

www.ilmkidunya.com

Reading Selection 2.1

Lesson No. 4

I Have A Dream

میرا ایک خواب ہے

Martin Luther King, Jr.

Five score years ago, a great American, in whose symbolic shadow we stand, signed the Emancipation Proclamation. This momentous decree came as a great beacon light of hope to millions of Negro slaves who had been seared in the flames of withering injustice. It came as a joyous daybreak to end the long night of captivity.

سو سال پہلے ایک عظیم امریکی نے جس کے عالمی سانے میں آج ہم کھڑے ہیں، آزادی کے اعلانیے پر دستخط کیے۔ یہ تاریخی اہم فرمان لاکھوں سیاہ فام نسل کے غلاموں (جہشی) کے لیے امید کی کرن ٹابت ہوئی جو کہ سخت نا انصافیوں شکل میں جھلس رہے تھے۔ یہ غلامی کی طویل رات کو ختم کر دینے والی خوش کن صبح ٹابت ہوئی۔

But one hundred years later, we must face the tragic fact that the Negro is still not free. One hundred years later, the life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination.

یہکن ایک صدی کے بعد ہمیں اس افسوسناک حقیقت کا سامنا کرنا ہے کہ سیاہ فام نسل کے لوگوں کی ابھی آزاد نہیں ہیں۔ سو سال بعد سیاہ فاموں کی زندگی علیحدگی کی بھکڑیوں اور تفریق کی زنجیروں میں جکڑی ہوئی ہے۔

One hundred years later, the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity. One hundred years later, the Negro is still languished in the corners of American society and finds himself an exile in his own land. So, we have come here today to dramatize an appalling condition.

100 سال بعد بھی سیاہ فام غربت لے آئیے جزیرے کے بیس رہتا ہے، مادی خوشحالی کے وسیع سمندر کے درمیان۔ سو سال بعد بھی سیاہ فام امریکی معاشرے کے کونے کھدوں میں چھپتا پھر رہا ہے۔ اور اپنی بھی سڑبین میں جلاوطنی گزار رہا ہے۔ پس ہم یہاں اس خوفناک صورت حال کو نئی شکل دینے کے لئے (بدل کرنے کے لئے) یہاں آئے ہیں۔

In a sense we have come to our nation's capital to cash a cheque. When the architects of our republic wrote the magnificent words of the constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall heir. This note was a promise that all men would be guaranteed the unalienable rights of life, liberty, and the pursuit of happiness.

ایک طرح سے ہم ایکی جنگ (میشی ہنگامہ) میں اپنے اپنے ملک کے دارالحکومت میں آنے ہیں۔ جب ہمارے ملک کے عمار (قانون ساز لوگ) آئین اور آزادی کے اعلامیے کے شاندار افلاقوں کی تھے تو وہ ایک معابدے کی دستاویز پر و سختکر رہے تھے جس کا وارث ہر امریکی تھا۔ یہ نوٹ ایک عہد تھا کہ تمام انسانوں کو جینے، آزادی اور خوبی پانے کے مستقل حقوق کی ضمانت دی جانے کی۔

It is obvious today that America has defaulted on this promissory note insofar as her citizens of colour are concerned. Instead of honoring this sacred obligation, America has given the Negro people a bad cheque; a cheque which has come back marked "insufficient funds."

آج یہ واضح ہے کہ امریکہ اس پرہیزی نوٹ پر جہاں تک اس کے شہریوں کے رنگ کی بات ہے کا غلط استعمال کیا گیا ہے۔ اس مقدس فریضے کو ادا کرنے کی بجائے امریکہ نے سیاہ فام لوگوں کا برا چیک دیا ہے ایک ایسا چیک جو کہ "ناکافی رقم" کی تحریر کے ساتھ واپس کر دیا گیا ہے۔

But we refuse to believe that the bank of justice is bankrupt. We refuse to believe that there are insufficient funds in the great vaults of opportunity of this nation. So, we have come to cash this cheque — a cheque that will give us upon demand the riches of freedom and the security of justice. We have also come to this hallowed spot to remind America and the fierce urgency of now.

یہیں ہم اس بات پر یقین کر رہے ہیں کہ انکار کرتے ہیں کہ انصاف کا بینک دیوالیہ ہو چکا ہے۔ ہم اس بات پر یقین کرنے سے انکار کرتے ہیں کہ اس قوم کے موقع کی تجھوڑی میں ناکافی رقم ہے۔ اس لئے ہم اس چیک کو کیش کرنے کے لیے آنے ہیں۔ یہ ایک ایسا چیک ہے جو ہمارے مطالبے پر ہمیں آزادی کی دولت اور انصاف کی ضمانت دلئے گا۔ ہم امریکہ کو اس وقت کی شدید ضرورت کیا دلانے کے لئے بھی اس مقدس جگہ پر جمع ہونے ہیں۔

This is no time to engage in the luxury of cooling off or to take the tranquilizing of gradualism. Now is the time to make real the promises of Democracy. Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice.

یہ وقت ٹھنڈی کی عیش و عزرت میں مسخول ہوئے ہے اور امر سے لئے خواب آور دو اپنے کا نہیں ہے۔ اب جمہوریت کے وعدوں کو حقیقت بنانے کا وقت ہے۔ اب علیحدگی کی تاریخ اور سنسان وادی سے نکلنے اور انقلابی انصاف کے روشن راستے پر چلنے کا وقت ہے۔

Now is the time to open the doors of opportunity to all of God's children. Now is the time to lift our nation from the quicksand of racial injustice to the solid rock of brotherhood.

یہ خدا کی مخلوق کے لئے موقع کے دروازے کھولنے کا وقت ہے۔ ہماری قوم کو نسلی نا انصافی کی دلدل سے اٹھا کر

بھائی چارے میں مصبوط جہان میں بخشن کا وقت ہے۔

It would be fatal for the nation to overlook the urgency of the moment and to underestimate the determination of the Negro. This sweltering summer of the Negro's legitimate discontent will not pass until there is an invigorating autumn of freedom and equality. Nineteen sixty-three (1963) is not an end, but a beginning.

اس وقت کی اہمیت کو نظر انداز کرنا اور سیاہ فام کے عزائم کا غلط اندازہ لکانا اس قوم کے لئے ہمیک ثابت ہو گا۔ سیاہ فام لوگوں کے جائز عدم اطمینان کا یہ گرم موسم اس وقت تک ختم نہیں ہو گا۔ جب تک ان کی آزادی اور مساوات کو تقویت دینے والا اچھا موسم شروع نہیں ہو گا۔ 1963ء اختتام نہیں بلکہ یہ تو آغاز ہے۔

Those who hope that the Negro needed to blow off steam and will now be content will have a rude awakening if the nation returns to business as usual. There will be neither rest nor tranquility in America until the Negro is granted his

citizenship rights. The whirlwinds of revolt will continue to shake the foundation of our nation until the bright day of justice emerges.

