

S.Y.B.A.

## Compulsory English

Page No.

Date: | |

(Choice Based Credit System - 70:30 Pattern)

Prescribed Text:

"Panorama: Values and Skill through  
Literature"

(Board of Editors: Orient Blackswan).

(for Semester III and Semester IV).

**S. Y. B. A.**

**Compulsory English (Core Course-CC)**

**(Choice Based Credit System-70:30-Pattern)**

**(w. e. f- 2020-2021)**

**(03 Credit Course)**

## Semester-III

**Prescribed Text: *Panorama: Values and Skills through Literature* (Board of Editors- Orient BlackSwan)**

### Unit-I- Prose

**12 Clock Hours**

1. A Simple Philosophy- Seethi
2. The Homecoming- Rabindranath Tagore
3. The Verger- Somerset Maugham

### Unit-II- Poetry

**12 Clock Hours**

1. The Palanquin Bearers- Sarojini Naidu
2. On the Grasshopper and the Cricket- John Keats
3. Pied Beauty- George Manley Hopkins

### Unit-III- Grammar

**10 Clock Hours**

1. The Passive Voice
2. Direct and Indirect Speech
3. Negative Sentences

### Unit-IV- Vocabulary

**06 Clock Hours**

1. One-word substitutes
2. Idioms
3. Suffixes and prefixes

### Unit-V- Soft Skills

**05 Clock Hours**

1. Leadership skills
2. Teamwork skills

## Semester-IV

**Prescribed Text: *Panorama: Values and Skills through Literature* (Board of Editors- Orient BlackSwan)**

### Unit-I- Prose

**12 Clock Hours**

1. The Chicago Speech- Swami Vivekananda
2. The Lottery Ticket- Anton Chekhov
3. The Open Window- Saki (H. H. Munro)

### Unit-II- Poetry

**12 Clock Hours**

1. On Another's Sorrow- William Blake
2. Laugh and Be Merry- John Masefield
3. The Rock and the Bubble- Louisa May Alcott

**Unit-III- Grammar**

**10 Clock Hours**

1. Question tags
2. Simple, Compound and Complex sentences
3. Degrees of Comparison

**Unit-IV- Vocabulary**

**06 Clock Hours**

1. Collocations: Words that go together
2. Phrasal Verbs
3. Commonly Confused Words

**Unit-V- Soft Skills**

**05 Clock Hours**

1. Problem-solving skills
2. Time management



# **THE PALANQUIN BEARERS**

**Sarojini Naidu**

**Lightly, O lightly we bear her along,  
She sways like a flower in the wind of our song;  
She skims like a bird on the foam of a stream,  
She floats like a laugh from the lips of a dream.**

**Gaily, O gaily we glide and we sing,  
We bear her along like a pearl on a string.**

**Softly, O softly we bear her along,  
She hangs like a star in the dew of our song;  
She springs like a beam on the brow of the tide,  
She falls like a tear from the eyes of a bride.**

**Lightly, O lightly we glide and we sing,  
We bear her along like a pearl on a string.**

# Unit II Poetry

1

## The Palanquin Bearer

Sarojini Naidu.

### शब्दार्थ

palanquin - मोल, पावली,  
 lighty - gently - हलुकापणे,  
 असजद,  
 Her/she - the bride  
 नववधू. (नवरी/मुलगी)  
 to sway - झोलणे,  
 to skim - पृष्ठभागावरील वरिष्ठ  
 सुखी वरिष्ठ झकडणे (उदा. पाण्यावरील)  
 foam - फेस (उदा. पाण्यावरील)  
 stream - झरणा,  
 spring - झरणा, ओवळणे, ओढा,  
 to float - लंडणे,  
 lips of a stream - a  
 smile on the lips of a  
 dreaming person, लवण  
 पावली या व्यक्तीच्या ओढावरील  
 स्मित झकडणे,  
 gaily -  
 gaily - happily, आनंदाने,  
 to glide - असजद, हलुकापणे,  
 pearl - मोती, मोती,  
 precious - valuable, मोल्यवान,  
 beside - नववधू  
 softly - gently,  
 to hang - लोंकणे, लोंककळणे,  
 dew - dew - drops पानसिंदूर,  
 to spring - झकडणे, झकडी घेणे,  
 beam - अश्रु, प्रकाशाचा झिरणे,  
 brood - टोकरीचा माथा,  
 उंचवटा,  
 tide - उथाल, लाट,  
 string - लंगुवाचा वाक,  
 to glide - असजद, हलुकापणे,

