

## THE CROW AND THE DEER



*Notes*

In a calm and serene forest, there existed a delightful friendship between a wise crow and a gentle deer. Their companionship was as enduring as the ancient trees that surrounded them. However, amidst this harmonious duo, a cunning and relentless fox harboured a sinister desire—to savor the plump and healthy deer as his delectable lunch. To achieve this sinister goal, the fox hatched a crafty plan to knock down their trust. This is the timeless story from the *Hitopadesha*, where friendship is tested, deceit lurks in the shadows, and the bond between the crow and the deer is put to the ultimate test.



### LEARNING OUTCOMES

At the end of the lesson, the learner:

- Recollects and explains a story in English;
- Uses language appropriate to social context;
- Infers agreement and disagreement with reasons;
- Categorises characteristics and style of early Sanskrit literature;
- Appraises the value of true friendship.

### 1.1 SECTION I

In *Magadh Desh*, there was a vast forest known by the name *Champakvati*. In the forest, there lived a crow and a deer together. Once a jackal saw the healthy, fleshy and **plumpy** deer roaming freely in the forest. Tempted to have the deer for his meal the jackal thought of winning his **confidence** first. With this idea he went to the deer

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## Notes

- **Kshudra-buddhi:** in Sanskrit small wit
- **Revived:** restored to life
- **Su-buddhi:** in Sanskrit noble wit
- **Chitrang:** in Sanskrit multicoloured

and said, “Dear Friend! How are you?” The deer questioned in response as well, “Who are you?” The jackal replied, “I am a jackal named **Kshudra-buddhi**. All alone, without any friend I have spent my days in this forest like an inanimate object but now having found a friend in you I am **revived** to life and wish to serve you in all possible ways.” The deer said, “So be it!” Thereafter, at sunset, they both went to the deer’s residence. Close to the place, on the branch of a Champak tree, there lived a crow called **Su-buddhi** who was an old friend of the deer. Seeing them both the crow said, “Dear friend **Chitrang!** Who is the other one accompanying you?” The deer said, “It’s a jackal who wants our friendship.” The crow said, “Dear friend! It is not wise to have friendship with a stranger appearing all of a sudden from nowhere. As has been said:

Don’t shelter the one, you are unfamiliar with whose family and character, As the crime of a cunning cat caused the death of an innocent old vulture.”

## LET US UNDERSTAND 1.1

In Magadh Desh, there was a vast forest called Champakvati where a crow named Su-buddhi and a deer named Chitrang lived in a close friendship. One day, a jackal named Kshudra-buddhi spotted the plump deer and wanted to make him his meal. To gain the deer’s trust, the jackal approached him and expressed a desire for



friendship, claiming to have been lonely. The deer, Chitrang, agreed to be friends with the jackal, and they went to the deer’s residence together. There Su-buddhi, the crow, who warned Chitrang about the dangers of forming a friendship with a stranger who suddenly appeared. The crow cited an example of a cunning cat causing the death of an innocent old vulture due to misplaced trust.



**INTEXT QUESTIONS 1.1**

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1. What was the name of the forest in Magadh Desh where the story takes place?
  - a) Chitrang
  - b) Champakvati
  - c) Kshudra-buddhi
  - d) Su-buddhi
  
2. Who were the two animals in fast friendship in the forest?
  - a) Crow and Cat
  - b) Deer and Jackal
  - c) Deer and Crow
  - d) Jackal and Crow
  
3. What did the jackal, Kshudra-buddhi, initially want from the deer?
  - a) To challenge him to a race
  - b) To share a meal
  - c) To become friends
  - d) To steal his food
  
4. What warning did the crow, Su-buddhi, give to the deer about the jackal?
  - a) The jackal is a trustworthy friend
  - b) Don't trust the jackal as he's a stranger
  - c) The jackal is a skilled hunter
  - d) The jackal is generous and kind
  
5. How did the deer react to the crow's advice?
  - a) He decided to befriend the jackal
  - b) He thanked the crow for the warning

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## Notes

- **Griddha-koota:** in Sanskrit vulture peak
- **Jaradgave:** in Sanskrit old and worn-out
- **Dirghakarna:** in Sanskrit long ears
- **Nestlings:** birds that are too young to leave the nest
- **Prudently:** in a way that shows care and thought for the future

- c) He ignored the crow's advice
- d) He asked the crow to join their friendship

## 1.2 SECTION II

At this the deer and the jackal questioned with curiosity, "How does the tale go about?" The crow told the tale which goes the following way.

