

**Course Code** : HSMC-ENG-101G  
**Category** : Humanities  
**Course Title** : English Language Skills.

<b>L</b>	<b>T</b>	<b>P</b>	<b>Credits</b>	<b>Internal Assessment</b>	: 25
<b>Marks</b>				<b>External Assessment</b>	: 75
2	0	0	2		
<b>Marks</b>				<b>Total</b>	: 100

**Hours** Duration of Exam : 03

**Course Objective:**

To equip the students with English language skills needed in academic and professional world and to inculcate human/ethical values in them

**Course Outcome:**

The students will acquire basic proficiency in English with special emphasis on reading and writing skills, and writing practices along with an inclination to become better human beings.

**Course Contents:**

**Section: A**

**Basic Writing skills**

Subject Verb Agreement, Noun Pronoun Agreement, Governance of Nouns through Prepositions, Basic Verb Patterns (V, SV, SVO, SVOO, SVC, SVOC, SVOA)

**Section: B**

**Vocabulary Building & Creating Grammatical Cohesion**

One word substitution, Phrasal Verbs, Commonly used Idioms, Foreign words, Referring Time in Language (Tenses), Use of Active and Passive Voice

**Section: C**

**Phonetics**

Basic concept –Vowels, Consonants, Phonemes, Syllable, Transcription of words

**Section: D**

**Reading and Writing Practices**

(a) Literary Texts:

- i. "Patriotism beyond politics and Religion" by Abdul Kalam Azad
- ii. "The Secret of Work" by Swami Vivekananda
- iii. "An Outline of Intellectual Rubbish" by Bertrand Russell
- iv. "Mother Teresa" by Khushwant Singh

(b) Writing official Letters- Issues Concerning Students' academic and social life

(c) Essay Writing

(d) Paragraph Writing

**Note:** Examiner will set nine questions in total. Question one will be compulsory. Question one will have 6 parts of 2.5 marks each from all units and remaining eight questions of 15 marks each to be set by taking two questions from each unit. The students have to attempt five questions in total, first being compulsory and selecting one from each Unit.

**Recommended Readings:**

1. Nitin Bhatnagar and Mamta Bhatnagar, *Communicative English for Engineers and Professionals*. Pearson Education.
2. Bhatnagar, k. Manmohan.Ed. *The Spectrum of Life: An Anthology of Modern Prose*. Delhi: Macmillan India Ltd., 2006.
3. C. Murlikrishna& Sunita Mishra, *Communication Skills for Engineers*, Pearson Ed.
4. Sinha, R.P. *Current English Grammar and Usage*. OUP.
5. Rizvi, M. Ashraf. *Effective Technical Communication*. McGraw Hill Education (India) Pvt. Ltd., 2014.
6. Eastwood, John. *Oxford Guide to English Grammar*. OUP, 2010.
7. Kumar, Sanjay and PushpLata. *Communication Skills*. OUP, 2011.
8. Raman, Meenakshi and Sangeeta Sharma. *Communication Skills*. New Delhi: OUP, 2011.
9. Hill, L.A. *A Guide to Correct English*. London: OUP, 1965.
10. *Oxford Dictionary of English Idioms*. New Delhi: OUP, 2009

11\*<http://yousigma.com/religionandphilosophy/swamivivekananda/thescretofwork.pdf>

## Subject Verb Agreement

- My brother is a doctor.
- My sisters are teachers.

number  
+  
person

1. Two or more singular subjects joined by 'and' take a plural verb:

- Oil and water do not mix.
- A car and a bike are the popular means of transportation.

2. When two singular nouns joined by 'and' together express one idea, a singular verb is used:

- Slow and steady wins the race.
- Rice and curry is my favourite dish.

3. If two subjects are joined with—'as well as', 'in addition to', 'besides', 'nor', 'with', 'along with', or 'together with'—the verb agrees with the first subject:

- The owner as well as his servants is honest.
- The players as well as their captain are happy.

5. Two singular subjects connected with — 'or', 'nor', 'either — or', 'neither — nor' — take a singular verb: For example:

- Neither Joy nor Sam is available.
- Either Vandana or Jyoti is helping with stage decorations.

6. When the subjects of different numbers are connected by 'or', 'nor', 'either — or', 'neither — nor' the plural subject is placed at the last and verb is used according to it:

- Neither Aarti nor her friends like coffee.
- The minister or his officials have to take responsibility of the accident.

7. When subjects of diff. persons are connected by 'or', 'nor', 'either — or', 'neither — nor' the second person comes first, the third person comes second & the first person comes last. The verb goes with the subject nearest it.

→ Neither she nor I am going to the festival.  
 → Either you or Tinkle has to do the job.

- Diseases in addition to poverty and illiteracy pose a big challenge in slums.
- You nor he have been fined.
- Several other activities besides writing keep me busy.
- The teacher with along with his students was present in the programme.
- The leader together with his friends is going to prison.

- Either you or Tinkle has to do the job.

'someone', 'no one', 'nobody', 'each', 'every', 'neither' and 'either', are singular and take a singular verb.

8. The expressions, 'many a', 'a great deal of', 'one of the + (plural noun)', 'the number of', 'a majority of', 'pair of' take a singular verb:
- *Many a new idea has come to my mind.*
  - *A great deal of patience is required to do this job.*
  - *One of the boys has broken the flask.*
  - *The number of books on this subject is very small.*
  - *A majority of people was in favour of banning smoking.*
  - *A pair of shoes was lying on the floor.*

9. Some plural nouns showing an amount, a fraction or an element of time are considered singular and take a singular verb:
- *Sixty minutes is enough to finish this task.*
  - *Ten dollars is a high price to pay.*
  - *Two weeks is a good holiday.*
  - *Three fourths of land is barren.*

10. The pronouns, 'anyone', 'anybody', 'everyone', 'everybody',

- Does anyone else want to come?
- Is there anybody in the room?
- Everybody has done his or her homework.
- Someone has left her book.
- There is no one in the room.
- Each of these shops is doing good business.
- Every boy and every girl was given a sweet.
- Neither of the traffic lights is working.

11. Indefinite pronouns—'several', 'few', 'both', 'many'—are used with plural verbs:

- *Several books were lying on the table.*
- *Both the books require careful reading.*
- *Few people were present on the occasion.*
- *Many mistakes were found in the article.*

12. The words 'here' and 'there' are generally used as adverbs even though they indicate place. In sentences beginning with 'here' or 'there', the verb is used according to the real subject that

✓ P

## COMMUNICATIVE ENGLISH FOR ENGINEERS AND PROFESSIONALS

follows it:

- Are there many difficulties to overcome?
- There is a big problem in his way.
- Here are two apples.
- Here comes Mr. Smith.

13. While using the words indicating portions—'half of', 'a part of', 'percentage of', 'a variety of', 'plenty of', 'a lot of', 'remainder', 'fraction of', 'all', 'any', 'more', 'most of', 'none of' and 'some of'—take a singular verb when they refer to amount or quantity as a whole and a plural verb when they refer to a number. For example:

- *Half of* the money was nine. *Half of* the students have passed.
- A large part of the population is voting against her. /A large part of students enjoy doing mischief.
- *Fifty percent of* the students are in favour of changing the examination system. /
- *A variety of* questions were selected for the test. /This is a rare variety of rose.
- *Plenty of* books are available on this topic. /Plenty of money was spent on decorations.
- All five men are hard workers. All wood tends to shrink.

14. Adjectives—'much', 'less', 'little'—are used with uncountable nouns and take a singular verb:

- Much of the work has been done.
- It is less of a problem than I had expected.
- A little knowledge is a dangerous thing.

15. When subjects and verbs are separated by a comma, a clause a longer phrase, use the verb according to the actual subject:

- *The dress, I bought on my birthday,* is really good.
- All the songs, recorded by him, are really entertaining.

16. Similarly, when the subject of the verb is a relative pronoun, use the verb according to the antecedent of the relative pronoun:

- I am the person who has always stood by you.

- Are there any stamps? Is there any water?
- Some of the books have been stolen. Some of the milk is missing.
- More work remains to be done. /More people are expected to visit this place.
- Most of the classical music sends me to sleep. /Most of the stories about him are false.

- *I who am your friend should have been told about it.*

For the correct usage of verb with collective nouns, nouns singular in form and plural in sense, nouns plural in form but singular in usage, nouns used in singular only, nouns used in plural only, nouns used in the same form in plural as well as in plural and nouns indicating length, weight, measurement, money or number, please refer to 'Correct Usage: Nouns'-7.2.6.

### Task

#### Correct the following sentences:

1. This is one of the most difficult papers that has ever been set.
  2. I am one who have always prayed for your well being.
  3. Not only boys but their teacher also deserve praise.
  4. Each of the suspected men was arrested.
1. Neither he nor you is allowed to go there.
  2. My friend who lives with his aunt come to meet daily.
  3. The cows as well the dog is a faithful animal.
  4. The teacher and the student goes there.

5. A pair of spectacles are lying on the table.
6. None of his speeches have been appreciated.
7. Neither praise nor blame seem to affect him.
8. A series of lectures were delivered by him.
9. A lot of time have been wasted.
10. Every boy and every girl were given a prize.
11. Hard work as well as luck are necessary for success.
12. Gulliver's Travels are a captivating book.
13. A great deal of work remain to be done.
14. Everyone in the class read their book.
15. Students together with their teacher was watching the match.
16. Three miles are not a long distance.
17. Soup and salad are too light a breakfast.
18. Neither he nor you is allowed to go there.
19. My friend who lives with his aunt come to meet daily.
20. The cows as well the dog is a faithful animal.
21. The teacher and the student goes there.

## Pronouns II

various forms.

The forms of the personal pronouns is listed in the

		case	case	adjective	possessive pronoun	reflexive pronoun
I Person (the speaker)	Singular	I	me	my	mine	myself
	Plural	we	us	our	ours	ourselves
II Person (the person spoken to)	Singular and plural	you	you	your	yours	yourself singular yourselves plural himself
III Person (the person spoken of)	Singular masculine	he	him	his	his	himself
	Singular feminine	she	her	her	hers	herself
	Singular	it	it	its	its	itself
	Plural	they	them	their	theirs	themselves

2. Reflexive Pronouns: A reflexive pronoun refers or reflects back to the subject of the sentence or the clause. Reflexive pronouns end in '-self' (singular)

or '-selves' (plural). There are eight reflexive pronouns formed from the personal pronouns:  
 Singular—*myself, yourself, himself, herself, itself*  
 and plural—*ourselves, yourselves, themselves*.

The verbs—*absent, present, avail, apply, exert, enjoy, cut, hurt, oversleep*, etc.—should be followed by reflexive pronouns:

- Ram *absented himself* from the class.
- He *availed himself* of the opportunity.
- They all *enjoyed themselves at the party*.
- He has *hurt himself* while running.

3. Emphatic Pronouns: All the above-mentioned reflexive pronouns can also act as emphatic pronouns but their function and usage are different. An emphatic pronoun emphasizes its antecedent. For example:

- I myself made it.
- Ramesh himself is to blame.
- She herself spoke to me.
- The examination itself wasn't difficult, but examination room was horrible.

**4. Demonstrative Pronouns:** A demonstrative pronoun points out, indicates, shows or demonstrates persons, places, amounts or things such as:

- near in distance or time (*this, these*)
- far in distance or time (*that, those*)

**5. Indefinite Pronouns:** An indefinite pronoun does not refer to any specific person, thing or amount. It is vague and is used for people and objects in a general way. Some indefinite pronouns

are: *all, another, any, anybody/anyone, anything, each, everybody/everyone, everything, few, many, nobody, none, one, several, some, somebody/someone.*

**6. Interrogative Pronouns:** Interrogative pronouns ask questions about people or objects we do not know. There are four main interrogative pronouns: *who, whom, what, which*. Possessive form of 'who'—'whose' and compounds of 'who', 'what' and 'which'—'whoever', 'whatever' and 'whichever' are also used to show emphasis, confusion or surprise. 'Who' is used for persons only, 'what' is used for things only while 'which' can be used for both persons as well as objects, for example:

- Who spoke to you yesterday?

- Which is your friend?
- Which book do you like the most?
- What have you done?

**7. Relative Pronouns:** A relative pronoun refers or relates to some noun or pronoun going before it or in other words its antecedent. Words, *who, whose, whom, which, that* and *what* are relative pronouns. For example:

- The person *who* called me last night is my teacher.
- These are the students *whom* we praise.
- This is the girl *whose* exercises are done well.
- The book *which* I bought yesterday is very useful.
- Take *anything that* you like.
- I say *what* I mean.

1. The relative pronoun, '*who*' is used for persons and '*which*' is

#### used for objects:

- This is the boy *who* came here yesterday.
- Give me the book *which* I gave you.

2. The relative pronoun, '*that*' is used for persons as well as objects and it may refer to singular as well as plural numbers:

- This is the boy *that* I told you of.
- I know the house *that* he has bought.

3. '*That*' is used after the adjectives in superlative degree, interrogative pronouns and words such as *all, nothing, none, only, same, anything, anybody, nobody*:

- *Rakesh is the cleverest man that has ever lived in this village.*
- *What is that troubles you?*
- *All that glitters is not gold.*
- *There is nothing that is further from truth.*
- *I don't say anything that can hurt others.*
- *There is nobody that can help me.*
- *Man is the only animal that has intelligence.*

4. '*That*' is used after two antecedents when one of them is a

human being and the other one is an object or an animal:

- The last, and the dog that I saw yesterday have gone.

5. A relative pronoun should agree with its antecedent in gender, number and person and it should be placed near it. Like for example:

- It is he who is blame.
- The boy who comes here everyday is my brother. Not the boy is my brother who comes here everyday.

6. If the pronoun has two or more antecedents, the relative pronoun should be used according to the nearest one:

- I respect anyone and anything that regards me of no importance.
- Like everything and everyone who helps me in progress.

7. 'Same' is followed by 'as' whereas, 'such' may be followed by 'that' or 'as':

- Such problems as great hard work always cause.
- This is the same machine as I bought yesterday.
- He gave such an example that no one liked.

8. Reciprocal Pronouns: The word, 'reciprocal' is an adjective which means 'given or done in return.' Reciprocal pronouns express mutual or reciprocal relationship. *Each other* and *one another* are reciprocal pronouns. 'Each other' is used for two persons and 'one another' is used for more than two, for example:

- The two sisters love each other.
- Ten prisoners were blaming one another.

9. Distributive Pronouns: Distributive pronouns refer to persons or things taken one at a time. For this reason, they are always singular and are followed by a singular verb. There are three distributive pronouns: *each*, *either* and *neither*. 'Each' is used to denote every one of persons or things; 'either' means one or the other of two and

#### COMMUNICATIVE ENGLISH FOR BUSINESS AND PROFESSIOINALS

- Neither the office nor his assistant did their duty.

5. According to etiquettes, when pronouns of different persons are used together, second person comes first, third person second and first person comes last:

- You and I want a pizza.
- You and I can have now.
- You and I hope and I can do this together.
- You, he and I have to attend a party together.

However, if the pronouns are in plural or some fault is to be admitted, the first person comes first, the second person comes second and the third person comes last:

- We, you and they have to leave now.
- I, you and he are equally to blame.

6. A pronoun followed by a preposition should be used in its objective form, for example, *me*, *us*, *them*, etc.:

- Between you and me, I don't trust him (not between you and I...).
- This is for you and me (not you and I).

7. Pronouns used after 'Let' should take an objective form:

- Let him do it.
- Let them tell the solution.

8. When 'but' is used as a preposition, it means 'except'. The pronoun following the preposition 'but' must be in the objective form:

- Everybody come but him.
- None but me could solve the problem.

9. 'Than' and 'as' are conjunctions joining two clauses. The pronoun followed by 'than' and 'as' should be used in the same case as the pronoun preceding it:

- He is taller than she (*is*).
- I know you better than he (*knows you*).
- You helped me as much as he.
- I trust you as much as she.

Examples such as 'I know you better than him. (I know him)' and 'I trust you as much as her. (I trust her)' are also correct.

10. Pronouns used as the complements of the verb 'to be' – is, are, am, was, were – should be in subjective form:

- This is he.
- That is I.

11. The possessive form of the pronoun, 'one' is 'one's' and its reflexive form is 'oneself':

- One should do one's duty (not his duty).

12. Everybody, 'everyone,' each one, 'someone,' 'anyone,' 'anybody' are followed by 'his' or 'her' not 'one's':

- Everybody is doing his best.
- Someone has given me his book.
- Anyone can get his health checked up in the hospital.
- Each one should have his share in success.

13. Possessive forms of pronouns—my, our, his, her, its, their, your—are used as possessive adjectives only, that is, they are followed by a noun, for example:

my book, your pen, his mobile, your shoes

14. Possessive pronouns—mine, ours, yours, hers, his, theirs—are not followed by nouns, for example:

- This book is mine.
- That coat is yours.

15. A pronoun used for a collective noun should be placed in singular number, neuter gender if the noun conveys the idea of a group and in plural number if it refers to the members individually:

- The army has decided to obey its commander.
- The jury have decided in their opinion.

16. If subject of the sentence are nouns/pronouns of the first person and any of the two persons, the possessive pronoun will be in the first person. If the subject is the second person and the third person, possessive pronoun will be in the second person:

- You and I have done our duty.
- You and he have done your work.

17. Use of 'It': The pronoun 'It' is used:

1. For inanimate objects: This is my car. I love it.
2. For small animals, birds and insects:
  - This is a cat. It is white.
  - There is a bird in the sky. It is flying high in the sky.
  - There is a fly in the soup. Take it out.
3. For little children when sex is not clearly pointed out: The baby is crying. It is hungry.
4. For facts and statements which have already been referred to: He answered the question as he knew it.
5. As an imaginary subject of the verb 'to be' when the real subject comes later. It is difficult to solve this problem.
6. To emphasize a noun or a pronoun: It was he who came late.
7. Used as a subject in the sentences referring to time and weather:
  - It is two o'clock.
  - It is very cold today.

### 7.3.4 Some Common Errors in the Use of Pronouns

1. There is no need to use a pronoun when the noun it stands for is already present in the clause:

- The boy who works hard will win. (Not The boy who works hard he will win.)
- Whoever does the best will get a prize. (Not Whoever does the best he will get a prize.)

2. An emphatic pronoun (e.g., myself, himself, themselves, yourself) cannot be used as the subject of a sentence:

- He did it. (Not Myself.)
- I am Mr. Karan Lal. (Not OIyself Mr. Karan Lal.)

3. The noun 'people' is plural in number. The pronoun used for it should be plural in number:

- People starve when they have (Not he has) no money.

4. While comparing the same part of two things we should be careful in making the correct comparison and should use 'that of,' 'these of' and 'those of' which are often omitted by the students:

- My car is better than that of my friend. (Not better than my friend.)
- The size of the dress should be the same as that of this one. (Not as this one.)
- His teaching was like that of Buddha. (Not like Buddha.)

5. The pronouns—its, yours, ours, hers, theirs—should not be used with apostrophe ('). It's means 'it is', but 'her's', 'your's' and 'their's' are wrong expressions:

- I am your sincerely. (Not your sincerely.)

~~✓~~ A relative pronoun is a conjunction. No other conjunction should be used with it:

- He gave me a present which (Not But which) I did not like it.

~~✓~~ Pronouns of the third person plural number are not used as antecedents of a relative pronoun:

- Those (Nor they) who are wise do not waste their time in gossiping.

8. 'How' is an adverb and it cannot function as a relative pronoun:

- This is the principle on which we solved this sum. (Not... how we have solved the sum.)

~~✓~~ Objective form of a pronoun should not be used in place of possessive form:

- I don't like your coming late. (Not... your coming late.)

10. 'Whose' cannot refer to inanimate objects:

- This is the decision the wisdom of which is questionable. (Not...whose wisdom.)

### Task

Correct the following sentences:

1. Whom do you think will be our next captain?
2. Two brothers love one another.
3. One should respect his parents.
4. Everyone did their job.
5. Every poet and every artist was in their seat.
6. This is the mobile whose price is reasonable.
7. He went there and enjoyed.
8. Radha absented from the college yesterday.
9. Let you and I go.

# In n O T H E R w o r d s

## In Other Words

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## 7 Basic Sentence Patterns

The English language has seven basic sentence (or clause) patterns.

Examples are:

1. John / laughed. (SV)\*
2. John / kissed / Jane. (SVO)
3. John / is / tall. (SVC)
4. John / gave / Jane / a present. (SVOO)
5. John / made / Jane / angry. (SVOC)
6. John / sat / up. (SVA)
7. John / put / the bag / down. (SVOA)

Most simple and complex (but not compound) clauses are of one of these patterns no matter how long the clauses are. For example, the following two sentences are essentially of the same pattern.

8. Jane / bought / fruit. (SVO)
9. My long lost sister Jane / has been buying / a variety of fruit. (SVO)

\* There are five sentence class terms: S = subject, V = verb, O = object, C = complement, and A = adverbial. The slash (/) denotes the boundary between syntactic terms.

Reference: [Everyday Grammar](#) by John Seely.

See also:

- [Five or Seven Sentence Patterns?](#)

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Nick

## 7.7 Correct Usage: Preposition

### 7.7.1 What is a Preposition?

A preposition is a word or group of words, such as *in, from, to, out of, on behalf of*, used before a noun or pronoun to show relationships between nouns, pronouns and other words in a sentence.

### 7.7.2 Kinds of Prepositions

There are basically four types of prepositions:

1. Simple Prepositions: Simple prepositions are single word prepositions, for example, *at, as, at, but, by, down, except, for, from, in, like, near, of, off, on, over, since, than, to, under, up, with*, etc.

2. Compound Prepositions: Compound

prepositions are the combination of a preposition with a noun, an adjective or an adverb, for example, *across, around, beside, beneath, within, without, outside, inside, into, onto, upon, underneath, etc.*

3. Participial Prepositions: Participial prepositions are, in fact, present participle forms of verbs used as prepositions, for example, *regarding, concerning, excepting, excluding, barring, notwithstanding, considering, following, during, etc.*

4. Phrase Prepositions or Conglomerate Prepositions: Phrase prepositions are the group of words used as prepositions, that is, *in accordance with, according to, with reference to, along with, owing to, due to, in lieu of, in spite of, instead of, on account of, for the sake of, on behalf of, with*

- The terrorist killed the lady *with* an axe.
3. Since/For: 'Since' is used for 'a point of time from the past' while 'for' indicates 'duration of time':
- We have been doing it *since* morning.
  - They have been learning English *for* many years.
4. Between/Among: 'Between' is used for two persons or things while 'among' is used for more than two:
- I stood *between* Vandana and Jyoti.
  - This is a custom, which exists *among* the tribals.
5. By/With: 'By' is used for the agent or the doer while 'with' is used for the instruments:
- He was killed *by* a terrorist.
  - We should have vacation *at* the right time.
6. In/At/On (Place): 'In' is used for bigger places, districts, countries, etc., 'at' is used for smaller towns, villages or places while 'on' is used for streets, floor, road, etc.:
- He lives *at* 36, Geeta Marg in Lucknow.
  - The show was organized *at* the Art Club *in* Delhi.
  - There is a village *on* this road.
  - His house is *on* the first floor.
7. On/In/At/By (time): 'On' is used for days, 'in' is used for months or years, 'at' for 'time' and 'by' indicates the latest time by which the action will be finished:

## 7.7.5 Correct Use of Prepositions

Relations	Preposition	Usage	Examples
From	By	<ul style="list-style-type: none"> <li>• who (found somebody)</li> <li>• which (something)</li> <li>• means of (traveling)</li> <li>• what (money) (use)</li> <li>• a source of (something)</li> <li>• belonging to:</li> <li>• some object</li> <li>• tank</li> <li>• person</li> <li>• place</li> </ul>	<ul style="list-style-type: none"> <li>• done by me</li> <li>• cut by knife</li> <li>• a journey by train</li> <li>• directed by painter</li> <li>• from my uncle/father</li> <li>• a lesson of the book</li> <li>• the picture of a palace</li> <li>• hand of charlie</li> <li>• book of my friend</li> <li>• Director of the college</li> <li>• with sweet voice</li> <li>• with my father</li> <li>• talk with a pen</li> <li>• died of chickenpox</li> <li>• left place because of her</li> <li>• died from fatigue</li> <li>• concealed truth (through) statement</li> <li>• fought for freedom</li> <li>• due to something</li> <li>• the way approach, behaviour, style, conduct</li> <li>• how or what way something is done</li> <li>• related to someone/something</li> <li>• with something/someone</li> <li>• related to something/someone</li> <li>• for the reason</li> <li>• by the means of</li> <li>• for the cause of</li> <li>• due to something</li> <li>• the way approach, behaviour, style, conduct</li> <li>• how or what way something is done</li> <li>• using something</li> </ul>
Cause and Purpose	Or		
From	Through		
For			
With			
Manner and Method	By		
With			
Direction and Motion	into		
Towards	to		
Up			
Around			
To			
onto			
into			

1. Beside/Besides: ‘Beside’ means ‘at the side of’ and ‘besides’ means ‘in addition to’:

- My school is *beside* the lake.
- He is learning English *besides* French and German.

2. Below/Under: ‘Below’ means ‘lower than,’ ‘less than’ and ‘inferior to’ and ‘Under’ means ‘according to,’ ‘in the course of time’ and ‘lower in rank’:

- My school is *below* the lake.
- He is learning English *under* the General Manager.
- Raju is *below* fourteen, so he cannot play this game.
- Take any number *below* hundred.
- No one *below* the officer’s rank can apply for the post.
- Neelam inherited a large property *under* the will of [ ] other.
- The issue is *under* discussion.
- The Assistant Manager is *under* the General Manager.

3. Since/For: 'Since' is used for 'a point of time from the past' while 'for' indicates 'duration of time':

- We have been doing it *since* morning.
- They have been learning English *for* many years.

4. Between/Among: 'Between' is used for two persons or things while 'among' is used for more than two:

- I stood *between* Vandana and Jyoti.

• This is a custom, which exists *among* the tribals.

5. By/With: 'By' is used for the agent or the doer while 'with' is used for the instruments:

- He was killed *by* a terrorist.

3. Since/For: 'Since' is used for 'a point of time from the past' while 'for' indicates 'duration of time':

- The terrorist killed the lady *with* an axe.

6. In/At/On (Place): 'In' is used for bigger places, districts, countries, etc., 'at' is used for smaller towns, villages or places while 'on' is used for streets, floor, road, etc.:

- He lives at 36, Geeta Marg in Lucknow.
- The show was organized *at* the Art Club *in* Delhi.
- There is a village *on* this road.
- His house is *on* the first floor.

7. On/In/At/By (time): 'On' is used for days, 'in' used for months or years, 'at' for 'time' and 'by' indicates the latest time by which the action will be finished:

- We should have vacation *at* the right time.

- We will be there at 6.30 p.m. on Monday.
- They will visit hill station *in* summer.
- I hope to finish it *by* 15 January.

8. In/Into: 'In' is used to show the state of being inside something, whereas 'into' shows movement to the inside of something:

- He is sleeping *in* the room.
- The ball fell *into* the tank.

9. On/AUpon: 'On' is used for objects in a position while 'upon' presents things in motion:

- Put it down *on* the table.
- The boy jumped *upon* the horse.

12. Differ from/Differ with: 'Differ from' means 'dissimilar' whereas 'differ with' means 'to differ with someone':

- This picture *differs from* that one.
- I *differ with* my father on this issue.

10. In/Within: While referring to time 'in' indicates the end of a certain period and 'within'

means before the certain period of time:

- We will be back *in* three days.
- They will repay the loan *within* three years.

11. By/Until: 'By' means 'not later than the mentioned' and 'until' means 'up to the point of time or the event mentioned not before that'

- We hope to finish it *by* Sunday.
- He will be in his office *until* 5 p.m.

13. Agree with/Agree to: We 'agree with a person on some point' and 'agree to' a proposal:

- I know he will not *agree with* us on that point.
- The members of the Council did not *agree to* the proposal.

14. Compare with/Compare to: 'Compare with' is used to compare two persons or things of the same kind while 'compare to' is used to compare a particular quality of two dissimilar objects or persons:

- This house doesn't *compare with* our previous one.
- I had some difficulties but they were nothing *compared to* yours.

that is used before a clause:

- I usually read *during* lunch.
- I often sing *while* I am cooking.

16. As/Like: We use 'as' to talk about a job or a function while we use 'like' to talk about things being similar:

- You can use this bucket *as* a dustbin.
- You look *like* your mother.

Task

Fill in the blanks with suitable prepositions:

1. He was standing — her.
2. The police have arrested the criminal — the warrant of the court.

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*Common Errors in the Use of Tenses*

1. Will or shall: We use 'shall' for future only with the first person, that is, after *I* and *we*:

- I *will/shall/finish* college in June.
- We *will/shall/know* the result soon. (Not everyone shall know the results soon.)
- They *will/finish* the work today. (Not they shall...)

2. 'I/we will' and 'I/we shall' have the same meaning but 'shall' is a little formal.

3. Present perfect tense should not be used with the time expressions of the past tense:

- I *bought* this watch *yesterday*. (Not ... have bought ... yesterday)
- I *finished* my letter *last night*. (Not ... have finished ... last night...)

4. Past tense in the principal clause is followed by the past tense in the subordinate clause:

- I *asked* him what he *had done*. (Not ... what he has done.)
- Children *ran* outside to see what was *happening*. (Not ... what is happening.)

5. Past tense in the principal clause is followed by the present tense in the subordinate clause to denote universal truth or

facts:

- I *learnt* at school that the *earth* is round like a ball. (Not ... was round like...)
- My father *taught* me that *honesty* is the best policy. (Not...honesty was...)

6. Simple present tense is used for states or permanent facts while present continuous tense is used for temporary action

- A photographer takes photographs. Smile please. I am taking your photograph.
- They *live* in a nice flat. They *are living* in a small flat for the time being.
- It *usually rains* at weekends. It *is raining* at the moment.
- Paper *burns* easily. See how the paper *is burning*.

7. Verbs of senses—see, hear, smell, notice, seem, appear;\* recognize; verbs of emotions—want, like, desire, love, hate, forgive, forget, wish, prefer; verbs of thinking—think, suppose, know, mean, realize, understand, suppose, believe

remember, expect, agree, consider, trust, imagine, mind and the verbs showing possession—have, has, own, belong, possess, contain, consist, keep—are used in simple tenses not in continuous tenses when they refer to states, permanent quality or facts. However, they may be used in continuous tenses when they refer to actions, temporary behaviour or

described in the past perfect tense:

- He *got up, looked* here and there and *went away*.
- The train *had left* before I *reached* station.

14. Future tense is not used after the temporal conjunctions—  
*until, when, before, after, as soon as, as, etc.:*

- He *will come* when he is ready. (Not...when he will be ready)
- I *will be here till* you come. (Not...till you will come)

15. When 'were' is used to refer to the future, subordinate clause cannot express a completed action:

- Were I in her place, I *would enjoy* a lot. (Not..I would have enjoyed a lot.)
- Were you in my place you *would feel* sick. (Not..you would have felt sick.)

#### **7.9.4. Conditionals**

When we talk of the future, we think about a particular condition or situation and the result of this condition. Sentences describing such situations

are called conditionals. There are several structures of conditionals used for different purposes:

1. The structure, 'If/when + simple present + simple present' is used for the result of a condition that is always true like a scientific fact. One thing follows the other automatically:
    - If you *heat* water, it *boils*.
    - When I *get up late*, I *get* late for the office.
  2. The structure, 'If + simple present + will/can/shall + main verb,' shows a real possibility that the condition will happen:
    - If it *rains*, I *will stay* at home.
    - If they *don't pass* the exams, their parents *will be unhappy*.
- We can use present perfect or present continuous tense also in the 'if clause' and a modal in the main clause:
- If you *are going* for a job interview, you *should wear* a tie.
  - If you *haven't got* a television, you *can't see* the match.
3. The structure, 'If + simple past + would/past form of a modal +

C O M M U N I C A T I V E E N G L I S H F O R E N G I N E E R S A N D P R O F E S S I O N A L S  
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2. 'I/we will' and 'I/we shall' have the same meaning but 'shall' is

a little formal.

3. Present perfect tense should not be used with the time expressions of the past tense:

- I *bought* this watch *yesterday*. (Not ... have bought ...yesterday)
- I *finished* my letter *last night*. (Not ... have finished ... last night...)

4. Past tense in the principal clause is followed by the past tense in the subordinate clause:

- I asked him what he *had done*. (Not ...what he *has done*)
- Children *were* outside to see what was *happening*. (Not ...what is happening.)

5. Past tense in the principal clause is followed by the present tense in the subordinate clause to denote universal truth or

facts:

- I *learnt* at school that the *earth* is round like a ball. (Not ... was round like...)
- My father *tought* me that honesty is the best policy. (Not...honesty was...)

6. Simple present tense is used for states or permanent facts while present continuous tense is used for temporary actions:

- A photographer takes photographs. Smile please; I am taking your photograph.
- They *live* in a nice flat. They are *living* in a small flat for the time being.
- It *usually rains* at weekends. It is *raining* at the moment.
- Paper *burns* easily. See how the paper is burning.