bearers - भोई (मोला घेऊन/  
 वाहून जाणारी/नोवारी माणस)  
 to bear - to carry,  
 घेऊन जाणे,  
 to dream - स्वप्न पाहणे,  
 to glide - असजद, हलुकापणे,  
 to hang - लोंकणे, लोंककळणे,  
 to spring - झकडणे, झकडी घेणे,  
 to glide - असजद, हलुकापणे,

\* Paraphrase - (व्याख्यान)।

\* Introduction -

The poem 'The Palanquin Bearer's' is centered / structured around the custom of carrying a (royal) bride in a palanquin by palanquin bearers. Number of similes, such as flower, star, pearl, dew-drop, are used in the poem to describe the state of the bride. The bride carries mixed feelings as she is leaving her parents' house and moving / going to her husband's house. The poem consists of two stanzas. The first stanza describes that the bride is happy as she is going to her husband's house. Her mind / heart is full of dreams, aspirations, hopes as well as excitement, as the palanquin moves towards her husband's house. The second stanza describes the feeling of sadness or unhappiness. The bride is sad / unhappy because she is separating from her parents and family.

Stanza I - The palanquin bearers carry the bride in a palanquin. (They are happy as the bride is). They sing as they carry the bride to her husband's house. They tell us that the bride is very light to carry. They do not feel it as a burden. The bride moves softly, gently according to the movement of the palanquin and the palanquin bearers' song. The bride's sway is compared with a flower's movement in the

Now the bride's movement is compared with a bird's skimming. Birds touch the foam of a stream (i.e. surface of stream-water) slightly and fly away. In the same way, the bride moves slightly. She is very light and so she is said to be floating like a dreamy smile of the lips of a person who dreams. Her movement is so delicate and beautiful. The bride is happy. So her movement is compared to a smile/laugh.

The palanquin bearers carry the bride happily/gaily, even when they glide high grounds. They don't feel any burden, they are not burdened, so they move/proceed onwards with singing. They say that the bride is carried like a pearl on a string. She is as precious/valuable as a pearl.

## Stanza II

The palanquin bearers carry her, the delicate, beautiful bride, softly/gently in their palanquin. She is seated in the palanquin like a <sup>bright</sup> star and she pays attention to the palanquin bearers' song. Their song reflects her happiness like a dew drop reflects a star's rays/light. Their happy song or singing shows/suggests/indicates that they are as happy as the bride is.

The bride moves like a beam of light ray of light that springs when it gets reflected by waves. The bride's movement is compared with slow falling of a <sup>tear</sup> from the eyes of the bride. She is getting separated from her parents, she is leaving her parents and



their home, family. She has the mixed feeling of joy/happiness and pain/sorrow.

The palanquin bearers continue to carry the bride, who is as precious/valuable as a pearl on string. They do not cease (stop) their song as they carry the bride lightly. They travel far away gliding rough paths. Nevertheless, they never feel sad or burdened by carrying the delicate, beautiful bride.

## **PIED BEAUTY**

**G.M.Hopkins**

**GLORY be to God for dappled things—  
For skies of couple-colour as a brinded cow;  
For rose-moles all in stipple upon trout that swim:  
Fresh-firecoal chestnut-falls; finches' wings;  
Landscape plotted and pieced—fold, fallow, and plough;  
And áll trádes, their gear and tackle and trim.**

**All things counter, original, spare, strange;  
Whatever is fickle, freckled (who knows how?)  
With swift, slow; sweet, sour; adazzle, dim;  
He fathers-forth whose beauty is past change:  
Praise him.**

# Pied Beauty

G.M. Hopkins

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\* शब्दांश

Pied - बहुरंग, रंगीतरंगी.

glory - (येथे अर्थ) to praise प्रशंसा करणे.

dappled - बिंद्यांचा (म्हणजेच रंगीतरंगी, विविधरंगी).