## The Tale of an Innocent Old Vulture and a Cunning Cat

On the bank of the Ganges there was a high hilly peak called **Griddha-koota** on which there was a giant fig tree. In its hollow there dwelt a vulture named **Jaradgave** who by some misfortune had lost his eyes and talons. Taking pity on him, the other birds who were living on the same tree used to give him small shares from their meals for his survival. Once it happened that a cat named **Dirghakarna** reached there with the intention of eating the **nestlings**. Seeing the cat, the nestlings got scared and started creating clamour. Hearing the clamour, the vulture demanded, "Who is coming here?" The moment the cat saw the vulture, he got horrified and said to himself, "Alas! It seems my life is over now; but

One should ever fear the fear, till it is not near.

Once near, one should **prudently** face the fear.

Since it is impossible to flee from the vulture now, let things take their own course. I will approach him and try to win his confidence by all means." With this thought he went closer to the vulture and said, "Dear Sir! I salute you."

The vulture asked, "Who are you?" The cat answered, "I am a cat."

The vulture hollered at him, "Get lost; else I will kill you."

The cat requested, "Please listen to me first and then kill me if you find me killing-worth.

Does one deserve killing or welcoming merely on the basis of race?

Doesn't the conduct of the person also claim a significant place?"

## LET US UNDERSTAND 1.2

The crow, responding to the curiosity of the deer and jackal, shares a story about an innocent old vulture and a cunning cat. This tale takes place near the Ganges River on

a hilly peak with a giant fig tree. The vulture, named Jaradgave, had lost his eyes and talons and relied on the other birds for small shares of their meals. One day, a cat named Dirghakarna arrived with the intention of eating the vulture's nestlings. He decided to approach the vulture and gain his confidence. He introduced himself to the vulture, who initially threatened to kill him. However, the cat made a plea for his life. He questioned whether one should be judged solely based on their race and suggesting that one's actions should also be considered.



**INTEXT QUESTIONS 1.2**

1. What had Jaradgave, the vulture, lost due to misfortune?
  - a) His eyes and beak
  - b) His wings and talons
  - c) His talons and eyes
  - d) His feathers and beak
2. Why did the other birds on the tree give the vulture small shares of their meals?
  - a) Because they were related to him
  - b) Because they were friends
  - c) Out of pity for his condition
  - d) To keep him away from their food
3. Why did the cat, Dirghakarna, approach the vulture, Jaradgave?
  - a) To challenge him to a fight
  - b) To share a meal
  - c) To ask for directions
  - d) To eat the vulture's nestlings
4. How did the vulture initially react when he saw the cat?
  - a) He welcomed the cat
  - b) He asked the cat to leave



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## Notes

- **Celibacy:** state of being unmarried
- **chandrayan-vrats:** an Indian ritual for fasting based on the moon-cycle
- **Veteran:** experienced
- **Compassion:** concern

- c) He invited the cat for a meal
- d) He shared his food with the cat

5. What lesson does the can consider when faced with the vulture?

- a) One should fight fearlessly
- b) One should be brave no matter the cost
- c) One should face fear prudently when it is near
- d) One should never trust a predation.

## 1.3 SECTION III

Hearing this the vulture said, “Speak up, what brings you here?” The cat said, “I bathe everyday in the Ganges, take no flesh to eat, practise **celibacy** and observe **chandrayan-vrats.**” He further added, “All the birds speak high off you as ‘devoted to dharma and knowledge besides being a trustworthy fellow’. Since you are a **veteran** in age and knowledge, I have come to hear from you of righteousness. But you are such a righteous person that you are ready to kill me, the one who is your guest while righteousness of householders has been described thus:

As trees do not deny shade and shelter  
To those ones who come to cut them down,  
The householders should welcome  
Even the foes’ visitings without letting them down.

