

ADDITIONALTM
PRACTICE
ENGLISH **9**

Answer Key

FROM THE CHAPTER

- A.**
1.
 - a. Margie was disappointed because she thought that her teacher, i.e., her computer would be taken away for a few days for repair work, and she would take off from school for some days. But virtually it did not happen. Her teacher was repaired by the County Inspector in an hour.
 - b. The Inspector told Mrs Jones that Margie's bad performance in geography was not her faulty. It was due to faulty setting of her teacher, i.e., computer.
 - c. The Inspector slowed the geography sector upto an average ten-year level. Earlier, it had a faulty setting, i.e., it was geared a little too quick. In this way the Inspector helped Margie.
 - d. Margie was hoping that the Inspector would take the teacher, i.e., computer away altogether in order to repair it. So, Margie could take an off for some days from her school (computer).
 2.
 - a. The Inspector was a friendly man because, he smiled at Margie and gave her an apple.
 - b. The little man was carrying with him a whole box of tools with dials and wires.
 - c. All the lessons were shown on the big screen and all the questions were asked there.
 - d. The man 'took the teacher apart' in order to check it thoroughly and make the necessary repair work.
 3.
 - a. The mechanical teacher, i.e., the computer was waiting for Margie in the classroom.
 - b. Margie's classroom was located right next to her bedroom.
 - c. Margie was about to learn addition of proper fractions in her arithmetic class.
 - d. Margie's mother said that little girls learn better at regular hours.
 4.
 - a. Reading words that stood still instead of moving the way they were supposed to was awfully funny.
 - b. The pages were yellow and crinkly.
 - c. When they turned back the pages, they found the same words on it that it had when they read it the first time.
 - d. According to Tommy, after reading a book, it could be thrown away.
- B.**
1. Margie hated school because of two reasons. First, she was given test after test and had performed very bad in geography. Secondly, she hated it because of the slot of putting homework and test papers and were deceived of fun with the other kids. Tommy did not hate computer school because, he thought books as a wastage of resources and telebooks to last long and to contain many books together.
 2. Margie found the words were still in the book unlike the words in the telebook, which used to move. This was strange to her.
 3. Margie's school was a computer. It was right next to her bedroom. It was open at a fixed

time from Monday to Friday. There was no human teacher. When any explanation on any subject was required, it was flashed on the computer screen. Homework was also flashed there, and the computer used to correct the wrong answers.

4. As a student, Margie was good, because the County Inspector had certified that, the overall performance of Margie was quite satisfactory. Her performance in geography was bad because of the faulty setting of the computer.
 5. Margie fed her homework in the mechanical teacher, thinking of old schools where kids used to make a lot of fun with each other while studying together and playing and helping each other and sharing and caring.
 6. Initially Margie did not like the County Inspector because, she hoped that the Inspector might not know how to repair the computer and would take for a few days for repair work. But the Inspector repaired it within an hour. She grew liking him because he gave her an apple and told her mother that her performance in geography was not her fault but the computer's.
 7. Once Tommy's teacher was taken away for almost one month, since its history sector was found completely blanked out.
 8. Tommy describes that the old kind of school had a special building and all the students used to go there and attend the class. Hundreds of students used to study and play together. The teachers did not live in the house like theirs.
- C.**
1. Unlike the teachers of old kind of schools, Margie and Tommy had mechanical teachers. These mechanical teachers were large. They were black and ugly, containing large screens which were also black. All the lessons were showed on the black screen and questions were asked there. There was a slot in these mechanical teachers wherein the students composed and put their homework and test papers. They used a punch code to write their answers and the marks were calculated by the mechanical teachers immediately.
 2. The book which Margie and Tommy found was old. Its pages were yellow and crinkly and the words were found still in the book, unlike the telebooks where the words move. Many pages of the book were scrambled unlike the telebooks wherein no scrambled pages could be found.
 3. Margie appeared for many tests in geography to her mechanical teacher. Unfortunately, no improvement was found in her performance which was worsening day by day. Because of this reason Margie's mother send for the County Inspector.
 4. The grandfather told Margie about the books that, when he was a child, his grandfather told him that there was a time, when the paper books were available instead of computer books, i.e., books were printed on paper.
 5. Margie performed badly in geography because, a level higher than her was taught by the mechanical teacher who was assigned to teach her this subject. The programming of geography teacher was for higher age groups, but Margie belonged to lower age group. The Inspector helped her by slowing down the geography sector to an average level of ten-year. He told the Jones that Margie's overall performance was satisfactory.
 6. The mechanical teacher used to teach Margie and Tommy their subject and assess their performance. There was a special slot for Margie and Tommy in the computer, and in order

to get assessed, they put in their homework and test papers in that slot. Their marks were calculated by the mechanical teacher in few seconds. But this method of assessment was not liked by them.

- D. 1.** Margie and Tommy are future's students. Their teachers and classrooms were different from those of present teachers and classrooms. Their teachers were mechanical teachers, i.e., computers. Those computers included large black screens. All the lessons were shown there and questions were asked. Students put their homework and test papers in a slot given to them. They wrote their answers in a punch code. The mechanical teacher calculated the marks immediately. According to the learner's level, each teacher was adjusted.

Their classrooms were also different from the conventional ones. Those were in the home, since their school was also in the home. Their schools were computers. They did not have classmates. They learnt geography, history and arithmetic. They went to school regularly. Margie's school, i.e., her mechanical teacher (computer) was right to her bedroom.

Tommy's mechanical teacher (computer) was out of order and had been taken away because, history subject had been wiped away. Therefore, mechanical teacher lost its memory and was sent to hospital. So Tommy got rid of his classroom temporarily.

- 2.** Tommy described the old school to Margie. Unlike their school in their bedroom, the old school was situated in a special building wherein all kids used to study together. Hundreds of students used to study and play together. They used to come to an open yard when there was no class and shout and laugh together.

Margie liked the old school because, she thought that the old school must have a lot of fun when the students used to go to school together. It was very amazing to her that all the children studied together the same lesson from the same teacher and helped each other to do the homework correctly. Teachers also behaved in a humanly way, as they were not machines. Therefore, Margie liked the human aspect of the old school and thought that old school was a fun.

- 3.** Margie's mother thought that Margie's teacher, i.e., the computer was not functioning properly. It was reflected in the result of Margie's geography test. She was failing in this test repeatedly, but her performance in the other subjects was satisfactory. Therefore, she called the Inspector to check Margie's teacher and do the needful.

When the Inspector came to Margie's house and heard about the problem of Margie's mechanical teacher, at first he gave an apple to Margie with a smile. Then he took the mechanical teacher to another room to repair it. The County Inspector found the geography sector gearing a little faster. He slowed it up to an average ten-year level. Now they came to know that Margie's poor result in geography was not because of her fault but because of the fault of her computer.

Chapter 2. The Sound of Music

FROM THE CHAPTER

- A. 1. a.** Evelyn managed to learn French and basic Japanese.
b. Evelyn did not like men with bushy beards.

- c. The author of the above passage is Deborah Cowley.
 - d. Evelyn's speech was clear because she could hear till she was eleven.
- 2.**
- a. Evelyn was a resolute girl because she did not give up anything because of her deafness. Instead, she was determined to lead a normal life and pursue her interest in music.
 - b. One day Evelyn saw a girl playing a xylophone. It made her think to play that instrument.
 - c. Ron Forbes, a percussionist noticed her potential.
 - d. Most of her teachers did not encourage Evelyn.
- 3.**
- a. Evelyn liked to work most, i.e., to practise harder than the classical musicians.
 - b. Evelyn's regular concerts were held in prisons and hospitals.
 - c. Evelyn helped the young musicians by giving their classes high priority.
 - d. Evelyn is compared with classical musicians because she used to work often harder than them.
- 4.**
- a. Evelyn toured the United Kingdom with a youth orchestra to audition for the Royal Academy of Music.
 - b. Evelyn decided to make music her life.
 - c. Evelyn's performance in the audition for the Royal Academy of Music was marvellous because, she scored one of the highest marks in the history of the academy.
 - d. Evelyn moved to solo performance from orchestral work. It helped her in her career path because, she had captured most of the top awards at the end of her three-year course.
- B.**
- 1. Evelyn was waiting for the train which would reach her to Royal Academy of Music in London. When Evelyn sensed the train approaching, she felt its vibrations.
 - 2. Evelyn was seventeen when she went to the Royal Academy of Music. She was nervous because, she had been selected for training in this Academy.
 - 3. When Evelyn was eleven years old, she was taken to a specialist as per the advice of her headmistress. There her parents discovered that, her hearing was severely impaired as a result of gradual nerve damage.
 - 4. Evelyn said so because, one day her deafness was discovered and she was advised to use a hearing aid and to be sent to the school for the deaf.
 - 5. Most of her teachers discouraged Evelyn when she expressed her desire to play the xylophone.
 - 6. When Evelyn Glennie discovered her deafness, she did not get disheartened but was determined to lead a normal life and pursue her interest in music.
 - 7. One day, when Evelyn was eight years old, her mother called her name, but she did not move. Then her mother noticed that something was wrong with her hearing.
 - 8. Despite being deaf, Evelyn heard music by sensing certain notes in different parts of her body.
- C.**
- 1. Evelyn was a girl with a very strong determination. When she came to know about her deafness, initially she became upset. But very soon she overcame herself and determined

to lead a normal life and pursue her interest in music. Even when she was discovered by her teachers playing xylophone, they were in a doubt whether she would come out successful in this field, but she did not give up her wish and became tenacious to play it. Secondly, Evelyn auditioned for the Royal Academy of Music and scored one of the highest marks in the Academy. Later, her determination moved her to solo performance and at the end of her three-year course, she had captured most of the top awards. All these things reflected her strong determination.

2. When Evelyn wanted to play xylophone, most of her teachers discouraged her. Only Ron Forbes, a percussionist encouraged her because he noticed her potential here. Not only that, Ron Forbes tuned two large drums to different notes and advised Evelyn to try to sense the music of the drums some other way, instead of listening them through the ears. Evelyn followed his advice sincerely and discovered that she could sense certain notes in different parts of her body. This changed her and she had learnt to open her mind and body to sounds and vibrations.
 3. Ron Forbes, a percussionist helped Evelyn to continue with music. He tuned two large drums to different notes and advised her not listen through her ears but to sense music in a different way. Evelyn followed his advice and started to realise sounds and vibrations. As a result, she reached the culmination of success with the help of his advice, determination and tenacity.
 4. The master percussionist James Blades said, "God may have taken her hearing but he has given her back something extraordinary. What we hear, she feels—far more deeply than any of us. That is why she expresses music so beautifully."
 5. Evelyn's achievement was that, in 1991, she was presented with the Royal Philharmonic Society's prestigious Soloist of the Year Award. Also, she became the world's most sought-after multipercussionist with a master of thousand instruments. But Evelyn did not consider her achievement heroic. She said that she was workaholic, "I've just got to work.....often harder than classical musicians. But the rewards are enormous".
 6. Evelyn's message for the people is that success comes from hard work and strong determination with sincerity and honesty. First target your goal and then try to reach that goal with concentration and full determination.
- D. 1.** Evelyn Glennie was a girl of tenacity and determination with an affinity for working hard. She was a hardcore optimist and always looked at the bright side of life. At the age of 17 Evelyn faced a great disaster in life, i.e., she lost her hearing ability completely, as a result of gradual nerve damage. But she was not upset. She was attracted towards music and pursue her career in it. She never gave away the concept of leading a normal life. With hard opposition from most of her teachers, she learned xylophone with the help of the percussionist Ron Forbes. She then never looked back. She toured the United Kingdom with a youth orchestra and auditioned the Royal Academy of Music, scoring the highest marks in the history of the academy. Later, she moved to solo performance and at the end of three-year course, she had captured most of the top awards. Evelyn did not know what defeat was, she got right to the top, the world's most sought-after multipercussionist with a mastery of some thousand instruments and hectic international schedule.

Evelyn was a multifaceted personality. She brought percussion to the front of the orchestra.

She gave free concerts in prisons to the and hospitaly and gave high priority to classes for young musicians. She had given inspiration to those who are handicapped. According to Ann Richlin of the Beethoven Found far Deaf children, "Evelyn is a shining inspiration for deaf children. They see that there is nowhere that they cannot go."

2. Evelyn became deaf when she was seventeen. Therefore, she hears music in different ways. She feels the vibration of music, i.e., she has learnt to open her mind and body to sounds and vibrations. When she hears two pitches, i.e., higher and lower of a music, she feels the higher pitch from the waist up and the lower one from the waist down. In this way she senses certain notes in different parts of her body. Also, when she hears music, it pours in through every part of her body, tingles in the skin, her cheekbones and even in her hair. While playing the xylophone, she can sense the sound passing up the stick into her fingertip. Leaning against the drums, she can feel the resources flowing into her body. On a wooden platform she removes her shoes so that the vibrations pass through her bare feet and up her legs.
3. This evaluation is true because, normally when people become handicapped, they are fed up with themselves and become frustrated. But, Evelyn Glennie has overcome all types of frustration after becoming deaf, and has determined to lead a normal life. In order to shine in life, she chose music and have practised if whole-heartedly to reach the zenith of success. Once she has established herself as a musician, she has divided herself in various ways—she is a performing musician, giving free concerts in prisons and hospitals, giving high priority to classes for young musicians and giving inspiration to the deaf children. Therefore, it is true that Evelyn is a shining inspiration to the deaf children, as she has taught them that, physical disabilities can be overcome if there is a willpower.

Part 2: The Shehnai of Bismillah Khan

FROM THE CHAPTER

- A. 1. a. Ali Bux was Bismillah Khan's maternal uncle. He lived in Benaras.
b. Bismillah Khan learned to play shehnai from his maternal uncle Ali Bux.
c. The temple of Balaji and Mangala Maiya and the banks of the Ganga were the young apprentice's favourite haunts to practise in solitude.
d. The flowing waters of the Ganga inspired him to improvise and invent raagas.
2. a. The sound of shehnai began to be considered auspicious.
b. An indispensable component of any North Indian wedding is shehnai recital.
c. Shehnai is generally played in the temples. It is also an indispensable component of any North Indian wedding.
d. In the past, shehnai was a part of the *naubat* or traditional ensemble of nine instruments found at royal courts.
3. a. Bismillah Khan's big break came in 1938 when he was selected by All India Radio, Lucknow to play shehnai there.
b. Bismillah Khan met Ustad Faiyaz Khan at Allahbad Music conference, at the age of 14.

- c. Shehnai made Bismillah Khan famous among the people.
 - d. Bismillah Khan got motivated by Ustad Faiyaz Khan's encouraging words, i.e., "Work hard and you shall make it".
4. a. In the USA, Bismillah Khan performed at the prestigious Lincoln Center Hall.
 - b. The Cannes Art Festival was held in Cannes, France.
 - c. In Teheran, as an honour to him, an auditorium was named after him, i.e., Tahar Mosiquee Ustaad Bismillah Khan.
 - d. Teheran is in Iran. It is the capital city of Iran.
- B.**
1. Ustad Bismillah Khan was a famous shehnai maestro. As a boy, Bismillah Khan played gilli-danda in Dumraon, Bihar. He would regularly go to the nearby Bihariji temple to sing the Bhojpuri 'Chaita'.
 2. The flowing waters of the Ganga inspired Bismillah Khan to improvise and invent raagas that were earlier considered to be beyond the range of shehnai. He was attached to the Gange because he could practise there in solitude.
 3. Earlier, shehnai was a part of the *naubat* or traditional ensemble of nine instruments found at royal courts. Ustad Bismillah Khan freed shehnai from there when he accompanied his uncle in a shehnai recital at Allahabad Music Conference at the age of 14 and later, at many music conferences. In this way he brought shehnai to the classical stage.
 4. Pungi was first played in the Shah's Chamber and was played by a nai (barber). So, the instrument was named the 'shehnai'.
 5. Bismillah Khan widened the range of shehnai by freeing it from its *naubat* or temples or the wedding ceremonies and bringing it to the classical stage.
 6. The waters of the Ganga were related to the musical notations because, it inspired Ustad Bismillah Khan to improvise and invent raagas considered beyond the range of the shehnai.
 7. The first Independence Day was the happiest day of Ustad Bismillah Khan's life because, on that day he became the first Indian to greet the nation with his shehnai.
 8. It means, he played the shehnai whole- heartedly.
- C.**
1. On August 15, 1947, India emerged as an Independent country from the clutches of the British. In order to commemorate this event, Bismillah Khan was invited, as a first Indian to greet the nation with shehnai. He played Raag Kafi from the Red Fort to the audience, which included Pandit Jawaharlal Nehru, the first Prime Minister of free India.
 2. Bismillah Khan did not delve in the world of cinema because, he said, "I just can't come to terms with the artificiality and glamour of the film world".
 3. The recurring themes of Bismillah Khan's music were the flowing waters of the river Ganga, the city of Benaras and the unique *mattha* of Dumraon.
 4. The local Maharaja of Bihar used to give Bismillah Khan a big laddu, weighing 1.25kg, as a prize, after the latter sang the Bhojpuri 'Chaita' to the nearby Bihariji temple everyday, when he was five years old.
 5. King Zahir Shah of Afghanistan was very happy with the performance of Ustad Bismillah

Khan. He expressed his happiness by gifting Ustadji priceless Persian carpets and other souvenirs.

- D.** 1. Ustad Bismillah Khan was a legendary figure in the realm of music, especially shehnai. His great contribution to shehnai is that, he freed this instrument from its traditional part in a 'naubat', or North Indian wedding ceremonies or its recitals to the temples to the music lovers of India as well as the world through radio programmes and various functions, both in India and abroad. Apart from playing the shehnai, Bismillah Khan composed music in a film, viz, 'Gunj Uthi Shehnai' by the eminent film director Vijay Bhatt and a Kannada film 'Sanadhi Apanna' by Vikram Srinivas. He also advised the parents to teach their children music, which is, according to him, Hindustan's richest tradition. Even, the West is now coming to learn our music. In this way, Bismillah Khan contributed to music immensely.
2. Bismillah Khan was associated with the film world through the film director Vijay Bhatt. The latter was very impressed when he heard Bismillah Khan's shehnai at a festival. He named a film after shehnai, i.e., 'Gunj Uthi Shehnai', wherein Bismillah Khan composed a song "Dil ka khilona hai toot gaya". In this way Bismillah Khan was associated with the film world. Later he ventured in Vikram Srinivas' Kannada film "Sanadhi Apanna." His association with the film world was limited to these films only.
3. Benaras held so much importance to Bismillah Khan because, he spent many of his early years in his maternal uncle's house in Benaras. There he used to accompany his uncle to the Vishnu temple, when his uncle Ali Bux played shehnai there. Later he used to practise shehnai in front of Balaji and Mangala Maiya temples and on the banks of the river Ganga. The flowing waters of the Ganga inspired him to improvise and invent raagas that were earlier considered to be beyond the range of the shehnai. In this way Benaras put an everlasting imprint on Bismillah Khan's mind.

Chapter 3. The Little Girl

FROM THE CHAPTER

- A.** 1. a. Grandmother sent down Kezia, the little girl, her granddaughter, to the drawing-room.
b. The little girl noticed her father stretching out on the sofa. His handkerchief was on his face and his feet were on one of the best cushions. He was sleeping soundly and snoring.
c. Kezia's mother was busy reading.
d. The grandmother sent the little girl down to the drawing-room to have a "nice talk with Father and Mother".
2. a. When Kezia's father came home in the evening, he found her near the staircase.
b. Father made a loud voice in the hall.
c. Her father asked her mother to bring him tea into the drawing room and enquired about the paper.
d. Kezia's father should not order his mother to bring slippers because, a mother is and should be very much respectable to her children. Some sorts of work, mean derogatory to her. Therefore, these sorts of work, which include bringing slippers, should not be

ordered by any son to his mother.

3.
 - a. Here, 'she' is Kezia, the little girl of this story.
 - b. The Macdonalds were the next door neighbours of Kezia and her parents.
 - c. Macdonalds was different from Kezia's father because, unlike her father, Macdonald was lively and used to play with his children. Her father was serious and probably tired of work.
 - d. The idea the little girl got that there were different sorts of fathers.
4.
 - a. In this extract, 'she' is Kezia herself.
 - b. She had 'quite given up' stuttering.
 - c. In the presence of her father, 'she' used to stutter.
 - d. 'She' spoke so differently before her father because, 'she' was afraid of him.
- B.**
 1. Kezia tore her father's invaluable sheets of fine paper wherein he wrote a great speech for the Port Authority and stuffed them into her incomplete pin-cushion to complete it and gift it to her father. So her father punished her. No, her father was not right. He should explain the importance of those papers to her instead of punishing.
 2. The little girl wanted to gift a pin-cushion to her father. So, she started making it.
 3. She stuffed the pin-cushion with her father's important papers. Stuffing was very important to her because, it would complete the making of the pin-cushion. She did not know that the papers were important.
 4. When Kezia looked through a hole in the fence into Mr Macdonald's garden, she saw the five children of Mr Macdonald playing 'tag' with their father.
 5. When Kezia's father returned from office, her mother would ask her to come down and take off father's boots.
 6. Father beat Kezia with ruler on her little pink palms. As an impact of his punishment, whenever Kezia saw her father, she quickly put both hands behind her back and a red colour flew into her cheeks.
 7. Of course Kezia was wrong, but since she was a child, she was not aware of her fault. It shows her childish ignorance but love for her father.
 8. Grandmother comforted Kezia by wrapping her in a shawl and rocking her in the rocking chair. She comforted Kezia because the latter was very much upset for the punishment.
- C.**
 1. Kezia wanted to gift a pin-cushion to her father in his forthcoming birthday. In order to complete the said pin-cushion, she tore her father's important papers, stuffed them and sew the pin-cushion properly, without knowing the importance of those papers. When her father came to know about it, he was very angry because, those papers contained his great speech for the Port Authority.
Since, it was an unbearable loss to her father, Kezia was not spared but punished by him.
 2. Kezia's father was different from Mr Macdonald because, the latter used to accompany his five children and play with them. But unlike Mr Macdonald, Kezia's father was serious and introvert. After coming back from office, Kezia's father used to order Kezia, her mother and

grandmother for the requirements necessary to him and never accompanied Kezia with a light mode. His behaviour brought stuttery to Kezia. On the other hand, Mr Macdonald allowed his five children to behave with him freely.

