

# Unit 6



Reading A : The Story of Ikat

Reading B : The Earthen Goblet (Poem)

Reading C : Maestro with a Mission



# Art and Culture

Look at the pictures and answer the questions that follow.



1. What do you see in these pictures? Where do you find them?
2. Are these handicrafts and dance forms a part of our culture? Give reasons to your answer.

**Oral Discourse:** Talk on - “Art and cultural forms of your area.”

## The Story of Ikat

Bell rang for the next class. The small break before the next class was enough for the children. They moved around and started chatting. The mandatory five minutes was over and the teacher did not come. The Children started wondering. “Ramya! Do you think Janaki teacher is absent?” Ramya looking out of the classroom said, “How do I know?”. A few students were grinning. Everyone knew Ramya loved Janaki teacher who taught them Social Studies.

Suddenly they noticed the teacher carrying bundles of cloth walking towards the class. A few of them dashed to help her. They all liked her as she was fair to everyone and was never partial to one student. The brilliant red and black checked rumals, shawls with black and blue geometric patterns caught the attention of the class as the teacher handed over the material to the eager helpers.

She pinned them neatly on the soft board and the drab class suddenly looked vibrant. “Teacher! What are these fabrics? Why did you bring them?” Children pelted her with questions. She smiled and wrote on the blackboard “Textiles of India- ‘Ikat’ of Andhra Pradesh.” No one could spell “Ikat”, someone yelled “Ikat!” and a few children giggled. Janaki teacher said it is pronounced. ‘I’ as in it ‘ka’ as in Kamala and ‘t’ as ‘th’ in both. “Ikat” is an Indonesian term meaning “to bind” or “knot”. The class fell silent. Ramya asked, “Teacher! Are these fabrics from Indonesia?” Teacher shook her head and said, “Children! can anyone remember seeing designs like this?” Raghav said, “Teacher, the pattern on the rumal is similar to the one on my mother’s sari, though the colours are not the same.” Janaki was pleased.

She persisted, “Can anyone tell me the name of the place? It is close to our state capital. There! I gave you a clue.” The children started shouting names of all the towns in the State. In the midst of the babble, someone said “Nalgonda” and the teacher said “Correct! It is ‘Pochampally’ village in Nalgonda district.” Everyone immediately connected to the name. “Teacher, we forgot, we could not link. We all know Pochampally”. Teacher said, “Quiet! Let me tell you the story of Ikat, it is a story of our handlooms”. “What are handlooms?” Ahmed was the first to voice the question in everyone’s mind.

Teacher gazed around the class and said “A hand operated loom which weaves and has been weaving fabrics for centuries. In the race with the machine, we have forgotten our heritage”. She fell silent and the children recognized her pensive mood and kept silent. Someone hesitantly asked, “Teacher, you mentioned the story of Ikat. ...”.



Janaki began, “It is called “chitiki” in Telugu, “Patola” in Gujarati and simply “Ikat” in “Oria”. Children’s attention was divided between her words and the fabrics, as she opened a silk patola sari from Patan, Gujarat. It had a red design on a black background with rows of flowers in the border. The simple leaf design repeated across the body and the flowers in the border created a mesmerising effect.

The teacher said, “Are you thinking about the word ‘Ikat’ or ‘tie and dye’, while you are looking at the fabrics? What can be the origin of this word?” No one answered but looked expectantly as she continued, “In hand weaving, we have threads stretched lengthwise called “warp” and threads intersecting them widthwise called “weft”. Imagine the graph sheet and the X- axis and the Y-axis and how they criss-cross to form square motifs.” Ahmed was excited, “Teacher, warp is stretched along Y-axis and weft along X- axis.” The class was thrilled as a new understanding came.

Janaki said, “In ‘Ikat’ the threads are carefully sorted, warp and weft divided into bundles, then tied with locally available water proof materials like plastic sheets, rubber strips from car and bicycle tyres, then dropped into colour. Once you untie the knots, you can see white threads dotted with colour at intervals”. Ravi said, “Teacher, how do they know where to tie the knots?” Janaki smiled, “The ties indicate the design we want. We can look at a design or a motif and a tie.” Ravi looked puzzled, it did not seem simple.

“Ravi, You are absolutely right” the teacher said. “It is not easy. First you count the threads, measure the distance, calculate when to repeat a pattern. Only then you can tie the knots.”

“Teacher, it seems like difficult maths,” Ramya said.

“Correct. Weavers may not be formally educated but have complex calculations at their fingertips. They draw patterns on the graphs and copy them on the threads.” Janaki continued, “Just close your eyes and imagine! Threads stretched out long with dots of different colours shining. I have seen such a sight in villages of Nalgonda.” Someone said, “Teacher, the dots are like raindrops, ‘chukka’, that is how the name ‘chitiki rumal’. This was the favourite headgear of fishermen and other labourers. It was also the towel on the shoulders of traders in Gujarat”.



She suddenly thought of another explanation. She asked, “Children, when you have to measure a small quantity of a material you use a specific word in Telugu”. This time Ramya answered promptly, “chitikedu,” and before she completed, comprehension was written large on every child’s face. “Teacher, chitiki means small and small dots of colour which are characteristic of Ikat”, they chorused. The class was jubilant. They were able to come up with an original explanation for a historical phrase.

“When trade was vigorous with other nations in South – East Asia, “tie and dye” or chitiki, as lengths of fabric was a favourite export item, both in silk and cotton.” She said, “There are other interesting stories on Ikat. Different regions fight about its origin. Did it travel from Gujarat to the South or vice versa? Did it first originate in the coastal belt of

Andhra Pradesh and travel to Nalgonda? There is no systematic historical documentation to resolve this dispute”. The class was fully attentive now.