وہ لوگ یہ امید کرتے ہیں کہ سیاہ فام کو اپنی تحریک ختم کرنے کی ضرورت ہے اور اب وہ مظہر ہو جائیں گے۔ ان کو چونکا دینے والے انقلاب سے واسطہ پڑے گا اگر اس قوم میں معمول کے مطابق اپنا کام شروع کیا۔ سیاہ فاموں کو ان کے جائز شہری حقوق دیے بغیر امریکہ میں امن و سکون نہیں ہو گا۔ بغاوت کا شدید طوفان ہماری قوم ہماری قوم کی نیادوں کو ہلاتا رہے گا۔ یہاں تک کہ انصاف کا روشن دن طلوع ہو جائے۔

But there is something that I must say to my people who stand on the warm threshold which leads into the palace of justice. In the process of gaining our rightful place we must not be guilty of wrongful deeds. Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred.

یہیں کچھ باتیں ایسی ہیں جو میں اپنے لوگوں سے ضرور کہنا چاہتا ہوں جو اس گرم دلیز پر ٹھکر کر ہیں جو کہ انصاف کے محل تک جاتی ہے۔ اپنا جائز مقام حاصل کرنے کے عمل کے دوران ہمیں غلط کاموں میں مشغول ہو کر اپنے آپ کو قصور وار نہیں نہ ہانا چاہیے۔ آئیے ہمیں اپنی آزادی کی بیان کو تلمذی اور نفرت کے بیان سے پی کر نہیں بجھانا چاہیے۔

We must forever conduct our struggle on the high plane of dignity and discipline. We must not allow our creative protest to degenerate into physical violence. Again, and again we must rise to the majestic heights of meeting physical force with soul force.

ہمیں ہمیشہ اپنی جدوجہد کو عزت و وقار اور نظم و صیانت کے دائرے میں رکھ کرنا چاہیے۔ ہمیں اپنی تخلیقی احتجاج کو جسمانی تشدید میں تبدیل نہیں کرنا چاہیے۔ بار بار ہمیں جسمانی قوت روحاں قوت کے ملاپ کی لارپا و فارپا بیان پر جانا چاہیے۔

The marvelous new militancy which has engulfed the Negro community must not lead us to a distrust of all white people, for many of our white brothers, as evidenced by their presence here today, have come to realize that their destiny is tied up with our destiny and their freedom is inextricably bound to our freedom. We cannot walk alone.

حیرت انگریز فوجی طاقت جس سے بیان کی جو شہری کو گھیر لیا ہے۔ ہمیں تمام سفید فام لوگوں سے نفرت اور شک میں جتلانہ کر کے کونکر بہت سے ہمارے سفید فام بھائی (جسماں کی وجہوں ناگہب ہے) تو احساس ہو چکا ہے کہ ان کی تحریر ہماری تحریر سے بندھی ہوئی ہے۔ اور ان کی آزادی مکمل طور پر ہماری آزادی سے وابستہ ہے۔ ہم تہما سفر نہیں کر سکتے۔

And as we walk, we must make the pledge that we shall march ahead. We cannot turn back. There are those who are asking the devotees of civil rights, "When will you be satisfied?" We can never be satisfied as long as the Negro is the victim of the unspeakable horrors of police brutality.

اور جوں ہی ہم آگے سفر کرتے ہیں تھیں ضروری عہد کرنا چاہیے کہ ہم آگے بڑھنے کے ۔ ہم وہاں نہیں مدد کرنے۔

بعض ایسے لوگ جو کہ شہری حقوق کے وفاداروں سے پوچھتے ہیں کہ "تم سب مسلمان ہو جاؤ گے" ہم اس وقت تک مطمئن نہیں ہو سکتے جب تک سیاہ فام لوگ پولیس کے مقابل بیان مقاوم کا شکار رہیں گے۔

We can never be satisfied as long as our bodies, heavy with the fatigue of travel, cannot gain lodging in the motels of the highways and the hotels of the cities.

ہم اس وقت تک مطمئن نہیں ہو سکتے جب تک ہمارے جسموں کو جو کہ سفر کی مشقت سے نیحال ہو چکے ہیں، شہروں کے ہوٹلوں اور اڑام کوہوں میں اپنی جگہ مل جانے۔

We cannot be satisfied as long as the Negro's basic mobility is from a smaller ghetto to a larger one.

ہم اس وقت تک مطمئن نہیں ہو سکتے جب تک سیاہ فام لوگوں کی نقل و حرکت چھوٹے پسندیدہ علاقوں سے بڑے علاقوں تک نہ ہو جائے۔

We can never be satisfied as long as a Negro in Mississippi cannot vote and a Negro in New York believes he has nothing for which to vote. No, no, we are not satisfied and we will not be satisfied until justice rolls down like waters and righteousness like a mighty stream.

ہم کبھی مطمئن نہیں ہوں گے جب تک میسیسیپی میں رہنے والے سیاہ فام لوگوں کو ووٹ کا حق حاصل نہ ہو زیورا کیسے حق میں وہ اپنا ووٹ استعمال میں رہنے والے سیاہ فام کو یقین نہیں ہوتا کہ اس کے پاس ایسا چھبھی نہیں جس کے حق میں وہ اپنا ووٹ استعمال

کرے۔ نہیں۔ نہیں۔ ہم مطمئن نہیں ہے اور ہم اس وقت تک مطمئن نہیں ہوں گے جب تک انصاف پانی کی طرح موج ہمارے اور نیکی ایک طاقت ور دریا کی طرح نہ بیے۔

I am not unmindful that some of you have come here out of great trials and tribulations. Some of you have come fresh from narrow jail cells. Some of you have come from areas where your quest for freedom left you battered by the storms of persecution and staggered by the winds of police brutality. You have been the veterans of creative suffering. Continue to work with the faith that unearned suffering is redemptive.