3. When Kezia had the nightmare, her father came to her with a burning candle in his hand. He then put out the candle, bent down and caught up Kezia in his arms. He then carefully tucked up the child to the big bedroom and lay down beside her. Then he advised her to rub her feet against his legs to get the warm.
 4. Kezia's father was a figure to her to be feared. He was always serious. His seriousness might be an outcome of professional pressure. As a result she was comfortable to avoid his father. Every morning when his carriage went far and far, Kezia felt glad. In the evening when he used to come back, he ordered his tea, paper and his slippers to be available, in a loud and commanding voice, all of which evoked fear to Kezia. It was because of this fear, Kezia used to stutter in her father's presence.
 5. The funny feeling which Kezia had about her father was his father was poor and not so big and there was no one to look after him. His diurnal work made him more tired than Mr Macdonald, so he was not able to accompany Kezia.
 6. When Kezia tore her father's important papers, he was furious. He came into the room with a ruler in his hand. He told Kezia that he was going to beat her and ordered her to hold out her hands. When Kezia held her hands, her father beat with his ruler on her little, pink palms. In this way Kezia was punished by her father.
- D. 1.** Kezia was punished by her father, because she tore his invaluable papers. She felt pain, but she did not understand her father. She started understanding her father later, when at one night her father carried her to the big bedroom, tucked up the child and lay down beside her. When she snuggled her head under her father's arm, she started understanding her father, i.e., her father was not so big and no one was there to look after him. Everyday he had to work hard and she tore up his beautiful writing, which was necessary for him. She then realised that her father had a big heart like other fathers, but his work pressure and tiredness made him unable to express his magnanimity.
2. Apparently Kezia's father was very serious, rough and commanding. Moreover, due to his hectic work pressure, he had a very meagre recess and rest. All these features were reflected in his behaviour and mode of talking. But he had a soft corner in his mind and an affectionate heart. Since Kezia was a child, she could not reach her father's affection for her. She saw her father talking seriously with the other members of the family, ordering his requirements in a commanding tone and speaking with the family members, especially with her emphatically. All these things made her child mind afraid of her father, because she did not reach the age of maturity, so that she could judge her father considering all the circumstances of which he was nothing but a victim.
 3. Kezia used to sleep with her grandmother embracing her tightly out of fear of evil nightmare. Once her mother fell ill and was admitted to a hospital. Her grandmother also went there to attend her ailing mother. That nights Kezia was sleeping alone. As usual, she dreamt the same nightmare, i.e., a butcher with a knife and a rope, coming nearer and smiling a dreadful smile. She was afraid and cried, "Grandma!" Her father came to her, took her on his lap and carried her to the big bedroom. Then he lay down beside her. In order

to overcome the butcher's smile, Kezia crept close to her father, snuggled her head under his arm and hold tightly to his shirt. She spent the night with the consolation that her head was on her father's heart, which was a very big heart.

Chapter 4.A Truly Beautiful Mind

FROM THE CHAPTER

- A.**
1. a. Albert Einstein chose to do a job in order to meet his expenses, because at that time he was unemployed.
 - b. Technical work was entrusted to Einstein.
 - c. In actual practice, Einstein was developing his own ideas secretly.
 - d. Einstein jokingly called his desk drawer "Bureau of theoretical physics".
 2. a. Einstein was deeply shaken by the destruction because earlier, after the discovery of nuclear fission in Berlin, Einstein warned then American President Roosevelt in a letter that, a single bomb of this type might very well destroy the whole world together..."But nobody paid heed to him and both Hiroshima and Nagasaki were devastated.
 - b. In response to it, Einstein wrote a public mission to the United Nations, with no impact. Later he got more involved in politics and agitated for an end to the arms build up.
 - c. Einstein proposed to form a world government.
 - d. No, his proposal did not have a favourable outcome.
 3. a. Einstein played violin because, his mother wanted him to learn and play it.
 - b. The headmaster told that, Einstein would never make a success at anything.
 - c. Einstein joined High School in Munich because, his parents had moved there when he was only 15 months old.
 - d. As a pupil Einstein scored good marks in almost every subject.
 4. a. The Nazis came to power in Germany in 1933.
 - b. When the Nazis came in power, Einstein emigrated to the United States.
 - c. The disturbing thing that had happened in Berlin was the discovery of nuclear fission.
 - d. The American physicists were in an uproar. Many of them had fled from Fascism and were afraid that Nazis could build and use an atomic bomb.
- B.**
1. Einstein learnt to speak at a later age, and that too, uttering everything twice. He did not know what to do with other children. Even his headmaster predicted that he won't make success in any profession. These things prove that he did not show any traces of becoming a genius one day.
 2. Einstein's playmates called him "Brother Boring " because, he did not know what to do with the other children.
 3. When Einstein was a child, he was attracted by the mechanical toys.
 4. The school headmaster opined that, Einstein would never make success at any profession, whatever it would be.

5. Einstein scored good marks in almost every subject while studying in Munich.
 6. Einstein's marriage with Mileva did not survive long because, his wife Mileva was losing her intellectual ambition and becoming an unhappy housewife.
 7. Einstein's new personal chapter included publication of General Theory of Relativity in 1915, which provided a new interpretation of gravity.
 8. Einstein was honoured in several ways. The newspapers proclaimed his work as "a scientific revolution." He received the Nobel Prize in Physics in 1921. He was showered with honours and invitations from all over the world, and lauded by the press.
- C.**
1. Einstein was not an ordinary student, but meritorious. Whatever he learnt, he came out with flying colours later, because he was considered to be a talented child of God. When he started learning how to play violin, he put his mark as a talented amateur violinist, maintaining his skill throughout his life. As a violinist, he was no less than the professional violinists. Therefore, he is considered a gifted violinist.
 2. Einstein's mother was against his marriage with Mileva because, Mileva was three years older than Einstein. So, Einstein's mother thought that, Mileva was too old for her son. Secondly, she was bothered by Mileva's intelligence and commented to Einstein, "She is a book like you".
 3. Einstein wrote a letter to Franklin Roosevelt to warn him that, a single atomic bomb "might very well destroy the whole part together with some of the surrounding territory". Therefore, making of this type of bomb should be stopped.
 4. Einstein left the school for good because, he hated the school's regimentation, and often clashed with his teachers. Though he scored good marks in almost every subject, he felt very stifled there. Therefore, he had no other way but to leave the school.
 5. The fellow student in whom Einstein got interested was Mileva Marie. He found her to be a "clever creature". This young Serb had come to Switzerland because the University in Zurich was one of the few in Europe where women could get degrees. Einstein saw in her an ally against the "Philistines"— with whom he was constants in odds.
 6. The headmaster could not study Einstein properly. He could not guess that Einstein was different from the other students. Therefore, when Einstein was unable to adjust with the school regimentation, and felt stifled there, the headmaster predicated to his father that, whatever profession would Einstein opt in future, he would not be successful.
- D.**
1. America developed the atomic bomb in a secret project of its own, and dropped it to the Japanese cities of Hiroshima and Nagasaki on 6th August and 9th August 1945 respectively. Einstein was deeply shaken by the extent of destruction. Though earlier he cautioned Roosevelt in a letter about the devastating detrimental quality of this type of bomb, Roosevelt did not pay heed to him.

This time he wrote a public letter to the United Nations, proposing the formation of a world government. But this letter made no impact. Nevertheless, over the next decade, Einstein got more involved in politics, desiring to end the arms build up and using his popularity to campaign for peace and democracy.

2. Albert Einstein was born in the German city of Ulm, on March 14, 1879. In his childhood

he did not show any greatness that he would be a genius in the future. Contrarily, his mother thought him a freak. Einstein could not speak even at the age of two-and-a-half. Finally, when he started speaking, he uttered everything twice. His childhood was different from that of the other children in many other ways. He did not know what to do with the other children, so his playmates used to call him "Brother Boring". He loved mechanical toys with wheels, therefore, he asked about his newborn sister Maja, why she did not have any wheels. Einstein was so different that his teachers could also not evaluate him properly. Once his headmaster told his father that, Einstein could not make any success at any profession. He could not adjust with the school's regimentation in Munich where he was enrolled to a high school and subsequently left the school. In this way we can see that Einstein's childhood was a very different childhood.

3. When Einstein finished school studies, he decided to study at a university in Zurich. He got introduced to a fellow student there, viz., Mileva Marcia, whom he found to be a clever creature. She was a Serbian, but came to Switzerland because, the university of Zurich was one of the few in Europe where women could get degrees. Einstein saw in her an ally against the "Philistines", with whom he was constantly at odds. Gradually they fell in love with each other.

As the result of their relationship, the couple got married in Germany in 1903 and had two sons. But soon their relation deteriorated and in 1919, they divorced each other. After divorce, Einstein married his cousin Elsa the same year.

Chapter 5. The Snake and The Mirror

FROM THE CHAPTER

- A. 1. a. When the snake fell, it immediately wriggled over the back of the chair and landed on the narrator's shoulder. Then it coiled around the narrator's left arm above the elbow.
- b. The narrator neither jumped, nor trembled, nor cried out, because there was hardly any time to do any such thing.
- c. The snake was looking at the narrator, coiling around his left arm above the elbow.
- d. The hood of the snake was hardly three or four inches from the narrator's face.
2. a. When the doctor lay in his bed, it was close to the wall.
- b. The doctor failed to sleep because, the weather was very hot.
- c. The doctor went out to the veranda for a little air.
- d. There was no wind as if the wind god took time off.
3. a. 'I' is the doctor, i.e., the narrator.
- b. The speaker wanted to write the words "O God" because, he felt the great presence of the creator of this world and this universe.
- c. The speaker had pain in his arm because, a snake had coiled his left arm.
- d. 'A thick leaden rod' is referred to the weight of the coiling of the snake around the left arm of the author.

4. a. 'I' in this passage refers to the doctor, i.e., the narrator.
b. He looked at his attractive smile in the mirror.
c. He wanted to look handsome because, he was a bachelor and above all, he was a doctor.
d. He would keep the attractive smile on his face daily.
- B.** 1. The doctor lived in a small rented room. It was not electrified and rats co-existed in that room.
2. The doctor looked in the mirror again and again because, he was a great admirer of beauty and he believed in making himself look handsome.
3. The doctor decided to marry a doctor who had a plenty of money and a good medical practice. She should be fat, because she should not be able to run after the doctor and catch him if he did silly mistakes.
4. The doctor saw a snake in front of him with a spread out hood hardly three to four inches from his face.
5. When the doctor saw the snake looking into the mirror, he thought that, perhaps the snake wanted to enjoy its reflection at closer quarters.
6. When the snake was absorbed in looking at the mirror, the doctor, holding his breath got up from the chair and quietly went through the door into the veranda. From there he leapt into the yard and ran away.
7. As soon as the doctor reached his friend's house, he smeared oil all over himself and took a bath. Then he changed into fresh clothes.
8. When the doctor and his friends went to remove things from the room, they found that they had little to carry. Some thief stole all of his things except his dirty vest.
- C.** 1. When the doctor was sitting in his chair, he felt a dull thud as if a rubber tube had fallen to the ground. Then he saw a fat snake wriggled over the back of the chair and landed on his shoulder. As a result, the doctor neither jumped, nor trembled, nor cried out. He simply sat still. The snake slithered along the doctor's shoulder and coiled around his left arm above the elbow. Its hood was spread out and its head was hardly three or four inches from his face. The doctor held his breath and turned to stone. But as his mind was active, he felt the great presence of the creator of this world and this universe and tried to write 'O god' in imagination.
2. The snake first made its presence feel to the doctor by a cold sound when it fell on the ground. Then it wriggled over the rear side of the chair and sat on his shoulder and coiled around the doctor's left arm above the elbow. The doctor again felt the presence of the snake by its hood which was spread out and its head which was hardly three or four inches from his face.
3. In order to make himself look handsome, the doctor combed his hair and adjusted the parting hair so that it looked straight and neat. Then he took a close look at his face in the mirror and took an important decision, i.e., he would shave daily and grow a thin moustache to look more handsome. He then looked into the mirror again and discovered that his smile was attractive. He then decided to keep this attractive smile on his face to

look more handsome. It was because, after all he was a bachelor, and a doctor too on top of it.

4. The narrator smiled when death lurked four inches away because, as that very moment he discovered that, he was a foolish and stupid doctor. He did not keep any anti-venom medicine in his room. Therefore, if he were bitten by the snake, he could not have been able to use any medicine for cure. This was considered his foolishness and brought a smile on his face which was nothing out a reflection of self pity.
 5. The pain caused because a snake wriggled the narrator's left arm, resulting in the stopping of the circulation of blood for some moments. When the narrator was seated in a chair in his room, a snake fell on the ground. Then it reached the narrator's chair and then coiled his left arm. So the narrator felt pain in his left arm.
- D. 1.** The doctor found this incident very much frightening and subsequently humorous. When he saw the snake, he was in a fatal shock in fear and when the snake coiled around his left arm, he was completely frozen. Neither he jumped, nor trembled nor cried out, but sat there holding his breath. He felt the presence of the creator and realised that god was there. But he was worried because he did not have any anti-venom medicine at that time. However, he overcame his fear when he felt god. He remembered his foolishness and stupidity, as a doctor and began to smile, even though feebly, at himself. At the end of the incident, he made some fun also. When the snake turned its head and saw its reflection in the mirror, the doctor thought whether the snake was admiring beauty or whether it was trying to make an important decision about growing a moustache or using eye shadow or mascara or wearing a vermilion spot on its forehead. Therefore, it can be said that the incident was both frightening and humorous.
2. The doctor is a young bachelor. Therefore, as a young man he is romantic. He looks at the mirror and decides to become more handsome by shaving every day and keeping a thin moustache. Secondly, he is full of imagination. He imagines that, he will marry a lady doctor with a good medical practice and a plenty of money. It also reflects his laziness, because we can guess that, if his wife has plenty of money, he will reduce his work and depend on his wife's money. His sense of humour is also reflected in the fact that, his wife should be fat because, if he makes mistakes, his wife must try to run after him and then he will run away. Thus, the doctor in this story is romantic, imaginative, lazy and full of sense of humour.
 3. First, the snake has been compared to a rubber tube. When it fell on the ground, it seemed to the narrator that a rubber tube fell. Thus a rubber tube seemed to be similar to a snake. Secondly, the snake has been compared to death, because the narrator says, "death was lurking four inches away from me."

Then it has been compared to an admirer of beauty. When the snake was looking into a mirror, the narrator thought, "Was it admiring its own beauty? Was it trying to make an important decision about growing a moustache or using eye shadow and mascara or wearing a vermilion spot on its forehead?" Finally the snake has been compared to god because of its god-like behaviour. It was calm and composed, relaxed, dignified and majestic like a god.

FROM THE CHAPTER

- A.**
1.
 - a. The incident referred to here is that the narrator, a Muslim boy was sitting beside his Hindu Brahmin classmate.
 - b. Lakshmana Sastry asked the new teacher to apologise or quit the school and the island. He told the new teacher not to spread the poison of social inequality and communal intolerance.
 - c. The narrator and his classmate Ramanadha Sastry went home and told their respective parents about this incident.
 - d. The strong sense of conviction Lakshmana Sastry conveyed ultimately reformed the new young teacher.
 2.
 - a. The narrator's family arranged boats for Shri Sita Ram Kalyanam Ceremony.
 - b. Ramanadha Sastry took over the priesthood of the Rameshwaram temple from his father.
 - c. The marriage site was situated in the middle of the pond called 'Rama Tirtha', near the narrator's house.
 - d. The distance was very short because, Rama Tirtha was near his house.
 3.
 - a. 'She' is referred to the wife of the science teacher Sivasubramania Iyer.
 - b. The narrator found that the kitchen was ritually pure.
 - c. The science teacher invited the narrator again, because he wanted to change the conventional system which did not permit the people of other religions to enter Hindus' kitchen and eat together.
 - d. The narrator was hesitating to accept the invitation fearing the reluctance and the superstition of the teacher's wife to let him enter her kitchen and eat there.
 4.
 - a. The writer used to wear a cap which marked him as a Muslim. From this, the teacher came to know that he was a Muslim.
 - b. At that time, the writer was studying in fifth class.
 - c. The teacher asked the writer to go and sit on a back bench.
 - d. Ramanadha Sastry looked utterly downcast and started weeping.
- B.**
1. When Abdul Kalam wanted to leave home, his father did not oppose. Contrarily, he said that Abdul had to grow and compared him with a seagull who flies across the sun alone and without a nest. Abdul's mother was hesitant, but his father washed her hesitation quoting Khalil Gibran, i.e., "Your children are not your children. They come through you but not from you."
 2. Sivasubramania Iyer's wife watched how the narrator ate with her husband from behind the kitchen and found no difference in the way he ate, drank or clean the floor. Therefore, she changed her mind and served the narrator with her own hands in the second invitation.

3. Lakshmana Sastry ordered the teacher not to spread the poison of social inequality and communal intolerance. In this way he reformed the young teacher.
 4. Kalam's father was austere in the sense that, he used to avoid all inessential comforts and luxuries. But he always fulfilled the necessities of his children.
 5. Kalam's mother was also generous like his father. She fed quite a certain number of outsiders everyday along with her family members.
 6. As a young child Kalam was a short boy with rather undistinguished looks.
 7. Kalam said it because, all necessities were provided to him in terms of food, medicine and clothes.
 8. It is true that right from his childhood Kalam was very enterprising, because he never sat idle. Besides education, he used to do other work, like selling seeds or newspapers, etc.
- C.**
1. Abdul Kalam was helped by his cousin Samsuddin to earn his first wages. When the Second World War started, India was forced to join the Allied Forces. The trains were suspended to halt at Rameswaram station. Therefore, the bundles of newspapers were thrown between Rameswaram and Dhanuskodi. His cousin took him as a helping hand to catch the bundles. Then he sold those papers and earned his first wages.
 2. The new teacher asked Kalam to go and sit on the back bench. When Lakshmana Sastry heard it, he said that this type of work spreads social inequality and communal intolerance and asked him either to apologise or to quit. The new teacher was changed and understood his mistake. He regretted and was reformed because of a strong sense of conviction was conveyed to him by Lakshmana Sastry.
 3. When Abdul visited her house for the first time, Sivasubramania Iyer's wife was horrified because Abdul was a Muslim. She refused to serve him in her kitchen, but observed him how he ate, drank and cleaned the floor after meal. Second time, she was changed. This time she served Kalam with her own hands, and that too inside the kitchen. She understood that there was no basic difference between her husband and Kalam, just because of difference in religion.
 4. In 1939, Abdul collected tamarind seeds and sold them to a provision shop on Mosque Street. He did it because there was a sudden demand for tamarind seeds.
 5. Abdul inherited the characteristics of innate wisdom and generosity from his father and kindness and generosity from his mother. He gave up all inessential comforts and luxuries in terms of everything, e.g., food, medicines, clothes, etc.
 6. One day, when Kalam was in the fifth standard at his school, he was noticed by a new teacher, sitting in the front row, next to a Brahmin boy Ramanadha Sastry. Since Kalam was a Muslim, his new teacher could not tolerate this sitting arrangement and asked Kalam to go and sit on the back bench.
- D.**
1. Abdul Kalam's parents did not have much formal education, but they were educated in their heart. They did not indulge in any superstition or insult of humanity by the name of religion. Though his father did not have much wealth, he had inner knowledge. He was austere by nature, but he gave due care to all needs of his family. His father used to avoid luxuries and inessential comforts but fulfilled the basic necessities like food, medicine

and clothes. On the other hand, his mother had a very magnanimous heart. She used to cook for every visitor in the household. She was very generous and kind-hearted. She was a great support of Abdul Kalam's father. None of them supported or allowed, social inequality or communal intolerance.

2. Abdul Kalam had some sort of bitter classroom experience when he was a student of class V at the Rameswaram Elementary school. One of his classmates was Ramanadha Sastry, a Hindu Brahmin. Abdul Kalam used to take seat in the front row beside Sastry. One day a new teacher came and saw both Hindu and Muslim boys sitting together. He asked Abdul Kalam to change his seat and move to a back bench. Both students felt sad and when Abdul Kalam shifted to the back bench, Sastry started weeping. Later both the boys reported it to their respective parents.

As a result, Lakshmana Sastry, father of Ramanadha Sastry became very angry and called the new teacher. He scolded him for indulging in and spreading communal intolerance and asked him to apologise and reform himself.

This was the classroom experience of Abdul Kalam. It left a long lasting impression on him.

3. Narrator's father quoted this line from Khalil Gibran. When Kalam finished his elementary education, he wanted to leave Rameswaram to district headquarters in Ramanathapuram for higher studies. So he asked his father for permission. But his mother was reluctant to send young Kalam away to that place. Therefore, Kalam's father consoled his mother by saying so. He quoted this line because, he believed in Khalil Gibran's philosophy of life, i.e., our sons and daughters come through us but not from us. They come to serve their own purpose and lead their life in their own way. We are the means by which they come to this world. We nourish and care for them both spiritually and emotionally but we do not own them and design them. They come to this world with their own identity and live in their own time. We can not direct them as per own wish.

Chapter 7. Packing

FROM THE CHAPTER

- A. 1. a. Their pet dog was Montmorency.
b. Montmorency's keen ambition in life was to get in the way and be sworn at.
c. The dog was to be scolded because, he felt his day had not been wasted, if he could squirm in anywhere where he had not been wanted, and be a perfect nuisance and made people mad.
d. The writer of 'Packing' is Jerome K. Jerome.
2. a. When the speaker travels, his toothbrush haunts him and makes his life a misery.
b. The speaker woke up in a cold perspiration, got out of bed and hunted for his toothbrush, which he dreamt, he did not pack.
c. In the morning he packed it before he had used it, and had to unpack again to get it. It was always the last thing he turned out of the bag.
d. At last, the speaker rushed upstairs, took it and wrapped up the same in his pocket-

handkerchief and carried it to the railway station.

