

**ADDITIONAL<sup>®</sup>**  
**PRACTICE**  
**ENGLISH** **10**

**Updated Answer Key**

**DNA** education

### FROM THE CHAPTER

- A.**
1. a. The house is located on the crest of a low hill in the valley.  
b. Lencho was perpetually looking at the sky towards the north-east.
  2. a. Seeing the huge mountains of clouds approaching, Lencho had predicted heavy rainfall.  
b. The large hailstones were compared to new silver coins and frozen pearls.
  3. a. The only hope for people who lived in that solitary house was to get help from God.  
b. At day break, God Lencho wrote a letter to God asking for 100 pesos to help feed his family.
  4. a. In the letter addressed to God, Lencho wrote that if god doesn't help him, his family could go hungry that year. He also added that he needed a hundred pesos to sow his field again and feed his family until the crop comes.  
b. The postman laughed heartily after reading the letter and took it to show it to his boss.
  5. a. The postmaster decided to answer Lencho's letter to God. It will help Lencho solve his financial problem to some extent and maintain his faith in God.  
b. The postmaster asked for money from his employees and himself gave a part of his salary to collect a hundred pesos for Lencho.
  6. a. Lencho had come earlier to see if he has got a letter from God, as he expected.  
b. Lencho did not seem surprised on reviving the letter as he was confident that God will respond. However, on noticing that he has got seventy pesos, less than what he asked for, he became angry.
- B.**
1. Lencho lived in a house that was located on the crest of a low hill. From there, one could see the river and the field of a ripe corn dotted with the flowers.
  2. Lencho was gazing at the sky because he was expecting heavy rainfall to irrigate his fields. He saw huge mountains of clouds approaching and was certain that big drops of rain would fall and drape his field of ripe corn.
  3. At first, expecting big drops of rain to fall, Lencho went out of the house to enjoy the raindrops on his body, when he came back he was excited to see the sprinkle of rain. Later, the hailstorm made Lencho sad and sorrowful.
  4. Lencho called the raindrops 'new coins' because rain was going to bring good harvest, however, it suddenly changed to hailstorm and ruined everything.
  5. Lencho's corn fields were completely dependent on rain, and his livelihood was dependent on the good harvest of his crops. Therefore, rain determined if Lencho and his family would go hungry or not that year.
  6. Lencho became angry when he counted the money because it was less than what he had asked for. In addition, he thought that God had given him a hundred pesos, however, the post-office employees must have taken a part of it.

7. The only hope that Lencho had after the destruction of his corn fields was God. So, he decided to write a letter to God, asking him to provide him with a hundred pesos.
  8. Postmaster was a friendly and pleasant man. On reading the letter, he first laughed but immediately turned serious and decided to help Lencho by answering the letter.
  9. When Lencho opened the envelope he found less money in it than what he had asked for from God. He believed that God could not have made a mistake, nor could he have denied him what he had requested. Thinking that the post office employees must have taken the money he called them a 'bunch of crooks'.
  10. The irony of the story "A letter to God" is that though the postmaster and post-office employees helped Lencho by giving him seventy pesos, Lencho called them a 'bunch of crooks' for stealing the rest of the money, which was certainly not the case.
- C. 1. The corn fields of Lencho needed rain to ripe and prosper. He spent the morning gazing at the sky and delightedly seeing the rain clouds approaching. As soon as the rain started he went outside to feel the pleasure of rain drops falling on his body and come back happily as sprinkles were falling. He was satisfied that the corn fields will flourish until the very large hailstorms began to fall and destroyed his fields completely. This made Lencho sad and angry at the same time. Still, he had faith in God and hence decided to write a letter to God to ask for his help and send him a hundred pesos.
2. Lencho compared the rain drops to new coins because rain was going to bring him good harvest and money to feed his family for the year. First, the rainfall was mild and was expected to ripen his corn with flowers, however, it gradually changed into hailstorms. As the big hailstorms started falling from the sky, Lencho's crops were destroyed. The entire valley seemed white and all the trees lost their leaves leading to the corns losing their flowers and getting ruined. As a result, Lencho's expectation of getting a good crop and enjoying a merry year also vanished.
  3. Despite the heavy loss that Lencho suffered, he showed extreme faith in God. So, when he wrote a letter to God asking for a hundred pesos he was confident that his request would be responded by God positively. Therefore, on receiving the letter and money from God did not surprise him. He was certain that his letter was answered by God himself and nobody else.

On the other hand, when he opened the envelope and saw that seventy pesos which were less than what he had requested, he thought that the post-office employees must have taken it. This instance apparently signifies Lencho's blind faith in God and distrust in humans. Like most people, Lencho also believed that God never steals or wrong people unlike some humans.

4. On reading the letter Lencho had written to God, postmaster laughed. He was surprised by his faith and confidence in God that God would respond to his request. Therefore, he decided to help Lencho instead of telling him the truth. Lencho seemed an innocent person with faith in God. This made the postmaster collect money from his employees and even contribute a part of his salary for the cause. He ensured that Lencho doesn't get to know his plan and still have the same faith in God. So, he collected seventy pesos and put them in an envelope with a signature: God. Finally, his plan worked out as Lencho's faith did

not shake off for he thought that God had sent him the entire amount, a hundred pesos, and it was the post-office employees who took thirty pesos from it.

5. With the strong wind blowing came very large hailstorms, which destroyed Lencho's corn crops completely. All the flowers from the crop were gone. As the storm passed, he told his sons that a plague of locusts also leaves something on the plants, whereas this hailstorm left nothing. The event saddened Lencho and he knew that they wouldn't have any crop that year, making his family suffer. Still, Lencho chose not to lose hope and ask for money from God to sow his field again.
6. 'A Letter to God' story highlights its main character, Lencho's unflinching faith in God. He believed that no matter how big and serious the problem was, God will help him through it. So, when his corn crops were destroyed by the hailstorm, he wrote a letter to God asking him to help him. He was confident that God will respond to his letter and he will get what he had requested for. Even when he received only seventy pesos he was not mad at God, instead thought the employees at the post-office has taken the money.

Through Lencho's faith in God and distrust in humans, the author wants to show how people neglect goodness in human beings only because they think that nobody other than God can be kind and helpful. Author also tries to send a message that there's goodness in all of us, which we should accept and be faithful towards each other.

## Chapter 2. Nelson Mandela: Long Walk To Freedom

### FROM THE CHAPTER

1. a. The ceremonies took place in the lovely sandstone amphitheater formed by the Union Buildings in Pretoria.  
b. The narrator pledged to obey and uphold the constitution and to devote himself to the wellbeing of Republic and its people.
2. a. Everyone lifted their eyes in awe because a spectacular array of South African jets, helicopters and troop carriers roared in perfect formation over the Union Buildings.  
b. Nelson Mandela was not unmindful of the fact that the highest generals of South African defence force and police, who saluted him and pledged their loyalty would have arrested him if it was so many years before.
3. a. On the day of inauguration, Nelson Mandela was overwhelmed with a sense of history, when white-skinned people of South Africa erected a system of racial discrimination.  
b. The structure of the racial domination created by the white-skinned people formed the basis of one of the harshest, most inhumane societies the world has ever known.
4. a. Nelson Mandela said that courage was not the absence of fear, but the triumph over it.  
b. Love comes naturally to the human heart.
5. a. Mandela realised in his youth that it was not just his freedom that was being curtailed, but the freedom of all black people. The hunger for his freedom became the greater hunger for the freedom of his people.

- b. As a boy, Mandela did not have a hunger for freedom because he thought that he was born free. He believed that as long as he obeyed his father and abided the customs of his tribe, he was free in every possible manner.
6. a. Mandela could not enjoy the freedom he was allowed because his countrymen were not free. He desired freedom for all.
- b. According to Mandela, freedom is indivisible. In the world if some people are devoid of freedom, then it somehow affects everybody else's freedom. He also added that loss of freedom of all his people would be his freedom being lost.
- B.** 1. On the 10th of May 1994, Nelson Mandela had become South Africa's first Black President after more than three centuries of White rule. The oath ceremony was organised and the important leaders from the world gathered. Two national anthems 'Die-Stem' and 'Nkosi Sikele-i-Afrika' were sung by the black and white respectively.
2. Mandela had high hopes for the future of South Africa. Once they had achieved political emancipation, he pledged to liberate all South Africans from the continuing bondage of poverty, deprivation, suffering, gender and other discrimination. He also vowed that the beautiful land of South Africa would never ever experience oppression of one by another.
3. For Mandela, the inauguration day was symbolised by the playing of his country's two national anthems, and the vision of whites singing 'Nkosi-Sikele-i-Afrika' and blacks singing 'Die-Stem' the old anthem of the Republic.
4. After the Anglo-Boer war, the white-skinned people of South Africa established a system of racial domination against the dark-skinned people. This led to the formation of most inhumane societies in the world.
5. During his speech, Mandela shared that every man has two obligations; one towards his family and the other towards his community and country. According to him, each man should be able to fulfil both these obligations.
6. The 'extraordinary human disaster' that Mandela mentioned at the beginning of his speech refers to the inhuman practice of apartheid, i.e., the racial discrimination suffered by the blacks at the hands of whites in South Africa that lasted for more than three centuries.
7. The policy of apartheid took even the basic rights to vote, use public spaces, or live a free life, away from black-skinned people. The system gave extreme power to one community over the other, making situation worse. This gave rise to anti-apartheid movement in Africa, encouraging people to fight for their rights and freedom, which was led by Nelson Mandela.
8. The highest generals of South African defence force and police saluted and pledged their loyalty to Nelson Mandela on the day of the inauguration.
9. As a boy, Mandela did not have a hunger to be free. He thought that obeying his father and abiding by the laws will make him free. However, as he grew up his idea of freedom as a child was an illusion, as he could now realise and empathise with the suffering and imprisonment of his countrymen.

10. Mandela thought that both the oppressor and the oppressed need to be liberated as an oppressor is a prisoner of hatred who is locked behind the bars of prejudice and narrow-mindedness. It is not possible for a person to be free when he/she is taking away someone else's freedom just as surely as a person is not free when his/her freedom is taken away from him. He feels that both the oppressor and the oppressed are robbed of their humanity.
- C. 1. Nelson Mandela's struggle for freedom was a very long and difficult journey. On this journey, he had to make several sacrifices for his nation, people and community. Since his youth, Mandela desired to have a family, to marry and live a normal life. However, to fulfil his obligation towards his country he was forced to live a life apart from his family and away from home. Moreover, he was imprisoned for a long time, along with his comrades where they had to bear plenty of difficulties and torture by the police and defence force. Still, Mandela felt what his struggles and sufferings were worth the freedom of his people.
2. After the Anglo-Boer war, the white-skinned people of Africa established a system of race domination where they claimed themselves to be superior to other races. According to this system, the black-skinned people were inferior to the white-skinned people and hence, were not allowed to lead a civilised life like that of their so-called 'superiors'. They were devoid of basic facilities like using public spaces (parks, church, schools etc.), giving vote, participating in political decision-making etc. Therefore, remembering the formation of this structure, Mandela said it led to the creation of the harshest, most inhumane societies of the world.
3. As a boy, Mandela did not have a hunger for freedom because he thought that he was born free. He believed that as long as he obeyed his father and abided by the customs of his tribe, he was free in every possible manner and not troubled by the law of man or God. He had certain needs as a teenager and certain needs as a young man. Gradually, he realised that he was selfish during his boyhood. He slowly understood that it was not just his freedom that was being curtailed, but also the freedom of all his black brothers and sisters. It was after attaining this understanding that he developed a hunger for the freedom of his people.
4. When Mandela said that he was 'simply the sum of all African patriots', he meant that he could identify the unimaginable sacrifices of all those thousands of noble men of such extraordinary courage, wisdom and generosity who fought against apartheid and for the collective freedom of the African people. He was pained that he could not thank them for their sacrifices and sufferings and that they could not see what their sacrifices had brought.
5. Through the given lines, Mandela refers to the courage his people had shown, even during the harsh realities they suffered from. He talks about his comrades' brutal experience of being imprisoned. They gave up their lives for an idea. Even in the prison, Mandela saw both men and women standing up to attack and torture without breaking, showing a strength and resilience that defies the imagination. As a result, he realised that courage does not mean that the person is not afraid of anything, it showcases that the person has overcome his fears. As Mandela mentioned that a brave man is not someone who feels afraid instead is strong enough to conquer his fears with strength and resilience.

**Part – I: His First Flight**

**FROM THE CHAPTER**

1. a. The young seagull was on the ledge. He was afraid of flying with his brothers and sister.  
b. The siblings could easily take their first flight without being afraid of falling down in contrast to the young seagull, who ran back into his little hole.
2. a. The seagull's parents were teaching their kids the art of flight, way of skimming the waves and how to dive for fish.  
b. All the morning the seagull family walked on the big plateau while taunting young seagull about his cowardice.
3. a. The young seagull pretended to be falling asleep because he thought that would call his parents' attention towards him.  
b. When the mother seagull tore at a piece of fish and swapped each side of her beak on the rock in front of the young seagull, he got mad. The scene made him more hungry and devoid of doing something he likes a lot.
4. a. Because he was hungry for more than 24-hours.  
b. He became eager as his mother picked up a piece of fish and flied across to him with it.
5. a. The wind rushed against the young seagull's breast feathers, then under his stomach and against his wings. This made him feel dizzy.  
b. When the young seagull was about to fall his mother and father flew down to help him, however, he flapped his wings and flew upwards, taking his first flight.
6. a. The young seagull couldn't rise again because he was too tired and weak for he had not eaten anything in the last 24-hours.  
b. His family screamed, praised him and offered him craps of dog-fish as the reward.
- B. 1. As the young seagull saw his mother bringing food for him, he screamed joyfully and eagerly leaned out tapping he rock near him with his feet in order to get nearer to his mother and have the fish.  
2. The parents were flying about with his brothers and sister and teaching them the art of flight, how to skim the waves and how to dive for fish.  
3. When the young seagull cried for food and his mother halted just at his opposite side with the fish in her beak, maddened by hunger he dived at the fish. It made him feel a bit dizzy however, he soon felt his wing spread outwards, finally making his first flight.  
4. The young seagull's mother decided to put a bait before him to finally encourage him to fly. His family starved him for 24-hours and then lured him with treats (fishes) to get him to fly.  
5. The seagull was certain that his wings would never support him to fly. So, when he saw that his parents are about to teach him the art of flight, he ran away back to his little hole.

6. After his first flight when the young seagull began to dive he expected to drop his legs and “stand on the green sea”.
  7. Since the young seagull was kept hungry by his parents for past 24-hours, he felt weak and dizzy. The heat of the sun made him struggle to be out on the ledge. To satisfy his hunger, he tried to pretend that he was asleep and was about to fall off the ledge to call his family's attention so they could feed him.
  8. The family first gathered and flew around him as he took his first flight. They screamed with delight, praised him and offered him scraps of dog-fish.
  9. Struggling with hunger the young seagull decided to pretend to be falling down the ledge while sleeping. He, first stepped to the brink of the ledge, stood on one leg with other leg hidden under his wing. Then he closed one eye, and the other showing his family that he had slept. Still, the family took no notice of him except his mother.
  10. First flight of the young seagull was both exciting and adventurous for him. His hunger and motivation from his family helped him overcome his fear of flying. As he dived at the fish his mother held, his wings spread outwards and he soared gradually. His flight ended on the “green sea”, where he landed and float, receiving scraps of dog fish from his parents to celebrate his first flight.
- C.**
1. Young seagull's mother played a crucial role in making him overcome his fear and fly ultimately. When the young seagull was left alone on his ledge, slowly he stepped out to the brink of the ledge, and standing on one leg with the other leg hidden under his wing, he closed one eye, then the other, pretending to be falling asleep, to draw the attention of his family. Still apart from his mother no one took notice of him. When he cried for food, his mother picked up a piece of fish and flew across to him. But she halted just opposite to him with the fish in her beak. The young seagull was so hungry that he dived at the fish and soon felt his wings spread outwards. This finally made him to take his first flight. Hence, his mother had a great role in making him fly.
  2. In ‘His first flight’ the author has tried to show the need for courage and self-confidence to overcome fears in life. Through the story of the young seagull, readers have been presented with a view that often encouragement and motivation to overcome our fears comes from discipline and strictness. The young seagull, who was at first so scared to take his first flight that he ran away back into his hold, finally made it through with the help of his parents. If the mother seagull hadn't kept him hungry or later lured him with food, he must never have gathered the courage to fly or dive for fish. The incident took away his fear and he became confident that he could fly like his two brother and sister.
  3. The young seagull was very hungry. He had not eaten since the previous nightfall. It was this hunger that ultimately compelled him to take a dive and fly ultimately. His hunger only intensified when he saw some food. When his mother came towards him with food in her beak, he screamed with joy and anticipation. However, she stopped just opposite to him. He wondered why she did not come nearer. Not being able to control his hunger any longer, he dived at the food in his mother's beak. At that moment, his hunger overpowered his fear of the great expanse of sea beneath the cliff. Finally, this plunge was followed by his first flight. Hence, the young seagull's hunger acted as a source of motivation for him.