In the absence of material-means the guest should be greeted with courteous words. Since,

Straw-mat, floor, water and courteous words are the four things  
Easily available in all households to greet the guests’ visitings.

Besides,

The virtuous don’t deny extending their **compassion** even to the virtueless,  
As the moon doesn’t dim its light over the house of an outcast in distress.

Moreover,

The guests returning ungreeted from your door,  
Exchange their sins for your virtues, take it for sure.

Furthermore,

The lowest-born's arrival as a guest at the highest-born's household  
Must be greeted with due honour, since guests are gods-manyfold."

Hearing all this, the vulture uttered, "I said so because nestlings live here and cats love meat." At this the cat, with a pretence of piety, immediately bowed down to touch the ground and then his ears, only to say, "Having listened to the holy scriptures and given up all sorts of passions I have taken vow to follow the *Chandrayana-vrat*. Despite having many disagreements among themselves all holy scriptures **unanimously** consent to the view that nonviolence is the supremest act of righteousness. As is stated:

Marked by nonviolence, tolerance and lending a helping hand,  
Such are the people who leave for divine and heavenly land.

**Dharma** is the only friend accompanying soul post death,  
All else on this earth decays for sure with the body's death.

Behold the contrast among creatures' plight,  
One feasts on flesh, the other loses life's flight.  
That "I must die" is a worry that causes sorrow,  
That none else in words or by **inference** can follow.

Listen to this as well,

When a hungry stomach can be sated with self-grown greens and vegetables,  
Who would commit such a grave sin as killing that is not **indispensable**?

Thus, having won the confidence of the vulture, the cat started staying into the tree's hollow. After a few days had passed, the cat began to catch the young birds and brought them to the hollow daily to eat. The birds whose young ones had been devoured lamented in sorrow, searching for them here and there. Upon knowing this, the cat left the hollow and fled. In between, the distressed birds found the bones of their chicks inside the hollow of the tree. They then said, "This wicked vulture has eaten our young ones." After a decision taken unanimously, all the birds killed the old vulture.

### LET US UNDERSTAND 1.3

As the cat started criticising, the vulture felt guilty. He explained that he was concerned about his nestlings' safety since cats are known to prey on birds. The cat continued to

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Notes

- **Unanimously:** without opposition
- **Dharma:** in Sanskrit righteousness
- **Inference:** reasoning
- **Indispensable:** absolutely necessary

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pretend to be genuinely pious and convinced the vulture that he had given up violence and was a follower of nonviolence. As a result, the vulture allowed the cat to stay in the hollow. However, the cat's true intentions were revealed when he started catching and eating the vulture's young birds. The distressed birds discovered the bones of their chicks in the hollow. This led to the birds turning against the vulture, accusing him of the act and eventually killing him.

**INTEXT QUESTIONS 1.3**

1. What did the cat claim to do as part of his daily routine?
  - a) Bathe in the Ganges
  - b) Eat flesh
  - c) Practice celibacy
  - d) Practice violence
2. What reason does the cat give for coming to the vulture?
  - a) To ask for directions
  - b) To learn about righteousness and dharma
  - c) To challenge the vulture to a fight
  - d) To warn about a danger
3. How did the vulture respond when the cat quoted scriptures and ethics regarding hospitality?
  - a) He welcomed the cat
  - b) He killed the cat
  - c) He explained his initial suspicion
  - d) He asked the cat to leave
4. What argument does the cat use to convince the vulture of its harmlessness?
  - a) He claims to be a vegetarian
  - b) He promises to leave immediately



- c) He says he loves all birds
  - d) He offers to protect the nestlings
5. How did the other birds react when they discovered the bones of their missing chicks in the vulture's hollow?
- a) They thanked the vulture for taking care of their chicks
  - b) They blamed the cat for the missing chicks
  - c) They killed the vulture in anger
  - d) They forgave the vulture for the loss

#### 1.4 SECTION IV

“That is Why I warned you of friendship with a person of unfamiliar family and character”, Subuddhi concludes his story.