3.
 - a. Here, 'he' is Montmorency, the pet dog.
 - b. Montmorency got into the hamper and killed three lemons, pretending them rats, before Harris could land him with the frying pan.
 - c. He thought that lemons were rats and spoiled them in order to kill them.
 - d. Harris pretended to beat him with a frying pan and in that process, he took Montmorency out of the hamper.
 4.
 - a. The author did not intend to work himself.
 - b. He intended to boss the job, and that Harris and George should potter about under his directions.
 - c. It refers to the fact that, the author wanted to teach Harris and George how to do it on the pretext of doing it himself.
 - d. Seeing other people sitting about doing nothing when the author is working, irritated him more than anything else.
- B.**
1. Harris packed the strawberry jam on top of a tomato and squashed it. Before it they broke a cup. So they had to pick out the tomato with a teaspoon.
 2. At first George got butter off his slipper. They tried to put it in the kettle. It would not go in, and what was in would not come out. They scraped it out and put it down on a chair. Then Harris sat on it, and stuck to him, and they went looking for it all over the room.
 3. The author did not pack better than George and Harris, because he forgot to pack many things which were later reminded by George and Harris.
 4. George had got butter off his slipper. So, both George and Harris tried to put the butter in the kettle. But the butter would not go in and what was in would not come out. At last, they scraped it out and put it down on a chair. Harris sat on it and it stuck to him. They went looking for it all over the room.
 5. George and Harris were finally able to pack at 12:50 am. Harris wanted to get up at 7 am, but the author at 6 am. Finally they decided to get up at 6:30 am. George made no answer because, already he was sleeping.
 6. The author took pride because, according to him, packing was one of those many things that he felt he knew more than any other person living.
 7. It took longer because, while packing, they forgot many things to pack. Later any one of them reminded the other two about that item, and the item was packed. This process of packing took more time than was required.
 8. Toothbrush is very essential to the narrator. If he does not pack it before any trip, he won't be able to brush in the morning in the new place, resulting in stigma from his mouth. Therefore, toothbrush drives him to a point of madness.
- C.**
1. Jerome was caught in his own words in 'Packing' in several ways. First, he claimed in the opening that, he knew more about packing. But next time he clarified his statement, i.e., to him packing meant bossing the job without doing nothing and the others would do it. Secondly, when he claimed that he had finished his packing, it was found that he forgot to

pack his boots. These things proved that, he did not have experience in packing, i.e., he was not worth to pride himself on his packing.

2. George and Harris were messing up everything by the name of packing. They started with breaking up a cup. Then they wanted to show their ability. As a result, Harris packed the strawberry jam on top of a tomato and squashed it. Therefore, in order to clean the place and save the tomato from going ashtray, they picked out the tomato with a teaspoon.
 3. Montmorency, their pet dog used to interfere in their each and every work, i.e., to sit in the working site unnecessarily or to play with anything. When Harris and George were packing, Montmorency came and sat down on things. Then he put his legs into the jam, worried the teaspoons, pretended the lemons to be rats and killed three of them. In this way he added to the confusion of packing.
 4. After putting the boots in the bag, the author opened it again in order to ensure whether he had put the toothbrush in the bag. His toothbrush haunted him when he used to travel and made his life a misery.
 5. The author could not remember whether he had packed his toothbrush. He woke up in a cold perspiration, got out of the bed and hunted for it. He packed the toothbrush in the morning before using it, then unpacked it again and forgot to pack it. He rushed upstairs and found it at the last moment and carried it to the railway station, wrapping it in his pocket-handkerchief.
 6. George and Harris made the author wild because Harris did not remind the author about anything before completing packing and George laughed at the author, if he had forgotten to pack anything. His laugh was considered by the author as irritating and senseless. Harris reminded the author of any particular item only when the bag was shut and strapped. In this way they made the author wild.
- D.**
1. The narrator Jerome could not prove his packing abilities on which he prided himself initially. He claimed that he knew more about packing than any other person. But what he meant by knowing it, was doing bossism without doing any work and instructing others. Secondly, after packing his things, it was revealed that he missed to pack many things, e.g., boots, toothbrush, etc. This did not prove his packing abilities. Again, the narrator expressed his mentality by saying that, he would remain skill and see another man slaving and working. He would only superintend, and walk round with his hands in his pockets. Finally, their packing ended up at 12.50 am. All these do not prove his packing abilities. They only prove that he had a pseudo superiority of complex about the same.
 2. While packing, George and Harris upset everything. Earlier George had claimed that he and Harris would pack the rest, but while packing both of them proved themselves funny and foolish. First, when Harris was packing, there were piles of plates and cups, and kettles and bottles and jars, and pies, and stove, and cakes and tomatoes, etc. Then they started breaking a cup. Then Harris packed a strawberry jam on top of a tomato and squashed it. Both of them picked out the tomato with a teaspoon. Then came George. He trampled the butter. The author told them nothing but sat on the edge of the table. It irritated them more than anything could have been said. They got nervous and excited and did something meaningless. They stepped on things, put things behind them and then could not find when they wanted them. Then they packed the pies at the bottom and put heavy things on the top and upset the salt over everything. They did these funny and foolish things.

3. All the necessary items like, boots, toothbrush, soap, etc., haunted the author while travelling, because their absence made the author's life a misery. Without boots, he could not go out of his residence without toothbrush, he could not brush his mouth properly in the morning, resulting in bad breath and without soap he could not wash himself properly while bathing. He could not find these mortal necessary things at ease and had to search for them here and there. He found George's and Harris' necessary things but not his own things. Therefore, these things haunted the author.

Chapter 8. Reach For The Top

Part I: Santosh Yadav

FROM THE CHAPTER

- A. 1. a. On 21st May, Santosh was supposed to be in Uttarkashi.
b. Santosh was to reach Uttarkashi to get enrolled in a course at Uttarkashi's Nehru Institute of Mountaineering.
c. Her college semester in Jaipur ended on the 19th of May.
d. Santosh wrote a letter to her parents to seek apology because without their permission, she had got herself enrolled in a course at Uttarkashi.
2. a. Santosh's parents were affluent landowners.
b. They could afford to send their children to the best schools, even to the country's capital, New Delhi.
c. New Delhi was very close to Santosh's native place.
d. She decided to fight the system of reading in the local village school instead of getting enrolled to one of any best schools in the country.
3. a. When Santosh achieved the grand success, she was barely twenty.
b. Her seniors were impressed with her climbing skills, physical fitness and mental strength.
c. She found a special place in the hearts of fellow climbers for her concern for others and desire to work together with them.
d. The world is proud of her because, she scaled the Everest twice. The second time, she unfurled the Indian tricolour and secured for herself and India a unique place in the annals of mountaineering.
4. a. A marriage was a last thing on Santosh's mind. She liked education much more than marriage.
b. She threatened to her parents that, if she did not get a proper education, she would never marry.
c. She left home to get herself enrolled in a school in Delhi.
d. Her parents pressurized her to marry at an early age leaving higher education. But she did not agree with them, left home and got enrolled herself in a school in Delhi. So her father refused to pay for her education.

- B.**
1. Santosh means contentment. But Santosh was not always content with her place in a traditional house and society. In this way she showed the contradiction to her name.
 2. Santosh's parents were affluent landowners. They had five sons and one daughter, i.e., Santosh, Santosh's grandmother was alive.
 3. Santosh threatened her parents that she would never marry if she did not get a proper education.
 4. Santosh was born in a society where the birth of a son was regarded as a blessing, and a daughter was not generally welcome.
 5. Being a woman, the grandmother realised the necessity of a girl child in the family, wherein the previous children were all male. So she wanted a daughter from her daughter-in-law.
 6. Santosh Yadav was not content because, sometimes, traditional way of life refuses to keep pace with modern way of life. Therefore, she chose the modern path which she considered correct and rational.
 7. After being motivated by the mountaineers, Santosh saved money and enrolled in a course of Uttarkashi's Nehru Institute of Mountaineering.
 8. Santosh wrote an apology to her father, because without her father's permission, she got herself enrolled at Uttarkashi.
- C.**
1. When Santosh's mother was expecting Santosh, a travelling 'holy man' came to her residence and blessed her for a son, assuming that she wanted a son. But Santosh's grandmother wanted a daughter for her daughter-in-law and sought the blessings of the holy man for that, because her daughter-in-law was already gifted with five sons. The destiny worked with accordingly and Santosh's mother was blessed with a daughter.
 2. Santosh did not like the traditional life in the way that, she preferred shorts to traditional Indian dresses for girls, wanted to get enrolled to one of the best schools, even if it was in the country's capital, New Delhi and instead of marrying at a young age, she wanted to continue studies.
 3. Santosh Yadav left her home in order to avoid an early marriage. In line with the custom of the village, her father wanted to get her married when she was sixteen. But she did not want to get married at that young age, neither she wanted to get enrolled in a village school. Therefore, after leaving home, she came to Delhi and got enrolled in a school here.
 4. Climbing is not an easy work. It requires some skills which are as follows; iron will, physical fitness and endurance, and mental strength and toughness and hard work.
 5. After reaching the top, Santosh was overwhelmed. She said, "It took sometime for the enormity of the moment to sink in... Then I unfurled the Indian tricolour and held it aloft on the roof of the world. The feeling is indescribable. The Indian flag was flying on top of the world. It was truly a spiritual moment. I felt proud as an Indian."
 6. Santosh Yadav's name was recorded in the record book both the times because, she set a record as the only woman to have scaled the Everest twice and secured for herself and India a unique place in the annals of mountaineering. She was also honoured with 'Padmashri' in recognition of her achievements.
- D.**
1. Santosh Yadav did not want to follow the traditional concept of woman in her life and

wanted to live a different life. She wanted to become a mountaineer, and therefore, her approach towards life was different from the conventional approach which was not at par with her parents' lives. So she had no other way but to face difficulty. From her childhood she used to wear shorts like boys which were against the thoughts of her parents. So they tried to resist her and go for conventional female dress, but they could not. Secondly, as a custom, her parents wanted to get her married at the age of sixteen, but she resisted, because she wanted to pursue higher studies. Again she faced a difficulty. When she left her hometown and enrolled in a school in Delhi, her father threatened her to stop sending money. She replied to him politely that she would do a part time work to meet her expenses. Then her father agreed to send her money. These difficulties were faced by Santosh Yadav while shaping her career.

2. Santosh Yadav had fought with adversities at her childhood, but this fight did not make her self-centred. She developed a sense of fellow-feeling and always extended friendly hands towards other people to help them. For example, she tried to save her fellow climber's life. During the 1992 Everest summit, a climber was almost dying at the South Col. She tried to save him with utmost care but unfortunately she could not. But she was successful in saving another climber by sharing her oxygen with him beforehand. Had she not shared her oxygen with the second climber, he would have met the same fate. These incidents prove that Santosh Yadav found a special place in the hearts of fellow climbers.
3. When Santosh unfurled the Indian flag on top of Mt. Everest, she was overwhelmed with joy. Her feelings can be described in her own words, "It took some time for the enormity of the moment to sink in....Then I unfurled the Indian tricolour and held it aloft on the roof of the world. The feeling is indescribable. The Indian flag was flying on top of the world. It was truly a spiritual moment. I felt proud as an Indian."

Part 2: Maria Sharapova

FROM THE CHAPTER

- A. 1. a. Maria felt about her mother by missing her terribly.
 b. The other tennis pupils woke up Maria at 11 pm and ordered her to tidy up the room and clean it.
 c. Maria's father was working as much as he could to keep her tennis-training going.
 d. Maria used to go to bed at 8 pm.
2. a. Her talent, unwavering desire to succeed and readiness to sacrifice lifted her to the top of the world.
 b. According to her, the biggest motivation is money.
 c. According to her, tennis is both a business and a sport.
 d. The most important thing for Maria is to become number one in the world.
3. a. The trip to Florida with her father Yuri took Maria on the path to success.
 b. The setback she met at Florida was a heart-wrenching two-year separation from her mother Yelena.

- c. Her mother could not accompany her because, she had to stay back in Siberia due to visa restrictions.
 - d. The quality of fighting with adversities is revealed here.
4. a. Maria Sharapova is attached to tennis.
- b. She was sent to the United States at the age of nine.
- c. Her father's name is Yuri.
- d. She stayed in the USA for four years.
- B.** 1. Maria Sharapova said that she had a Russian citizenship and her blood was totally Russian, though US was a big part of her life.
2. In the training camp, Sharapova was woken by her seniors at 11 pm and was ordered to tidy up the room and clean it.
3. At the age of nine Sharapova learnt that tennis excellence would only come at a price.
4. A level of sacrifice which a few children would be prepared to endure was at odds with Maria's ready smile and glamorous attire.
5. Maria was different for her power of endurance, level of sacrifice and tenacity and toughness and her knowledge on goal of her life.
6. The important lesson that Maria learnt was that tennis excellence would only come at a price.
7. Maria's father could not see her during her stay there because, he was working as much as he could to keep Maria's tennis-training going.
8. Maria's co-trainees would come in at 11 pm and woke up Maria and order her to tidy up the room and clean it. Maria became quietly determined and mentally tough and learnt how to take care of herself.
- C.** 1. Maria Sharapova was sent to the USA to take training in tennis. She went there with her father. Her mother could not join them and was compelled to stay back in Siberia because of visa restrictions. Maria's life was very tough there. She used to go to bed at 8 pm but was woken up at 11 pm by the senior players to tidy up the room and clean it. It did not depress her, but made her determined and mentally tough. As a result, she became world number one in women's tennis on Monday, August 22, 2005.
2. Maria's mantra for success was to become competitive, to do hard work and consider her work as her job. She also used to say that, when one comes from nothing and one has nothing, it makes one very hungry and determined. She said that she had put up with much more humiliation and insults than that to steadfastly pursue her dream. Also added to her mantra is, unwavering desire to success and readiness to sacrifice.
3. Maria influenced her tennis fans by reflecting a fact through her life-style that, there were no room for sentiment. Everything should be taken professionally and one should be competitive and hardworking.
4. Maria Sharapova's hobbies include fashion, singing and dancing. She loves reading the novels of Arthur Conan Doyle. She is fond of sophisticated evening gowns, eating pancakes with chocolate spread and drinking fizzy orange drinks.

5. Maria Sharapova did not reach pinnacle in one day. It was the result of hard labour, professional mentality, keeping no room for sentiment, tenacity for success, overcoming depression and appreciating the positive side of life. These qualities were added with her desire for success, readiness to sacrifice and of course her talent.
 6. Maria's father brought Maria to Florida to help her succeed and reach stardom in tennis. He was working as much as he could to keep Maria's tennis-training going. So he could not see Maria either.
- D.**
1. Maria Sharapova did not ignore the importance of money. She said, "Money is a motivation. Tennis is a business and a sport..." Aware of her Russian Nationality, she claimed, she is a Russian. She also said, the US is a big part of her life, but she has a Russian citizenship and her blood is totally Russian. She assured that, she would play the Olympics for Russia if they wanted her. She also paraded her teenaged sensation with money, i.e., she was aware that money is a motivation, but she did not always run for money. She listed fashion, singing and dancing as her hobbies and her love for Arthur Conan Doyle. She also stressed her fondness for sophisticated evening gowns with her love of pancakes with chocolate spread and fizzy orange drinks.
 2. When Maria was only nine years old, her parents came to know about her fondness and affinity for tennis. They did not ignore it, nor they remained indifferent. They took initiative to take her to Florida in the USA for tennis training. Her mother could not go with her because of some visa restrictions, but her moral support was with her. Her father went with her and worked as much as he could to keep her tennis-training going. In this way they played an important role in her success. Among the other things motivated her was the order which was given to her by the senior tennis pupils by waking her at 11 pm, to tidy up the room and clean it. Instead of bringing insult to her, it would make her more tough and motivated her to come out with flying colours in the sport.
 3. Both Santosh Yadav and Maria Sharapova are of same nature, i.e., overcoming adversities with tenacity, hard working, will power and determination. Both of them were very clear of their aim in life, which is very necessary to rise in life. Initially, Santosh Yadav's father warned her not to pay for her education, since she did not marry at the age of sixteen and went to Delhi to get herself enrolled in a school. But later he changed his decision and payed for her education. On the other hand, Maria's parents were willing to do as much as was possible for Maria, from the very initial stage. Both of them took proper training in their respective fields. Santosh Yadav wanted to become a mountaineer. So she did a course in mountaineering from Uttarkashi's Nehru Institute of Mountaineering. Maria Sharapova also took enough training in tennis in Florida. Both of them love their respective countries very much. Santosh Yadav unfurled the Indian flag when she scaled the Everest for the second time. Maria Sharapova also claims that, she is a Russian. She has a Russian citizenship, and she can play for Russia. Both of their talent and unwavering desire to succeed in their respective fields have lifted them to the top in their own sphere.

FROM THE CHAPTER

- A.**
1. a. 'His' refers to here a veterinary doctor.
b. The symptoms of such a disease are weakening rapidly, vomiting, heavy breathing with heavy flanks and gaping mouth and hands and feet becoming paralytic.
c. 'Sir' is referred to the narrator of this story.
d. The vet doctor brought syringe and the medicine.
 2. a. The narrator guessed that Bruno wanted to say that, Barium Carbonate is of no use to a big black bear like him.
b. Another time Bruno found nearly one gallon of old engine oil and drank the lot. However, no ill effects took place.
c. When another 10 c.c. was injected into Bruno, his breathing became less stertorous. He could move his arms and legs a little, although he could not stand yet.
d. The author drained engine oil from the Studebaker as a weapon against the inroads of termites.
 3. a. 'He' refers here to the superintendent at Mysore zoo.
b. The superintendent agreed to return the bear to the narrator's wife and wrote to the curator to land them a cage from transporting the bear to Bangalore.
c. Baba was driven into a small cage and hoisted on top of the car. The cage was tied securely. In this way Baba was brought back home slowly and carefully.
d. The quality of kind-heart, broad-mindedness and feeling for others is reflected in the above lines.
 4. a. The author and his friends advised his wife to give Baba to the zoo at Mysore.
b. Mysore was eighty-seven miles.
c. The author's wife inconsolable. She wept and fretted and for the first few days she would not eat a thing.
d. Baba looked very thin and sad in the zoo. He was fretting.
- B.**
1. When Bruno got paralysed, he was taken to a vet's residence in a car.
 2. Bruno became very special because, it was a family's pet, so, it returned to the family.
 3. The qualities of friendship and amicability are highlighted in this statement.
 4. The bear's mother was shot by one of the companions of the author and was spot dead.
 5. The little creature's mother lay prostrate, because she was dead.
 6. The little creature was making a pitiful noise because it lost its mother.
 7. The speaker's wife put a coloured ribbon around Bruno's neck to make it her pet.
- C.**
1. The author's wife was treating Baba like her child. After Baba became adult, it was a fear to the tenants' children. So, it was given to Mysore zoo, so that it would remain there with

the other animals in great care. But the author's wife could not take it easily, since Baba was not only a pet to her, but also like her son. So she wanted Baba back.

2. Bruno was collected by the narrator from a sugarcane field. It was riding its mother. One of the author's companions shot its mother and the creature died on the spot. Bruno was making a pitiful noise in grief. So the author brought it to his residence and gifted it to his wife. In this way Bruno became attached to the author's family.
 3. Bruno became young. Though it was a pet to the authors, it was terrible to the tenants' children. So it was to be kept chained most of the time. Therefore, in order to keep everybody safe and out of danger, Bruno was sent to the zoo.
 4. Baba was given to the Mysore zoo. Therefore, the author's wife was inconsolable. Moreover, when she heard from her friends who visited the Mysore zoo that Baba was fretting, she wanted to visit the zoo and see Baba. After three months, they went to the Mysore zoo. When Baba saw the author's wife, it howled with happiness. She ran up to it, petted it through the bars, and it stood on its head in delight.
 5. One day Bruno drank barium carbonate which was brought to kill the rats and mice. After drinking it, Bruno became almost paralytic, because it could not stand up on its feet, but dragged itself on its stumps to the author's wife. When the author saw it and came to know the fact, he rushed with it in a car to a vet's residence.
 6. Bruno used to play some festive tricks, e.g., at the command 'Baba, wrestle', or 'Baba, box', it vigorously tackled anyone. When he was given a stick and said, 'Baba, hold gun', it pointed out the stick to the person in front of it. If it was asked, 'Baba, where's baby?' it immediately produced and cradled affectionately a stump of wood which it had carefully concealed in its straw bed.
- D.**
1. The author rightly said that Bruno was fond of eating and drinking everything. We find that whatever Bruno was given to eat, e.g., porridge made from any ingredients, vegetables, fruits, nuts, meat (especially pork), curry and rice regardless of condiments and chillies, bread, eggs, chocolates, sweets, pudding, ice-cream, etc., it did not refuse. Even it used to drink milk, tea, coffee, lime-juice, aerated water, buttermilk, beer, alcoholic liquor, and in fact, anything liquid. Even one day it drank barium carbonate which was brought to kill the rats and mice, but became almost paralytic. Again one day it drank one gallon of old engine oil which the author had drained for the sump of the Studebaker and was keeping as a weapon against the inroads of termites. But it did not have any ill effects after drinking it. Therefore we can see that, the author was right when he passed the aforesaid comment.
 2. Animals are living beings, They do not have speaking power like, humans, but they have other feelings. They realize what love is and what separation is, though they can't express. Let us take the example of Bruno. Bruno felt the pleasure of love because, it was attached to the author and his wife and their alsatian dogs. It used to eat all the food items and beverages offered to it. It was taught the commands like "Baba wrestle", "Baba, hold gun",

etc., It used to enact as per the commands. Bruno also felt the pain of separation. When it was given to Mysore zoo, it looked very thin and sad. It also wept and fretted due to separation. Again when the author and his wife came near its cage in the zoo to see it, it recognised the author's wife and howled with happiness. Thereafter it remained happy when it was taken back by the author's wife. Therefore, Bruno's behaviour proves that animals also feel the pleasure of love and the pain of separation.

3. One day the author put down barium carbonate to kill the rats and mice that had gone into his library. Bruno entered the library and drank some of it. It became paralytic to such extent that it could not stand on his feet. But it dragged itself on its stumps to the author's wife who called the author. In notime the author rushed it to a vet and told the case in detail. Bruno was becoming weak rapidly. Upon consulting a medical book, the vet injected it 10 c.c. of an antedote. Nothing happened. The vet again injected it another 10 c.c. of the same antedote. Thirty minutes later Bruno got up and had a great feed. Now it was okay.

Chapter 10. Kathmandu

FROM THE CHAPTER

- A. 1. a. Baudhnath Stupa is in Kathmandu. It is a Buddhist shrine.
 b. Inside the shrine, there is sense of stillness. But in the streets there are many shops of various items, crowds gather there, so the streets are very noisy.
 c. The author is Vikram Seth. It is an extract from 'Heaven Lake' by the author.
 d. Most of these shops are owned by Tibetan immigrants.
2. a. The flute seller stands the pole on the ground from time to time, selects a flute and plays it for a few minutes.
 b. He does so in order to impress the people and persuade them to buy flutes.
 c. The sound of his flute reaches the customers because, it rises clearly above the noise of the traffic and the hawkers' cries.
 d. He plays the flute for a few minutes standing the pole on the ground from time to time. He plays it slowly, meditatively, without excessive display and does not shout out his wares.
3. a. 'It' here means the flute.
 b. A flute needs to pause and breathe to go on.
 c. The flute is known for its most universal and most particular sound. All cultures have flutes, though of different types.
 d. The narrator is attracted to the flute because of its music closest in phrases and sentences to the human voice, and its motive force which is living breath.
4. a. Two monkeys fight with each other. One chases the other, and the other jumps on to a *shivalinga*, then runs screaming around the temples and down to the river Bagmati, flowing below.
 b. The river Bagmati flows through the Pashupatinath temple.