His attitude at this moment was completely opposite from his fear, lack of self confidence and cowardice at the beginning of the story. He finally overcame his fears and took his first flight bravely.

4. To make seagull fly his family left him alone at the ledge. His mother and father had come around calling to him shrilly, upbraiding him, threatening to let him starve on his ledge unless he flew away. After almost 24-hours, when he saw his mother coming towards him with a fish, he screamed joyfully only to get mad at his mother later for luring him. However his hunger and his mother's bait worked out when he finally dived at fish, spreading his wings outward. The tactics of his family members finally made him to take his first flight.

In conclusion, his family's attitude towards him might have seemed harsh in the beginning, but it encouraged the young seagull to overcome his fear at last.

5. In the beginning of the story the young seagull was afraid of attempting his first flight as he thought that he would fall down and hurt himself. So, he did not try to fly with his siblings as he could not even muster up the courage. Instead, he put efforts in calling his family's attention to provide him with food. When nobody noticed him except his mother, who lured him with food, he got mad. At the time he lacked courage and self-confidence. However, when it came to his survival and fulfilling his hunger, he did not think twice and instantly dived at the fish his mother carried. This event encouraged him to take his first flight. He was not afraid anymore. Finally, his cowardice changed into courage at the end of the story.
6. Through the given lines, the author wants to convey the young seagull's desire to be with his family and fly with his siblings. However, due to the fear and lack of self-confidence he kept looking at them and miss all the fun. His cowardice also led to his hunger as he was not given any food. So, the next day he felt weak and dizzy, and all the efforts he made to convince his family to provide him food failed. Moreover, the author represents the importance of the efforts made by the family, especially parents to teach their kids important lessons of life. In the story the seagull parents ensured that all of their children learn the art of flight including the young seagull. They even worked extra hard to help the young seagull overcome his fear and fly like his siblings. The author clearly depicts that parental encouragement and discipline play a pivotal role in shaping the destiny of young children.

## **Part – II: Black Aeroplane**

1. a. The narrator was happy because the sky was clear as he flew his old Dakota alone high up over France, which seemed like a 'sleeping countryside'.  
b. As the narrator looked down he saw the lights of the big city in front of him.
2. a. Paris was about 150 kilometers from the place, where the narrator was flying Dakota. The storm clouds looked like black mountains standing in front of the pilot.  
b. The narrator felt a bit confused and nervous. Still, he chose to take the risk and fly through the storm.
3. a. At the given point of time, the narrator was really in a grim situation. He could not get any answer from the control room, his radio was also dead and compass did not work. As a result, he was lost in the storm.  
b. The narrator saw another aeroplane with no lights, flying next to his Dakota in the storm. He was glad to see the pilot of that plane, who waved at him and asked him to follow.

4. a. The pilot led the narrator's Dakota slowly to the north. After about half an hour it went down, where the narrator followed and came out of the storm.  
b. Old Dakota had less fuel, only enough to fly for five or ten minutes more. This frightened the narrator until he started going down and saw a run way.
5. a. When the narrator turned to look for the black aeroplane he saw that it was gone. The sky was empty with no black aeroplane.  
b. The narrator, after landing, went to the control room and asked the women there about the black aeroplane so he could thank the pilot who saved him.
6. a. The woman in the control told the narrator that there was no other aeroplane on the radar except his.  
b. The narrator was confused because the black aeroplane getting disappeared suddenly. He could not understand where did the pilot of that aeroplane go.
- B.** 1. The weather was clear when the narrator started his journey. There was no cloud in the sky and the moon was coming.  
2. The black aeroplane is called strange because it did not have any lights on its wings. Moreover, despite being in such a dangerous storm the pilot of the plane ensured that the narrator safely lands on the runway.  
3. When the narrator took off his Dakota from France and he was flying back to England, he called the Paris control station. The voice on the radio directed him to turn 12° west.  
4. As the narrator took the risk and entered inside the black clouds he saw another aeroplane with no lights on its wings flying next his Dakota. The plane was also flying through the same storm and its pilot turned towards the narrator, waved at him and asked him to follow.  
5. The narrator was frightened again when he only had enough fuel to only fly for five or ten minutes and he was still stuck in the storm.  
6. As soon as narrator entered the storm, he could not get any answer from Paris control room, his radio broke and compass also stopped working. He could not see anything or identify the location. He was lost in the storm.  
7. After safe landing, the narrator wanted to thank the pilot of the black aeroplane as he guided him to come out of the storm. If it wasn't for the other pilot, narrator would've been stuck in the storm and lost for nobody knows how long.  
8. Since the narrator was lost in the storm he had to follow the other plane to get out. The black aeroplane's pilot was a way for the narrator to find help, especially when all his instruments were dead.  
9. The woman in the control room looked strangely at the narrator as he asked about the pilot of the other plane in the storm. It was because according to the women there was no other plane seen on the radar except the narrator's Dakota.  
10. Towards the end of the story when the narrator safely landed on the runway, he looked for the pilot of the black aeroplane to thank him but the sky was empty and the "strange plane" was gone.

C. 1. Do it yourself.

2. While flying to England from France the narrator was happy with the clear sky and his Dakota being alone high up above the “sleeping countryside”. However around 150 kilometers ahead of Paris he encountered storm clouds that looked like black mountains standing in front of him across the sky. He knew he could not fly over those clouds, and did not even have enough fuel to fly around them to the north or south. Therefore he decided to fly straight into the storm. He wanted to be home for breakfast, so he chose to take the risk of entering his Dakota into the storm. At last, he succeeded in getting out of that storm with the help of a “strange black aeroplane”.
3. First thing most people do when they are in danger is to pray to God. It is because they have faith that God’s supernatural powers will be the only way out. Similarly, in the story “The Black Aeroplane” the other pilot that helped the narrator out of the storm signifies some kind of supernatural forces. The strange black aeroplane entered the storm out of nowhere and flew next to the narrator’s Dakota. Moreover, the pilot of the plane showed the narrator way out of the storm and then disappeared. The event was weird and astonishing for both the narrator and the readers. In addition, when the narrator went to the control room to find out about the other pilot he was shocked to know that there was no plane on the radar except his Dakota that night. This apparently shows that some supernatural forces might have rescued the narrator from his horrific situation.
4. Yes, I agree that the story ‘The Black Aeroplane’ is a mystery. When the narrator was on his way to England to meet his family in his old Dakota plane he encountered the storm clouds. They were so huge and dark that the pilot compared them with “black mountains”. He knew that he couldn’t pass them as it was impossible to go above or around them with the amount of fuel that was left in the tank. He also knew that the presence of clouds made it unsafe to travel by air but still he decided to take the risk of continuing ahead and flew his plane straight into the storm clouds. He was desperate to reach home to be with his family and enjoy his English breakfast.

Soon, everything went black. It became impossible to see anything outside the plane. Suddenly, the compass and the radio also stopped working. He got lost in the storm. Suddenly, in the black clouds near him he noticed another aeroplane. Its pilot waved at him, asking him to follow. He followed the strange aeroplane which guided him till he saw the runway, on which he landed his plane safely. After landing safely the narrator asked the woman in the control centre about the identity of the other pilot. She looked at him strangely as there was no other plane in the storm. She told him that no other plane was flying that night and his was the only plane she could see on the radar.

So the question ‘who the other pilot was, remains unsolved till the end like a mystery.

5. After landing safely, the narrator was happy that he was helped by another pilot and be back to England. He realised that he should thank the pilot. However, as he went to the control room and asked about him, he was shocked when the woman told him there was no other pilot or plane on the radar. He was confused and shocked at the same time. His experience was dangerous as he almost lost, but it was also mysterious as he was rescued by an unknown pilot of the black aeroplane.

### FROM THE CHAPTER

- A.**
1. a. Writing in a diary was a strange experience for Anne because she had never written anything before. Also it seemed to her that no one will be interested in what a 13-year-old had written.
  - b. Despite diary writing being a strange experience for her, she felt like writing. She needed to share everything that was on her mind at the time of great turbulence in the country.
  2. a. When Anne started writing diary, she realised that she could share her thoughts, feelings and opinions with it without being judged.
  - b. Anne had decided that she would not let anyone read her diary.
  3. a. The narrator believes that she's not alone though she doesn't have true friend because her parents, sister, family loved her a lot. Since she has a good home, she doesn't feel alone.
  - b. Because the narrator has almost everything that usually a 13-year-old needs; family, aunts, good home. However, on the inside she really desires to have a true friend.
  4. a. Anne wishes to confide everyday or ordinary things in her diary just like one does with a friend. Therefore, she thinks jotting down the facts in her diary would be boring and not like talking to a friend.
  - b. If Anne would have plunged in writing her diary without giving a brief sketch of her life, nobody would've understood her stories. Besides, it was wise to give a background of her life for better understanding of her writings.
  5. a. Anne's grandma fell ill in the summer of 1941. She had to have an operation because of which the narrator's birthday passed with little celebration. Later grandma died in January 1942.
  - b. Anne's birthday in 1942 was supposed to be a better celebration to make up for the last year. Her family also lit grandma's candle along with hers.
  6. a. Anne's bond with all her teachers was "pretty well" except with Mr. Keesing, who was annoyed with her. There were nine teachers, seven men and two women.
  - b. Mr Keesing was Anne's math teacher. He was annoyed with her for a long time because she talked a lot during the class.
- B.**
1. As Anne did not have any true friend, she chose to confide in her diary. She felt herself unable to express her thoughts to others as they may not be interested in listening to her. Moreover, people do not have enough patience to listen to someone. Whereas, a paper never denies a person from writing her heart out on itself. Besides, it keeps the words always embossed on itself as a memory. That's why Anne asserted that paper has more patience than people.
  2. Like most other people, Anne does not want to start her diary by jotting down facts. Instead, she wants it to be her friend with whom she can talk about anything or everything.

3. After Anne's grandmother died, Anne thought about her and still loved her on her following birthday, she lit a candle for her grandmother also. Similarly, while giving brief sketch of her life Anne shared how much she loved her father and called him the "most adorable father" she had ever seen.
  4. The entire class was quaking in their boots out of fear and nervousness because a meeting was about to happen in which the teachers would decide who'll be moved up to the next form and who'll be kept back.
  5. Anne started her school right away at the Montessori nursery school and stayed there until she was six years old and had started in the first form. In the sixth form her teacher was Mrs Kuperus, who was also the headmistress. At the end of the year, they both were in tears as she was leaving the school.
  6. Anne tried to stop Mr. Keesing from punishing her by playing a joke on him when Mr Keesing asked Anne to write the third essay on 'Quack, Quack, Quack, Said Mistress Chatterbox', she wrote it in verse form with the help of her friend Sanne. Mr. Keesing liked the poem and read it to the class. As a result, he stopped punishing Anne and allowed her to talk.
  7. Sanne was good at poetry. She helped Anne by suggesting her to write the entire essay in verse. Anne tried to play a joke on Mr Keesing with the essay. Mr Keesing took it in the right way and read it to the class. He understood her point and allowed her to talk and did not punish her again.
  8. Through her essay in verse, Anne told the story of a mother duck and a father swan with three baby ducklings, who were bitten to death by the father because they quacked too much. The story highlighted how talking is a way of self-expression, if taken away anyone could feel suffocated and might die.
  9. Mr. Keesing was a strict but extremely understanding teacher. However, he was not rigidly strict. He expected discipline and silence in his class while he was teaching, which is acceptable.
  10. Anne felt that a quarter of her class was dumb, and should be kept back and not promoted to the next class. As she felt that teachers were the most unpredictable creatures on earth, no one could say that how many students were going to be promoted to the next class.
- C. 1.** Anne was a 13-year-old girl who loved talking. She was opinionated, expressive and wiser than her age. As she started writing her diary, she decided to first give a brief sketch of her life and family members. She started by talking about her father whom she called "most adorable father". She also mentioned her elder sister Margot and mother, Edith. Her parents got married when her father was thirty-six and mother was twenty five. In addition, she also had a grandmother who died in January 1942. Anne missed her a lot and even lit a candle for her grandmother on her 13th birthday.

When her family moved to Holland she joined Montessori nursery school, where she met Mrs. Kuperus, the headmistress. She was so fond of her teacher that while saying good bye to each other they were both in tears. As Anne concluded she had a loving family and a good home.

2. Anne Frank's 'The Diary of Young Girl' has been described as the "work of a mature and insightful mind". For a thirteen-year-old girl she held strong opinions about several things, including the world war, teenage issues, her personal struggles etc. Similarly in the lesson she shared intelligent and wise thoughts. One of which is when she emphasised "paper has more patience than people". According to her, confiding her secrets in her diary would be far better than tilling people as they are judgemental and prejudiced. However, she also mentioned that if she ever find a true friend, she would allow him/her to read her diary. Later, when she was punished by Mr Keesing and asked to write essays on "A chatter box" and "An Incurable Chatterbox", she come up with convincing arguments to prove the necessity of talking. Even, in her third essay, which she wrote in verse, she played a joke on Mr. Keesing to prove her point. Fortunately, Mr. Keesing took it the right way and stopped punishing Anne.
3. Anne's math teacher, Mr. Keesing, was annoyed with her since ages because she talked a lot in the class. As a punishment for Anne, he asked her to write an essay on "A chatterbox". Anne was convinced to present an argument that proved the necessity of talking. Therefore, the next day, she argued that talking was a student's trait and that she would do her best to keep it under control. She further wrote that she would never be able to cure herself of the habit since her mother talked as much as she did if not more. Her argument made Mr. Keesing laugh and he understood her point. However, he had to give her more essays to write when her talking increased during the class. The incident tells the readers how intelligent and smart Anne was. She was not frightened of speaking out her thoughts about the necessity of talking and finally proved herself by the end of third essay.
4. In a classroom the teacher-student relationship directly impacts the leaning environment and discipline of the class. Anne Franks relationship with all her teachers was pretty well except with Mr. Keesing, her math teacher.

Since Anne was a good student, she was not scared of homework and studies. However, Mr Keesing was an old-fashioned teacher and prioritised discipline in the class over homework. He warned Anne to stop talking during the class but she didn't. Therefore, she had to write several essays on similar topics.

Her essays made Mr. Keesing laugh and finally understand her argument. Although Mr. Keesing and Anne had a different relationship than other teacher-students, they gave each other chance to understand their points respectively. Their maturity and empathy helped Mr Keesing to stop punishing Anne and allow her to talk. It also helped Anne to justify that talking is a student's trait. Their relationship sometimes made the class laugh and sometimes scary, still it was interesting.

5. Anne thought that she was alone because she did not have a true friend with whom she could share her thoughts. She had many friends, but she only talked to them about ordinary everyday things. She had a great need to get all kinds of things off her chest but she did not seem to get any closer to her friends. Therefore, she decided to confide all her feelings and thoughts in her diary which she named 'kitty'. She believed that "paper has more patience than people" as it did not judge. Although writing a diary was a strange experience for her as she had not written before, she chose to share and talk about her feelings with 'Kitty'.

Part – I: A Baker from Goa

–Lucio Rodrigues

FROM THE CHAPTER

- A.**
1. a. The elders are nostalgic about the Portuguese and their famous loaves of bread. Those Portuguese People who ate the loaves might have vanished.
  - b. The Goan people still own mixers, the moulders. Some who bake the loaves still run their business in some parts of Goa.
  2. a. The baker used to be the children's friend companion and guide during the narrator's childhood.
  - b. Some Paskine or Bastine, the maid-servant of the house bought the loaves. The children longed for bread-bangles.
  3. a. The baker made his musical entry with the 'Jhang, jhang' sound of the bamboo staff.
  - b. The kids would climb a bench of the parapet to keep into the baker's basket.
  4. a. The narrator could still recall the typical fragrance of the loaves.
  - b. The narrator justified his action of not brushing his teeth by saying that a tiger never brushed his teeth. Hot tea could wash and clean up everything nicely. So there was no need for washing mouth or brushing teeth.
  5. a. Marriage gifts are meaningless without the sweet bread, bol.
  - b. Cakes and bolinhas are must for Christmas and other festivals.
  6. a. The peculiar dress of a baker or bread-seller was known as the Kabai. It was a single piece long frock reaching down to the knees.
  - b. When the author was young, bakers used to wear a shirt and trousers which were shorter than full length ones and longer than half pants.
- B.**
1. The elders in Goa are nostalgic about the great-old Portuguese days and their love for bread and loaves. The writer says that the eaters of loaves have left but the manufacturers still exist.
  2. The baker or pader was an important person in the author's life. He was treated like a friend. He used to come twice a day, once in the morning to sell the bread and then while returning after emptying his basket. The author used to run to meet him in order to take the bread-bangles. He also chatted and gossiped with him.
  3. The baker used to come twice a day, once in the morning to sell the bread and then while returning after emptying his basket. The children used to run to meet him in order to take the bread-bangles which was sweet bread of special make.
  4. Bread is still an important part of Goan life. Marriage gifts are meaningless and a party or a feast loses its charm without bread. Sandwiches are important for a daughter's engagement.