Hearing this, the jackal said angrily, “Even your family and character were not known to the deer on the very first day you met him; then how does it come that your friendship with him delves deep day by day? Besides,

Where there is no scholar, even less learned is praised,  
As in the treeless lands, castor plants as trees are gazed.  
Self and other are the petty concerns of selfish and narrow minds,  
While the whole Earth is a family for **benevolent** and broad minds.

As the deer is dear to me, so are you too.”

Interrupting the jackal, the deer said, “This debate is unnecessary. Let's all live together with faith, friendship and affection because,

None is none's either friend or foe,  
It's only behaviour that makes us so.”

“As you wish!” said the crow and the following day, early in the morning, all of them left for the place they wanted to.

#### LET US UNDERSTAND 1.4

The crow, Subuddhi, warns the deer not to trust a stranger, using the tale of a vulture and a cunning cat as an example. He emphasises the importance of knowing the character and background of someone before forming a deep friendship. The cat



#### Notes

- **Benevolent:** kind

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pretended to be righteous but eventually betrayed the vulture by eating the vulture's nestlings. Subuddhi's point is that trust should not be given lightly. The jackal, however, questions Subuddhi's own friendship with the deer, pointing out that Subuddhi was also a stranger to the deer when they first met. The jackal argues that true friendship should not be based on selfish concerns but on broader, benevolent values. The deer, wanting to avoid unnecessary debate, suggests that they all live together in faith, friendship, and affection.

**INTEXT QUESTIONS 1.4**

1. What was Subuddhi's warning regarding friendship with unfamiliar individuals?
  - a) It leads to unnecessary debates
  - b) It can result in deep and lasting friendships
  - c) It should be embraced without hesitation
  - d) It may bring about potential harm
2. How did the jackal respond to Subuddhi's story and warning?
  - a) With anger and frustration
  - b) With joy and laughter
  - c) By leaving the forest
  - d) By praising Subuddhi
3. According to the jackal, what matters more in a friendship than knowing someone's family and character?
  - a) Scholarly knowledge
  - b) Broad-mindedness
  - c) Selfishness
  - d) Behaviour
4. How did the deer respond to the debate between the jackal and the crow?
  - a) He agreed with the jackal

- b) He suggested to live together in faith and friendship
  - c) He asked Subuddhi to leave
  - d) He challenged the jackal to a fight
5. Why does the deer find the debate unnecessary?
- a) Because it distracts from the group's survival
  - b) Because it is impossible to find a solution
  - c) Because mutual respect and good behaviours are more important
  - d) Because the deer wants to avoid any responsibility

### 1.5 SECTION V

Once in private the jackal said to the deer, “Dear friend! In this forest, there is a lush and fertile field of grains. I will lead you there and show the same.” This way the deer started visiting the field every day to graze on the grains. One day it happened that the owner of the field saw the deer grazing in his field and set a trap to catch the deer. Subsequently, the deer got caught in the trap and thought, “Who else but my friend, the jackal, can save me from this deadly trap of time?” In between the jackal appeared and started thinking, “So far my cunning plan has worked out well to fulfill my desire, and once the deer is **butchered**, there will be plenty of meat and blood dipped bones for my feast as I wish.” Seeing the jackal the deer got cheerful and said enthusiastically, “Friend! Quickly sever my bonds and save me soon. As,

Fast friend, true valiant, strong character, loving wife and caring kin;  
All are tested in times of crisis, war, debt, **penury** and sorrow’s inn.  
Kins join you in adversity, famine and the overthrow of kingdom;  
They stand by you at both the King’s gate and the crematorium.”

The jackal at first observed the snare carefully to get convinced that it is fastened tightly and then said, “Since these nooses are made up of strings I cannot touch them with my teeth today on Sunday. Dear friend! If you don’t mind, I will do whatever you say in the morning.” With these words he hid himself at a nearby place.