7. Verbs of senses—*see, hear, smell, notice, seem, appear*\*,  
recognize; verbs of emotions—*want, like, desire, love, hate, forgive, forget, wish, prefer*; verbs of thinking—*think, suppose, know, mean, realize, understand, suppose, believe, remember, expect, agree, consider, trust, imagine, mind* and the verbs showing possession—*have, has, own, belong*, possess, contain, consist, keep—are used in simple tenses not in continuous tenses when they refer to states, permanent quality or facts. However; they may be used in continuous tenses when they refer to actions, temporary behaviour or

main verb' shows unreal possibility or dream:

- If we took a car, we would reach early.
- If I won a lottery, I would buy a huge bungalow.

4. The structure, 'If + past perfect + would have + past participle' shows no possibility. In such conditionals, the condition as well as result is impossible now:

- If you had been more careful, you would not have fallen.
- If you had called me, I would have come to see you.

5. The 'if clause' usually comes first but it can come after the main clause too:

- The ice melts, if you heat it.
- We will miss the bus, if we don't hurry.
- I could do it faster, if I had a calculator.
- He would have passed the test, if he had not made that mistake.

#### **7.9.5 Question Tags**

A tag is something small that is added to something

larger. For example, when you buy a dress, the little piece of cloth or a tag attached to it shows size, washing instructions or price. A question tag is a mini-question that follows a statement. The whole sentence is a 'tag question,' and the mini-question at the end of it is called a 'question tag.' Question tags are commonly used in spoken English to ask for confirmation or to make polite and friendly requests or to give orders.

The question tag should have the same verb or tense as that of the tag question. If the sentence is in negative, the tag should be in affirmative and if the sentence is in affirmative, the tag should be in negative. Contractions—can't / don't / doesn't / won't / shan't / aren't / isn't / wasn't / weren't / hasn't / haven't / hadn't / shouldn't / wouldn't / couldn't / mustn't—should be used. For example:

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- The rose is beautiful. Isn't it?
  - Honey tastes sweet. Doesn't it?
  - I could do it well. Couldn't I?
  - You can't climb mountains. Can you?
  - You don't know him. Do You?
  - They will not help us. Will they?
  - We must not give her the news. Must we?
7. Two years passed since his father died.
8. He is long known to me.
9. Boys are to go to school daily.
10. He might have come to see me now.
11. He will come when he will be ready.
12. She sang very well. Isn't it?
13. He saw the Taj Mahal.
14. Kindly see my testimonials.
15. He asked me where was I going.
16. I did nothing but cried.
17. I want to realize the consequences of your actions.
18. We shall start for picnic as soon as you will come.
19. Let us purchase a radio before the price will go up.
20. If only I met her earlier, I would have given you the invitation for the party.
- Task**
- Correct the following sentences:
1. We have written to you yesterday about this matter.
  2. He ran outside to see what is happening.
  3. He would come, if you wished it.
  4. Were I in his place I should have paid the money.
  5. I am here since 1992.
  6. She didn't see the President yet.

**7.10 Correct Usage: Subject–Verb**

## Active and Passive voice

- 1. Rama helps Hari.
- 2. Hari is helped by Rama.
- Same meaning.
- A verb is in the Active Voice when its form shows (as in sentence 1) that the person or thing denoted by the Subject does something ; or, in other words, is the doer of the action
- A Verb is in the Passive Voice when its form shows (as in sentence 2) that something is done to the person or thing denoted by the Subject.

### Active Voice

1. Sita loves Savitri.
2. The mason is building the wall.
3. The peon opened the gate.
4. Some boys were helping the wounded man.

### Passive Voice

1. Savitri is loved by Sita.
2. The wall is being built by the mason.
3. The gate was opened by the peon.
4. The wounded man was being helped by some boys.

### Tense (or Modal + base) - Active Voice - Passive Voice

- Simple present – take, takes – am taken, is taken, are taken.
- Present continuous – am taking, is taking, are taking – am being taken, is being taken, are being taken
- Present perfect – has taken, have taken – has been taken, have been taken. Simple past – took – was taken, were taken
- Past continuous – was taking, were taking – was being taken, were being taken
- Past perfect – had taken – had been taken
- Simple future – will take, shall take – will be taken, shall be taken
- Can / may / must, etc. + base – can take, must take – can be taken must be taken

## Practice

- The guard refused him admittance.
  - Admittance was refused to him by the guard. He was refused admittance by the guard.
- Mr. Krishnaji teaches us grammar.
  - Grammar is taught to us by Mr. Krishnaji. We are taught grammar by Mr. Krishnaji.
- The manager will give you a ticket.
  - A ticket will be given to you by the manager. You will be given a ticket by the manager.
- Who taught you French?
  - By whom was French taught to you? Who were you taught French by? By whom were you taught French?
- He handed her a chair.
  - A chair was handed to her. She was handed a chair.

## Tenses

- The Tense of a Verb shows the time of an action or event.
- A verb agrees with its subject in number and person. Study the verb forms of various tenses
- Present Tense Singular Number – Plural Number
  - 1st Person – I love – We love
  - 2nd person – You love – You love
  - 3rd Person – He loves – They love
- Past Tense Singular Number – Plural Number
  - 1st Person – I loved – We loved
  - 2nd person – You loved – You loved
  - 3rd Person – He loved – They loved
- Future Tense Singular Number – Plural Number
  - 1st Person – I shall/will love – We shall/will love
  - 2nd person – You will love – You will love
  - 3rd Person – He will love – They will love

- Read these sentences:

  1. I love. (Simple Present)
  2. I am loving. (Present Continuous)
  3. I have loved. (Present Perfect)
  4. I have been loving. (Present Perfect Continuous)

- The Verbs in all of these sentences refer to the present time, and are therefore said to be in the present tense.
- In sentence 1, however, the Verb shows that the action is mentioned simply, without anything being said about the completeness or incompleteness of the action.
- In sentence 2, the Verb shows that the action is mentioned as incomplete or continuous, that is, as still going on.
- In sentence 3, the Verb shows that the action is mentioned as finished, complete, or perfect, at the time of speaking.
- The tense of the Verb in sentence 4 is said to be Present Perfect Continuous, because the verb shows that the action is going on continuously, and not completed at this present moment.
- Thus we see that the Tense of a verb shows not only the time of an action or event, but also the state of an action referred to.

## THE PRESENT

### • Simple Present Tense

- (1) To express a habitual action; as, He drinks tea every morning.
- (2) To express general truths; as, The sun rises in the east. Honey is sweet.
- (3) In exclamatory sentences beginning with here and there to express what is actually taking place in the present; as, Here comes the bus ! There she goes !
- (4) In vivid narrative, as substitute for the Simple Past; as, Soharab now rushes forward and deals a heavy blow to Rustam.
- (5) To express a future event that is part of a fixed timetable or fixed programme The next flight is at 7.00 tomorrow morning.
- (6) It is used to introduce quotations; as, Keats says, 'A thing of beauty is a joy for ever'.
- (7) It is used, instead of the Simple Future Tense, in clauses of time and of condition; as, I shall wait till you finish your lunch. If it rains we shall get wet.
- (8) As in broadcast commentaries on sporting events, the Simple Present is used, instead of the Present Continuous, to describe activities in progress

### • Present Continuous Tense

- (1) For an action going on at the time of speaking ; as, She is singing (now). The boys are playing hockey.
- (2) For a temporary action which may not be actually happening at the time of speaking; as, I am reading 'David Copperfield' (but I am not reading at this moment).
- (3) For an action that has already been arranged to take place in the near future; as, I am going to the cinema tonight. My uncle is arriving tomorrow.
- The following verbs, on account of their meaning, are not normally used in the continuous form:
  - (1) Verbs of perception, e.g., see, hear, smell, notice, recognize.
  - (2) Verbs of appearing : e.g., appear, look, seem.
  - (3) Verbs of emotion, e.g., want, wish, desire, feel, like, love, hate, hope, refuse, prefer.
  - (4) Verbs of thinking, e.g., think, suppose, believe, agree, consider, trust, remember, forget, know, understand, imagine, mean, mind.
  - (5) Have (= possess), own, possess, belong to, contain, consist of, be

- These grapes are tasting sour  
— These grapes taste sour.
- I am thinking you are wrong  
— I think you are wrong.
- He is having a cellular phone  
— He has a cellular phone.
- She is seeming sad  
— She seems sad.

## Present Perfect Tense

- (1) To indicate completed activities in the immediate past (with just); as;
  - He has just gone out.
  - It has just struck ten.
- (2) To express past actions whose time is not given and not definite
  - Have you read "Gulliver's Travels"?
  - I have never known him to be angry.
- (3) To describe past events when we think more of their effect in the present than of the action itself;
  - Gopi has eaten all the biscuits (i.e., there aren't any left for you).
  - I have cut my finger (and it is bleeding now).
- (4) To denote an action beginning at some time in the continuing up to the present moment (often with since- and/or-phrases)
  - I have known him for a long time.
  - He has been ill since last week.
  - We have lived here for ten years.

- Note that the Present Perfect is never used with adverbs of past time. We should not say, for example, 'He has gone to Kolkata yesterday'. In such cases the Simple Past should be used ('He went to Kolkata yesterday').

### Simple past

- The Simple Past is used to indicate an action completed in the past. It often occurs with adverbs or adverb phrases of past time.
  - The steamer sailed yesterday.
  - I received his letter a week ago.
  - She left school last year
- The Simple Past is also used for past habits
  - He studied many hours every day.
  - She always carried an umbrella.

### Past Continuous Tense

- The Past Continuous is used to denote an action going on at some time in the past. The time of the action may or may not be indicated.
  - We were watching TV all evening.
  - It was getting darker.
  - The light went out while I was reading.
- This tense is also used with always, continually, etc. for persistent habits in the past.
  - He was always grumbling.

### Past Perfect Tense

- The Past Perfect describes an action completed before a certain moment in the past
  - I had seen him last five years before.
- If two actions happened in the past, it may be necessary to show which action happened earlier than the other. The Past Perfect is mainly used in such situations. The Simple Past is used in one clause and the Past Perfect in the other
  - When I reached the station the train had started (so I couldn't get into the train).
  - I had done my exercise when Han came to see me.

### Simple future tense

- The Simple Future Tense is used to talk about things which we cannot control.
  - I shall be twenty next Saturday.
  - It will be Diwali in a week.
  - We will know our exam results in May.
- We use this tense to talk about what we think or believe will happen in the future.
  - I think Pakistan will win the match.
  - I'm sure Helen will get a first class.
- We can use this tense when we decide to do something at the time of speaking
  - It is raining. I will take an umbrella.

### Going to

- We use the going to form (be going to + base of the verb) when we have decided to do something before talking about it.
  - "Have you decided what to do?" — "Yes. I am going to resign the job."
  - "Why do you want to sell your motorbike?" — "I'm going to buy a car."
- The going to form may also express an action which is on the point of happening.

	<b>EXPLANATION</b>	<b>EXAMPLE</b>
During	Used when something happens within the time something else is happening	We stayed at a student hostel during the conference.
For	Used with a period of time.	I'm just going to bed for two hours or so.
Until/Till	Up to a certain time	We'll wait till/until half past six for you.
Since	Refers back to a point in time when something began	Forty years have passed away since they met.
From...to	To show when something begins & ends.	Her visit will extend from Monday to Thursday.
Ago	Refers to how far back in time something happened	He left the house over an hour ago.
Before	Refers to any time previous to a specific point in time	She's always up before dawn.
By	Not later than	He had promised to be back by five o'clock.
After	Used when we want to say "later in time than".	I felt fairly relaxed after taking the medicine.
To	Telling the time, when referring to the number of minutes before the hour.	It's a quarter to two.
Past	Refers to the amount of time past the hour	It's five past ten.
Between...and	To talk about time that separates two points.	They lived in New York between 1998 and 2004.
Within	Refers to a span of time during which something may occur	You should receive a reply within seven days.

(1)

Above	At or to a higher place or position than something/someone	Our friends in the apartment above us are really noisy.
After	One follows the other	He ran after her with the book.
By	Near or at the side of	The telephone is by the window.
Beneath	Under someone or something	Jaime hid the letter beneath a pile of papers.
Next to / Beside	At the side of someone or something	We lay beside the pool to dry off in the sun.
Near/Close to	A short distance from a person or thing	There is a bush near the school playground.
Between	Something in the middle of two objects (places)	There is a gulf between the two cities.
Among	In the middle of or surrounded by other people or things	The girl quickly disappeared among the crowd.
In front of	Farther forward than someone or something else	They massed in front of the city hall.
Behind	At or towards the back of a thing or person	The horse fell behind in the race.
Across from / Opposite	In a position facing someone or something but on the other side	The hospital is opposite the post office.
Under	Below or at a lower level than something, or covered by something	We slept under the open sky.
Below	In a lower place or position than something else	He dived below the surface of the water.

<b>TO</b>	Used to indicate a destination or direction.	The boys go to school in groups.
<b>TOWARD(S)</b>	In the direction of someone or something.	She pushed her face towards him.
<b>THROUGH</b>	Movement from one side to another but "in something", such as long grass or a forest.	David walked slowly through the woods.
<b>INTO</b>	Movement that enters a space, usually with a verb that expresses movement.	Don't put new wine into old bottles.
<b>OVER</b>	Movement at a higher level than something else	He jumped over the wall.
<b>ACROSS</b>	Movement from one side of something to the opposite site (road, river).	The truck skidded sideways across the road.
<b>ALONG</b>	Movement of something in a line that follows the side of something long.	We went for a walk along the beach at twilight.
<b>FROM</b>	The place where someone or something starts.	What time does the flight from Korea arrive?
<b>AROUND</b>	Movement in circles or in the vicinity of something	Her hair whipped around her face in the wind.
<b>ONTO</b>	Movement to a position on a surface	I slipped as I stepped onto the platform.
<b>UP</b>	Movement to a higher position. -	She doesn't like riding her bike up these hills.
<b>DOWN</b>	Indicates movement to a lower position	It's easier to run down the hill than go up.

## Prepositions of Time and Place (IN, ON, AT)

For describing time and place, the prepositions in, on, and at go from general to specific.

### Prepositions of Time IN, ON, AT

Learn how to use prepositions of time in, on, at correctly with following useful rules and preposition examples.

#### IN

- In + Years
- In + Seasons
- In + Decades
- In + Centuries
- In + Weeks
- In + Periods of time
- In + Holidays

#### ON

- On + Days
- On + Dates

- On + Holidays with "day"
  - On + Specific days
  - On + Time
  - On + Day + Part of day
- AT**
- At + Hours
  - At + Parts of the day
  - At + Holidays without "day"
  - At + Time

## Prepositions of Place IN, ON, AT

Learn useful rules to use Prepositions of Place IN – ON – AT with preposition examples.

### IN

- In + Countries
- In + Cities
- In + Neighborhood
- In + Enclosed Space

### ON

- On + Means of transport
  - On + Communications
  - On + Surfaces
- AT**
- At + Exact Addresses or Intersections
  - At + Specific Locations/ Points

• At first	• On time	• In the news	• By the time
• At the end	• On television	• In the end	• By the side of
• At ease (with)	• On strike	• In a flash	• By the arm/ hand
• At first sight	• On show	• In (the) winter	• By surprise
• At midday	• On sale	• In a hurry	• By sight
• At fault	• On remand	• In a mess	• By rights
• At full strength	• On reflection	• In the air	• By request
• At the moment	• On purpose	• In a sense	• By reason of
• At hand	• On principle	• In tears	• By process of
• At heart	• On paper	• In return	• By post
• At home (with)	• On order	• In the morning	• By order of
• At university (UK)	• On occasion	• In action	• By now
• At issue	• On no account	• In advance	• By nature
• At large	• On leave	• In a moment	• By my watch
• At least	• On holiday	• In aid of	• By mistake
• At length	• On hand	• In brief	• By marriage
• At most	• On guard	• In an instant	• By luck
• At night	• On foot	• In answer to	• By law
• At noon	• On fire	• In existence	• By invitation
• At a stand	• On file	• In fact	• By heart
• At once	• On edge	• In the past	• By hand

(3)

are used in formal English communications in their original form. The following are some of such expressions:

1. Ad hoc: Temporary
2. Ad antiquo: Since ancient times
3. Ad infinitum: Forever
4. Ad interim: In between
5. Alma mater: The place where one is educated
6. Alumni: Pass out students of an institution
7. Alter ego: Friend who is very close
8. Ad verbum: Exactly same word for word
9. Agent provocateurs: Plotters and culprits working from behind the curtain
10. Au courant: Up to date
11. Bona fide: Genuine, real or legal; not false
12. Bon vivant: A person who lives luxuriously
13. Carpe diem: 'Seize the day': enjoy the present and do not worry about the future
14. Coup d'état: A sudden, illegal and often violent, change of government
15. Carte blanche: Full liberty to do something
16. Charge d'affaires: An official who takes the place of an ambassador in a foreign country when he or she is away
17. De jure: By legal act
18. De facto: In reality
19. De novo: A new beginning
20. Dramatis personae: Characters of a drama
21. En route: On the way
22. Enfant terrible: An outrageously outspoken or bold person
23. Ex officio: By virtue of one's post
24. Ex parte: One-sided decision
25. Ex post facto: After the fact, retroactively
26. Fait accompli: Something that has already happened or been done and that you cannot change
27. Ipso facto: In reality
28. In camera: Away from public eyes, secret
29. Laissez faire: The policy of allowing private businesses to

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- develop without government control

30. Lingua franca: Language of the common man

31. Locus standi: Right to take part in something

32. Mala fide: Bad, criminal intentions

33. Magnum opus: The best product, work, etc.

34. Mano a mano: Hand to hand; competition between two people when they try to out do each other.

35. Modus operandi: The style of working

36. Par excellence: Of a high quality

37. Per capita: Related to an individual

38. Per se: By itself

39. Prima facie: Something that at first seems to be true, may be proved false later

40. Subjudice: Under consideration, it is still being discussed in court

41. Ultra vires: Beyond your legal power or authority

42. Viva-voce: Oral test

43. Vis-à-vis: Compared with, in relation with

44. Tete-à-tete: Informal or private conversation between two people

45. Sine die: For an indefinite time

46. Sine qua non: Something that is essential before you can achieve something else

47. Sang froid: The ability to remain calm in a difficult or dangerous situation

48. Status quo: The current or existing state of affairs

### 4.9.3 Group Names

  1. Ants: A colony
  2. Arrows: A sheaf
  3. Bats: A cloud
  4. Bees/flies: A swarm or hive
  5. Bells: A peal
  6. Birds/stairs: A flock, flight
  7. Camels: A train
  8. Cattle/deer/goats: A herd or drove
  9. Cotton/wool: A ball
  10. Devils: A legion

(2)

- There is a steep fall in profits this year.
- She has lost her belief in God.
- We apologize for the delay in answering your letter.
- We measured the difference in temperature.
- I had no difficulty in making myself understood.
- The novel is based on his experiences in the war.
- Do your parents take an interest in your friends?
- There is the rapid growth in violent crime.
- The club encourages participation in sporting activities.
- There was no change in the patient's condition overnight.
- I'd like to do a course in computer programming.
- I need some lessons in how to set up a website.
- He had a lot of success in his career.
- He took a photograph of the mountains.
- He has the advantage of speaking English fluently.
- We went to see an exhibition of Viking jewellery.
- His fear of flying made travel difficult.
- He was the first to see the possibilities of the plan.
- She is the cause of all his problems.
- It is a perfect example of a medieval castle.
- I'm not happy with this way of working.
- Mark gave me a check for \$100.
- There is no known cure for this type of snake bite.
- I have a fondness for expensive chocolate.
- There is a real need for discipline in this class.
- Is there enough room for us in the car?
- I have no particular reason for doubting him.
- At least give her credit for trying.
- She felt a surge of love and desire for him.
- I couldn't hide my love for her any longer.
- He felt nothing but hatred for his attacker.
- His plans are a recipe for disaster.
- I have a deep respect for my grandmother.
- I'm aware of John's reputation for being late.
- I did an Internet search for free music sites.
- His talent for singing was impressive.
- I had an argument with the waiter about the bill.
- She has no concern with my question.
- Dave has close connection with my family.
- Have you had any contact with Anna?
- I've got a dinner date with Tommy on Saturday.
- I'm having difficulty with the steering.
- I've got a meeting with Mr Thomas this afternoon.
- Tony left after a quarrel with his wife.
- My relationship with John is wonderful.
- We have every sympathy with his family.
- Students must have access to good resources.
- Mark is now fighting his addiction to alcohol.
- I have an open invitation to visit my friend in Korea.
- I really admire Sarah for her dedication to her family.
- I have no desire to discuss the matter further.
- His reaction to his behaviour was quite funny.
- The book is full of references to growing up in India.
- You have no reason to change the schedule like that.
- There is no solution to this problem.

- Don't expect sympathy from me!
- The cover protects the machine from dust.
- He will suffer from studying too little.
- The entire group arrived in force.
- She seemed totally absorbed in her book.
- John believes in oat bran.
- Please don't involve me in this mess.
- John succeeded in getting a new job.
- I specialize in tropical medicine.
- I don't feel comfortable in high heels.
- He's very experienced in looking after animals.
- He is interested in molecular biology.
- They were successful in winning the contract.
- Some among us were talented in hunting.
- I was amazed by what she told me.
- We were all impressed by her enthusiasm.
- The book was inspired by a real person.
- The teacher was surprised by the student's question.
- Are you acquainted with your classmate?
- You are blessed with many talents.
- The kids are busy with their homework.
- Her job is something concerned with computers.
- Are you familiar with the computer software they use?
- He's fed up with his job. He wants to quit.
- Are you happy with that arrangement?
- Be careful with the glasses.
- She's never satisfied with what she's got.
- He's been accused of robbery.
- Are you afraid of the dark?
- I'm not ashamed of what I did.
- Were you aware of the risks at the time?
- What are you frightened of?
- You are in danger of being robbed.
- She's jealous of my success.
- He was proud of himself for not giving up.
- I'm sick of the way you've treated me.
- It was unkind of you to take his toy away.
- I'd be absolutely delighted to come.
- I feel very proud to be a part of the team.
- It's good to see you again.
- It's nice to know you.
- She had grown accustomed to his long absences.
- I've never seen two people so attached to each other.
- He was disappointed to see she wasn't at the party.
- John was very keen to help.
- She's married to John.
- I'm not qualified to give advice on such matters.
- I was sad to hear that they'd split up.
- I was thankful to see they'd all arrived safely.
- She is eager for her parents' approval.
- You'll be late for your flight if you don't hurry up.
- What makes you think that you are qualified for this job?
- It is difficult for me to hear you.
- She is so grateful for your help.
- The army are said to be ready for action.

- It's my first visit to Tokyo.
- The flood caused damage to property estimated at \$6 million.
- There has been a lot of resistance to this new law.
- I'd like to make a small contribution to the cost of the holiday.
- He asked about her family.
- The boys argued about which bus to take.
- He always cares about me.
- Anna decided about her goals.
- Sarah dreams about becoming a ballet dancer.
- Don't forget about the party you promised.
- You will laugh about this later on.
- What did you think about the idea?
- Don't worry about me. I'll be all right.
- We always agree on the best course of action.
- I don't feel I can comment on their decision.
- I congratulate you on your new job!
- You can count on me anytime.
- We depend on our customers' suggestions.
- Can you elaborate on the process?
- I insist on Peter's studying every day for two hours.
- Advertisements often play on people's fears.
- Can we rely on this old car to get us there?
- She is working on a new novel.
- He admitted to being late three times.
- I answer to Ms Smith.
- She had to apologize to the whole family.
- Let me appeal to you for your help in this matter.
- She asked to see Professor Fenton.
- Chris attended to the grocery shopping.
- She committed herself to finding a new job.
- I'm going to complain to the manager about this.
- The boy confessed to stealing the apple.
- Please contribute to the fund for the needy.
- Can you explain Andrew to me?
- Something awful happened to your car.
- Allow me to introduce myself to you.
- Have you been invited to their party?
- I prefer roast potatoes to French fries.
- He reacted poorly to the news.
- I travel to work by train.
- That accounts for his success.
- I really admire you for your courage.
- I want to apologize for my mistakes.
- He doesn't care for playing golf.
- I can't excuse myself for not doing it.
- He works for an engineering company.
- He always agrees with my opinion.
- Susan associates chocolate with childhood.
- The officer charged Mr. Smith with blackmail.
- He complies with each and every order.
- I'm afraid I confused you with someone else.
- I can't deal with so much overtime.
- Can I borrow a hammer from you?
- You can choose from a wide range of vehicles.
- The swimmer emerged from the lake.

- This programme is not suitable for children.
- I'm sorry for arriving so late to dinner.
- She's famous for her watercolor paintings.
- He's angry at his friend for cheating on the test.
- I'm awful at names.
- Jack is really bad at keeping his promises.
- They are excellent at planning fun parties.
- She is good at solving problems.
- The teacher was surprised at the student's question.
- Dustin is terrible at texting.
- He could be very careless about his future.
- He was quite certain about his attacker's identity.
- I'm a bit concerned about your health.
- I'm not crazy about Chinese food.
- She felt very depressed about the future.
- The boss was furious about the past quarter's losses.
- He's very sensitive about his weight.
- Is she serious about wanting to sell the house?
- I'm very sorry about losing your book.
- Are you sure about that?
- He's not worried about his upcoming examinations.

## Common Errors with Prepositions

Incorrect: Sophia invests her money on the stock market.  
Correct: Sophia invests her money in the stock market.

Incorrect: He is a student of Oxford University.  
Correct: He is a student at Oxford University.

Incorrect: I saw that news on the newspapers.  
Correct: I saw that news in the newspapers.

Incorrect: Open page 45 of your books.  
Correct: Open your books to page 45.

Incorrect: The cat is sleeping in the sofa.  
Correct: The cat is sleeping on the sofa.

Incorrect: My birthday is on October.  
Correct: My birthday is in October.

Incorrect: John has been absent from Friday?  
Correct: John has been absent since Friday ?

Incorrect: Sophia's married with a doctor.  
Correct: Sophia's married to a doctor.

**Incorrect:** Divide it between the children in class.  
**Correct:** Divide it among the children in class.

**Incorrect:** It has been snowing from Monday.  
**Correct:** It has been snowing since Monday.

**Incorrect:** The key of happiness is having dreams.  
**Correct:** The key to happiness is having dreams.

**Incorrect:** What do you see when looking the mirror?  
**Correct:** What do you see when looking in the mirror?

**Incorrect:** She met with old friends on her holiday.  
**Correct:** She met old friends on her holiday.

**Incorrect:** He insisted to carry his own bag.  
**Correct:** He insisted on carrying his own bag.

**Incorrect:** Lunch consisted from sandwiches and fruit.  
**Correct:** Lunch consisted of sandwiches and fruit.

**Incorrect:** It depends from you.  
**Correct:** It depends on you.

#### 4.7 One Word Substitution

Single words often express the ideas of phrases. We should learn them, as they are very useful when we want to put our ideas in brief. Francis Bacon's old statement, "Brevity is the soul of wit," is apt even today as conciseness and brevity are the call of modern communication. One-word substitutes help us in summarizing, précis writing and all types of official communication. Listed below are some commonly used one-word substitutes:

7. A person who lives in a foreign country ↔ Alien
  8. One who takes part in sports and other activities for enjoyment only ↔ Amateur
  9. A statement that is open to more than one interpretation ↔ Ambiguous
  10. A general pardon of political offender ↔ Amnesty
  11. One who is out to destroy the government ↔ Anarchist
  12. Absence of government ↔ Anarchy
  13. The science of the structure of human body ↔ Anatomy
  14. An instrument used for measuring force of the wind ↔ Anemometer
  15. A medicine which produces insensitivity ↔ Anaesthetic
  16. A book written by an unknown author ↔ Anonymous
  17. The study of man ↔ Anthropology
  18. A medicine used to counteract poison ↔ Antidote
  19. One who studies things of the past ↔ Antiquarian
  20. A substance which kills germs ↔ Antiseptic
  21. An artificial pond or a tank used for keeping live fish, water plants, etc. ↔ Aquarium
- he was somewhere else when the crime was committed ↔ Alibi

C O M M U N I C A T I V E E N G L I S H F O R E N G I N E E R S A N D P R O F E S S I O N A L S

22. A study of ancient things ↔ Archaeology  
23. One who prepares plans for buildings ↔ Architect  
24. A place where government and public records are kept ↔ Archive  
25. A government by the nobility ↔ Aristocracy  
26. A study of stars and planets and their influence on human affairs ↔ Astrology  
27. One who flies a space vehicle ↔ Astronaut  
28. The study of stars ↔ Astronomy  
29. Animals that live in water ↔ Aquatic  
30. Space or room which is immediately below the roof of a house  
    ↔ Attic  
31. Something that can be heard ↔ Audible  
32. A record of one's life written by oneself ↔ Autobiography  
33. A government by one ↔ Autocracy  
34. The right of self-government ↔ Autonomy  
35. A place for keeping birds ↔ Aviary  
36. An unmarried man ↔ Bachelor  
37. One who is unable to pay off one's debt ↔ Bankrupt
38. A building used for lodging soldiers ↔ Barrack  
39. Hastily erected barrier across a street ↔ Barricade  
40. One who is engaged to be married ↔ Betrothed  
41. A great lover of books ↔ Bibliophile  
42. One who can speak two languages ↔ Bilingual  
43. An instrument used by both the eyes to see a distant an increased shape ↔ Binocular  
44. A record of one's life written by somebody else ↔ Bi  
45. A study of plants ↔ Botany  
46. A bunch of flowers ↔ Bouquet  
47. A collection of flags ↔ Bunting  
48. A government by the officials ↔ Bureaucracy  
49. A list which contains dates and days ↔ Calendar  
50. The art of beautiful writing ↔ Calligraphy  
51. One who eats human flesh ↔ Cannibal  
52. The dead body of an animal ↔ Carcass  
53. One who lives on flesh ↔ Carnivorous  
54. A place with gambling tables ↔ Casino  
55. Soldiers on horses ↔ Cavalry

C O M M U N I C A T I V E E N G L I S H F O R E N G I N E E R S A N D P R O F E S S I O N A L S

56. One who is unmarried ↔ Celibate  
57. One who is more than hundred years old ↔ Centenarian  
58. Situation in which everything happens in a confused way ↔ Chaotic  
59. One who mends shoes ↔ Cobbler  
60. People who work together ↔ Colleagues  
61. A person belonging to one's own country ↔ Compatriot  
62. One who is completely self-satisfied ↔ Complacent  
63. One who sells sweets and pastries ↔ Confectioner  
64. Belonging to an individual from birth ↔ Congenital  
65. One who believes in keeping things and customs as they are ↔ Conservative  
66. A number of stars grouped together ↔ Constellation  
67. Smuggled goods ↔ Contraband  
68. One who lives at the same time ↔ Contemporary  
69. One for whom the world is home ↔ Cosmopolitan  
70. One who easily believes what others say ↔ Credulous  
71. A number of sailors working on a ship ↔ Crew  
72. A war of religion ↔ Crusade  
73. One who questions everything ↔ Cynic  
74. A person who has been appointed or selected to attend or speak at a conference ↔ Delegate  
75. A government by the people ↔ Democracy  
76. A language of a region with its own way ↔ Dialect  
77. Shy, timid unwilling to face a situation ↔ Diffident  
78. A book which contains telephone addresses ↔ Directory  
79. A game in which no one wins ↔ Draw  
80. Extremely dry weather without rainfall ↔ Drought  
81. One who deals in cattle ↔ Drover  
82. A person who is slow in learning ↔ Dunce  
83. One who has strange habits ↔ Eccentric  
84. Something that can be eaten ↔ Edible  
85. One who thinks and talks too much about himself/herself ↔ Egoist  
86. A poem written to mourn the death of someone ↔ Elegy  
87. The most capable part of group, class of society or a country ↔ Elite  
88. The art of effective speaking ↔ Elocution

C O M M U N I C A T I V E   E N G L I S H   F O R   E N G I N E E R S   A N D   P R O F E S S I O N A L S

89. A book containing information on all branches of knowledge ↔ Encyclopaedia
90. One who is given to the pleasures of flesh ↔ Epicure
91. A speech made by the dramatist at the end of the play ↔ Epilogue
92. Words inscribed on a tomb about the person buried therein ↔ Epitaph
93. A statement open to more than one interpretations ↔ Equivocal
94. The act of spying ↔ Espionage
95. A study of the origin of words ↔ Etymology
96. To shift people from a place of danger to a safer place ↔ Evacuate
97. A speech made without preparation ↔ Extempore
98. Short stories with an element of moral ↔ Fable
99. One who is not easily pleased ↔ Fastidious
100. A disease which ends in death ↔ Fatal
101. One who believes in fate ↔ Fatalist
102. Animals of a certain region ↔ Fauna
103. One who champions the rights of women ↔ Feminist
104. One who is engaged to marry ↔ Fiancé/Fiancée
105. A person with showy character ↔ Flamboyant
106. A number of battle ships ↔ Fleet
107. A number of sheep ↔ Flock
108. Plants and vegetation of a certain region ↔ Flora
109. Murder of a brother ↔ Fratricide
110. Large band of stars encircling the heavens ↔ Galaxy
111. The study of rocks and soil ↔ Geology
112. One who eats too much ↔ Glutton
113. Storehouse of grains ↔ Granary
114. One who is easily deceived ↔ Gullible
115. Language that has been very much used ↔ Hackney
116. A cluster of houses in a village ↔ Hamlet
117. A place for shelter of ships ↔ Harbour
118. A place for the collection of dried plants ↔ Herbarium
119. Descending from father to son ↔ Hereditary
120. One who acts against religion ↔ Heretic
121. Murder of a human being ↔ Homicide