5. The children would know about his arrival from the 'jhang, jhang' sound of his bamboo stick. They would run to meet and greet him. They tried to surround the basket but were pushed aside until the bread was delivered to the maid. Then they were allowed to choose their bread-bangles.
  6. The baker would first greet the lady of the house with "Good Morning" and then place his basket on the vertical bamboo immediately after reaching a house.
  7. The baker would come in the morning with his huge basket filled with loaves for elders and bread-bangles for children. He would greet the lady of the house with "Good morning" and then place his basket on the vertical bamboo. He would push the kids aside with a mild rebuke and would deliver the loaves to the servant.
  8. The bakers or bread-sellers had a peculiar dress known as the 'kabai'. It was a single-piece long frock reaching down to the knees. However, in the narrator's childhood, bakers used to wear a shirt and trousers shorter than full-length ones and longer than half pants.
  9. Baking was a profitable profession in the old days. Baking was a flourishing business as every occasion was incomplete without their loaves. The baker, his family and servants never starved and always looked happy and prosperous which was quite evident from their plump physique.
  10. The Pader usually collected his bills from his customers at the end of the month. He didn't have a notebook to record his monthly accounts. Monthly accounts used to be recorded on some wall in pencil.
- C.**
1. Loaves of bread are an important part in the life of the people of Goa. Marriage gifts are meaningless without the sweet bread known as the 'bol'. For a party, bread is a must, while for Christmas, cakes and bolinhas are a must. A party or a feast loses its charm without bread. Sandwiches must be prepared by the lady of the house on her daughter's engagement. The author says that everybody loves the fragrance of loaves. The author says that the mixers, moulders, and those who bake the loaves are still present in Goa. The age-old, time-tested furnaces still exist and their fires have not been extinguished. The 'thud' and 'jingle' of the traditional baker's bamboo, marking his arrival in the morning, is still heard in some places.
  2. The baker used to visit the village twice a day. Once, in the morning while he was on the round to sell his loaves and the other time, while returning back with his empty basket, having sold all the loaves. It was the sound of his bamboo stick that woke the children up from sleep. They would run to meet and greet him. The children were always excited to meet him and choose the bread-bangles which he made especially for them. The baker made his musical entry with the 'jhang, jhang', sound of his specially made bamboo staff. One hand supported the basket on his head and the other managed the bamboo on the ground. He would greet the lady of the house with "Good morning" and then place his basket on the vertical bamboo. He would push the kids aside with a mild rebuke and would deliver the loaves to the servant.
  3. The author's childhood memories are full of fun. He remembers the elders in Goa are often heard reminiscing nostalgically about the good-old Portuguese days. They are often heard saying nostalgically about their famous loaves of bread. Many eaters of loaves might

have vanished but the makers are still alive. The profession of baking loaves of bread has not died with ending of the Portuguese rule. Goa still has the mixers, moulders and the bakers of those loaves. The furnaces still bake those unique loaves of bread. Even today one can hear the thud and jingle of the traditional baker's bamboo in the morning. Marriages, feasts, Christmas and other festivals are meaningless without the sweet bread known as the 'bol'. The baker's presence in even Goan village is absolutely essential. Baking was indeed a profitable profession in good old days. However, the tradition hasn't died completely yet.

4. A Goan village baker had a significant role in the village life of Goa. Marriage gifts were meaningless without the sweet bread, bol, cakes and bolinhas at Christmas and other festivals. In old Portuguese days, bakers used to wear a peculiar dress—kabai, a single piece long frock reaching down the knees. They used to be prosperous. They, their family and servants never starved. Their plump physique was a testimony to their prosperity and good business. The baker used to be a good friend, companion and guide for the author. He would come twice a day and then, the children would crowd around his basket to choose the bread-bangles. Even today, baking and bakers are famous in Goa. They still use the traditional furnaces for baking. These bakers are known as paders in Goa.
5. The author remembers fondly his childhood days in Goa. He recalls how the baker used to be the friend, companion and guide of the children. The thud and jingle of the traditional baker's bamboo woke them from their sleep. It heralded the arrival of the baker or the pader in the morning. He used to come at least twice a day. Once, he used to set out in the morning on his selling round. Then he returned after emptying his huge basket. The children ran to meet and greet him. It was not for the love of the loaf. They longed for the bread-bangles. Sometimes it was sweet bread of special make. The children especially liked the musical entry on the scene with the 'jhang, jhang' sound of his specially made bamboo staff. He would greet the lady of the house with good morning but put the children with a mild rebuke. The children would not give up. They would climb a bench and peep into the basket. The author still recalls the fragrance of those loaves. The children would become crazy at the sight of the pader. They would forget even to brush their teeth.

## Part – II: Coorg

**–Lokesh Abrol**

- A.**
1. a. Coorg also known as Kodagu is the smallest district of Karnataka.  
b. Coorg is home to evergreen rainforests, spices and coffee plantations.
  2. a. Coorg people are possibly of Greek or Arabic descent.  
b. It is said that a part of Alexander's army drifted in Coorg and married among the locals. As a result, their traditions and rites became different from the Hindu mainstream.
  3. a. The theory of Arab origin draws support from the long, black coat with an embroidered waist-belt worn by the Kodavus, which resembles the Kuffia worn by the Arabs and the Kurds.  
b. Coorg people tell their children the tales of valour related to their sons and fathers. The narrator says that the Coorg regiment is one of the most decorated in the Indian Army, and the first chief of the Indian Army, General Cariappa, was a Coorgi.

4. a. The river Kaveri obtains its water from the hills and forests of Coorg. Mahaseer — a large fresh water fish is in abundance in the river.
  - b. Squirrels and langurs drop partially eaten fruit for the mischief of enjoying the splash and the ripple effect in the clear water.
  5. a. The most laidback individuals become converts to the life of high-energy adventure with activities like river rafting, canoeing, rappelling, rock climbing and mountain biking.
  - b. Macaques, Malabar squirrels, langurs and slender loris keep a watchful eye from the tree canopy.
  6. a. Climb to Brahmagiri hills is important because it brings the visitors into a panoramic view of the entire misty landscape of Coorg.
  - b. India's largest Tibetan settlement is a bonus because the monks, in red, ochre and yellow robes, are amongst the many other surprises for the visitors.
- B.**
1. Coorg or Kodagu is the smallest district of Karnataka, located midway between Mysore and the coastal town of Mangalore. Coorg is known for its amazing weather throughout the year with enough rain during the monsoon season. It is home to evergreen rainforests, spices and coffee plantations. A variety of animals can be found here while the place is surrounded by beautiful Brahmagiri hills, islands and Tibetan settlements.
  2. The people of Coorg are known to be independent, ferocious and brave. Therefore, owing to their bravery and valour the Kodavus are given special permission to carry firearms freely unlike others who need a licence.
  3. Coorg is called the land of rolling hills because the city is situated on the gentle sloping hills. The entire area is covered with these hills.
  4. The Coorg regiment in the Indian army has received the maximum number of awards for bravery. The first chief of the Indian Army, General Cariappa, belonged to Coorg. The regiment is decorated with several medals and awards for the action of bravery in battlefields.
  5. The traditional dress of the Kodavus and the Arabs is found to be similar which supports the theory of their Arabic descent. They are generally seen wearing long, black coat with an embroidered waist belt known as kuppia. Kuppia is similar to the kuffia worn by Arabs and the Kurds.
  6. The best period for the visitors to visit Coorg is from September and continues till March. During this time the weather is perfect, with some rain showers.
  7. In Coorg the evergreen rainforests have a rich flora and fauna. Moreover, the river Kaveri obtains its water from the hills and rainforests of Coorg. The climb to the Brahmagiri hills, temples and Buddhist monks wearing red, ochre and yellow robes are a little paradise for tourists. All of these make it 'a piece of heaven'.
  8. The Coorgi people are known to be the men of valour. There are numerous tales of bravery about their ancestors that one gets to listen from their family members. They are known to be independent, ferocious and brave which is evident from the fact that the Coorg regiment awards for bravery. They are the only people permitted to carry firearms without a licence.

9. The people are very welcoming and warm in nature. Their homes have a tradition of hospitality. They are always ready to entertain with stories of valour of their ancestors.
10. The people of Coorg wear a long, black coat, with an embroidered waist-belt, known as kuppia. It resembles the kuffia worn by the Arabs and the Kurds, hence supporting the theory that they could be of the Arabic descent.
- C. 1. The place has an amazing weather throughout the year with enough rain during the monsoon season which keeps many visitors away during this time. Coorg is home to evergreen rainforests, spices and coffee plantations. Evergreen rainforests cover thirty per cent of this district. A variety of animals can be found here while the place is surrounded by beautiful Brahmagiri hills, islands and Tibetan settlements. One is likely to see birds, bees, butterflies, macaques, Malabar squirrels, langurs, slender loris, and wild elephants. The tourists can see Kingfishers diving in to catch these fish and elephants being bathed and scrubbed in the river by their mahouts. The climb to the Brahmagiri hills brings one into a panoramic view of the entire misty landscape of Coorg. A walk across the rope bridge leads to the sixty-four-acre island of Nisargadhama. Running into the Buddhist monks from India's largest Tibetan settlement, at nearby Bylakuppe, is a bonus for the tourists. The monks, in red, ochre and yellow robes, are amongst the many surprises that wait to be discovered by visitors searching for the heart and soul of India. A mix of diverse cultures can be seen here in this small district of Karnataka.
2. Coorg is a land of rolling hills and rainforests. The rainforests dominate the landscape of Coorg. They cover over thirty per cent of Coorg. The rainforests have a lot of rains during the monsoons. The ideal tourists season starts from September and ends in March. The hills and rainforests are the sources of the river Kaveri. Mahaseer, a large freshwater fish, abound in Kaveri waters. The forests of Coorg have a rich flora and fauna. Birds, bees, butterflies, Malabar squirrels, langurs and wild elephants find their shelter in the rainforests of Coorg. The very air of Coorg smells of fresh coffee. Coffee estates and colonial buildings are scattered all around amid the rolling hills.
3. The people of Coorg are known for being fiercely independent, brave and courageous. There are numerous tales of valour connected with the people of Coorg. The Coorg Regiment is one of the most decorated regiments in the Indian Army. It has received the maximum number of awards for bravery. The first Chief of the Indian Army, General Cariappa, was a Coorgi. The Coorgis are the only people in India who are permitted to carry firearms freely unlike others who need a licence. This is how the Coorgi tradition of courage and bravery is recognised in modern India.
4. Coorgi people are distinct people. Their religious practices, marriage and tradition are distinct from the Hindu mainstream. The Coorgis are considered to be the descendants of the Greeks or the Arab, yet they maintain their traditional practice. Yes, following these practices is important today. Traditional values shape our personality and also provide us emotional support. They enable us to face difficult situations and make us mentally strong. They impact our behavioural pattern towards the other people in society. Following traditional practices keeps us rooted to our heritage.
5. The writer says that the people of Coorg are of Greek or Arabic descent. According to a story, a part of Alexander's army did not return and was settled here. They married among

the locals. This culture can be seen in the martial traditions, marriage and religious customs. According to another theory Coorg people originated from the Arabs. It is evident from the long, black coat worn by the people. It is like the kuffia worn by the Arabs and the Kurds. Coorgi homes have tradition of hospitality. They are a proud race of martial men and beautiful women. They are very hospitable and entertain their guests by narrating stories of bravery of their sons and fathers.

### **Part – III: Tea From Assam**

**–Arup Kumar Datta**

- A.**
1. a. A tea vendor was selling the tea.  
b. Rajvir shared that over eighty crore cups of tea are drunk everyday. Pranjol was surprised to know the popularity of tea.
  2. a. Rajvir was more excited and interested in looking at the beautiful scenery outside rather than reading detective stories.  
b. It was a beautiful green scenery of the soft green paddy fields that gave way to tea bushes.
  3. a. Rajvir was excited to see the tea garden.  
b. Pranjol was habitual of seeing tea gardens as she was born and brought up on a plantation.
  4. a. The Chinese emperor used to always drink boiled water.  
b. Once the Chinese emperor who boiled water before drinking discovered that a new and delicious flavour in his water. It was because of the fallen tea leaves in the water.
  5. a. The Buddhist ascetic cut off his eyelids because he felt sleepy during meditations.  
b. Tea came to Europe in sixteenth century. It was drunk as medicine rather than as a beverage.
  6. a. The best tea is yielded from May to July. Rajvir wanted to learn more about tea plantation during his stay in Assam.  
b. Pranjol's father Mr. Barua was surprised to see Rajvir's knowledge about tea and its plantation.
- B.**
1. An Indian legend about discovery of tea goes like this. Once there was a Buddhist, ascetic Bodhidharma who used to feel sleepy during meditations. So he cut off his eyelids. Ten tea plants grew out of the eyelids. When the leaves of these plants were put in hot water and drunk, they banished sleep.
  2. Rajvir was amazed to see huge fields full of green plantations. There were vast green tea gardens on both sides of the road. The tall trees at the back of the gardens, in the forest on the rolling hills, looked beautiful.
  3. Outside the train Rajvir saw greenery all around, something Rajvir had never seen before. He described the view as magnificent. Against the backdrop of densely wooded hills he called the tea plantations a vast sea of tea bushes. The tea bushes were arranged in orderly row which looked tiny in front of the tall shade-trees.

4. When Mr. Barua, Rajvir and Pranjol were on the way from the railway station to home, Rajvir asked Pranjol's father if it was the second flush or sprouting period. Rajvir told that the second sprouting period lasts from May to July and yields the best tea. Such detailed information about tea leaves surprised Pranjol's father.
  5. Rajvir told an ancient Chinese legend regarding the discovery of tea. A Chinese emperor had the habit of boiling the water before drinking it. One day a few leaves of twigs burning under the pot fell into the water giving a delicious flavour to it. It is said that they were tea leaves. This is the theory which also suggests that tea was first taken in China.
  6. Pranjol's father was the manager of a tea garden in upper Assam. He showed Pranjol and Rajvir the acres of tea bushes, all neatly pruned to the same height. He also confirmed Rajvir's statement that it was the second sprouting period lasting from May to July which yields the best tea.
  7. According to the story of Bodhidharma, an ancient Buddhist monk felt sleepy during meditations. So he cut off his eyelids. Ten tea plants grew out of the eyelids. The leaves of these plants when put in hot water and drunk banished sleep. This led to the discovery of tea first in India.
  8. The tea pluckers are different from other farm labourers. Unlike the other farm labourers who cut the crops when they are ready, the tea pluckers have to pluck tea leaves grown in the tea garden. They wear plastic aprons and carry baskets at their backs to collect the plucked leaves in them.
  9. Pranjol and Rajvir got off the train at Mariani Junction where Pranjol's parents were waiting for them. They entered to the Dhekiabari Tea Estate which was managed by Pranjol's father.
  10. When Mr. Barua, Rajvir and Pranjol were on the way from the railway station to home, they happened to see a tractor pulling a trailer-load of tea leaves at the Dhekiabari Tea Estate. On seeing this Rajvir told them that the second sprouting period lasts from May to July and yields the best tea. Such detailed information about tea leaves surprised Pranjol's father and he praised Rajvir's knowledge.
- C.**
1. There are many legends regarding the discovery of tea. According to one Chinese legend, a Chinese emperor always boiled the water before drinking it. A few leaves of the twigs burning under the pot fell into the water. It gave it a delicious flavour. It is said they were tea leaves which led to its discovery. According to this theory it is believed that tea was first drunk in China about 2700 B.C. The words like tea, 'Chai' and 'Chini' are from the Chinese language. According to an Indian legend Bodhidharma, an ancient Buddhist ascetic cut off his eyelids because he felt sleepy during meditations. Ten tea plants grew out of his eyelids. The leaves of these plants when boiled with water and drunk banished sleep.
  2. No one really knows where the tea originated. There are many legends regarding its discovery. According to one Chinese legend, a Chinese emperor always boiled the water before drinking it. A few leaves of the twigs burning under the pot fell into the water. It gave it a delicious flavour. It is said they were tea leaves which led to its discovery. According to an Indian legend Bodhidharma, an ancient Buddhist ascetic cut off his eyelids because he felt sleepy during meditations. Ten tea plants grew out of his eyelids. The leaves of these plants when boiled with water and drunk banished sleep. Tea was first drunk in China about 2700

B.C. The words like, 'Chai' and 'Chini' are from the Chinese language. Tea came to Europe only in the sixteenth century and was drunk more like a medicine than a beverage. Slowly it became famous worldwide and today more than eighty crore cups of tea are drunk every day throughout the world.