### LET US UNDERSTAND 1.5

In this part of the story, the jackal lures the deer into a fertile grain field, which becomes a daily grazing spot for the deer. However, the owner of the field eventually notices the



### Notes

- **Butchered:** slaughtered
- **Penury:** extreme poverty

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deer and sets a trap to catch it. When the deer finds itself trapped, it realises that only the jackal can save it. The jackal, on the other hand, sees this as an opportunity to fulfill his desire for a feast of deer meat. When he appears at the scene, the deer pleads with the jackal to quickly free it, emphasising the importance of friends and family during times of crisis. However, the jackal, feigning reluctance, pretends that he cannot release the deer on that particular day (Sunday) due to some superstitious reason involving not touching the snares made of strings. He suggests waiting until morning to help the deer. Then the jackal hides nearby, planning to enjoy the deer as his meal.

**INTEXT QUESTIONS 1.5**

1. What does the jackal offer to do for the deer to fulfill his plan?
  - a) Take the deer to a lush field of grains
  - b) Invite the deer to a party in the forest
  - c) Offer the deer a gift of meat
  - d) Challenge the deer to a race
2. How did the deer get caught in the trap in the lush field of grains?
  - a) The owner of the field set a trap for the deer
  - b) The jackal intentionally led the deer into the trap
  - c) The deer was careless and walked into the trap
  - d) The deer was playing a game and got stuck in the trap
3. What was the deer's hope regarding the jackal when he found himself trapped?
  - a) The jackal would leave him to die
  - b) The jackal would share the meat with him
  - c) The jackal would save him from the trap
  - d) The jackal would bring the owner of the field
4. How did the jackal respond when the deer asked him to save him from the trap?

- a) He immediately tried to free the deer
  - b) He told the deer he couldn't help on a Sunday
  - c) He started crying and left the scene
  - d) He offered to share the meat with the deer
5. Where did the jackal hide after refusing to help the deer immediately?
- a) In the deer's residence
  - b) In the trap
  - c) At a nearby place
  - d) In the field of grains

### 1.6 SECTION VI

On the other hand, the crow, not finding the deer at home, got worried and started looking for him here and there and finally found him in the snare. Shocked at his plight the crow asked, "Dear Friend! What is this?" The deer replied, "The consequence of ignoring my friend's advice. As is said,

Those who ignore the words of their well-wishing friends,  
Do invite **catastrophe**, and please their foes' evil intents."

The crow enquired, "Where is that deceiver?"

"Greedy for my meat, would be sitting somewhere nearby only," replied the deer.

The crow said, "I had already warned you that:

'Since I haven't harmed him, so he will not harm me'  
Is not applicable to scoundrels' way;  
Because without thinking of virtue and vice,  
They always make gentlemen their prey.

Moreover,

Standing at the gate of death, none does smell, hear and see,  
Extinguished lamp, friend's words and the star of *Arundhati*.  
A friend spoiling work behind and speaking sweetly in your face,  
Is like a poison-pot with the milk-smearred mouth, never to embrace."



### Notes

- **Catastrophe:** disaster
- **Arundhati:** In Hindu mythology, Arundhati is often associated with fidelity and devotion. This part of the statement could symbolise the fading of spiritual or emotional connections as death draws near

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- **Inflated:** distended through being filled with air or gas
- **Stiffened:** make or become stiff or rigid

And then with a grave sigh of sorrow the Crow exclaimed, “Oh, cheat Jackal! Why did you commit such a sinful act? It is well known that–

Those who hope, trust, beg for money,  
And are subjugated to honey-words and deceitful behaviour,  
Such people are not difficult to be cheated  
And ensnared by the crooked ones anywhere.  
O Mother Earth! How do you nurture and care those deceitful things,  
Who deceives the benevolent, trusting, and simple-hearted beings?  
Friendship with the wicked, one must refrain,  
For hot embers scorch, and cold embers stain.  
For he speaks sweetly is no reason to trust a wicked one,  
It’s only his tongue that is sweet, his heart is full of poison.”

Then in the morning the crow saw the owner of the field approaching, with a stick in his hand. Seeing him, the crow said, “Friend Deer! Lie here with an **inflated** belly and **stiffened** legs as if you are dead. The moment I utter a sound, jump up quickly, leave the ground and run away.” Soon the owner of the field saw the deer



and with eyes wide apart with joy said, “Wow! It died itself” and with these words he opened the noose of the deer and started collecting the net. The deer did the same as was suggested by the crow. Hearing the sound of the crow behind him the deer swiftly rose and fled away. Witnessing this, the owner of the field threw his stick in such a way that it killed the jackal with a thud and the deer got a narrow save.