یہ اس بات سے ہے پرواہ نہیں ہوں کہ کچھ لوگ بہت سی آزمائشوں اور دکھوں سے گزر کر یہاں آنے ہیں۔ تم میں سے بعض لوگ جیل کی تیک کو تھزیبوں سے انہی انہی آئے ہیں۔ تم میں سے کچھ لوگ ایسے علاقوں سے آنے ہیں جہاں پر آپکی آزادی کی تلاش میں آپ کو جنگجوڑا اور اڑیت کے طوفان اور پولیس کی مہربانی کے مظالم نے آپ کو رکھ دیا۔ تم تکالیف برداشت کرنے کا وسیع تجربہ رکھتے ہو۔ مختہ عقیدے کے ساتھ کوشش کرو کہ بغیر کسی گناہ کے ملنے والی تکلیف نجات کا باعث ہوتی ہے۔

Go back to Mississippi, go back to Alabama, go back to South Carolina, go back to Georgia, go back to Louisiana and go back to the slums and ghettos of our northern cities, knowing that somehow this situation can and will be changed. Let us not wallow in the valley of despair.

میسیپی واپس جاؤ، الاباما واپس جاؤ، جنوبی کیرولینا واپس جاؤ، ان جارجیا میں واپس جلے جاؤ۔ واپس لوزیانہ جاؤ، واپس شمالی شہروں کے خستہ حال اور کچی آبادیوں میں جاؤ، یہ جانتے ہوئے کہ صورت حال تبدیل ہو گئی ہے اور ہو گی۔
اور میاوسی کی وادی میں بھکتے ز پھریں۔

I say to you today, my friends, that in spite of the difficulties and frustrations of the moment I still have a dream. It is a dream deeply rooted in the American dream. I have a dream that one day this nation will rise up and live out the true meaning of its creed: "We hold these truths to be self-evident; that all men are created equal" I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slave-owners will be able to sit down together at the table of brotherhood.

میرے دوستو! آج میں تم سے یہ کہتا ہوں کہ موجودہ صورت حال کی مشکلات پر میاوسیوں کے باوجود میرا ایک خواب ہے۔ یہ ایک کیسا خواب ہے کہ امریکی خواب سے خزا ہوا ہے۔ میرا خواب یہ ہے کہ ایک دن یہ قوم اتحاد لکھری ہو گی اپنے عقیدے کے حقیقی معنوں کو عملی جامہ ہنانے گی۔ ہم سمجھتے ہیں کہ حقائق خود یہ ظاہر کرتے ہیں کہ تمام انسان برابری کے لئے ہیں۔ میرا ایک خواب ہے کہ ایک دن جارجیا کی سرخ پہاڑیوں پر سابق غلاموں کے بیٹے اور سابق آقاوں کے بیٹے بھائی چارے کی میز پر لکھے بیٹھنے کے قابل ہوں گے۔

I have a dream that one day even the state of Mississippi, a desert state sweltering with the heat of injustice and oppression, will be transformed into an oasis of freedom and justice.

میرا ایک خواب ہے کہ ایک دن ~~میں~~ ہی کی ریاست جو کہ ایک صحرائی ریاست ہے جو نا انصافی اور ظلم کی حرارت سے جل رہی ہے، آزادی اور انصاف کے خلستان میں بدل جائے گی۔

I have a dream that my four little children will one day live in a nation where they will not be judged by the colour of their skin but by the content of their character. I have a dream today.

میرا ایک خواب ہے کہ ایک دن میرے چھوٹے چار بے ایک ایسی قوم میں رہیں گے جہاں پر ان کو ان کی جلدکی رنگت کی بنیاد پر نہیں جانچا جانے گا بلکہ ان کے کروار کو دیکھا جانے گا۔ آج میرا ایک خواب ہے۔

I have a dream that one day the state of Alabama, whose governor's lips are presently dripping with the words of interposition and nullification, will be transformed into a situation where little black boys and black girls will be able to join hands with little white boys and white girls and walk together as sisters and brothers

I have a dream today

میرا ایک خواب ہے کہ ایک دن الابامہ کی ریاست جس کے گورنر کے ہونوں پر ابھی اعتراض اور تنقیح کے الفاظ ہیں، وہاں ایک ایسی صورت حال پیدا ہو جانے کی جہاں چھوٹے سیاہام لڑکے اور لڑکیاں چھوٹے سفید اور لڑکیوں کے ساتھ ہاتھوں میں با تھوڑا لے بہن بھانیوں کی طرح لکھے چلیں گے۔

I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places will be made plain, and the

crooked places will be made straight, and the glory of the Lord shall be revealed, and all flesh shall see it together

میرا ایک خواب ہے کہ ایک دن ہر ایک وادی بلند والا ہو گی، ہر ایک پہاڑی اور پہاڑ سرگلوں ہوں گے۔ ہمارے ہمارے بنا نے جانیں گے۔ اور ہر یہی جگہ سیدھی کر دی جانے کی خدا کی عظمت غاہر ہو جانے تمام لوگ اکھاں سے دیکھیں گے۔

This is our hope This is the faith with which I return to the South. With this faith we will be able to hew out of the mountain of despair a stone of hope. With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. With this faith we will be able to work together; to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day

یہ ہماری امید ہے۔ یہ ایک عقیدہ ہے جس کے ساتھ میں جنوب واپس جا رہا ہوں اس عقیدے کے ساتھ ہم اس قابل ہوں گے کہ مایوسی کے پہاڑ سے امید کا ایک تحرکاٹ دیں گے۔ اس عقیدے کی بدولت ہم اس قابل ہوں گے کہ اپنی قوم کے جھکڑے اور اختلافات کو بھانی چارے کی خوبصورت ہم آہنگی میں تبدیل کریں گے۔ اس عقیدے کے ساتھ ہم اکٹھا کام کرنے کے قابل ہوں گے۔ اکٹھا عبادت کریں گے، اکٹھا کوشش کریں گے اور اکٹھے جیل جائیں گے، اور اکٹھے آزادی حاصل کرنے کے لیے اٹھ کھڑے ہوں گے، یہ جانتے ہونے کہ ایک دن ہم ضرور آزاد ہو جائیں گے۔

This will be the day when all of God's children will be able to sing with new meaning.

یہ ایک ایسا دن ہو گا کہ خدا کی تمام مخلوق نے مفہوم کے ساتھ کامیابی کے۔

My country 'tis of thee.

Sweet land of liberty,

Of thee I sing.

Land where my fathers died,

Land of the pilgrims' pride

From every mountain-side

Let freedom ring

"میرے وطن یہ تھا جو

آزادی کی بیٹھی سر زین میں،

میں تمہاری گست گاتا ہوں،

وہ وطن جہاں میرے باپ دادا وفات پا گئے ہیں،

زائرین کے فخر کا وطن ہے

ہر ایک پہاڑ کے دامن سے

آزادی کو گیت کانے دو۔

And if America is to be a great nation this must become true. So, let freedom ring from the prodigious hilltops of New Hampshire. Let freedom ring from the

mighty mountains of New York. Let freedom ring from the heightening Alleghenies of Pennsylvania! Let freedom ring from the snow-capped Rockies of Colorado!