- c. Activities going on the banks of the river are, a corpse is being cremated, washerwomen are at their work and children bathe.
 - d. People believe that, when the small shrine, which is half protruding from the stone platform on the riverbank will emerge fully, the goddess inside will escape, and the evil period of the Kaliyug will end on earth.
- B.**
1. The writer stayed in a cheap room in the centre of Kathmadu. He visited Pashupatinath temple and Baudhnath stupa with Mr Shah's son and nephew.
 2. It is written "Entrance for the Hindus only." It signifies that, only Hindus are permitted to enter the temple.
 3. In and around the Pashupatinath temple we find priests, hawkers, devotees, tourists, cows, monkeys, pigeons and dogs roam through the ground. There are so many worshippers that some people are trying to get the priest's attention and are elbowed aside by the others.
 4. In the fight between two monkeys, one chases the other, who jumps into a *shivalinga*, then runs screaming around the temple and down to the holy river *Bagmati*.
 5. Same as answer 4 c.
 6. The author has observed that the streets of Kathmandu are very busy with fruit sellers, flute sellers, hawkers of postcards, shops selling western cosmetics, film roles and chocolates, or copper utensils and Nepalese antiques, He has also observed car horns sound, bicycle bells ring, stray cows roam freely here and there, vendors shout out their wares, etc.
 7. There are no crowd in the streets around the Baudhnath stupa, though small shops stand on its outer edge, many of which are owned by the Tibetan immigrants. So, the narrator says, this is a haven of quietness in the busy streets around.
 8. The longer route is, first from Kathmandu to Patna by bus and train, then sail up the Ganges past Benaras to Allahabad, then up the Yamuna, past Agra to Delhi. The author opted for flying route, i.e., from Kathmandu to Delhi by an aeroplane.
- C.**
1. Priests allow the Hindus only because of two reasons. First, Pashupatinath is a Hindu god, so the priests do not allow the people belonging to the other religions to enter it. Secondly, by nature those priests are orthodox. If they had been liberal minded, they would have allowed the people of other religions to enter the temple.
 2. Baudhnath Stupa is the Buddhist shrine of Kathmandu. Unlike Pashupatinath temple, it is calm and quiet and a sense of stillness is prevailing there. A road rings its immense white dome. On its outer edge, there are small shops. Many of these are owned by the Tibetan immigrants. One can buy here felt bags, Tibetan prints and silver jewellery. There are no crows here. It is a haven of quietness.
 3. One can notice some activities at the Bagmati river. These include a corpse that is being cremated on the banks of this river, washerwomen are working and children are taking bath. A basket of flowers and leaves, old offerings, all are dropped into the river.
 4. The flute seller stands in a corner of the square near the hotel. He holds a pole in his hand with an attachment at the top from which 50 or 60 *bansuris* protrude in all directions, like the quills of a porcupine. They are made of bamboo—they are cross-flutes and recorders. The flute seller stands the pole on the ground from time to time, selects a flute and plays

it for a few minutes. He plays slowly, meditatively and does not shout out his wares. He sales occassionally and that too in a curiously offhanded way as if this is incidental to his enterprise. Sometimes he breaks off playing to talk to the fruit seller. In this way he runs his business.

- D. 1.** At the Pashupatinath shrine in Kathmandu, the author saw a sign proclaiming 'Entrance for the Hindus only.' A scene of chaos was there, because priests, hawkers, devotees, tourists, cows, monkeys, pigeons and dogs—all were roaming through the grounds. Among the worshippers, some were trying to get the priest's attention elbowing others, a princess of the Nepalese royal house appeared, everyone bowed her and made her way. Some saffron-clad westerners were struggling for permission to enter the temple. The policeman posted there was not convinced whether they were Hindus, so he was reluctant to permit them. Meanwhile, two monkeys had started fighting. One was being chased by the other. It jumped onto a *shivalinga*, then ran screaming around the temple and down to the holy river Bagmati. The author witnessed this entire atmosphere of febrile condition at the Pashupatinath shrine.
2. The two most sacred temples the author visited in Kathmandu were, Pashupatinath temple of Hindus and the Baudhnath stupa, a Buddhist shrine. He found both in contrast to each other because, two opposite atmospheres prevailed there. First, the atmosphere at Pashupatinath temple was utterly chaotic. So many worshippers were trying to get the priest's attention, westerners of different religion were trying to enter the temple, though it was written that only Hindus were allowed. Therefore, there was a struggle between the policeman posted and the westerns and moreover, two monkeys were fighting inside the temple premises. On the other hand, a sense of stillness prevailed at the Baudhnath Stupa. There were no crowds, it was a haven of quietness in the busy streets around. Small shops were seen, but there was no chaos. This is the contrast to each other which the author saw.
3. The author is not able to tear himself from the square because of flute music. According to the author, flute music is at once the most universal and most particular of sounds. At the square, the author is hearing a flute music, being played by a flute seller. It enchants him. Sometimes he takes a break off and speaks with the fruit seller. Occasionally he sells flute in a curiously offhanded way. The entire atmosphere is so appealing that the author finds it difficult to tear himself from the square.

The flute represents the commonality of mankind, because it moves its music closest in its phrases and sentences to the human voice. Its motive force is living breath. There are different types of flute. Each has its specific fingering and compass. It weaves its own associations.

Chapter 11. If I Were You

FROM THE CHAPTER

- A. 1.** a. Here 'I' is the intruder, who is a criminal.
b. He has been hunted for long enough because, he is wanted for a murder.
c. Here, 'they' are policemen.

- d. The intruder is planning a gratuitous double.
2. a. The intruder wanted to know about Gerrard.
b. The cottage of Gerrard was located at Essex.
c. The intruder warned Gerrard about any funny business.
d. The story was about Gerrard, a young man who lived alone and an intruder, who was a criminal and intended to murder Gerrard and take on his identity.
3. a. The speaker is Gerrard, the central character.
b. The speaker says that it is useless to kill him because, if the intruder kills Gerrard and takes on his identity, he will be hanged, if not as himself, then as Vincent Charles Gerrard.
c. The trait of the speaker which is revealed here is, he can mould even a criminal like the intruder and make him a bit hesitant to kill him.
4. a. The intruder could tell Gerrard in plenty about himself.
b. The intruder has broken into Gerrard's cottage to kill him and stay there taking on his identity, in order to elude the police.
c. The intruder thinks about himself that, he is very smart, top of the class around there, and he has got brains and he uses them.
d. It did not require a great brain to break into Gerrard's cottage, because the cottage is small.
- B.** 1. Gerrard is a person of medium height. He is wearing horn-rimmed glasses. He is dressed in a lounge suit and a great coat. His voice is cultured.
2. Gerrard told about himself that, as a child he was stolen by the gypsies and then he found himself in his long Essex cottage at the age of thirty two. It was a wrong and evasive answer, because Gerrard did not want to disclose anything about him.
3. The intruder wants to know personal information from Gerrard.
4. Gerrard asked him this because the intruder had called him a 'wise guy.' The word 'guy' is a colloquial American expression for a man.
5. The intruder is dangerous because he is carrying a pistol and claims that he has killed a cop. He is heartless, crafty and mean. He is also uncultured, because he says, 'Put up your paws'.
6. Gerrard was aware and confident of his presence of mind. Therefore, he remained calm and nonchalant that the intruder got irritated.
7. Gerrard lived in a lonely cottage. It was in a secluded place in the wilds of Essex.
8. The first reason of choosing Gerrard was, both of them were of same physical structure. Secondly Gerrard lived alone, so the intruder thought that it would be easy to kill Gerrard and assume his identity.
- C.** 1. Gerrard was a very active person. He was also very wise and was guided by thoughts and presence of mind. He was also considered intelligent. His intelligence was proved in the way he escaped from the intruder, who was indeed a criminal. The intruder tried to kill him to take his identity. Gerrard used his intelligence and presence of mind and therefore, the police were able to arrest the intruder.

2. Gerrard applied his presence of mind and gave the intruder an evasive reply. He told that he was not a Sunday school teacher but a criminal. He further continued that, he murdered someone. The police were after him. The intruder was surprised because he wanted take the disguise of Gerrard and live peacefully.
 3. The intruder had already been tried to get arrested by the police because of killing someone else. Therefore, murdering Gerrard could make no difference. He won't be killed twice for two murders. So he said that.
 4. In order to escape from the intruder, Gerrard projected himself as a criminal and said that the police were searching him for a murder and one of his men had already been caught. Then he showed his travelling bag to establish what he had said was true and convinced the intruder that he was in a hurry to escape with the bag because he said that it was packed with disguise outfits and false moustaches which could be required to remain in disguise while escaping the police.
 5. Gerrard convinced the intruder by concocting a story that he was also a criminal and murdered somebody. The police were after him and one of his people had already been arrested. He had befooled the intruder by saying that he was also running to evade arrest, because he was wanted by the police. Therefore, killing him and taking his disguise would lead the intruder into more trouble, because the police would catch him as Gerrard. In this way, Gerrard convinced the intruder that he was also a rouge and was wanted by the police.
 6. The intruder chose Gerrard as the man because his height and built resembled those of Gerrard, and secondly, if he could project himself as Charles Gerrard, he would be free to go anywhere and would not work. Moreover, he would eat and have a sound sleep and would lead a tension-free life, because he wouldn't have to run away from the police.
- D.**
1. An intruder, with a revolver in his hand entered his cottage from the right. He was wearing an overcoat and a soft hat. After entering he spoke with Gerrard in a dramatic tone, e.g., 'I'm glad you're pleased to see me. I don't think you'll be pleased for long.' But he was trying not to show any anxiety, interest or enthusiasm in his words. Then he said that he would stop Gerrard acting smart and commanded him to sit on the chair, because he wanted to speak with Gerrard. He then sat on the divan. The intruder came prepared with a set of questions and was not interested to know the other things. The intruder then asked Gerrard whether he lived there alone and some other questions. He then disclosed his plan that he wanted to kill Gerrard and stay there as Gerrard, because he was evading police, since he had killed a person. He found a physical resemblance between Gerrard and himself. Hearing this, Gerrard played a trick with him. He projected himself as a criminal and said that he would leave that place with his bag. Saying this, he took the intruder with him and pushed him in a cupboard and locked it from outside. Then he called the police and got the intruder arrested. The intruder went to jail from Gerrard's cottage.
 2. Gerrard's profession is associated with theatre. He is guessed to become a playwright. His profession is reflected by the several parts of the play. For example, when the intruder entered and started speaking with him, he described the situation as melodramatic, "This is all very melodramatic, not very original, perhaps but..." Melodrama is a style or category of drama. Secondly, Gerrard referred to himself as a sympathetic audience: "At last a

sympathetic audience! "Audience is an important part of drama. Again, speaking about the contents of the bags, he told that the bag contained disguise outfit and false moustaches—"That's a disguise outfit; false moustaches and what not." Another dialogue was given by Gerrard after making escape: "Sorry I can't let you have the props in time for rehearsal, I've had a spot of bother—quite amusing. I think I'll put it in my next play." All these dialogues show that Gerrard was of theatrical background.

3. The succeeding events did not prove the intruder to be true, because he was outsmarted by Gerrard's wit. The intruder thought that Gerrard's smart acting would be stopped, had Gerrard been come to know about his plan to kill him (Gerrard) and take over his identity. Once Gerrard came to know the intention of the intruder, he did not get nervous and told a false story about himself to the intruder. He told that, after killing him and taking the disguise of Gerrard, the intruder would not be able to live a peaceful life, since Gerrard himself was a criminal and was living an unstable life. So, if the intruder had killed Gerrard and taken the disguise, the police would arrest him as Gerrard, and not as the intruder. So his plan to save himself from the police arrest would have been a failure. Therefore, it would be safe for the intruder to run away from this cottage with Gerrard to escape police. The intruder was convinced and tried to escape with Gerrard. But Gerrard pushed him in the cupboard and locked it from outside. Later police arrested him. In this way the succeeding events did not prove the intruder to be true.

Poetry

Poem 1. The Road Not taken

FROM THE POEM

- A. 1. a. The poet felt 'sorry' because he could not travel both roads at a time.
 b. The two roads diverged in a yellow wood.
 c. The mode is wondering. The poet wonders about the road he has not taken.
 d. The 'yellow wood' represents the season of autumn, which stands for old age and inactivity.
2. a. The other road was as just as fair and perhaps better, because it was grassy and wanted wear.
 b. The second road presented a better claim because, it was grassy and wanted wear.
 c. The rhyme scheme is ABAAB.
 d. The poet means 'it is as right and appropriate as it is fair' or 'it is as fair as choosing to take the other road.'
3. a. Both roads equally lay in leaves.
 b. The poet left the first road for another day.
 c. The poet suffered from a doubt because he was not sure whether he should ever come back.
 d. The poet took decision about the first road that, it was for another day.

4. a. The poet will tell "with a sigh" that, two roads diverged in a wood from there, somewhere ages and ages, and he took the one less travelled by.
 - b. The poet leaves the interpretation on the reader that his choosing of the path has made the difference either positively or negatively.
 - c. The poet wishes to go back and take the other road after having chosen one.
 - d. The poet finally decides to take the road which is 'less travelled by'. According to him, this has made all the difference because of its overgrown grass which reflects that it is less travelled.
- B.**
1. The poet hopes that he would use the first road on some other day. He was not sure, because chances of returning from the second road and taking the first road is less.
 2. According to the poet, one of the paths is better because it "wanted wear",

"Then took the other, as just as fair,
And having perhaps the better claim,
Because it was grassy and wanted wear,..."
 3. The poet meant that the same amount of traffic had been received by the two roads. One was grassy. It relatively looked un-worn, although the people passing along it had worn it the same amount as the other.
 4. The main dilemma of the poet is on choosing a right road to travel. He has two alternatives, but he does not know where they will lead.
 5. The poem is a metaphor of life because, it deals in dilemmas that one faces in life. One has to be selective from the given alternatives. It is true that our choices influence the rest of our life but we can't foresee the outcome of the choices made.
 6. In this poem the road represents the course the poet's life. The poet's choice made all the difference because, choosing to follow the conventional path would have been a wrong decision.
 7. The poet left the first road because according to him, the first road had been used more than the second one. The poet doubted if he "should ever come back." No, he could never come back and walk on the road he had left for 'another day'.
- C.**
1. The divergence in the road signifies the choices made by us. Many choices we make and many other choices which others make, we follow. But whoever makes the choices, should make according to the betterment of the humanfolk. We should think what we should do—take the conventional path or any new path. If it is a new path, we should think how better it will be, before choosing it.
 2. The poet stood long on the forked road because he was till not able to take a quick decision. He was in a dilemma and was not sure which road he should take, which road would be beneficial to him. Therefore, he wanted to think alone and take decision carefully as it could affect his life.
 3. When the poet saw the two roads, he had a choice to tread one— the road that was travelled by many people or the road travelled by the less people. He willingly chose the road travelled by the less people, fully aware of the fact that it might be full of danger. But

once he chose the other road there was not turning back. According to the poet, the impact of the 'other road' can be either positive, or negative or negligible. He was ready to accept any one of it.

4. The poet sighs in the last stanza to express a feeling of regret that he could not take both roads. He is torn between the roads. Still he remembers that road which he has not taken. The poet would not be dwelling on the other road, if that road had been a bad choice. Also, he could not be sorry because he could not travel both.
5. The poet does not clearly state whether he is happy or sad with the choice made by him. However, the way of the world says that, the people who have become famous for their work have always avoided the beaten track. Hence we can say that, the poet was happy for choosing the less travelled track, not the beaten track. So we may say that the word 'difference' expresses his joy.
6. It was morning and the paths were equal, i.e., no paths were used by the people. Hence, both the paths were covered with leaves, without being crushed by anybody. If the leaves had been crushed, they would have turned black which they are not, "Black" is also a symbol of sad feelings and 'trodden' means 'pushing', i.e., the poet's mind was not sad, since it was not pushed by anybody.

- D. 1.** The title of this poem plays the role of interpreting the entire poem. Instead of 'The Road Not Taken', if the title had been 'The Road Less Taken', the poem could have focused on nonconformity, i.e., taking the path that others do not take. The title of the poem is speaking of lost opportunities, i.e., the road that the speaker did not take.

A considerable ambivalence has been shown in the poem between one is more grassy and both are equally covered with fresh leaves. It was an autumn morning and it seemed, neither road looked worn.

However, the speaker made a choice and took one path. It means, the poet is speaking on his choices in life and how they affect his life.

The title deals with the poet's lost opportunities and the complexities of choice. It does not speak merely of choosing the path that is fresh and new.

2. In this poem, road has been taken as the means of symbolism. Here, the symbol of road has been used to tell about the journey of life and destination.

Popularly it is believed that, Robert Frost describes one of the two roads he has taken. But if we look carefully, we will find that the title puts more emphasis on the idea that Frost has not taken any of the specified roads. Rather, he has taken the middle path.

Two worlds always haunted Frost— that of a teacher and a poet, i.e., reality and imagination. In this poem, he tried to find the answer to which vocation he should pursue— teacher or poet. He decided that one can be both a teacher and a poet. Finally he has taken both. Had any of the popular roads been taken by him, the poem could be entitled "The Road Taken."

The poem may also allude to the poet's shifting between reality and imagination. He takes the middle stand, living a practical life, yet indulging in his imagination to manifest itself in writing.

3. The most significant foundations of our lives are decisions. The decisions made in the past can scarcely be returned or changed. While making a decision a person should be confident without any hesitation and should be firm in order to influence any other's decision.

In this present age, it is the general tendency of the people to follow others' decision blindly. Following others' decision is not always bad, but if we compromise our decision while following the others' decision, we will not be able to do things in our life that we want to do. Once a decision is taken, it should be accepted and celebrated, without regretting, whether it produces a good or a bad result.

Now the question is whether people should regret their decision. The first thing is, any decision should be taken wisely, despite it, if the situation goes against us, and if we can't change it in favour of us, we should embrace it happily and should show our interest in life. Regretting will never allow us to go back and change our decision.

Poem-2

Wind

FROM THE POEM

- A. 1. a. A violent wind damages and disturbs by breaking the shutters of the windows, scattering the papers and throwing down the books on the shelf.
- b. The poet requests the wind not to break the shutters of the windows, not to scatter the papers and not to throw down the books on the shelf.
- c. The poetic device in these lines is "personification", because the wind has been personified here.
- d. Personification connects readers with the object that is personified. Here the readers are connected with winds. Personification is used to tell us as if the wind is destroying everything as a person.
2. a. The poet addresses wind as 'You'.
- b. 'Them' refers to shutters of the windows, papers, and books on the shelf.
- c. The pages of the books have been torn by the blowing of the wind.
- d. Wind brings rain by blowing the heavy dark clouds filled with water over to the areas and bring rains.
3. a. The houses, doors, rafters, etc., are crumbling because they are weak. They cannot stand the fierce attack of the destructive wind.
- b. It means, when the wind blows fiercely, many lives are lost. The survivors are shattered because their loved ones are dead and their homes and property are destroyed.
- c. The wind has been called 'God' because like god, the wind uses his power to remove and crush the undesirable, weak things.
- d. The wind god winnows and crushes weak and crumbling houses, doors, forests and hearts.

4. a. 'He' is meant to the wind god.
 - b. To face the fury of the wind we should build strong homes, join the doors firmly, practise to firm the body and make the heart steadfast.
 - c. His attitude towards people is friendly. Therefore, we praise him everyday.
 - d. The houses and doors should be made strong because the wind god won't be able to winnow and crush them.
- B.**
1. The poet pleads with the wind to blow softly because, the shutters of windows will not be broken, papers will not get scattered and the books on shelf will not be thrown down.
 2. It means, with the blowing of wind, the rain also falls in that direction.
 3. The wind makes fun of weaklings by crumbling their lives and houses, rafters and causing devastation. It brings out the weaklings out of the strong ones and crushes them all.
 4. The poet thinks that, since the wind god is not paying attention to our request, we should become strong at both mind and heart, to fight against the wind's destructive power.
 5. The strong wind represents turmoil and trouble in our lives. So the poet suggests us to become very strong in both body and mind.
 6. The wind symbolises the spirit, the vital breath of the universe. It is powerful, invisible, but evident by its effects on more material elements.
 7. The poet wants people to have firm bodies and strong hearts in order to withstand the forces of wind, i.e., the adversities of life.
- C.**
1. The weak fire is extinguished by the wind and the strong fire is made more strong. In human life, wind blows out the weak person and makes the strong person stronger, so that he can withstand all the adversities and hardships in life.
 2. According to the poet, the friendship of wind is good because, it has both kind and wicked aspects. If any person is weak, wind's destructive force will ruin him. But if a person is strong, he may use the power of wind for constructive purpose. When wind is friendly, it works for the benefit of mankind.
 3. If wind becomes our friend, it will not harm us. Instead, it will help us to grow and flourish. Therefore, we must make ourselves strong to face the violent wind. Nobody cares for the weak. Even wind also does not. He carries the weak away from one place to another. But he cannot carry the strong. The strong can roar and protest against any injustice.
 4. The wind in the form of hurricane and cyclone is capable of massive destruction. It is strong to damage lightly to trees and buildings. It can destroy the small buildings. It may or may not be accompanied by rain. In the case of humans, if we are not strong enough, the hardships and adversities will overcome us in the form of wind and we will get defeated in all the spheres of life.
 5. People should build strong houses and strong doors because, wind will never be able to break or destroy them. Likewise, we should build our body and mind strong because, there is no place for the weak in the world. The world kicks the weak and adores the strong. Therefore, we have to make ourselves strong enough like our strong doors and windows, so that we won't be kicked in this strong world.

6. Wind acts on both weak fire and strong fire. It blows off the weak fire and helps the strong fire to flourish. The humans can learn the lesson that, if their body and heart are weak, they won't be able to withstand the hardships of life. Only the strong will do it. Moreover, wind brings challenges to humans. Only those humans can overcome challenges who are strong both mentally and physically. So, the lesson that we learn from the action of the wind is to become strong and hard.
- D.** 1. The poet reveals the hardships of human life through the activities of wind. The wind, when it blows hard, breaks the shutters of the windows, breaks the doors, scatters the papers, tears the pages of the books and makes many other losses. All these things are inanimate, therefore, can not resist the attacks of the wind. Here, the attacks of the wind are compared to hardships of human life. He tells through his poem that life is full of hardship and advises the humans not to become fragile like our doors, windows, books, papers, etc., but to become very strong in body, mind and heart. Only the strong humans can withstand the hardships of life and overcome the difficulties and lead a glorious and successful life. The weak always get defeated.
2. The poem "Wind" can be considered a didactic poem, because it teaches the readers to confront each and every problem and difficulty in their life with determination. It teaches us that, if we are weak at difficult situation, we will be destroyed by the problems of life as weaker things are destroyed and stronger things are supported by the wind. Therefore, in our life, we require to be strong, so that no problem will become a problem to us and our strength will support us to grow more and to come out with flying colours in every sphere of life. The poet tells us in a didactic tone that we need to be strong, hard working and dedicated to become successful in life.
3. Wind has posed the challenge of becoming strong to the poet and to the common man. It destroys our daily routine, hampering and dampening the spirit of life. According to the poet, the two deeds of nature are rain and wind. These are regarded as the tempest forces that destroy the old and evil inside a human. These will create joy and liberty in his mind. Just as our problems which can arise from nowhere, wind also can flow from nowhere and challenge our existence. If we can't resist it, it will devastate us. It can hit us at any time of our life. Wind creates barriers for weak people. It does not allow a weak body and a weak mind to survive. On the other hand, if we are strong, and have the will and power to survive and fight with wind or any adversity, nothing can be a threat to us.

