So...what happened next?
- I don't know...I am not sure.

ACTIVITIES

I. Read the sentences below and insert the correct punctuation marks:

1. Mhathung said We should all learn to live in peace

2. Sumiho plays three sports volleyball football and tennis
3. It apple is a very tasty fruit
4. Izuele has a big house Yanon has a small house
5. I live in Kohima said Cece
6. The two brothers Khongsai and Tongsai were learning how to play the guitar
7. My daughter is a teacher my son is a doctor
8. She kept repeating I really want that dress

II. Correct the punctuation marks in the passage below:

I am so excited to go hiking said Athri? She and her friends had planned to scale Mt. Saramati They packed different kinds of food fruits rice meat juice and sweets. Athri and four more friends started the hike! It was a long and hard hike to the top resting often was not possible because of the rough paths. But when they reached the top of the mountain it was beautiful Mt. Saramati is indeed awesome said Athri

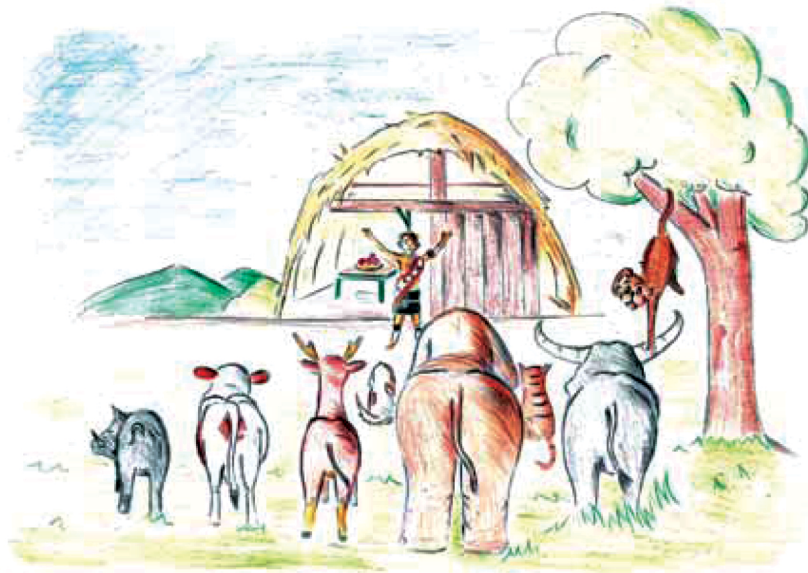
III. Take turns to read the passage aloud using the correct pauses and expressions for the punctuations.

Ditu and his friends decided to go for a picnic near the riverside. Everyone was very excited. They decided to take apples, rice, meat and sweets. Ditu and his friends discussed about the games they could play. "Can we play football, cricket, racing or running?" said Sumsang. The picnic day finally arrived. They carried a number of playing equipments (a ball, cricket bat, stumps and rope). Ditu said he was tired; he had been playing the whole day. Oh! What fun they had together.

HOW MAN BECOMES SUPERIOR IN THE ANIMAL KINGDOM

LEARNING OBJECTIVES:

1. Read the lesson with comprehension and follow the development of the plot.
2. Refer to the text to locate necessary information.
3. Discuss the story with peers and teacher.
4. Learn new sentence structures and vocabularies from the lesson.
5. Do correctly the accompanying exercises given in the lesson.
6. Develop the desire to learn more local folk tales.
7. Develop the ability to construct dialogue from stories.
8. Write expressively using appropriate language.



This is an old tale of the Zeliangs. Among them it was believed that in the beginning all animals and human beings lived together as a community. In their midst lived an orphan. This orphan was no ordinary child but a spirit with

supernatural powers. He grew up and became an important person in the village. The meals that he provided during feast were legendary, and the other creatures awaited his invitations with great eagerness.

Once when it was time for post-harvest festival, all the creatures were invited to a feast at the orphan's house. On the day of the feast, all the creatures gathered in the courtyard of their host. The creatures were jostling against each other to be in the front line and hence, be served first. However some animals who were rank conscious insisted on everyone arranging themselves according to their ranks. Thus, the tiger came to be the first in line, followed by the stag, then the wild boar and so on.

No sooner was the line formed and the stag burst out laughing. The stag heard the rumbling belly of the boar behind him and could not help laughing. This angered the boar who demanded that the stag be punished. So their host sent the stag to stand behind the boar, bringing the boar into the second position. Even then, the stag would not stop laughing and soon some other animals too joined in the laughter. This angered the boar even more. Some creatures shouted for the laughter to stop, while the others continued to laugh and in no time the whole assembly of creatures were shouting and cursing each other.

This unruly behavior put off the host so much that, he announced that the feast was cancelled for the day. However he added that he would invite them another day when they

learn to behave themselves, saying this he went inside the house.

Once inside, the orphan quickly changed into some shabby clothes to disguise himself and ran out through the back door of his house. He rushed over to the village gate and waited for the departing creatures from the cancelled feast. The cow was the first to reach the gate and the orphan asked him if he enjoyed the feast at the orphan's house. The cow grumbled and said he could not eat to his heart's content, as there were too many invitees and he was not given a second helping.