اور اگر امریکہ نے ایک عظیم قوم بننا بے تو اسے ضرور ج ٹابت ہونا ہے۔ اس نے نیو ہیمپشائر کی عظیم چوپیوں سے آزادی کی مو سیقی بھنے دو۔ نیویارک کے عظیم پہاڑوں سے آزادی کی گونج سننے دو۔ جنسلو اینا کے بلند و بالا چیناڑ سے آزادی کی مو سیقی کو بھنے دو۔ کو لوریڈو کے برف پوش پہاڑوں سے آزادی کی مو سیقی کو بھنے دو۔

Let freedom ring from the curvaceous peaks of California!

کیلیفورنیا کی پہنچ پہاڑی چوپیوں سے آزادی کی آوازیں بھنے دو۔

But not only that, let freedom ring from Stone Mountain of Georgia! Let freedom ring from Lookout Mountain of Tennessee! Let freedom ring from every hill and molehill of Mississippi. From every mountainside, let freedom ring.

یہیں صرف نہیں۔ جاریا کہ تحریلے پہاڑوں سے آزادی کی مو سیقی آنے دو۔ ٹینیسی اسی کے دلکش پہاڑوں سے آزادی کی آوازیں آنے دو۔ مسیپی کی ہر چوٹی اور چھمچوندر کے کھوڈے ہونے ٹیلوں سے آزادی کی مو سیقی آنے دو۔ پہاڑ کے ہر طرف سے آزادی کی مو سیقی بھنے دو۔

When we let freedom ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children, Black • men and white • men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual, "Free at last! Free at last! Thank God almighty, we are free at last!"

جب ہم ازادی کی موسیقی کو کوئی بخونے دیں گے، جب ہم ہر کاؤنٹری اور ہر چھوٹے گاؤں سے اور ہر ریاست اور ہر شہر سے آزادی کی موسیقی کو بخونے دیں گے۔ اس دن ہم اس قابل ہو جائیں گے کہ اس دن کی طرف یہیں لے کے جائیں جب خدا کے تمام بندے۔ سیاہ بندے اور سفید بندے، یہودی، یہمنی، پرنسپل اور کیتوں کے تمام باہم مل بخونے کے اہل ہو جائیں گے اور بوزہ جسی کا روحانی گیت گائیں گے۔ آخر کار آزاد ہو گئے۔ آخر کار آزاد ہو گئے۔ خدا تعالیٰ کا شکر ہے کی آخر کار ہم آزاد ہیں۔

About the Author

Martin Luther King Jr. was born on January 15, 1929, in Atlanta, Georgia. King, both a Baptist minister and civil rights activist, had a seismic impact on race relations in the United States, beginning in the mid-1950s. Among many efforts, King headed the SCLC. Through his activism, he played a pivotal role in ending the legal segregation of African-American citizens in the South and other areas of the US, as well as the creation of the Civil Rights Act of 1964 and the Voting Rights Act of 1965. King received the Nobel Peace Prize in 1964, among several other honors. King was assassinated in April 1968, and continues to be remembered as one of the most lauded African-American leaders in history, often referenced by his 1963 speech, "I Have a Dream."

New Vocabulary

Words	Meanings
Alleghenies	A mountain range in Pennsylvania

Baptist minister	Someone who administers baptism to adults who profess to be Christians
Appalling	Causing extreme dismay, horror or revulsion; alarming; frightening, horrifying.
Beacon	A signal fire or light on a hill or tower to guide or warn; a beacon of hope - someone who guides or inspires
Catholics	Related to the Roman Catholic Church
Creed	A statement or system of beliefs or principles; essential articles of a religion
Curvaceous	With well-defined curves; buxom; shapely; curvy
Decree	An edict; law; an order or judgment of a court or someone in authority
Desolate	Uninhabited; deserted; depopulated; deprived; barren, abandoned; dejected; gloom; miserable
Devotee	A zealous follower of something or someone; devoted to something or someone; devotee of a religion
Discontent	Lack of contentment in life; absence of peace of mind or satisfaction
Discord	Lack of agreement or harmony; strife; conflict; dispute; dissonance; jarring sound; harsh sounds
Discrimination	To single out a particular person or group for disfavor on the basis of race, colour, gender, etc. bias; prejudice

Emancipation	The act of freeing or the state of being freed; liberation
Fatigue	Physical or mental exhaustion; drained of energy; overtiredness
Gentile	A Christian (as opposed to a Jew)
Ghetto	A densely populated slum area of a city where socially and economically deprived minority people live;
Gradualism	The policy or principle of seeking to change something or achieve a goal gradually rather than quickly or violently;
Hallowed	Holy; sacred; sanctified
Hamlet	A small village or group of houses;
Heightening	that makes something high or higher, extreme or intense; amplify, enhance, increase, strengthen; elevate, uplift, ennable, magnify
Heir	The person legally succeeding to all property of a deceased person; inheritor; scion; successor; next in line
Interposition	Intervention; intermediate; to come in between two parties to resolve a conflict
Invigorating	Something that gives vitality and vigor to animating; fresh invigorating morning breeze
Jangling	The act of creating discordant, harsh or unpleasant sound; jarring; clanging; cacophony
Lodgings	A rented room or rooms to live in a building;
Manacles	Shackles; fetters; handcuffs
Molehill	The small mound of earth thrown up by a burrowing mole

Momentous	Of great significance, historic
Nullification	Rendering something ineffective or legally void or of no effect; abrogation; annulment; abolition
Oasis	A fertile patch of land in a desert with water; a place of peace, safety or happiness in the midst of difficulty or harshness
Obligation	A moral or legal requirement; duty; responsibility; commitment
Oppression	Subjugation by cruelty, force; affliction, tyranny; reign of terror
Persecution	The act of oppression, harassment because of race or religion, torment, torture; victimization; maltreatment
Pivotal	Of crucial importance, central; crucial; focal or vital
Pledge	A formal or solemn promise or agreement; assurance, oath, word of honour
Proclamation	Public announcement or declaration;
Prodigious	Vast in size, extent or power; wonderful; or amazing; colossal, enormous; huge, immense; massive, monstrous
Promissory	Containing, relating to, or having the nature of a promise;
Protestants	Followers of Protestantism as opposed to Roman Catholicism
Quest	An act or an instance of seeking, searching; expedition; exploration; mission; journey
Quicksand	A deep mass of loose wet sand that sucks anything on top of it;
Redemptive	The act of redeeming or regaining ownership by payment; to make amends for; to be restored to someone's favour;