Poem-3

Rain On The Roof

FROM THE POEM

- A.** 1. a. "Humid shadow" implies to humidity of atmosphere.
- b. "Starry spheres" refers to twinkling shimmering light of the stars.
- c. In the rainy season, when the showers fall on the roof, the poet considers it "bliss" to lie comfortably in the bed pressing his head against the pillow.
- d. The poetic device alliteration is used, because the letter "L" is repeated in these words.

2.
 - a. The tinkle of the raindrops finds an echo in the heart of the poet.
 - b. This sound of the rain brings thousand dreamy fancies alive to the poet's mind.
 - c. Through the metaphor the poet explains his fantasies and memories that come to his mind and form a beautiful picture.
 - d. The poetic device is alliteration, because, 'r' sound is repeated.
3.
 - a. Poet's mother comes in the memory of the poet.
 - b. Poet's mother is in his memory, because she is dead.
 - c. When it rains, the poet's mother comes to his mind. Pattering of rains reminds him of the moments when his mother used to tuck him in the bed to sleep.
 - d. The "kids" who remember their mothers like the poet are "the darling dreamers."
4.
 - a. The poet is feeling his mother's fond look.
 - b. He is listening to the music of the raindrops of the roof.
 - c. The poet means a song or recurring melody by 'refrain'. In this stanza, the musical sound of the rain is meant.
 - d. Patter— Sound of raindrops falling on the shingles of the roof.
- B.**
 1. It has been described by the poet that the weather before the rain is humid. It is dark. The night sky was starry, but now it has been covered with clouds.
 2. Darkness has been shown by the poet in a melancholy or sad mood of nature. This darkness is heightened when it is weeping or shedding tears in the form of raindrops.
 3. Darkness is in a sad and gloomy mood, but the poet is in a happy mood.
 4. The rain has been referred to here as the harbinger of his mother's memory.
 5. The tinkle of the raindrops brought imaginary matters in the busy poet's mind and helped him remember many childhood memories.
 6. While raining, the poet's mother appears to him. He memorises how his mother made him sleep in the bed.
 7. Before rain, the weather was humid. People were waiting for a single drop of rain to cool themselves from the heat, as if the melancholy of darkness would weep and pour down rains in the form of tears.
 8. Every drop of rain delights the poet. He revives the sweet memory of his childhood. He hears the patter of raindrops with such delight.
- C.**
 1. The "darling dreamers" are the kids who remember their mothers after getting adult. When these kids are adult, they dream of their past while it rains. Quite obviously their mothers come in their dreams who are then no more. These "kids" recollect how their mothers used to tuck them sleep, especially in the monsoon nights, when they were eager to enjoy rains.
 2. The droppings of rains with their pattering sound direct the poet to lie in the bed of his cottage. While lying there, he enjoys the rain and recollects the sweet memory of his childhood. Along with the other memories, his mother also appears in his mind who had

died in his childhood. It shows that the poet still loves his mother.

3. The heavy rains begin to weave a 'thousand of dreamy fancies' in the poet's mind. When it rains heavily, the poet lies in the bed of his cottage and remembers his childhood memory, especially the sweet memory of his mother. These are referred to here as a 'thousand dreamy fancies.'
- D.**
1. When it rains, thought after thought runs in his mind. Every tinkle of raindrops that falls on wood or slate that covers the roof or sides of the cottage produces an echo in the poet's heart and brings thousands of fancies in his thoughts. These thoughts spin the yarn of bright, fanciful colours into his mind. He listens to the pattering of the rain and cherishes the sweet memories of his childhood. His mother also comes to his memory who used to put him and his brothers and sisters to sleep and bid them a good night.
 2. Dear Diary, outside it is raining heavily. Inside, I am lying in my bed and enjoying the pattering sound of rain. This sound seems very sweet to me. Many childhood memories are connected to this pattering sound, because whenever it rains and I hear its pattering sound, I go back to my childhood. I remember how my brother, sister and myself used to make paper-boats and sail them in the water which was logged in the courtyard. At night when we went to bed, we were afraid of ghosts as if they would come and kill us. Mother used to eradicate our fear and put us to sleep. Now the time has changed. My parents have died and I am no more afraid of ghosts.
 3. During the rains, while the poet is in his bed, the mind of the poet fancies old thoughts and memories. Many fanciful imaginations come to his mind. Every sound of pattering brings different new dreams in his mind. Also, he goes back to his past. His fond memories of childhood— with his siblings and mother come in his dream. He recollects how his mother put up his siblings and himself to dream. Simultaneously he feels sorrow, because, now he has become an adult and his mother had left for heavenly abode many years ago. He also feels pain because his sweet childhood will never come back.

Poem-4

The Lake Isle of Innisfree

FROM THE POEM

- A.**
1.
 - a. The poet wishes to go to Innisfree.
 - b. The poet will build there a small cabin of clay and wood.
 - c. The poet will have a hive for the honeybee.
 - d. The poet will live there alone in the bee-loud glade.
 2.
 - a. 'I' in the first line refers to the poet W. B. Yeats.
 - b. The speaker will have some peace there.
 - c. The special feature is, at midnight the land glimmers.
 - d. The evening is full of song of the flying linnet.
 3.
 - a. The poet will go to Innisfree, an island in Ireland.
 - b. The poet will go there for night and day.

c. The poet will hear the lake water lapping with low sounds.

d. The poet will hear this sound in the deep heart's core.

- B.**
1. The poet wishes to go to Innisfree to have some peace there.
 2. The poet wants to lead a peaceful life there, by building a hut in a natural surrounding.
 3. The poet has a long cherished desire to go to Innisfree. That desire is expressed in the repetition of this line.
 4. The poet will enjoy the singing of cricket and the song of the flying linnet.
 5. The mornings of the lonely island are veiled, may be with mist or the dew on the morning grass. Or it may be the soft rays of sunlight when the sun rises.
 6. It implies to peace of mind which falls slowly from the morning mist or the morning sunrays and spreads to where the cricket, i.e., one kind of insect, sings.
 7. The poet describes these in two different ways, i.e., midnight as bright and noon as purple glow.
 8. The poet dreams of enjoying linnet's songs in the evening.
- C.**
1. The gentle and pleasant sound of the waves which strike against the shore fascinates the poet day and night. This sound seems to the poet a delightful music and he hears it in his imagination.
 2. The poet hears the music of the waves standing on the roadway in order to isolate himself from the natural world, so that he can envision the ideal natural life at Innisfree. He hears nature in his heart, not through his ears.
 3. The roadways and pavements symbolize the noisy and crowded urban places like those of London, the poet's dwelling city. They are opposite to the Lake of Innisfree where nature is peaceful, tranquil and colourful.
 4. The lake in the poem is very peaceful. The waves are also not very high. Therefore, the music on the island made by the waves is low and gentle. These low waves hit against the shore very lightly and produce a music which is mild.
 5. The "low sounds" on the Isle of Innisfree lay emphasis on the quiet, placid waves of the lake. These waves strike against the shore and produce a piece of mild music. These sounds enhance the impression of a peaceful and calm atmosphere of the Isle. Moreover, they present a sharp contrast to the unpleasant sounds found in the cities.
 6. The poet uses some words like 'evenings full of linnet's wings', 'lake water lapping with low sounds' and 'bee-loud grade' to depict the sights and sounds on Innisfree. These words delineate the pictures of a natural place which is wide and open and full of beautiful sights, smells, colours and music.
- D.**
1. The memories of the poet W. B. Yeats on the Lake of Isle of Innisfree is vivid, because he had spent many summers there during his childhood. Therefore, sights and sounds of this place have left an indelible mark on his mind. The vast, open stretch of land with a very tranquil environment from morning to evening is beautifully portrayed in this poem. The description of midnight which is glowing with glimmering of the moon and the stars is vivid. The noons are bright and their colour is purple. The evenings are full of linnets,

fluttering their wings in flight. It makes a very captivating sight.

The soothing and alluring music of the birds, insects and waves is heard in the Lake of Innisfree. The evenings are made lifeful and energetic with the music of bees and linnets. Moreover, one can hear a soft music of the waves that strikes gently over the shore day and night. Thus the island is enthralled and has become an alluring place by the sights and sounds described by the poet.

2. We do not find any detailed description of city life in this poem, but we find that he is obsessed to go to the beautiful island which is full of satisfying sights and sounds. It makes clear that the poet does not want to stay in the noisy life of the city, but to go to the lap of the nature. His desire is justified by the contrast between the crowded cities and the calm, natural surroundings of Innisfree.

The green glades and pastures and birds and insects singing on Innisfree are in contrast to the plain looking pavements and roadways with vehicles and people. From this contrast we find a hint of noise pollution and congestion in cities.

Again, we get a beautiful sight from the picture of island surrounded by calm water of the lake and its gentle waves. On the other hand, city people go after material possessions. They are full of problems, and are therefore restless. The poet wants to escape from this restlessness to nature.

Thus, every aspect of city life is contrasted with the life in natural surroundings which gives us pleasure, contentment and peace.

3. The poet W. B. Yeats helps us to look at his mind and soul through this poem. His life is controlled by the desire to go away from the hustle bustle of urban life and settle at a peaceful, quiet and natural place. He has shown himself as a peace-loving fellow in this poem who is very much disturbed with the restless, noisy and materialistic city life.

The poem shows that the poet is a lover of natural beauty and tranquillity. He is simple in both heart and mind which is reflected in his nostalgia for the beautiful sights and sounds on the Lake Isle.

The poet is full of imagination and sensitive observation. He lacks a materialistic attitude towards life. He wants to leave the materialistic life of the city and live in a small cabin of clay and wattles. He wants to fulfil the basic needs of life only.

Thus the poet projects himself as a person of minute observation, profound imagination, strong memories and a deep love for nature.

Poem-5

A Legend Of The Northland

FROM THE POEM

- A. 1. a. This legend belongs to Northland. It can be any cold country in the Earth's north polar region, such as the northern regions of Russia, Greenland, Norway, Canada, etc.
- b. The days were very short and the nights in winter were very long there.
- c. When it snowed, people drove the sledges with the help of reindeer.

- d. The children in their furry clothes looked like bear cubs.
2. a. The poetess says that, she does not believe the story to be true.
b. No, it is not a true story.
c. The poetess is telling this story because, it preaches a lesson.
d. Saint Peter lived on the earth below.
3. a. St. Peter came to the door of a cottage.
b. The little woman was baking cakes.
c. St. Peter fainted with fasting.
d. He asked the woman to give him a cake.
4. a. The little woman made a very little cake.
b. It seemed to the woman that the cake was too big to give to St. Peter.
c. Then she baked a small cake, smaller than the first one.
d. The second cake seemed to her to be as big as the first one.
- B.** 1. When Saint Peter asked her for a cake, the little woman baked a very small and thin cake.
2. The Saint punished the little woman for being mean and stingy. The punishment was her transformation to a woodpecker.
3. In Northland, the days are very short and the nights are very long. The climate is extremely cold there. Since it is closed to Northpole, its nights are extremely cold and uncomfortable.
4. The nights are extremely cold and longer than the days. So the people are not able to sleep throughout the longer and cold nights.
5. Since Northland is extremely cold and covered with snow, the means of transportation used here are sledges, driven by reindeer.
6. The weather of Northland is exceptionally cold. Therefore, the children are made to wear clothes made of fur, so that they can be protected from chilled and cold weather.
7. The clothes of fur that the children wear to protect themselves from actually cold weather make their appearance funny.
8. One of the twelve associates of Jesus Christ was Saint Peter. When he came down to the earth he preached the tenets of Christianity to the people and tried to spread the message of Christ.
- C.** 1. The story which is popular in the Northland is that of Saint Peter and a little old woman. The story is mythological, its authenticity is not proved. But because of its moral significance and instructive value, the story is passed from one generation to another.
2. Saint Peter was wandering to preach the message of God. One day he reached the door of a cottage. There an old lady was making cakes and baking them on the hearth.
3. Saint Peter was tired for travelling and fasting the whole day. He felt very hungry and weak. So, with the hope to get something to eat, he stopped at the cottage of the little woman.
4. The little woman's refusal to part with the cake depicts her greedy and stingy character.

She is a very selfish and miserly woman who does not have any big and broad heart to show even the smallest act of kindness and charity.

5. The little woman was very greedy, gluttonous and mean-minded. She felt that the cakes which she made for herself was very small, but the same cake seemed to be very big, so that it could not be given away.
 6. Saint Peter was annoyed because he did not find the least of human kindness in her. She had a rich and varied store of cake, but she was so greedy that she did not offer even the smallest one to Saint Peter. She did not have the heart to feed Saint Peter who was already hungry.
- D. 1.** One day, Saint Peter, one of the 12 associates of Jesus Christ came down to the earth to preach the message of God. Wandering here and there, he reached a cottage where an old woman used to stay. Saint Peter was very tired and therefore, felt hungry. At that time, the old lady was baking cakes. The Saint asked for a cake from her store.

The old lady was selfish, greedy and stingy by nature. She did not want to offer any big cake to the saint. So she tried to bake small cakes for the saint. But she baked again and again because, each time the cakes seemed too big to offer the saint. Finally she baked a cake which was as thin as a wafer. But she did not give any cake to the saint as it was too small.

2. The little woman was turned into a woodpecker because of her mean-mindedness, stingy and greedy character. When Saint Peter reached her house and asked her for a cake, because he was hungry, the little woman did not have that much magnanimity to offer a big cake from her store. Instead, she tried to bake a small cake for the Saint, but the more she tried, the more the cakes seemed too big to offer to the Saint. Finally, she baked a very small cake which was as thin as a wafer. So she could not offer that cake to the Saint and thus, the Saint's hunger was not satiated. So, the Saint became very angry and cursed her to turn into a woodpecker. As per his curse, she was turned into a woodpecker.
3. Saint Peter is an apostle of Christianity. Through this poem he has been presented as a messenger of God to teach charity and kindness, which have been regarded as very old human values. Therefore, he has come down to the earth to preach the same and the other good values to the humanity. He is so much dedicated to his work that, he roams around the whole day, even on an empty stomach, to fulfil his mission. By the evening he reaches the house of the old lady and asks for a cake.

As a Saint, he never tolerates greed and selfishness. He believes that, since human beings are blessed with the three requirements, viz., food, shelter and warmth of a fire, they should share these with the other humans, especially the needy. If they are not willing to share their blessings, they should not enjoy the comforts of human life. Therefore, on this ground he loses temper and curses the woman. He is upset by the selfishness and greed of the woman and is provoked to curse her.

Therefore, Saint Peter is a dedicated missionary who expects human beings to develop positive human values of mercy and generosity.

Poem-6

No Men Are Foreign

FROM THE POEM

- A.**
1. a. Countries are segregated by geographical boundaries. People living in the countries other than ours are considered as 'strange' and those countries which are not ours are considered as 'foreign.'
 - b. Our appearance varies because of our varying attire, but inwardly all humans are similar. They breathe and live in a similar way. Defence personnel in the different countries wear different uniforms, but as human beings, they are same like us and like the people anywhere in the world.
 - c. People of the other countries are referred to as 'our brothers', because, we share the same feelings like joys, sorrows, hopes and emotions.
 - d. The poet wants to draw our attention to the fact that, our fate is common irrespective of our nationality, i.e., all of us will lie buried in the same earth when our lives will come to an end.
2. a. 'They' refers to the people of other countries, who are considered as 'strange.'
 - b. They are aware of the benefits of all the three things— sunlight, air and water. Like us, they also utilise these elements for their survival.
 - c. This line means that, they, i.e., the people of other countries too work hard like us with their hands for their survival and livelihood. It also means that human beings have the same basic features.
 - d. The poetic device used is metaphor. Here, starvation by harsh winter is indirectly compared to the period of wartime, because it is destructive. War's winter has been called 'long' because, unlike the natural phenomenon of winter, it is a self-inflicted trouble. It not only steals the warmth of peach, but also seems that it will never end.
3. a. The word 'they' refers to the people of other different countries who are considered strange. The word 'ours' means our own countrymen who are considered to be like us.
 - b. According to the poet, the people whom we consider stranger or foreigner, are similar to us. Like us, they sleep and wake up everyday. They do the same things with their eyes— see, read and write like us, even though the colour of their eyes are different.
 - c. According to the poet, we can win the other people by love and kindness, not by force or war.
 - d. 'Common life' means the similar features and patterns of life in the world. It includes, joys and sorrows, birth and death, youth and old age, etc.
4. a. The power-hungry people and the opportunists can tell us to hate our brothers, i.e., the people of other countries. But we should not be influenced by them.
 - b. We sometimes hate our brothers because, sometimes we fell prey to the dishonest and power-hungry politicians and religious leaders. They tell us to hate our brothers during wartime.

- c. When we are asked by the politically motivated people to hate our brothers of other countries, we shall dispossess ourselves of doing it.
- d. The poet advises us not to lay importance but to ignore the directs of such people who persuade us to hate and exploit others, because, by following them we harm ourselves.

- B.**
1. 'Human earth' is the human world which consists of all countries, races, cultures and creeds.
 2. 'Hells of fire and dust' means killing and devastation created and caused by arms and ammunition in any war. 'Innocence of air' means the freshness and purity of air and human mind.
 3. The poet conveys us that any war causes nothing but destruction of life and property. It ruins the natural environment which is clean and green. Therefore, we don't get any benefit from the war, because the damage caused by the war has to be borne by all of us.
 4. According to the poet, 'our brothers' are those who live in the other countries, because no human beings, irrespective of their countries, can be segregated on the ground of different language, dress, colour, culture, nationality, etc. Our basic needs, hopes, wants and emotions are same.
 5. According to the poet, we shall lie, i.e., we shall be buried under the same earth. It means, all of us will meet the same fate, today or tomorrow. Therefore, we should not hate each other.
 6. Harvests bring prosperity and abundance. They grow in peaceful time only. On the other hand, war is like winter because, as winter ruins the crops and leads people to starvation, war also destroys everything and makes people starve.
 7. The poet finds that, people all over the world see and can read in a similar way. They experience how to sleep and wake up in a similar way. The colour and the shape of the eyes may be different, but they function in a similar way.
 8. According to the poet, people of all countries should work hard in a similar way for their livelihood. They can do it with their hands. The hands do all the work in the world. They are the source of creativity.
- C.**
1. Man pollutes the earth in many different ways— destruction and death, spreading enmity and hatred through wars, etc. A war causes damages to the earth's environment by pollution from debris, smoke and dust caused by the weapons of war.
 2. The poet is against 'hating our brothers'. He condemns this mentality. According to him it is a negativity and when we indulge in this type of negativity, we harm ourselves. We do not get the love of our brothers and are condemned for such depravity.
 3. The poet is strongly in favour of peace, because only peace can bring prosperity, progress and cheerfulness in this world. He strongly advises humans to avoid wars because wars bring all the negative things—death, want, poverty, exploitation and starvation. They also pollute the air we breathe and damage the purity of the earth.
 4. The poet stresses on divine force of love to win over other countries. All of us know that the world responds in a positive way to love and kindness. So the poet wants to use kindness to end war and hatred and bring an eternal peace to the earth.

5. Two ways in which people living in other countries are similar to us are the ways of seeing and loving. The people of the other countries have eyes like us with the same objective. They sleep and wake up like us. They respond to the emotion of love in the same way we do it. Finally, the physical strength of the people of the other countries can also be countered with the power of love like us.
 6. All human beings are equal and they should be treated in the similar way— this is the central theme of the poem. Instead of hating we should love one another and live in harmony and peace. We should maintain brotherhood with the people of all countries and coexist in a harmonious way which will unite us and save this earth from pollution and damage.
- D.**
1. The poet justifies this sentence by declaring 'no men are strange.' Each and every person of the other countries breathes and works in the same way as we do. Each of us have an equal need for sun, air and water. All the humans, irrespective of any country use their hands for similar purpose, i.e., working hard for livelihood. Our eyes also cater to the similar requirements, viz., seeing, reading, sleeping and waking up. Love wins the hearts of all people, irrespective of the countries they live in and all of us recognise its power. We flourish in peace and are disturbed by the wars. We fight with each other in hatred, wherein the entire earth is damaged and destroyed. Therefore, all people in this world like peace which brings prosperity and abundance. So, essentially all of us are the same.
 2. There are many irresponsible rulers in this world who are over-ambitious and greedy. These two negative qualities, viz., over-ambition and greed often bring war. If a war takes place, nobody can get rid of it, both victor and the vanquished lose in many ways— people die, their countries become polluted because of dead and wounded bodies and their economy gets shattered. We can take the examples of the after-effects of First and Second World Wars and bombing in Hiroshima and Nagasaki in 1945. People should learn from history and try to resist another World War, if it takes place. The divisive forces which are stronger and the mad race for arms and ammunition are dreary. Therefore, in order to deactivate the divisive forces, we the common people of the world should not be fooled by vested and unscrupulous leaders, but should consider the world as a global village that offers innumerable opportunities and reasons for peaceful coexistence.
 3. Through various examples, the poet James Kirkup proves that no men are foreign. The title of the poem helps us to think whether people living in the other countries are foreigners or strangers. If we look at the progression of the poem minutely, we will find the repeated emphasis on the identity of all human beings in their nature and approach. All humans, irrespective of their country live on the same earth. All of them enjoy sun, air and water. All of them love peace and are against war. All of them work in a similar manner to exist. These are the logical reasonings that are put forth by the poet to establish that no men are foreign. The poet gets the message that alienation from his brethren in this world is damaging to himself. He also understands that, if the people other than one's own country are treated 'foreign', there will be every risk of war that can lead to irreparable destruction and pollution of the earth.