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122. Words different in meaning but similar in sound ↔

Homophones

123. Serving without pay ↔ Honorary

124. One who is sympathetic to mankind ↔ Humanitarian

125. One who pretends to be what he/she is not ↔ Hypocrite

126. The house of an Eskimo ↔ Igloo

127. Something which is unlawful ↔ Illegal

128. Something which cannot be read ↔ Illegible

129. One who cannot read or write ↔ Illiterate

130. One who settles in another country ↔ Immigrant

131. Free from infection ↔ Immune

132. Not planned ahead of time ↔ Impromptu

133. Something which cannot be heard ↔ Inaudible

134. Not of good omen ↔ Inauspicious

135. Something that cannot be corrected ↔ Incorrigible

136. Something that cannot be described ↔ Indescribable

137. Something that cannot be eaten ↔ Inedible

138. Something that cannot be avoided ↔ Inevitable

139. One who does not make mistakes ↔ Infallible

140. Murder of an infant ↔ Infanticide

141. The soldiers on foot ↔ Infantry

142. Liable to catch fire ↔ Inflammable

143. Something which cannot be imitated ↔ Inimitable

144. Something which cannot be satisfied ↔ Insatiable

145. To examine one's thoughts and feelings ↔ Introspect

146. Having no force, null and void ↔ Invalid

147. Something which cannot be conquered ↔ Invincible

148. A decision that cannot be taken back ↔ Irrevocable

149. A plan for the route to be followed ↔ Itinerary

150. A professional rider in horse races ↔ Jockey

151. One who has an irresistible tendency to steal ↔ Kleptomaniac

152. A place where food is kept ↔ Larder

153. A book of account showing debit and credit ↔ Ledger

154. Something which is lawful ↔ Legal

155. Something which can be read ↔ Legible

156. One who compiles a dictionary ↔ Lexicographer

157. Number of books housed in one building ↔ Library

158. Pertaining/related to moon ↔ Lunatic

C O M M U N I C A T I V E   E N G L I S H   F O R   E N G I N E E R S   A N D   P R O F E S S I O N A L S

159. A place where mad men are kept ↔ Lunatic asylum  
160. A speech made for the first time ↔ Maiden  
161. Animals that suckle their young ones ↔ Mammals  
162. A book or a paper written by hand ↔ Manuscript  
163. Killing on a large scale ↔ Massacre  
164. Murder of a mother ↔ Matricide  
165. Negotiating between the opposite parties to settle their dispute  
    ↔ Mediate  
166. Personal reminiscences in a narration form ↔ Memoir  
167. The world in miniature ↔ Microcosm  
168. One who imitates voice and gestures of another person ↔  
    Mimic  
169. A place where money is coined ↔ Mint  
170. One who hates mankind ↔ Misanthrope  
171. A person who loves money and hates spending it ↔ Miser  
172. A hater of women ↔ Misogynist  
173. A rule by the mob ↔ Mobocracy  
174. A government by a king or a queen ↔ Monarchy  
175. A treatise on a subject ↔ Monograph
176. A speech delivered by one person ↔ Monologue  
177. Mental derangement confined to one idea ↔ Monomania  
178. Exclusive possession or control of any one thing ↔ Monopoly  
179. A place where dead bodies are kept for identification  
    Morgue
180. A place where dead bodies are kept before they are  
    buried ↔ Mortuary
181. A place where ancient works are kept ↔ Museum  
182. Favouring one's friends and relatives ↔ Nepotism  
183. Taking neither side in the dispute, remaining impartial  
    Neutral
184. A hollow space in a wall for a statue ↔ Niche
185. One who is new to a profession ↔ Novice
186. A word no longer in use ↔ Obsolete
187. One who is 80-years old ↔ Octogenarian
188. A government by the few ↔ Oligarchy
189. Possessing unlimited powers ↔ Omnipotence
190. One who is all powerful ↔ Omnipotent
191. One who is present everywhere ↔ Omnipresent

C O M M U N I C A T I V E E N G L I S H F O R E N G I N E E R S A N D P R O F E S S I O N A L S

192. One who knows everything ↔ Omniscient  
193. Flesh- and vegetable-eating animals ↔ Omnivorous  
194. Something through which light cannot pass ↔ Opaque  
195. One who is able to make an eloquent speech ↔ Orator  
196. Curved path of a planet, satellite ↔ Orbit  
197. An authoritative decree or law of the government ↔ Ordinance  
198. A study of birds ↔ Ornithology  
199. The study of mountains ↔ Orology  
200. A place where orphans are housed ↔ Orphanage  
201. One who looks at the bright side of things in life ↔ Optimist  
202. A cure for all diseases ↔ Panacea  
203. Belief of God in nature ↔ Pantheism  
204. One that lives on others ↔ Parasite  
205. A document allowing persons to travel abroad ↔ Passport  
206. Murder of a father ↔ Patricide  
207. One who loves one's own country ↔ Patriot  
208. One who shows too much concern for small details of learning or teaching ↔ Pedant  
209. One who walks on foot ↔ Pedestrian
210. A doctor who specializes in the treatment of children ↔ Paediatrician  
211. One who looks at the dark side of things ↔ Pessimist  
212. One who loves mankind ↔ Philanthropist  
213. One who collects postage stamps ↔ Philatelist  
214. The study of languages ↔ Philology  
215. A study of human body ↔ Physiology  
216. Deeply religious ↔ Pious  
217. A writer who steals ideas from another writer ↔ Plagiarist  
218. A government by the rich ↔ Plutocracy  
219. The science of government ↔ Political science  
220. One who knows many languages ↔ Polyglot  
221. Something which can be carried or moved easily ↔ Portable  
222. Occurring after death ↔ Posthumous  
223. Examination of a dead body ↔ Post-mortem  
224. A child of unusual or remarkable talent ↔ Prodigy  
225. A speech made by the dramatist in the beginning of the play ↔ Prologue  
226. A person who preaches religion and is considered to be a •

C O M M U N I C A T I V E E N G L I S H F O R E N G I N E E R S A N D P R O F E S S I O N A L S

messenger of God ↔ Prophet

227. To write under a different name ↔ Pseudonym

228. A doctor who specializes in mental illness ↔ Psychiatrist

229. The study of human mind ↔ Psychology

230. One who retires from society to live a solitary life ↔ Recluse

231. Too much official formality ↔ Red tapism

232. An institution meant for reforming young offenders ↔

Reformatory

233. Murder of the king ↔ Regicide

234. A place for improving one's health ↔ Resort

235. One who speaks less ↔ Reticent

236. A person who lives in a countryside far from the humdrum of society ↔ Rustic

237. One who gets pleasure in others' trouble or pain ↔ Sadist

238. A room where idols of God are kept ↔ Sanctorum

239. A very private room ↔ Sanctum

240. Bitter or ironic remark, specially one ironically worded ↔

Sarcasm

241. Person who is made to bear blame due to others ↔ Scapegoat

242. Someone who knows a lot about the subject ↔ Scholar

243. One who carves in stones ↔ Sculptor

244. A state in which all the religions have equal freedom ↔

245. A case in which sword is kept ↔ Sheath

246. A speech made to one self ↔ Soliloquy

247. One who walks in one's sleep ↔ Somnambulist

248. One who talks in one's sleep ↔ Somniloquist

249. An older woman who is unmarried and is not likely to

marry ↔ Spinster

250. A sudden rush of a large number of frightened people

animals ↔ Stampede

251. Social position or rank ↔ Status

252. One who loads and unloads ships ↔ Stevedore

253. One who is indifferent to pain and pleasure ↔ Stoic

254. Murder of self ↔ Suicide

255. Name shared by all the members of a family ↔ Surma

256. A person's last utterance ↔ Swan Song

257. One who always keeps to himself ↔ Taciturn

258. One who does not drink wine ↔ Teetotaller

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259. An instrument used to send messages to long distances ↔  
Telegraph
260. An instrument which transmits spoken words to long distances  
↔ Telephone
261. One who believes in God ↔ Theist
262. Something through which light can partly pass ↔ Translucent
263. Something through which light can pass ↔ Transparent
264. One who changes sides ↔ Turncoat
265. A decision on which all agree ↔ Unanimous
266. A place where everything is perfect ↔ Utopia
267. A person who lives a wandering life ↔ Vagabond
268. To spend life without purpose and initiative ↔ Vegetate
269. One who is gifted with several talents ↔ Versatile
270. One who offers one's services ↔ Volunteer
271. One who is given to the sensual pleasures of body ↔  
Voluptuary
272. A place where clothes are kept ↔ Wardrobe
273. A woman whose husband is dead ↔ Widow
274. A man whose wife is dead ↔ Widower
275. An unexpected piece of good fortune ↔ Windfall
276. Highest point in the sky directly above the observer ↔ Zenith
277. A study of animals ↔ Zoology
- Task
- Give one-word substitutes for the following expressions:
1. That which cannot be explained
  2. One who thinks only of oneself
  3. An exact copy
  4. A word or law no longer in use
  5. One who possesses many talents or gifts
  6. One who always looks at the dark side of life
  7. The collection and study of stamps
  8. That which cannot be avoided
  9. A doctor who specializes in the diseases of the children
  10. Those who work in the same organization
  11. A statement open to more than one interpretation

12. Belonging to an individual from birth
13. A person who walks on foot
14. One who walks in sleep
15. Government by the officials
16. One who is present everywhere

## 4.8 Idioms and Phrasal Verbs

### 4.8.1 Some Commonly Used Idioms

Oxford dictionary defines an idiom as a group of words whose implied meaning is different from the meaning of the individual words. 'The couple has three children but Amit is *an apple of their eyes*', refers to the fact that out of the three children Amit is their favourite. We can see that *an apple of one's eye* is a group of words whose meaning has nothing to do with that of the individual words. Idioms are an indispensable part of English language. An idiomatic language is always better equipped to communicate as it lends charm and expression to a

routine language. Idioms and phrases are less specific and also vary from culture to culture. However, excessive use of idioms may not be advisable as it makes the language showy and give an impression that the speaker wants to impress the listener.

1. A bed of roses: A comfortable position.
2. A bed of thorns: An uncomfortable position.
3. A bird in the hand is worth two in the bush: Having something that is certain is much better than taking more.
4. A bird's eye view: A brief general view.
5. A blessing in disguise: Something good that isn't at first.
6. A bolt from the blue: Any calamity that overtakes suddenly.

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7. A chicken-hearted fellow: A timid person.
8. Achilles heel: A point of vulnerability.
9. A doubting Thomas: A skeptic who needs physical or personal evidence to believe something.
10. A drop in the bucket: A very small part of something.
11. A fair weather friend: One who betrays in difficulty.
12. A fish out of water: A person in uncomfortable surroundings.
13. A fool and his money are easily parted: It is easy for a foolish person to lose his/her money.
14. A hen-pecked husband: A person servile to his wife.
15. A leopard can't change his spots: You cannot change what you are.
16. A penny saved is a penny earned: Saving money little by little.
17. A picture paints a thousand words: A visual presentation is far more descriptive than words.
18. A piece of cake: A task that can be accomplished very easily.
19. A red letter day: An important day.
20. A slap on the wrist: A very mild punishment.
21. A snake in grass: A deceitful person.
22. A taste of your own medicine: When you are ill-treated the same way you ill-treat others.
23. At loggerheads: Engaged in a head-on dispute.
24. Actions speak louder than words: It's better to do something in reality than just talk about it.
25. Add fuel to the fire: To do something to make a bad situation even worse than it is.
26. Against the clock: To do something fast to finish it before a particular time.
27. All bark and no bite: Someone is threatening or aggressive but not willing to engage in a fight.
28. All Greek to me: Meaningless and incomprehensible like someone who cannot read, speak, or understand any of the Greek languages.
29. All in the same boat: When everyone is facing the same challenges.
30. An axe to grind: To have a dispute with someone.
31. An apple of someone's eye: Someone who is cherished above

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- all others.
32. As high as a kite: Anything that is high up in the sky.
33. At the drop of a hat: Willing to do something immediately.
34. Back-seat driver: People who criticize from the sidelines, much like someone giving unwanted advice from the back seat of a vehicle to the driver.
35. Back to square one: Having to start all over again.
36. Beat a dead horse: To force an issue that has already ended.
37. Beating about the bush: Avoiding the main topic. Not speaking directly about the issue.
38. Between a rock and a hard place: Stuck between two very bad options.
39. Bite off more than you can chew: To take on a task that is way too big.
40. Bite your tongue: To avoid talking.
41. Black sheep: A person who is considered a disgrace to a family.
42. Blood is thicker than water: The family bond is closer than anything else.
43. Blow one's own horn: To praise your own abilities or achievements.
44. Blue moon: A rare event or occurrence.
45. Break the ice: To remove the tension, hesitation at meeting or at the opening of a party, etc.
46. Burn the midnight oil: To stay awake late at night to study.
47. By hook or by crook: By whatever means possible, unfair.
48. Carry a torch: To be infatuated with.
49. Chew someone out: To scold someone verbally.
50. Chip on his shoulder: Angry today about something occurred in the past.
51. Chip off the old block: People who closely resemble parents in some way or the other.
52. Clean slate: To make a new start by clearing record.
53. Cock and bull story: An unbelievable tale.
54. Crocodile tears: Pretending to be sad, in an attempt manipulate the situation.

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55. Cross your fingers: To hope that something happens the way you want it to.
56. Cry over spilled milk: When you complain about a loss from the past.
57. Cry wolf: Intentionally raise a false alarm.
58. Curiosity killed the cat: Being inquisitive can lead you into a dangerous situation.
59. Dark horse: One who was previously unknown and is now prominent.
60. Devil's advocate: Someone who takes a position for the sake of argument without believing in that particular side of the argument.
61. Don't count your chickens before they hatch: Don't rely on something until you are sure of it.
62. Don't put all your eggs in one basket: Do not put all your resources in one possibility.
63. Drastic times call for drastic measures: When you are extremely desperate you need to take extremely desperate actions.
64. Draw the line: To set a limit, as of accepted behaviour.
65. Drink like a fish: 'To drink very heavily.
66. Drive someone up the wall: To irritate and/or annoy very much.
67. Dropping like flies: A large number of people either falling ill or dying.
68. Every cloud has a silver lining: Be optimistic, even difficult times will lead to better days.
69. Everything but the kitchen sinks: Almost everything and anything has been included.
70. Eye for eye: Revenge.
71. Feather in one's hat: An accomplishment a person can be proud of.
72. Field day: An enjoyable day or circumstance.
73. Finding your feet: To become more comfortable in ever you are doing.
74. Fixed in your ways: Not willing to change from your normal way of doing something.
75. Flash in the pan: Something that looks promising in the

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beginning but fails to deliver anything in the end.

76. Flesh and blood: Material of which people are made of, or it can refer to someone's family.

77. Fools' gold: A worthless rock that resembles real gold.

78. From pillar to post: From one place or thing to another.

79. From rags to riches: To go from being very poor to being very wealthy.

80. Fuddy-duddy: An old-fashioned and foolish type of person.

81. Get over it: To move beyond something that is bothering you.

82. Get up on the wrong side of the bed: Someone who has a horrible day.

83. Give him the slip: To get away from, to escape.

84. Go down like a lead balloon: To be received badly by an audience.

85. Go out on a limb: Put yourself in a tough position to support someone/something.

86. Go the extra mile: Making extra efforts for the task at hand.

87. Good Samaritan: Someone who helps others when they are in need with no thought of a reward.

88. Great minds think alike: Intelligent people think like other.

89. Green room: The waiting room, especially for those about to go on stage, a TV or radio.

90. Gut feeling: A personal intuition that something might be right.

91. Haste makes waste: Quickly doing things results in ending.

92. Hat trick: Three scores made continuously without sport, such as three wickets in cricket or three soccer goals.

93. Have a finger in every pie: To be involved in a lot of activities and have influence over them.

94. He lost his head: Angry and overcome by emotions.

95. Head over heels: Very excited and/or joyful, especially in love.

96. Hell in a hand basket: Deteriorating and headed for disaster.

97. Hit below the belt: An unfair or cruel remark.

98. Hit the books: To study, especially for a test or examination.

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99. Hit the nail on the head: Do something exactly right or say something exactly right.
100. Hold your horses: Be patient.
101. Icing on the cake: Something extra that is added to an already good situation.
102. Idle hands are the devil's tools: You are more likely to get into trouble if you have nothing to do.
103. If it's not one thing, it's another: When one thing goes wrong, then another, and another.
104. In the heat of the moment: Overwhelmed by what is happening in the moment.
105. It takes two to tango: A two-person conflict where both people are at fault.
106. It's a small world: You frequently see the same people in different places.
107. It's anyone's call: A competition where the outcome is difficult to judge or predict.
108. Jack of all trades master of none: Someone good at many things but excellent at nothing.
109. Keep an eye on somebody: You should watch a person carefully.
110. Keep body and soul together: To earn a sufficient amount of money to keep yourself alive.
111. Keep your chin up: To remain joyful in a tough situation.
112. Kitty-corner: Diagonally across, sometimes called Catty-Corner as well.
113. Knee jerk reaction: A quick and automatic response.
114. Knock on wood: Knuckle tapping on wood to avoid some bad luck.
115. Know the ropes: To understand the details.
116. Last but not the least: An introduction phrase to let the audience know that the last person mentioned is no less important than those introduced before him/her.
117. Lend me your ear: To politely ask for someone's full attention.
118. Let bygones be bygones: To forget about a disagreement or argument.
119. Let sleeping dogs lie: To avoid restarting a conflict.

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120. Let the cat out of the bag: To share a secret that wasn't supposed to be shared.
121. Level-playing field: A fair competition where no side has an advantage.
122. Like a chicken with its head cut off: To act in a frenzied manner.
123. Liquor someone up: To get someone drunk.
124. Loose cannon: Someone who is unpredictable and can cause damage if not kept in check.
125. Maiden speech: The first speech made by a person.
126. Make no bones about: To state a fact so there are no doubts or objections.
127. Mumbo jumbo: Nonsense or meaningless speech.
128. Nest egg: Savings set aside for future use.
129. Never bite the hand that feeds you: Don't hurt anyone who helps you.
130. New kid on the block: Someone new to the group or area.
131. No dice: Not to accept a proposition.
132. No room to swing a cat: An unusually small or confined space.
133. Not playing with a full deck: Someone who lacks integrity.
134. Off on the wrong foot: Getting a bad start on a related task.
135. Off the hook: No longer have to deal with a tough situation.
136. Off the record: Something said in confidence that the speaker doesn't want attributed to him/her.
137. On pins and needles: Anxious or nervous, especially in anticipation of something.
138. On the fence: Undecided.
139. On the same page: When multiple people all agree on the same thing.
140. Out of the blue: Something that suddenly and unexpectedly occurs.
141. Out on a limb: When people put themselves in a risky situation.
142. Out on the town: To enjoy yourself by going out.
143. Over the top: Highly excessive.
144. Pass the buck: Avoid responsibility by giving it to someone else.

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- else.
145. Pedal to the metal: To go full speed, especially while driving a vehicle.
146. Peeping Tom: Someone who observes people in the nude or sexually active people, mainly for his own gratification.
147. Pick up your ears: To listen very carefully.
148. Pig out: To eat a lot and eat it quickly.
149. Pipe down: To shut up or be quiet.
150. Pour oil on troubled waters: To calm a disturbance.
151. Practice makes perfect: By constantly practicing, you will become better.
152. Pull the plug: To stop something. To bring something to an end.
153. Pulling your leg: Tricking someone as a joke.
154. Put a sock in it: To tell noisy person or a group to be quiet.
155. Queer the pitch: Destroy or ruin a plan.
156. Raining cats and dogs: A very loud and noisy rain storm.
157. Read between the lines: To pay attention to what is implied in writing or speech.
158. Ring fencing: To protect a particular sum of money by putting restrictions on its use.
159. Rise and shine: Time to get out of bed and get ready for work/school.
160. Rome was not built in one day: If you want something to be completed properly, then it is going to take time.
161. Rule of thumb: A rough estimate.
162. Run out of steam: To be completely out of energy.
163. Saved by the bell: Saved at the last possible moment.
164. Scapegoat: Someone else who takes the blame.
165. Show your true colours: To reveal your true intentions, personality or behaviour.
166. Sick as a dog: To be very sick (with the flu or a cold).
167. Sitting shotgun: Riding in the front passenger seat of a car.
168. Sixth sense: Intuition; a special ability to know something without using any of the five senses.
169. Smell a rat: To detect someone in the group who is betraying others.
170. Smell something fishy: Detecting something isn't right and

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there might be a reason for it.

171. Southpaw: Someone who is left handed.
172. Spitting image: The exact likeness or kind.
173. Start from scratch: To do it all over again from the beginning.
174. Strike while the iron is hot: Act quickly when the opportunity is still available.
175. The ball is in your court: It is your decision this time.
176. The best of both worlds: There are two choices and you have them both.
177. The bigger they are the harder they fall: While the bigger and stronger opponent might be a lot more difficult to beat.
178. The last straw: When one small burden after another creates an unbearable situation, the last straw is the last small burden that one can take.
179. The whole nine yards: Everything.
180. Third times a charm: After no success the first two times, the third try is a lucky one.
181. Tie the knot: To get married.
182. To be in one's good books: To be favoured.
183. To build castles in the air: Imaginary projects.
184. To call a spade a spade: To be plain and outspoken.
185. To carry the day: To be victorious.
186. To eat humble pie: To have to apologize.
187. To pay lip service: To pretend to be faithful.
188. To steal someone's thunder: To take the credit for someone else did.
189. To the backbone: Thoroughly.
190. Tongue and cheek: Humour, not to be taken seriously.
191. To nip in the bud: To put a stop to a thing in the beginning.
192. Turn a blind eye: Refuse to acknowledge something is real or legitimate.
193. Under the weather: Feeling ill or sick.
194. Up a blind alley: Going down a course of action that leads to a bad outcome.
195. Use your loaf: Use your head. Think smart.
196. Variety is the spice of life: The more experiences you have, the more exciting life can be.
197. Wag the dog: A diversion away from something of importance.

- importance.
198. Water under the bridge: Anything from the past that isn't significant or important anymore.
199. Wear your heart on your sleeve: To openly and freely express your emotions.
200. When pigs fly: Something that will never ever happen.
201. Wild and woolly: Uncultured and without laws.
202. Wine and dine: When somebody is treated to an expensive meal.
203. Without a doubt: For certain.
204. X marks the spot: A phrase that is said when someone finds something he/she has been looking for.
205. You are what you eat: To stay healthy you must eat healthy food.
206. You can't judge a book by its cover: Decisions shouldn't be made primarily on appearance.
207. Your guess is as good as mine: I have no idea.
208. Young Turk: An insurgent person trying to take control of a situation.

209. Zero tolerance: The policy of applying laws very strictly so

that people are punished even for mild offences.

#### 4.8.2 Phrasal Verbs

Phrasal verbs are verbal compounds with a grammatical structure of *verb + preposition and/or adverbs*. They form a fixed group of words with an idiomatic meaning. They are expressions (also known as verbal idioms) whose real meaning cannot be detected from that of the constituent words. Like idioms, phrasal verbs are widely used in English and they make our expression rich and fresh. Phrasal verbs are better suited to informal speech. You would complain about your friend who has not kept his/her promise by saying, "He backed out at the last moment." On the other hand if you are a buyer, you would better express the similar idea formally to a supplier who has not

supplied the ordered goods by writing, "we are sorry to say that you have not fulfilled your commitment."

### **4.8.3 Some Common Phrasal Verbs**

1. Abide by: Respect or obey the law, a decision, a rule
2. Account for: Explain, give a reason
3. Add up: Make sense, seem reasonable
4. Agree with: Have the same opinion as somebody else.
5. Allow for: Take advantage of something (an opportunity)
6. Answer back: Reply rudely
7. Apply for: Make a formal request for something (job, permit, loan, etc.)
8. Avail (oneself) of: Take into consideration, include in a calculation
9. Back away: Move backwards, in fear or dislike
10. Back down: Withdraw, concede defeat
11. Blow up: Explode; be destroyed by an explosion
12. Back up: Give support or encouragement; make a c (file, program, etc.)
13. Black out: Faint, lose consciousness
14. Block off: Separate using a barrier
15. Boil down to: Be summarized as
16. Break down: Go out of order, cease to function; los of one's emotions
17. Break out: Start suddenly
18. Break into: Enter by force
19. Bump into: Meet by accident or unexpectedly
20. Burn out: Stop (something) working; become exha overworking
21. Butt in (on something): Interrupt impolitely
22. Call back: Return a phone call
23. Call off: Cancel
24. Call on/upon something: Formally invite or requ
25. Calm down: Become more relaxed, less angry or u
26. Carry on: Continue
27. Carry out: Do something as specified (a plan, an o

- threat); perform or conduct (test, experiment)
28. Check in: Register at a hotel or airport
29. Check out: Pay one's bill and leave (a hotel); investigate
30. Clam up: Refuse to speak
31. Close down: Stop operating (company, restaurant, cinema)
32. Come across: Find by chance; appear
33. Come forward: Present oneself
34. Conk out: Stop working; stop or fall asleep from exhaustion
35. Come up against: Be faced with or opposed by
36. Count on: rely or depend on (for help)
37. Cross out: Remove by drawing a line through
38. Cut down on: Reduce in number or size
39. Cut out: Remove using scissors; stop doing something
40. Deal with: Handle, take care of (problem, situation)
41. Die down: Calm down, become less strong
42. Dress up: Wear elegant clothes; disguise oneself
43. Do without: Manage without
44. Drag on: Last longer than expected
45. Draw up: Write (contract, agreement, document)
46. Drop in: Visit, usually on the way somewhere
47. Drop out: Leave school without finishing
48. Drop off: Deliver someone or something; fall asleep
49. Ease off: Reduce, become less severe or slow down (pain, traffic, work)
50. Even out: Eliminate differences of opinion; become level or regular
51. Fall through: Fail; doesn't happen
52. Figure out: Understand, find the answer
53. Fill out: Complete (a form/an application)
54. Find out: Discover or obtain information
55. Focus on: Understand; find a solution
56. Figure out: Concentrate on something
57. Get at: Imply
58. Get away: Escape
59. Get back at: To get revenge on somebody
60. Get in: Enter
61. Get into (+noun): Manage to cope or to survive
62. Get off: Leave (bus, train, plane); remove

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- 63. Get on: Board (bus, train, plane)
- 64. Get on with (something): Continue to do; make progress
- 65. Get out: Leave
- 66. Get on (well) with (somebody): Have a good relationship with
- 67. Get out of: Avoid doing something
- 68. Get over: Recover from (illness, disappointment)
- 69. Give up: Stop doing something
- 70. Get rid of: Eliminate
- 71. Get together: Meet each other
- 72. Get up: Rise, leave bed
- 73. Go through: Experience
- 74. Grow up: Spend one's childhood; develop; become an adult
- 75. Hand in: Distribute
- 76. Hand out: Submit (report, homework)
- 77. Hang out: Spend time in a particular place, or with a group of friends
- 78. Hang up: End a phone conversation
- 79. Hit at: Aim a blow at
- 80. Hit back: Retaliate; reply to an attack
- 81. Hit on/upon: Find unexpectedly or by inspiration
- 82. Hold on: Wait; grip tightly
- 83. Hurry up: Be quick, act speedily
- 84. Iron out: Resolve by discussion, eliminate differences
- 85. Join in: Participate
- 86. Join up: Engage in, become a member of, meet and work with
- 87. Jot down: Take quick notes
- 88. Keep on: Continue doing something
- 89. Keep up with: Stay at the same level as someone or something
- 90. Kick off: Begin, start
- 91. Leave out: Omit, not mention
- 92. Let down: Disappoint
- 93. Look after: Take care of
- 94. Look ahead: Think of the future
- 95. Look down on: Consider as inferior
- 96. Look on: Be a spectator at an event
- 97. Look for: Try to find something

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98. Look forward to: Await or anticipate with pleasure
99. Look up to: Admire
100. Make fun of: Laugh at/ make jokes about
101. Make up: Invent (excuse, story)
102. Mix up: Mistake one thing or person for another
103. Move in: Arrive in a new home or office
104. Move out: Leave your home/office for another one.
105. Nod off: Fall asleep
106. Note down: Write something
107. Opt out: Leave a system or decide not to participate
108. Own up: Admit or confess something
109. Pass away: Die
110. Pass out: Faint
111. Pay back: Reimburse
112. Put off: Postpone, arrange at a later date
113. Put on: Turn on, switch on
114. Put out: Extinguish
115. Put up: Accommodate, give somebody a bed
116. Pick up: Collect somebody
117. Point out: Indicate/direct attention to something
118. Rely on: Count on, depend on, trust
119. Rule out: Eliminate
120. Run away: Escape from a place or suddenly leave
121. Run into: Meet by accident or unexpectedly (also: bump into)
122. Run out of: Have no more of something.
123. Set off: Start a journey
124. Set up: Start a business
125. Shop around: Compare prices
126. Show off: Brag or want to be admired
127. Show up: Appear/arrive
128. Stick up for: Defend
129. Take after: Resemble, in appearance or character
130. Take care of: Look after
131. Take off: Leave the ground
132. Take on: Hire or engage staff
133. Tell off: Reprimand/criticize severely
134. Think over: Consider
135. Try on: Wear something to see if it suits or fits

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expressions:

1. Ad hoc: Temporary
2. Ad antiquo: Since ancient times
3. Ad infinitum: Forever
4. Ad interim: In between
5. Alma mater: The place where one is educated
6. Alumni: Pass out students of an institution
7. Alter ego: Friend who is very close
8. Ad verbum: Exactly same word for word
9. Agent provocateurs: Plotters and culprits working from behind the curtain
10. Au courant: Up to date
11. Bona fide: 'Genuine, real or legal; not false
12. Bon vivant: A person who lives luxuriously
13. Carpe diem: 'Seize the day': enjoy the present and do not worry about the future
14. Coup d'état: A sudden, illegal and often violent, change of government
15. Carte blanche: Full liberty to do something
16. Charge d'affaires: An official who takes the place of ambassador in a foreign country when he or she is away
17. De jure: By legal act
18. De facto: In reality
19. De novo: A new beginning
20. Dramatis personae: Characters of a drama
21. En route: On the way
22. Enfant terrible: An outrageously outspoken or bold
23. Ex officio: By virtue of one's post
24. Ex parte: One-sided decision
25. Ex post facto: After the fact, retroactively
26. Fait accompli: Something that has already happened done and that you cannot change
27. Ipso facto: In reality
28. In camera: Away from public eyes, secret
29. Laissez faire: The policy of allowing private business develop without government control
30. Lingua franca: Language of the common man

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31. Locus standi: Right to take part in something
  32. Mala fide: Bad, criminal intentions
  33. Magnum opus: The best product, work, etc.
  34. Mano a mano: Hand to hand: competition between two people when they try to out do each other.
  35. Modus operandi: The style of working
  36. Par excellence: Of a high quality
  37. Per capita: Related to an individual
  38. Per se: By itself
  39. Prima facie: Something that at first seems to be true, may be proved false later
  40. Subjudice: Under consideration, it is still being discussed in court
  41. Ultra vires: Beyond your legal power or authority
  42. Viva-voce: Oral test
  43. Vis-à-vis: Compared with, in relation with
  44. Tete-e-tete: Informal or private conversation between two people
  45. Sine die: For an indefinite time
  46. Sine qua non: Something that is essential before you can achieve something else
  47. Sang froid: The ability to remain calm in a difficult or dangerous situation
  48. Status quo: The current or existing state of affairs
- ### 4.9.3 Group Names
1. Ants: A colony
  2. Arrows: A sheaf
  3. Bats: A cloud
  4. Bees/flies: A swarm or hive
  5. Bells: A peal
  6. Birds/stairs: A flock, flight
  7. Camels: A train
  8. Cattle/deer/goats: A herd or drove
  9. Cotton/wool: A ball
  10. Devils: A legion
  11. Directors/trustees: A board
  12. Elephants: A herd

varies not only in India due to regional languages but also among the English-speaking countries such as America, Australia, Canada, Scotland, Britain and Northern Ireland. One particular accent called 'Received Pronunciation' (RP) has been accepted as 'accepted' or 'standard' pronunciation. 'Accepted' or 'standard' pronunciation is clearly understood by the people whereas 'unaccepted' pronunciation creates ambiguity. For example, those who cannot differentiate between /dʒ/ and /z/ will not be able to pronounce 'Siege' and 'Seize' clearly. To acquire standard English pronunciation, fluency and accent, you should have knowledge of basic phonetics—English sounds, word accent, weak forms and intonation.