Next, was the tiger to show up at the gate. When he was asked the same question by the orphan in disguise, the tiger too had a complain. He said he was not given any left over to take home with him. Right after the tiger, man too reached the gate and was asked the same question by the orphan. Man replied that he had never enjoyed such a great meal in his lifetime. This answer pleased the orphan. It showed that man bore no ill will towards him, even though he had not fed them and sent them back home on empty stomach. For this he blessed man. He declared to man that hence forth, he would rule the earth and all other creatures would live under him.

As for the cow, he cursed him and said that he would chew cud and never again feel satisfaction from

eating food. The tiger was cursed to wander from place to place in search of food. From this began the cow's life of chewing cud even after it had

fed, and the tiger wandering from place to place, uncertain of where its next meal would come from.

VOCABULARY

1. Supernatural: not existing in nature; not physical or material.
2. Legendary: known by everyone; to be like a legend known to everyone.
3. Eager: to have a strong wish for something.
4. Jostling: forcing your way by pushing.
5. Rumbling: a loud low dull continuous noise.
6. Shabby: worn out; showing sign of wear and tear; old.
7. Chew-cud: to bring up and rechew food that is already eaten.

EXERCISES:

A. Answer the given questions:

1. Why was the orphan no ordinary child?
2. What was legendary about the orphan?
3. Describe the scene in the orphan's courtyard as the animals assembled there.
4. Why was the feast cancelled?
5. Why did the orphan disguise himself?
6. What was the question asked to the three creatures?
7. What did the cow and tiger say about the feast at the orphan's place?
8. Why was man blessed and how was he blessed?
9. How do the two cursed animals behave even today?

B. Construct dialogue for the given characters basing on the story. One is done for you.

1. What the boar said when the stag laughed at him.
"How dare you laugh at me? I demand that our host punish him for this insult!"
2. Orphan declaring the feast as cancelled for the animals' unruly behavior.

3. Cow complaining about the feast at the orphan's house.

4. Man complimenting the orphan's feast.

5. Orphan asking the cow if he enjoyed the feast at the orphan's place.

C. Indicate whether the given sentences are true or false:

1. In the beginning all creatures lived together except the orphan.
2. The special feast provided by the orphan was well known.
3. The orphan cancelled the feast because the stag insulted him.
4. All the creatures laughed at the tiger's rumbling belly.
5. The tiger complained that he was not given a second helping.
6. The stag complained that he was made to stand behind the bore in the line.
7. The orphan cursed man to be hunted by the tiger forever.
8. The orphan cursed the cow to chew cud and never again be satisfied from eating.

D. Read the given passage giving information about different stories. After you read, complete the table:

"How men becomes superior in the animal kingdom", is a folktale of the Zeliangs based on the hierarchy between man and animals. "The football legend", is a biography of a Naga legend, Dr. T. Ao based on his life and achievements. "Man with tiger's spirit", is a folktale of Eastern Nagaland based on the bond between humans and animal spirit. "A kind fig tree", is a folktale of the Zeliangs based on how a fig tree saves the life of a man.

Name of the story	From	Based on
1.		Hierarchy between man and animals.
2.		
3. "Man with Tiger's spirit"		
4.		How a fig tree saves the life a man.

E. Take turns to read aloud the story from the lesson in groups of five. Let your teacher supervise the reading activity.

BLOOD RHODODENDRON

LEARNING OBJECTIVES:

1. Recite the poem effectively.
2. Read the poem with comprehension.
3. Learn new vocabularies and use them correctly in speech and writing.
4. Understand the significance of Red Rhododendron in Nagaland.

Flower of my blood,
Glaring red-faced beauty.
Ruby of the forest.

To chance upon you,
Luck favoured wanderer,
Gush in wonder.

Hidden in bushes,
And up on the bows,
Stunner is what you are.

The world can wait,
Bask in crimson spell.
You may not return again.

God placed you there, blood beauty
As ornaments for old gnarled trees,
So your colours to adorn faded old beings.



VOCABULARY

1. Stunner: very attractive; a beauty that totally captures you.
2. Glaring: blazing or bright.
3. Crimson: blood-red in colour.
4. Gnarled: old trees covered with knots or twisted and crooked with age.
5. Wanderer: A person who keeps travelling from place to place.
6. Gush: Sudden display of emotion.
7. Bask: to enjoy sitting or lying in the warmth or beauty of something.
8. Adorn: To decorate and make attractive.

EXERCISES:

A. Answer the given questions:

1. What is the Red Rhododendron compared to in the poem?
2. What is the significance of blood in the poem 'Blood Rhododendron'?
3. What does the poet asks people to do when they see a Rhododendron?
4. What is God's plan for the blood beauty according to the poet?

B. Which line in the poem tells you that

1. The poet has a deep personal attachment to the Red Rhododendron flower.

2. Only lucky people get a chance to see the Rhododendron in the jungle.

3. The Rhododendron is very attractive.

4. The Rhododendron cast magic on wanderers who see her.

5. The Rhododendron's bright colours decorate old trees.

C. To do:

The world's tallest Rhododendron is found in Nagaland. Find the year it was discovered, who discovered it, its height, colour and location.

D. Draw a Rhododendron tree and colour it.