couple - colour - two - colour'd दोन रंगांचा,

brinded - नेत्रनेत्राच्या रंगांचे त्रिके किंवा रेखा असलेला,

ruse - more - लाल / लालसर किंवा गुळ्याका त्रिकका.

stipple - dot, त्रिकका,

trout - एक प्रकारचा मासा,

fresh - bright

firecoal - burning / bursting coal,

chestnut - लालकूत रंगाची फळे असलेले झाडे,

finches - एक छोटासा पक्षी

landscape - soil, land, जमिन,

fold - डोंगरातील खोलावाट प्रदेश,

follow - नांगरलेखी परंतु एक नवसाही पडिल ठेवलेली जमिन.

to plough - to till नांगरणे (म्हणजेच शेतजमिन)

tackle - equipment काही काळ्याचे साधन, (येथे अर्थ मासेमारी साधने)

trim - cloth making - कापड तिका मासिकी.

counter - opposite, विरुद्ध,

spare - मुसलक, शक्य,

fickle - changeable, बदलणारा,

freckled - त्रिके असलेला,

swift - चपक, गति असलेला,

adazzle - bright लजक, (light)

dim - अंधुक (dark)

harmony - विरविराच्या गोपनीया सुंदर मिलाफ, (उदा. निसर्गात आढळून येणारा रंगांचा व आकारांचा).

## \* Introduction -

'Pied Beauty', a poem by G.M. Hopkins, is a kind of song of praise to God. It is a hymn (שיר, זמיר) to God. ('Pied' means having two or more colours). The theme or central idea (העניין המרכזי) of the poem is 'the Majesty of God.' It is generally believed that this world is created by God. It is a 'Divine Creation' (יצירה אלוהית). God is the 'Creator' or 'Maker' (יוצר) of this world. 'He' has created many things of varied colours. God's work is glorious. The poet or the speaker admires the variety created by God. He also admires God's ability of creating opposite things.

The poem consists of two stanzas. The first stanza describes the things that have a design or pattern of two or more colours. It is full of examples/instances of multi-coloured things. These things show variety, variedness, piedness. The second stanza describes the things which are opposite, but in harmony.

## \* Paraphrase

The first line of the poem states the poem's aim. The poet or the speaker says that we should praise/respect/honour/thank God for creating so many beautiful, multi-coloured things, (dappled things). He gives us so many examples. The first example is that of the sky. It is with two colours - i.e. blue and white, or blue and black (when

the clouds are thickly / densely crowded in the sky during rain or storm, <sup>or</sup> red or crimson (colour) at sunrise and yellow at sunset. The sky with two-colours is compared with a brindled cow / speckled cow, a cow with white and black colours or white and brown colours. [To explain, here we can take the example of two more animals - zebra and giraffe. Zebra is an animal with black and white strips on its body]. We should praise God for creating the reddish / pinkish spots / dots on a trout's skin which swims in water. He also gives us an example of burning <sup>coal</sup> firecoal. Different colours (red, yellow, etc) are seen during burning coal. It is compared to falling chestnut which is of red colour. We should praise God for creating many colours in a bird's wings (which are beautiful and attractive. [Here we can <sup>take</sup> an instance of peacock, a national bird, king of birds]). God deserves praise for creating different kinds of lands / soils. Land divided into plots and pieces such as fold (for sheep to graze) fallow (i.e. barren land or which is not used for crops) or ploughing, the land / soil for crops. Till this point, the poet was speaking about the dappled things created by God. But in the last ~~at~~ line of the first stanza, he refers to the variety of things made by human beings or mankind. Pied beauty or variety is also found in human works / labours / activities. He refers to gear of different

shapes and speed), trades like fishing and cloth-making. These activities/works are different in nature, but they have beauty in variety.

In the second stanza, the poet/the speaker says <sup>that</sup> the things created by God are contradictory, opposite. They are not similar. They don't have same design. They don't resemble each other. But they are original. They are in abundance (large in number). But they are different from one another. They are subject/prone to change or covered in freckles. The poet asks a rhetorical question - who created them? The things are quick i.e. swift and slow, sweet and sour in tastes, bright and dark. The poet says that God is the 'Father', i.e. 'Creator' or 'Maker' of all these things, though he himself never changes. 'His' beauty is 'eternal', permanent, unchangeable.