Righteousness	In accordance with accepted standards of morality, justice or uprightness; virtuous
Rude awakening	A rough or harsh wakeup call; harsh or rough arousal or revival
Sacred	Worthy of or regarded with reverence, awe, or respect; holy; hallowed; sanctified; divine
Segregation	To set or be set apart from others or from the main group on the basis of race, gender, position, etc. discrimination; separation
Seismic	Relating to or caused by earthquakes or earth tremors
Sweltering	Oppressively hot and humid; a sweltering da in Jul
Symbolic	Of or relating to a symbol or symbols; figurative; representative
Symphony	A piece of instrumental music; anything distinguished by harmonious composition
To batter	To hit repeatedly with heavy blows using a club or some heavy instrument; to sound, to thrash
To cripple	deficient in some way; to debilitate; to impair.
To default	A failure to act; failure to meet a financial obligation; to fail to make a payment when due, to fail to fulfil an obligation
To exalt	To raise or elevate in rank, position or dignity; to praise highly, to extol; to elate, to fill with joy or delight
To languish	To lose or diminish in strength or energy; to sicken; to suffer
To sear	To scorch or burn the surface of; to cause to wither or dry up

To stagger	To walk unsteadily as if about to fall; to falter; to sway or waver when walking
To wither	To droop; to shrivel; to decay; to fade; to go waste
Tranquilizing	Something that makes calm or calmer; from tranquilizer
Tranquility	A state of calm and quietude; peace; serenity
Trials and tribulations	Refers collectively to troubles, hardships, sufferings and afflictions of life; hard times; ordeals
Unalienable	Or inalienable: not able to be transferred to another; not alienable; not transferrable
Unmindful	Careless; heedless or forgetful; negligent
Veteran	A person or a thing that has given long service in some capacity; a veteran soldier; a veteran car - a car manufactured before 1919, esp. before 1905
Wallow	To roll about in mud, water, for pleasure; to indulge oneself in something
Whirlwind	A column of air whirling around; rapid motion; hasty, hurried, speedy, swift

STUDY QUESTIONS

Recalling

1. Who does Dr King refer to by the epithet, "great American?"

Ans: The "great American" who is referred to by Dr. King was Abraham Lincoln, an American president. King makes an oblique reference to Lincoln's Gettysburg Address. He says that it was "Five Score Years Ago" that the "great American" lived. This is a reference to Lincoln's Phrase "four score and seven years ago" in the Gettysburg address. King says that what happened 100 years previous was the signing of the Emancipation Proclamation. This was signed during the civil war by President Lincoln, thus, committing the union to the idea of freeing the slaves.

(OR)

The "great American" that Dr. King refers to at the beginning of his speech is Abraham Lincoln, the former President of the United States. This is evident from his reference to the "Emancipation Proclamation" which was signed during the Civil War by President Lincoln in 1863, committing the Union to the idea of freeing the slaves.

2. After reading the first paragraph, can you guess what the Emancipation Proclamation might mean?

Ans: The Emancipation Proclamation was a presidential proclamation signed by the president Abraham Lincoln in January 1, 1863, which freed millions of slaves. It was a decree relevant to the freedom of America and with equal civil rights and citizenship of all Americans, (both Blacks and Whites).

(OR)

After reading the first paragraph, I guess that Emancipation Proclamation might mean a written document, declaring freedom for the Negroes, i.e. the Black Americans, who had previously been treated as slaves in a cruel, oppressive and unjust manner. This document seems to give them their due rights and

freedom to live their lives according to their own will. It heralded a morning of joy for the Negroes after a long night of despair.

3. How does King describe the life of the Negro in the US one hundred years after the Emancipation Proclamation?

Ans: The King describes the miserable and appalling condition of the Negroes in the US one hundred years after the Emancipation Proclamation. The constitution of the USA promises that all men will be free. The Negroes (Black Americans) are not free and do not have equal rights like the whites. In 1787 the constitution of the USA stated that all men are created equal, and that all men have the right of freedom and pursuit of happiness. These rules are not for the Negro slaves. They are not allowed to live like the white people. They are leading the life of exile in their own country Negroes are still facing hardships. They still live in segregation and live in poverty among the vast ocean of material prosperity. They are still being discriminated on the basis of race and colour.

(OR)

Dr. King describes the life of the Negro in the US one hundred years after Emancipation Proclamation as gloomy, miserable and cumbersome. He says that one hundred years later the Negro is still not free. The life of Negro is crippled by the manacles of segregation and the chains of discrimination. After hundred years the Negro lives on a lonely island of poverty. The Negro is still languished in the corners of American society and finds himself an exile in his own land.

4. Why is 1963, according to Dr King, not an end but a beginning? A beginning of what?

Ans: According to the Dr. King "1963 is not an end but a beginning", it is a beginning of protest against racial discrimination, injustice, hatred and other inequalities between whites and blacks. Luther King addressed the American Blacks and said that they should continue their struggle until they establish equality, peace and brotherhood in America. According to him the Negroes are still deprived of their due rights, so the struggle for freedom should be continue. He said that there will be no peace in America until Negroes are granted citizenship rights. Luther King said that there should be immediate change in the conception of whites. He said that it is a beginning of revolt against oppression of Negroes on large scale.

(OR)

According to Dr. King, 1963 is not an end but a beginning because the Negro is as deprived and desperate to get his due rights as he was one hundred years ago. As the promise of granting equal citizenship rights to the Negroes has not been fulfilled even now and things are still as they were for the Negro a hundred years back, it is still a beginning because the Negro's struggle is still on the way for his rightful place in the American society.

5. What is Dr King's advice to the black people while marching on the road to freedom?

Ans: Dr King advised black people not to be guilty of wrongful deeds while marching on the road to freedom. He addressed the American Blacks that they should continue their struggle until they establish equality, peace, and brotherhood in America. Freedom is their right but they must avoid all kinds of violence. He said that they should fight for their rights without causing physical violence which may cause bitterness and hatred. They must gain their rights peacefully. We must keep dignity and discipline. If they keep on struggling in a

disciplined way, they will achieve their aims. They should not involve themselves in such activities which are against the interests of state.

(OR)

Dr. King advises the black people, while marching on the road of freedom, to obtain justice through a non-violent movement: they must not resort to criminal acts. He further advises them not to give way to resentment and violence to satisfy their thirst for freedom. Rather, they should try to sublimate their struggle by the spiritual force and tolerance. Also, he reminds them that all white people are not their enemy and that both communities' destinies are intertwined.