## 5.2 IPA Symbols of 'Received Pronunciation'

### 5.2.1 'Received' or 'Accepted Pronunciation'

Received pronunciation (RP), popularly known as 'the Queen's English' or 'BBC English,' is the accent of Standard English in England. The early use of the term can be found in H. C. Wyld's *A Short History of English* (1914) and in Daniel Jones's *An Outline of English Phonetics*. The word 'received' conveys its original meaning of 'accepted' or 'approved.' Traditionally, 'RP' was the everyday speech in the families of Southern England where menfolk were educated at well-known public boarding schools. Received pronunciation is an accent or a form of pronunciation, rather a dialect or a form of vocabulary. Sometimes, it is referred to as 'Oxford English' as well. This is not because it was traditionally the common speech of the city of Oxford, but specifically of the Oxford University and the production of dictionaries gave Oxford University prestige in the matters of language. The versions of the Oxford English Dictionary give 'RP'

guidelines for each word.

A Chart of IPA Symbols

Vowels											
i:	ɪ	ɪ	ɛ	ʊ	ɔ:	ə	ɜ:	ʌ	ɒ	ɑ:	ɒ
Reel	Sit	Eye	Book	θ	Stool	ɛɪ	ɛə	ʌɪ	ɒɪ	ɑɪ	ɒɪ
x:	ɛ:	ɛ:	ɛ:	ɛ:	ɛ:	ɛ:	ɛ:	ɛ:	ɛ:	ɛ:	ɛ:
Fall	ɛ:	ɛ:	ɛ:	ɛ:	ɛ:	ɛ:	ɛ:	ɛ:	ɛ:	ɛ:	ɛ:
Consonants											
p	b	t	d	k	g	f	v	θ	dʒ	dʒ	
Polish	Balloon	Table	Door	Kite	Gate	Flight	Vanish	Throat	These	Church	Judge
m	n	ŋ	tʃ	θ	θ	θ	v	θ	θ	θ	θ
Man	New	Thing	Flight	Vanish	Throat	These	These	These	These	Church	Judge
z	ʃ	ʒ	h	l	r	l	l	l	l	s	s
Zone	Shiver	Vision	Heat	Lamp	River	Yellow	Yellow	Yellow	Yellow	Water	Water

International Phonetic Alphabet (IPA) symbols, which are used to transcribe sounds, words and sentences of any language phonetically. The symbols and the transcription of words are conventionally written within the slashes to distinguish them from the rest of the text.

### 5.2.2.1 English Consonants

Consonants are produced when the speech organs form an obstruction to the stream of breath. English consonants can be categorized as 'voiced'—articulated with simultaneous vibration of the vocal

consonants—/d/, /b/, /g/, /dʒ/, /v/, /θ/, /z/, /ʒ/, /m/, /n/, /ŋ/, /l/, /j/, /w/, /r/ (all vowels are voiced) and 'voiceless'—articulated without simultaneous vibration of the vocal cords—/p/, /t/, /k/, /tʃ/, /f/, /θ/, /s/, /ʃ/, /h/.

Effective speaking is difficult without the knowledge of basic English sounds. There are 44 sounds in English—20 vowels sounds and 24 consonant sounds. These sounds are represented by

1. /p/ Generally represented by the spellings—p, pp, ph—pin, प

C O M M U N I C A T I V E E N G L I S H F O R E N G I N E E R S A N D P R O F E S S I O N A L S

map, period, partial, poor, pale, happy, sloppy, copper, dipper, shepherd.

2. /b/ Generally represented by the spellings—*b, bb*—*bid, bear, obey, tribe, bread, shrub, blind, bulb, beam, ribbon, rubber, dubbed, clubbed.*

Comparison of /p/ and /b/:

Pill – Bill	Pulp – Bulb	Simple – Symbol
Peach – Beach	Played – Blade	Pore – Bore
Cup – Cub	Pack – Back	Patter – Batter
Rope – Robe	Lap – Lab	Pull – Bull
Pest – Best	Pin – Bin	Palm – Balm

3. /t/ Generally represented by the spellings—*t, tt*—*team, tribe, obtain, take, trade, atlas, truth, matter, butter, bitter, chatter, litter.*

4. /d/ Generally represented by the spellings—*d, dd*—*sad, cried, afraid, garden, badly, demand, drive, dozen, middle, sudden, shudder, plodded.*

Comparison of /t/ and /d/:



Let – Led	Writer – Rider	Height – Hide
Metal – Medal	Petal – Pedal	Shutter – Shudder
Tore – door	Two – Do	Dose – Toes

5. /k/ Generally represented by the spellings—*k, c, ck, ch, cc, qu*—*x—keen, kite, cut, can, thick, sick, Chemist, cholera, account, accuse, question, queen, taxi, box.*

Class – Glass	Bicker – Bigger	Rusk – Rug
Lacked – Lagged	Crew – Grew	Came – Game
Echo – Ego	Coal – Goal	Lack – Lag
Leak – League	Cot – Got	Tack – Tag

Comparison of /k/ and /g/:



6. /g/ Generally represented by the spellings—*g, gg, gh, x—gate, green, beg, grass, greet, beggar, ragging, ghost, ag/hast, exist, example.*

Ton – Don	Hit – Hid	Water – Warden
Built – Build	Tin – Din	Bet – Bed
Ten – Den	Plot – Plod	Latter – Ladder

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### Comparison of /tʃ/ and /dʒ/:

<i>Choke</i> – <i>Joke</i>	<i>Larch</i> – <i>Large</i>	<i>Batch</i> – <i>Badge</i>	<i>Banner</i> – <i>Banger</i>	<i>Mountain</i> – <i>Mounting</i>
<i>Lunch</i> – <i>Lunge</i>	<i>Perches</i> – <i>Purges</i>	<i>Chest</i> – <i>Jest</i>	<i>Sin</i> – <i>Sing</i>	<i>Run</i> – <i>Rung</i>
<i>Cheer</i> – <i>Jeer</i>	<i>Chin</i> – <i>Gin</i>	<i>Chair</i> – <i>Jar</i>	<i>Ran</i> – <i>Rang</i>	<i>Pin</i> – <i>Pang</i>
				<i>Clan</i> – <i>Clang</i>

9. /m/ Generally represented by the spellings—*m, mm—manner, matter, mustard, smoke, commit, community, drummer, trimmer*. 

10. /n/ Generally represented by the spellings—*n*, *nn*—run, knit, sign, needle, sneeze, conduct, banner, running, fanning, sunny.

Maim – Name	Simmer – Sinner	Some – Son
Seem – Scene	Met – Net	Mock – Knock
Melt – Knelt	Mum – Nun	Boom – Boon
Dim – Din	Same – Sane	Mere – Near
Scream – Screen	Deem – Dean	Gleam – Glean
Moon – Noon	Smack – Snack	Sum – Sun

11. /ŋ/ Generally represented by the spellings—*ng, nk, nc, nch, nx*  
—*thing, finger, language, think, ankle, uncle, anchor, anxiety,*  
*anxious*

### Comparison of $m_1$ and $m_2$ .

• תְּבִיבָה / יַעֲמֹדֶת / וְיַעֲמֹדֶת

Thin – Thing	Banner – Banger	Mountain – Mounting
Kin – King	Sin – Sing	Run – Rung
Din – Ding	Ran – Rang	Pin – Pang
Ban – Bang		Clan – Clang

## Comparison of /ŋ/ and /ŋg/:

Singer – Finger  
Longing – Longest

Comparison of /ŋ/ and /ŋk/:	
Thing – Think	Bang – Bank
	Hang – Hank

12. /f/ Generally represented by the spellings—*f, ff, gh, ph*—*fat, file, father, offer, offence, laughter, rough, photo, trophy.*

13. /v/ Generally represented by the spellings—*v, f, (only 'of')* *ph*—*(only 'nephew')—vain, vein, vanish, canvas, vowels, believe, very, silver.*

Comparison of /f/ and /v/:

<i>Fail</i> – Veil	<i>Few</i> – View	<i>Fairy</i> – Vary
<i>Fear</i> – Veer	<i>Focal</i> – Vocal	<i>Fast</i> – Vast
<i>Surface</i> – Service	<i>Belief</i> – Believe	<i>Fine</i> – Vine

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## COMMUNICATIVE ENGLISH FOR ENGINEERS AND PROFESSIONALS

Comparison of /u/ and /v/:

Fat – Pat	Fail – Pale	Fast – Past
Fall – Pall	Feel – Peel	Four – Pour
Fool – Pool	Fill – Pill	Dine – Thine

Comparison of /b/ and /v/:

Bat – Vat	Best – Vest	Bent – Vent
Buy – Vie	Bold – Volt	Ban – Van
Bane – Vein	Beer – Veer	

14. /θ/ Generally represented by the spelling—'th'—thin, thought, θ

through, threw, ethics, bath, cloth, faith, length, method.

15. /ð/ Generally represented by the spelling—'th'—that, this, these, them, they, either, neither, leather, brother, although, ð hence.

Comparison of /θ/ and /ð/:

Thigh – Thy              Ether – Breather

Comparison of /t/ and /θ/:

Tank – Thank              Tick – Thick

Trust – Thrust              Taught – Thought

Sedge – Says	Jest – Zest	Niece – Knees
Jones – Zones	Junk – Zink	Peace – Peas
Siege – Seize	Rage – Raise	Price – Prize

Comparison of /dʒ/ and /z/:

Seal – Zeal	Cease – Seize	Gauge – Gaze
Once – Ones	Fancy – Pansy	Peace – Peas
False – Falls	Sip – Zip	Price – Prize

Comparison of /s/ and /z/:

Comparison of /u/ and /o/:

Day – They	Dare – There	Dose – Those
Dense – Thence	Load – Loathe	Ladder – Leather
Dine – Thine	Den – Then	

16. /s/ Generally represented by the spellings—s, ss, sc, c, x—see,

same, loss, dress, scene, ascent, fancy, icy, tax, exercise.

17. /z/ Generally represented by the spellings—z, zz, s, ss, x—zeal, graze, craze, dazzle, puzzle, flimsy, reason, hesitation, scissors, dessert, exaggerate, example.

z

18. /ʃ/ Generally represented by the spellings—sh, ch, sch, sci, s, ss, ti, ce, ci—shall, sharp, machine, moustache, schedule,

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schlep, conscience, conscious, Asian, sugar, pressure, assure, national, essential, ocean, oceanarium, special, crucial.

Comparison of /s/ and /ʃ/:

Sip – Ship	Ass – Ash	Suit – Shoot
Soar – Shore	Sun – Shun	Same – Shame
See – She	Save – Shave	Seer – Sheer
Soap – Shop	Said – Shade	Self – Shelf
Mess – Mesh		

19. /ʒ/ Generally represented by the spellings—si, s, z, ge—revision, decision, confusion measure, pleasure, visual, usual, seizure, azure, garage, sabotage, prestige,

Comparison of /ʒ/ and /ʃ/:

Pleasure – Pressure	Vision – Fission
---------------------	------------------

Comparison of /z/ and /ʒ/:

Bays – Beige	Caesar – Seizure	Composer – Composure
--------------	------------------	----------------------

20. /h/ Generally represented by the spellings—h, wh—hat, heat, hatred, ahead, happy, herbal, house, hairy, whose, whole, who.

21. /l/ Generally represented by the spellings—l, ll—let, lime, light, long, longest, longer, longest, longest, longest, longest, longest, longest.

lesson, leau, grass, cauat, royau, resolve, auuw, uuu, yellow, fellow.

22. /r/ Generally represented by the spellings—r, rr, rh, wr—race, rude, brave, radio, carry, hurry, carrier, arrive, rhyme, rhythm, rhea, rhetorical, write, wrought, wrinkle, wring. Comparison of /l/ and /r/:

Lush – Rush	Light – Right	Lighter – Writer
Lake – Rake	Lies – Rise	Alive – Arrive
Light – Right	Late – Rate	Lice – Rice
Low – Row	Lain – Rain	Load – Road
<del>Lead</del> – Read	List – Wrist	

23. /j/ Generally represented by the spellings—y, i, ea, eu, ew, euw, ieu, iew, u, ue—yet, yesterday, year, onion, opinion, beauty, eulogize, euthanasia, new, dew, ewe, lieu, review, unit, universe, value, argue.

24. /w/ Generally represented by the spellings—w, wh, u, q + u- west, waist, winter, when, where, language, linguist, equal, square, question. Comparison of /w/ and /v/:

Wail – Veil	West – Vest	Wet – Vet
Wine – Vine	Worse – Verse	Whim – Vim

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### 5.2.2.2 English Vowels

Vowels are produced by the free movement of breath through the mouth. There are two types of vowels in English—pure vowels or monothongs and diphthongs.

#### Pure Vowels

- /ɪ/:** Represented by the spellings—ay, e, ed, ee, ei, eo, oe, ey, i, ie, u, ae—quay, legal, be, bead, read, deed, see, perceive, seize, 5 people, peon, foetus, foetal, key, geyser, unique, police, achieve, aegis, aesthetic.
- /ʌ/:** Represented by the spellings—a, ai, e, ee, ei, ey, i, ia, ie, o, u, ui, y—village, captain, pretty, ticket, coffee, foreign, storey, miss, marriage, ladies, women, busy, build, city.

Comparison of /ɪ/ & /ʌ/:

Hit – Heat	Fit – Feet
Dip – Deep	Lid – Lead
Sift – Sorel	Chit – Chort

Bet – Bat	Peck – Pack	Bed – Bad
End – And	Men – Man	Beg – Bag
Bend – Band	Led – Lad	Lend – Land
Dead – Dad	Beck – Back	Said – Sad
Pen – Pan	Pet – Pat	Vet – Vat
Kettle – Cattle	Guess – Gas	Merry – Marry

Comparison of /e/, /æ/, /ɪ/ & /ə/:

Fit – Beat	Bit – Beet	Bed – Bad
Pick – Peak	1	Beg – Bag
Did – Dead	Did – Dead	Lend – Land

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Comparison of /e/, /æ/, /ʌ/ & /ɪ/:

/e/	/æ/	/ʌ/	/ɪ/
Set	Sat	Sit	Seat
Bet	Bat	Bit	Beat
Bed	Bad	Bid	Bead
Dead	Dad	Did	Deed
Peck	Pack	Pick	Peak
Ate	At	It	Eat
Led	Lad	Lid	Lend

5. /ʊ/: Represented by the spellings—o, oo, ou, u—woman, wolf, look, took, hood, hook, would, should, pull, full.
6. /u:/: Represented by the spellings—oo, u, ou, ui, ew, ue, wo—soon, boon, jute, rude, coupon, group, fruit, bruise, flew, grew, blue, true, two.

Comparison of /ʊ/ & /u:/

Pull – Pool	Full – Fool	Soot – Suit	Cot – Caught
Shook – Shoot	Would – Woed	Stood – Stool	Cock – Cork
Could – Cool	Look – Loot	Good – Goose	Stock – Stork
Took – Tool	Cook – Coolie	Nook – Noon	Don – Dawn
Foot – Food	Put – Pooh!		Hock – Hawk

7. /ɒ/: Represented by the spellings—a (after 'w'), au, o, ou, ow—watch, water, because, cauliflower, college, cobweb, cough, ~~baulch~~ ~~bawalch~~

8. /ɔ:/: Represented by the spellings—a, ar, au, aw, oa, oor, or, ore, ou, our—ball, call, warn, warden, caught, caution, shawl, laws, broad, boar, floor, shortage, store, thought, course.
- Comparison of /u:/ & /ɔ:/:
- |               |             |              |               |
|---------------|-------------|--------------|---------------|
| Boon – Born   | Fool – Fall | Not – Naught | Pot – Port    |
| Shoot – Short | Pool – Paul | Spot – Sport | Chock – Chalk |
|               |             | Lost – Lord  | Bomb – Born   |
|               |             | Hock – Hawk  | Rot – Wrough  |
9. /ʌ/: Represented by the spellings—o, oe, oo, ou, u—son, ~~ən~~ month, does, flood, blood, young, double, must, fuss.

10. /ɔ:/: Represented by the spellings—ear, er, ir, or (preceded by 'w'), our, ur—search, heard, perks, perfect, bird, shirt, word, work, journey, journal, nurse, church.
- commision af /, / o /ɔ:/ /*

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Hut – Hurt	Cut – Curt	Shut – Shirt
Puck – Perk	Bud – Bird	Thud – Third
Such – Search	Ton – Turn	Gull – Girl
Luck – Lark	Bun – Burn	Thud – Third
Mutter – Murmur	Fun – Fern	

Diphthongs: A diphthong is a combination of two vowel sounds. Two dots (:) are never used in diphthongs. The following diphthongs are used in English:

11. /ə/: Represented by the spellings—*a*, *ar*, *e*, *er*, *i*, *o*, *or*, *o*

*ough, our, re, u, ur, ure*—about, cassette, beggar, circular, problem, mother; sensible, polite, comfort, famous, thorough.

*neighbour, metre, suggest, surmount, measure.*

12. *U.*: Represented by the spellings—*a*, *ai*, *ar*, *au*, *uar*, *ear*; *er*—  
pass, task, calm, balm, *car*, farm, laugh, aunt, guard, heart,

### Comparison of /ɑ:/, /ɒ/, /ə:/ & /ɔ:/

Guard	/gʊəd/	God	/gɒd/
Heart	/hɑ:t/	Hot	/hɒt/
Dark	/dɑ:k/	Dock	/dɒk/
Cast	/kɑ:st/	Cost	/kɒst/
Last	/lɑ:st/	Lost	/lɒst/
Dart	/dɑ:t/	Dot	/dɒt/
Sharp	/ʃɑ:p/	Show	/ʃəʊ/
Card	/kɑ:d/	Cod	/kɒd/
Part	/pɑ:t/	Hair	/hɛə/
Poem	/pəʊəm/	Our	/aʊə/
Boat	/bəʊət/	Box	/bɒks/
Car	/kɑ:r/	Coat	/kəʊət/
Bard	/bɑ:d/		

	/ɒ/	/ɑ:/	/ɔ:/
God	Part	Port	Shop
Hot	Hard	Hoard	Cod
Dock	Art	Ought	Dot
Cost	Band	Bored	Lost
Dot	Cart	Court	Shop
Card	Cord	Cord	Card

1. /eɪ/: Represented by the spellings—*a*, *ai*, *ay*, *e*, *ea*, *ei*, *ey*—  
bake, sake, vain, faith, train, tray, hay, clay, fete, greet, brea-  
weight, *veil*, grey, they.

2. /əʊ/: Represented by the spellings—*o*, *oa*, *oe*, *ou*, *ow*, *eau*, *eu*—  
*oo*—go, home, boat, foam, toe, foe, mould, soul, slow, show,  
flow, plateau, beau, sew, brooch.

3. /aɪ/: Represented by the spellings—*i*, *is*, *aɪs*, *ei*, *eye*, *ie*, *uy*, *y*—

**2. /əʊ/:** Represented by o  
bake, sake, vain, faith,  
weight, veil, grey, they

oo—go, home, boat, foam, toe, *fœ*  
flow, plateau, beau, sew, brooch

3. /aɪ/: Represented by the spellings—*i*, *is*, *ais*, *eɪ*, *eye*, *ie*, *uy*, *y*, *ye*—like, *bike*, *hike*, *high*, *island*, *aisle*, *either*, *neither*, *eye*, *lie*, *die*, *buy*, *guy*, *try*, *dry*, *bye*, *dye*.

4. /aʊ/: Represented by the spellings—*ou*, *ow*—house, round, found, clown, town, down, brown.

5. /ɔɪ/: Represented by the spellings—  
bowl, blow, blow, boat, boat

6. /eɪ/: Represented by the spellings—*e*, *ea*, *ear*, *eer*, *eir*, *eo*, *enee*

<i>Foul – Foal</i>	/fʊl/ and /eɪl/	<i>There – They</i>	<i>Dare – Day</i>
<i>Pair – Pay</i>	/peɪər/ and /peɪ/	<i>Rare – Ray</i>	<i>Bare – Bay</i>
<i>Hair – Hay</i>	/heər/ and /heɪ/		
<i>Stare – Stay</i>	/steər/ and /steɪ/		

alphabet represents each sound. English pronunciation cannot be understood by letters; therefore, knowledge of phonetic symbols along with an ability to transcribe them according to sounds may be very helpful in acquiring correct pronunciation along with understanding it. Every good dictionary contains correct pronunciation together with the spelling of a word. Nowadays, these dictionaries are available on CD ROMs as well as online and a learner can not only read the correct pronunciation of the word but may also have a direct access to the audio.

### 5.3 Phonetic Transcription Using Ipa Characters

#### 5.3.1 What is Phonetic Transcription?

The word, ‘phonetic’ means ‘using special symbols to represent each different speech sound’ and ‘transcription’ refers to ‘something that is represented in writing.’ International Phonetic

Alphabet (IPA) is used to represent the sounds of English language and is often useful in describing pronunciation patterns or transcribing the words phonetically. Phonetic transcription is, thus, a kind of alphabetical writing in which each phonetic

#### 5.3.2 Purpose of Transcription

The purpose of phonetic transcription is to represent the pronunciation of a word, phrase or sentence unambiguously. Most of the dictionaries provide pronunciation of individual words.

Phonetic transcription helps in correcting pronunciation and it enables us to compare the sounds of different languages as well as different varieties of the same language.

### **5.3.3 Guiding Principles for Correct Pronunciation/Transcription**

English pronunciation creates a lot of problems for the non-native speakers. Some of these hurdles can be overcome, if we understand some guiding principles related to correct pronunciation, which will automatically lead to correct phonetic transcription of words as well:

#### **5.3.3.1 Silent Letters**

1. b is silent in a word when it is preceded by 'm' or followed by 't' at the final position:

climb/klaim/	thumb/θəm/	bomb/bɒm/
crumb/krʌm/	plumb/plʌm/	succumb/səkʌm/
jamb/dʒæm/	comb /kəm/	tomb /tʊm/
dumb/dʌm/	numb/nʌm/	lamb/læm/
womb/wu:m/	dearb/dɑ:t/	debt/det/

→ b is also silent in: subtle/sʌtl/, plumber/plame/, bomber/bome/, redoubtable/ridautəbl/.

2. d is silent in a word when it is followed by 'j' or 'g' and in some other words like:

adjacent/ədʒɛsənt/	adjust/ədʒʊst/	adjourn/ədʒɔ:n/
adjudge/ədʒudʒ/	adjoin/ədʒɔɪn/	adjunct/ədʒʌŋkt/
adjective/ədʒɪktɪv	badge/bædʒ/	Judge/dʒudʒ/
pledge/pledʒ/	fridge/frɪdʒ/	knowledge/nəʊldʒ/
edge/edʒ/	porridge/pɔ:rdʒ/	sludge/slʌdʒ/
bridge/brɪdʒ/	handkerchief/hæŋkətʃɪf/	handsome/hænsəm/

3. p is silent in a word when it is followed by 's', 't' or 'n' at the initial position and in some other word such as:

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different syllables both the letters are pronounced:

autumnal /ɔ:təmnəl/  
condemnation /kəndemneɪʃn/

9. t is silent when it occurs between 's' and 'I' and 's' and 'en' or followed by 'en' in some words :

castle/ka:sl/	hustle/hʌsl/	bustle/bʌsl/	wrestle/rɛstl/
apostle/əpɔstl/	whistle/wɪsl/	bristle/brɪsl/	listen/lɪsn/
glisten/glisn/	soften/sɒfn/	often/bfn/	fasten/fɑ:sn/

→ *t* is silent before 'ch' in most of the words:

kitchen/kɪtʃɪn/ batch/bætʃ/	ditch/dɪtʃ/ catch/kætʃ/	watch/wɒtʃ/ match/mætʃ/	witch/wɪtʃ/ latch/lætʃ/
--------------------------------	----------------------------	----------------------------	----------------------------

→ *t* is also silent in many words of French origin:

ballet/bælət/bouquet/buket/  
depot/dəpət/buffer/bufer/  
début/dəbü̞t/

10. w is silent at the final position. It is also silent at the initial position when it is followed by 'r' or

different syllables both the letters are pronounced:

contarán con una amplia gama de servicios y se adaptarán a las necesidades de cada cliente.

9. t is silent when it occurs between 's' and 'I' and 's' and 'en' or followed by 'en' in some words:

castle/ka:sl/	hustle/hʌsl/	bustle/bʌsl/	wrestle/rɛstl/
apostle/əpɔstl/	whistle/wɪsl/	bristle/brɪsl/	listen/lɪsn/
glisten/glisn/	soften/sɒfn/	often/bfn/	fasten/fɑ:sn/

→ *t* is silent before 'ch' in most of the words:

kitchen/kɪtʃɪn/ batch/bætʃ/	ditch/dɪtʃ/ catch/kætʃ/	watch/wɒtʃ/ match/mætʃ/	witch/wɪtʃ/ latch/lætʃ/
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→ *t* is also silent in many words of French origin:

ballet/bælət/bouquet/buket/  
depot/dəpət/buffer/bufer/  
début/dəbü̞t/

10. w is silent at the final position. It is also silent at the initial position when it is followed by 'r' or 'n'.

wreath/ritθ/	wrist/rɪst/	wrinkle/rɪŋkəl/	write/rɪt/
wrong/run/	wrestle/rɛstl/	snow/snoʊ/	wreck/rek/
wrath/rʌθ/	saw/sɔ:/	show/ʃoʊ/	flaw/flæʊ/
worship/wɜːʃɪp/	scraps/skræps/	shoe/ʃuː/	blow/bləʊ/
whom/huːm/	wrap/ræp/	whose/huːz/	wife/wif/
whose/huːz/	wrap/ræp/	wrap/ræp/	wife/wif/

### 5.3.3.2 Pronunciation of the Suffixes

### *5.3.3.2 Pronunciation of the Suffixes*

1. Word endings —*s*, *es*, *'s*—are pronounced /s/ after /p/, /k/, /t/, /f/ and /θ/;

caps/kaeps/	stops/stups/	cooks/kuks/	Mick's/miks/
cat's/kaets/	fits/fits/	fights/farts/	laughs/la:fs/
chiefs/tʃefs/	moths/mɒths/		

→ -s, -es, 's—are pronounced/z/ after /s/, /z/, /ʃ/, /ʒ/, /θ/ and /dʒ/:

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passes/pa:sɪz/  
organizes/ɔ:gənaɪzɪz/  
garages/gærɑ:ʒɪz/  
judges/dʒudʒɪz/

crosses/krʊsɪz/ washes/wɒʃɪz/ churches/tʃɜ:tʃɪz/ edges/edʒɪz/	crosses/krʊsɪz/ washes/wɒʃɪz/ churches/tʃɜ:tʃɪz/ edges/edʒɪz/
--	--

roses/rəʊzɪz/  
slashes/slaʃɪz/  
benches/benʃɪz/

capped/kapt/
lacked/lækɪt/
earthed/ɜːθt/
watched/wɒtʃt/
pushed/pʊst/

shaped/ʃept/  
laughed/la:tft/  
berthed/bə:θt/  
passed/pa:st/  
blushed/blʌft/

cooked/kʊkt/
coughed/kɒft/
thatched/θætʃt/
cursed/kɜːst/

→ -s, -es, 's—are pronounced /z/ after the rest of the sounds:

→ -d, -ed—are pronounced /d/ after the rest of the sounds:

he's/hɪz/	buds/bʌdz/	bulbs/bʌlbz/	leaves/lɪvz/
bags/bægz/	sighs/saɪnz/	lovers/lʌvz/	boys/bɔɪz/
pulls/pʊlz/	keys/kɪz/	names/nɛmz/	goes/gəʊz/

rubbish/rʌbɪʃ/ judged/dʒudʒd/ wronged/rɒŋgɪd/	pulled/pʊlt/ annoyed/ənɔɪd/ loathed/laʊðɪd/	bagged/bægd/ seized/si:zd/ frayed/freɪd/	allowed/əlauð/ sawed/sɔ:d/ crammed/k্রæmd/
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2. Word endings---*d*; *-ed*—are pronounced /id/ after /t/ and /d/:

3. Word endings—*-cial*, *-sial* and *-tidal*—are pronounced /ʃl/:

wanted/wontid/  
charted/charid/  
mended/mendid/  
granted/grantid/

crucial/kuːʃəl/  
controversial/kəntrəvərɪəl/  
racial/rayʃəl/  
substantial/səbstanʃəl/  
official/əfɪʃɪəl/  
potential/pətənʃəl/

→ -d, -ed— are pronounced /t/ after /p/, /k/, /f/, /θ/, /ʃ/.

4. Word ending—*-cian*—is pronounced /Jh/:

Magician/ <i>magjizn/</i>	technician/ <i>teknisjn/</i>
biochemist/ <i>biokejsfist/</i>	electrician/ <i>lektrisjn/</i>

## 5. Word endings—*-cious* and *-tious*—are

### 5.3.3.3 Spelling Sequence

#### 1. 'ng':

→ Spelling sequence 'ng' is pronounced as /ŋ/ at the final position:

sing /sɪŋ/      wrong/rɒŋ/      long/lɒŋ/

→ 'ng' is pronounced /ŋ/ at the medial position also if the word has been derived from a verb:

longing/'lɒŋɪŋ/      hanger/'hæŋə/      singing/sɪŋɪŋ/      bringing/b्रɪŋɪŋ/

→ 'ng' is pronounced /ŋ/ only when the plural maker 's' is added to nouns ending in /ŋ/:

songs /sɒŋz/      rings /rɪŋz/      things /θɪŋz/      cuttings/kʌtɪŋz/

→ 'ng' at the medial position are pronounced as /ŋg/ if the words are not derived from verbs:

longer /'lɒŋgə/      finger /'fɪŋgə/      anger /'æŋgə/      hunger /'hʌŋgə/

- The sound /ŋ/ does not occur at the initial position. It occurs at the final position only after the short vowels: /i/, /e/, /ə/, /æ/ and /ʌ/:
  - throng/θrɒŋ/      hung/hʌŋ/      blank /blæŋk/      drink/drɪŋk/
- 2. 'th':** Spelling 'th' is pronounced /θ/ or /ð/ but in English names it is pronounced as /t/:
  - Thames/teɪmz/      Thailand/tʰaɪlənd/      Thomas/θomas/      Thompson/tʰʌmpson/
- 3. 'ch':** Spelling 'ch' may be pronounced /tʃ/, /k/ or /ʃ/:
  - change/tʃeɪndʒ/      chamber/tʃəmbə/      chord/kɔ:d/      machine/maʃɪn/
  - chorus /kɔ:rs/      chef/ʃef/
- 4. 'ss':** Spelling 'ss' may be pronounced /s/, /z/ or /ʃ/:
  - classes/kla:sɪz/      assert/ə:sɪst/      assist /ə:sɪst/
  - dessert/dɪzɜ:t/      mission/mɪʃn/      aggression/əgrɪɛʃn/
  - dissolve/dɪzolv/      session/seʃn/

### 5.3.3.4 Letters

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### 1. 'r':

→ *r* is silent when it is preceded by a vowel:

park/pɑ:k/      occur/əkə:/      church/tʃɜ:tʃ/      charm/tʃɑ:m/

→ *r* is pronounced when it follows a vowel:

drive/draɪv/      crave/kreɪv/      marine/marɪn/      curry/kʌri/

→ *r* is also silent at the final position:

car/kɑ:/      sir/sɜ:/      rear/hɪə/      meter/maɪٹə/

### 4. 't': 't' may be pronounced as /t/, /tʃ/ or /ʃ/:

late/let/      stale/stɛl/      nature/nɛtʃə/

capture/keptʃə/      mention/mɛnʃn/      edition/ɪdɪʃn/

### 5.3.3.5 Double Consonants

→ *r* is pronounced at the final position in phrases or compound words when the first element ending with 'r' is followed by a word beginning with a vowel sound:

far off/fɑ:ru:t/      care of/keərəv/      runner-up /ʌnərʌp/

All double consonants except 'cc' are pronounced as single consonant sounds:

rubber/rʌbə/      dinner/dɪnə/      letter/letə/      running/rʌnɪŋ/

'cc' may be pronounced as /ks/ when followed by 'e,' 'i,' or 'y' or /k/ when followed by the rest of the letters:

2. 'g': 'g' may be pronounced /g/, /dʒ/ or /ʒ/:

accord/əkɔːd/      accurate/əkjurət/      account/əkɔːnt/  
 accent/æksent/      access/əkses/      accident/əksɪdənt/

### 5.3.3.6 Sounds

#### 1. /θ/ and /ð/:

→ Many words have sound /θ/ but with suffixes 's/es' /  
 /becomes/ð/:

mouth /maʊθ/- mouths /maʊðz/  
 youth /juːθ/- youths /juːðz/  
 cloth /klɒθ/- clothes /kləʊðz/  
 wreath /riːθ/- wreathes /riːðz/

→ Some words have /θ/ sound but their derivatives have /  
 ð/sound:

north /nɔːθ/- northern /nɔːðən/  
 south /saʊθ/- southern /səʊðən/  
 breath /breθ/- breathe /breθ/  
 mouth (n) /maʊθ/- mouth (v) /maʊð/  
 heath /hiːθ/- heathen /hiːðən/

→ /j/ does not occur at the final position and  
 after /dʒ/, /tʃ/ and /r/:

juice/dʒuːs/	juice/dʒuːt/
rule/ruːl/	grew/gruː/

→ /j/ does not occur after /l/ when it is preceded by  
 a consonant:

blue/bluː/	blue/bluː/
glue/gluː/	glue/gluː/

→ /j/ is pronounced when /l/ is preceded by an  
 accented vowel:

failure/fərljə/	failure/fərljə/
value/væljüː/	value/væljüː/

#### Task

Transcribe the following words using IPA symbols:

Woman, bright , raise, address, deserve, palm,  
 design, indict, twelfth, once, women, flower, waist,

#### 2. /j/:

function as syllables in words such as:

button /'ba-tn/, cotton /'kɒ-tn/, kettle /'ke-tl/

**brittle /'brɪ-tl/, shuttle /'ʃʌtl/, etc.**

### 5.5.2 What is Word Stress?

In English, we do not say each syllable with the same force, strength or emphasis. We accentuate on a particular syllable, that is, all the syllables combined into a word are not uttered with the same degree of prominence. We say one syllable very loudly and all the other syllables very softly or quietly. The following points should be kept in mind regarding word stress:

### 5.5.3 Ascertaining Word Stress Using Rules of Speech

Use of word stress reveals grammatical relationships between words. There are many words in English like 'absent,' 'present' and 'rebel' which may be used as noun/adjectives as well as verbs. In these words stress is placed on the first syllable when the word is used as a noun or an adjective and on the second syllable when the word is used as a verb. For example:

1. One word, one stress. One word cannot have two stresses. If you have heard two stresses, you have heard two words, not one.