So praise God.  
Beginning and ending of the poem are same.

Sonnet = गौतम श्लोक यत्कः

Sonnet is a poem which consists of fourteen lines

But - This poem is a 'curtal sonnet'

21 श्लोक यत्कः 10 1/2 श्लोकः

# On the Grasshopper and the Cricket

## John Keats

The poetry of earth is never dead:  
When all the birds are faint with the hot sun,  
And hide in cooling trees, a voice will run  
From hedge to hedge about the new

mown mead;

That is the Grasshopper's

he takes the lead

In summer luxury,

he has never done

With his delights; for when tired out with fun  
He rests at ease beneath some pleasant weed.

The poetry of earth is ceasing never:

On a lone winter evening, when the frost  
Has wrought a silence, from the stove there shrills  
The Cricket's song, in warmth increasing ever,  
And seems to one in drowsiness half lost,  
The Grasshopper's among some grassy hills.

\*\*\*\*\*

# On the Grasshopper and Cricket

John Keats

## \* शब्दांश

grasshopper - ग्रीष्मपक्षी,

cricket - छोटा पक्षी या दोपहर के पक्षी / ग्रीष्मपक्षी का पक्षी

poetry - song, music.

earth - Nature शिवालय,

dead - end, अंत,

never dead - never-ending, अनंत, अंतहीन, अंतहीन

faint - मूक,

to hide - छुपाना, (अथवा अर्थ to protect from sunlight)

cooling - शीतल, अथवा शीतल करने वाला,

trees - branches [cooling trees - shady branches] - शीतल करने वाले पेड़ (trees).

hedge - झाड़ी, अथवा अथवा,

new-mown - [to mow (अथवा) अथवा, mow-mowed-mown] अथवा अथवा,

mead = meadow, अथवा [अथवा] 'mead'

lead - duty to carry on.

luxury - pleasure, happiness,

never done - never tired,

delights - pleasures,

beneath - under

weed - अथवा,

to cease - to stop

ceasing never - never stopping, ending

lone - lonely - अथवा,

winter - शीत

frost - धूल,

co wrought - brought about अथवा अथवा,

stove - (अथवा अथवा) stove

to shrill - to chirp, अथवा अथवा,

warmth - अथवा, अथवा,

to increase - अथवा,

one - a person,

drowsiness - अथवा,

half past - feeling sleepy,

grassy - covered with grass, अथवा.



## \* Introduction -

The poem, 'On the Grasshopper and Cricket' is a sonnet. It is an Italian or a Petrarchan sonnet. It is a symbolic poem. The grasshopper is a symbol of hot summer (as it sings in the summer) and the cricket is a symbol of very cold winter (as it sings in the winter). In the poem, the grasshopper and the cricket are personified. The theme or central idea (the main message) of the poem is that 'poetry' (song / music) of Nature doesn't come to an end. It is never-ending, it is ever-lasting, it is 'eternal'.

## \* Paraphrase -

In the very first line of the poem, the poet or the sonneteer says that the song of Nature doesn't come to an end. It is never-ending. Whatever may be the season - either summer or winter, it never stops. Whether it is a melodious song / sweet singing of a bird, or a buzzing of a honey-bee, or chirping of a grasshopper. So he says, 'The poetry of earth is never dead'. When the birds are faint with intense / hot sunlight, they do not sing. They take rest / shelter in their nests, in shady trees or branches. They want to protect themselves from hot sunlight. At such time, one can hear the singing of grasshopper from hedge and meadow. He sings with delight. He sings continuously / tirelessly. When he gets tired, he takes rest under some pleasant weeds.

Once again the poet says that song

of Nature is never ceasing. Birds are silent in very cold winter. They don't sing in winter. Everything is covered by snow / frost in winter. It brings about silence. In simple words, there is silence everywhere. But nature doesn't stop its singing. Nature expresses its delight / pleasure / happiness through different beings like cricket. Silence is broken by the song of cricket. He sings from stones. The poet imagines that the shrilling sound of cricket is pleasant. It increases warmth every moment. To a person who feels sleepy in drowsiness, it appears as if grasshopper's voice / sound is (heard) coming from some grassy hills.

'Ode to Autumn'

- John Keats.

Stanza III

'The hedge cricket sings?'