3. Rajvir was fascinated by the scenic beauty of the place. There were vast green tea gardens on both sides of the road. The tall trees at the back of the gardens in the forest on the rolling hills looked beautiful. The women plucking tea leaves looked like dolls. On the way, he saw people drinking tea. He also saw an ugly building with smoke coming out of its chimneys. Rajvir was received by Mrs. and Mr. Barua and was taken towards Dhekiabari Tea Estate. On both sides of the gravel road were acres and acres of neatly pruned tea bushes. It was the second sprouting period. Women were wearing plastic aprons and plucking new tea leaves and putting them in the bamboo baskets on their backs.
4. Rajvir's visit to Dhekiabari Tea Estate in Assam was an opportunity for him to connect his reading and knowledge to the real existing tea plantation. He was fascinated by the magnificent sea of tea bushes stretching as far as his eyes could go. He saw with his own eyes the groups of tea pluckers, with bamboo baskets on their backs, plucking the newly-sprouted leaves. His studies helped him to recognise that the trailer-load of tea leaves were the second-flush or the sprouting period that gave the best tea.
5. Tea was first drunk in China as far back as 2700 B.C. In fact, words like 'Chai' and 'Chini' come from Chinese language. According to one Chinese legend, there was a Chinese emperor. He always boiled water before drinking it. One day, some leaves from the twigs burning under the pot fell into the boiling water. The leaves gave a delicious flavour. It is said that they were tea leaves. We have an Indian legend too about the discovery of tea leaves. Bodhidharma was an ancient Buddhist ascetic. It is said that he cut off his eyelids because he felt sleepy during meditations. It is said that ten tea plants grew out of his eyelids. The leaves of these plants when put in hot water and drunk banished sleep. In Europe, tea came as late as the sixteenth century. It was drunk more like medicine than a beverage.

## Chapter 6. Mijbil The Otter

### FROM THE CHAPTER

- A.**
1. a. The author wanted to keep an other instead of a dog as his pet. He thought that his house in camusfearna is suitable to keep an other because it was surrounded by water.  
b. The author went to Basra to the consulate-General to collect and answer his mail from Europe. There, they found that his friend's mail had arrived but his had not.
  2. a. The author was talking about the other. He was coated with symmetrical pointed scales of mud armour.  
b. The creature looked like a very small, mediievally-conceived, dragon.
  3. a. The otter's name was Mijbil. He spent most of his time in play. Yes, this race was unknown to science before.  
b. For the first twenty years, his behaviour was neither hostile nor friendly. However, the second night he slept in the crook of the author's knees in his bed, showing his friendliness.

4. a. Mij followed the author without a lead and came to him when he called Mij's name.
- b. The real play of an otter is when he lies on his back and juggles with small objects between his paws. He used to do this with Marbles.
5. a. When the narrator returned he noticed that the blood was coming out from the air holes of Mij's box.
- b. When he opened the box he saw that Mij was exhausted and blood-spattered. Mij caught at the author's leg.
6. a. During his stay in London, Mij would play for hours with his special toys.
- b. Mij was an intelligent animal. It invented a game of his own out of the ping-pong balls.
- B.** 1. After Maxwell took Mijbil to the bathroom he learnt that extending and spreading every drop of water about the place is the main characteristic of otters, and Mijbil was no exception. He went wild with joy in water. He continued rolling and plunging in the bathtub. He made enough slosh and splash for a hippo. A bowl must at once be overturned, or if it will not be overturned, he sat in and splashed in until it overflowed. Water must be kept on the move and made to do things; when static it was wasted and provoking.
2. Mij on his way home everyday used to tug Maxwell to the low wall of a primary school opposite to his flat. Mij would jump on to it, gallop the full length of its thirty yards and cause a hopeless distraction to both pupils and staff within the primary school.
3. Maxwell and his friend were going to Basra to the Consulate-General to receive and answer his mail from Europe. Unfortunately, only his friend's mail had arrived. Therefore, he tried connecting to England via telegraph and telephone but could not communicate due to waiting period, holidays and technical glitches for another couple of days. His mail arrived after waiting for 5 days.
4. When Maxwell's pet dog died he was feeling too sad to think of keeping a dog as a pet again. So when he travelled to Southern Iraq, he decided to keep an otter instead of a dog.
5. Maxwell decided to keep an otter as a pet instead of a dog. His friend suggested that he could get an otter in the Tigris marshes for otters were very common there. Moreover, his friend also informed that otters were often tamed by the Arabs.
6. The otter was a small creature and it resembled with a medically conceived dragon. It was coated with symmetrical seals at mud from head to the rip at the tail.
7. Author's friend told him that otters were as common in the Tigris marshes as mosquitoes, and were often tamed and kept by the Arabs.
8. Mijbil had invented many games of his own. One was rolling marbles on his flat belly. Playing with marbles was his favourite pastime. Another game was keeping a ball on the high end of the suitcase and waiting at the other end for its arrival.
9. It was a difficult job for Maxwell to be transported from Basra to London. The British airline wouldn't fly animals. He booked a flight to Paris on another airline. Mijbil was put into a small box an hour before so that he would become accustomed to it.
10. When the author walked with Mijbil on the streets of London, he faced a continuous barrage of questions from the anxious but ignorant people. 'Mijbil' was a constant source of

amazement on London streets as an average Londoner does not recognise an otter. They were filled with surprise on seeing such an animal. They made random guesses about what animal it was. They guessed, among other things, that it was a baby seal, a squirrel, a walrus, a hippo, a beaver, a bear cub, a leopard and a brontosaurus.

- C. 1. When the author entered his bedroom he noticed Mijbil's tail disappearing round the bend of the corridor that led to the bathroom. The otter had escaped to the bathroom from the author's bedroom. By the time the author reached the bathroom, Mijbil was up on the end of the bathtub and fumbling at the chromium taps with his paws trying to turn them. He wanted to turn the tap as he loved to play in water. The author was amazed to see that in less than a minute he had turned the tap far enough to produce a trickle of water, and only after a moment or two he was successful in achieving the full flow of water from the tap.
2. Mijbil was an intelligent, fun-loving and playful otter. It was fond of water. When Maxwell took it to the bathroom, for half an hour, it went wild with joy in the water, plunging and rolling in it. Maxwell treated Mijbil like his own son. He took care of him very well. He gave him lots of toys including marbles, rubber balls, rubber fruits and a terrapin shell to play with. He also noticed Mijbil's habits and traits. Maxwell encouraged Mijbil to do whatever he liked to do. He took him out for exercise everyday. When Maxwell saw him in blood, he was horrified. He took him out of the box; he jumped all over and then sat on Maxwell's lap quietly.
3. Mijbil played many games that he had invented on his own. One was rolling marbles on his flat belly. Playing with marbles was his favourite pastime. Another game was keeping a ball on the high end of the suitcase and waiting at the other end for its arrival. He spent hours shuffling a rubber ball around the room like a four-footed soccer player. He would lie on his back juggling with small objects between his paws. Mij also loved playing in water. He went wild with joy in the water. He would stand up at the end of the bathtub and turn the tap to its full flow. Extending and spreading every drop of water about the place is the main characteristic of otters, and Mijbil was no exception. He loved rolling and plunging in the bathtub. He would make enough slosh and splash for a hippo. A bowl must at once be overturned, or, if it will not be overturned, he sat in and splashed in until it overflowed. Water must be kept on the move and made to do things; when static it was wasted and provoking. All these were the favourite games of Mijbil.
4. Mijbil and the author remained in London for nearly a month. The author used to take Mijbil out for exercise and walk. Both walked through the streets. Mij developed certain habits on those walks. He went with the author like children playing, running and touching things in the streets. When the author was near primary school Mij would jump on the wall and gallop on it. In London, many people had not seen an otter. When they saw Mij, they guessed what kind of animal it was. The author faced a stream of questions filled with guesses. The people guessed that it could be a baby seal, a walrus, a hippo, a beaver, a bear cub, a leopard, etc. But nobody could guess that it was an otter.
5. After the British Airways refused to take a pet on its flight, the narrator booked a flight to Paris by another airline. This airline insisted that the pet should be packed into a box not more than eighteen inches square, to be carried on the floor near his feet. Maxwell had a box made, and an hour before they started, put Mij into the box so that he would become

accustomed to it and then left for a hurried meal. But when he returned he was terrified. There was an appalling silence. Maxwell found blood had trickled and dried around the air holes of the box. He tore open the box to find Mij exhausted, and blood splattered, and whimpering and he caught hold of Maxwell's leg. However, since he had very little time left to board the flight, Maxwell just put Mij back into the box, holding down the lid with his hand. On the flight, the stewardess, on hearing the author's tale, permitted him to travel with Mij on his knee. After the initial chaos, Mijbil travelled to London on the author's knee.

## Chapter 7. Madam Rides The Bus

### FROM THE CHAPTER

- A.**
1. a. Valli enjoyed standing at the front door and watch the bus that travelled between her village and the nearest town.  
b. Watching the street provided Valli with many new unusual experiences.
  2. a. To gather the information about the bus, Valli used to listen carefully to the conversations of her neighbours who used the bus regularly. Bus fare of 'thirty paise' seemed 'a fortune' to Valli.  
b. It would take one hour forty five minutes for Valli to complete her journey to reach back home. The town was six miles away from Valli's village.
  3. a. There were only six or seven passengers on the bus. They were all looking at Valli and laughing with the conductor.  
b. Valli walked quickly to an empty seat and sat down to avoid everyone's eyes.
  4. a. Valli's view was cut off by a canvas blind that covered the lower part of her window. She stood up to peer over the blind and see the view.  
b. Valli was going to the town. She felt excited and happy.
  5. a. The bus rolled on, cutting across a bare landscape, rushing through a tiny hamlet or past an odd wayside shop.  
b. The bus seemed to gobble up with another vehicle passing by. The tress came running toward Valli as the bus moved.
  6. a. Valli was afraid because she was travelling alone and had no one to look after her. She did not get off the bus because she needed to go back to her village by the same bus.  
b. The conductor was amused by Valli's way of speaking.
- B.**
1. Valliammai was an eight-year old girl. She was curious to know about the outside world. Her favourite pastime was standing in the front doorway of her house to see what was happening outside.
  2. The most fascinating thing for Valli was the bus that passed through the street each hour. The sight of the bus was a source of unending joy for Valli. She enjoyed watching new passengers every time the bus passed through the street. So, she also wanted to ride on the bus to see the outside world.
  3. Valli calculated and planned that if she took one o'clock afternoon bus she would reach the town at one forty-five. On reaching town if she stayed in her seat and paid another thirty paise she could return home by the same bus by about two forty-five.

4. On her return journey, Valli saw a dead cow lying in the middle of the road. It was lying sprawled in a pool of blood, legs spread out, and lifeless eyes staring a horrible scene. She felt sad and this made her lose all the enthusiasm.
  5. As soon as Valli got into the bus she saw people looking at her. Hence, she walked quickly to an empty seat and sat to avoid people's eyes. Then, she observed the appearance of the bus that had a fine painting of green stripes on the white, soft and comfortable seats. Finally, she looked outside the window and enjoyed the view.
  6. When Valli reached home after the bus ride, she saw that her mother was awake. She was talking to her aunt who lived in sloth street. She asked Valli where she had been. But Valli just smiled.
  7. Valli had to make careful and painstaking plans for her first bus journey. Saving sixty paise for both ways fare was not an easy job. She saved thriftily every stray coin that came in her way. She had to give up the temptation of buying peppermints, toys and balloons and stifle her desire to ride on the merry-go-round.
  8. The passengers of the bus were looking at Valli because they were surprised to see an eight-year old girl travelling alone on a bus. Moreover, the bus conductor had also called out to everyone to make way for "the madam", referring Valli.
  9. Valli was a meticulous planner. She listened carefully to the conversations between her neighbours and people who regularly used the bus and also asked discreet questions. She picked up various small details about the bus journey and then planned it.
  10. The conductor was worldly wise and a man of jovial nature. He judges the little girl's innocent behaviour. Being fun to love and also not to make the girl unhappy, he calls Valli as 'Madam', though she was a girl of eight years only. Valli reacted sharply saying that she was not a madam. She reminded him that he had not yet given her ticket.
- C.**
1. Valli's favourite pastime was standing in the front doorway of her house to see what was happening outside. The most fascinating thing of all was the bus that passed through the street each hour. The bus travelled between her village and the nearest town. The sight of the bus was a source of unending joy for Valli. It was a great joy for her to watch new sets of passengers every time the bus passed through the street. As she watched the bus day after day, she developed a tiny wish crept into her head. She wanted to ride on that bus, at least for once. This wish became stronger until it was an overwhelming desire. She listened to the conversations of her neighbours and people. They regularly used the bus. She found out after questioning them that both ways fare was sixty paise. It took forty-five minutes to reach the town. It was six miles from her village.
  2. On her bus ride, Valli interacted with several people. The conductor was a jolly sort of person. He was fond of joking. He enjoyed teasing Valli with his gentle comic remarks. He called her 'madam'. Valli reacted sharply replying that she was not a 'madam'. The conductor showed his concern when he tried to help her up, she told him that she could help herself. Valli showed that she was a self-respecting girl. She politely refused to accept a free drink from the conductor. The Old gentleman was honestly concerned when he saw Valli standing in the bus. 'Listen, child ... you shouldn't stand like that', he said. Valli was annoyed by his attention and replied promptly that she was not a child. She had paid her thirty paise like everyone else. The elderly woman who sat beside her was quite repulsive to Valli. She

didn't like the big holes in her ears and the ugly earrings in them. Nor did Valli relish the unpleasant smell that came from the betel nut she was chewing. She couldn't be social with such a person.

Valli's smartly interacted with all these people as they were all strangers to her. Still, the passengers were concerned about Valli and treated her nicely.

3. Valli gets introduced to the mystery of life and death on her first bus journey in the outside world. She was wonderstruck and enjoyed the beauty of the outside world. She clapped, laughed and enjoyed when she saw a young cow running in the middle of the road in front of the bus. Valli found it funny and amusing. She laughed till tears came into her eyes. However, on her way back, she saw the same cow lying dead on the road. Some fast speeding vehicles must have hit it. It was a horrible sight. It looked quite frightening. It was lying there with its legs spread out, a fixed stare in its lifeless eyes and blood around it. The image of the dead cow haunted her, dampening her spirits and making her sad. She no longer wanted to see out of the window. She kept sitting on her seat until her village came. She got down and wished the conductor to see him again. The conductor smiled. He told Valli that whenever she felt like riding the bus she could come and join them.
4. Valli carefully listened to the conversations between her neighbours and people who had travelled on the bus or who regularly used it. She asked some casual questions also. She came to know that the town was six miles away from her village. It took forty-five minutes to reach there. The fare was thirty paise for one way. Valli planned her journey to the town and back. It would be her first journey out of her village. She saved every paise by resisting her desire to buy ice cream, toys, balloons, etc. She had also killed her desire to visit the village fair and have a ride in the merry-go-round. When she had saved sixty paise, she was ready for her first bus journey. Then she planned how she would slip out of the house. She knew that her mother slept after lunch. She decided to use these hours for her journey.
5. The most fascinating sight for Valli was seeing the bus that travelled from her village to the nearest town. She wanted to ride on that bus, at least for once. Therefore, she listened to the conversations of her neighbours and people who regularly used the bus. She found out after questioning them that both ways fare was sixty paise. After gathering all the necessary details, Valli started saving money thriftily. She saved every coin that came her way. It was not an easy job for a girl of eight years. She had to resist her temptation of buying peppermints, toys, balloons and having a ride on the merry-go-round. When the money problem was solved, another problem was solved quite easily. She planned her journey during one to four o'clock when her mother took a nap in the afternoon. All such elaborate planning led Valli to have an enjoyable and smooth her first bus journey.

## Chapter 8. The Sermon At Benares

### FROM THE CHAPTER

- A. 1.**
- a. Gautama Buddha was a prince born in a royal family. He was sent away for schooling in the Hindu sacred scriptures.
  - b. At the age of twenty-five, the prince shielded from the sufferings of life. Once while hunting, he saw a sick-man, then an aged man, then a funeral procession, and finally a monk begging for alms.