6. When will they, the Negro, be satisfied or not satisfied, according to Dr King?

Ans: According to the Dr. King, the Negros will not be satisfied until, the chains of hatred, racial discrimination, injustice and inequalities will be broken. They will not be satisfied until they establish equality, peace and brotherhood in America. They will not be satisfied until the constitution of America fulfills its promise for giving the equal rights, justice and freedom to all the Blacks. According to the Dr. King Negros will never be satisfied until they are the victims of police brutality. They will not be satisfied until they find lodging in big city hotels. They will not be satisfied until they are given right to vote. Till the achievement of equal social status and civic rights, they cannot be satisfied.

(OR)

According to Dr King, the Negro can never be satisfied as long as he is the victim of the inhuman behavior of the police and is not granted all the rights equal to those of a white citizen has in the American society, such as, the access to elite hotels, motels, communities, and right to vote for some ideal and

cause related to him. He further adds that a Negro can never be satisfied "until justice rolls down like waters and righteousness like a mighty stream."

7. Dr King speaks repeatedly of his dream. What is his dream?

Ans: Luther king says that his dream is the dream of America His dream is the dream of freedom, justice and equality the color of skin is not important but humanity is important. His dream is that one day, all discriminations and inequalities will disappear All the Blacks and Whites will walk together joining hands as brothers and sisters He says that it is his dream that one day not only Black people but all-American people will be free. He has a dream that everyone (Black and White) will get perfect peace and love for each other. He wants to build an egalitarian society, where all men will have equal rights, regardless of colour, race and social status. There will be sweet music of liberty, justice and equality all over America.

(OR)

Dr. King's dream is that one day the time will come when the Negro will enjoy all his rights like every other American, free from all racism. At that time, the Negro will not be slaves anymore and the giant of injustice will disappear, when white little boys and girls will join hands, and they will play and walk together. The following line is perhaps the punch line of his whole dream:

I have a dream that my four children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.

8. What does Dr King mean by "This is the faith with which I return to the South?" What faith? Faith in what?

Ans: Dr. King has a strong faith, that they will achieve their aims. He has a faith that one day, the chains of hatred, racial discrimination, in justice, and

inequalities will be broken. He has a faith that the new sun will rise with the rays of liberty, equality, peace and brotherhood. He has a faith that one day, all discriminations and inequalities will disappear. He has a strong faith of gaining brotherhood. He has a faith that his struggle will bear sweet fruits of freedom, justice and equality. He has a faith that one day his dream will come true and black people will get their due position in American society. There will be sweet music of liberty, justice and equality all over America.

(OR)

By the phrase "This is the faith with which I return to the South" Dr King means to say that he firmly believes that the day is not far when the Negro will enjoy all his rights like every other American, free from all racism, and when unity and togetherness will prevail everywhere in the American society. With this faith he hopes that both the black and the white people "will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together" And finally, "This will be the day when all of God's children will be able to sing with new meaning."

Interpreting

1. What does Dr King mean by cashing a cheque, bad cheque, and a cheque that has come back marked "insufficient funds"?

Ans: Dr King makes comparison between promises of an American constitution and a bad cheque. The constitution of America promises equal rights to the entire citizen irrespective of colour and creed. The America has failed to pay his black citizens the rights promised in the constitution. They are given a bad cheque that is false promises by architects of American constitution. The constitution of America guarantees the equality for all but the black citizens are

turned down from getting justice in America. Therefore, The King compares the promises made by the America constitution with a bad cheque

(OR)

A bad cheque or a cheque that has come marked. "Insufficient funds" is a banking metaphor that Dr King uses in his speech to make his point about the lack of civil rights. He suggests that the thousands of marchers have come to Washington to cash a check, while he claims that the government has given the people of colour a check with insufficient funds, meaning that the African-Americans are still unpaid in terms of his equal rights of citizenship. White Americans haven't yet given them what was promised to "all" men according to the constitution

2. Read the last few paragraphs aloud, beginning with "This will be the day" followed by the poem until the end, placing emphasis on "Let freedom ring." What effect is produced by the repetition of the phrase? Don't forget that Dr King refers to mountains all the time; and when you shout in the mountains, what happens?

Ans: The most prominent structural feature of this speech is use of refrain. There are two sentences which have been repeatedly used by Martin Luther one is "I Have a Dream" while the other is "Let Freedom Ring" He has used refrain in other parts, too. It gives emphasis on a certain topic under discussion.

(OR)

When we shout in mountains, our voice strikes the mountains and came back. It echoes.

3. Granting that King knew well his audience, examine the appropriateness of his word choice, his sentence structure, his use of metaphor and analogy.

Ans: Metaphors:

Metaphors allow you to associate your speech concepts with concrete images and emotions.

To highlight the contrast between two abstract concepts, consider associating them with contrasting concrete metaphors. For example, to contrast segregation with racial justice, King evokes the contrasting metaphors of dark and desolate valley (of segregation) and sunlit path (of racial justice.)

- "joyous daybreak to end the long night of their captivity" [paragraph 2]
- "the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity" [paragraph 3]

Analogy:

Anaphora (repeating words at the beginning of neighboring clauses) is a commonly used rhetorical device. Repeating the words twice sets the pattern, and further repetitions emphasize the pattern and increase the rhetorical effect.

"I have a dream" is repeated in eight successive sentences, and is one of the most often cited examples of anaphora in modern rhetoric. But this is just one of eight occurrences of anaphora in this speech. By order of introduction, here are the key phrases:

- "One hundred years later" [paragraph 3]
- "Now is the time" [paragraph 6]

4. What is the most prominent structural feature in this speech?

Ans: There are five important features in the speech "I have a dream" these are, five scores years ago, exile in his own land, we cannot be satisfied, let freedom ring and justice rolls down like waters.

Extending

5. What is freedom? Using the internet, collect different definitions of freedom and write a comprehensive essay on freedom.

Ans: Definition of Freedom:

- "The power or right to act, speak or think as one wants."
- "The state of non being imprisoned or enslave "
- "The power of self-determination attributed to the will. The quality of being independent of fate or necessity."
- "The condition or right of being able or allowed to do whatever you want to, without being controlled or limited."
- "Freedom is the power or right to act, speak, or think as one wants without hindrance or restraint, and the absence of a despotic government."

Write a comprehensive essay on freedom

Ans: FREEDOM

Freedom is an innate right which human have since their birth. Freedom is not something that can be touched, seen, felt or reached. All this gives a vague idea about freedom.

"The best road to progress is freedom's road." — John F. Kennedy

There are various kinds of freedom such as freedom of speech, freedom of movement, freedom of life and property, freedom to vote freedom to be elected, Economic freedom and political freedom its.

Freedom is the choice to live one's life doing what one wants, live where one wants, eat by own choice and learn what one's heart desires. This means

that freedom can apply to different aspects of life and freedom is not an absolute term.

