

**CHRIST KING HR. SEC. SCHOOL, KOHIMA**  
**CLASS 7**  
**1<sup>st</sup> Term, Alt. English (Lesson 1-4)**

---

**CHAPTER 1**  
**SONS AND DAUGHTERS**

**A. Answer the given questions:**

1. How did Parents expect boys and girls to behave before?
  - Parents expected boys to behave before brave and strong. Boys are born to be warriors, not to cry, not to sit and gossip like women.  
Girls to be meek and humble. Girls are born to nurture, not to yell and fight like boys.
2. What differences do we find parents expectations of girls before and now?
  - The differences we find parents expectations of girls before and now – now parents expect girls to be equal to men. They are born to be more than a mother.
3. What are the manly qualities that a boy should possess in the poem?
  - The manly qualities that a boy should possess in the poem are brave and strong. Boys are born to be warriors.
4. What are the feminine qualities that a girl should possess in the poem?
  - The feminine qualities that a girl should possess in the poem are gentle, soft, meek and humble. Girls are born to nurture.

**CHAPTER 2**  
**THE FROG, SHRIMP AND FISH TRANSFORMATION TALE.**

**A. Answer the given questions.**

1. Who were the four friends? What do you call them in your language?
  - The four friends were the crab, the frog, the shrimps and the fish.
2. How did the four friends work during paddy cultivation?
  - As usual, the friends began working – sowing the sapling and humming tunes all along. However by noon time, the crab excused himself to go and cook lunch for them. He being the host, it was expected him to provide the workers food.
3. From this story what sort of traditional farming practice do you learn about the Nagas?
  - Terrace cultivation and Jhuming.
4. Why did the crab put his limb into the curry?
  - The crab put his limb into the curry because he had no meat to put in it.

5. Describe the nature of the crab?

- The nature of the crab is hospitable, wanted to serve a very tasty meal for his friends.

6. What is the moral of the story?

- The moral of the story is one should learn to be grateful for the self - sacrifice of friends.

7. How did the three friends transform?

- Their friend's self – sacrifice meant nothing to them. Crab was forgotten, and laughter took over the three friends. As they laughed, the frog, started to feel a strange sensation around his body. He looked down and saw his belly swelling up till his chin. The frog's body looked swollen and his eyes bulged out.

Soon, the Shrimp felt his legs turning backwards. He screamed and tried to move his legs but only managed to jump backwards.

Fish didn't have to wait long, for his neck began to expand. It grew to the size of his shoulders and made him completely neck less.

**C. Fill in the blanks with the correct word given in the box:**

1. To become different from an earlier state transform
2. The bulge out of something protrude
3. To become or grow bigger expands
4. Another name for arms and legs limbs
- 5 To praise something or someone compliment

**D. Write whether the given statements are true or false:**

1. The four friends were the fish, the crab, the snail and the frog. (false)
2. The four friends took turns to work on each other's paddy field. (true)
3. It is the common custom among the Nagas to let the host rest, while the guest cooked the meals. (false)
4. The crab broke off a limb of the shrimp to cook. (false)
5. The frog said that the crab was crazy because he had a flat head. (true)
6. The frog, the shrimp and the fish were punished because they laughed at their friend's self Sacrifice. (true)

### **CHAPTER 3**

### **TALES OF TRADE**

**A. Answer the given questions.**

1. Who was grandma talking to? What was she telling about?

- Grandma was talking to grandchildren. She was telling them about her childhood days in her small village.

2. Did grandma eat the same things eaten by her grandchildren in her own childhood? What is different?

- No, She didn't eat pop corn, and ice cream in her childhood. She ate a lot roasted corn.

3. What was used to trade in place of currency in the olden days in Nagaland?
  - Since Nagas didn't have currency, they traded with cotton yarn, woven cane and bamboo mats, betel nut and leaf. Cows and fowls in Assam.
4. What were the things not available in the village and had to be imported from outside?
  - The things not available in the village and had to be imported from outside were salt, beads, conch shells, brass and iron for jewellery and implements
5. Who made Salt in the olden days in Nagaland? Why did they sell their salt?
  - Konyaks made salt in the olden days in Nagaland.  
They sold their salt so that the other Naga tribes would buy them.
6. Explain how Naga villages were self-sufficient economically?
  - The villages were self-sufficient because things were home grown or home made with locally available materials. They had village potters, basket and mat weavers, blacksmiths, carpenters, beaders and dyers.
7. By which motto did Nagas live by in the olden times?
  - Motto in life was – if you must eat, you must work. Water, firewood, land, were all free, air was pure. You just need to do your share of work. No one lived off the sweat of others.
8. What were the jobs reserved for women and men in the olden days?
  - Women made pots, wove clothes like shawls, mekhalas, sasher, loin clothes etc from the yarn.  
Men took up weaving baskets and mats, carpentry, building houses, making weapons and implements, wood curving and course guarding the village.
9. What were the superstitions surrounding the preparation of dye in the olden days among the Nagas?
  - A lot of superstition surrounded it. Dyeing was taken up only after the harvesting season was over or it was believed to bring bad luck upon the vegetables. Pregnant women were not allowed to touch dye, and red dye was made only by very old women.