The Duck And The Kangaroo

FROM THE POEM

- A.**
1.
 - a. The Duck praised the Kangaroo for his nice hopping.
 - b. The Kangaroo could hop over the fields and the water.
 - c. The Duck lived in a nasty pond.
 - d. The Duck longed to go out in the world beyond.
 2.
 - a. The Duck made the request to the Kangaroo to give her a ride.
 - b. The Duck promised to sit still on the Kangaroo's back.
 - c. The Duck promised not to speak anything all day long except "Quack."
 - d. The Duck wanted to go to the Dee river and the Jelly Bo Lee.
 3.
 - a. Offering a ride to the Duck on the Kangaroo's back needs reflection.
 - b. The Kangaroo thought that giving a chance of the ride to the Duck could bring the Kangaroo's luck.
 - c. The objection was, the Duck's feet were very wet and cold.
 - d. The Kangaroo feared that the wet and cold feet of the Duck could bring rheumatism to him.
 4.
 - a. The Duck is speaking to the Kangaroo.
 - b. She has thought over completely that his web-feet would not get wet and cold, because she will buy four pairs of worsted socks.
 - c. The Duck has bought four pairs of worsted socks for her web-feet.
 - d. The Duck has bought a cloak to keep out of the cold.
- B.**
1. The Duck herself could never hop. She was leading a boring life swimming in a nasty pond. So, she was fascinated by the Kangaroo's continuous-hopping over the fields and water bodies.
 2. The Duck called the pond nasty because, it made her life monotonous and annoying, with no excitement. It was not all interesting and the Duck found no life in it.
 3. The Duck's home was the 'nasty' pond, because her life was boring there. Her deep desire was to look at the big world that lay beyond her 'nasty' and monotonous pond.
 4. The Duck used to live in the 'nasty' pond day and night. Her life was monotonous and she became tired of it. She had observed the Kangaroo hopping throughout the day. So she wished the Kangaroo to take her for a ride.
 5. The traits of the Duck's character that are revealed in the first stanza are optimism and aspiration. She appreciates the Kangaroo's hopping skills. Then she aspires to go out into the world, leaving the pond.
 6. The Duck promised a full cooperation to the Kangaroo if the Kangaroo took her around for a ride. She would sit on the Kangaroo's back without moving and disturbing him.

7. The Duck wished to go out in the beyond, i.e., all over the world after leaving the pond. She wished to visit the 'Dee' and 'Jelly Bo Lee' in particular. Finally, her wish was fulfilled when she was taken by the Kangaroo around the world three times.
 8. See answer 5.
- C.**
1. The Kangaroo was very wise. He was very sensible too. Initially after receiving the request for a ride he was a bit apprehensive, because he was aware that the wet and the cold feet of the Duck might help him to catch rheumatism, a disease of joint pain and inflammation. Therefore, the Kangaroo wished to give a new thought to the whole issue before committing anything, even though the proposal could bring him a good luck.
 2. Initially, the Kangaroo was not willing to carry the Duck on its back because, he was aware of the unpleasantly wet and cold feet of the Duck which could make him uncomfortable. He raised his objection by saying that the Duck's feet might bring rheumatism to him.
 3. In order to start the journey on the Kangaroo's back, the Duck bought four pairs of worsted socks. These pairs of socks would cover her cold and wet feet. She also bought a cloak to get rid of the cold. Moreover, she decided to smoke a cigar everyday to keep herself warm and pass her time.
 4. The Kangaroo instructed the Duck to sit steadily and quiet at the end of its tail to maintain his balance. The Duck complied with the instructions and they had a nice trip and enjoyable journey.
 5. Both the Kangaroo and the Duck felt immense joy in their trip. The trip made them the happiest of all the pairs. Therefore, in order to enjoy the smoothness of their trip, they hopped around the world three times and proved themselves the happiest pair.
 6. The other qualities of the Duck were resourcefulness and farsightedness and obviously her adventurous spirit. She has also a convincing power and using that power, she convinced the Kangaroo to take her on the ride, though she was unable to hop. She was aware of the requirement of the journey. So she purchased four pairs of woollen socks and a cloak to prevent both herself and the Kangaroo from catching cold. She also planned to smoke a cigar a day to pass her time.
- D.**
1. The Duck wanted to leave her 'nasty pond' and explore the world. But she could not hop like the Kangaroo, who, she had observed, was hopping and enjoying his life. So she requested the Kangaroo to take her on a ride. But the Duck was farsighted and guessed the Kangaroo's objection regarding her wet and cold feet. So she bought four pairs of worsted socks to cover her feet. Soon the Kangaroo expressed his fear of contracting rheumatism and the Duck told him about the solution. Now the Kangaroo agreed to take the Duck on his back and the two set out on a journey. In this way the Duck was able to leave her 'nasty pond' and do away with the boredom of her life. They hopped around the world three times and proved themselves the happiest pair.
 2. The Kangaroo was susceptible to rheumatism, a diseases responsible for joints pain, inflammation and stiffness. Therefore, when he was requested by the Duck to take her on a ride, he was a bit apprehensive of the wet web and feet of the Duck which might bring rheumatism to him. Since the Kangaroo was outspoken and frank, he conveyed his apprehension to the Duck clearly, but also admitted that, this ride could bring him a luck.

But before agreeing, he considered the matter carefully and told the Duck firmly but with a polite tone that, the Duck's unpleasantly wet feet could bring rheumatism to him. But the clever Duck already guessed this problem and bought four pairs of worsted woollen socks to keep her feet dry and warm, and conveyed this news to the Kangaroo. In this way the Duck allayed the Kangaroo's fear.

3. The values we can draw from this poem are generosity and humility in finding happiness and winning friends. Generosity in acknowledging and also appreciating the others' capabilities brings a lot of gain in life. The positive values of a person that make others comfortable are admiration and politeness. With these qualities one can win good friends and make one's and others' life happy and enjoyable. In this poem, both the Duck and the Kangaroo are polite and courteous with each other. The Duck acknowledges and admires the quality of the Kangaroo, i.e., his hopping skill. The Kangaroo's heart melts and he thinks seriously to the Duck's request. Then he says his objection politely but the Duck solves it humbly. Lastly, the Duck's desire to leave her boring pond and tread the world is fulfilled by the mutual respect and politeness and they are able to enjoy each other's company.

Poem-8

On Killing A Tree

FROM THE POEM

- A.** 1. a. No, we can not kill a tree just with a simple jab of the knife because, a tree is too strong to be killed by a simple attack of a knife. It injures the tree, resulting in oozing out of sap.
b. A tree grows up in all parts, in its branches, stems, leaves, etc., with its root in the soil.
c. It absorbs sunlight, air and water for years.
d. It symbolizes a deep-rooted evil.
2. a. The poet Gieve Patel has said these lines.
b. We should kill a tree by hacking and chopping it and also uprooting it from the soil.
c. Hacking and chopping alone can't kill a tree.
d. The tree's bleeding skin will heal very soon.
3. a. We should pull out the root of a tree from the earth in order to kill it entirely.
b. The earth is the main anchor of the trees.
c. The strength of a tree lies on its roots.
d. We should snap the roots and took them out of the earth.
4. a. A tree's root is taken out of the earth's cave.
b. The source of the strength of a tree is its root.
c. The root remains hidden for years under the earth.
d. The strength of the tree is exposed by pulling out its root.
- B.** 1. In this phrase the tree consumes the earth by nourishing itself from the soil, through its

root. The tree's diet lies deep inside the earth. The root sucks the diet and nourishes the tree.

2. It means that the tree takes many years to grow up fully. While growing up, it draws energy from sunlight, air and water.
 3. The bark of the tree is not even in both texture and colour. Like bark, in case of humans, leprosy robs of the skin of the leper. Hence, this metaphoric comparison between a discoloured bark and a diseased skin.
 4. While killing a tree, hacking and chopping wound its body, causing a great pain to it. The bark of the tree is peeled and the sap oozes out like blood.
 5. Curled green twigs and miniature boughs will rise from the stump of the trees, that are close to the ground, because as long as the roof of a tree is intact, the tree revives and rejuvenates itself.
 6. Here "unchecked" means left free to grow without any danger or harm. If they are left unchecked, the branches from the stump of a tree which are new, green and delicate will expand and get back their original size.
 7. First, the root of the tree should be tied to a rope, then it should be pulled out with a great force. The result is creating a cave-like hollow in the earth and exposing the root to the changes of weather causing the death of the tree.
 8. The most sensitive part of the tree is its root. It is sensitive to the vagaries of weather and heat on the open surface because, it remains safely under the earth.
- C.**
1. Life is started to be drawn out of the exposed root by the sun and air, resulting in the root getting discoloured, dried and hard. The exposed root withers. It gets gnarled and twisted. All its moisture goes and gradually it becomes lifeless. Now, the process of killing the tree is complete.
 2. "On Killing a Tree" by Gieve Patel is a sensitive poem. In this poem the poet tells the reader that trees should not be destroyed. He relates the destruction of a tree with the killing of a human. He says that a plant gradually becomes a big tree by taking sunlight, air, water and nutrients from the soil, i.e., a tree is a living being like humans. It gets numerous leaves and a strong trunk.
 3. If the tree is hacked and chopped, it will not die, but will be wounded. It will feel pain and emit white saps. They can't be killed in this way because, every time a tree is hacked and chopped, it heals and regains its glory. Each and every tree has a never-say-die attitude.
 4. a. Alliteration, i.e., the repetition of sounds at close intervals. Example: 'The bleeding bark will heal' and 'The source, white and wet'.
 - b. Metaphor, i.e., a comparison between two unlike objects without the use of 'like' or 'as.' Example: 'The bleeding bark'. Here 'bleeding' is a metaphor, 'leprose hide', here uneven, discoloured bark of a tree is compared to the discoloured and gnarled skin of a person suffering from leprosy.
 - c. Repetition: It is using a word, phrase or clause a number of times, to emphasize or provide unity to the poem. Example: 'The root is to be pulled out.... And pulled out- snapped out... Out from the earth cave.'

- d. Enjambment: In this figure of speech, one line of poetry rolls on to the next line without any pause, marked by the punctuation marks.

Example: 'Rising out of, feeding

Upon its crust, absorbing
years of sunlight, air, water.'

Here there is no punctuation mark at the end of the first and the second line.

5. Here, the tree is a symbol of deep-rooted evil. As an evil can not be killed easily, a tree can also not be killed easily or by hacking and chopping it. It should be uprooted in order to kill it, as an evil should be fired or brought to death in any other way in order to eradicate it. If an evil is brought to wound, it will be cured by treatment, like a wounded tree which will cure its wound and develop itself again.
6. A simple jab of a knife can not kill a tree. It can wound a tree. After getting wounded a tree emits sap, which can be considered its blood. A jab of a knife can end a branch of a tree or some of its leaves. But that branch or those leaves will come again. Secondly, a tree's life is in its roots. If a tree is uprooted from the soil, only then it will be killed. Otherwise it will be wounded.
- D. 1.** A tree grows up in all the parts— branches, leaves, stems, etc. It stands on its roots. In the case of humans and other animals, growth is not confined to any single part of the body. Most parts of the body grow. But trees do not grow in this way. They produce new cells in very limited number of places. These places are known as meristems. Meristems are areas of intense activity. All new cells are formed and expand in the meristems.
- A tree does not grow in a day. It takes years for full size growth. First, it sprouts from the surface of the earth from a seed. Then it grows gradually. The tree is nurtured by its roots which bring nutrients deep under the earth. It is further nourished by sunlight, air and water. First it becomes a plant with tender branches and leaves. In a long span of time, it becomes a strong tree. Chopping and hacking can not kill it. As long as the root of the tree remains intact under the soil, the tree keeps growing.
2. A tree bears a deep relationship with the earth. Its existence is in the earth. The germination of seeds takes place in the inner side of the earth and the baby plant comes out over its surface. The soil provides nutrients to the tree and the earth supports it to stand erect and does not allow it to fall. The earth offers the tree a ground to grow and keep a big size by its strong roots. The earth protects the roots of the tree from the sunlight and the air by hiding it, because both sunlight and air could be injurious to the roots. Thus a tree is helped by the earth from its birth to its survival. Even a chopped tree also does not die. It grows out of its stump and gains its original big size, because, it is supported by the earth.
3. When the root of the tree is pulled out of the earth cave, i.e., its hiding, it is moist anti-white. After pulling, the root is found soft, delicate and brittle, because it was under the soil for several years, without sunlight and air. Since the root can not tolerate sunlight and air, it feels choked and scorched in the air after getting exposed. It starts changing colour to brown and loses tenderness. It loses its suppleness and becomes hard. Gradually it withers away and remains in gnarled and twisted condition. Ultimately the root loses life and leads the whole tree to death. In this way the exposure first destroys the root and then the entire tree.

Poem-9

The Snake Trying

FROM THE POEM

- A.**
1. a. The snake is trying to escape from any physical injury from a pursuing stick.
b. He takes sudden curvings of his body to escape from the strokes of the stick, as fast as possible.
c. While taking curvings, the shape of the snake's body looks beautiful and graceful.
d. The snake goes through the water to save himself from the strokes of the stick.
 2. a. 'Him' refers to the snake in the first line of the stanza.
b. He is going over the water into the reeds.
c. He is of small size and green colour.
d. He is of harmless nature, even to the children also.
 3. a. 'He' is referred to the snake in this stanza.
b. He was lying on the sand.
c. He was chased when he was observed by someone.
d. He vanishes in the ripples among the green slim reeds.
- B.**
1. Please see the answer A I b.
 2. The snake looks beautiful and graceful to the poet when he curves his slender body. While turning and twisting his body, his various shapes do not look frightening and ugly.
 3. In order to avoid being killed, the snake starts moving towards the pond. He moves easily on the surface of the pond's water to reach the other side having slim and green reeds resembling the snake's body.
 4. No, the poet does not support the person with a stick, because the person wanted to kill a harmless, beautiful, graceful and non-poisonous snake. There was no justification of killing this snake.
 5. The poet's request to the person was to let the snake go free and lead his life. He wants the person to let the snake hide safely to the reeds through the water.
 6. The poet wants the snake to be spared because the snake is non-venomous, therefore, can not bite.
 7. The snake hid into the green reeds on the other side of the pond. He merged his slender and green body with the green reeds in order to hide himself.
 8. The poet is playing the role of an environmentalist who loves all the living beings. He would like to maintain balance in the environment and in order to do it, he wants to preserve all the living beings. He believes that, many species of snakes are non-venomous, therefore, they should not be killed.
- C.**
1. This snake is small, non-venomous and harmless. It looks like a creature to be pitied, and not to be beaten either by stick or by anything. It looks like a very innocent creature who

knows only how to get rid of its pursuers and hide behind the green bushes. Therefore, the poet is deed against killing any innocent living being.

2. The snake was lying on the sand before it was seen by anybody. It disappeared in the ripples of water among the green reeds. Since it is green in colour, it could mix itself with the reeds easily.
 3. The snake is trying to escape from being hit with a stick that is pursuing it. As it crawls, its body forms fascinating shapes by turning and twisting. It moves through water and hides in the green reeds to save himself. The poet pleads to the person not to kill it but to let it free as it is non-venomous and harmless.
 4. The theme of the poem is, not all snakes are poisonous. Some are harmless. Therefore, there is no use of killing the harmless snakes. Even if a poisonous snake will not harm us if we do not tease it or disturb it by any means. It bites only to protect itself, otherwise it is harmless, but the humans always try to kill a snake, wherever they see it.
 5. The snake is a green-coloured harmless snake. When it crawls, it looks nice because its body twists and turns forming fascinating shapes. It is pursued by somebody with a stick. Therefore, it is afraid. In order to save itself, the snake moves through the ripples of the water and hides in the green bushes of the marshy plants.
 6. The snake is harmless and non-venomous. Still, it is chased by somebody with a stick. It understands that it is going to be killed. So it tries to escape from the stick and goes over the water. Then it hides itself in the green bushes of the marshy plants. Since the snake is also of green colour, the colour of the bushes works as a camouflaged to it.
- D.**
1. The poet seems to become an environmentalist who does not want to kill any living being, but believes that every living being has a right to live. He also thinks of ecosystem which requires each and every living being to live. Secondly, the snake is non-venomous and non-ferocious. Therefore, there is no point in killing a non-venomous and non-ferocious snake. On the other hand, the man with a stick has seldom pity on living beings, especially on snakes. His theory is to hit whenever and wherever it is found. He never thinks of whether the snake is venomous and detrimental. Again he never thinks of the ecosystem and the usefulness of keeping the harmless snakes. To him, all snakes are to be killed. Instead of pity, he is led by cruelty.
 2. The poet is very caring to the snake as it is non-venomous and non-ferocious. He does not like it to be killed. So he urges to let him go over the water into the green reeds and that too without being hurt. It seems that the poet is an animal lover. He is pitiful and kind towards animals. He believes that like humans, animals also have the right to live, so he is against the killing of any animal. It seems, he is also aware of ecosystem and its necessity. No living being should be killed if ecosystem is to be maintained. Therefore, the values of the poet noticed in this poem are kindness, pity and eagerness for ecosystem.
 3. The poem 'The Snake Trying' inspires us to become sympathetic to all the living beings and not to kill them. We should let them live in their own way without disturbing them. The poet wants to convey the message that no animals or rather, no living beings are ferocious, unless they are disturbed. Therefore, we should preserve each and every living being and let it live. He has also inspired us through the poem to keep the ecosystem by preserving

all animals, because, if ecosystem is destroyed, the world will lose balance. In that case, some animals will multiply fast and some other animals will get destroyed fast. We will not be able to live on this world then. So, we should be inspired by the poem to love and not to disturb and kill the animals but to keep them in order to keep ecosystem.

Poem-10

A Slumber Did My Spirit Seal

FROM THE POEM

- A.**
1. a. Usually 'slumber' means sleep. But here it means death of the poet's beloved one, named Lucy.
b. 'I' refers to the poet William Wordsworth himself in this stanza.
c. In this stanza, 'she' refers to the beloved of the poet, Lucy.
d. Now she could not feel the touch of the time spent on this earth.
 2. a. The name of the poem is "A Slumber Did My Spirit Seal", and the poet is William Wordsworth.
b. The earth moves daily around the sun. It is known as earth's diurnal course.
c. She is rolling with rocks, stones and trees in the earth's diurnal course.
d. The rhyming scheme of this stanza is abab.
 3. a. 'A slumber' here actually is death.
b. It means, the death of the poet's beloved Lucy has made him so insensitive that he cannot realise the common worries and fears of mankind.
c. 'Earthly years' means years or time in this earth, i.e., the passing of time.
d. She cannot feel anything now because, she is dead.
- B.**
1. Wordsworth's deep love for his beloved one, who is now dead, is expressed through this poem.
 2. It means that she is now dead, so she cannot feel anything. The passing of time will not affect her. She can neither be happy nor be grieved.
 3. The theme of the poem is the death of the poet's beloved.
 4. The poet's reaction cannot be termed bitter or grief because, he feels his loved one's presence in the nature, i.e., she is rolling round in the earth's diurnal course with rocks, stones and trees. Therefore, the poet seems to be in a great peace of mind.
 5. Time will not affect the poet's beloved, because she is now dead and is buried under the ground. She is not aware of time which is going on.
 6. The poet says that his beloved has no human fear and is not affected by pain, sorrow or worries of life. She is senseless and has become a part of nature.
 7. The poet says so because his beloved is dead, so she is buried. Now she is under the earth. Therefore, the poet imagines that his beloved is rolling round in the way of the earth.
 8. Using these words the poet shows that his beloved will be a part of the earth's inanimate

and animate objects like rocks, stones and trees, since she is taking rest forever under the ground.

- C. 1.** Alliteration is found in this poem, e.g., 'spirit sealed' and 'rolled round'.

Enjambment, i.e., a sentence continuing into two or more lines ending without any punctuation marks. For example:

"She seemed a thing that could not feel
The touch of earthly years..."

2. The central theme of the poem is the death of his beloved one and his feeling for her. Since she is dead, the poet does not have any fear for her, because she won't be marked by the passing of time or the destructive effect of nature like the other mortals. She has become a day-to-day world of nature. Thus the poet explores both mortality and immortality from the connection between the external and the internal world.
 3. Initially the poet had drifted into deep sleep, since he did not realise that her beloved was dead. He thought of life only, and not of death. But later he accepts his beloved's death. He consoles himself by saying that his beloved is rotating along with the earth. She will mingle herself with rocks, stones and trees that are a part of this earth. In this way, she will also be a part of this earth.
 4. The poet says so because his beloved is dead now. Therefore, she is not able to know what is happening in this world. She has become senseless, so she won't be able to feel human emotions. She will neither be happy nor be grieved, because she is far away from this world.
 5. The poet thinks that after her death, she has become a part of nature. He has immortalised his beloved's death by saying that she has no human fears. So she is not affected by pain, sorrows or worries of life. She is now a part of nature. The poet imagines that his beloved is now inside the earth with rocks, trees and stones. She is also rolling around everyday with the earth.
 6. The poem makes us sad because of the poet. Initially, the poet could not realise the mortality of the living beings, and therefore was very sad after his beloved's death whom he cared deeply. Then he tried to console himself by saying that she has become a part of the earth and beyond pain, sorrows or worries of life. She is now under the surface of the earth revolving along with it on its path. Through all these lines the poet was trying to overcome his sadness because of missing his beloved forever.
- D. 1.** The positive qualities of the poet help him to take this death very calmly. He imagines that his beloved is not lost, she has become a part of the earth, though physically she is not seen. He never thinks that through death, his beloved has left him. Here lies a very positive quality of the poet, i.e., he feels her in different ways.
- He thinks that his beloved is not affected by pain, sorrows, worries or fears of life. In the last two lines he describes that she is now under the surface of the earth revolving along with it on its path, i.e., she is being taken care of by mother nature. These are the qualities that help the poet interpret his beloved's death in different ways in order to bring peace in his mind.
2. In order to cope up with the pace of time, we should channelize ourselves in a proper way,

i.e., we should do today's work today, without keeping it for tomorrow. We should make a routine of our daily life and follow it strictly. We should make ourselves disciplined. Unless we make ourselves disciplined, we won't be able to prosper in life. Even we won't be able to exist properly, because many of our work will remain pending which will make us unpopular to our nearest and dearest ones. The poet has conveyed us a message through this poem, i.e., time does not wait for anybody. It means, death will come when it will come. It will not wait for our choice of time. Therefore, we should utilize time in a proper way so that we can lead a meaningful life.

3. Wordsworth's attitude towards nature is different from the common belief. In his poems we find a transformation of his joys and sorrows to natural objects. Wordsworth discovered nature's own life which humans could feel. He found continuous actions and reactions of mind and nature on each other. This process is continuous and contains three phases—'glad animal moments' of childhood, the 'passions' and 'appetites' of youth and finally, 'that serene and blessed mode in which both mind and nature are in the state of harmony. So, unlike other poets, in Wordsworth we find a great union of Mind and Nature. In another poem he wrote, "Nature never did betray the heart that loved her." He wants to express the qualities to love nature, to mingle oneself with it, and to remember it in delight and seek relief in woe.