2. Stress is always placed on a syllable.

3. Stress is marked by a vertical bar (') above and before the

syllable.

4. Vowel sounds, /ɪ/ and /ə/ are weak sounds. Syllables with these sounds are generally not stressed:

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### Noun/Adjective

Verb  
'absent  
'addict  
'conduct  
'contrast  
'decrease  
'desert  
'export  
'import  
'object  
'permit  
'present  
'record

**a-:** a'ghast, a'rise, a'lone, a'far  
**ab'sent**  
**ad'dict**  
**con'duct**  
**con'trast**  
**de'crease**  
**de'sert**  
**ex'port**  
**im'port**  
**ob'ject**  
**per'mit**  
**pre'sent**  
**re'cord**

### 5.5.4 Word Stress Related to Prefixes

Weak prefixes—*a-*, *de-*, *be-*, *dis-*, *mis-*, *re-*, *il-*, *im-*, *in-*, *ir-*, *pre-*, *un-*—are not stressed in a word.

Words with these prefixes are stressed on the root word:  
**pre-:** pre'caution, pre'pare, pre'book, pre'amble

**im-:** im'movable, impo'lite, im'perfect, imma'ture  
**in-:** in'active, in'accurate, in'capable, in'discipline  
**ir-:** ir'ational, ir'radiate, ir'regular, irre'coverable  
**pre-:** pre'caution, pre'pare, pre'book, pre'amble

**un-:** un'sound, un'do, un'comfortable, un'like

### 5.5.5 Word Stress in Compound Words

- Compound words ending in '-ever', '-self' or '-selves' take primary stress on the second element:

him'self	how'ever
her'self	what'ever
my'self	who'ever
your'self	when'ever
them'selves	which'ever

- Compound words with two nouns take stress on the first element:

postmaster	'crossword	'hairbrush
'bookshelf	'tear-party	'batsman
'mainland	'snowfall	'watersupply
'waiting-room	'looking-glass	'pickpocket

- Compound words with an adjective plus a noun take stress on the second element:

post'graduate	good-'looking	home'mad
after'noon	badt'-tempered	ex-o'ficio
forth'coming	ever'lasting	never'end
half'yearly	half'day	two'edged
one'liner	three'piece	four'-square
second'class	first'rate	second'hand
cas'ette	ga'zette	bu'lette
pay'ee	nomin'ee	devo'tee
engi'neer	ca'veer	muske'teer
brigadier	ca'shier	dos'sier
millionnaire	question'naire	doctrin'naire
Euro'pean	Jaco'bean	hercu'lean
		can'teen

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bake, stale, vain, faith, train, tray, hay, clay, fete, great, break, weight, veil, grey, they.

2. /əʊ/: Represented by the spellings—o, oa, oe, ou, ow, eau, ew, oo—go, home, boat, foam, toe, mould, soul, slow, show; flow, plateau, beau, sew, brooch.

3. /ɔɪ/: Represented by the spellings—i, is, aɪs, ei, eye, ie, iŋ, y, ye—like, bike, hike, high, island, aisle, either, neither, eye, lie, die, buy, guy, try, dry, bye, dye.

4. /aʊ/: Represented by the spellings—ou, ow—house, round, found, clown, town, down, brown.

5. /ɔɪ/: Represented by the spellings—oi, oy, uoy—toil, noise, boil, soil, coin, joy, employ, buoy.

6. /ɪə/: Represented by the spellings—e, ea, ear', eer, eir, eo, ere, ia, ier, io, iou, iu—serious, period, idea, area, fear, rear, cheer, steer, weird, theory, theorem, sphere, here, India, fierce, pierce, impious, harmonium, gymnasium.

7. /eə/: Represented by spellings—a, ae, ai', ar, are, ear, eir, ere—Mary, scary, aerobics, aerospace, fair, pair, scarce, care, share, fear, tear, their, heir, there, compare.

8. /ʊə/: Represented by spellings—oor, our, u, ua, ue, uou, ure—poor, moor, tour, gourd, jury, fury, usual, visual, cruel, fuel, tortuous, pure, procure, cure.

Comparison of sounds — /ei/ and /e/:

Taste — Test	Late — Let	Gate — Get
Date — Debt	Raid — Red	Mate — Met
Pate — Pet	Bait — Bet	Eight — Ale
Cane — ken	Bade — Bed	Tail — Tell
Say — Said	Bale — Bell	

/e/	/aɪ/	/ɔɪ/
Tail	Tile	Toil
Fail	File	Foil
Cane	Kinetic	Coin
Lane	Line	Loin
Bale	Bile	Boil
/eə/	/eə/	/ʊə/
Beer	Bear	Boor
Pierce	Pears	Poor
Dear / Deer	Dare	Doer
Sheer	Share	Sure
Tear (n)	Tear (v)	Tour

*world."*

-Joseph Conrad. (a personal record)

Word stress is the key to understand spoken English. Native speakers of English use it naturally. When non-native speakers talk to native speakers, both of them find it difficult to understand each other. The situation becomes worse when the inhabitants speak fast, fluent and conversational English. Especially in a multilingual country like India where so many languages are spoken with so much variation in accent, it is very difficult to acquire standard accent. Nevertheless, we cannot ignore the fact that word stress is an important feature of spoken English. Complete and correct pronunciation means both articulating the sounds correctly and placing the stress at the right place!

To understand word accent, we should first know what is a syllable? A sound is the smallest unit of spoken English. The combination of sounds makes a syllable and the combination of syllables makes a word. Each syllable has one vowel sound and may have one or more consonant sounds. A word can have one, two, three or more syllables. Syllabic division is marked by a hyphen (-).

- Monosyllabic words:  
girl /gɜ:l/, thoughts /θɔ:tɪts/, boys /bɔ:z/, farm/fɑ:m/.
- Disyllabic words:  
teacher /ti:-tʃə/, doctor /dɒk-tə/, mother /mʌðə/, college /kə-lɪdʒ/
- Three syllabic words:  
remember /mɛm-ər-bə/, consonants /kɒn-sə-nənts/, extinguish /ɪk-sɪn-gwɪsh/, fortunate /fɔ:t-ʃu-nat/.
- Words with four or more syllables:  
satisfactory /sæt-ɪs-fæk-tɔ:ri/, electricity /ɪ-lek-trɪ-sa-ti/, ridiculous /rɪ-dɪ-kjʊ-ləs/.

/ri-dr-kjä-les/, civilization /si-vä-dör-zä-tüv/.

- Consonants, 'm,' 'n,' and 't' have sonority compared to that of some vowels. They are called syllabic consonants and they function as syllables in words such as:  
 button /bʌ-tən/, cotton /kɔ-tən/, kettle /ke-tl/,  
 brittle /brɪ-ttl/, shuttle /ʃʌ-ttl/, etc.

### 5.5.2 What is Word Stress?

In English, we do not say each syllable with the same force, strength or emphasis. We accentuate on a particular syllable, that is, all the syllables combined into a word are not uttered with the same degree of prominence. We say one syllable very loudly and all the other syllables very softly or quietly. The following points should be kept in mind regarding word stress:

**1.** One word, one stress. One word cannot have two stresses. If you have heard two stresses, you have heard two words, not

One.

2. Stress is always placed on a syllable.
  3. Stress is marked by a vertical bar (' ) above and before the syllable.
  4. Vowel sounds, /ɪ/ and /ə/ are weak sounds. Syllables with these sounds are generally not stressed.

provide /prə'veɪd/	disdain /dɪs'deɪn/
abroad /ə'b्रɔ:d/	merry /'merɪ/
contain /kən'ten/	below /br'au:/
obtain /ə'bteɪn/	sentence /'sentəns/

### **5.5.3 Ascertaining Word Stress Using Parts of Speech**

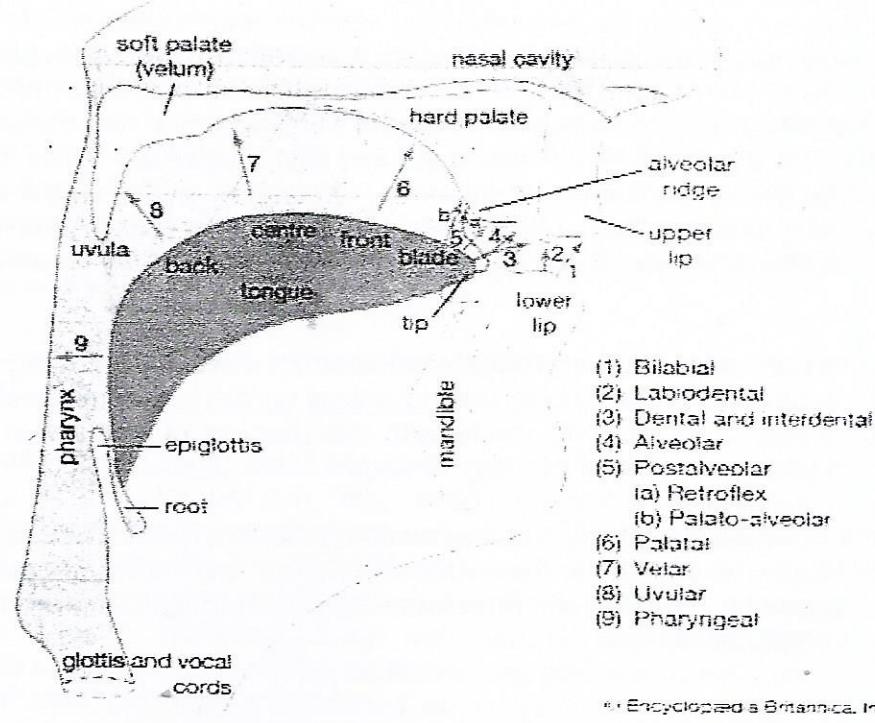
Use of word stress reveals grammatical relationships between words. There are many words in English like 'absent', 'present' and 'rebel' which may be used as noun/adjectives as well as verbs. In these words stress is placed on the first syllable when the word is used as a noun or an adjective and on the second

## Articulatory Phonetics

The airstream from the lungs passes between the vocal cords, which are two small muscular folds located in the larynx at the top of the windpipe. The space between the vocal cords is known as the glottis. If the vocal cords are apart, as they are normally when breathing out, the air from the lungs will have a relatively free passage into the pharynx (see Figure 1) and the mouth. But if the vocal cords are adjusted so that there is a narrow passage between them, the airstream will cause them to be sucked together. As soon as they are together there will be no flow of air, and the pressure below them will be built up until they are blown apart again. The flow of air between them will then cause them to be sucked together again, and the vibratory cycle will continue. Sounds produced when the vocal cords are vibrating are said to be voiced, as opposed to those in which the vocal cords are apart, which are said to be voiceless.

The air passages above the vocal cords are known collectively as the vocal tract. For phonetic purposes they may be divided into the oral tract within the mouth and the pharynx, and the nasal tract within the nose. Many speech sounds are characterized by movements of the lower articulators—i.e., the tongue or the lower lip—toward the upper articulators within the oral tract. The upper surface includes several important structures from the point of view of speech production, such as the upper lip and the upper teeth; Figure 1 illustrates most of the terms that are commonly used. The alveolar ridge is a small protuberance just behind the upper front teeth that can easily be felt with the tongue. The major part of the roof of the mouth is formed by the hard palate in the front, and the soft palate or velum at the back. The soft palate is a muscular flap that can be raised so as to shut off the nasal tract and prevent air from going out through the nose. When it is raised so that the soft palate is pressed against the back wall of the pharynx there is said to be a velic closure. At the lower end of the soft palate is a small hanging appendage known as the uvula.

As may be seen from Figure 1, there are also specific names for different parts of the tongue. The tip and blade are the most mobile parts. Behind the blade is the so-called front of the tongue; it is actually the forward part of the body of the tongue and lies underneath the hard palate when the tongue is at rest. The remainder of the body of the tongue may be divided into the centre, which is partly beneath the hard palate and partly beneath the soft palate; the back, which is beneath the soft palate; and the root, which is opposite the back wall of the pharynx.



Most authorities would agree that a vowel is a sound that is produced without any major constrictions in the vocal tract, so that there is a relatively free passage for the air. It is also syllabic.

## **Consonants**

In the formation of consonants, the airstream through the vocal tract is obstructed in some way. Consonants can be classified according to the place and manner of this obstruction. Some of the possible places of articulation are indicated by the arrows going from one of the lower articulators to one of the upper articulators in Figure 1. The principal terms that are required in the description of English articulation, and the structures of the vocal tract that they involve are: bilabial, the two lips; dental, tongue tip or blade and the upper front teeth; alveolar, tongue tip or blade and the teeth ridge; retroflex, tongue tip and the back part of the teeth ridge; palato-alveolar, tongue blade and the back part of the teeth ridge; palatal, front of tongue and hard palate; and velar, back of tongue and soft palate. The additional places of articulation shown in Figure 1 are required in the description of other languages. Note that the terms for the various places of articulation denote both the portion of the lower articulators (*i.e.*, lower lip and tongue) and the portion of the upper articulatory structures that are involved. Thus velar denotes a sound in which the back of the tongue and the soft palate are involved, and retroflex implies a sound involving the tip of the tongue and the back part of the alveolar ridge. If it is necessary to distinguish between sounds made with the tip of the tongue and those made with the blade, the terms apical (tip) and laminal (blade) may be used. There are six basic manners of articulation that can be used at these places of articulation: stop, fricative, approximant, trill, tap, and lateral.

### **Stops**

Stops involve closure of the articulators to obstruct the airstream. This manner of articulation can be considered in terms of nasal and oral stops. If the soft palate is down so that air can still go out through the nose, there is said to be a nasal stop. Sounds of this kind occur at the beginning of the words *my* and *nigh*. If, in addition to the articulatory closure in the mouth, the soft palate is raised so that the nasal tract is blocked off, then the airstream will be completely obstructed, the pressure in the mouth will be built up, and an oral stop will be formed. When the articulators open the airstream will be released with a plosive quality. This kind of sound occurs in the consonants in the words *pie*, *tie*, *kye*, *buy*, *die*, and *guy*. Many authorities refer to these two articulations as nasals, meaning nasal stops (closure of the articulators in the oral tract), and stops, meaning oral stops (raising of the soft palate to form a velic closure).

### **Fricatives**

A fricative sound involves the close approximation of two articulators, so that the airstream is partially obstructed and a turbulent airflow is produced. The mechanisms used in the production of these sounds may be compared to the physical forces involved when the wind "whistles" round a corner. Examples are the initial sounds in the words *fie*, *thigh*, *sigh*, and *shy*. Some authorities divide fricatives into slit and grooved fricatives, or rill and flat fricatives, depending on the shape of the constriction in the mouth required to produce them. Other authorities divide fricatives into sibilants, as in *sigh* and *shy*, and nonsibilants, as in *fie* and *thigh*. This division is based on acoustic criteria (see below).

### **Approximants**

Approximants are produced when one articulator approaches another but does not make the vocal tract so narrow that a turbulent airstream results. The terms frictionless continuant, semivowel, and glide are sometimes used for some of the sounds made with this manner of articulation. The consonants in the words *we* and *you* are examples of approximants.

### **Trills**

A trill results when an articulator is held loosely fairly close to another articulator, so that it is set into vibration by the airstream. The tongue tip and blade, the uvula, and the lips are the only articulators than can be used in this way. Tongue tip trills occur in some forms of Scottish English in words such as *rye* and *ire*. Uvular trills are comparatively rare.

### **Taps**

A tap is produced if one articulator is thrown against another, as when the loosely held tongue tip makes a single tap against the upper teeth or the alveolar ridge. The consonant in the middle of a word such as *letter* or *Betty* is often made in this way in American English. The term flap is also used to describe these sounds, but some authorities make a distinction between taps as defined here

and flaps, in which the tip of the tongue is raised up and back and then strikes the alveolar ridge as it returns to a position behind the lower front teeth.

### Laterals

When the airstream is obstructed in the mid-line of the oral tract, and there is incomplete closure between one or both sides of the tongue and the roof of the mouth, the resulting sound is classified as a lateral. The sounds at the beginning and end of the word *lull* are laterals in most forms of American English.

The production of many sounds involves more than one of these six basic manners of articulation. The sounds at the beginning and end of the word *church* are stops combined with fricatives. The articulators—tongue tip or blade, and alveolar ridge—come together for the stop, and then, instead of coming fully apart, they separate only slightly so that a fricative is made at the same place of articulation. This kind of combination is called an affricate.

### **Vowels**

Vowels traditionally have been specified in terms of the position of the highest point of the tongue and the position of the lips. Figure 2 shows these positions for eight different vowels. The highest point of the tongue is in the front of the mouth for the vowels in *heed*, *hid*, *head*, and *had*. Accordingly, these vowels are classified as front vowels, whereas the vowels in *hod*, *hawed*, *hood*, and *who'd* are classified as back vowels. The tongue is highest in the vowels in *heed* and *who'd*, which are therefore called high, or close, vowels, and lowest in the vowels in *had* and *hod*, which are called low, or open, vowels. The height of the tongue for the vowels in the other words is between these two extremes, and they are therefore called midvowels. Lip positions may be described as being rounded, as in *who'd*, or unrounded or spread, as in *heed*.

### Suprasegmentals

Vowels and consonants can be considered to be the segments of which speech is composed. Together they form syllables, which in turn make up utterances. Superimposed on the syllables there are other features that are known as suprasegmentals. These include variations in stress (accent) and pitch (tone and intonation). Variations in length are also usually considered to be suprasegmental features, although they can affect single segments as well as whole syllables. All of the suprasegmental features are characterized by the fact that they must be described in relation to other items in the same utterance. It is the relative values of the pitch, length, or degree of stress of an item that are significant.

Variations in laryngeal activity can occur independently of stress changes. The resulting pitch changes can affect the meaning of the sentence as a whole, or the meaning of the individual words. Pitch pattern is known as intonation. In English the meaning of a sentence such as *That's a cat* can be changed from a statement to a question by the substitution of a mainly rising for a mainly falling intonation. Pitch patterns that affect the meanings of individual words are known as tones and are common in many languages.

The symbol [s] may then be regarded as exactly equivalent to the phrase "voiceless, alveolar, fricative."

**Phoneme**, in linguistics, smallest unit of speech distinguishing one word (or word element) from another, as the element *p* in "tap," which separates that word from "tab," "tag," and "tan." A phoneme may have more than one variant, called an allophone (q.v.), which functions as a single sound; for example, the *p*'s of "pat," "spat," and "tap" differ slightly phonetically, but that difference, determined by context, has no significance in English. In some languages, where the variant sounds of *p* can change meaning, they are classified as separate phonemes—e.g., in Thai the aspirated *p* (pronounced with an accompanying puff of air) and unaspirated *p* are distinguished one from the other. Phonemes are based on spoken language and may be recorded with special symbols, such as those of the International Phonetic Alphabet. In transcription, linguists conventionally place symbols for phonemes between slash marks: /p/. The term **phoneme** is usually restricted to vowels and consonants, but some linguists extend its application to cover phonologically relevant differences of pitch, stress, and rhythm.

combination of sounds makes syllables; some of them are stressed while some are unstressed. Similarly, in connected speech some words are stressed while some are not. Sometimes choice of the syllables receiving primary accent depends upon the message the speaker wants to convey. In English language prominent syllables occur at regular breaks in spite of the weak syllables occurring between them. This arrangement of weak and strong syllables imparts rhythm in speech.

### 5.6.1 What are Weak Forms?

English is very different in refinement and style as it has special, reduced 'weak' forms for many 'function' words, such as pronouns, prepositions, conjunctions, articles and auxiliary verbs. 'Weak forms' are the reduced pattern of their 'strong forms'. As the words indicate 'strong forms' are

pronounced strongly with emphasis in such a way that they stand out of the rest while the weak forms are uttered weakly or neutrally in a flow. Most of the words, in English, have at least one stressed syllable; hence, they have no separate strong or weak forms. All words, which do have distinct strong and weak forms, are monosyllables and are usually function words. The main words with weak forms in 'RP' are: a, am, an, and, are, as, at, be, been, but, can, could, do, does, for, from, had, has, have, he, her, him, his, me, must, of, shall, she, should, some, than, that, the, them, there, to, us, was, we, were, who, would, you.

### 5.6.2 Use of Weak Forms

'Weak' forms are used in various styles of speech in most of the cases. First, their use adds to the general fluency of a speaker's English. However, it

cannot be ignored that 'weak' forms are one of the major reasons for the non-native speakers to have difficulty in understanding conversational English spoken fluently by the native speakers. A good knowledge of the use of 'weak' forms, can be extremely helpful in understanding listening comprehensions, conversations and interactions and attaining fluency in spoken English. All these factors finally lead to the overall development of communication skills.

### 5.6.3 Use of 'Function' Words in Strong Forms

These 'function' words are used in strong forms only in exceptional circumstances:

- When a 'function' word is stressed, emphasized or 'cited':
  - I said a journey to Delhi not from Delhi.
- When these words occur at the end of a sentence or a phrase:

### 5.6.4 Strong and Weak Forms of 'Function' Words

- What are you looking for?
- I know what I am.
- When these words are uttered individually: 'and,' 'for' 'beer,' etc.
- When the words like 'have,' 'had' 'do,' etc., are used as verbs rather auxiliary verbs:
  - He does not do his work on time.
  - I don't have anything with me.
  - I have had my lunch.
- When 'that' is used as a determiner not as a conjunction 'there' is used as an adverb not as an empty subject:
  - That book is mine.
  - I went there to meet my old friend.

like 'absent', 'present' and 'rebel' which may be used as noun/adjectives as well as verbs. In these words stress is placed on the first syllable when the word is used as a noun or an adjective and on the second syllable when the word is used as a verb. For example:

#### Noun/Adjective

- 'absent
- 'addict
- 'conduct
- 'contrast
- 'decrease
- 'desert
- 'export
- 'import
- 'object
- 'permit
- 'present
- 'record

#### Verb

- ab'sent
- ad'dict
- con'duct
- con'trast
- de'crease
- de'sert
- ex'port
- im'port
- ob'ject
- per'mit
- pre'sent
- re'cord

#### 5.5.4 Word Stress Related to Prefixes

Weak prefixes—*a-*, *de-*, *be-*, *dis-*, *mis-*, *re-*, *il-*, *in-*, *ir-*, *pre-*, *un-*—are not stressed in a word.

Words with these prefixes are stressed on the root word:

**a-:** a'ghast, a'rise, a'lone, a'far

**de-:** de'mand, de'fuse, de'clare, de'generate

**be-:** be'neath, be'low, be'cause, be'come

**dis-:** dis'miss, dis'able, dis'own, dis'colour

**mis-:** mis'shappen, mis'lead, mis'conduct, mis'deed

**re-:** re'gain, re'call, re'new, re'veise

**il-:** il'legal, il'lerate, il'logical, il'legitimate

**im-**: im'movable, im'ponible, im'perfect, imma'ture

**in-**: in'active, in'accurate, in'capable, in'discipline

**ir-**: ir'rational, ir'radiate, ir'regular, irre'coverable

**pre-**: pre'caution, pre'pare, pre-'book, pre'amble

**un-**: un'sound, un'do, un'comfortable, un'like

### 5.5.5 Word Stress in Compound Words

1. Compound words ending in '-ever', '-self' or '-selves' take primary stress on the second element:

him'self  
her'self  
my'self  
your'self  
them'selves

how'ever  
what'ever  
who'ever  
when'ever  
which'ever

2. Compound words with two nouns take stress on the first element:

post'master	'lifeboat	'crossword	'hairbrush
'bookshelf	'milkman	'tea-party	'barsman
'mainland	'newsprint	'snowfall	'watersupply
'waiting-room	'dining-table	'looking-glass	'pickpocket

3. Compound words with an adjective plus a noun take stress on the second element:

prime 'minister	post'graduate	good'-looking	hairbrush
vice-'chancellor	after'noon	bad'-tempered	'barsman
self'study	forth'coming	ever'lasting	'watersupply

4. Compound adjectives with a numeral plus a noun take stress on the second element:

half-'yearly	'bi'cameral	half-'day	tw
one'liner	three'piece	three'cornered	for
second-'class	first'-rate	second'-hand	fir

### 5.5.6 Word Stress Related to Suffixes

COMMUNICATIVE ENGLISH FOR ENGINEERS AND PROFESSIONALS

1. Word endings—*ette*, *-ee*, *-eer*, *-aire*, *-ean*, *-een*, *-oo*, *-ese*, *-ique*, *-esque*, *-eum*, *-eur*, *-ental*, *-illa*, *-iety*, *-escent*,—carry stress on them:

cas'sette	gà'zette	bu'rverte	ciga'rette	memorial	confidential	ré'medial
pay'ee	nomi'nee	devo'tee	exami'nee	ch'i'lian	má'gician	phy'sician
ang'i'neer	ca'reer	muske'teer	pio'neer	appl'i'cation	déco'ration	fascination
briq'ü'aïer	ca'shier	dos'sier	chande'llier	no'torious	ceré'monious	'various
millio'naire	questionnaire	doctri'naire	soli'taire	piteous	cou'rageous	'gorgeous
Euro'pean	Jaco'bbean	hercu'lean	can'tean	sumptuous	'virtuous	wo'luptuous
four'teen	six'teen	bam'boo	ta'boo	apo'getic	ener'getic	'sensuous
Chi'inese	Bu'mese	Japa'nese	Portu'guese	pho'netic	physics	prolific
an'tique	crit'ique	pictu'resque	gro'tesque	sub'missive	me'chanics	sta'tistics
mu'seum	peri'neum	po'seur	mas'seur	radi'ography	ag'gressive	di'versive
dental	pa'rental	accid'ental	orm'a'mental	bi'ography	sté'ographer	bi'ográficher
va'nilla	ma'xilla	pro'perty	và'riety	bi'ology	ba'rometer	ther'mometer
society	ado'lescent	'crescent		soci'ology	tri'gonometry	phi'losophy
				hy'pocrisy	au'tocracy	poly'gamy
				'bigamy	é'conomy	tele'phony
				'symphony	home'opathy	á'natomy
				hyst'rectomy	zo'ologist	phi'losopher
				the'osophist	mi'croscopy	a'stronomer
				é'economist	gram'matical	eco'nomical
				phil'sophical	com'mercially	conf'identially
				pol'itically	phi'netically	gram'matically
				com'petitive	in'tuitive	in'quisitive
				in'itative	'palliative	as'socialive
				con'secutive	dis'tributive	at'tributive
				é'xecutive	af'firmative	al'ternative
				pre'paratory	ob'servatory	in'feriority

2. Words ending in suffixes—*ial*, *-ian*, *-ion*, *-ious*, *-eous*, *-uous*, *-ic*, *-ics*, *-ive*, *-graphy*, *-grapher*, *-logy*, *-meter*, *-metry*, *-sophy*, *-cracy*, *-gamy*, *-nomy*, *-phony*, *-pathy*, *-tomy*, *-logist*, *-sopher*, *-sophist*, *-scopy*, *-nomer*, *-nomist*, *-ical*, *-ially*, *-ically*, *-itive*, *-iative*, *-utive*, *-ative*, *-atory*—are stressed on the syllable preceding the suffix:

cere'mental  
mu'sician  
combi'nation  
fe'rocious  
advan'tageous  
'sensuous  
prolific  
sta'tistics  
divisive

re'medial  
phy'sician  
fascination  
'various  
'gorgeous  
wo'luptuous  
ter'ritic  
me'chanics  
ag'gressive

re'medial  
phy'sician  
fascination  
'various  
'gorgeous  
wo'luptuous  
ter'ritic  
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ag'gressive

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ter'ritic  
me'chanics  
ag'gressive

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3. Disyllabic verbs ending in -ate—are stressed on the last syllable while verbs with three or more syllables take stress on the third syllable from the end:

na'rate	mi'grate	re'late	di'late
edu'cate	par'ticipate	ac'commodate	as'sociate
ge'nerate	fa'cilitate	'cultivate	'commun'icate

→ Adjectives and nouns ending in 'ate' with more than two syllables are stressed on the third syllable from the end:

fa'ctility	u'tility	a'bility	fu'ility
'glorify	'magnify	e'lectrify	'purify
'policy	'aristocrat	'bureaucrat	'democrat

### 5.5.7 Shifting of Stress

1. Stress shifts from the first syllable to the third, the fourth syllable as the longer word derived from the shorter ones:

4. Disyllabic verbs ending in '-ise' or '-ize' are stressed on the last syllable; verbs with three or four syllables are stressed on the third syllable from the end, whereas the verbs with five or six syllables are stressed on the fourth syllable from the end:

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'mechanism	me'chanical	mecha'nician	mechani'zation
'family	fa'miliər	famili'arity	famili'arity
'telephone	a'cademy	a'cademic	a'cademic
'capital	te'lephony	tele'phonik	tele'phonik
'telegraph	te'legraphy	tele graphic	tele graphic
'photo	photo'tography	photo'graphic	photo'graphic
'politics	po'itical	politician	politic'i zation
'democrat	de'mocracy	demo'cratic	-
'hypocrite	hy'poocrisy	hypo'critical	-
'diplomat	di'phomacy	diplo'matic	diphom'gization
'diphthong	diph'thongal	-	-
2. The inflexional suffixes— <u>-d, -ed, -s, -es, -ing-</u>			
and derivational suffixes— <u>age, ance, -en, -er, -ess,</u>			
<u>-ful, -hood, -ice, -ish, -ive, -less, -ly, -ment, -ness, -or, -ship, -ter, -ure, -zen, -y</u> —do not affect the stress:			
re'late	re'lated	'fade	'faded
'pass	'passed	sub'mit	sub'mitted
com'pose	com'poses	di'sease	di'seases
'mass	'masses	'edge	'edges
'write	'writing	'ask	'asking
'take	'taking	'think	'thinking
'Carry	'carriage	'marry	'marriage
at'tend			
'at'tendance			
'dark			
'darken			
'suffer			
'sufferer			
'host			
'hostess			
'duty			
'dutiful			
'brother			
'brotherhood			
'three			
'thrice			
'white			
'whitish			
a'buse			
a'busive			
'job			
'jobless			
'former			
'formerly			
'certain			
'certainly			
'ar'range			
'ar'rangement			
'dark			
'darkness			
'col'lect			
'col'lector			
'friend			
'friendship			
'laugh			
'laughter			
'e'xpose			
'e'posure			
'greed			
'greedy			
'citizen			
'citizenship			
'gang			
'gangster			
'city			
'citizen			
wealth			
'wealthy			

Task

Mark primary stress in the following words:

12. This is very true.
13. Can you present her with a bouquet?
14. He said that he was joking.
15. I would love to have a cup of tea.
16. He has gone to take a test.

## 5.7 Intonation

### 5.7.1 What is Intonation?

Intonation is the 'music' of a language, and is perhaps the most important element of a correct accent. When we speak, our vocal cords vibrate and the frequency of vibration decides the pitch of the voice. Sometimes, the pitch rises and sometimes it falls or remains level. The way the pitch of the voice varies forms intonation of a language. In other words, intonation is the word used for some pattern in speech which is related to rise and fall of the

voice in speaking, affecting the meaning of being said.

### 5.7.2 Patterns of Intonations

Broadly speaking variation in tone may be types:

1. Falling Tone [↘] Pitch changes from a higher level level.
2. Rising Tone [↗] Pitch rises from a low level to a high level.
3. Falling-rising Tone [˜] Pitch falls and rises.
4. Rising-falling Tone [^] Pitch rises and falls.

The degree of change in the pitch depends intention of the speaker or on the message communicated. Intonation is marked on the syllable on which the pitch rises or falls than above-mentioned symbols.