**B. Find one word from the lesson that means:**

1. To put permanent colours in clothes or yarns dye
2. Containers made of clay to hold food/ water, etc pot
3. A person who shapes iron into knife, spear head, etc blacksmith
4. A metal coin or note that has value and is used purchasing goods or services currency
5. To move from one place to another travel
6. A colour that resembles blood red

**C. Tick the correct answer:**

In the olden days,

1. Nagas were superstitious about: (c) Making dye (✓)
2. A conch shell was valuable it could buy a (c) A cow (✓)
3. Tree bark, leaves, flower, roots of plants were used to make (b) Dye (✓)
4. Building house, guarding village, weaving baskets and mats were done by (a) Men (✓)
5. No one lives off the sweat of others in Nagaland during (b) Olden times (✓)

## **CHAPTER 4**

### **HISTORY OF EDUCATION IN NAGALAND.**

1. How did the Nagas live before the advent of the British rulers?
  - The Nagas lived in isolation, cut off from the rest of the world. Their interaction with even their neighbours like Assam, Manipur, and Myanmar was minimal. This seclusion enable them to develop an indigenous culture that is unique and uninfluenced by other civilization.
2. How was knowledge transmitted among the Nagas before they learned to read and write?
  - The tradition of oral narration of history, culture and knowledge transmitted among the Nagas before they learned to read and write.
3. Describe the Morung system of education among the Nagas?
  - Although there was no written script among the Nagas, a tradition system of education was imparted to the children and youth through an institution called Morung.

It is a youth dormitory found in every village. The curriculum of the Morung was holistic. It prepared its pupils to meet the challenges of everyday Naga life.
4. Why did the British government invite the American Missionaries to work among the Nagas?
  - The British government invited the American Missionaries to work among the Nagas in the hope that Christianity and education would help the warring Naga tribes, to become more peaceful and law- abiding.
5. Who was the first American to work among the Nagas? Where was his school started?
  - Rev Miles Bronson was the first American to work among the Nagas.

He started at Namsang.
6. When did Rev. Dr. E W Clark came to Nagaland? Where did he begin his mission work?
  - In 1872 Rev. Dr. E W Clark came to Nagaland.

He began his mission work at Molungkimong.
7. Who started the school in Molungyimsen?
  - Godhula started the school in Molungyimsen.
8. What is the contribution of Rev. Dr. WE Witter among the Lothas?
  - Rev. Dr. Witter introduced the Roman Script to the Lothas and with the written form of the language available to the people, education grew.

Witter's contribution went beyond the written script as he also brought out Lotha grammar and vocabulary book in 1889.
9. What sort of education imparted by the American missionaries among the Nagas?
  - The early school started by the American missionaries focused on reading and writing. Roman script was used and medium of instruction was English. There were no textbooks and parts of the Bible were translated into the local language for reading.

**B. Fill in the blanks:**

1. Rev. Dr. Rivenburg not only educated the Nagas especially in Angami area, but also treated the \_\_\_\_\_ sick as a doctor.
2. The Evangelist who assisted both Bronson and Clark was Godhula
3. The British rulers thought that converting the Nagas to Christianity would help them maintain law and order in Nagaland by making them peaceful and law abiding.
4. Oral tradition of the Nagas was a way of transmitting knowledge through word of mouth from one generation to the next.
5. Molung Printing Press was set up by Godhula Rufus Brown
6. Fuller Technical School was set up in Kohima

**C. Match the following columns:**

1. Traditional Education - Morung.
2. Dr. E W Clark - Started the mission centre at Molungyimsen.
3. Dr. Miles Bronson - Set up school at Namsang Village.
4. Dr. W E Witter - Wrote Lotha grammar and vocabulary.
5. Dr. Rivenburg - Work amongst the Angamis as a medical doctor and a educationist.
6. Mary Clark - Started first school for girls at Molungyimsen.
7. Dr. C D King - Started at school at Chumukedima.