Freedom is to ensure respect and not just live free. All societies define freedom in their own respect. Different cultures see freedom in their own light and thus people living in different cultures enjoy freedom in ways that they feel appropriate.

Enjoying our freedom does not mean that we disregard the rights of others and live the way we feel right. We have to consider the rights and the feelings of people around us when living our freedom.

Similarly, a free person does not have to fear when expressing his opinion ensuring that others respect and feelings are not hurt. Societies which encourage freedom of opinion, thoughts, beliefs, expression, choice etc. are the ones where creative minds flourish.

Freedom is important because without it. You would be controlled and would not have free will over your own body and mind. People meet to express themselves and find their way in life to live better, longer and happier also millions of people have died to obtain freedom for the future generation of their family and it should not be forgotten but respected and cherished.

Freedom does not come with independence. Freedom is also about appreciating the enchanting beauty of nature and environment around us.

6. Write an essay examining King's position in the light of today's events.

Ans: Martin Luther King spoke at a time when the country was suffering from grave injustice, where the streets were filled with hate and violence. It's hard to imagine the amount of courage and dedication he must have had to fight for a world he could only imagine in his dreams.

Today, the news is still plagued with discrimination, racism, violence, and injustice. At times, the concept of a peaceful world can be almost impossible to imagine

So, as we celebrate the life and legacy of Martin Luther King Jr it seemed almost necessary to take the most powerful messages of his "I Have a Dream Speech" and attempt to write a message encompassing both our own global goals and the dreams of the contemporary world with the words that Dr. King spoke 53 years ago.

The persistence of America's racism remains a serious challenge to our hope for a nation that lives out its most cherished values - liberty and justice for all. Continued incidents, which stir racial tensions, remind us that hatred and animosity still fester

"Hate cannot drive out hate, only love can do that."

Oral Activity

- The students will be asked to express their views about Martin Luther King and his efforts in creating Civil Rights Act of 1964 and the Voting Rights Act of 1965.

Ans: The Civil Rights Act of 1964, which ended segregation in public places and banned employment discrimination on the basis of race, color, religion, sex or national origin, is considered one of the crowning legislative achievements of the civil rights movement.

In subsequent years, Congress expanded the act and passed additional civil rights legislation such as the Voting Rights Act of 1965.

The Civil Rights Act of 1964 was the most comprehensive civil rights legislation ever enacted by Congress. It contained extensive measures to dismantle Jim Crow segregation and combat racial discrimination.

The Voting Rights Act of 1965 removed barriers to black enfranchisement in the South, banning poll taxes, literacy tests, and other measures that effectively prevented African Americans from voting

- **The students will be asked to describe in their own words why Martin Luther King was assassinated (murder) in April 1968.**

Ans: Racism is the obvious reason, but I think it bears pointing out that when he was killed. Dr King had been working less on race equality and more on worker equality for about two years. In 1968, the year of his death, he organized a "Poor People's Campaign" that looked to address economic injustice specifically

The night he was killed, Dr King was preparing to go to a rally the next day of Memphis sanitary public works employees who were on strike for better wages

Writing

- **The students will be asked to write an essay on the achievements and efforts of the great African-American leader, Martin Luther King.**

Ans: ACHIEVEMENTS AND EFFORTS OF MARTIN LUTHER KING

Martin Luther King, Jr was an American leader of the civil rights movement in the 1960s. King is remembered for his non-violent protests against the unequal treatment of African-Americans. His actions led to equal rights laws for all people

In addition to being an activist, King was a scholar and religious leader — a pastor in the Christian Baptist church. One of the most famous events related to him came in 1963. That year, more than 250,000 people gathered in Washington, D.C. for the "March on Washington."

Dr Martin Luther King Jr. waves to the crowd at the Lincoln Memorial for his "I Have a Dream" speech on August 28, 1963

King spoke to them on the steps of President Abraham Lincoln's memorial. He delivered a historic address known as the "I Have a Dream" speech.

One of the most famous lines from the speech reads: "I have a dream that... one day little black boys and black girls will be able to join hands with little white boys and white girls as sisters and brothers."

King's actions helped pass the Civil Rights Act of 1964. The law ended the legal separation of people by race in public places. The act also banned job discrimination on the basis of race, color, religion or national origin. King and other activists watched the president sign the law.

Civil Rights Bill Signing:

The Civil Rights Act was important, but it did not address all kinds of racial discrimination. For example, black Americans still did not have the same voting rights as white Americans, especially in southern states.

Selma Civil Rights March 1965:

So, in March of 1965, a group of activists in Alabama marched in protest of unequal voting practices. State police attacked the protesters. Some wanted to answer with violence, but King urged peaceful action instead.

The events in Alabama pushed Congress to pass the Voting Rights Act. It was signed into law by President Lyndon Johnson in August of 1965.

In the following years, King worked for economic equality. In April 1968, he was attending a workers' strike in Tennessee. While he was standing outside his hotel room, a sniper shot him in the face. King soon died of his wounds.

- **Write a short note on the assassination of Martin Luther King?**

Ans: In April 1968, Dr. King was in Tennessee to lend his support to the sanitation workers who were striking in Memphis. King was assassinated while he stood on the balcony of room 306 at the Lorraine Motel on April 4, 1968, felled by one bullet. King was rushed to Saint Joseph' Hospital, but he could not be saved and passed away shortly after his arrival. His was 39 years old at the time of his death.

Language Study

Demonstrative, Indefinite and Distributive Pronouns

Consider the following sentences:

- This is a present from my uncle.
- These are merely excuses.
- Both cars are good, but this is better than that.
- Bombay mangoes are better than those of Bangalore.
- Make haste, that's a good boy
- [Here that = one who makes haste]
- My views are quite in accordance with those of the university commission
- I may have offended, but such was of my intention.

He is the representative of the King and as such (= the representative of the King) we are bound to honour him.

- The stranger is welcomed as such.
- That is the fort of Bala Hisar

It will be noticed that the Pronouns in Italics are used to point out the objects to which they refer, and are, therefore, called Demonstrative Pronouns. (Latin demonstrate, *to show clearly*).

- This, that, etc, are (Demonstrative) Adjectives when they are used with nouns: as,
- This book is mine.
- That pen is yours.
- These books are mine.
- Those pens are yours.
- That was that noise?
- This horse is better than that horse
- All such people ought to be avoided.