“For raksha bandhan, the tying of the knot was done by yellow and red Ikat dyed threads.

In our tradition, tying the knot is

sacred. Maybe this has a relation to tying and dyeing process. But in parts of Gujarat, Maharashtra and Deccan, designs in Ikat were very much influenced by Muslim culture.” The bell was ringing but the class was lost in a period where vibrant colours and compelling stories were woven into beautiful fabrics.



- Dr. B. Syama Sundari.



## Glossary

mandatory ( <i>adj</i> )	:	compulsory
wonder ( <i>v</i> )	:	wish to know
drab ( <i>adj</i> )	:	dull
pelt ( <i>v</i> )	:	throw; shoot
giggle ( <i>v</i> )	:	laugh in a silly way
babble ( <i>n</i> )	:	a talk difficult to understand
pensive ( <i>adj</i> )	:	serious
hesitantly ( <i>adv</i> )	:	unwillingly/uncertainly
expectantly ( <i>adv</i> )	:	hopeful of something
intersect ( <i>v</i> )	:	crossing each other at a point
headgear ( <i>n</i> )	:	a piece of cloth worn on head
jubilant ( <i>adj</i> )	:	very happy
resolve ( <i>v</i> )	:	solve
knot ( <i>n</i> )	:	fastening
vibrant ( <i>adj</i> )	:	active
compelling ( <i>adj</i> )	:	extremely interesting



## Comprehension

Answer the following questions.

1. What is the main theme of the story?
2. How was chitiki rumal used by different people?
3. The teacher became silent when she was discussing handloom. Why?
4. Children's attention was divided between her words and the fabrics as she opened a silk patola sari. Why?
5. The writer described some designs, historical things and the weaving. Which part of the story do you like most?



## Vocabulary

I. Read the following sentences.

V.V.S. Lakshman is a top class batsman.

Sruthi is in class VIII.

We have ten minutes left for the show.

The minutes of every official meeting remains an important document.

The words underlined in the above sentences have the same spelling but they differ in meaning. These words are called **Homonyms**.

Find the meaning of the following homonyms with the help of a dictionary.

1. a) fair (adj) \_\_\_\_\_  
b) fair (noun) \_\_\_\_\_
2. a) mind (noun) \_\_\_\_\_  
b) mind (verb) \_\_\_\_\_
3. a) quiet (adj) \_\_\_\_\_  
b) quiet (noun) \_\_\_\_\_

## II. Use the above homonyms in your own sentences.

1. a) \_\_\_\_\_  
b) \_\_\_\_\_
2. a) \_\_\_\_\_  
b) \_\_\_\_\_
3. a) \_\_\_\_\_  
b) \_\_\_\_\_

## III. Read the following sentences carefully.

The students have some knowledge about 'Ikat'.

This sum from chapter III is very tough.

The words underlined in the above sentences have the same pronunciation but differ in spelling and meaning. Such words are called **Homophones**.

**Read the following passage carefully and replace the underlined words with correct homophones.**

One day Janaki teacher said to the class, "We all no that the boy in the blew dress has one the best student price for this year." She added, "This is the write hour to felicitate him. Here is the gift for the boy but can anyone help me to untie the not of the died ribbon." One boy came forward and helped her. There was a wonderful gift inside the box!



## Grammar

**Read the following pair of sentences taken from the narrative "The Story of Ikat".**

1. Ramya asked, "Are these fabrics from Indonesia?"
2. The teacher said, "What can be the origin of the word?"
  - a. Who are the speakers?
  - b. What are the exact words spoken by them?
  - c. If you want to report the above sentences, how will you do?

**Let's analyse the sentences 1 and 2.**

The first part of the sentence 'Ramya aksed' has a subject 'Ramya' and a verb 'asked'. This clause is called the reporting clause. The verb is called the reporting verb.

The part within the quotation marks is called the reported clause, which gives the exact words spoken by the speaker.

**Let's look at the answer to the question 'c'.**

1. Ramya asked if / whether those fabrics were from Indonesia.
2. The teacher asked what the origin of the word could be.

**Let's look at the changes that have taken place.**

You will find the following changes.

- a. Change of the pronouns and adjectives (these - those)
- b. Change of the verb in the reported clause (are - were)
- c. Change of question to a statement by adding if / whether

All the above changes are made when the reporting verb is in Past tense.

**I. Report the following conversation.**

Ramya visits a weaver at Pochampally. She asks him a few questions.

Ramya : Uncle, What are you doing?

Weaver : I'm making a sari. Do you like it?

Ramya : Oh! Yes. What is the price?

Weaver : Five hundred rupees. Do you want to buy it?

Ramya : Oh! Yes. Can you pack it for me?

Weaver : Sure, here you are.

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**Look at the following possible changes while reporting.**

<b>Present Tense</b>	Present simple - Past simple Present continuous - Past continuous Present perfect - Past perfect
<b>Past Tense</b>	Simple past - Past perfect Past continuous - Past perfect continuous Past perfect - Past perfect
<b>Modals</b>	can - could may - might will - would must - had to
<b>Pronouns</b>	I - she/he We - they You - I/she/he/they/we

## **II. Editing**

**Read the following passage. Every numbered sentence has an error. Identify and edit it.**

(1)Lalitha, a ten-year old girl sowed some tomato seed in the kitchen garden. The seeds grew into little plants after a few days. (2)Lalitha plant them in the middle of the garden. (3)She pulled every weed and never allowed a insect or a worm near her pet plants. (4)When the days was hot, she poured water to the plants at night also. She planted flowers all around her plot to make it beautiful. (5)The flowers also grew but blossomed.