LET US UNDERSTAND 1.6

The crow finds the trapped deer and questions the situation. The deer explains that he fell into this predicament because he ignored the crow’s advice to be cautious of the jackal. The crow inquires about the jackal’s whereabouts, and the deer believes the

jackal is nearby, waiting to benefit from his misfortune. The crow expresses regret for not heeding the warning signs about the jackal and highlights the dangers of trusting deceitful individuals. As the owner of the field approaches, the crow advises the deer to pretend to be dead. The owner releases the deer, believing it to be dead, and the deer escapes. However, the owner throws a stick and the jackal died.

The story serves as a cautionary tale about the consequences of trusting deceitful and untrustworthy individuals. It further highlights, as well as the importance of heeding the advice of well-meaning friends. The crow's wisdom and the deer's fortunate escape show the importance of to be careful and inightful in relationships and decision-making.



*Notes*



### INTEXT QUESTIONS 1.6

1. What did the deer say about his situation to the crow?
  - a) He blamed the crow for his troubles
  - b) He accepted it as a consequence of ignoring advice
  - c) He said he was enjoying a meal in the snare
  - d) He accused the crow of betrayal
2. Where did the deer believe the jackal was when he got caught in the trap?
  - a) Far away from the scene
  - b) Watching from a distance
  - c) Sitting nearby and waiting
  - d) Seeking help from the owner of the field
3. How did the crow express his disappointment and sorrow over the jackal's actions?
  - a) He sang a cheerful song
  - b) He scolded the deer for trusting the jackal
  - c) He called the jackal a cheat and questioned his actions
  - d) He celebrated the deer's escape

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4. How did the crow help the deer escape when the owner of the field arrived?
  - a) By pretending to be dead
  - b) By attacking the owner of the field
  - c) By signaling to the jackal for help
  - d) By negotiating with the owner of the field
5. What happened to the jackal in the end?
  - a) The crow saved the jackal from harm
  - b) The owner of the field killed the jackal
  - c) The jackal managed to escape
  - d) The jackal helped the deer escape and ran away

**CHARACTER SKETCHES****The Crow**

The crow is depicted as a cautious and wise character. It initially doubts the fox's intentions and warns the deer about the fox's motives. The crow's wisdom and concern for its friend, the deer, play a pivotal role in the story's outcome. It ultimately takes action to save the deer from the farmer's trap. Through this the crow demonstrates the value of loyalty and intelligence.

**The Deer**

The deer is portrayed as somewhat naive and easily swayed by the fox's sweet words. It initially trusts the fox despite the crow's warnings. However, the deer realizes its mistake and shows remorse for not heeding the crow's advice. It also follows the crow's guidance during the critical moment, showcasing a willingness to learn from its mistakes.

**The Jackal**

The Jackal is characterised as cunning and deceitful. It desires to eat the plump and healthy deer and employs manipulative tactics to gain the deer's trust. The jackal's cleverness is evident when it successfully leads the deer into the farmer's field. It represents the deceptive and untrustworthy character in the story.





**DO YOU KNOW**

- *Hitopadesha* is written in the Sanskrit language.
- The *Hitopadesha* is organised into four books, and this story is the second story from Book 1 titled as *Mitralabha* or 'How to gain a friend'.
- The content and style of the stories has been traced to the ancient Sanskrit treatises called the Panchatantra from much earlier.



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**LET'S LEARN**



**GRAMMAR**

Read the following sentences:

- The deer got caught in the trap
- In the forest, there lived a crow and a deer in fast friendship.
- Once a jackal saw the healthy, fleshy and plumpy deer roaming freely in the forest.
- In its hollow there dwelt a vulture named *Jaradgave*.

Notice that all the events took place in the past. Also note that no helping verb is used in the above sentences. Such use of verbs is called the **Simple past**.