This refers to what is close at hand and nearest to the thought or person of the speaker; that refers to what is 'over there' farther away and more remote

- This is better than that
- That, with its plural those, is used to avoid the repetition of a preceding Noun as,
- The climate of Murree is like that of Swat
- The streets of Peshawar are worse than those of Lahore
- Our soldiers were better drilled than those of enemies.
- The rivers of America are larger than those of Europe

When two things which have been already mentioned are referred to, this refers to the thing last mentioned; that to the thing first mentioned; as.

Virtue and vice offer themselves for your choice; this (i.e. vice) leads to misery, that i.e. virtue to happiness.

Alcohol and tobacco are both injurious, this perhaps, less than that.

Indefinite Pronouns

Consider the following sentences.

- **One** hardly knows what to do
- **One** does not like to say so, but it is only too true.
- **One** cannot be too careful of **one's** (not, his) good name.
- **One** must not boast of **one's** own success.
- **One** must use **one's** best efforts if one wishes to succeed.
- **One** must not praise **oneself**.
- **None** of his poems are well-known.

[None is a shortened form of a not one; yet it is commonly used with plural verbs].

They (= people in general) say he has lost heavily.

They say that one of the local banks has stopped payment. (They say = it is said by some persons)

- **All** were drowned
- **Some** are born great.
- **Some** say he is a sharper.
- **Somebody** has stolen my watch
- **Nobody** was there to rescue the child
- **Few** escaped unhurt.
- **Many** of them were Hindus.

- We did not see **any** of them again.
- One or **others** of us will be there.
- Do good to **others**.
- Did you ask **anybody** to come?
- What is **everybody's** business is nobody's business.
- His words are in **everyone's** mouth.

All these Pronouns in italics refer to persons or things in a general way, but do not refer to any person or thing in particular. They are, therefore, called **Indefinite Pronouns**. Most of these words may also be used as Adjectives.

- I will take you there **one** day
- **Any** fool can do that.
- He is a man of **few** words.
- **Some** milk was spilt.

In referring to **anybody**, **everybody**, **everyone**, **anyone**, **each** etc, the pronoun he or she is used according to the context; as,

I shall be glad to help **everyone** of my boys in his studies.

But when the sex is not determined, we use the pronoun of the masculine gender, as there is no singular pronoun of the third person to represent both male and female

- **Everyone** likes to have his way
- **Each** must do his best.
- **Everybody** is discontented with his lot in life.
- **Everybody** has his own ideas which he hates to change.
- **Everybody** knows the truth, let him tell it.

- Let **each** esteem other better than himself.
- Anyone** can do this if he tries

Note: Many good English authors disregard the rule and use the pronoun of the third person plural; as

- Let **each** esteem other better than **themselves**.
- Everybody** is discontented with their lot in life.
- Everybody** has their own ideas which they hate to change.

Distributive Pronouns

Consider the following sentences: -

- Each** of the boys gets a prize.
- Each** took it in turn.
- Either** of these roads leads to the railway station
- Either** of you can go.
- Neither** of the accusations is true.

Each, either, neither are called Distributive Pronouns because they refer to persons or things one at a time. For this reason, they are always singular and as such followed by the verb in the singular.

Note: Each is used to denote every one of a number of persons or things taken singly

Either means the one or the other of two.

Neither means not the one nor the other of two. It is the negative of either.

Hence either and neither should be used only in speaking of two persons or things

When more than two are spoken of, any, no one, none should be used. The position of the pronoun each should be noticed, it may have three positions

1. Each of the men received a reward.

Each of these horses cost five hundred rupees

I bought each of these mangoes for ten paise

2. These men received each a reward

The horses cost each five hundred rupees

3. These horses cost five hundred rupees each.

I bought these mangoes for ten paise each.

The third order is usual after a numeral. We do not say, 'The men received a reward each': but we say, 'The men received five hundred rupees each'. In the following sentences, each, either and neither are used as Adjectives: they are followed by nouns of the singular number

- Each boy took his turn. Neither accusation is true.
- At either end was a marble statue. (Here either = each or both)

Study the following sentences.

1. The two men hate each other

2. They cheated one another

If we analyses them, they mean _____

1. The two men hate; each hates the other.

2. They cheated, one cheated another.

Each and one really belong to the subject; other and another are objects.

But each other and one another have become in practice compound pronouns (called Reciprocal pronouns) and are rarely separated even by a preposition. Thus, we say

- The brothers quarreled with each other.
- They all gave evidence against one another.

Note: The one-time rule that each other should be used in speaking of two persons or things. one another in speaking of more than two is no longer strictly observed 'The three brothers quarreled with each other' is now accepted as idiomatic

Relative Pronouns

Read the following pairs of sentences:

1. I met Haris who had just returned.
2. I have found the pen. I had lost the pen
3. Here is the book. You lent me the book.

Let us now combine each of the above pairs into one sentence Thus

1. I met Haris who had just returned.
2. I have found the pen which I had lost.
3. Here is the book that you lent me.

Now let us examine the work done by each of the words, who, which and that.

The word who is used instead of the noun Haris. It, therefore, does the work of a Pronoun

The word who joins or connects two statements. It, therefore, is the word of a Conjunction.

The word who, therefore, does double work — the work of a Pronoun and also the work of a Conjunction

We might, therefore, call it a **Conjunctive Pronoun**.

It is, however, called a Relative pronoun because it refers or relates (i.e. carries us back) to some noun going before (here, the noun is Harts), which is called its Antecedent.

Let the pupil show why, which and that are also Relative pronouns in the second and third sentences.

- What is the Antecedent of which in the second sentence?
- What is the Antecedent of that in the third sentence?

Forms of the Relative Pronouns

The Relative Pronoun who has different forms for Accusative and Genitive.

Singular and Plural

Nominative • who

Genitive • whose

Accusative • whom

- This is the boy (or girl) who works hard.
- This is the boy (or girl) whose exercise is done well.
- This is the boy (or girl) whom all praise.
- These are the boys (or girls) who work hard.
- These are the boys (or girls) whose exercises are done well.
- There are the boys (or girls) whom all praise.

It will be noticed that the forms are the same for singular and plural, masculine and feminine.

The relative Pronoun which has the same form for the Nominative and Accusative cases.

- This is the house which belongs to my uncle.
- The house which my uncle built cost him Rs. 50,000.

The relative Pronoun which has no Genitive Case, but whose is sometimes used as a substitute for 'of which'; as,

A triangle whose three sides are equal is called an equilateral triangle. The Relative Pronoun that has the same form in the Singular and Plural and in the Nominative and Accusative. It has no Genitive case.

- He that is content is rich.
- They that touch pitch will be defiled.
- Take anything that you like.

The Relative Pronoun what is used only in the Singular, and has the same form in the Nominative and Accusative.

- What has happened is not clear.
- I say what I mean.
- He failed in what he attempted.