2. a. Buddha sat under a peepal tree. After getting enlightenment, he renamed the tree and began to teach and share his new understandings.
  - b. The peepal tree was named as Bodhi tree. Buddha taught and shared his new learnings after enlightenment while sitting under the tree.
  3. a. Kisa Gotami had a son who had died. She was in grief.
  - b. Kisa Gotami met a man to get the medicine for her child. He asked her to go to sakyamuni, the Buddha.
  4. a. She became hopeless and tired and sat down at the wayside watching the lights of the city flicker.
  - b. At last the darkness of the night reigned everywhere. Kisa Gotami realised that death is inevitable.
  5. a. Buddha asked Kisa Gotami to bring a handful of mustard seed. He said that she must bring the mustard-seed from a house where no one had died.
  - b. Gotami went from house to house in search of mustard seed. People told her to not remind them of the grief of losing a loved one to death as they all had experience such a grief.
  6. a. Buddha said that the life of mortals in this world is troubled and brief and combined with Pain. Death and suffering are inevitable.
  - b. Death is natural. Every person who is born will die whether he is young, adult, fool or wise.
- B. 1.** One day when Gautama Buddha was out for hunting, he encountered a sick man, then an aged man, then a funeral procession, and finally a monk begging for alms. Before this the prince was shielded from suffering of the world. These sights so moved him that he at once became a beggar and went out into the world to seek enlightenment concerning the sorrows he had witnessed. Finally, he attained enlightenment and became a monk.
2. Buddha was born as a prince named Siddhartha, in north India. One day when he was out for hunting, he encountered a sick man, then an aged man, then a funeral procession, and finally a monk begging for alms. These sights so moved him that he went out into the world to seek enlightenment. After wandering for seven years he finally sat down under a peepal tree, where he finally attained enlightenment after seven days and renamed the tree the Bodhi Tree (Tree of Wisdom). At that point he became known as the Buddha (the Awakened or the Enlightened).
  3. Kisa Gotami's only son had died. She was grief-stricken. She carried her dead son and went to all her neighbours to get some medicine that would cure him. A man sent her to the Buddha who asked her to procure a handful of mustard seeds from a house where no one had died, but she couldn't find such a house and was thus sad.
  4. A hard fact of life that Gautama Buddha made Kisa Gotami realise was that a human takes birth, flickers up and then extinguishes again, just like the lights of the city which flicker up and are extinguished again and the darkness of the night spreads everywhere. She had understood the fact that death is common to all and someone who takes birth must die one day.

5. Kisa compared human life with the lights of the city which flicker up and are extinguished again and the darkness of the night spread everywhere. Similarly, the humans take birth, flicker up and then extinguish again. She did so because she had understood that death is common to all and that the light once flickered up must get extinguished, and at last the darkness reigns.
  6. No amount of lamenting can bring someone's dear and near back to life nor can it save them. It rather spoils one's health and gives more pain. One must learn that death is inevitable.
  7. The Buddha said, "The life of mortals in this world is troubled and brief and combined with pain. There is no means by which those that have been born can avoid dying. After reaching old age there is death. As ripe fruits are in danger of falling early, similarly mortals when born are always in danger of death. As all earthen vessels made by the potter end in being broken, so is the life of mortals. Buddha said that both young and adult, both those who are fools and those who are wise, are all subject to death. He also said that no amount of lamenting can bring someone's dear and near ones back to life nor can it stop one's death. It rather spoils one's health and gives more pain.
  8. Prince Gautama had been deliberately shielded from all the sufferings of the world. One day he chanced upon a sick man, then an aged man and then a funeral procession. Finally, he saw a monk begging for alms. These sights moved him. He went out into the world to seek the solution of all these sufferings. Hence, he wanted to seek enlightenment.
  9. Same as B.3
  10. Gautama wanted a final solution for the sufferings and pains that afflicted the people of the world. He wandered for seven years for seeking enlightenment. Finally, he sat down under a fig tree and vowed to stay there until enlightenment came. Enlightened after seven days, he renamed the fig tree as the Bodhi Tree or Tree of Wisdom.
- C.**
1. Kisa Gotami had only one son and he had died. In her grief she lost all her senses and carried her dead son to all her neighbours asking them for medicine. Then, she met a man who suggested her to go to the Buddha. Kisa Gotami went to the Buddha and prayed to him to revive her son. The Buddha told her to procure a handful of mustard seeds. However, the seeds must be procured from a house where no one had lost a child, husband, parent or friend. Kisa Gotami went from door to door, everyone pitied her and offered her the seeds. But when she asked them if anyone had died in their family they could only answer that they had lost many and they did not want her to remind them of their deepest grief. Kisa Gotami became weary and hopeless and realised death and suffering is common to all.
  2. Gautama Buddha began life as a prince named Siddhartha Gautama, in northern India. At twelve, he was sent away for schooling in the Hindu sacred scriptures and four years later he returned home to marry a princess. They had a son and lived for ten years. One day when he was out for hunting, he encountered a sick man, then an aged man, then a funeral procession, and finally a monk begging for alms. Before this the prince was shielded from suffering of the world. These sights so move him that he at once became a beggar and went out into the world to seek enlightenment concerning the sorrows he had witnessed. After wandering for seven years for enlightenment, Siddhartha finally sat down under a peepal

tree, where he vowed to stay until enlightenment came. He became enlightened after seven days and renamed the peepal tree as the Bodhi Tree (Tree of Wisdom) and began to teach and share his new understandings. At that point he became known as the Buddha (the Awakened or the Enlightened). The Buddha preached his first sermon at the city of Benares, most holy of the dipping places on the River Ganges.

3. Buddha said that death is common to all mortals. Those who are born must die one day. You cannot avoid it. Death is certain. As ripe fruits fall off the trees and meet an end so do the lives of the mortals. Life of a man is like an earthen pot that breaks and meets its end. No amount of weeping and lamenting can bring a dead back to life. So, wise men don't grieve. They understand that it is the law of nature. Also, weeping and lamenting bring no gains. It rather spoils one's health and gives more pain. If only you take out the arrow of lamentation and get composed you will get peace of mind. One who overcomes the sorrow, becomes free of sorrow.
4. Gautama Buddha began his life as a royal prince. He was named Siddhartha Gautama. At twelve, Gautama was sent away for schooling in the Hindu sacred scriptures. At the age of sixteen, he returned home to marry a princess. The prince was deliberately shielded from all sufferings of the world. But this attempt failed when the prince while out hunting chanced upon a sick man. Then, he saw an aged man. He also chanced to see a funeral procession. Finally, he saw a monk, begging for alms. These sights of suffering, sickness and decay shocked and moved the prince. He wanted to seek the final solution of all these sorrows and sufferings. He wandered for seven years in search of enlightenment. Finally, he sat down under a fig tree. He meditated there until he was enlightened after seven days. He renamed the tree the Bodhi Tree or the Tree of Wisdom. He became known as the Buddha or the Awakened or the enlightened one. The Buddha gave his first sermon at Benares on the River Ganges.
5. A woman called Kisa Gotami had lost her only child. In her grief, she carried the dead body of her son from one place to another. In the end, she came to Lord Buddha and asked him for the medicine that could cure her son. The Buddha asked her to bring him a handful of mustard seed from a house where no one had lost a child, husband, parent or friend. Kisa Gotami couldn't find a house where someone had not died. This made her realise that death is common to all, and a human takes birth, flickers up and then extinguishes again, just like the lights of the city which flicker up and are extinguished again and the darkness of the night spreads everywhere. She had understood the fact that death is common to all and someone who takes birth must die one day. Through this story Gautama Buddha made the human beings realise that death is common to all.

## Chapter 9. The Proposal

### FROM THE CHAPTER

- A. 1.**
- a. Lomov was wearing an evening dress (formal clothes) like he was going to attend a function.
  - b. The reason for him being formally dressed was because he had come to ask for Chubukov's daughter, Natalya's hand in marriage. He drinks water to get away with his nervousness.

2. a. The speaker is Lomov. He thinks that Natalya is an excellent housekeeper, not bad-looking and well educated.
  - b. Lomov is a 35-years old man. He is suffering from palpitations.
  3. a. The legal documents of the ownership of Oxen Meadows. She says so because her grandfather and great-grandfather thought that Oxen Meadows extended to Burnt Marsh.
  - b. Lomov's aunt's grandfather gave the meadows to peasants in return for having made bricks for him.
  4. a. Lomov refers to the documents related to Oxen Meadows. Claiming somebody else's property as their own is 'unfairness' for Natalya.
  - b. That the meadows don't belong to the speaker.
  5. a. Threshing Machine.
  - b. That Lomov was a good neighbour, a friend. Behaving to Natalya and her family as if they were gypsies is not neighbourly, at all.
  6. a. Chubukov is speaking to Lomov.
  - b. The Guess has two defects: he's old and he's short in the muzzle.
- B.**
1. All the characters in the play are argumentative, full of pride and possessiveness. They are always ready to argue for petty things.
  2. Lomov was a quarrelsome person. He came to Chubukov's house to propose Natalya. But he started arguing about the meadows and insisted that those meadows belonged to him. Later he kept on proving that his dog Squeezer is better than 'Guess' – the dog of Chubukov's. He did not care for his health or his proposal but kept on fighting for one or the other reason. It proves that he was a quarrelsome person.
  3. Ivan Lomov comes well dressed to visit Chubukov's house. Chubukov notices his dress. He is surprised to see Lomov wearing a dress-jacket and white gloves. He is in a formal evening dress. It appears as if he was paying a New Year's Eve visit. Only later on, Chubukov comes to know that Lomov has come in that formal dress with a proposal of marriage for his daughter Natalya.
  4. Natalya was 25 years old, daughter of Chubukov. She was a good housekeeper, not bad looking and well educated. She secretly loved Lomov. She was greedy and short-sighted. She was short-tempered as well.
  5. Lomov thinks that now he should not delay to get married. He thinks about Natalya. She is a skilled house-keeper. She is educated and is not bad to look at. At the age of thirty-five, he should not expect a better girl than her. Moreover, he is suffering from some serious diseases, hence, need a companion to take care of him.
  6. Lomov arrives in a formal evening dress. On seeing him, Chubukov thinks that he has come to borrow money. He decides not to lend it to him but talks to him quite politely.
  7. Natalya says that the land belonged to her family for the last three hundred years. Now suddenly Lomov lays his claim to that land. She says that the land is not worth much in terms of money. But as a principle, she won't let Lomov claim it.

8. Amidst the quarrelling over land, they completely forget about the marriage proposal. But good sense prevails in the end. Economic good sense ensures that the proposal is made. Chubukov doesn't want to miss the opportunity. He puts his daughter's hand into Lomov's hands and asks them to kiss each other. Without wasting time, he blesses them.
  9. When Lomov is excited his heart starts palpitating. His right eyebrow starts twitching. His foot goes to sleep. In the play, he becomes so excited that he falls unconscious.
  10. Chubukov and Natalya indulge in all sorts of abuses and insults for Lomov. However, when Chubukov discloses the real purpose of Lomov's visit she comes to know that Lomov has come there with a proposal of marrying her. She grows hysterical. She blames her father for not telling it before. She tries to bring him back. She threatens to die if Lomov is not brought back.
- C. 1.** The ownership of Oxen Meadows is claimed by both the families, the Lomovs and the Chubukovs. It becomes a bone of contention between them. Lomov claims that his Oxen Meadows touch the birchwood of Chubukov. Natalya contests the claim. She claims that they belong to them. Lomov explains that his aunt's grandmother gave the free use of the Meadows to the peasants of the Chubukov's grandfather. In return, they were to make bricks for her. Natalya claims that their land expands to Burnt Marsh. Hence, Oxen Meadows belong to them. They have had the land for 300 years. Lomov is ready to present the necessary documents to prove his ownership over the Meadows. Natalya threatens to send her mowers to the Meadows. Chubukov comes in and jumps into the quarrel. He sides with his daughter. Lomov threatens to go to court. There is a free exchange of abuses and insults. They also have a quarrel about whose dog is better. Squeezer was Natalya's dog whom she had purchased for 85 roubles. When she praised her dog, Lomov believed it is useless to praise dogs like Squeezer and to say that it is better than his dog whose name was Guess. According to him twenty-five roubles would be a handsome price to pay for such a dog. Lomov said that dogs like Squeezer can easily be found under any bushes. He also said that Squeezer was overshot which means he was a bad hunter. He says that at the time when other dogs ran behind the fox, Squeezer ran behind the sheep. Lomov believed his dog was better than Squeezer.
2. Neighbours must have a cordial relationship which Lomov and have. Although he had come there to propose Natalya he started fighting with her over a small piece of land. This land adjoined her land and his oxen meadows touched her birch woods. Natalya told Lomov that the meadows belonged to her but Lomov claimed that the oxen meadows were his. He tried to convince Natalya by telling her that his aunt's grandmother gave the meadows for the temporary and free use to Chubukov's grandfather's peasants. They did not demand money for it for a long time so the Chubukov's misunderstood that the meadows belonged to them. While Chubukov's insisted that yelling could not prove anything because everyone knows that meadows belong to them since last three hundred years. Both threatened each other.
  3. 'The Proposal' is certainly a humorous play. The very entry of Lomov in a formal dress and the way Chubukov greets by calling him 'darling', 'my treasure' or 'my beauty' make one laugh. Although, marriage proposal was supposed to be romantic turns to be humorous as the way Natalya and Lomov indulge in arguments over petty issues like ownership of

Oxen Meadows and superiority of dogs. The critical terms that the characters use for each other like a scarecrow, turnip ghost, blind hen, stuffed sausage, etc., force one to laugh. The hysterical fit of Natalya when she comes to know about the proposal and the wailing of the father and daughter when they think Lomov is dead create immense humour. Finally, the way Natalya puts her hand in Loom's under continuous arguments indicating acceptance of the proposal is really humorous. Thus we see that the whole play is replete with humour, making it a humorous play.

4. Anton Chekov has aptly and logically titled his one-act-play 'The Proposal'. The title justifies the theme and the subject of the play. The whole story revolves round Lomov's marriage proposal to Chubukov's daughter Natalya. The play ends with Chubukov asking Natalya to hurry up and get married immediately. Natalya seals the proposal by kissing and embracing Lomov. Chubukov willingly and happily blesses the couple.

The play begins with the visit of Lomov to Chubukov's house. The moment Chubukov comes to know that Lomov has come with a proposal of marriage, he becomes extremely happy. Lomov is genuinely interested in marrying Natalya. He thinks that she is a good housekeeper, educated and not bad looking. He sees in Natalya an ideal wife who can help him in leading a peaceful and regular life. Natalya herself being a love-sick cat sees in Lomov a suitable life-partner for her. The moment she comes to know that Lomov has come with a marriage proposal, she blames her father for not telling it before. She threatens to die if Lomov is not brought back immediately.

No doubt, there are quarrels and disputes over the ownership of Oxen Meadows and on the superiority of their dogs. Abuses and insults are freely traded. But this farce can't hide the real intention of the main characters. The play ends with Natalya kissing and embracing Lomov and Chubukov blessing the newly married couple.

5. Lomov was 35 years old. It was high time that he lives a regular and comfortable life with a companion. Moreover, he was suffering from several physical ailments like palpitations. He thought at this age and with physical illnesses to deal with he needs someone to take care of him. So, he chose to marry Natalya, who was not bad looking, a good housekeeper, and an educated woman, according to Lomov. Although, Lomov was not in love with Natalya, he thought that he would not get a better woman to marry at such a 'critical age'. Thus, he thought of marrying her because of all these practical reasons.

## Poetry

### Poem 1. Dust Of Snow

#### FROM THE POEM

- A.** 1. a. The crow is a symbol of 'ill omen' and the hemlock tree is associated with a poison. Both are considered inauspicious.
- b. Dust of snow means snow flakes on the tree. The crow shook the dust of snow.
2. a. It means that the poet was having a bad day which was changed into a better one with the falling of snow flakes.
- b. The crow shook the hemlock tree.
- B.** 1. The poet was in a bad mood. He thought that his entire day was ruined. But the crow shook the tree and the snow dust fell on him. His mood was changed and the rest of the day was saved.
2. Robert Frost was unhappy. He was deep down in his heart due to some personal reasons. When the dust of snow fell on him, his mental state changed. Now he looked positively at the surroundings.
3. There was snow everywhere. The poet was under a hemlock tree. The tree was covered with snow. Suddenly, a crow shook the tree and the dust of snow fell on the poet. It changed his mood.
4. 'Crow' is a black, harsh-voiced bird and 'hemlock' is a tree with poisonous bitter fruit. Both are not beautiful. They represent the dark, depressive, sorrowful and bitter side of nature.
5. Robert Frost has used 'Crow' and 'Hemlock tree' as the symbols of his sorrowful and depressive mood. Both of them are generally considered to be inauspicious. But 'the crow' in the poem causes the dust of snowfall on the poet. This leads to the sudden change of mood in the poet. The feeling of cheerfulness replaces the feeling of regret. Similarly, the hemlock tree is the tree under which the poet is standing and experiencing the change of his mood.
6. The whole day of the poet had been rather gloomy, dull and hopeless. The poet had a feeling that the whole day would go waste. However, the falling of fine dust of snow on him suddenly changes his mood. It cheered his depressed spirits. He felt as if the crow's action and the falling of the snow flake had saved some part of the day.
- C.** 1. The poet in the poem 'Dust of snow' was in a sorrowful mood. However, when a crow shook down the dust of snow on him, his bitter mood changed into an optimistic one. Now, being in a sorrowful or bad mood already, he could have got angry at the crow. However, the dust of snow became a positive channel of change for him. It made him cheerful to some extent and he realised that his entire day had not got wasted. Thus, we see that instead of seeing the negative aspect of a happening, one should see the positive aspect and one's response may greatly affect the outcome of incidents. Depression and hopelessness may take over our heart and mind but there is always a silver-lining beyond every cloud.
2. Judging others with a prejudiced eye makes us impervious to any goodness in them. In the poem, 'Dust of snow' the crow is a symbol of ill omen and the hemlock tree is associated

with poison. Despite these prejudices linked to the crow and the hemlock tree, the poet brings them in light where he shows them as a positive channel of change for himself. The poet was so gloomy and depressed that he had forgotten everything around himself. And when the crow shook the snow dust off the hemlock tree, he related them with the messenger of hope and happiness. It was so because the poet did not have any prejudice about crow and hemlock. Had he known the opinionated perception about them, he would not have perceived them as a positive channel of change.