In case of **regular verbs**, the Simple past tense is formed by adding '-ed' or '-d' to the verb in its bare form.

**For example:** 'work' becomes 'worked'

'live' becomes 'lived'

'want' becomes 'wanted'

**Irregular verbs** don't follow a consistent pattern for forming the past tense. Instead they change in unique ways.

**For example:** 'go' becomes 'went'

'come' becomes 'came'

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‘see’ becomes ‘saw’

‘catch’ becomes ‘caught’

The Past Tense is used when you want to say that a situation existed in the past over a period or an activity took place regularly in the past.

The negative of both regular and irregular verbs that are used in past tense is formed with **did not + verb** without changing the form of the verb.

- a) He did not see the movie.
- b) Ravi did not tell a lie.
- c) Shyam did not go for the picnic.

The Interrogative is formed by changing the position of ‘did’ and placing it before the subject and without changing the form of the verb.

- a.) Did he see the movie?
- b) Did Ravi tell a lie?
- c) Did Shyam go for the picnic?

**INTEXT QUESTIONS 1.7**

1. Complete the following narration by using the verbs given in the brackets in the simple past tense.
  - i) When Sunil Gavaskar was born, a relative..... (come) to see him in the hospital.
  - ii) His name ..... (is) Mr. Narayan Masurekar and he had sharp eyes.
  - iii) He ..... (notice) that the newborn baby ..... (has) a hole on his ear.
  - iv) The next day when he..... (go) again and picked up the baby, he ..... (find) that the hole was missing.
  - v) Everyone..... (start) searching for the missing baby. At last Sunil was found sleeping beside a fisherwoman.
2. Rewrite the following sentences in the negative:

- i) I played cricket with my friends.
  - ii) My aunt went to Bombay during the holidays.
  - iii) He obeyed the rules of the camp.
  - iv) He came to school on foot. 5
  - v.) He returned home after the show.
3. Rewrite the following sentences in the Interrogative.
- i) Ravi slept during the day.
  - ii) Shekhar went for a swim in the pool.
  - iii) He accepted the offer. 4
  - iv) India became a Republic on 26th January 1950.
  - v) They wanted to help the poor children.

## LITERARY DEVICES

### Personification

Personification is a literary device where human qualities are attributed to non-human entities or inanimate objects. It gives human-like traits such as emotions, behaviors, or actions to things that are not human.

Example: “The wind whispered through the trees.”

In this example, the wind is personified as it is given the human-like quality of whispering. Of course, wind doesn’t actually whisper. But by personifying it, the writer creates a vivid image that helps the reader to imagine the scene more clearly.

In this lesson, personification is used as the crow, the deer and the jackal were given some human-like qualities, characteristics, and emotions.

### Fable

Fable is a kind of story that attributes human characters to non-human beings and teaches moral lessons or teachings.

Example: “The Tortoise and the Hare”



The Crow and  
the Deer

## Notes

In this well-known fable, the story revolves around a race between a slow-moving tortoise and a fast-paced hare. Despite his natural speed advantage, the hare becomes overconfident and takes a nap during the race, allowing the tortoise to steadily progress and eventually win the race. The moral lesson of the fable is that “slow and steady wins the race.”

Likewise, this story "The Crow and the Deer" features animals and conveys a lesson that we should not believe anybody unknown at first. Therefore, we call it a fable.



## INTEXT QUESTIONS 1.8

I wandered lonely as a cloud  
That floats on high o'er vales and hills,  
When all at once I saw a crowd,  
A host of golden daffodils;  
Beside the lake, beneath the trees,  
Fluttering and dancing in the breeze.

Read the poem and find out where personification is used.

## VOCABULARY ENRICHMENT

## Suffix and Prefix

Sometimes you make a new word by adding a prefix or a suffix.

For example, to say that someone sang very well you add ‘-ly’ **at the end** of ‘beautiful’ and form a new word ‘beautifully.’ Here, ‘-ly’ is an example of a **suffix**.