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### 5.7.3 Purpose of Intonation

Intonation is used with a purpose to convey the moods or the attitudes of the speaker to the listener. It indicates some grammatical forms such as interrogative sentences, orders or statements. The correct use of intonation keeps the speaker as well as the listener in tune with each other while the wrong use of intonation affects such harmony. The following moods and attitudes are generally conveyed by the use of the four intonations:

#### 5.7.3.1 Falling Tone

The falling tone conveys the mood of casualness, aloofness, lack of interest and indifference. Sentences, which are uttered with this tone, are:

1. *Definite and complete statements:*

I 'don't 'feel 'like ➤ doing it

1. *Book 'is 'not ➤ interesting.*  
The 'book is 'not ➤ interesting.
2. *Wh-questions asked casually:*  
'When did you ➤ do it?  
'Why are you ➤ calling him?
3. *Commands:*  
'Shut the ➤ door.  
'Don't for' get to ➤ take it from him.
4. *Invitations:*  
Come 'over for a cup of ➤ coffee.  
Why 'don't you 'come and ➤ stay with us?
5. *Exclamations:*  
What a 'beautiful ➤ scene!  
How ➤ nice of you!
6. *All question tags forcing the listener to agree:*  
You'll ➤ do it, ➤ won't you?  
It isn't ➤ wrong, ➤ is it?
7. *Greetings (Cheerful and hearty):*  
Good ➤ morning.  
Good ➤ day.

#### 5.7.3.2 Rising Tone

The rising tone conveys interest, concern,

politeness, courtesy, surprise and encouragement.

The following tone groups are generally used in

*rising tone:*

## 1. Yes/No questions:

Has he come?

Are you ready for the Show?

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He isn't doing it!  
You 'don't' want to help him?

### 3. Polite requests:

Pass me the book, please.

#### 4. Commands which sound like requests:

'Close the door.

'Don't call me at late hours

## 5. *Wh*-Questions asked to show concern or friendliness:

How is your son

'What will you do now?'

## 6. Repetition of Wh-questions (repeating the listener's question)

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### 5.7.3.3 Falling-rising Tone

The failing-rising tone conveys doubt, rese  
on the part of the speaker and polite inquiries.  
following tone groups are generally used in fal  
rising tone:

Dr. ASKELL HILL / Mr. ROBERT GELLMAN INFORMATION:

What did I say?  
How much?

(It costs two thousand rupees.)

After you, 'ma'am

Do A come ill si.

8. To end our sentence:

1. *Incomplete statements:*  
If you 'don't' finish it...  
If he 'doesn't' be 'have'...
2. *Statements intended to be a correction of the information:*  
He 'teaches' French. 'German.  
He 'can't' speak 'English' fluently.
3. *Sentences expressing warning, reproach or concern:*  
'Careful.  
You should have 'shared it with your' brother.
4. *Statements showing a kind of reservation on the part of the speaker:*  
He is" good. (but no one likes him.)  
I'll 'do it to' tomorrow. (not today)

### Task

1. It was ter^rific.  
Of ^course.
2. *Questions showing indignation, suspicion or mockery:*  
'Will you be 'able to ^do it?  
'What is he ^doing?
3. *Exclamations showing sarcasm or irony:*  
'How ^ clever of you!  
Oh, ^ really.  
Good ^ morning.
4. *Imperatives expressing haughtiness:*  
'Go and 'break your ^ head.  
'Come and 'see the ^ result.

### 5.7.3.4 Rising-falling Tone

Mark intonation in the following sentences;

The rising-falling tone conveys enthusiastic agreement, wonder, appreciation or sarcasm. The following tone groups are generally used in rising-falling tone:

1. May God bless you!
2. When are you coming back?
3. Stop doing that.
4. May I please borrow your car?
5. We saw him yesterday.

1 *Statements showing enthusiastic agreement.*

mind, but in which men participate to a greater or less degree in proportion to their wisdom. It is in virtue of the intellect that man is a rational animal. The intellect is shown in various ways, but most emphatically by mastery of arithmetic. The Greek system of numerals was very bad, so that the multiplication table was quite difficult, and complicated calculations could only be made by very clever people. Nowadays, however, calculating machines do sums better than even the cleverest people, yet no one contends that these useful instruments are immortal, or work by divine inspiration. As arithmetic has grown easier, it has come to be less respected. The consequence is that, though many philosophers continue to tell us what fine fellows we are, it is no longer on account of our arithmetical skill that they praise us.

Since the fashion of the age no longer allows us to point to calculating boys as evidence that man is rational and the soul, at least in part, immortal, let us look elsewhere. Where shall we look first? Shall we look among eminent statesmen, who have so triumphantly guided the world into its present condition? Or shall we choose the men of letters? Or the philosophers? All these have their claims, but I think we should begin with those whom all right-thinking people acknowledge to be the wisest as well as the best of men, namely the clergy. If they fail to be rational, what hope is there for us lesser mortals? And alas—though I say it with all due respect—there have been times when their wisdom has not been very obvious, and, strange to say, these were especially the times when the power of the clergy was greatest.

The Ages of Faith, which are praised by our neoscholastics, were the time when the clergy had things all their own way. Daily life was full of miracles wrought by saints and wizardry perpetrated by devils and necromancers. Many thousands of witches were burnt at the stake. Men's sins were punished by pestilence and famine, by earthquake, flood, and fire. And yet, strange to say, they were even more sinful than they are nowadays. Very little was known scientifically about the world. A few learned men remembered Greek proofs that the earth is round, but most people made fun of the notion that there are antipodes. To suppose that there are human beings at the antipodes was heresy. It was generally held (though modern Catholics take a milder view) that the immense majority of mankind are damned. Dangers were held to lurk at every turn. Devils would settle on the food that monks were about to eat, and would take possession of the bodies of incautious feeders who omitted to make the sign of the Cross before each mouthful. Old-fashioned people still say 'bless you' when one sneezes, but they have forgotten the reason for the custom. The reason was that people were thought to sneeze out their souls, and before their souls could get back lurking demons were apt to enter the un-souled body; but if any one said 'God bless you', the demons were frightened off.

Throughout the last four hundred years, during which the growth of science has gradually shown men how to acquire knowledge of the ways of nature and mastery over natural forces, the clergy have fought a losing battle against science, in astronomy and geology, in anatomy and physiology, in biology and psychology and sociology. Ousted from one position, they have taken up another. After being worsted in astronomy, they did their best to prevent the rise of geology; they fought against Darwin in biology, and at the present time they fight against scientific theories of psychology and education. At each stage, they try to make the public forget their earlier obscurantism, in order that their present obscurantism may not be recognized for what it is. Let us note a few instances of irrationality among the clergy since the rise of science, and then inquire whether the rest of mankind are any better.

When Benjamin Franklin invented the lightning-rod, the clergy, both in England and America, with the enthusiastic support of George III, condemned it as an impious attempt to defeat the will of God. For, as all right-thinking people were aware, lightning is sent by God to punish impiety or some other grave sin—the virtuous are never struck by lightning. Therefore if God wants to strike anyone, Benjamin Franklin ought not to defeat His design; indeed, to do so is helping criminals to escape. But God was equal to the occasion, if we are to believe the eminent Dr Price, one of the leading divines of Boston. Lightning having been rendered ineffectual by the 'iron points invented by the sagacious Dr Franklin', Massachusetts was shaken by earthquakes, which Dr Price perceived to be due to God's wrath at the 'iron points'. In a sermon on the subject he said: 'In Boston are more erected than elsewhere in New England, and Boston seems to be more dreadfully shaken. Oh! there is no getting out of the mighty hand of God.' Apparently, however, Providence gave up all hope of curing Boston of its wickedness, for, though lightning-rods became more and more common, earthquakes in Massachusetts have remained rare. Nevertheless, Dr Price's point of view, or something very like it, was still held by one of the most influential men of recent times. When, at one time, there were several bad earthquakes in India, Mahatma Gandhi solemnly warned his compatriots that these disasters had been sent as a punishment for their sins.

Even in my own native island this point of view still exists. During the 1914–18 war, the British Government did much to stimulate the production of food at home. In 1916, when things were not going well, a Scottish clergyman wrote to the newspapers to say that military failure was due to the fact that, with government sanction, potatoes had been planted on the Sabbath. However, disaster was averted, owing to the fact that the Germans disobeyed all the Ten Commandments, and not only one of them.

Sometimes, if pious men are to be believed, God's mercies are curiously selective. Toplady, the author of Rock of Ages, moved from one vicarage to

another; a week after the move, the vicarage he had formerly occupied burnt down, with great loss to the new vicar. Thereupon Toplady thanked God; but what the new vicar did is not known. Borrow, in his Bible in Spain, records how without mishap he crossed a mountain pass infested by bandits. The next party to cross, however, were set upon, robbed, and some of them murdered; when Borrow heard of this, he, like Toplady, thanked God.

Although we are taught the Copernican astronomy in our textbooks, it has not yet penetrated to our religion or our morals, and has not even succeeded in destroying belief in astrology. People still think that the Divine Plan has special reference to human beings, and that a special Providence not only looks after the good, but also punishes the wicked. I am sometimes shocked by the blasphemies of those who think themselves pious—for instance, the nuns who never take a bath without wearing a bathrobe all the time. When asked why, since no man can see them, they reply ‘Oh, but you forget the good God.’ Apparently they conceive of the Deity as a Peeping Tom, whose omnipotence enables Him to see through bathroom walls, but who is foiled by bathrobes. This view strikes me as curious.

The whole conception of ‘sin’ is one which I find very puzzling, doubtless owing to my sinful nature. If ‘sin’ consisted in causing needless suffering, I could understand; but on the contrary, sin often consists in avoiding needless suffering. Some years ago, in the English House of Lords, a Bill was introduced to legalize euthanasia in cases of painful and incurable disease. The patient’s consent was to be necessary, as well as several medical certificates. To me, in my simplicity, it would seem natural to require the patient’s consent, but the late Archbishop of Canterbury, the English official expert on sin, explained the erroneousness of such a view. The patient’s consent turns euthanasia into suicide, and suicide is sin. Their Lordships listened to the voice of authority, and rejected the Bill. Consequently, to please the Archbishop—and his God, if he reports truly—victims of cancer still have to endure months of wholly useless agony, unless their doctors or nurses are sufficiently humane to risk a charge of murder. I find difficulty in the conception of a God who gets pleasure from contemplating such tortures; and if there were a God capable of such wanton cruelty, I should certainly not think Him worthy of worship. But that only proves how sunk I am in moral depravity.

I am equally puzzled by the things that are sin and by the things that are not. When the Society for the Prevention of Cruelty to Animals asked the Pope for his support, he refused it, on the ground that human beings owe no duty to the lower animals, and that ill-treating animals is not sinful. This is because animals have no souls. On the other hand, it is wicked to marry your deceased wife’s sister—so at least the Church teaches—however much you and she may wish to marry. This is not because of any unhappiness that might result, but because of certain texts in the Bible.

The resurrection of the body, which is an article of the Apostles' Creed, is a dogma which has various curious consequences. There was an author not very many years ago, who had an ingenious method of calculating the date of the end of the world. He argued that there must be enough of the necessary ingredients of a human body to provide everybody with the requisites at the Last Day. By carefully calculating the available raw material, he decided that it would all have been used up by a certain date. When that date comes, the world must end, since otherwise the resurrection of the body would become impossible. Unfortunately, I have forgotten what the date was, but I believe it is not very distant.

St Thomas Aquinas, the official philosopher of the Catholic Church, discussed lengthily and seriously a very grave problem, which, I fear, modern theologians unduly neglect. He imagines a cannibal who has never eaten anything but human flesh, and whose father and mother before him had like propensities. Every particle of his body belongs rightfully to someone else. We cannot suppose that those who have been eaten by cannibals are to go short through all eternity. But, if not, what is left for the cannibal? How is he to be properly roasted in hell, if all his body is restored to its original owners? This is a puzzling question, as the Saint rightly perceives.

In this connection the orthodox have a curious objection to cremation, which seems to show an insufficient realization of God's omnipotence. It is thought that a body which has been burnt will be more difficult for Him to collect together again than one which has been put underground and transformed into worms. No doubt collecting the particles from the air and undoing the chemical work of combustion would be somewhat laborious, but it is surely blasphemous to suppose such a work impossible for the Deity. I conclude that the objection to cremation implies grave heresy. But I doubt whether my opinion will carry much weight with the orthodox.

It was only very slowly and reluctantly that the Church sanctioned the dissection of corpses in connection with the study of medicine. The pioneer in dissection was Vesalius, who was Court physician to the Emperor Charles V. His medical skill led the Emperor to protect him, but after the Emperor was dead he got into trouble. A corpse which he was dissecting was said to have shown signs of life under the knife, and he was accused of murder. The Inquisition was induced by King Philip II to take a lenient view, and only sentenced him to a pilgrimage to the Holy Land. On the way home he was shipwrecked and died of exhaustion. For centuries after this time, medical students at the Papal University in Rome were only allowed to operate on lay figures, from which the sexual parts were omitted.

The sacredness of corpses is a widespread belief. It was carried furthest by the Egyptians, among whom it led to the practice of mummification. It still exists in full force in China. A French surgeon who was employed by the

Chinese to teach Western medicine, relates that his demand for corpses to dissect was received with horror, but he was assured that he could have instead an unlimited supply of live criminals. His objection to this alternative was totally unintelligible to his Chinese employers.

Although there are many kinds of sin, seven of which are deadly, the most fruitful field for Satan's wiles is sex. The orthodox Catholic doctrine on this subject is to be found in St Paul, St Augustine, and St Thomas Aquinas. It is best to be celibate, but those who have not the gift of continence may marry. Intercourse in marriage is not sin, provided it is motivated by desire for offspring. All intercourse outside marriage is sin; and so is intercourse within marriage if any measures are adopted to prevent conception. Interruption of pregnancy is sin, even if, in medical opinion, it is the only way of saving the mother's life; for medical opinion is fallible, and God can always save a life by miracle if He sees fit. (This view is embodied in the law of Connecticut.) Venereal disease is God's punishment for sin. It is true that, through a guilty husband, this punishment may fall on an innocent woman and her children, but this is a mysterious dispensation of Providence which it would be impious to question. We must also not inquire why venereal disease was not divinely instituted until the time of Columbus. Since it is the appointed penalty for sin, all measures for its avoidance are also sin—except, of course, a virtuous life. Marriage is nominally indissoluble, but many people who seem to be married are not. In the case of influential Catholics, some ground for nullity can often be found, but for the poor there is no such outlet, except perhaps in cases of impotence. Persons who divorce and remarry are guilty of adultery in the sight of God.

The phrase 'in the sight of God' puzzles me. One would suppose that God sees everything, but apparently this is a mistake. He does not see Reno, for you cannot be divorced in the sight of God. Register offices are a doubtful point. I notice that respectable people, who would not call on anybody who lives in open sin, are quite willing to call on people who have had only a civil marriage; so apparently God does see register offices.

Some eminent men think even the doctrine of the Catholic Church deplorably lax where sex is concerned. Tolstoy and Mahatma Gandhi, in their old age, laid it down that all sexual intercourse is wicked, even in marriage and with a view to offspring. The Manicheans thought likewise, relying upon men's native sinfulness to supply them with a continually fresh crop of disciples. This doctrine, however, is heretical, though it is equally heretical to maintain that marriage is as praiseworthy as celibacy. Tolstoy thinks tobacco almost as bad as sex; in one of his novels, a man who is contemplating murder smokes a cigarette first in order to generate the necessary homicidal fury. Tobacco, however, is not prohibited in the Scriptures, though, as Samuel Butler points out, St Paul would no doubt have denounced it if he had known of it.

It is odd that neither the Church nor modern public opinion condemns petting, provided it stops short at a certain point. At what point sin begins is a matter as to which casuists differ. One eminently orthodox Catholic divine laid it down that a confessor may fondle a nun's breasts, provided he does it without evil intent. But I doubt whether modern authorities would agree with him on this point.

Modern morals are a mixture of two elements: on the one hand, rational precepts as to how to live together peaceably in a society, and on the other hand traditional taboos derived originally from some ancient superstition, but proximately from sacred books, Christian, Mohammedan, Hindu, or Buddhist. To some extent the two agree; the prohibition of murder and theft, for instance, is supported both by human reason and by Divine command. But the prohibition of pork or beef has only scriptural authority, and that only in certain religions. It is odd that modern men, who are aware of what science has done in the way of bringing new knowledge and altering the conditions of social life, should still be willing to accept the authority of texts embodying the outlook of very ancient and very ignorant pastoral or agricultural tribes. It is discouraging that many of the precepts whose sacred character is thus uncritically acknowledged should be such as to inflict much wholly unnecessary misery. If men's kindly impulses were stronger, they would find some way of explaining that these precepts are not to be taken literally, any more than the command to 'sell all that thou hast and give to the poor'.

There are logical difficulties in the notion of sin. We are told that sin consists in disobedience to God's commands, but we are also told that God is omnipotent. If He is, nothing contrary to His will can occur; therefore when the sinner disobeys His commands, He must have intended this to happen. St Augustine boldly accepts this view, and asserts that men are led to sin by a blindness with which God afflicts them. But most theologians, in modern times, have felt that, if God causes men to sin, it is not fair to send them to hell for what they cannot help. We are told that sin consists in acting contrary to God's will. This, however, does not get rid of the difficulty. Those who, like Spinoza, take God's omnipotence seriously, deduce that there can be no such thing as sin. This leads to frightful results. What! said Spinoza's contemporaries, was it not wicked of Nero to murder his mother? Was it not wicked of Adam to eat the apple? Is one action just as good as another? Spinoza wriggles, but does not find any satisfactory answer. If everything happens in accordance with God's will, God must have wanted Nero to murder his mother; therefore, since God is good, the murder must have been a good thing. From this argument there is no escape.

On the other hand, those who are in earnest in thinking that sin is disobedience to God are compelled to say that God is not omnipotent. This gets

out of all the logical puzzles, and is the view adopted by a certain school of liberal theologians. It has, however, its own difficulties. How are we to know what really is God's will? If the forces of evil have a certain share of power, they may deceive us into accepting as Scripture what is really their work. This was the view of the Gnostics, who thought that the Old Testament was the work of an evil spirit.

As soon as we abandon our own reason, and are content to rely upon authority, there is no end to our troubles. Whose authority? The Old Testament? The New Testament? The Koran? In practice, people choose the book considered sacred by the community in which they are born, and out of that book they choose the parts they like, ignoring the others. At one time, the most influential text in the Bible was: 'Thou shalt not suffer a witch to live.' Nowadays, people pass over this text, in silence if possible; if not, with an apology. And so, even when we have a sacred book, we still choose as truth whatever suits our own prejudices. No Catholic, for instance, takes seriously the text which says that a bishop should be the husband of one wife.

People's beliefs have various causes. One is that there is some evidence for the belief in question. We apply this to matters of fact, such as 'what is so-and-so's telephone number?' or 'who won the World Series?' But as soon as it comes to anything more debatable, the causes of belief become less defensible. We believe, first and foremost, what makes us feel that we are fine fellows. Mr Homo, if he has a good digestion and a sound income, thinks to himself how much more sensible he is than his neighbour so-and-so, who married a flighty wife and is always losing money. He thinks how superior his city is to the one fifty miles away: it has a bigger Chamber of Commerce and a more enterprising Rotary Club, and its mayor has never been in prison. He thinks how immeasurably his country surpasses all others. If he is an Englishman, he thinks of Shakespeare and Milton, or of Newton and Darwin, or of Nelson and Wellington, according to his temperament. If he is a Frenchman, he congratulates himself on the fact that for centuries France has led the world in culture, fashions, and cookery. If he is a Russian, he reflects that he belongs to the only nation which is truly international. If he is a Yugoslav, he boasts of his nation's pigs; if a native of the Principality of Monaco, he boasts of leading the world in the matter of gambling.

But these are not the only matters on which he has to congratulate himself. For is he not an individual of the species *homo sapiens*? Alone among animals he has an immortal soul, and is rational; he knows the difference between good and evil, and has learnt the multiplication table. Did not God make him in His own image? And was not everything created for man's convenience? The sun was made to light the day, and the moon to light the night—though the moon, by some oversight, only shines during half the nocturnal hours. The

raw fruits of the earth were made for human sustenance. Even the white tails of rabbits, according to some theologians, have a purpose, namely to make it easier for sportsmen to shoot them. There are, it is true, some inconveniences: lions and tigers are too fierce, the summer is too hot, and the winter too cold. But these things only began after Adam ate the apple; before that, all animals were vegetarians, and the season was always spring. If only Adam had been content with peaches and nectarines, grapes and pears and pineapples, these blessings would still be ours.

Self-importance, individual or generic, is the source of most of our religious beliefs. Even sin is a conception derived from self-importance. Borrow relates how he met a Welsh preacher who was always melancholy. By sympathetic questioning he was brought to confess the source of his sorrow: that at the age of seven he had committed the sin against the Holy Ghost. 'My dear fellow,' said Borrow, 'don't let that trouble you; I know dozens of people in like case. Do not imagine yourself cut off from the rest of mankind by this occurrence; if you inquire, you will find multitudes who suffer from the same misfortune.' From that moment, the man was cured. He had enjoyed feeling singular, but there was no pleasure in being one of a herd of sinners. Most sinners are rather less egotistical; but theologians undoubtedly enjoy the feeling that Man is the special object of God's wrath, as well as of His love. After the Fall, so Milton assures us—

#### The Sun

Had first his precept so to move, so shine,  
 As might affect the Earth with cold and heat  
 Scarce tolerable, and from the North to call  
 Decrepit Winter, from the South to bring  
 Solstitial summer's heat.

However disagreeable the results may have been, Adam could hardly help feeling flattered that such vast astronomical phenomena should be brought about to teach him a lesson. The whole of theology, in regard to hell no less than to heaven, takes it for granted that Man is what is of most importance in the universe of created beings. Since all theologians are men, this postulate has met with little opposition.

Since evolution became fashionable, the glorification of Man has taken a new form. We are told that evolution has been guided by one great Purpose: through the millions of years when there were only slime, or trilobites, throughout the ages of dinosaurs and giant ferns, of bees and wild flowers, God was preparing the Great Climax. At last, in the fullness of time, He produced Man, including such specimens as Nero and Caligula, Hitler and Mussolini, whose transcendent glory justified the long painful process. For

my part, I find even eternal damnation less incredible, and certainly less ridiculous, than this lame and impotent conclusion which we are asked to admire as the supreme effort of Omnipotence. And if God is indeed omnipotent, why could He not have produced the glorious result without such a long and tedious prologue?

Apart from the question whether Man is really so glorious as the theologians of evolution say he is, there is the further difficulty that life on this planet is almost certainly temporary. The earth will grow cold, or the atmosphere will gradually fly off, or there will be an insufficiency of water, or, as Sir James Jeans genially prophesies, the sun will burst and all the planets will be turned into gas. Which of those will happen first, no one knows; but in any case the human race will ultimately die out. Of course, such an event is of little importance from the point of view of orthodox theology, since men are immortal, and will continue to exist in heaven and hell when none are left on earth. But in that case why bother about terrestrial developments? Those who lay stress on the gradual progress from the primitive slime to Man attach an importance to this mundane sphere which should make them shrink from the conclusion that all life on earth is only a brief interlude between the nebula and the eternal frost, or perhaps between one nebula and another. The importance of Man, which is the one indispensable dogma of the theologians, receives no support from a scientific view of the future of the solar system.

There are many other sources of false belief besides self-importance. One of these is love of the marvellous. I knew at one time a scientifically minded conjurer, who used to perform his tricks before a small audience, and then get them, each separately, to write down what they had seen happen. Almost always they wrote down something much more astonishing than the reality, and usually something which no conjurer could have achieved; yet they all thought they were reporting truly what they had seen with their own eyes. This sort of falsification is still more true of rumours. A tells B that last night he saw Mr—, the eminent prohibitionist, slightly the worse for liquor; B tells C that A saw the good man reeling drunk, C tells D that he was picked up unconscious in the ditch, D tells E that he is well known to pass out every evening. Here, it is true, another motive comes in, namely malice. We like to think ill of our neighbours, and are prepared to believe the worst on very little evidence. But even where there is no such motive, what is marvellous is readily believed unless it goes against some strong prejudice. All history until the eighteenth century is full of prodigies and wonders which modern historians ignore, not because they are less well attested than facts which the historians accept, but because modern taste among the learned prefers what science regards as probable. Shakespeare relates how on the night before Caesar was killed,

- ③ → Education → used to install nonsense → to unify population  
 → same nonsense → no harm  
 → diversity produces hostility

Pg 3

(VII)

### fallacies in psychology.

- boys who aren't 'house trained'  
 ↳ punishment v/s removal of unconscious grievance.
- Theft v/s kleptomania.
- Nazis as lunatics.

(VIII)

### other absurdities / superstitions

- Friday + 13<sup>th</sup>
- Aristotle → women less teeth than men.
- vaccination → unnatural with control.
- women → harmless → temptress → saint → sensible sex.
- any kind of generalization

↓

### Few rules to remove error

① observation → Aristotle unicorns.

② anger

③ different social circles

④ psychological imagination → gaudie

⑤ opinions that flatter self esteem

⑥ fear → source of → religion

superstition

or cruelty

→ 2 ways to remove → we are immune of disaster  
 practice courage ↓

collective fear

→ herd instinct

→ French Revolution

Marcus Aurelius) stoicism

magic

"World would lose some of its interest and "wouldn't be 'whole'".

A common slave—you know him well by sight—  
Held up his left hand, which did flame and burn  
Like twenty torches join'd; and yet his hand,  
Not sensible of fire, remain'd unscorch'd.  
Besides—I have not since put up my sword—  
Against the Capitol I met a lion,  
Who glar'd upon me, and went surly by,  
Without annoying me; and there were drawn  
Upon a heap a hundred ghastly women,  
Transformed with their fear, who swore they saw  
Men all in fire walk up and down the streets.

Shakespeare did not invent these marvels; he found them in reputable historians, who are among those upon whom we depend for our knowledge concerning Julius Caesar. This sort of thing always used to happen at the death of a great man or the beginning of an important war. Even so recently as 1914 the 'angels of Mons' encouraged the British troops. The evidence for such events is very seldom first-hand, and modern historians refuse to accept it—except, of course, where the event is one that has religious importance.

Every powerful emotion has its own myth-making tendency. When the emotion is peculiar to an individual, he is considered more or less mad if he gives credence to such myths as he has invented. But when an emotion is collective, as in war, there is no one to correct the myths that naturally arise. Consequently in all times of great collective excitement unfounded rumours obtain wide credence. In September 1914 almost everybody in England believed that Russian troops had passed through England on the way to the Western Front. Everybody knew someone who had seen them, though no one had seen them himself.

This myth-making faculty is often allied with cruelty. Ever since the Middle Ages, the Jews have been accused of practising ritual murder. There is not an iota of evidence for this accusation, and no sane person who has examined it believes it. Nevertheless it persists. I have met White Russians who were convinced of its truth, and among many Nazis it was accepted without question. Such myths give an excuse for the infliction of torture, and the unfounded belief in them is evidence of the unconscious desire to find some victim to persecute.

There was, until the end of the eighteenth century, a theory that insanity is due to possession by devils. It was inferred that any pain suffered by the patient is also suffered by the devils, so that the best cure is to make the patient suffer so much that the devils will decide to abandon him. The insane, in accordance with this theory, were savagely beaten. This treatment was tried on King George III when he was mad, but without success. It is a curious and

- insanity caused by possess<sup>n</sup> of devils  
 → anaesthetics → impious  
 → Adam's rib  
 ↓  
 Eve

Pg 2

27

(IV)

↓  
 fallacies about race & blood

- blood will tell

→ Nazis

→ American Red Cross → couldn't use Negro blood  
 (blood transfus<sup>n</sup>)

→ men wiser than women

→ white men vs. colored men

→ Japanese → yellow men

→ Aristotle + Plato → Greeks superior ⇒ slavery justified.

→ American schools → no difference  
 (congenital ability)  
 ↓  
 no pure race

(V)

↓  
 economic sphere fallacies

→ gold + precious stones  
 ↓ → not coz of rarity

→ had magical properties

→ 1914-18 war → Germany to England,  
 France

(VI)

↓  
 Politics

"human nature cannot be changed"

economic considerations

→ anthropology will dispel belief  
 → Tibet → wife has many husbands → coz of poverty  
 → private property & savage tribes  
 → Moscow + pregnant women + housing

↓

Power of government over men's beliefs

① → war always be won →

↳ only when there is chance of victory

↳ Sweden

↳ make it unprofitable

↳ duelling

② → government + large army with better pay  
 and food ⇒  $2+2=3$

↳ help after its cooled

painful fact that almost all the completely futile treatments that have been believed in during the long history of medical folly have been such as caused acute suffering to the patient. When anaesthetics were discovered pious people considered them an attempt to evade the will of God. It was pointed out, however, that when God extracted Adam's rib He put him into a deep sleep. This proved that anaesthetics are all right for men; women, however, ought to suffer, because of the curse of Eve. In the West votes for women proved this doctrine mistaken, but in Japan, to this day, women in childbirth are not allowed any alleviation through anaesthetics. As the Japanese do not believe in Genesis, this piece of sadism must have some other justification.

The fallacies about 'race' and 'blood', which have always been popular, and which the Nazis embodied in their official creed, have no objective justification; they are believed solely because they minister to self-esteem and to the impulse towards cruelty. In one form or another, these beliefs are as old as civilization; their forms change, but their essence remains. Herodotus tells how Cyrus was brought up by peasants, in complete ignorance of his royal blood; at the age of twelve, his kingly bearing towards other peasant boys revealed the truth. This is a variant of an old story which is found in all Indo-European countries. Even quite modern people say that 'blood will tell'. It is no use for scientific physiologists to assure the world that there is no difference between the blood of a Negro and the blood of a white man. The American Red Cross, in obedience to popular prejudice, at first, when America became involved in the last war, decreed that no Negro blood should be used for blood transfusion. As a result of an agitation, it was conceded that Negro blood might be used, but only for Negro patients. Similarly, in Germany, the Aryan soldier who needed blood transfusion was carefully protected from the contamination of Jewish blood.

In the matter of race, there are different beliefs in different societies. Where monarchy is firmly established, kings are of a higher race than their subjects. Until very recently, it was universally believed that men are congenitally more intelligent than women; even so enlightened a man as Spinoza decides against votes for women on this ground. Among white men, it is held that white men are by nature superior to men of other colours, and especially to black men; in Japan, on the contrary, it is thought that yellow is the best colour. In Haiti, when they make statues of Christ and Satan, they make Christ black and Satan white. Aristotle and Plato considered Greeks so innately superior to barbarians that slavery is justified so long as the master is Greek and the slave barbarian. The American legislators who made the immigration laws consider the Nordics superior to Slavs or Latins or any other white men. But the Nazis, under the stress of war, were led to the conclusion that there are hardly any true Nordics outside Germany; the Norwegians, except Quisling and his few followers, had been corrupted by intermixture with

Finns and Lapps and such. Thus politics are a clue to descent. The biologically pure Nordic love Hitler, and if you did not love Hitler, that was proof of tainted blood.

All this is, of course, pure nonsense, known to be such by everyone who has studied the subject. In schools in America, children of the most diverse origins are subjected to the same educational system, and those whose business it is to measure intelligence quotients and otherwise estimate the native ability of students are unable to make any such racial distinctions as are postulated by the theorists of race. In every national or racial group there are clever children and stupid children. It is not likely that, in the United States, coloured children will develop as successfully as white children, because of the stigma of social inferiority; but in so far as congenital ability can be detached from environmental influence, there is no clear distinction among different groups. The whole conception of superior races is merely a myth generated by the overweening self-esteem of the holders of power. It may be that, some day, better evidence will be forthcoming; perhaps, in time, educators will be able to prove (say) that Jews are on the average more intelligent than Gentiles. But as yet no such evidence exists, and all talk of superior races must be dismissed as nonsense.

There is a special absurdity in applying racial theories to the various populations of Europe. There is not in Europe any such thing as a pure race. Russians have an admixture of Tartar blood, Germans are largely Slavonic, France is a mixture of Celts, Germans, and people of Mediterranean race, Italy the same with the addition of the descendants of slaves imported by the Romans. The English are perhaps the most mixed of all. There is no evidence that there is any advantage in belonging to a pure race. The purest races now in existence are the Pygmies, the Hottentots, and the Australian aborigines; the Tasmanians, who were probably even purer, are extinct. They were not the bearers of a brilliant culture. The ancient Greeks, on the other hand, emerged from an amalgamation of northern barbarians and an indigenous population; the Athenians and Ionians, who were the most civilized, were also the most mixed. The supposed merits of racial purity are, it would seem, wholly imaginary.

Superstitions about blood have many forms that have nothing to do with race. The objection to homicide seems to have been, originally, based on the ritual pollution caused by the blood of the victim. God said to Cain: 'The voice of thy brother's blood crieth unto me from the ground.' According to some anthropologists, the mark of Cain was a disguise to prevent Abel's blood from finding him; this appears also to be the original reason for wearing mourning. In many ancient communities no difference was made between murder and accidental homicide; in either case equally ritual ablution was necessary. The feeling that blood defiles still lingers, for example in

the Churching of Women and in taboos connected with menstruation. The idea that a child is of his father's 'blood' has the same superstitious origin. So far as actual blood is concerned, the mother's enters into the child, but not the father's. If blood were as important as is supposed, matriarchy would be the only proper way of tracing descent.