3. The crow, a symbol of ill omen and the hemlock tree, associated with a poison, is not auspicious things. However, in the second stanza, the falling of snowflakes and the scene leave a tremendous effect on the mental state and mood of the poet. So far, the day has been quite gloomy and wastage for him. But this ordinary natural happening suddenly brings the desired change in his mood. It gladdens his heart. He realises that the falling of snowflakes on him has saved the day. Now he has no regret as the whole of the day has not gone waste. The moments of the snowfall and their effect have saved the day. They have brought a change in his mood and gladdened and uplifted his spirits.
4. The ordinary incident of the falling of snowflakes on the poet leaves a deep impact on him. So far it has been a very dull and disappointing day for the poet. The day has not gone well for him. But the falling of the flakes and dust of snow on him are welcome signs for the poet. His mood changes for the better and his spirits are uplifted. Now he realises that the whole day has not gone waste. Those moments while he is enjoying the fall of snow dust on him are his happy moments. They lift up his mood and gladden his heart. Now he realises that at least some part of the day has been spent happily. In the end, satisfaction replaces regret.

### Poem 2. Fire And Ice

#### FROM THE POEM

- A.**
1. a. Fire and ice will destroy the world. The poet feels that the world will come to an end someday.  
b. Some people say that the world will be destroyed by fire and some say that it'll be destroyed by ice.
  2. a. Ice symbolises hate. Cool and calculated icy reasoning can lead to hate and can be the cause of the end of this world.  
b. 'Ice' or 'hate' born out of cold reasoning will lead to the destruction of this world.
- B.**
1. Some people say that someday the world will end in fire. On the other hand, some people say that it will end in ice. The poet has tasted both the fire and the ice. He thinks that the world will end in fire and agrees with those who favour fire.
  2. In the poem 'ice' stands for hate. Ice has a numbing nature. Similarly, hatred can make our minds numb and insensitive to feelings. Cold thoughts make us indifferent and cruel. So, the poet thinks that 'ice' or 'hate' can be great and strong cause for the destruction of this world and is sufficient to cause its end.
  3. The poet is familiar with the fire of passions and desires. He is of the opinion that uncontrolled desires will lead to our destruction. So, based on the experience of his life he sides with those who believe that 'fire' will be the cause of the end of the world.

4. Through the poem 'Fire and Ice', the poet says that the unbridled fire of passions, desires, lusts, longings and fury results in greed, avarice and ultimately leads to unavoidable conflicts and disasters. When our cold reasoning become completely devoid of human warmth, feelings, love and sympathy, it breeds hatred. If all this is not controlled, it can bring an early end of the world. But humanity can redeem itself and possibly save or delay the end of the world by giving up hatred and greed.
  5. According to the poet, the world will come to an end one day and the cause for it would be uncontrolled desires of man, which he symbolises by 'fire'. But he says if the world had to be perished twice then the reason for it would be hate symbolised by 'ice' in the poem.
  6. According to the poet, 'fire' represents desire and 'ice' represents hatred. Desires like fire spread rapidly and engulf one's whole life. Similarly 'hatred' fills the whole life with poison. It makes one hard-hearted and cruel. Such feelings destroy the world as it the feelings of kindness and love are lost which are otherwise required to survive.
- C. 1.** In this poem, Robert Frost refers to two contrasting ideas—Fire and Ice as predictions of how the world will end. According to him, some people to say that the world will end in a fire while some others hold that this will end in ice. The poet equates desire with fire and hatred with ice. Both the desire and hatred are growing with such a rapid speed that the world will come to an end either of the ways.

Yes, hatred can destroy us and the world. Intolerance in behaviour creates hatred that leads to fury and cruelty. One becomes hard-hearted and insensitive to the feelings of others. On the other hand, love, brotherhood, tolerance, peace, contentment, sensitivity, benevolence, generosity among people can make this world a better place to live in.

2. The tone used in the poem 'Fire and Ice' makes the meaning more apparent as it helps in bringing out the contrasting qualities of fire and ice. These are the probable ways in which the poet feels the world would end in general or for an individual. A person could be consumed by a 'fiery desire' for wealth or be isolated by 'icy hatred'. Both the emotions are significant, one is capable of rapid destruction while the other is capable of silent damage. Fire represents desire, which can cause malice and end the world. Ice represents hate and indifference, which would also suffice to cause the destruction of the earth.
3. In this poem the poet wants to say that the world will come to an end one day. He says that people are divided over the cause of the end of this world. Some people think that 'fire' symbolised by unbridled passions, desires and fury will destroy this world. Some believe that 'ice' symbolised by hate and indifference will be the cause of destruction of the world leading to its end. The poet sides with those who believe that 'fire' or unbridled passions and desires will result in the destruction of the world. He says that if the world had to be perished twice then 'ice' would be the reason for its destruction. Hatred amongst humans is making them devoid of warmth of feelings, love and sympathy which is enough to lead the world to an end. Both the desire and hatred are growing with such a rapid speed that the world will come to an end either of the ways.
4. Almost all think that this world will end at one time or the other. It is true that everything that has a beginning or origin will come to an end too. There are many ideas about how this world will come to an end. Some think that 'fire' will be the cause of the 'end' of the

world. Others believe that 'ice' will bring the end of the world. Both of these ideas have their valid reasons. The poet sides and stands with those who believe that 'fire' will be the cause of the 'end'. The poet is well aware of how the 'fire' of unbridled passions, desires, lust and fury can lead to the destruction of humanity and the world. But the other view is equally convincing. Cold and 'icy' reasoning can create insensitiveness, rigidity, frigidity, and indifference in man. Ultimately, it breeds 'hatred' and contempt. This kind of 'icy' reasoning which is devoid of all human warmth, sympathy, love and understanding will only bring destruction and death of this world. Both 'fire' and 'ice' have strong potentialities to bring disasters and destruction to the world.

### Poem 3. A Tiger In The Zoo

#### FROM THE POEM

- A.**
1. a. The tiger moves slowly up and down in his cage.  
b. It has vivid stripes on the body. His pads seem to be of velvet.
  2. a. The tiger is hiding in the long grass. A plump deer is going to be his prey.  
b. He knows how to ambush his and so he lurks in the shadow unseen.
  3. a. He terrorises the villagers by opening out his long sharp teeth and claws.  
b. The poet suggests that the tiger should be free and not put into a cage.
  4. a. The tiger's strength is behind bars. He ignores the villagers.  
b. He stalks around his cage arrogantly.
  5. a. He might be hearing the voice of the patrolling cars at night.  
b. The tiger's eyes look brilliant at night because he sees the stars shining freely in the sky.
- B.**
1. The tiger is wretched in its cage. His power is confined behind the bars. He is locked in a small cage where he has no freedom. He feels unhappy, frustrated, helpless and angry. The cage that he is locked in is a concrete cell.
  2. The tiger looks at the stars that how freely they are shining in the sky and wants to be free like them, intensifying his feeling of helplessness. Feeling devoid of freedom in the lonely night he just listens to the patrolling cars and stares at the vast sky.
  3. In the zoo, in his small cage and devoid of freedom, the tiger feels unhappy rather frustrated, restless and angry. In the forest, he enjoys moving majestically wherever he wants, terrorises the villagers by displaying his sharp teeth and claws. He is happy in the forest, enjoying his liberty and surroundings, but not in the zoo.
  4. The tiger prowls around the houses of the villagers. He terrifies them by snarling at them. Their houses are situated near the jungle. He terrifies the villagers by baring his fangs and showing his long claws.
  5. According to the poet, the tiger should have been in his natural habitat-the jungle, instead of the small concrete cage in the zoo. In the forest the tiger would move around freely, sometimes entering into area of human settlements he would terrorise the villagers by displaying his sharp teeth and claws. He would slide down quietly through the long grass near a water hole where deer and other animals come to drink water and would hide in the shadow to hunt down a plump deer for his food.

6. The poet wants to convey that it is cruel to keep the wild animals in small enclosures of the zoo, away from their natural habitat. They feel angry, helpless and unhappy and remember their life and environment in the forest.
- C. 1. No, it is not right to confine wild animals into cages. The tiger in the poem is wretched in his cage. He longs for freedom. He may be well looked after, but the fact of the matter is that unless one is free, one is not alive. Confinement brings bondage, and bondage is cruelty. One may argue that at least this way they all will not be killed and become extinct. However, taking away one's freedom to keep one alive kill the desire to live anyhow. Even humans throughout the world oppose the chains of slavery and oppression. Then how other living creatures can be any different. Humans encroaching on their space and sheltering them in zoos is truly inhuman. Humans must learn to respect nature, for humans exist only due to nature.
2. Freedom is an essential virtue valued by all. Not only humans but also the animals living in the forest value it. No one knows it better than a caged animal in a zoo. All living beings feel free only in their natural habitats. Any attempt to 'domesticate' animals by locking them in concrete cells will be against nature's justice. A tiger roams around in the jungle hunting for his prey at will. He rarely kills his prey for sport. He kills it only when he is hungry. He knows how to ambush his prey. He lurks unnoticed in the long grass before pouncing upon his prey. He also knows where he can find his favourite plump deer. He may come out of the forest sometimes and terrorise the villagers living on the outskirts of the jungle. He rarely kills them till he is provoked. The same tiger feels depressed and low in spirits when he is put behind the bars. He stalks constantly the length of his cage in his 'quiet rage'. He ignores the visitors and feels helpless. Behind the bars, he keeps on staring at the brilliant stars in the open sky. This sadly reminds him of his loss of freedom and intensifies his grief. This shows that 'Love for freedom is the natural instinct of every living being'.
3. Same as C. 1
4. The tiger is a denizen of the forest. He loves to roam around freely in his natural habitat—the jungle. There, he is totally free with no restrictions on his movements and activities. The tiger knows no boundaries and limits. Sometimes he roams around the houses which are situated on the edge of the jungle. With his open white teeth and powerful paws, he terrorises the villagers. He rarely attacks them until he is provoked.

However, it is a pathetic picture of the same tiger when he is locked in a concrete cell in the zoo. The mighty and ferocious animal is put behind the bars. There he stalks in 'quiet rage' the length of his cage. He becomes just a piece of entertainment for visitors. But the proud tiger just ignores them. At night, from behind the bars, he keeps on staring at the brilliant stars in the vast sky. The vastness of the sky and the brilliance of stars only intensifies his loss of freedom. Thus, the poet says that the tiger should be in the jungle. It is his natural habitat.

#### Poem 4. How to Tell Wild Animals

##### FROM THE POEM

- A. 1. a. An Asian Lion.  
b. An Asian Lion is a large and tawny beast.

2. a. A Bengal tiger has black stripes on a yellow body. Poet calls him a noble animal because he greets his prey before eating.
  - b. The Bengal Tiger first greets and then eats his prey.
  3. a. Leopard has spots on his skin. As soon as it leaps on someone, we get to know that it's a leopard.
  - b. It will be useless to cry out in pain after seeing the leopard as it will not leave you.
  4. a. A bear hugs us very hard.
  - b. A big creature who gives hugs to humans and caresses them is certainly a bear. He will embrace the human being tightly.
  5. a. A novice gets confused between hyenas and crocodiles.
  - b. Hyena has happy smiles while the crocodiles weep.
- B.**
1. The poet says that the Bengal Tiger roams in the forest and looks noble. His hide is yellow with black stripes on it and it is his distinctive feature. As soon as the Bengal Tiger sees someone, he tries to eat him up.
  2. A Bengal tiger is a very grand and impressive animal. His hide is yellowish. There are black stripes all over his body. The moment he notices someone, he will simply eat away that creature at once. On the other hand, a leopard is very agile and is always ready to pounce upon its prey. His hide is spotted all over with dark spots. If he sees you, he will pounce upon you. He will show no mercy and jump at you once again.
  3. The Asian lion is found in the jungles of the east. He is a large and powerful animal. He is yellow-brownish in colour. He roars very loudly and does so even when you are dying. These are the qualities of the Asian lion described in the poem.
  4. The poet describes the crocodile and the hyena humorously. The hyena seems to be laughing. In fact, it does not laugh only its face appears so. On the other hand, the crocodile has tears in his eyes when it eats its victim. It appears as if he is shedding tears at the death of his victim. But this is not so.
  5. The poet suggests that the bear can enter a human colony also. That is why you can encounter a bear even in your yard. As soon as the bear comes near a human being, he embraces him. The embrace appears loving but can be fatal. It is the tendency of a bear to kill his victim by embracing him. He hugs the victim so tight that he usually dies. But a novice who does not know this may misunderstand his hug. He may think that it is a loving embrace.
  6. The poet creates humour by suggesting dangerous ways of identifying wild animals. You can identify most of the beasts while they are attacking you. Instead of shouting for help or trying to protect yourself, you are busy identifying the attacker—the idea creates humour.
- C.**
1. Humour is the fuel of life. Without it, it would become difficult to continue living. Today, a life of the common man is typically mired in stress, tension, problems and sadness. It is amazing how the smallest problems may take a toll on the health of a common person. In such a situation, it becomes necessary to have a little humour in life. It gives us the much-needed respite from our monotonous routine and helps us face life more positively. Thus

the poets' successful use of humour helps to brighten our minds and it brings a smile on our faces. Thus, the quality of being amusing or comic is the best medicine for every ailment in life.

2. No doubt, every animal is unique. Every wild animal has his own special trait, colour, size and characteristics. The Asian Lion is found in the jungles of the eastern regions. It is a huge and mighty creature with brownish hide. His roar is enough to terrorise a person to death. The Bengal Tiger is a 'noble' and impressive wild animal. He has yellowish hide and black stripes all over it. The Leopard has dark spots all over his body. He is very agile. The moment he sees its prey, he pounces upon it without showing any mercy. The bear is known by his strong and tight hug. It becomes rather difficult for a novice to distinguish among wild animals. However, hyenas and crocodiles can be easily recognised. Hyenas come smiling merrily while crocodiles appear to be weeping. The chameleon is a small creature like a lizard. He has no ears and doesn't have even a single wing. You can find him sitting on a tree.
3. The poet, Carolyn Wells, treats even ferocious animals and beasts with a coat of gentle but weird humour. She suggests that if you see a huge terrible beast coming to you in the eastern forests and if you are dying when he roars, then know it is an Asian Lion. Similarly, the humour is created by various beasts of prey differently. The style of the poem is humorous. This humorous poem suggests some 'dangerous ways' to identify wild animals. The use of words and emotions are not only humorous but ironical as well. Therefore, taking the poet's advice seriously will be dangerous and scary at the same time. When in danger, especially around a wild animal, nobody has the courage or time to identify the animal. Therefore, the poet is not advising us to identify the animals rather she has deployed irony and humour in her poem.
4. Through the given lines, the poet suggests that a bear can enter a human colony also. That is why you can encounter a bear even in your yard. As soon as the bear comes near a human being, he embraces him. This embrace appears loving. But in fact, it can be fatal. It is the tendency of a bear to kill his victim by embracing him. He hugs the victim so tight that he usually dies. But a novice who does not know the ways of bears may misunderstand his hug. He may think that it is a loving embrace.

### Poem 5. The Ball Poem

#### FROM THE POEM

- A.**
1. a. The boy has lost his ball. The poet wants to know what will the boy do next.  
b. The ball bounced towards the water and got lost forever.
  2. a. It means people are comforting the boy by telling him that there are other balls he could play with.  
b. The child is upset because his ball has been lost. He is looking at the ball that fell in the water.
  3. a. The poet decided not to interfere in the boy's matter. First responsibility refers to the acceptance of loss in life.  
b. World of Possessions refer to the materialistic world.