Therefore, a suffix is a group of letters added to the end of a word to modify its meaning or change it into a different word. Common suffixes include:

- -er: One who (e.g., teach+er = teacher)
- -ful: Full of (e.g., beauty+full = beautiful)
- -tion: Action or process (e.g., celebrate+tion = celebration)

Likewise, to say that the deer was not aware of the intention of the fox you add ‘un-’ **to the beginning** of ‘aware’ and form a new word ‘unaware’. Here, ‘un-’ is an example of a **prefix**.

Hence, a prefix is a group of letters added to the beginning of a word to change or enhance its meaning. Common prefixes include:

- Re-: Again (e.g., Re+write = rewrite)
- Pre-: Before (e.g., Pre+view = preview)
- Mis-: Wrongly (e.g., Mis+understand + misunderstand)



### INTEXT QUESTIONS 1.9

Add the correct prefix or suffix to the following words to make new words:

1. \_\_\_comfort
2. quick\_\_\_
3. care\_\_\_
4. \_\_\_balance
5. \_\_\_do

### LET'S DO

Think of two animals or objects with contrasting characteristics. Develop a short narrative that involves these characters facing a problem or challenge. Include a moral lesson or message that the story conveys.

### LET'S TALK

Discuss why the dogs are categorised as domestic animals and wolves are not.



### WHAT YOU HAVE LEARNT

- The story highlights the significance of trust and genuine friendship.
- It is essential to consider the advice of trusted friends when faced with uncertain situations.
- When friends work together and support each other, they can overcome challenges and adversity.



*Notes*

The Crow and  
the Deer**Notes****TERMINAL QUESTIONS**

1. What was the jackal's plan to deceive the deer?
2. What does the jackal mean when he says, "Where there is no scholar, even less learned is praised"?
3. How did the story-within-a-story end, and why did the birds decide to take action against the vulture?
4. How did the deer get caught in a trap in the lush field?
5. How did the crow help the deer escape from the owner of the field?
6. What was the outcome for the jackal in the end?
7. What lessons can be learned from the story?

**ANSWERS TO INTEXT QUESTIONS****1.1**

1. b) Champakvati
2. b) Deer and Jackal
3. c) To become friends
4. b) Don't trust the jackal as he's a stranger
5. c) He ignored the crow's advice

**1.2**

1. c) His talons and eyes
2. c) Out of pity for his condition
3. d) To eat the vulture's nestlings
4. b) He asked the cat to leave
5. c) One should face fear prudently when it is near

**1.3**

1. c) Practice celibacy
2. b) To learn about righteousness and dharma
3. c) He explained his initial suspicion
4. a) He claims to be a vegetarian
5. c) They killed the vulture in anger

**1.4**

1. d) It may bring about potential harm
2. a) With anger and frustration
3. b) Broad-mindedness
4. b) He suggested to live together in faith and friendship
5. c) Because mutual respect and good behaviour

**1.5**

1. a) Take the deer to a lush field of grains
2. a) The owner of the field set a trap for the deer
3. c) The jackal would save him from the trap
4. b) He told the deer he couldn't help on a Sunday
5. c) At a nearby place

**1.6**

1. b) He accepted it as a consequence of ignoring advice
2. c) Sitting nearby and waiting
3. c) He called the jackal a cheat and questioned his actions
4. a) By pretending to be dead
5. b) The owner of the field killed the jackal



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*Notes*

The Crow and  
the Deer**Notes****1.7**

1. i) came      ii) was      iii) noticed, had      iv) went, found      v) started
2. i) I did not play cricket with my friends.  
ii) My aunt did not go to Bombay during the holidays.  
iii) He did not obey the rules of the camp.  
iv) He did not come to school on foot.  
v) He did not return home after the show.
3. i) Did Ravi sleep during the day?  
ii) Did Shekhar go for a swim in the pool?  
iii) Did he accept the offer?  
iv) Did India become a Republic on 26th January 1950?  
v) Did they want to help the poor children?

**1.8**

- The cloud is described as “lonely,” attributing human emotions to it.
- The daffodils are in “host,” implying a gathering of people rather than flowers.
- The daffodils are described as “fluttering and dancing,” actions typically associated with living beings rather than plants.

**1.9**

1. dis
2. ly
3. ful/fully
4. im
5. un