In Russia, where, under the influence of Karl Marx, people since the revolution have been classified by their economic origin, difficulties have arisen not unlike those of German race theorists over the Scandinavian Nordics. There were two theories that had to be reconciled: on the one hand, proletarians were good and other people were bad; on the other hand, Communists were good and other people were bad. The only way of effecting a reconciliation was to alter the meaning of words. A 'proletarian' came to mean a supporter of the government; Lenin, though born a noble, was reckoned a member of the proletariat. On the other hand, the word 'kulak', which was supposed to mean a rich peasant, came to mean any peasant who opposed collectivization. This sort of absurdity always arises when one group of human beings is supposed to be inherently better than another. In America, the highest praise that can be bestowed on an eminent coloured man after he is safely dead is to say 'he was a white man'. A courageous woman is called 'masculine'; Macbeth, praising his wife's courage, says:

Bring forth men children only,  
For thy undaunted mettle should compose  
Nothing but males.

All these ways of speaking come of unwillingness to abandon foolish generalizations.

In the economic sphere there are many widespread superstitions.

Why do people value gold and precious stones? Not simply because of their rarity: there are a number of elements called 'rare earths' which are much rarer than gold, but no one will give a penny for them except a few men of science. There is a theory, for which there is much to be said, that gold and gems were valued originally on account of their supposed magical properties. The mistakes of governments in modern times seem to show that this belief still exists among the sort of men who are called 'practical'. At the end of the 1914–18 war, it was agreed that Germany should pay vast sums to England and France, and they in turn should pay vast sums to the United States. Everyone wanted to be paid in money rather than goods; the 'practical' men failed to notice that there is not that amount of money in the world. They also failed to notice that money is no use unless it is used to buy goods. As they would not use it in this way, it did no good to anyone. There was supposed to be some mystic virtue about gold that made it worth while to

dig it up in the Transvaal and put it underground again in bank vaults in America. In the end, of course, the debtor countries had no more money, and, since they were not allowed to pay in goods, they went bankrupt. The great depression was the direct result of the surviving belief in the magical properties of gold. This superstition now seems dead, but no doubt others will replace it.

Politics is largely governed by sententious platitudes which are devoid of truth.

One of the most widespread popular maxims is, 'human nature cannot be changed'. No one can say whether this is true or not without first defining 'human nature'. But as used it is certainly false. When Mr A utters the maxim, with an air of portentous and conclusive wisdom, what he means is that all men everywhere will always continue to behave as they do in his own home town. A little anthropology will dispel this belief. Among the Tibetans, one wife has many husbands, because men are too poor to support a whole wife; yet family life, according to travellers, is no more unhappy than elsewhere. The practice of lending one's wife to a guest is very common among uncivilized tribes. The Australian aborigines, at puberty, undergo a very painful operation which, throughout the rest of their lives, greatly diminishes sexual potency. Infanticide, which might seem contrary to human nature, was almost universal before the rise of Christianity, and is recommended by Plato to prevent over-population. Private property is not recognized among some savage tribes. Even among highly civilized people, economic considerations will override what is called 'human nature'. In Moscow, where there is an acute housing shortage, when an unmarried woman is pregnant, it often happens that a number of men contend for the legal right to be considered the father of the prospective child, because whoever is judged to be the father acquires the right to share the woman's room, and half a room is better than no roof.

In fact, adult 'human nature' is extremely variable, according to the circumstances of education. Food and sex are very general requirements, but the hermits of the Thebaid eschewed sex altogether and reduced food to the lowest point compatible with survival. By diet and training, people can be made ferocious or meek, masterful or slavish, as may suit the educator. There is no nonsense so arrant that it cannot be made the creed of the vast majority by adequate governmental action. Plato intended his Republic to be founded on a myth which he admitted to be absurd, but he was rightly confident that the populace could be induced to believe it. Hobbes, who thought it important that people should reverence the government, however unworthy it might be, meets the argument that it might be difficult to obtain general assent to anything so irrational by pointing out that people have been brought to believe in the Christian religion, and, in particular, in the dogma

of transubstantiation. If he had been alive in 1940, he would have found ample confirmation of his contention in the devotion of German youth to the Nazis.

The power of governments over men's beliefs has been very great ever since the rise of large States. The great majority of Romans became Christian after the Roman Emperors had been converted. In the parts of the Roman Empire that were conquered by the Arabs, most people abandoned Christianity for Islam. The division of Western Europe into Protestant and Catholic regions was determined by the attitude of governments in the sixteenth century. But the power of governments over belief in the present day is vastly greater than at any earlier time. A belief, however untrue, is important when it dominates the actions of large masses of men. In this sense, the beliefs inculcated before the last war by the Japanese, Russian, and German governments were important. Since they were completely divergent, they could not all be true, though they could well all be false. Unfortunately, they were such as to inspire men with an ardent desire to kill one another, even to the point of almost completely inhibiting the impulse of self-preservation. No one can deny, in face of the evidence, that it is easy, given military power, to produce a population of fanatical lunatics. It would be equally easy to produce a population of sane and reasonable people, but many governments do not wish to do so, since such people would fail to admire the politicians who are at the head of these governments.

There is one peculiarly pernicious application of the doctrine that human nature cannot be changed. This is the dogmatic assertion that there will always be wars, because we are so constituted that we feel a need of them. What is true is that a man who has had the kind of diet and education that most men have will wish to fight when provoked. But he will not actually fight unless he has a chance of victory. It is very annoying to be stopped by a policeman, but we do not fight him because we know that he has the overwhelming forces of the State at his back. People who have no occasion for war do not make any impression of being psychologically thwarted. Sweden has had no war since 1814, but the Swedes are one of the happiest and most contented nations in the world. The only cloud upon their national happiness is fear of being involved in the next war. If political organization were such as to make war obviously unprofitable, there is nothing in human nature that would compel its occurrence, or make average people unhappy because of its not occurring. Exactly the same arguments that are now used about the impossibility of preventing war were formerly used in defence of duelling, yet few of us feel thwarted because we are not allowed to fight duels.

I am persuaded that there is absolutely no limit to the absurdities that can, by government action, come to be generally believed. Give me an adequate army, with power to provide it with more pay and better food than falls to the

had learnt from his lunatics. When he died he left a will founding a professorship for the teaching of his new scientific methods, but unfortunately he left no assets. Arithmetic proved recalcitrant to lunatic logic. On one occasion a man came to ask me to recommend some of my books, as he was interested in philosophy. I did so, but he returned next day saying that he had been reading one of them, and had found only one statement he could understand, and that one seemed to him false. I asked him what it was, and he said it was the statement that Julius Caesar is dead. When I asked him why he did not agree, he drew himself up and said: 'Because I am Julius Caesar.' These examples may suffice to show that you cannot make sure of being right by being eccentric.

Science, which has always had to fight its way against popular beliefs, now has one of its most difficult battles in the sphere of psychology.

People who think they know all about human nature are always hopelessly at sea when they have to do with any abnormality. Some boys never learn to be what, in animals, is called 'house-trained'. The sort of person who won't stand any nonsense deals with such cases by punishment; the boy is beaten, and when he repeats the offence he is beaten worse. All medical men who have studied the matter know that punishment only aggravates the trouble. Sometimes the cause is physical, but usually it is psychological, and only curable by removing some deepseated and probably unconscious grievance. But most people enjoy punishing anyone who irritates them, and so the medical view is rejected as fancy nonsense. The same sort of thing applies to men who are exhibitionists; they are sent to prison over and over again, but as soon as they come out they repeat the offence. A medical man who specialized in such ailments assured me that the exhibitionist can be cured by the simple device of having trousers that button up the back instead of the front. But this method is not tried because it does not satisfy people's vindictive impulses.

Broadly speaking, punishment is likely to prevent crimes that are sane in origin, but not those that spring from some psychological abnormality. This is now partially recognized; we distinguish between plain theft, which springs from what may be called rational self-interest, and kleptomania, which is a mark of something queer. And homicidal maniacs are not treated like ordinary murderers. But sexual aberrations rouse so much disgust that it is still impossible to have them treated medically rather than punitively. Indignation, though on the whole a useful social force, becomes harmful when it is directed against the victims of maladies that only medical skill can cure.

The same sort of thing happens as regards nations. During the 1914–18 war, very naturally, people's vindictive feelings were aroused against the Germans, who were severely punished after their defeat. During the

Second World War it was argued that the Versailles Treaty was ridiculously mild, since it failed to teach a lesson; this time, we were told, there must be real severity. To my mind, we should have been more likely to prevent a repetition of German aggression if we had regarded the rank and file of the Nazis as we regard lunatics than by thinking of them as merely and simply criminals. Lunatics, of course, have to be restrained. But lunatics are restrained from prudence, not as a punishment, and so far as prudence permits we try to make them happy. Everybody recognizes that a homicidal maniac will only become more homicidal if he is made miserable. There were, of course, many men among the Nazis who were plain criminals, but there must also have been many who were more or less mad. If Germany is to be successfully incorporated in Western Europe, there must be a complete abandonment of all attempt to instil a feeling of special guilt. Those who are being punished seldom learn to feel kindly towards the men who punish them. And so long as the Germans hate the rest of mankind peace will be precarious.

When one reads of the beliefs of savages, or of the ancient Babylonians and Egyptians, they seem surprising by their capricious absurdity. But beliefs that are just as absurd are still entertained by the uneducated even in the most modern and civilized societies. I have been gravely assured, in America, that people born in March are unlucky and people born in May are peculiarly liable to corns. I do not know the history of these superstitions, but probably they are derived from Babylonian or Egyptian priestly lore. Beliefs begin in the higher social strata, and then, like mud in a river, sink gradually downwards in the educational scale; they may take 3,000 or 4,000 years to sink all the way. In America you may find your coloured maid making some remark that comes straight out of Plato—not the parts of Plato that scholars quote, but the parts where he utters obvious nonsense, such as that men who do not pursue wisdom in this life will be born again as women. Commentators on great philosophers always politely ignore their silly remarks.

Aristotle, in spite of his reputation, is full of absurdities. He says that children should be conceived in the winter, when the wind is in the north, and that if people marry too young the children will be female. He tells us that the blood of females is blacker than that of males; that the pig is the only animal liable to measles; that an elephant suffering from insomnia should have its shoulders rubbed with salt, olive-oil, and warm water; that women have fewer teeth than men, and so on. Nevertheless, he is considered by the great majority of philosophers a paragon of wisdom.

Superstitions about lucky and unlucky days are almost universal. In ancient times they governed the actions of generals. Among ourselves the prejudice against Friday and the number 13 is very active, sailors do not like to sail on a Friday, and many hotels have no 13th floor. The superstitions about Friday

and 13 were once believed by those reputed wise; now such men regard them as harmless follies. But probably 2,000 years hence many beliefs of the wise of our day will have come to seem equally foolish. Man is a credulous animal, and must believe something; in the absence of good grounds for belief, he will be satisfied with bad ones.

Belief in 'nature' and what is 'natural' is a source of many errors. It used to be, and to some extent still is, powerfully operative in medicine. The human body, left to itself, has a certain power of curing itself; small cuts usually heal, colds pass off, and even serious diseases sometimes disappear without medical treatment. But aids to nature are very desirable, even in these cases. Cuts may turn septic if not disinfected, colds may turn to pneumonia, and serious diseases are only left without treatment by explorers and travellers in remote regions, who have no option. Many practices which have come to seem 'natural' were originally 'unnatural', for instance clothing and washing. Before men adopted clothing they must have found it impossible to live in cold climates. Where there is not a modicum of cleanliness, populations suffer from various diseases, such as typhus, from which Western nations have become exempt. Vaccination was (and by some still is) objected to as 'unnatural'. But there is no consistency in such objections, for no one supposes that a broken bone can be mended by 'natural' behaviour. Eating cooked food is 'unnatural'; so is heating our houses. The Chinese philosopher Lao-tse, whose traditional date is about 600 B.C., objected to roads and bridges and boats as 'unnatural', and in his disgust at such mechanistic devices left China and went to live among the Western barbarians. Every advance in civilization has been denounced as unnatural while it was recent.

The commonest objection to birth control is that it is against 'nature'. (For some reason we are not allowed to say that celibacy is against nature; the only reason I can think of is that it is not new.) Malthus saw only three ways of keeping down the population: moral restraint, vice, and misery. Moral restraint, he admitted, was not likely to be practised on a large scale. 'Vice', i.e. birth control, he, as a clergyman, viewed with abhorrence. There remained misery. In his comfortable parsonage, he contemplated the misery of the great majority of mankind with equanimity, and pointed out the fallacies of the reformers who hoped to alleviate it. Modern theological opponents of birth control are less honest. They pretend to think that God will provide, however many mouths there may be to feed. They ignore the fact that He has never done so hitherto, but has left mankind exposed to periodical famines in which millions died of hunger. They must be deemed to hold—if they are saying what they believe—that from this moment onwards God will work a continual miracle of loaves and fishes which He has hitherto thought unnecessary. Or perhaps they will say that suffering here below is of no importance; what matters is the hereafter. By their own

theology, most of the children whom their opposition to birth control will cause to exist will go to hell. We must suppose, therefore, that they oppose the amelioration of life on earth because they think it a good thing that many millions should suffer eternal torment. By comparison with them, Malthus appears merciful.

Women, as the object of our strongest love and aversion, rouse complex emotions which are embodied in proverbial 'wisdom'.

Almost everybody allows himself or herself some entirely unjustifiable generalization on the subject of Woman. Married men, when they generalize on that subject, judge by their wives; women judge by themselves. It would be amusing to write a history of men's views on women. In antiquity, when male supremacy was unquestioned and Christian ethics were still unknown, women were harmless but rather silly, and a man who took them seriously was somewhat despised. Plato thinks it a grave objection to the drama that the playwright has to imitate women in creating his female roles. With the coming of Christianity woman took on a new part, that of the temptress; but at the same time she was also found capable of being a saint. In Victorian days the saint was much more emphasized than the temptress; Victorian men could not admit themselves susceptible to temptation. The superior virtue of women was made a reason for keeping them out of politics, where, it was held, a lofty virtue is impossible. But the early feminists turned the argument round, and contended that the participation of women would ennoble politics. Since this has turned out to be an illusion, there has been less talk of women's superior virtue, but there are still a number of men who adhere to the monkish view of woman as the temptress. Women themselves, for the most part, think of themselves as the sensible sex, whose business it is to undo the harm that comes of men's impetuous follies. For my part I distrust all generalizations about women, favourable and unfavourable, masculine and feminine, ancient and modern; all alike, I should say, result from paucity of experience.

The deeply irrational attitude of each sex towards women may be seen in novels, particularly in bad novels. In bad novels by men, there is the woman with whom the author is in love, who usually possesses every charm, but is somewhat helpless, and requires male protection; sometimes, however, like Shakespeare's Cleopatra, she is an object of exasperated hatred, and is thought to be deeply and desperately wicked. In portraying the heroine, the male author does not write from observation, but merely objectifies his own emotions. In regard to his other female characters, he is more objective, and may even depend upon his notebook; but when he is in love, his passion makes a mist between him and the object of his devotion. Women novelists, also, have two kinds of women in their books. One is themselves, glamorous and kind, an object of lust to the wicked and of love to the good, sensitive, high-souled,

and constantly misjudged. The other kind is represented by all other women, and is usually portrayed as petty, spiteful, cruel, and deceitful. It would seem that to judge women without bias is not easy either for men or for women.

Generalizations about national characteristics are just as common and just as unwarranted as generalizations about women. Until 1870, the Germans were thought of as a nation of spectacled professors, evolving everything out of their inner consciousness, and scarcely aware of the outer world, but since 1870 this conception has had to be very sharply revised. Frenchmen seem to be thought of by most Americans as perpetually engaged in amorous intrigue; Walt Whitman, in one of his catalogues, speaks of 'the adulterous French couple on the sly settee'. Americans who go to live in France are astonished, and perhaps disappointed, by the intensity of family life. Before the Russian Revolution, the Russians were credited with a mystical Slav soul, which, while it incapacitated them for ordinary sensible behaviour, gave them a kind of deep wisdom to which more practical nations could not hope to attain. Suddenly everything was changed: mysticism was taboo, and only the most earthly ideals were tolerated. The truth is that what appears to one nation as the national character of another depends upon a few prominent individuals, or upon the class that happens to have power. For this reason, all generalizations on this subject are liable to be completely upset by any important political change.

To avoid the various foolish opinions to which mankind are prone, no superhuman genius is required. A few simple rules will keep you, not from all error, but from silly error.

If the matter is one that can be settled by observation, make the observation yourself. Aristotle could have avoided the mistake of thinking that women have fewer teeth than men by the simple device of asking Mrs Aristotle to keep her mouth open while he counted. He did not do so because he thought he knew. Thinking that you know when in fact you don't is a fatal mistake, to which we are all prone. I believe myself that hedgehogs eat black beetles, because I have been told that they do; but if I were writing a book on the habits of hedgehogs, I should not commit myself until I had seen one enjoying this unappetizing diet. Aristotle, however, was less cautious. Ancient and medieval authors knew all about unicorns and salamanders; not one of them thought it necessary to avoid dogmatic statements about them because he had never seen one of them.

Many matters, however, are less easily brought to the test of experience. If, like most of mankind, you have passionate convictions on many such matters, there are ways in which you can make yourself aware of your own bias. If an opinion contrary to your own makes you angry, that is a sign that you are subconsciously aware of having no good reason for thinking as you do. If someone maintains that two and two are five, or that Iceland is on

the equator, you feel pity rather than anger, unless you know so little of arithmetic or geography that his opinion shakes your own contrary conviction. The most savage controversies are those about matters as to which there is no good evidence either way. Persecution is used in theology, not in arithmetic, because in arithmetic there is knowledge, but in theology there is only opinion. So whenever you find yourself getting angry about a difference of opinion, be on your guard; you will probably find, on examination, that your belief is going beyond what the evidence warrants.

A good way of ridding yourself of certain kinds of dogmatism is to become aware of opinions held in social circles different from your own. When I was young, I lived much outside my own country—in France, Germany, Italy, and the United States. I found this very profitable in diminishing the intensity of insular prejudice. If you cannot travel, seek out people with whom you disagree, and read a newspaper belonging to a party that is not yours. If the people and the newspaper seem mad, perverse, and wicked, remind yourself that you seem so to them. In this opinion both parties may be right, but they cannot both be wrong. This reflection should generate a certain caution.

Becoming aware of foreign customs, however, does not always have a beneficial effect. In the seventeenth century, when the Manchus conquered China, it was the custom among the Chinese for the women to have small feet, and among the Manchus for the men to wear pigtails. Instead of each dropping their own foolish custom, they each adopted the foolish custom of the other, and the Chinese continued to wear pigtails until they shook off the dominion of the Manchus in the revolution of 1911.

For those who have enough psychological imagination, it is a good plan to imagine an argument with a person having a different bias. This has one advantage, and only one, as compared with actual conversation with opponents; this one advantage is that the method is not subject to the same limitations of time and space. Mahatma Gandhi deplored railways and steam-boats and machinery; he would have liked to undo the whole of the industrial revolution. You may never have an opportunity of actually meeting anyone who holds this opinion, because in Western countries most people take the advantage of modern technique for granted. But if you want to make sure that you are right in agreeing with the prevailing opinion, you will find it a good plan to test the arguments that occur to you by considering what Gandhi might have said in refutation of them. I have sometimes been led actually to change my mind as a result of this kind of imaginary dialogue, and, short of this, I have frequently found myself growing less dogmatic and cocksure through realizing the possible reasonableness of a hypothetical opponent.

Be very wary of opinions that flatter your self-esteem. Both men and women, nine times out of ten, are firmly convinced of the superior excellence

of their own sex. There is abundant evidence on both sides. If you are a man, you can point out that most poets and men of science are male; if you are a woman, you can retort that so are most criminals. The question is inherently insoluble, but self-esteem conceals this from most people. We are all, whatever part of the world we come from, persuaded that our own nation is superior to all others. Seeing that each nation has its characteristic merits and demerits, we adjust our standard of values so as to make out that the merits possessed by our nation are the really important ones, while its demerits are comparatively trivial. Here, again, the rational man will admit that the question is one to which there is no demonstrably right answer. It is more difficult to deal with the self-esteem of man as man, because we cannot argue out the matter with some non-human mind. The only way I know of dealing with this general human conceit is to remind ourselves that man is a brief episode in the life of a small planet in a little corner of the universe, and that, for aught we know, other parts of the cosmos may contain beings as superior to ourselves as we are to jelly-fish.

Other passions besides self-esteem are common sources of error; of these perhaps the most important is fear. Fear sometimes operates directly, by inventing rumours of disaster in war-time, or by imagining objects of terror, such as ghosts; sometimes it operates indirectly, by creating belief in something comforting, such as the elixir of life, or heaven for ourselves and hell for our enemies. Fear has many forms—fear of death, fear of the dark, fear of the unknown, fear of the herd, and that vague generalized fear that comes to those who conceal from themselves their more specific terrors. Until you have admitted your own fears to yourself, and have guarded yourself by a difficult effort of will against their myth-making power, you cannot hope to think truly about many matters of great importance, especially those with which religious beliefs are concerned. Fear is the main source of superstition, and one of the main sources of cruelty. To conquer fear is the beginning of wisdom, in the pursuit of truth as in the endeavour after a worthy manner of life.

There are two ways of avoiding fear: one is by persuading ourselves that we are immune from disaster, and the other is by the practice of sheer courage. The latter is difficult, and to everybody becomes impossible at a certain point. The former has therefore always been more popular. Primitive magic has the purpose of securing safety, either by injuring enemies, or by protecting oneself by talismans, spells, or incantations. Without any essential change, belief in such ways of avoiding danger survived throughout the many centuries of Babylonian civilization, spread from Babylon throughout the Empire of Alexander, and was acquired by the Romans in the course of their absorption of Hellenistic culture. From the Romans it descended to medieval Christendom and Islam. Science has now lessened the belief in magic, but

many people place more faith in mascots than they are willing to avow, and sorcery, while condemned by the Church, is still officially a possible sin.

Magic, however, was a crude way of avoiding terrors, and, moreover, not a very effective way, for wicked magicians might always prove stronger than good ones. In the fifteenth, sixteenth and seventeenth centuries, dread of witches and sorcerers led to the burning of hundreds of thousands convicted of these crimes. But newer beliefs, particularly as to the future life, sought more effective ways of combating fear. Socrates on the day of his death (if Plato is to be believed) expressed the conviction that in the next world he would live in the company of the gods and heroes, and surrounded by just spirits who would never object to his endless argumentation. Plato, in his *Republic*, laid it down that cheerful views of the next world must be enforced by the State, not because they were true, but to make soldiers more willing to die in battle. He would have none of the traditional myths about Hades, because they represented the spirits of the dead as unhappy.

Orthodox Christianity, in the Ages of Faith, laid down very definite rules for salvation. First, you must be baptized; then, you must avoid all theological error; last, you must, before dying, repent of your sins and receive absolution. All this would not save you from purgatory, but it would ensure your ultimate arrival in heaven. It was not necessary to know theology. An eminent cardinal stated authoritatively that the requirements of orthodoxy would be satisfied if you murmured on your death-bed: 'I believe all that the Church believes; the Church believes all that I believe.' These very definite directions ought to have made Catholics sure of finding the way to heaven. Nevertheless, the dread of hell persisted, and has caused, in recent times, a great softening of the dogmas as to who will be damned. The doctrine, professed by many modern Christians, that everybody will go to heaven, ought to do away with the fear of death, but in fact this fear is too instinctive to be easily vanquished. F. W. H. Myers, whom spiritualism had converted to belief in a future life, questioned a woman who had lately lost her daughter as to what she supposed had become of her soul. The mother replied: 'Oh well, I suppose she is enjoying eternal bliss, but I wish you wouldn't talk about such unpleasant subjects.' In spite of all that theology can do, heaven remains, to most people, an 'unpleasant subject'.

The most refined religions, such as those of Marcus Aurelius and Spinoza, are still concerned with the conquest of fear. The Stoic doctrine was simple: it maintained that the only true good is virtue, of which no enemy can deprive me; consequently, there is no need to fear enemies. The difficulty was that no one could really believe virtue to be the only good, not even Marcus Aurelius, who, as Emperor, sought not only to make his subjects virtuous, but to protect them against barbarians, pestilences, and famines. Spinoza taught a somewhat similar doctrine. According to him, our true good consists in

indifference to our mundane fortunes. Both these men sought to escape from fear by pretending that such things as physical suffering are not really evil. This is a noble way of escaping from fear, but is still based upon false belief. And if genuinely accepted, it would have the bad effect of making men indifferent, not only to their own sufferings, but also to those of others.

Under the influence of great fear, almost everybody becomes superstitious. The sailors who threw Jonah overboard imagined his presence to be the cause of the storm which threatened to wreck their ship. In a similar spirit the Japanese, at the time of the Tokyo earthquake, took to massacring Koreans and Liberals. When the Romans won victories in the Punic wars, the Carthaginians became persuaded that their misfortunes were due to a certain laxity which had crept into the worship of Moloch. Moloch liked having children sacrificed to him, and preferred them aristocratic; but the noble families of Carthage had adopted the practice of surreptitiously substituting plebeian children for their own offspring. This, it was thought, had displeased the god, and at the worst moments even the most aristocratic children were duly consumed in the fire. Strange to say, the Romans were victorious in spite of this democratic reform on the part of their enemies.

Collective fear stimulates herd instinct, and tends to produce ferocity towards those who are not regarded as members of the herd. So it was in the French Revolution, when dread of foreign armies produced the reign of terror. The Soviet Government would have been less fierce if it had met with less hostility in its first years. Fear generates impulses of cruelty, and therefore promotes such superstitious beliefs as seem to justify cruelty. Neither a man nor a crowd nor a nation can be trusted to act humanely or to think sanely under the influence of a great fear. And for this reason poltroons are more prone to cruelty than brave men, and are also more prone to superstition. When I say this, I am thinking of men who are brave in all respects, not only in facing death. Many a man will have the courage to die gallantly, but will not have the courage to say, or even to think, that the cause for which he is asked to die is an unworthy one. Obloquy is, to most men, more painful than death; that is one reason why, in times of collective excitement, so few men venture to dissent from the prevailing opinion. No Carthaginian denied Moloch, because to do so would have required more courage than was required to face death in battle.

But we have been getting too solemn. Superstitions are not always dark and cruel; often they add to the gaiety of life. I received once a communication from the god Osiris, giving me his telephone number; he lived, at that time, in a suburb of Boston. Although I did not enrol myself among his worshippers, his letter gave me pleasure. I have frequently received letters from men announcing themselves as the Messiah, and urging me not to omit to mention this important fact in my lectures. During prohibition in America, there

was a sect which maintained that the communion service ought to be celebrated in whisky, not in wine; this tenet gave them a legal right to a supply of hard liquor, and the sect grew rapidly. There is in England a sect which maintains that the English are the lost ten tribes; there is a stricter sect, which maintains that they are only the tribes of Ephraim and Manasseh. Whenever I encounter a member of either of these sects, I profess myself an adherent of the other, and much pleasant argumentation results. I like also the men who study the Great Pyramid, with a view to deciphering its mystical lore. Many great books have been written on this subject, some of which have been presented to me by their authors. It is a singular fact that the Great Pyramid always predicts the history of the world accurately up to the date of publication of the book in question, but after that date it becomes less reliable. Generally the author expects, very soon, wars in Egypt, followed by Armageddon and the coming of Antichrist, but by this time so many people have been recognized as Antichrist that the reader is reluctantly driven to scepticism.

I admire especially a certain prophetess who lived beside a lake in northern New York State about the year 1820. She announced to her numerous followers that she possessed the power of walking on water, and that she proposed to do so at 11 o'clock on a certain morning. At the stated time, the faithful assembled in their thousands beside the lake. She spoke to them saying: 'Are you all entirely persuaded that I can walk on water?' With one voice they replied: 'We are.' 'In that case', she announced, 'there is no need for me to do so.' And they all went home much edified.

Perhaps the world would lose some of its interest and variety if such beliefs were wholly replaced by cold science. Perhaps we may allow ourselves to be glad of the Abecedarians, who were so called because, having rejected all profane learning, they thought it wicked to learn the ABC. And we may enjoy the perplexity of the South American Jesuit who wondered how the sloth could have travelled, since the Flood, all the way from Mount Ararat to Peru—a journey which its extreme tardiness of locomotion rendered almost incredible. A wise man will enjoy the goods of which there is a plentiful supply, and of intellectual rubbish he will find an abundant diet, in our own age as in every other.

(Haldeman-Julius Publications, Kansas, 1943, subsequently  
reprinted in *Unpopular Essays*. London: Allen & Unwin;  
New York: Simon & Schuster, 1950.)

→ Man is a rational animal.

Pg 1

↓  
folly is perennial yet humans survived  
↓

Aristotle → man is rational.

↳ vegetable (living)  
animal ("animot")  
rational ("arithmatic")

↓  
evidence of rationality → Clergy.

- ① ages of faith → wizardry, antipodes, ozone
- ② science → astronomy, geology, biology, psychology, education
- ③ Benjamin Franklin → lightning rod
- ④ 1914-18 → British government → potatoes planted on Sabbath
- ⑤ runs bath wearing a bathrobe
- ⑥ euthanasia
- ⑦ Prevent "of cruelty to animals"
- ⑧ resurrect "of body"
- ⑨ cannibalism
- ⑩ cremation
- ⑪ dissect "of corpses"
- ⑫ marriage and sex + venereal disease + civil marriage

Sources of false beliefs ↓

I Modern ~~our~~ morals → rational precepts + traditional taboos

- ① murder and theft
- ② pork / beef
- ③ notion of sin
- ④ we choose as per our prejudices

↓  
II self importance.

- Man → most important in universe
- evolution

↓  
III love of the marvellous.  
→ conjurers

↓  
E.g. powerful emot "has myth making tendency."

Karma Yoga

## THE SECRET OF WORK

By Swami Vivekananda



Helping others physically, by removing their physical needs, is indeed great, but the help is great according as the need is greater and according as the help is far reaching. If a man's wants can be removed for an hour, it is helping him indeed; if his wants can be removed for a year, it will be more help to him; but if his wants can be removed for ever, it is surely the greatest help that can be given him. Spiritual knowledge is the only thing that can destroy our miseries for ever; any other knowledge satisfies wants only for a time. It is only with the knowledge of the spirit that the faculty of want is annihilated for ever; so helping man spiritually is the highest help that can be given to him. He who gives man spiritual knowledge is the greatest benefactor of mankind and as such we always find that those were the most powerful of men who helped man in his spiritual needs, because spirituality is the true basis of all our activities in life. A spiritually strong and sound man will be strong in every other respect, if he so wishes. Until there is spiritual strength in man even physical needs cannot be well satisfied. Next to spiritual comes intellectual help. The gift of knowledge is a far higher gift than that of food and clothes; it is even higher than giving life to a man, because the real life of man consists of knowledge. Ignorance is death, knowledge is life. Life is of very little value, if it is a life in the dark, groping through ignorance and misery. Next in order comes, of course, helping a man physically. Therefore, in considering the question of helping others, we must always strive not to commit the mistake of thinking that physical help is the only help that can be given. It is not only the last but the least, because it cannot bring about permanent satisfaction. The misery that I feel when I am hungry is satisfied by eating, but hunger returns; my misery can cease

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only when I am satisfied beyond all want. Then hunger will not make me miserable; no distress, no sorrow will be able to move me. So, that help which tends to make us strong spiritually is the highest, next to it comes intellectual help, and after that physical help.

The miseries of the world cannot be cured by physical help only. Until man's nature changes, these physical needs will always arise, and miseries will always be felt, and no amount of physical help will cure them completely. The only solution of this problem is to make mankind pure. Ignorance is the mother of all the evil and all the misery we see. Let men have light, let them be pure and spiritually strong and educated, then alone will misery cease in the world, not before. We may convert every house in the country into a charity asylum, we may fill the land with hospitals, but the misery of man will still continue to exist until man's character changes.

We read in the Bhagavad-Gita again and again that we must all work incessantly. All work is by nature composed of good and evil. We cannot do any work which will not do some good somewhere; there cannot be any work which will not cause some harm somewhere. Every work must necessarily be a mixture of good and evil; yet we are commanded to work incessantly. Good and evil will both have their results, will produce their Karma. Good action will entail upon us good effect; bad action, bad. But good and bad are both bondages of the soul. The solution reached in the Gita in regard to this bondage-producing nature of work is that, if we do not attach ourselves to the work we do, it will not have any binding effect on our soul. We shall try to understand what is meant by this "non-attachment to" work.

This is the on central idea in tile Gita: work incessantly, but be not attached to it.