4. a. It means that it is always meant to be spent.
  - b. Meaning of loss. Every man needs to know the universal truth that almost all men lose something and they have to compromise with their loss.
- B.**
1. The ball falls into the deep water of the harbour. The boy sees everything happening before his eyes but he is helpless. He only stands there helplessly moaning at the loss of the ball. He is so shocked and grief-stricken that he seems inconsolable. He feels depressed as he links the ball to the sweet memories of his childhood. He feels that these memories are gone forever. Finally, he tries to stand up and bear the loss on his own through self-understanding.
  2. The poet does not offer another ball to the boy as the boy associated his ball with the sweet memories of his childhood. No other ball would be able to take its place. Also, the poet wanted him to tolerate the loss and understand that in this world we sometimes lose things that we love the most and are attached to. We must not feed disheartened, dejected and desperate but try to stand up and bear the loss through self-understanding.
  3. The boy has to understand the epistemology of loss — the knowledge and nature of the loss. This is not the problem of the boy alone. Everyone has to know it sooner or later that it is useless to weep over the loss of our dearest childhood days. One should move ahead forgetting all such losses. Life has to be lived only by moving ahead in it.
  4. The poet doesn't want to intrude on the inconsolable boy. There is no gain in telling him that the ball he has lost costs almost nothing. He can buy a new ball easily in a dime. Instead of sermonising, the poet leaves it on the boy to develop a new sense of responsibility. It will help him in bearing the loss.
  5. The boy is sad on losing his ball his memories of young days are associated with it for he had been playing with it for a long time. It was not an ordinary but special a ball for him. No other ball could take its place. So, he is sad to lose it.
  6. The responsibility referred to here is how to stand up or bear the loss through self-understanding and trying to console oneself on his own as the boy who lost his ball was trying to do.
- C.**
1. The poem 'The Ball Poem' gives a very positive message to the readers. The poet explains that gain and loss are the essentials in the cycle of life. One should learn the epistemology or the knowledge and nature of the loss. Our childhood with all its attachments and sweet memories has gone forever and will never come back. We should not weep over the losses that we have suffered. Let us learn to live and keep moving in life forgetting all inconsolable losses. Through this poem poet also gives a message that in this world of material wealth and possessions money cannot buy everything. Money has its own limitations. Its nature is external. It cannot compensate for the losses that a person has suffered emotionally.
  2. Everyone experiences a loss at some point in one's life. It might be the loss of a beloved, or a parent or a close relative or even a pet. Humans have a tendency of getting attached to things and the loss of things or people close to heart causes grievance. But one must not let that pull us down. Loss is an essential and significant experience of one's life. And one must learn to deal with it and move on.

If we keep thinking about it or grieve over that loss, we can never come out of it. It will only affect us psychologically and can have severe consequences. Brooding over a loss will never help in bringing things back to normal. Loss is inevitable sometimes. Once a loss occurs, one must grieve, but only for a short while. Thereafter one must get over it and move on in life.

3. Gain and loss are the two sides of the same coin. Getting, spending and losing things form a natural cycle of life. The boy is inconsolable at the loss of his ball. Actually, it is not the ordinary ball but his long association and attachment with it that makes the loss so unbearable. It is like the good sweet days of childhood that the boy cherishes so much but are lost and gone forever. They will never come back again. He can bear this loss by understanding the epistemology or nature of the loss. In this world of material wealth and possessions, it seems that money can buy anything. However, it is a false conception. Money has its own limitations. Its nature is external. It cannot compensate for the losses that a person suffers emotionally or internally. No wealth can buy back the ball that has been lost forever. Similarly, no wealth can buy back the lost childhood. The child will have to move ahead and stand up in life. He has to stop weeping over his past losses and start living life as it should be lived.
4. The boy has a ball. Perhaps he has been keeping it for a long time. He must have developed a lot of attachment and love with the ball. Suddenly while he is playing, the ball bounces down the street. And after a few bounces, it falls down into the harbour. It is lost forever. The boy stands there shocked and fixed to the ground. He constantly goes on staring at the spot where his ball fell down into the water. Outwardly, the loss seems to be quite small. The boy seems to be making a fuss over the loss. Many boys have lost such balls and will lose so in future. A new ball can be easily bought in a dime. The metaphor of the lost ball is beautifully linked to the loss of sweet childhood. No amount of money can buy the ball back that has been lost forever. Similarly, no worldly wealth can buy back the lost childhood. The poet doesn't want to sermonise on this issue. The boy himself has to learn epistemology or the nature of the loss. He has to move ahead in life forgetting all the losses he has suffered in the past.

### Poem 6. Amanda!

#### FROM THE POEM

- A.**
1. a. Amanda's mother instructs her to not bite her nails or hunch her shoulders.  
b. She advises her to sit straight and stop slouching.
  2. a. Because Amanda is dreaming which is different from reality.  
b. Amanda is the mermaid and the sole inhabitant of the sea.
  3. a. The mother enquires if Amanda has finished her homework.  
b. Amanda was told to clean her room. No, she has not cleaned her shoes.
  4. a. It shows that the mother is concerned about Amanda's health.  
b. The mother tells Amanda to look at her when she's speaking to Amanda. No, Amanda was not listening to the speaker.

5. a. Rapunzel was a fairy with very long hair who lived alone in a tower.
  - b. The peaceful life in the tower with no one to give her instructions fascinates Amanda.
- B.**
1. Amanda seems moody most of the times because whenever she is instructed or nagged by her mother, she tries to make an escape from that situation. Here the only escape for her is her imagination where she has the freedom, and no one instructs her to do things all the time.
  2. Amanda was a little school going, girl. She dreams to be an orphan because she thinks orphans lead a carefree life. There is no one to pester them with instructions. They can wander in a street and make patterns in the soft dust with their bare feet. They don't have to clean the shoes or room or do the homework.
  3. Amanda's mother doesn't want her to hunch her shoulders and bend her body down. She stops her from eating chocolates as it would not be good for her pimpled face. She wants her to stop sulking as others would think that she is being nagged by her mother.
  4. Yes, Amanda seems to be a careless girl in the beginning of the poem. She doesn't pay attention to anything that her mother tells her. We are told that Amanda has neither finished her homework nor has she cleaned her room, despite continuous instructions by her mother. She's lost in her daydreams and hardly does her regular tasks.
  5. Amanda is a little girl. She is asked to do or not to do this and that. She is nagged at by her parents. So Amanda yearns for freedom. She wants to lead a life without any restrictions.
  6. If Amanda were a mermaid, she would be the sole inhabitant of the languid emerald sea on which she would drift blissfully.
- C.**
1. Amanda wishes to be an orphan because she thinks orphans lead a care-free life. There is no one to pester them with instructions. They can wander in a street and make patterns in the soft dust with their bare feet. They don't have to clean the shoes or room or do the homework. Therefore, she says that if she was an orphan she would also be free and roam the street. There would be soft dust in the street under her feet. She would walk silently and create patterns on the soft dust with her bare feet. She thinks that silence is golden and freedom is sweet.
  2. The poem highlights the challenges involved in bringing up teenagers. Teenagers can be rebellious and apparently hot-headed with a highly independent perspective. In such circumstances, yelling at them, and nagging them, as done in the poem with Amanda, will only make matters worse. Forcing decisions on them only make them more detached, as we see in Amanda's case, where she wishes to be the alone mermaid, an orphan, or the lonely Rapunzel. To make things fun, one must become a friend where needed. Sometimes, one needs to just 'chill' with one's kids!
  3. Amanda is a teenager. Like all teenagers, she loves freedom. She wants to lead her own kind of life. She doesn't want to be an overprotected child. Nor does she want that her parents to control and guide her activities. What she should do and what not is her own choice. She should not be dictated by her mother. Mother's constant nagging leads her away from her. She creates a world of her own. Her world is not the world of harsh realities but it is an imaginary world of fairies and mermaids. There she finds solace as she can wander

in a lonely island blissfully like a mermaid. She can enjoy freedom by roaming around the streets like an orphan. She craves to live in a lonely tower leading a peaceful life like Rapunzel. She avoids her mother as she doesn't like her constant nagging. She even doesn't look at her while she is speaking to her.

4. Amanda wishes to be an orphan because she thinks orphans lead a care-free life. There is no one to pester them with instructions. They can wander in a street and make patterns in the soft dust with their bare feet. They don't have to clean the shoes or room or do the homework. Therefore, she says that if she was an orphan she would also be free and roam the street. There would be soft dust in the street under her feet. She would walk silently and create patterns on the soft dust with her bare feet. She thinks that silence is golden and freedom is sweet. Therefore, the poet suggests parents to adopt positive measures, acceptable to children so they do not become more detached.

### Poem 7 : The Trees!

#### FROM THE POEM

- A.**
1. a. Human civilization and progress have led the cutting of trees on a large scale. Without trees, forests have become empty.  
b. There are no trees left in the forest where the red hot sun could find some cooling by burying itself in their shadows.
  2. a. The roots continue working all night to free themselves. The leaves strain themselves moving towards the glass.  
b. According to the poetess, trees should be in open forests. Twigs have got stiff because of all the force and pressure put on them while cutting.
  3. a. Poetess is sitting in her house with doors open to Verandah. She's writing long letters.  
b. She does not mention the deforestation caused by humans. She says that the night is pleasant and fresh. The moon is shining.
  4. a. Her head is full of whispers. Tomorrow these whispers will be silent.  
b. The trees are stumbling but marching forward victoriously towards another forest.
- B.**
1. The poet compares the long cramped bough or branches of a tree that shuffle under the roof to patients that have been newly discharged from hospital. The patients are half dazed after having recovered from an illness and move slowly towards the clinic doors longing to be out of the hospital. In a similar way, the branches of the trees are cramped under the closed roof and are longing to get out into the open and spread themselves in the fresh air.
  2. The poetess is sitting inside. Doors open to the veranda. She is writing long letters. But in those letters, she is not describing how trees are struggling to come out of their artificial habitat.
  3. While the poet is writing long letters, she says that the night is fresh and the whole moon is shining in the open sky. The moon is shining through the crown of the tallest oak like a mirror that is broken into flashing pieces caused by the trees stumbling out of the poet's house to escape. As the trees move outside, their branches block the moonlight making the moon look like it is shattered into many pieces. The smell of leaves and lichens reaches those left in the room like a voice from afar.

4. At the beginning of the third stanza, the poet says that the night is fresh and the whole moon is shining in the open sky. At the end, the poet compares the moon shining through the crown of the tallest oak to a mirror that is broken into flashing pieces. This change is caused due to the trees stumbling out of the poet's house to escape. As they move outside, their branches block the moonlight making the moon look like it is shattered into many pieces.
  5. At the beginning the poet says that the night is fresh and the whole moon is shining in the open sky. At the end, the poet compares the moon shining through the crown of the tallest oak to a mirror that is broken into flashing pieces. This change is caused due to the trees stumbling out of the poet's house to escape. As they move outside, their branches block the moonlight making the moon look like it is shattered into many pieces. The poet, like most people, tried hard to recreate the forest in her veranda. However, she then realised that the trees themselves wished to be freed from the captivity of indoor life and to go back to their natural habitat. This realisation causes her some embarrassment as she held them captive against their will.
  6. Adrienne Rich uses trees as a metaphor for human beings, more particularly women. In a male-dominated society, women are in bondage. They are struggling to free themselves. Similarly, nature, represented by trees and forests, is struggling to escape itself from the onslaughts of man to destroy it. The victorious march of the trees gives a message of hope that nature can't be tamed or subdued by the onslaughts and arrogance of man.
- C. 1.** The poem 'The Tree' presents a conflict between man and nature where man wants to keep nature in 'captivity' and nature longs for its 'freedom'. Man likes to restrict nature to the closed places where he himself prefers to live. He uses trees and plants to decorate his home, he builds artificial forests in closed places, he cuts trees for his selfish purposes, he hunts animals and birds for their meat, keep them in captivity and deprives them of their freedom. The poet wants us to realise that trees and plants are a part of nature. We decorate our homes with plants, but they may long for freedom. The poet Adrienne Rich could also be using trees as a metaphor for human beings. The trees in the poem are symbolic of human beings who today are so caught up with their busy lives that they long for freedom. Both adults and children are overworked and find no time for recreation. They struggle to keep up with their busy lives and are confined to the four walls of their houses. They work from morning to night striving to achieve things and they never find an opportunity to enjoy them. They long to break free and enjoy the peace and beauty of nature.
2. The poem, 'The Trees' sends home a strong message against deforestation. It highlights the importance of trees by mentioning that with no forest, there will be no place for birds to sit, insects to hide and the sun to bury in shadow. As a sapling, the plant adds to the beauty of the surroundings when it spreads its branches, leaves and roots around. It gets his house as it grows, but it departs from the tree unless it is brought into the open. Thus, in the poem, the trees are said to roaming the house to be welcomed by the strong winds and the moon. But there is no forest, the house any more, as there are no trees. The poetess does not want to mention the departure of the forests as she feels guilty for merely looking silently at them as they depart. This way she subtly points out the thanklessness of man towards forests.

3. The poem 'The Trees' is based on the universal and age-long theme — the conflict between man and nature. Nature has endowed innumerable blessings on man. However, the greed, arrogance and foolishness of man have constantly tested the patience of otherwise peaceful nature. When nature can't bear any more, it revolts and causes havoc on man in the form of storms, droughts and floods. Man's greed leads to deforestation. Forests without trees have become a curse for birds, insects and even for the sun. This disaster can't be redeemed.

Any attempt to subdue and control nature will end in failure. Uprooting trees from their original habitat, the forests and confining them to artificial glasshouses will end in failure. The trees rise against the slaughter of men and wage a long and hard struggle to liberate themselves from the bondage of man. Ultimately, they are victorious. They return to their original home where they should be. Ultimately, nature asserts itself and repulses man's attempt to exploit, subdue and tame it.

4. The poetess uses 'newly discharged patients' as a metaphor to compare it with the twigs that are stiff and the boughs which are coming out. A patient feels depressed in a hospital. As soon as he recovers, he is eager to leave the hospital. He rushes towards the clinic doors. In the same way, the plants in the pots feel suffocated. They are deprived of adequate light. So they stretch themselves towards the glass door, in the hope of finding the light. Through this idea the poetess conveys that the trees inside are coming out of those artificial glasshouses where humans have so far confined them. The trees are freeing themselves from human bondage. They are moving out into the forest. The forest has been and will ever be, the natural habitat of trees. 'The trees' are metaphors for nature itself.

### Poem 8. Fog

#### FROM THE POEM

- A.** 1. a. The fog comes like a cat walking slowly.  
b. The fog is looking over the harbour and the city. It is like a cat sitting on its haunches.
- B.** 1. The poet describes the fog as a living being as he compares it to a cat. He does so through a metaphor. As a cat jumps and then lands silently, the fog also comes down noiselessly. Then it moves on like a cat.
2. The poet describes the movement of fog like that of a cat. The fog comes silently and slowly like a cat walking slowly on its little feet. A cat does not make a sound when it walks. So is the fog, but its presence is apparent. It sits on its haunches with its knees bent like a cat and looks over the harbour and the city silently. It sits there for some time observing the happenings in the city. Then the fog slowly moves on like a cat and disappears.
3. In the poem, Carl Sandburg has metaphorically compared the fog to a cat. The first strange thing about the metaphor is the comparison of a phenomenon with a living being. Perhaps the poet wants to emphasise the silent nature and mysterious ways of the fog, so he has compared the fog to a cat. A cat does not make a sound when it walks so is the fog. But its presence is apparent. Then the fog stays in its place looking over the harbour and city like a cat sitting on its haunches, looking here and there before it makes a move.
4. Like a cat, the fog comes silently. The fog is looking over the harbour and the city like a cat does so sitting on its haunches. Moreover, it moves as the cat moves.

5. The poem presents the dual imagery of fog and cat. The fog turns into a cat. And the cat turns back into the fog. The fog moves in at a slow pace and then stops and gradually covers the whole landscape or seascape and the harbour. The fog like a cat keeps on lying for hours and keeps on overlooking the harbour and the city below. The atmosphere all around is filled with silence and mystery. And then, like a stalking cat, it moves on. It disappears silently unnoticed.
  6. Same as B.2
- C.**
1. The poet beautifully captures those moments when the fog came moving in over the harbour waters. The poet gives a powerful image of the fog through a metaphorical cat. The poet sees the fog as a cat that comes on its tiny, silent feet, as cats do while they are stalking. Like a cat, the fog slips and slides in silently. The poem contains the dual imagery of the fog and the cat, the fog turning into a cat and the cat morphing back into the fog. The poet is introducing the idea that the fog is alive and it is an entity.
  2. In the poem 'fog', the poet compares the fog to a cat, silently arriving on its little feet to cast its eyes across the city. In the context of this metaphor, the fog sits on the wall of the harbour and later it decides it has had enough and then quietly moves on. The reader gets the feeling that one could not tell the fog what to do, much like a cat. It stays there casting its gloom over the city, until it decides to leave. Like a cat, it is always on its haunches, ready to disappear. The fog is probably most like a cat in its mystery. As it looks over the harbour, it is impossible to know why it is there or what it is thinking.
  3. The poet describes the fog as a living being as it compares it to a living creature, a cat. He does so through a metaphor. The poem contains the dual imagery of the fog and the cat, the fog turning into a cat and the cat morphing back into the fog. Every movement of fog is compared to that of a cat. As a cat jumps and then lands silently, the fog also comes down quietly. Then it moves on like a cat. The poet is introducing the idea that the fog is a living entity.
  4. In the poem 'fog', the poet conveys about the characteristic nature of fog. The poem is a short expression of the view of fog. Here, fog is not just a natural phenomenon, it is rather referred to as a creature. Here, fog refers to a form of mist which is cloudy and travels silently. Its nature resembles to that of a cat. As a cat silently approaches on its little feet barely making any sound. Similarly, the fog too approaches over a city quickly. It keeps on overlooking the harbour and the city like a cat sits on its haunches. And then it moves on silently like a stalking cat, disappearing unnoticed.