Moments (Supplementary Reader)

Chapter 1. The Lost Child

FROM THE CHAPTER

- A. 1. A child was being taken to a fair by his parents. He was overwhelmed by the attractions of the fair, e.g., balloons, merry-go-round, eatables and toys. He pleaded to his father for a toy. His father looked at him red-eyed, but his mother tried to distract the child's mind by showing her a flowering mustard-field, pale like melting gold as it swept across miles and miles of even land.
2. After entering the fair, the child saw many toys displayed in the shops. He was fascinated by them and pleaded to his father for one. But his father looked at him red-eyed and discarded his plea. Therefore, he knew of his parents that, they won't buy him anything. So, he did not ask for the other things he saw, e.g., a sweetmeat seller was selling "gulab-jamun", "rasgulla", "burfi", "jalebi", or a flower-seller was hawking, "garland of gulmohar", or a balloon-seller was setting yellow, red, green and purple balloons, etc.
3. When the child pleaded for a toy and his father rejected that plea, his mother showed him a flowering mustard-field in order to distract his mind from the toy. There he saw a group of dragon-flies bustling about on their gaudy purple wings. So he followed it in the air. Then he tried to catch a butterfly, but could not, because when he tried to catch the butterfly, it slipped off his hand fluttering and flapping its wings.
4. As a part of a spring festival in a village, a fair was held there. The villagers were going to attend that fair from the wintry shades of narrow lanes. Some people walked, some rode on horses, others sat, being carried in bamboo and bullock carts. One little boy of the village ran between his father's legs, brimming over with life and laughter.

5. In the fair, a sweet-seller was hawking "gulab-jamun, rasagulla, burfi, jalebi", at the corner of the entrance. The child stared open-eyed and his mouth watered for the *burfi*, his favourite sweet. He murmured that, he wanted that *burfi*, but did not plea for it to his parents, because he knew that, his parents would not pay any heed to his plea, but mark him as greedy.
6. A snake-charmer was playing a flute in the fair, to a snake which coiled itself in a basket. Its music was so sweet, as if it was a gentle rippling of an invisible waterfall. Attracted by both music and the snakes, the child went towards the snake-charmer. But he did not stay there, because he knew that his parents had forbidden him to hear such coarse music as the snake-charmer played.

- B. 1.** The festival of spring was a big festival of that village. A happily clad humanity emerged from the wintry shades of narrow lanes. People were reaching towards a fair, which was a part of the spring festival. Some of them were walking, some were riding horses. Some other people were being carried in bamboo and bullock carts. One little boy ran between his father's legs, full of laughter and joy.

The spring festival was full of joy and gaiety, that was reflected in the fair. Many varied shops were there— toy shops, sweet shops, flower shops, balloon shops with yellow, red, blue balloons, etc. These shops display various types of toys, sweets and flowers, including garlands— all for sale. A snake-charmer is playing a flute to one of his snakes which is coiled in a basket. Men and women are talking with each other. Meanwhile, a child is lost from his parents. He is crying and searching his parents badly. One person has come to help him. This is the total picture of the festival of spring.

2. When the boy was with his parents, he saw many things. First he saw a toy shop, wherein various types of toys were displayed for sale. He wanted to possess at least one toy, but he could not, because his father looked at him red-eyed. Then they came near a sweetmeat seller. He was hawking "gulab-jamun, rasagulla, burfi, jalebi", The boy wanted a burfi, because it was his favourite sweet. But he could not plea to his father, as the father would say he was greedy. Then the boy met a flower-seller who was shouting, "A garland of gulmohar, a garland of gulmohar." The boy was impressed with the garland and half-murmured that he wanted that garland. Still, he could not buy a single garland as his parents might refuse it saying it was cheap. Now he met a balloon-seller who was selling different kinds of balloons. He wanted to possess a balloon but could not ask his parents because, he would be replied that he was too old to play with such balloons. These are the things which the boy wanted to possess.
3. The kind man reflected some values of humanity, i.e., fellow-feeling, kindness, affection, love, etc. When the child lost his parents in the crowded fair, nobody, except that kind man came to him. He asked in a smooth voice how he got there, and whose child he was. When the man came to know that the child was lost from his parents, he tried to console him in many ways. He took the child to a roundabout to have a ride, then to the snake charmer, then to the balloon seller and then to the garland seller. Every time the boy refused because he wanted his parents back. Then the kind man took the child to the sweet shop and asked which sweets he would like. This time also the child refused his offer and asked for his parents. However, through these actions of the kind man, all the positive values of humanity are reflected.

FROM THE CHAPTER

- A.**
1. Toto brought a kind of destruction in the author's room. He tore the ornamental papers chosen by grandfather, which were used to cover the walls. The peg in the wall was wrenched from its socket, and the author's school blazer, which had been hanging there, was in shreds.
 2. One day grandfather left Dehradun for Saharanpur to collect his pension. He decided to take Toto along with him. He was put in a big black canvas kit-bag with some straw at the bottom. When the bag was closed, Toto could not escape. It was too strong for him to bite and make a hole. Therefore, he could not get out of the bag. In this way grandfather took Toto with him to Saharanpur.
 3. The author's grandfather had six pets—a tortoise, a pair of rabbits, a tame squirrel, author's pet goat and the family donkey Nana. Toto was added later and the number became seven. Except Nana, all of them were kept in a big cage in the servants' quarters. Nana was kept in a stable.
 4. One day, at lunch time, Toto was found stuffing himself with rice from a large dish of *pullao*. When grandmother saw it, she screamed. As a result, Toto threw a plate at her. Again Toto threw—this time the dish from where he was picking the *pullao* and eating it in the branches of a jackfruit tree. After eating all the grains he threw the dish from the tree in order to spite grandmother, who had screamed at him.
 5. Toto was beyond control. He was detrimental to the entire family. He was stealing *pullao*, which was cooked for the entire family and was eating it alone, teasing the other pet animals, breaking dishes tearing the dresses of the author's aunts, tearing clothes, curtains and wallpaper, sticking head in the half boiled kettle in winter, and was doing many more disturbing activities. So, there was no other way but to sell back Toto to the tonga-driver.
 6. Toto used his body parts to his advantage, e.g., he often displayed his pearly white teeth in a smile to frighten the elderly Anglo-Indian ladies. His fingers were quick and wicked. His tail was also advantageous to him. While it added to his good looks, it also served as a third hand. He could use it to hang from a branch. Also, it was capable of scooping up any delicacy that might be out of reach of his hands.
- B.**
1. One day, a large dish of *pullao* was kept in the centre of the dining table. The author and the other members entered the dining room and found Toto eating the *pullao*. When grandmother screamed at him, Toto threw a plate at her. One of author's aunts rushed forward. But Toto threw a glass of water in her face. Meanwhile, grandfather arrived. Seeing him, Toto picked up the dish of *pullao* and went outside through a window. He was found in the branches of a jackfruit tree, holding the dish in his arms. He was eating *pullao* slowly, therefore, remained there all afternoon. After he finished eating, he threw the dish down from the tree in order to spite grandmother, because she had screamed at him and then chattered with delight when it broke into hundred pieces.
 2. Toto was brought to Saharanpur by the author's grandfather in a big black canvas kit-bag. Therefore, nobody saw that a living being was inside the bag. Meanwhile, a ticket collector

came to check grandfather's ticket. When the ticket collector was checking grandfather's ticket, Toto poked his head out of the bag and grinned at the ticket collector. The ticket collector was taken aback. He mistook Toto as a dog and charged rupees three as his fair. Grandfather tried in vain to clarify that Toto was not a dog but a monkey. He then brought out his pet tortoise from his pocket and asked how much money would be charged for it. The ticket collector looked at it minutely and said, it would not be charged since it was not a dog. This was the situation in which grandfather found himself at Saharanpur railway station.

3. Toto liked to have a bath in the winters in warm water. However, one day Toto got into a serious trouble. Water was being boiled in a large kitchen kettle for tea. Toto removed the lid of the kettle and found the water warm enough to take bath. He got in, but his head was sticking out from the open kettle. This could suit him until the water began to boil. Toto raised himself a little, but since he found cold outside, he sat down again, and hopped up and down for some time, until grandmother had arrived and took him from inside half-boiled. Had grandmother not arrived, Toto would have been full boiled and dead.

Chapter 3. Iswaran The Storyteller

FROM THE CHAPTER

- A.**
1. Iswaran could produce vegetables and cooking ingredients, seemingly out of nowhere, in the middle of a desolate landscape with no shops visible for miles around. He would miraculously conjure up the most delicious dishes made with fresh vegetables within an hour of arriving at the zinc-sheet shelter at the new workplace.
 2. Iswaran managed to make even the simplest incident interesting, because, while narrating any incident, he would try to work in suspense and a surprise ending into the account. An example in this regard can be cited, i.e., instead of saying that he had come across an uprooted tree on the highway, he would say dramatically, "The road was deserted and I was all alone. Suddenly I spotted something that looked like an enormous bushy beast lying sprawled across the road.... But as I came closer I saw that it was a fallen tree, with its dry branches spread out."
 3. Iswaran started his story of an elephant with a prologue, i.e., the place where he came from was famous for timber. There was a richly wooded forest all around. The logs were carried to the lorries by elephants. They were huge well-fed beasts. When they turned wild, even the most experienced mahout was not able to control them.
 4. Before Iswaran controlled the elephant, it grunted and menacingly swung a branch of a tree holding it in its trunk. It stamped its feet, kicking up a lot of mud and dust. It looked frightening and looked at Iswaran red-eyed, ready to rush towards him. Then it lifted its trunk and trumpeted loudly.
 5. The night before leaving the haunted place, Mahendra woke up hearing a wailing sound. He saw through his windowsill a dark cloudy form clutching a bundle. It reminded him about the woman ghost, narrated by Iswaran earlier, who used to appear off and on at midnight during the full moon. The next morning, Iswaran reminded him the incident which he saw the previous night. Hearing from Iswaran he got frightened, because he became sure of the existence of ghost and resolved to leave the haunted place.

6. The ghost seen by Mahendra was only a trick played by his cook Iswaran. The reason is, the female ghost with a foetus in her hand, at midnight during the full moon was narrated by him was seen by Mahendra one night through his windowsill. The next day, Iswaran told Mahendra that he saw the same thing the previous night. It could not be possible by Iswaran to tell the incident to Mahendra, if it had not been a trick by him. It was Iswaran himself who appeared in disguise of a female ghost holding something in his hand which looked like a foetus.

- B. 1.** Iswaran was the cook of a junior supervisor Mahendra. Besides cooking, he used to help Mahendra in some other ways— tidy up the shades, wash his clothes and chatted away with Mahendra at night. He was amazingly a master storyteller, because he did not tell any story in a flat monotonous way. When he used to narrate even the smallest incident, he would try to tell in suspense and a surprise ending into the account, with eyebrows suitably arched and hands held out in a dramatic gesture. For example, he would describe his coming across an uprooted tree on the highway as: "The road was deserted and I was all alone. Suddenly, I spotted something that looked like an enormous bushy beast lying sprawled across the road. I was half inclined to turn and go back. But as I came closer, I saw that it was a fallen tree, with its dry branches spread out."

Secondly, Iswaran used to create a suspense by stopping a story unfinished at its climax, e.g., he stopped the story of the elephant when it was at its climax, saying that he would be back after lighting the gas and warming up the dinner. Iswaran's story-telling power was very strong, because he caused a jerk in Mahendra, saying that the entire factory area was once a burial ground. Finally, his painting of a woman ghost with a foetus and later playing that role in a moonlit night to frighten Mahendra is indescribable. From these characteristics we can say that Iswaran was a master storyteller.

2. Probably Iswaran was not happy with Mahendra's daily routine of work, because as a cook and helping hand of Mahendra, he had to get early and do the work of Mahendra. Therefore, he had a little amount of respite. So he wanted to frighten Mahendra, so that the latter could leave the place in no time.

In this context we may cite the example of Mahendra's one night's experience. One night, after being told by Iswaran about a woman ghost, Mahendra heard a wailing. At first he mistook it as a cat's wailing, who was prowling around for mice. Then he wished to see it. He lowered himself to the level of the windowsill and saw a dark cloudy form clutching a bundle. Mahendra broke into a cold sweat and fell back on the pillow, panting. When Iswaran told the same story, i.e., what Mahendra saw at night, he hurried away to his office, handed his papers to his boss and left the place.

3. Iswaran was a combination of more than one quality. He was an attractive story teller, a competent cook who could cook mouth-watering food items and could produce vegetables and cooking ingredients. He was an avid reader of Tamil thrillers. His own descriptions were greatly influenced by the Tamil authors that he read. His descriptions of an uprooted tree on the highway and of the mad elephant and its activities are simply peerless. Moreover, upon the arrival of Mahendra, he told that the entire factory area was a buried ground. His story of the ghost of a woman with a foetus and later enacting it on a moonlit night and reminding the next day to Mahendra was so vivid that the latter had no other way but to leave the area and the firm where he was working.

On the other hand, Iswaran was a competent cook also. One night Iswaran showed his culinary skills by cooking the most delicious dinner for Mahendra. He could produce vegetables and cooking ingredients, seemingly out of nowhere, in the middle of a desolate landscape with no shops visible for miles around.

Thus Iswaran was a man of many qualities.

Chapter 4. In The Kingdom Of Foods

FROM THE CHAPTER

- A.**
1. The guru wanted to leave the kingdom quickly, because upon entering the kingdom he found that, days were changed into nights and nights into days, i.e., everyone would go to bed at daytime and work at night, even the cattle also followed the same rule. Secondly, in the grocery shops all items cost the same, i.e., a single *duddu*. Seeing these things the guru realised that, it was a kingdom of fools. Anyday any foolish activity could take place here. So he wanted to leave the kingdom quickly. On the other hand, the disciple stayed on there because, all the food items were cheap— only a single *duddu*. So he ate his fill everyday— bananas and ghee and rice and wheat, and grew fat like a street-side sacred bull.
 2. 'Foolish' about king's trial of the merchant was his punishment for a thief's death. Originally, a thief broke into a rich merchant's house. He made a hole in the wall and sneaked in. But since the house was old, the wall collapsed on the thief's head and the thief died on the spot. The merchant was brought to the king upon the complaint of the thief's brother. This is 'foolish' because, no thief is permitted to enter his house and make a hole in the wall. The thief should be punished. But since the thief was dead, nobody else should be punished in place of him.
 3. The people questioned were the merchant, the bricklayer, the dancing girl, the goldsmith, the old merchant, i.e., the present merchant's father. The merchant defended himself saying, it was bricklayer's fault, since he did not build the wall right. The bricklayer replied, it was the fault of the dancing girl since her anklets were jingling while she was walking, which distracted the bricklayer's mind from the work. The dancing girl blamed the goldsmith since he did not make some jewellery for her in time and made her walk up and down to his house a dozen times. The goldsmith blamed the old merchant, i.e., the present merchant's father, who was then dead. The old merchant wanted his orders to be finished first because of a wedding ceremony which was forthcoming.
 4. Finally, the present merchant, who was brought to the court of the king was blamed. It was decided by the king that the senior merchant, i.e., the father of the present merchant was the true murderer. Since he had died, the present merchant was blamed because, he inherited everything from his 'criminal' father, i.e., his riches as well as sins. Therefore, according to the king, the present merchant must die.
 5. When the disciple was considered to fit the stake, he remembered the guru and the guru appeared. The guru whispered something to his disciple and wanted to die first. The disciple also wanted to die first. Then the guru explained, that stake was the stake of justice and whoever would die on this stake first would reborn as the king of this country and who would die second, would be the future minister of this country. The king believed the

guru and did not lose this chance. He embraced death along with this minister in place of guru and his disciple.

6. After the death of the king and his minister, the guru and his disciple became the king and the minister respectively of the country. Upon ascending the throne they brought back normal life in the kingdom. Days were considered for doing work and nights were for taking rest, the prices of the grocery items were settled accordingly instead of one *duddu* for each and every item, etc.
- B.**
1. The guru and the disciple arrived in the kingdom of Fools at daytime. It was a beautiful city, but they did not find anyone. Everybody was asleep. Even the cattle were also taught to sleep by day. After wandering around the town throughout the day, in the evening they found that everybody was awake and the city was doing its nightly business, instead of daily business. Secondly, they felt hungry and wanted to buy some food items. So, when they went to buy some groceries, everything cost a single *duddu*, from a measure of rice to a bunch of bananas. They were astonished— first because of sleeping of the people in day and working at night and secondly, for the same price of all grocery items. Seeing this, the guru realised that they reached the kingdom of the Fools. Everything could happen there and they could be in a danger at any time. So he decided to leave the kingdom at once.
 2. The case that brought to the king was strange. A thief, while entering a merchant's house to steal, made a hole in the wall and died while the wall collapsed, when he was carrying out his loot. The thief's brother blamed that merchant and reported against him to the king. The strangeness of the case begins here and continues till the end. The king did not blame the dead thief for stealing things. Instead he blamed the merchant for the weak wall. When the merchant made the bricklayer responsible for it, the king wanted to punish him. When the bricklayer blamed the dancing girl, the king made her guilty and tried to punish her. In this way he wanted to punish some other people, e.g., the goldsmith and the old merchant, i.e., the present merchant's father. This was a strange and whimsical judgement, because the original convict was the thief himself. Since he had died in the accident, it would have been the best judgement to return the stolen items to the merchant, instead of blaming him.
 3. A guru must be wise and far-sighted. He must be far more than a general person, so that he can be of help and can save his disciples and any other person from any kind of distress or can help them overcome any kind of crisis period. In this story we find that, one day guru and his disciple entered the city in the daytime. They found everybody sleeping. Even the cattle were also sleeping, instead of grazing. They wandered around the city the entire day with severe hunger, because no shop was open. Only in the evening, people woke up from their sleep and the shop opened. They went to shops to buy some groceries. They found there everything, i.e., from a measure of rice to a bunch of bananas cost the same— a single *duddu*. Now, since the guru was wise and far-sighted, he realised that the city was a kingdom of fools and anytime any mishap could take place there. Therefore, it wouldn't be a good idea to stay there. He prepared to leave the city and asked his disciple to leave with him. Since the disciple was neither wise, nor far-sighted, and was also greedy he stayed back there for cheap food items and later faced a serious jeopardy. He then remember guru who came there and saved him. This incident proves that, the most important qualities of a guru's character is wisdom and far-sightedness. The more wise and far-sighted a guru is, the more he will be able to save himself and his disciples from any danger.

FROM THE CHAPTER

- A.** 1. The statue of the Happy Prince stood on a tall column. It was decorated all over with thin leaves of fine gold. Its eyes were made of two bright sapphires. Its sword hilt was glowing with a large red ruby.
2. The swallow was going to Egypt, because his friends had gone away there six weeks before. The Happy Prince gave his ruby and the two sapphires which were functioning as his eyes, to the needy and distressed through the swallow. Now he could see nothing and in a way helpless. So the swallow decided not to go to Egypt but to stay with the statue of the Happy Prince.
3. The swallow was going to Egypt. His friends had already gone away there, but he stayed behind. So he decided to go there. He flew all day long, but could not reach Egypt that day. So he stopped in the city at night. He put up just between the feet of the statue of the Happy Prince for the night.
4. The Prince saw poverty and distress throughout the city where his statue was installed. He saw a seamstress embroidering flowers on a satin gown for the Queen's maid of honour. Her son is running fever and was asking for an orange to his mother, who had nothing to give him. So the Prince first asked the swallow to stay on and give her the great ruby after picking it out from the Prince's sword.
5. The swallow refused to carry ruby to the seamstress because, the son of the seamstress was running fever, so he was very thirsty. He could quench his thirst by an orange which could be bought from this ruby. But initially, the swallow refused to carry ruby for the seamstress because, he did not like the boys. Finally he agreed to do it because, the Happy Prince felt sad for his initial refusal and the swallow was sorry for it.
6. While going to the seamstress's house, the swallow passed by a palace and heard the sound of dancing. Then he heard a beautiful girl saying to her lover that she hoped her dress would be ready in time for the State ball. She had ordered flowers to be embroidered on it. She also expressed annoyance because according to her, seamstresses were very lazy.
- B.** 1. The Happy Prince told the swallow that more marvellous than anything was the suffering of men and women. He then asked the swallow to fly over the city and tell him the sufferings of the poor people. The sufferings included the beggars sitting at the gate while the rich making merry in their beautiful houses, white faces of starving children looking out listlessly at the black streets and under the archway of a bridge two little boys were lying in each other's arms to keep themselves warm. They were hungry, but they did not have money to buy food.

Hearing these stories of suffering, the Prince said that he was covered with fine gold leaves. So he ordered the swallow to take that fine gold leaves one by one and give it to the poor. The swallow obeyed him, picked off leaf after leaf till the Happy Prince looked dull and grey, but the poor became very happy. The two little boys' faces grew rosier. They laughed and played in the street and cried, "We have bread now!"

2. 'Happy Prince' was very happy when he was a human, because he lived in a palace, detached from the common people and their life. Sorrow was not allowed to enter there. He did not know what tears were. Therefore, his courtiers called him Happy Prince.

However, after his death, the Happy Prince was converted to a statue, standing on a tall column. Now he was able to see the entire city. He saw a poor seamstress far away who could not buy an orange for her son because of shortage of money and then struggling with life, the young playwright could not finish his play because of cold weather and no fire, a little matchgirl whose matches fell in the gutter, could not sell at least one matchbox, etc. Now the 'Happy Prince' came to know what reality was. So he was not real happy and tried to eradicate poverty as much as possible by his own effort, and by the help of the swallow.

3. The Happy Prince realised the true meaning of life after his death, when he was made a statue. When he was alive, the Happy Prince did not see the outer world, or did not try to know what poverty was or what the standard of life of the common people was. He was inside the palace where sorrow was not allowed to enter. On the other hand, when he was made a statue after his death, he could see the entire city, since he was installed on a tall column. Therefore, he saw the other side of life which was full of poverty. He saw the rich were becoming more rich and the poor were becoming more poor. Nobody was feeling for the poor or trying to help them eradicating poverty. This realisation prompted him to give the ruby, the sapphires and the leaves of fine gold to the poor and the needy to solve their problem and to be free from starvation.