Samskāra can be translated very nearly by "inherent tendency". Using the simile of a lake for the mind, every ripple, every wave that rises in the mind, when it subsides, does not die out entirely, but leaves a mark and a future possibility of that wave coming out again. This mark, with the possibility of the wave reappearing, is what is called Samskāra. Every work that we do, every movement of the body, every thought that we think, leaves such an impression on the mind-stuff, and even when such impressions are not obvious on the surface, they are sufficiently strong to work beneath the surface,

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subconsciously. What we are every moment is determined by the sum total of these impressions on the mind. What I am just at this moment is the effect of the sum total of all the impressions of my past life. This is really what is meant by character; each man's character is determined by the sum total of these impressions. If good impressions prevail, the character becomes good; if bad, it becomes bad. If a man continuously hears bad words, thinks bad thoughts, does bad actions, his mind will be full of bad impressions; and they will influence his thought and work without his being conscious of the fact. In fact, these bad impressions are always working, and their resultant must be evil, and that man will be a bad man; he cannot help it. The sum total of these impressions in him will create the strong motive power for doing bad actions. He will be like a machine in the hands of his impressions, and they will force him to do evil. Similarly, if a man thinks good thoughts and does good works, the sum total of these impressions will be good; and they, in a similar manner, will force him to do good even in spite of himself. When a man has done so much good work and thought so many good thoughts that there is an irresistible tendency in him to do good in spite of himself and even if he wishes to do evil, his mind, as the sum total of his tendencies, will not allow him to do so; the tendencies will turn him back; he is completely under the influence of the good tendencies. When such is the case, a man's good character is said to be established.

As the tortoise tucks its feet and head inside the shell, and you may kill it and break it in pieces, and yet it will not come out, even so the character of that man who has control over his motives and organs is unchangeably established. He controls his own inner forces, and nothing can draw them out against his will. By this continuous reflex of good thoughts, good impressions moving over the surface of the mind, the tendency for doing good becomes strong, and as the result we feel able to control the Indriyas (the sense-organs, the nerve-centers). Thus alone will character be established, then alone a man gets to truth. Such a man is safe for ever; he cannot do any evil. You may place him in any company, there will be no danger for him. There is a still higher state than having this good tendency, and that is the desire for liberation. [ill] You must remember that freedom of the soul is the goal of all Yogas, and each one equally leads to the same result. By work alone men may get to where Buddha got

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largely by meditation or Christ by prayer. Buddha was a working Jnâni, Christ was a Bhakta, but the same goal was reached by both of them. The difficulty is here.

Liberation means entire freedom — freedom from the bondage of good, as well as from the bondage of evil. A golden chain is as much a chain as an iron one. There is a thorn in my finger, and I use another to take the first one out; and when I have taken it out, I throw both of them aside; I have no necessity for keeping the second thorn, because both are thorns after all. So the bad tendencies are to be counteracted by the good ones, and the bad impressions on the mind should be removed by the fresh waves of good ones, until all that is evil almost disappears, or is subdued and held in control in a corner of the mind; but after that, the good tendencies have also to be conquered. Thus the "attached" becomes the "unattached". Work, but let not the action or the thought produce a deep impression on the mind. Let the ripples come and go, let huge actions proceed from the muscles and the brain, but let them not make any deep impression on the soul.

How can this be done? We see that the impression of any action, to which we attach ourselves, remains. I may meet hundreds of persons during the day, and among them meet also one whom I love; and when I retire at night, I may try to think of all the faces I saw, but only that face comes before the mind — the face which I met perhaps only for one minute, and which I loved; all the others have vanished. My attachment to this particular person caused a deeper impression on my mind than all the other faces. Physiologically the impressions have all been the same; every one of the faces that I saw pictured itself on the retina, and the brain took the pictures in, and yet there was no similarity of effect upon the mind. Most of the faces, perhaps, were entirely new faces, about which I had never thought before, but that one face of which I got only a glimpse found associations inside. Perhaps I had pictured him in my mind for years, knew hundreds of things about him, and this one new vision of him awakened hundreds of sleeping memories in my mind; and this one impression having been repeated perhaps a hundred times more than those of the different faces together, will produce a great effect on the mind.

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Therefore, be "unattached"; let things work; let brain centers work; work incessantly, but let not a ripple conquer the mind. Work as if you were a stranger in this land, a sojourner; work incessantly, but do not bind yourselves; bondage is terrible. This world is not our habitation, it is only one of the many stages through which we are passing. Remember that great saying of the Sâṅkhya, "The whole of nature is for the soul, not the soul for nature." The very reason of nature's existence is for the education of the soul; it has no other meaning; it is there because the soul must have knowledge, and through knowledge free itself. If we remember this always, we shall never be attached to nature; we shall know that nature is a book in which we are to read, and that when we have gained the required knowledge, the book is of no more value to us. Instead of that, however, we are identifying ourselves with nature; we are thinking that the soul is for nature, that the spirit is for the flesh, and, as the common saying has it, we think that man "lives to eat" and not "eats to live". We are continually making this mistake; we are regarding nature as ourselves and are becoming attached to it; and as soon as this attachment comes, there is the deep impression on the soul, which binds us down and makes us work not from freedom but like slaves.

The whole gist of this teaching is that you should work like a master and not as a slave; work incessantly, but do not do slave's work. Do you not see how everybody works? Nobody can be altogether at rest; ninety-nine per cent of mankind work like slaves, and the result is misery; it is all selfish work. Work through freedom! Work through love! The word "love" is very difficult to understand; love never comes until there is freedom. There is no true love possible in the slave. If you buy a slave and tie him down in chains and make him work for you, he will work like a drudge, but there will be no love in him. So when we ourselves work for the things of the world as slaves, there can be no love in us, and our work is not true work. This is true of work done for relatives and friends, and is true of work done for our own selves. Selfish work is slave's work; and here is a test. Every act of love brings happiness; there is no act of love which does not bring peace and blessedness as its reaction. Real existence, real knowledge, and real love are eternally connected with one another, the three in one: where one of them is, the others also must be; they are the three aspects of the One without a second — the Existence - Knowledge - Bliss. When that existence becomes

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relative, we see it as the world; that knowledge becomes in its turn modified into the knowledge of the things of the world; and that bliss forms the foundation of all true love known to the heart of man. Therefore true love can never react so as to cause pain either to the lover or to the beloved. Suppose a man loves a woman; he wishes to have her all to himself and feels extremely jealous about her every movement; he wants her to sit near him, to stand near him, and to eat and move at his bidding. He is a slave to her and wishes to have her as his slave. That is not love; it is a kind of morbid affection of the slave, insinuating itself as love. It cannot be love, because it is painful; if she does not do what he wants, it brings him pain. With love there is no painful reaction; love only brings a reaction of bliss; if it does not, it is not love; it is mistaking something else for love. When you have succeeded in loving your husband, your wife, your children, the whole world, the universe, in such a manner that there is no reaction of pain or jealousy, no selfish feeling, then you are in a fit state to be unattached.

Krishna says, "Look at Me, Arjuna! If I stop from work for one moment, the whole universe will die. I have nothing to gain from work; I am the one Lord, but why do I work? Because I love the world." God is unattached because He loves; that real love makes us unattached. Wherever there is attachment, the clinging to the things of the world, you must know that it is all physical attraction between sets of particles of matter — something that attracts two bodies nearer and nearer all the time and, if they cannot get near enough, produces pain; but where there is *real* love, it does not rest on physical attachment at all. Such lovers may be a thousand miles away from one another, but their love will be all the same; it does not die, and will never produce any painful reaction.

To attain this un-attachment is almost a life-work, but as soon as we have reached this point, we have attained the goal of love and become free; the bondage of nature falls from us, and we see nature as she is; she forges no more chains for us; we stand entirely free and take not the results of work into consideration; who then cares for what the results may be?

Do you ask anything from your children in return for what you have given them?  
It is your duty to work for them, and there the matter ends. In whatever you do for a

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particular person, a city, or a state, assume the same attitude towards it as you have towards your children — expect nothing in return. If you can invariably take the position of a giver, in which everything given by you is a free offering to the world, without any thought of return, then will your work bring you no attachment. Attachment comes only where we expect a return.

If working like slaves results in selfishness and attachment, working as master of our own mind gives rise to the bliss of non-attachment. We often talk of right and justice, but we find that in the world right and justice are mere baby's talk. There are two things (6) which guide the conduct of men: might and mercy. The exercise of might is invariably the exercise of selfishness. All men and women try to make the most of whatever power or advantage they have. Mercy is heaven itself; to be good, we have all to be merciful. Even justice and right should stand on mercy. All thought of obtaining return for the work we do hinders our spiritual progress; nay, in the end it brings misery. There is another way in which this idea of mercy and selfless charity can be put into practice; (7) that is, by looking upon work as "worship" in case we believe in a Personal God. Here we give up all the fruits our work unto the Lord, and worshipping Him thus, we have no right to expect anything from mankind for the work we do. The Lord Himself works incessantly and is ever without attachment. Just as water cannot wet the lotus leaf, so work cannot bind the unselfish man by giving rise to attachment to results. The selfless and unattached man may live in the very heart of a crowded and sinful city; he will not be touched by sin.

This idea of complete self-sacrifice is illustrated in the following story: After the battle of Kurukshetra the five Pāndava brothers performed a great sacrifice and made very large gifts to the poor. All people expressed amazement at the greatness and richness of the sacrifice, and said that such a sacrifice the world had never seen before. But, after the ceremony, there came a little mongoose, half of whose body was golden, and the other half brown; and he began to roll on the floor of the sacrificial hall. He said to those around, "You are all liars; this is no sacrifice." "What!" they exclaimed, "you say this is no sacrifice; do you not know how money and jewels were poured out to the poor and every one became rich and happy? This was the most wonderful sacrifice any man

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ever performed." But the mongoose said, "There was once a little village, and in it there dwelt a poor Brahmin with his wife, his son, and his son's wife. They were very poor and lived on small gifts made to them for preaching and teaching. There came in that land a three years' famine, and the poor Brahmin suffered more than ever. At last when the family had starved for days, the father brought home one morning a little barley flour, which he had been fortunate enough to obtain, and he divided it into four parts, one for each member of the family. They prepared it for their meal, and just as they were about to eat, there was a knock at the door. The father opened it, and there stood a guest. Now in India a guest is a sacred person; he is as a god for the time being, and must be treated as such. So the poor Brahmin said, 'Come in, sir; you are welcome.' He set before the guest his own portion of the food, which the guest quickly ate and said, 'Oh, sir, you have killed me; I have been starving for ten days, and this little bit has but increased my hunger.' Then the wife said to her husband, 'Give him my share,' but the husband said, 'Not so.' The wife however insisted, saying, 'Here is a poor man, and it is our duty as householders to see that he is fed, and it is my duty as a wife to give him my portion, seeing that you have no more to offer him.' Then she gave her share to the guest, which he ate, and said he was still burning with hunger. So the son said, 'Take my portion also; it is the duty of a son to help his father to fulfill his obligations.' The guest ate that; but remained still unsatisfied; so the son's wife gave him her portion also. That was sufficient, and the guest departed, blessing them. That night those four people died of starvation. A few granules of that flour had fallen on the floor; and when I rolled my body on them, half of it became golden, as you see. Since then I have been travelling all over the world, hoping to find another sacrifice like that, but nowhere have I found one; nowhere else has the other half of my body been turned into gold. That is why I say this is no sacrifice."

This idea of charity is going out of India; great men are becoming fewer and fewer. When I was first learning English, I read an English story book in which there was a story about a dutiful boy who had gone out to work and had given some of his money to his old mother, and this was praised in three or four pages. What was that? No Hindu boy can ever understand the moral of that story. Now I understand it when I hear the Western idea — every man for himself. And some men take everything for themselves,

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and fathers and mothers and wives and children go to the wall. That should never and nowhere be the ideal of the householder.

Now you see what Karma-Yoga means; even at the point of death to help anyone, without asking questions. Be cheated millions of times and never ask a question, and never think of what you are doing. Never vaunt of your gifts to the poor or expect their gratitude, but rather be grateful to them for giving you the occasion of practicing charity to them. Thus it is pain that to be an ideal householder is a much more difficult task than to be an ideal Sannyasin; the true life of work is indeed as hard as, if not harder than, the equally true life of renunciation.



## 5

# Patriotism Beyond Politics and Religion

attached to seeing the beauty of the sunrise, the light that precedes its arrival and my ears are tuned to the songs that birds sing to welcome the dawning of a new day on this planet. Each time I experience these phenomena—the cool breeze, the singing of the birds and the arrival of the sun—I am filled with awe at how nature brings together all the elements that go into making this moment possible and feel thankful to God.

I have been fortunate in that my work has taken me to very many beautiful places that opened up my mind to the cosmic reality. One such was Chandipur in Orissa.

From Kolkata, the distance to Balasore is around 234 km and Chandipur is 16 km from the town. The name means the abode of the Goddess Chandi or Durga. The beach here is surely among the finest in India. At low tide the water recedes three kilometres as the tides follow their rhythmic cycle.

I do not care for liberation, I would rather go to a hundred thousand hells, 'doing good to others (silently). Like the spring', this is my religion.

—Swami Vivekananda

Walking has been an essential part of my life. Wherever I go I make it a point to walk five kilometres in the morning. I am particularly

The lonely beach, the whispering of tamarisk trees and the cool breeze create a feeling of extraordinary calm. I used to walk on the beach to the mouth of the river Suvarnarekha. The river's vast spread and the bewitching, ceaseless ripples of its water were hypnotic in their effect. It was a feeling as close to bliss as I have ever felt.

We started test-firing our missiles from the Sriharikota Range of ISRO but needed our own missile test range. The Interim Test Range (ITR) was established in 1989 as a dedicated range for launching missiles, rockets and flight test vehicles.

A number of missiles of different class including the multi-role Trishul, multi-target capable Akash, the anti-tank Nag missile, the surface-to-surface missile Prithvi, and the long-range technology demonstrator Agni have been test-fired from the ITR. BrahMos, the Indo-Russian joint venture set up to develop supersonic cruise missiles, has also

been tested at this range. The ITR has also supported a number of other missions such a testing of the multi-barrel rocket launcher Pinak and the pilotless aircraft Lakshya.

The ITR has also been made capable for testing airborne weapons and systems with the help of sophisticated instrumentation. Thrust areas include tracking long-range missiles, air defence missi systems, weapons systems delivered by the Light Combat Aircraft (LCA), multi-target weapon systems and high-acceleration manoeuvrab missiles.

The ITR extends 17 km along the seacoast where a number of tracking instruments have been deployed along the flight path of the test vehicle. Some of the significant test facilities at the ITR are a mobile and fixed electro-optical tracking system, mobile S-band tracking radar, fixed C-band tracking radar, fixed and mobile telemetry system

range computer, photo processing system, meteorological system and range safety systems. An expert system has been developed for aiding safety decisions during launch. The ITR is slowly but surely growing into a world-class range.

It was a hot and humid midnight sometime in July 1995. We were going through the results of the ninth consecutive successful flight of Prithvi. People's faces were lit up with success. There was a mood of celebration. More than thirty of us, presenting 1,200 hard-working team members, were pondering over the question—what next? Lt. Gen. Ramesh Khosla, Director General Artillery, suggested that the Army needed a flight test on a land range with the accuracy of impact at the final destination within 150 meters. This is called Circular Error Probability (CEP) in technical terms. We opened a geographical map of India. There are five tiny dots at a distance of 70 to 80 km from

ITR. These are the Wheeler Islands. We could not go to the Rajasthan desert for obvious reasons. The Andaman and Nicobar Islands are far away. At 2.00 a.m. we decided that Wheeler Islands were the right choice for the missile impact test. Now the search for a suitable island started. A helicopter was used to survey the area. Someone proposed asking the fishermen to guide us to the islands.

My two colleagues, Saraswat and Salwan, drove to a place called Dhamra. From Dhamra, they hired a boat for the day for Rs. 250. By the time they reached the island it was almost dark. Salwan had carried fruits for eating during the journey but these eventually became their dinner. There was no option but to stay on the island. It was a beautiful night but my friends, neither familiar with the sea nor used to being marooned on a deserted island, spent it rather fearfully—though they won't confess it and claim instead that they enjoyed it. Early the

next morning, they began their survey of the island, which is about 3 km long and 800 metres wide. To their surprise, they saw on the eastern side of the island a Bangladesh flag flying atop a tree with huts nearby. The island was probably frequented by fishermen from the neighbouring country. My friends quickly removed the flag.

Things moved fast thereafter. The district authorities, including forest and environment(<sup>①</sup>) officers visited the island. Soon after, I got the Defence Minister's clearance to acquire the islands.

(2) The formalities were gone through with the Orissa government and the forest department to transfer(<sup>②</sup>) the land. I personally met the concerned senior officials to make the file move to the desk of the Chief Minister. I also wrote a detailed letter to the Chief Minister explaining why we needed the islands for DRDO work, specially for use as a range for experimental purposes.

We had already done preparatory work before moving the application. There were typical questions about fishing activity in the vicinity, the disturbance that might be caused to tu migration and above all the cost of the island. Within ten days we got an appointment from Chief Minister. I had heard a lot about Chief Minister Biju Patnaik, particularly about his day a pilot and his friendship with President Sukarno. When I entered the Chief Minister's chambers when Maj. Gen. K.N. Singh and Sahwan, he welcomed me warmly. To me he exclaimed, 'Oh my friend K. N. Singh, I have followed your work from the time of Sarabhai to now. Whatever you ask, I will give my presence he signed the Orissa government's decision to give to DRDO all the four islands. said, 'Kalam, I have given the approval you asked for, I know you will use it well. Your missile programme—is very important to us.'

country. Anything needed from Orissa will be yours.' Then, suddenly, he held me and gave me a very affectionate hug. He said in a demanding tone, 'Kalani, you have to give me a promise and assurance to the nation. The day India makes its own ICBM I shall be stronger as an Indian.' There was silence. I had to respond immediately. Biju Patnaik was a man with a tremendous personality and deeply impressive as a leader too, one whose love for the nation transcended politics. I looked straight into his eyes and said, 'Sir, we will work for our mission. I will discuss your thought in Delhi.' Some forty years ago, the daredevil Biju Patnaik piloted his Kalinga Airways plane into Jakarta to and Indonesian President Sukarno in the first flush of fatherhood. Sukarno's wife had delivered a baby, and the family was searching for a name for the newborn girl when Bijuda called on them.

Sukarno explained the problem on hand to the

visitor from India. Biju Patnaik cast his mind back to the clouds that had greeted the baby's arrival and suggested the Sanskrit equivalent for them. Sukarno's daughter was promptly christened Megawati and thus the daughter of the leader of the world's largest Muslim nation got a Hindu name, For great men, religion is a way of making friends; small people make religion a fighting tool.

Many years later, after several political upheavals, Megawati Sukarnoputri would become first the Vice President and then the President of Indonesia.

Lament, my friend, at the passing away of a generation of politicians with a voice, vision and reach that went far beyond our borders. Lament at our State-sponsored, abnormal and paranoid fixation with a particular country that has blinded us to the rest of the world, including the Third World, which we used to head not so long ago. And

weep softly at what we have reduced ourselves to in the comity of nations. For a large country with a billion people, a country with a thriving industry and a large pool of scientific talent, a country, moreover, that is a nuclear power, India does not count for as much as it should. In terms of our influence in world affairs, probably no other country is so far below its potential as we are.

After Pokhran II, the West speaks about India and Pakistan in the same breath. Is it not in our national interest to demonstrate to the world that we can think of a world beyond Pakistan, that we are a qualitatively better, more mature and secular country with a greater commitment to the values of democracy and freedom?

During March 2002, I was teaching about 200 final year students of engineering at Anna University and I gave a series of ten lectures on 'Technology and Its Dimensions'. On the final day

of the interaction, there was a discussion on DuPont Technologies. One of the students raised a question.

'Sir, I have recently come across Dr Amartya Sen's statement that the nuclear weapon test conducted in May 1998 by India was ill conceived. Dr Amartya Sen is a great economist and a Nobel laureate who is much respected for his ideas development. A comment from such a personal cannot be ignored. What is your view on comments?'

'I acknowledge the greatness of Dr Amartya Sen in the field of economic development and admire his suggestions, such as that thrust should be given to primary education,' I said. 'At the same time, it seemed to me that Dr Sen looked at India from a Western perspective. In his view, India should have a friendly relationship with all countries to enhance its economic prosperity. I agree, but we must

in mind India's experience in the past. Pandit <sup>1</sup>  
spoke in the United Nations against nuclear  
proliferation and advocated zero nuclear weapons  
in all the countries. We know the result. One should  
see that there are more than 10,000 nuclear  
heads on American soil, another 10,000 nuclear  
heads are on Russian soil and there are a  
number of them in the UK, China, France, Pakistan  
some other countries. The START II and the  
next agreements between the USA and Russia  
talk about reducing the number of nuclear  
heads to 2,000 each and even these agreements <sup>1</sup>  
limping. Nobody takes the reduction of  
heads in serious terms. There should be a  
movement by those who are against the May 1998  
in America and Russia or other Western  
countries to achieve zero nuclear weapons status. It  
is essential to remember that two of our <sup>2</sup>  
neighbouring countries are armed with nuclear

weapons and missiles. Can India be a silent  
spectator?

India has been invaded in the last 3,000 years by  
a succession of conquerors, including the British,  
French, Dutch and Portuguese, either to enlarge  
their territory or to spread a religion or to steal the  
wealth of our country. Why is it India never invaded  
other countries (with a few exceptions in the Tamil  
kingdoms)? Is it because our kings were not brave  
enough? The truth is Indians were tolerant and  
never understood the true implications of being  
ruled by others for generations. But after the long  
independence struggle when we got our freedom  
and the country got united and has physical  
boundaries, is it possible to remain with economic  
prosperity as the only goal? The only way to show  
the strength of the country is the might to defend it.  
Strength respects strength and not weakness <sup>4</sup>  
Strength means military might and economic

(5)

prosperity. The decisions and policies of the United Nations Security Council are dictated by the countries who possess nuclear weapons. How is it we did not get a seat in the Security Council so far but now other nations are recommending that India be made a member?

In this regard, there is another incident I would like to narrate. My friend, Admiral L. Ramdas, who retired as the naval chief, told me that he and a group of people would hold a demonstration before Parliament protesting against the nuclear test carried out in May 1998. I replied to my friend that he and his group should first demonstrate in front of the White House and the Kremlin against the large quantity of nuclear warheads and ICBMs there.

I call to my people to rise to greatness. It is a call to all Indians to rise to their highest capabilities. What are the forces which lead to the rise or fall of

nations? And what are the factors which go to make a nation strong? Three factors are invariably found in a strong nation: a collective pride in achievements, unity and the ability for combined action.

For a people and a nation to rise to the highest they must have a common memory of great heroes and exploits, of great adventures and triumphs in the past. If the British rose to great heights it is because they had great heroes to admire, men like Lord Nelson, say, or the Duke of Wellington. Japan represents a fine example of national pride. The Japanese are proud of being one people, having one culture, and because of that they could transform humiliating military defeat into a triumphal economic victory.

All nations which have risen to greatness have been characterized by a sense of mission. So do Japanese have it in large measure. So do

Germans. In the course of three decades, Germany was twice all but destroyed. And yet its people's sense of destiny never dimmed. From the ashes of the Second World War, it has emerged a nation economically powerful and politically assertive. If Germany can be a great nation, why can't India?

Unfortunately for India, historic forces have not given a common memory to all communities by taking them back to their roots a millennium down the ages. Not enough effort has been made in the last fifty years to foster that memory.

I had the fortune of learning many of our religions in the country from my childhood, in high school and then onwards for nearly seventy years. One aspect I realize is that the central theme of any religion is spiritual well-being. Indeed it should be understood that the foundation of secularism in India has to be derived from spirituality.

It is because our sense of mission has weakened

that we have ceased to be true to our culture and ourselves. If we come to look upon ourselves as a divided people with no pride in our past and no faith in the future, what else can we look forward to except frustration, disappointment and despair?

In India, the core culture goes beyond time. It precedes the arrival of Islam; it precedes the arrival of Christianity. The early Christians, like the Syrian Christians of Kerala, have retained their Indianness with admirable determination. Are they less Christian because their married women wear the mangalsutra or their menfolk wear the dhoti in the Kerala style? Kerala's Chief Minister, A.K. Antony, is not a heretic because he and his people are part of Kerala's culture. Being a Christian does not make him an alien. On the contrary, it gives an added dimension to his Indianness. A.R. Rahman may be a Muslim but his voice echoes in the soul of all Indians, of whatever faith, when he sings Vande

### *Mataram.*

The greatest danger to our sense of unity and our sense of purpose comes from those ideologists who seek to divide the people. The Indian Constitution bestows on all the citizens total equality under its protective umbrella. What is now cause for concern is the trend towards putting religious form over religious sentiments. Why can't we develop a cultural—not religious—context for our heritage that serves to make Indians of us all? The time has come for us to stop differentiating. What we need today is a vision for the nation which can bring unity.

It is when we accept India in all its splendid glory

that, with a shared past as a base, we can look forward to a shared future of peace and prosperity, of creation and abundance. Our past is there with us forever. It has to be nurtured in good faith, not destroyed in exercises of political one-upmanship.

### The developed India will not be a nation of

It will be a network of prosperous vi-  
empowered by telemedicine, tele-education a-  
commerce. The new India will emerge out o-  
combination of biotechnology, biosciences  
agriculture sciences and industrial develop-  
The political leaders would be working with the  
born of the knowledge that the nation is bigger  
individual interests and political parties.  
attitude will lead to minimizing the rural-  
divide as progress takes place in the country  
and urbanites move to rural areas to absor-  
best of what nature can give in the form of pro-  
and wealth.

The most important and urgent task before leadership is to get all the forces for constru- change together and deploy them in a m mode. India is a country of one billion people numerous religions and communities. It of

wide spectrum of ideologies, besides its geographic  
versity. This is our greatest strength. However,  
fragmented thinking, compartmentalized planning  
and isolated efforts are not yielding results. The  
people have to come together to create a  
harmonious India.

The second vision of the nation will bring about a  
renaissance to the nation. The task of casting a  
new India is in the hands of a visionary political  
leadership.

vulnerable. There is a need to reinforce this seam  
and amalgamate us into one national forum.

## Summary

There are success stories among failures. There is  
hope among chaos, promise among problems. We  
have one billion people with multiple faiths and  
ideologies. In the absence of a national vision  
blocks at the seam keep surfacing and make us

Write an application to the Director of your institute asking permission & requesting logistical arrangements for a educational trip of your batch.

- format
- Mother Dairy, Patparganj
- consumer/students awareness week
- necessary approvals
  - operations research → completely automated line → floor plan → quality control
  - put theoretical knowledge into practical use
- tentative date → 5000 INR.
- 60 students → collect pt at 9:30
  - 1000 bus
  - 5:00 pm
  - refreshments & water
- submit a report.

COMMUNICATIVE ENGLISH FOR ENGINEERS AND PROFESSIONALS

15 March, 2010.

The Manager,  
S.R. Cotton Mills,  
Panchkula. (Haryana)

Subject: To visit the factory

Sir,

I am a student of Agriculture Science and visiting a factory as well as preparing a project report on it is an essential part of our curriculum. For this purpose, 40 students along with 4 teachers of the Department of Agriculture Science wish to visit your factory.

We will be highly obliged, if you give us any date between 20th March and 31st March 2010 and time from 10 a.m. to 5 p.m. on a

working day, convenient to you, when we can visit your factory. We would be further grateful, if you could also depute an official to show us the factory and explain its working to us.

Kindly inform us at least two days in advance so that we may make necessary arrangements.

We are looking forward to receiving a favourable response from you.

Yours faithfully,  
Manish

Manish Shukla  
President Science Club

**4. Formal (Indented Style)**

56 Vasudev Nagar,

## 7Cs of communication →

1. Clarity → purpose should be clear → no ambiguity / guesswork → no jargons / poetic words.
  - call for act<sup>4</sup>
  - info
  - periodic update
  - requires decisi<sup>n</sup> making
2. Conciseness → as brief as possible → remove redundant words → not at the expense of completeness → respect for others time.
3. Completeness → based on extensive research → no crucial info missing → enables better decisi<sup>n</sup> making.
4. Convincers → supported with facts & figures → employ verbs that indicate steps
5. Courtesy → use terms showing respect for receiver → msg should be +ve, unbiased → avoid hidden insults / passive aggressive tone → helps building +ve relationships with the receiver based on mutual trust & respect.
6. Correctness → check, check & triple check → check for precision & accuracy of fact & figures → use correct language → otherwise lose credibility
7. Considerat<sup>n</sup> → "stepping into receiver's shoes" → audience pov, background

COMMUNICATIVE ENGLISH FOR ENGINEERS AND PROFESSIONALS

Ambala City,  
Ambala.

progress of my ward, may be due to postal irregularities.

February 20, 2010

The Director,  
Guru Nanak Institute of Technology,  
Mullana - Ambala.

Subject: Regarding progress report of the  
ward

Sir,

I believe, even the second cycle of the test must have been over by this time. I have no idea whether my son is doing well or not.

I request you to send me his report, if it has not been sent to me and its duplicate copy in case it has already been sent.

Looking forward to hearing from you soon.

Yours sincerely

Mukesh  
Mukesh Mehta

Task

I am Mr. Mahesh Mehta, father of Ashok Mehta of B.Tech. II, Mechanical Engineering, of your college. I know that the college sends progress report of the students to their parents after each cycle of sessional tests. I have not received any information about the

1. Write a letter to your brother advising him not to neglect sports in school.

## Paragraph writing

sentences in a paragraph should be related to a single main idea expressed in the topic sentence of the paragraph.

Anything that can distract the reader should not be included.

The writer should focus on the central idea to unfold the theme logically.

- **Coherent—** Coherence means logical relationship between the ideas and the presentation. Unity means dealing with the single idea while coherence means linking them in an appropriate manner. The sentences should be arranged in a logical manner and should follow a definite plan for development. To achieve coherence in a paragraph, one should use the given pronouns and linking words appropriately:

Pronouns – *this/that/these/those* – should be used carefully to maintain continuity otherwise they will confuse the readers.

Sentence linkers such as

*first/meantime/later/afterwards/finally/at that time/at that very moment/next to/in front of/besides* and sequence words, *between/behind/after/then/now* are used to show chronological order or sequence. In the same way linking words – *thus/therefore/hence/however/as a result off/accordingly/due to/owing to/consequently/similarly/likewise/yet/nevertheless/on the other hand/on the contrary, etc.* – present the objects or

situations in comparison or contrast to one another explain them. Transition words – *furthermore/in fact addition to/for an example/as an illustration/for it other words, etc.* – help the writer exemplify ideas etc.

While the use of words like *to conclude/to sum up/t summarize/in short/in a nut shell* concludes or summarizes the piece and words such as *definitely/certainly/of doubt/undoubtedly* restate or reaffirm the ideas.

- **Well Developed—** A good paragraph should be well developed in a logical manner. Every idea discussed Paragraph should be adequately explained and supported through evidence and details. Ideas should be organized such a way that one sentence leads to the next one in a

### **9.2.4 Sample Paragraphs**

1. **Reading Books:** Books are the most lasting product of human thought. They are the best friends of a man in all circumstances. Man is a social animal depends upon others for his development, fulfilment as well as entertain-

## COMMUNICATIVE ENGLISH FOR ENGINEERS AND PROFESSIONALS

For this purpose, he needs guidance, company and support at various stages of life. Books are the best philosophers, associates and guides of man at every stage of life. Children enjoy them by colouring, solving puzzles and reading comics; young people find best companions in them while elderly persons pass their free time with them. Like true friends they remind us of our weaknesses and help us review our personality. In times of need, they directly talk to our mind and keep us fit. At the same time they are a vast storehouse of knowledge and learning. They supply us information, which can be stored in our memory for a long time and help us in mental as well as physical growth. We learn new words, ideas and expressions from them. Through books, we can share many things, which we cannot experience in reality. For instance, we can participate in sports events, beauty contests, quizzes, witness historical events, experience

distant happenings, etc. They accompany us when we are alone. We can pass hours together reading, enjoying and learning them without getting tired of their company. They give us pleasure and joy for a long time. Therefore, it is rightly said, 'A world without books cannot be considered.'

**2. The Art of Conversation:** A good conversation is one of the greatest pleasures of mankind as well as an art. If we look at it seriously, we'll find that most of the people are lacking in this art. People are generally well versed in the art of speaking but they lack the initiative and deliberate purpose. It does not mean that people should converse seriously rather they should make their conversation 'e interesting and amusing. They should think over their mistakes and should try to improve them. They should practice conversation and should try to make it livelier like a game of cricket, hockey,

football, shooting, etc. The ability to converse can be cultivated very well. To make our conversation meaningful, we should show genuine interest in the subject being discussed or the person we are talking to. We should not be too forceful or emphatic in asserting our feelings nor should we contradict or oppose the other person flatly. Even while giving advice, we should do it without imposing our wish on the listeners. On the whole, our conversation should generate positive feelings, it should not hurt anyone and people should enjoy it. Many people want to improve it but they keep on speaking and they hate listening. Silence plays an important role in a conversation. One can participate in a conversation effectively through listening as well as speaking. It must be done with natural zest and enjoyment; otherwise, it will not yield desired results. If learnt and practiced well, the art of conversation can be proved to be significant in

winning the heart of the people.

3. Examination Fever: Examination fever is a common phenomenon among youngsters. Examinations are an essential part of the present education system. No one can pass a class in a school or a college or get admission in a reputed institute without appearing at the examination. Indispensability of the examinations has made it the most fearful aspect of a student's life. Dreams of failure keep haunting not only the students but also their parents and teachers. At the time of exams, young people and their parents have to postpone their engagements, give up pleasure loving activities—TV, computers, games, picnics, functions—and have to focus only on exams. This situation causes examination fever, which reaches at its peak one night before the exams. Students keep awake the whole night and revise the syllabus in a hurry.