Chapter 6. Weathering The Storm In Ersama

FROM THE CHAPTER

1. During the two days of the super cyclone, Prashant went to the block headquarters of Ersama, a small town in coastal Orissa, which was 18 km from his village, to spend the day with a friend. They lived in the open on the rooftop of the house to escape the waters rising in the house. They got the food from the tender coconuts which they got from two coconut trees which fell on the roof of their house.
2. After two days of super cyclone, when Prashant reached his village, he did not find his home, instead only the remnants of the roof were there. Many of the belongings were not found. Some of them were caught, mangled and twisted in the branches of trees just visible above the dark waters. His family members were not found there. So, his heart went cold.
3. The two important tasks Prashant did were, first, he organised a group of youths and elders to jointly pressurise the merchant once again to part with his rice, and secondly, he organised a team of youth volunteers to clean the filth, urine, vomit and floating carcasses from their shelter, and to tend to the wounds and fractures of the many who had been injured.
4. The villagers deputed the children to lie in the sand left by the waters around the shelter with the empty utensils gathered from the shelter, on their stomachs. This seemed to be a process to communicate to the passing helicopters that they were hungry. The message went fruitful, and after that, the helicopters dropped regular quantities of food and other basic needs.

5. During two days of super cyclone, Prashant and his friend's family took refuge on the roof of their house. That was to escape the waters rising in the house. They froze in cold and rain. They used to eat coconuts from the two coconut trees which fell on the roof of their house.
 6. The super cyclone wrecked havoc in the life of the people of Orissa, because many people were dead and many children became orphan. In Prashant's village, 86 lives were lost. Dwelling houses were broken, many houses were inundated with waters from the river or the ponds, trees and electric poles were uprooted. Problems, like food, dwelling, sanitation, etc., cropped in. People had to wait for the droppings of the food by the military.
- B.**
1. The description of the destruction caused by the super cyclone was vivid. Many houses were inundated with waters, so the people had no other way but to take shelter on the rooftops temporarily, drenched with incessant rains. All the rivers and ponds were flooded. Many people died of water and the corpses were floating. Many dwelling houses were broken and people had no other way but to come out of those houses and build makeshift houses. Trees were uprooted and many roads were closed. The children who became orphan were helpless, and were taken care of by their neighbours. Since there were no food items and no fuels, people could not prepare food. Rice which was collected from the local merchant by pressurising him, was started rotting. Then branches from fallen trees were gathered to cook the rice and it was after four days of the disaster, the survivors filled their bellies. On the fifth day a military helicopter flew over the shelter and dropped some food parcels. Later, they made regular rounds of air dropping food items only after they saw the children with utensils on their stomachs. 86 lives were lost and 96 were washed away in the village.
 2. After the cyclone, Prashant decided to reach his village from his friend's house. He collected a long sturdy stick and started walking to his village through the swollen flood waters. It was an eighteen-kilometre journey. He used the stick constantly to locate the road, to determine where the water was most shallow. At places it was deep and the progress was slow. At several points he had to swim, because he lost the road. After some distance he found two friends of his uncle returning to their village. He joined them wading through the waters. They had to push away many human bodies— men, women, children— and carcasses of dogs, goats and cattle. The current swept against them as they moved ahead. Hardly a house was standing in the villages they passed. Finally, when he reached his village Kalikuda, he did not find his house, only the remnants of its roof were there. Some of their belongings were caught, mangled and twisted in the branches of trees just visible above the dark waters.
 3. When Prashant came back to his village after two days and saw the devastating storm with rain, he controlled himself first, without indulging in any emotion to play in his inside. He realised that, if he had become emotional, it would help him neither to rescue himself, nor the villages from the loss. Then he took the leadership for the next course of action, as nobody came ahead. He organised a group of youths and elders to pressurise a local merchant to give rice to the people who were alive. Then he along with men collected branches of the fallen tree and made fire to cook that rice and ate for the first time after four days. Then he organised a team of youth volunteers to clean the filth, urine, vomit and floating carcasses in their shelter and tended to the wounds and fractures of the many

who had been injured. Then Prashant helped himself and the others to get food items. On the fifth day they saw a military helicopter flying over the shelter and dropping some food parcels. But the helicopter did not return. So, he along with the youth task force gathered empty utensils. They deputed the children to lie down in the sand with these utensils on their stomach. They did it as a message of hunger. After that, the helicopter dropped food and other necessary items on regular basis. Next he looked after the orphan children and told both men and women to take care of them. After that, he took some initiative to make the grief-stricken women and children cheerful by persuading the women to start food-for-work programme and launching sports and games for the children. In this way Prashant helped himself and others at the time of natural calamity.

Chapter 7. The Last Leaf

FROM THE CHAPTER

- A.**
1. Sue and Johnsy were two young artists sharing a small flat. Once in November, Johnsy fell ill seriously. She took it seriously and made up her mind that she was not going to get well. Her doctor caught it and told Sue that Johnsy must change her and think positively, otherwise mere medicine would not work. Therefore, Sue tried her best to make Johnsy take an interest in things around her and talked about clothes and fashions.
 2. Johnsy counted the falling leaves from backwards, i.e., twelve, eleven, ten, etc. She forgot that it was autumn, the month of falling leaves, therefore everyday one leaf was falling. Even when Sue reminded her of the month, Johnsy was not convinced. She interpreted the falling of the leaves in her own way, i.e., with her life span. She backcounted and came to a conclusion that, when the last leaf would fall, she would die. She came to this conclusion in spite of her treatment by the doctor.
 3. The month was autumn, i.e., the month of falling of leaves. One leaf was falling per day, therefore, the number of leaves was reducing from twelve to eleven to ten, etc., But, unfortunately, Johnsy took it as her personal affair and identified with her life, since she was seriously ill. So she was counting backwards, as if her life was reducing one year after one year, though the doctor was trying his best to cure her.
 4. When Sue heard Johnsy counting backwards, she saw an old ivory creeper climbing half-way up the brick wall opposite their window. It was shedding leaves in the strong wind which was blowing outside.
 5. Johnsy was suffering from pneumonia. She was under the treatment of a doctor, but she was foreseeing her death, identifying her life span with the shedding of leaves of the ivy creeper, which she used to look at through the window everyday. So, in order to divert Johnsy's mind from the falling leaves which she thought her death toll, Sue sought the promise from her not to look out of the window while she completed her painting.
 6. Behrman was a sixty-year-old painter. His lifelong dream was to paint a masterpiece but that had remained a dream. Sue shared her worry with Behrman because she knew that only Behrman could save Johnsy from her mental depression and thought of death during pneumonia. The same thing happened. Behrman painted his masterpiece, i.e., a leaf which was vivid and authentic and hanged it from the ivy creeper, so that Johnsy could find that

at least one leaf was hanging, instead of shedding of all leaves. He was right. Johnsy mistook it as an original leaf and changed herself, but Behrman died of pneumonia.

- B.**
1. Johnsy was suffering from pneumonia. Apparently, it was the reason for her deteriorating health. But the main reason lay in her mind. She was depressed and gloomy. It seems from her outward appearance that, to some extent she was in an abnormal state of mind because, everyday she used to look at an old ivy creeper, backcount its fallen leaves and identify those falling leaves with her life span, as if the latter was reducing, keeping pace with the former. Her friend Sue tried her best to make Johnsy take an interest in things around her. She told her that the month was Autumn, the month of falling leaves. It had no relation with Johnsy's sickness or deteriorating health. But Johnsy did not pay any heed to her and continued finding resemblance of reducing leaves with her life span. This was the reason of her deteriorating health.
 2. Sue and Johnsy used to stay together sharing a small flat. They were young artists and friends of each other. In November, Johnsy fell seriously ill. She was diagnosed pneumonia. As a true friend of Johnsy, Sue became worried and called a doctor. But when the doctor studied that something else had been worrying Johnsy and if it continued, the medicines would not help, Sue tried her best to make Johnsy take an interest in things around her. She talked about clothes and fashions, brought her drawing-board into Johnsy's room and started painting. While working, she whistled, so that Johnsy's mind could be taken off her illness. Again we find Sue as a true friend of Johnsy when the latter was backcounting the falling leaves, i.e., twelve, eleven, ten, ... etc., and thinking her life span was deteriorating with the falling of leaves. Sue told her that it was Autumn, time of falling leaves. There was no connection between falling leaves and reducing life span. Finally, Sue called Behrman, a painter of 60, that Johnsy was convinced of her death with the fall of last leaf. Behrman painted a leaf making it as living as the original one and hanged it on the tree, so the last leaf would never fall, and then died of pneumonia. In this way Sue proved herself that she was a true friend of Johnsy.
 3. Behrman heard about Johnson's foolish thought from Sue that, her life span was reducing everyday with the falling of one leaf per day. When the last leaf would fall, Johnsy would die, or rather she would commit suicide. Therefore, in order to keep at least one leaf on the creeper, Behrman started painting a leaf, trying to paint it as his masterpiece, which till then remained a dream to him. Later Behrman finished it, went out of his room and hanged it from the creeper and then came back to his room. Sue saw it from the window. The leaf seemed to her real one, but Behrman did not disclose the truth to her. When Johnsy woke up next morning, she wanted to see whether the last leaf was still hanging. Sue was hesitant to show her, because she knew that the last night was full of wind and storm. But when they looked at the ivy creeper, they found the leaf was still hanging. Johnsy was relieved because she won't die. Sue was happy, because she came to know later that, Behrman had saved Johnsy's life by painting that leaf and hanging it. But unfortunately Behrman died of pneumonia.

FROM THE CHAPTER

- A.**
1. After the fire incident, the narrator was embarrassed and felt as if he was responsible for it. He was a bit upset to go to his new school, but everyone was very helpful there. He had lost all necessary school items in fire. He viewed himself as an outcast, but his classmates had bought all necessary things for him and put them on a big table— school supplies, notebooks, all kinds of different clothes— jeans, tops and also suitcases, etc. All of them stretched their helping hands towards him.
 2. Surreal means strange, odd or bizarre. The narrator felt so because, all was burnt in fire, and he was not sure what would happen. He walked to school like a zombie. His cat had been missing and all that security which he got from his old school, his friends and house had been ripped away.
 3. The damage caused by the fire was to a very large extent. The narrator's house was completely burnt down. Many essential commodities of the narrator, such as his pair of shoes, his books, backpack, many of his clothes, notebooks, other school supplies were gutted by fire and turned to ashes. Many other things which were not burnt, were destroyed by the water and chemicals the firemen had used to put out the fire. The things which were saved were a small metal box full of important documents and some pictures and letters of his late father and some other personal items.
 4. Zan's mother had to borrow money from his grandparents because, there were no credit cards, cash or even any identification to be able to withdraw money from the bank. Everything had gone up in smoke.
 5. The narrator went to his burnt house to watch over the people clear away debris, with the hope that his pet cat was somewhere to be found. The narrator was missing the cat terribly.
 6. Everybody at Zan's school came to know that his house was gutted by fire and completely burnt. Next day when he went to school, people were moving in an aimless manner around him and asked him to hurry up. Initially it seemed strange to Zan, but later nothing could surprise him. It seemed that people were trying to push him hard into the gym. Then he came to know the reason, because his classmates had taken up a collection and bought him school supplies, notebooks, all kinds of different clothes— all for him. He got there many new friends also and invitations to their houses. He came to know that the people in his school were acting stranger than usual for his betterment.
- B.**
1. It was a cold and windy Sunday afternoon. Zan was sitting at home at their dining-room table. He was doing homework. The fire was going in the fireplace. Zan's pet cat was lying on the top of his papers. His mother kept stoking the fire to keep the house nice and warm. Suddenly the house caught fire, because at first Zan smelled something strange. Then he noticed smoke pouring in through the seams of the ceiling. Quickly the smoke began to fill in the room. All of them ran out into the front yard. When they were outside, they saw the whole roof engulfed in the flames. The flame was spreading quickly. Zan ran to the neighbours to call the fire department. Meanwhile, his mother ran back into the house

and came back with a box full of important documents. Dropping the box she again ran back into the house to collect Zan's late father's pictures and letters. Zan shouted at his mother and tried to go inside to rescue her. Meanwhile, firefighters came and prevented Zan from entering inside, since the inside of the house was engulfed with fire. They assured that they would rescue his mother. After sometimes the firefighters rescued Zan's mother and assured that she was okay. They went back to douse fire. The fire was finally doused after five hours.

2. Dear Diary,

Yesterday I found a cat entering my house with a familiar tone. There was no sign of fearing anybody nor any nervousness. It was smelling here and there; probably it was hungry and was in search of food. Its appearance showed that it was a pet cat, since it was not afraid of any human. It was fearful of street dogs only, because often it used to look at both sides and also backward in order to ensure no dog was there to attack it. It seemed that the cat was traumatised, because of some unavoidable reasons. I gave it a bowl of milk and it drank it. I found a mobile number inscribed on its collar. I rang several times on that number, but no sound was produced. It seemed the mobile was out of order. Later I heard that, my cousin's neighbour Zan's pet was this cat. Zan's house was gutted by fire and became a handful of ash. So the cat ran away. I went to Zan's house with the help of my cousin and handed over the pet to him. I was very happy.

Yours lovingly

XYZ

3. The narrator was embarrassed of his plight after the fire ruined their house, as if he was responsible for it. Moreover, most of his essential commodities, e.g., his shoes, dresses, books and backpacks were burnt. He went to school wearing the dress he had worn in the church that morning and a pair of tennis shoes borrowed from his aunt. So he thought that, his experience would also be a bitter one, since it was a new school. But he found there all of his classmates extended their helping hands towards him. They had taken up a collection and bought him school supplies, notebooks, all kinds of different clothes— jeans, tops, sweatsuits, etc. He finally breathed a sign of relief and thought for the first time that things were going to be okay. He befriended his classmates that day.

Chapter 9. The Accidental Tourist

FROM THE CHAPTER

- A. 1. The story is about a clumsy man, who is fearful by nature. It teaches us that we should follow strictly the value of self-control and should be able to find out the required thing at required time. For example, the author describes that he gets confused easily. So he forgets the lavatory in a cinema hall, forgets number of his hotel room, etc., and due to it he faces a lot of problem. Because of his clumsy nature, the author forgot to zip his pant on a trip to England, he took his pen in his mouth and it leaked.
2. Once the narrator was going to England on a long journey. At London airport he discovered that his card of British Airways' frequent flyer programme was put in the carry-on bag which was hanging around his neck. The zip of the bag was jammed. So he pulled on it.

Abruptly the zip gave away, the side of the bag opened and everything inside it, from newspaper cuttings to other loose papers, magazines, passport, English money, film, a 14-ounce tin of pipe tobacco, came out.

3. On an occasion when the narrator was going somewhere by plane, he spilt a soft drink onto the lap of a sweet lady sitting beside him. But the flight attendant came quickly, cleaned up the lady and gave the narrator a replacement drink. Again the narrator knocked it onto the woman. Till the writing of this story, the author did not know how it happened. He was in search of a new drink and watching helplessly as his arm, violently swept the drink from its perch and onto her lap.
4. The reasons for the absence of air miles card with him are first, he forgets to ask for the air miles when he checks in or secondly, he remembers to ask for them but the airlines manages not to record them or the check-in clerk informs him that he is not entitled to get them.
5. The 'most outstanding thing' that the writer Bill Bryson thinks is that, he is not good at in living in the real world. The reason is, he constantly thinks with wonder that many things that people can do without any difficulty are beyond him. This reveals first, Bryson does not have any self-confidence, secondly, he always suffers from self-scepticism, thirdly and finally, he is not able to do any work single-handedly.
6. At the Logan airport in Boston, his trouble started with his carry-on bag. He started to open the bag for the British Airways' frequent flyer programme card, which was inside it. But since the zip was jammed, he pulled on it. As a result, the zip gave away and the side, of the bag opened. The trouble began here. All the things inside the paper, i.e., newspaper cuttings and other loose papers, a 14-ounce tin of pipe tobacco, magazines, passport, English money, film—all came out and fell over the area. Bryson watched dumbstuck as a hundred carefully sorted documents came raining down in a fluttery cascade, coins bounced with noise and the lidless tin of tobacco rolled crazily across the concourse disgorging its contents.

- B. 1.** An accidental tourist is he who travels by himself, without resorting to travel organizations, and whose trips are unplanned. The author of this story Bill Bryson's nature of job directs him to fly over 100,000 miles every year, and that too by himself and without planning.

The first instance is when he flew to England last time at Easter with his family. Since it was not well-planned and organised, his bag was full of jumbled articles, and in the process he misplaced his card of British Airways' frequent flyer programme. The bag was also not checked before using. So when he pulled the zip it was found jam. Subsequently the zip was broken. The side of the bag was open and all the papers and other things came out.

Secondly, he knocked a soft drink onto the lap of a sweet little lady sitting beside him in a flight. The flight attendant come, cleared her up and brought a replacement drink to Bill. But he repeated the same thing again. From these two instances it can be said that, Bill Bryson is an accidental tourist, i.e., he is neither well-planned, nor organised.

2. Humour is reflected through many incidents in the story "The Accidental Tourist". The author Bill Bryson is very unorganised while travelling. As a result, he meets with many accidents, which bring shame to him. But he takes these incidents very lightly, as if nothing serious has happened.

First piece of humour is found when he searched for his misplaced miles card in the carry bag. When he pulled the zip of the bag, all his personal contents fell on the airport floor. His finger was smashed with the zip of his bag and the oozing blood makes him hysteric. But his reactions were justified in a humorous way. Again, once in an aeroplane he knocked a soft drink onto the lap of a sweet little lady sitting beside him. The flight attendant cleaned it and brought another drink for him, but he repeated the same incident on the same woman. He joked that he was watching helplessly as his arm, like some cheap prop in one of 1950s horror movies violently swept the drink from its perch onto her lap.

Again on a flight he was sucking his pen thoughtfully. It had resulted in spreading of navy blue ink on his month, lips, teeth and tongue. He took it in a humorous way and said that he must be looking like a clown. Finally, in January when he was on a flight to Australia, he produced his air miles card to the concerned clerk for checking. But it was found that the ticket was in the name of B. Bryson but the card was in the name of W. Bryson. So he did not get a free first class flight to Bali.

These are the humours in the story "The Accidental Tourist".

3. On one occasion Bryson was travelling somewhere by aeroplane. He was sitting beside a sweet little lady. The flight attendant came and offered him a soft drink. But as a result of carelessness, Bryson knocked the soft drink on the lap of that sweet lady who was a nun. The flight attendant cleaned the place and got another drink for him. But Bryson repeated the same mistake and was wandering about the cause. He felt that his limbs did not support him.

The lady was very much offended with this mistake and its repetition. She gave a shocking expression and cursed Bryson with some very offensive words. Bryson was taken aback to hear those offensive words, and that too from a nun. Probably, the nun could not control her patience due to this bad behaviour from Bryson, though unintentional.

Chapter 10. The Beggar

FROM THE CHAPTER

- A. 1. One day a poor hungry man came to advocate Sergei and introduced himself as a former village school master who had lost his place through intrigues, and that too after eight years of service. But the advocate recognised him from his appearance— ragged fawn-coloured overcoat of the suppliant, drunker eyes, red spot on either cheek and one of his shoes was higher and the other low. All these helped him to remember that he saw the man day before yesterday in Sadovya Street, wherein he introduced himself as a student who had been expelled, and not a school teacher.
2. The beggar proved himself a liar to Sergei. He told two lies. When he met Sergei first, he told that he had been a student and was expelled. After two days when he again met Sergei, he told that he had been a village school teacher for eight years and he lost that job through intrigues. He felt a victim to calumny.
3. Initially Lushkoff was given the work of chopping wood for Sergei. He agreed to do this work because he had been trapped by his own words, though he lost his strength by consuming vodka excessively and did not have any inclination to toil and his pride and shame prevented him from doing this work.

4. In the beginning, Olga was annoyed with Lushkoff, because, first, he did not know how to chop wood, and secondly because, he was a drunkard and had no physical strength to do work like chopping wood. So, she used some filthy words towards him, e.g., 'Oh, you sot, you!', 'Oh, you miserable creature, 'Oh, you unlucky man', 'You drunkard', etc., But she had an affectionate heart inside her, because she used to chop wood on behalf of Lushkoff, so that Lushkoff could get money, eat wholesome food and set his life in right direction.
 5. After two years, Sergei saw Lushkoff at the ticket window of a theatre. Lushkoff was beside him with a coat collar of curly fur and a sealskin cap Lushkoff was a notary and was earning thirty-five roubles a month.
 6. Lushkoff was not good at chopping wood. He never chopped a single piece of wood. He pulled a billet of woods towards him, set it up between his feet, and tapped it feebly with the axe. The billet wavered and fell down. He again pulled it to him, blew on his freezing hands, and tapped it with axe cautiously, as if he was afraid of cutting his finger. The stick of wood again fell to the ground. All these things prove his inefficiency in chopping wood.
- B.**
1. The first meeting between Sergei and Lushkoff took place in Sadovya Street. Lushkoff wanted money and was begging for it. He introduced himself to Sergei as an expelled student. Two days later Lushkoff again met Sergei in an another street without being able to identify him. He told Sergei that he had been a village school teacher for eight years, but now he lost his place through intrigues. Sergei at once identified him and challenged him. Lushkoff then confessed that he was neither a student, nor a village school teacher, but a former singer in a Russian choir. He was sent away for drunkenness. Now nobody would offer him any job if he had spoken the truth. But he needed money. So he was lying and begging. Initially Sergei was angry, but later he took pity on Lushkoff's plight and offered him a job of cutting wood for which he would pay Lushkoff.
 2. Sergei improved the condition of the beggar, playing an important role. He motivated Lushkoff in favour of work in such a way that, later Lushkoff was able to earn thirty-five roubles a month as a notary. Initially, Sergei offered the job of chopping wood to Lushkoff at his residence. Pleased with his performance, though the wood was chopped by Sergei's cook Olga, Sergei sent Lushkoff to another house. He was sober but gloomy and silent. He simply walked behind the wagons hanging his head and shivering in cold. Sergei helped Lushkoff to live respectfully by giving him odd jobs everytime he came to the yard. Lastly, Sergei sent him to a friend recommending him to keep Lushkoff as a copier. He told Lushkoff to work hard and not to drink. In this way he helped Lushkoff to reform him, though the contribution of Olga was also great to help Lushkoff.
 3. Sergei and Lushkoff met each other for the last time in an evening. The meeting took place at the ticket window of a theatre. While paying for his seat, Sergei noticed a little man beside him with a coat collar of curly fur and a worn sealskin cap. He then cried by the name of Lushkoff and the latter also could trace him. Then they started talking.
- Olga always used to criticise Lushkoff and then took seat and cried for him. Gradually she found that Lushkoff did not have that much physical strength which would permit him for physical work. She used to chop wood for Lushkoff. Initially Lushkoff was indifferent, Gradually it hurt his conscience. He changed himself, stopped drinking and became a good man.