### Poem 9. The Tale of Custard the Dragon

#### FROM THE POEM

- A.**
1.
    - a. Belinda lived in a little white house with her pet animals.
    - b. Belinda had five pets. There were black kitten, grey mouse, yellow dog, red wagon and little dragon.
  2.
    - a. Belinda is described as extremely brave. Ink and blink chased the lions.
    - b. Mustard was like an angry tiger who attacks creatures without any fear. Custard cried for a safe cage because he was not as brave as his other animal friends and Belinda.

3. a. Belinda tickled custard. Everyone laughed because custard cried for a safe cage as he was a coward.  
b. Ink, Blink and Mustard called the dragon 'Percival'.
  4. a. Belinda laughed till she shook the house. A mouse makes the sound, Weeck! while giggling.  
b. They asked his age rudely.
  5. a. Ink cried 'Meowch!' and Belinda cried 'ooh!'  
b. It was the pirate's nasty sound. The pirate was climbing in the window.
  6. a. Mustard said that he would have been twice as brave if he had not come nervous. Ink and Blink said that they had been three times as brave.  
b. Yes, the custard was brave. After everybody praised him he said that he was not brave.
- B.**
1. The poet says that Belinda was as brave as a barrel full of bears. But on seeing the pirate, she turned pale with fear and cried for help.
  2. Despite having big sharp teeth, spikes, big nose, fire-spitting mouth and daggers on his toes, Custard did not possess the strength of character. He lacked courage and therefore always begged for a nice safe cage for his protection.  
No, Custard barely matched his physical appearance.
  3. Outwardly, Custard was a picture of power and strength. His teeth were big and sharp. There were spikes on top of him. His mouth spat fire. He had a big nose that resembled a chimney. There were daggers on his toes.
  4. The pirate looked quite dreadful and dominating. He carried a pistol in his left as well as in right hand. He held a shining dagger in his mouth. His beard was black and one of his legs was of wood. It seemed that his intentions were terrible.
  5. The pirate looked at the dragon with an open mouth. He swallowed some liquor from his pocket flagon. He fired two bullets, but they did not hit the dragon. The dragon attacked him and swallowed him. In the end, Custard proved that he was not a coward by gobbling up the pirate of whom all were afraid.
  6. A ballad is a poem that tells a story. The theme of a ballad is an adventure, bravery, etc. It is musical due to its rhyming scheme. This poem has all these qualities. Also, it is a parody of a ballad as the poet has shown these qualities in a humorous way.
- C.**
1. Custard was truly brave and did not boast like Belinda and her other pets. Custard had the courage to face real danger, whereas everyone only boasted of their bravery. Custard faced the pirate and killed him, and he proved it by not running away. Bravery and courage are qualities which are exhibited when someone actually faces a dangerous situation. Thus these qualities are spontaneous, taking the example of custard. As a result, the dragon, Custard, initially commanded no amount of respect from Belinda and the other pets, on account of its cowardice; but when the house was attacked by an armed pirate and all others panicked and ran for shelter, the dragon savagely attacked the pirate and ate it up.

2. No, one should not be made fun of because of their preferences in life. Custard, the dragon, always wanted comfort and safety for himself and therefore he always cried for a nice safe cage. Belinda and other pets of house used to make fun of him because they thought despite his powerful appearance he was a coward. In the end, Custard proved that what they thought was false and he was not a coward. Just because he liked comfort, does not mean he was a coward. He was the only one who fought with the pirate bravely and saved everyone's life.
3. The Custard every time cried for a nice safe cage because he thought that the little white house in which he lived with Belinda and her other friends was not safe.

The dragon appeared to be a coward as he always cried for a safe cage and was called a 'Cowardly Dragon'. Later when the pirate entered the house everyone was scared and ran and disappeared, except Custard who faced him boldly, attacked him, hit him hard with his forceful tail and gobbled every bit of him. Astonished by his bravery Belinda embraced Custard and Mustard licked him. Ink and Blink danced joyfully around him.

4. Though 'The Tale of Custard the Dragon' has been written in the style of a serious ballad, it is actually a light-hearted poem. The poet has used a fixed rhyme scheme throughout the poem, which makes it easy and fun to read. He has also deliberately misspelt certain words like "winda" and "realio, trulio" which adds rhythm and humour to the poem. The names and descriptions of the various animals in the poem are also humorous. The poet further makes extensive use of onomatopoeia in the poem which adds to the experience of reading the poem aloud. Moreover, the poet also uses contrasting ideas to create humour. He presents a dragon who is a coward, though dragons are usually described as being fierce. Then he describes an incident where this cowardly dragon was the only one who showed true courage when faced with danger. All of this makes this a very humorous and light-hearted poem.

### Poem 10. For Anne Gregory

#### FROM THE POEM

- A. 1. a. Ramparts mean the high, wide walls around a castle or fort. It refers to the hair falling on the ears of Anne.  
b. Anne's hair is yellow colour. The poet here says that the beauty of Anne's hair is so irresistible that the lover doesn't even bother to know her internal beauty.
2. a. She wants to dye her hair so that young wen may love her for her own sake and not for her yellow hair. She says that she can dye her hair brown, black on carrot.  
b. The speaker is Anne Gregory. She can dye her hair in any other colour from yellow.
3. a. An old religious man.  
b. The old man had proved that according to the religious scriptures, for God, the inner qualities of human beings matter more than their physical appearance.
- B. 1. God does not see the physical attributes of a person. For Him, the inner qualities of human beings matter rather than their physical attributes. Only God has the ability to resist outward physical temptations. God can judge a man or a woman by his or her merits. He

is the only one who loves you for yourself alone. Only God can love a person for what he is. Human beings, without God's strength, can't look beyond outward appearances and physical beauty.

2. Young men love Anne for her hair and not for herself alone because they did not like the real person but loved appearances. For them one's actual personality does not matter; instead what one looks like is more attractive.
  3. The young lady, Anne Gregory doesn't like that a young man should love her for her external appearance or for her beautiful yellow hair. External appearances can easily be changed. She can dye her hair black, brown or of carrot's, the way she likes. She wants that she should be loved not for her yellow hair but for 'herself-alone'.
  4. The blonde hair of Anne Gregory is honey-coloured. The long honey-coloured hair falls down in curls covering her ears. The long hair falling on the ears look like the wide walls or ramparts around a fort. The poet uses 'metaphor' quite effectively to produce the desired effect.
  5. The poem conveys the idea that physical beauty may be important for young men or human beings. But God does not love human beings for their physical beauty. In this poem, the poet gives an example of a lover who loves the yellow hair of a young lady but does not like her ramparts. The lady disapproves his love.
  6. The young men do not love the real person but love appearances. Everyone wants one should be loved for his actual personality and not by what he looks like. The young men do not like grey or yellow hair and they do not care for inner beauty but love physical beauty.
- C. 1.** God does not see the physical attributes of a person. For him, the inner qualities of human beings matter rather than their physical appearance. Only God can love and accept you as you really are. Humans will fall to physical attractions quite easily. Only God has the ability to resist outward physical temptations. God can judge a man or a woman by his or her merits. He is the only one who loves you for yourself alone. God can love a person for what he or she is. Human beings, without God's strength, can't look beyond outward appearances and physical beauty. God loves human beings on the basis of their soul and not the body. His love for us is selfless and true.
2. It is correctly said that people are not objects and they should be valued for being themselves. External appearance definitely tempts and dazzles us. There may be many people who would love to see Anne's beautiful yellow hair falling over her ears like the ramparts of a fort. It would be difficult to find a genuine lover who would love Anne for herself alone. Anne ridicules the idea of being loved for her yellow hair. She suggests that she can dye her hair brown, black or carrot. But the irony of this world is that people goes on and will go on being tempted and dazzled by glamour and external appearances. Only God can love a person for himself alone.
  3. Physical appearance is temporary as the body is continuously aging and its look keeps on changing, whereas the beauty of character of a person is permanent. Most people are attracted towards a person for his or her good looks and only a handful of people care

to look beyond external appearance of a person. In the poem 'For Anne Gregory' the description of a lover's love for a lady is given. The lover likes the yellow hair of the lady and falls in love with her only on the basis of her outer appearances. But the lady wishes for a lover who loves her on the basis of her inner beauty, her character and for her soul. She says, she can change her hair colour which depicts that external appearance can be changed and it is not permanent.

4. Yeats is of the view that most people love others just because they attract them physically. The complexion of the skin and the colour of the hair are more important for us than the 'real' worth of a person. We rarely love people 'for them alone'. However, God does not see the physical attributes of a person. For him, the inner qualities of human beings matter rather than their physical appearance. Only God can love and accept you as you really are. Humans will fall to physical attractions quite easily. Only God has the ability to resist outward physical temptations. God can judge a man or a woman by his or her merits. He is the only one who loves you for yourself alone. God can love a person for what he or she is. Human beings, without God's strength, can't look beyond outward appearances and physical beauty. God loves human beings on the basis of their soul and not the body. His love for us is selfless and true.

## Supplementary Reader

### Chapter 1.A Triumph of Surgery

#### FROM THE POEM

- A.**
1. After two or three days Tricki's health began to improve rapidly without any medical treatment. He started mixing-up with other dogs. He started running about with them, joining in their friendly scrimmages. He discovered the joys of being bowled over, tramped on and squashed every few minutes. He enjoyed playing different games with them. In this way, he became an accepted member of the gang. He enjoyed their company.
  2. When Tricki was at the surgery Mrs. Pumphrey used to call Mr. Herriot anxiously nearly a dozen times to enquire about the well-being of Tricki. She would ask whether his cushions were being turned regularly or he was wearing the correct coat according to the weather. She also showed her concern by sending fresh supplies of eggs, wine for Tricki. She felt that he would need all these things as the vet had said he was convalescing. Eggs would build up his strength, wine would enrich his blood and the brandy would help his constitution.
  3. Tricki was Mrs. Humphrey's beloved dog, and when he was going to the hospital, the entire staff got to work. His day and night beds, favourite cushions, toys and rubber rings, and food bowls were loaded into the narrator's car by them.
  4. Dr. Herriot cut down Trick's food and made him exercise. For the first three days he did not give him food but only water. He did not give him any medicinal treatment but made him spend all day with the dogs. He discovered the joys of being bowled over and tramped on. He enjoyed a lot along with his recovery.
  5. Dr. Herriot was worried about Tricki because he had become hugely fat and inactive. He suggested to Mrs. Humphrey to cut down his food and give him some exercise but she was reluctant to do so. Tricki had become sluggish as he had grown so fast that it became difficult for him to walk. He started panting all the time, kept on vomiting and stopped eating. He seemed very ill so he was hospitalised.
  6. Tricki had become hugely fat. He looked like a bloated sausage. His eyes were bloodshot and rheumy. His tongue lolled from his jaws. So, Mr. Herriot was shocked at Tricki's appearance.
- B.**
1. Dr. Herriot is a very sensible, practical and hardworking person. He is a veterinary surgeon who treats his animals with love and care. He is a good and honest man because once the dog had recovered, he called Mrs. Pumphrey and told her to take it home, although he was tempted to continue enjoying the luxuries bestowed on him. I would say that he is both tactful as well as full of common sense as he treats the dog with common sense and is tactful in enjoying the pleasures of life during Tricki's stay. He is an excellent vet who can identify and understand the problems of pets immediately and is able to handle their over indulgent owners tactfully.
  2. Tricki was seriously ill. He refused food. He had bouts of vomiting. Mrs. Pumphrey was very much worried about him. She called Mr. Herriot who was a vet surgeon. Mr. Herriot knew about Tricki's disease. He took the dog to his surgery. He gave Tricki no food for two days. He gave him a lot of exercises. When Mrs. Pumphrey went to Mr. Herriot's surgery to take Tricki back she found him totally transformed. He had been very lazy and flabby. But now

he had been transformed into a lithe and hard-muscled animal. All this made him say, "This is a triumph of surgery." No, Mrs. Pumphrey did not know about Tricki's ailment. She also did not know how he was cured.

3. Dr. James Herriot, was a competent veterinary surgeon. He was really worried about Tricki. He understood that the real fault of the dog was his greed for food. He never refused food. The dog had become hugely fat and listless. Dr. Herriot instructed Mrs. Pumphrey to keep Tricki on a very strict diet. He also asked her to give him a lot of exercises. Dr. Herriot also suggested to cut down sweets to him. He advised her that Tricki must be hospitalised for a fortnight under his observation.

Moreover, he was practical and pragmatic. He didn't give any medical treatment to the dog. The dog was not given food any but lots of water. His method worked. Tricki's recovery was surprisingly rapid. Tricki was transformed into a flexible and hard-muscled dog. He was not only out of danger but was soon handed over to his mistress. The grateful mistress thanked Dr. Herriot and called his feat "a triumph of surgery!"

## Chapter 2. The Thief's Story

### FROM THE POEM

- A. 1. Anil met Hari Singh during a wrestling match. Anil talked about the well-oiled wrestlers who were grunting, lifting and throwing each other about. Hari Singh didn't have much to say.
2. Anil had come to know of the theft of his six hundred rupees the next morning as all the notes that were under his pillow were still wet with the night's rain. But he did not say anything to Hari Singh and behaved normally with neither his lips nor his eyes showing anything.
3. Hari Singh found Anil easygoing, kind and simple enough to suit his purpose which encouraged him to make Anil his next prey. Anil's trusting nature could help him with stealing. Therefore, he offered himself to work for Anil.
4. Anil ignored Hari Singh's habit of lying and cheating. In his first meeting he lied that he knew how to cook just to get a chance to work for him. The first meal which he cooked for Anil was so bad that Anil threw it to the dogs. Hari Singh would save a rupee a day by cheating on the shopping he did for Anil's daily supplies. Though he knew about it, he ignored this fact.

Anil handed Hari Singh fifty-rupee note as payment for his services. He went on to say that since he had started making money, he would pay Hari regularly.

5. Hari Singh knew that Anil would hire him only if he could cook. However, Hari did not know how to cook. Still, as he wanted to somehow rob Anil, he told the lie to gain entry into Anil's house.
  6. Anil made a living by writing for magazines. He would make money by fits and starts, one week he would be borrowing and the next week lending. He kept worrying about his next cheque but celebrated as soon as it arrived.
- B. 1. The statement stands true in almost all the aspects of life. Money may buy us all the luxuries and fulfil our needs but it cannot buy us knowledge, civilised thinking, skills and abilities

to achieve our dreams. Education lays the platform for all to act upon our goals according to our abilities. Education enables us to keep up with the fast moving world. It opens the door to opportunities we do not know even exist. Money, on the other hand, can assist us to a certain level. It can buy us a plan but education gives us the knowledge of its execution. Just as in the story 'A Thief's Story', Hari Singh prioritised the chance of being literate over a few hundred rupees, we must understand that education can help us to achieve whatever we desire.

2. The fifteen-year-old thief, Hari Singh was an experienced and a fairly successful hand. It was difficult to rob Anil because he was the most trusting person Hari Singh had ever met. According to Hari Singh, it's easy to rob a greedy man because he can afford to be robbed but it's difficult to rob a careless man because he doesn't even notice that he's been robbed and that takes all the pleasure out of the work. Perhaps, it was the first time that anyone had done so much for Hari. Later, as he was running away after robbing Anil, his conscience kept pricking him. He was unable to betray the trust of the kind man, Anil. It was perhaps also because Hari was not a hardened criminal. He had probably become a thief due to circumstances, not by choice. His innate goodness and natural capacity to distinguish right from wrong stopped him from doing further wrong. After stealing the money, he realised that the only person whom he could trust and depend upon to make him into a respectable man was Anil. He was the one who could teach him to read and write. So, he returned to Anil although he could have escaped easily after stealing his money.
3. Hari Singh had all the sharp wickedness to rob a person. He knew how to rob and whom to rob. He chose Anil for his purpose because the later was simple and easy, to approach. But when Anil started teaching him how to write words and then sentences and adding numbers, a good man in Hari Singh started dreaming of a life full of honesty and dignity. He got the chance to rob, he robbed but the dream of being educated did not let him go. He returned to be educated.

### Chapter 3. The Midnight Visitor

#### FROM THE POEM

- A. 1. Ausable did not fit any description of a secret agent Fowler had ever read about. Secret agents are smart, young, attractive intelligent mysterious figures who work day and night, who deal with espionage and danger, are associated with the crack of pistols and drugs in wine, and speak various languages with full confidence and clarity. They work on dangerous cases and have either beautiful, smart assistants or are associated with dark-eyed beauties that find them irresistible and slip messages into their hands. They are always thinking and working on their cases. Ausable on the other hand lived in a gloomy unromantic hotel, was fat, sloppy and not too good at languages. He had a distinct American accent and was a dull company to be with.
2. Fowler was a young and romantic writer who had come to meet Ausable. Fowler was disappointed to see that Ausable did not fit any description of a secret agent he had ever read about. Ausable had a small room in a musty corridor on the sixth and top floor of a gloomy French hotel scarcely the setting for a romantic adventure usually associated with secret agents. He was very fat and sloppy and a dull company to be with. No, his disappointment

was not permanent as he later learnt that Ausable was a mastermind. Now Fowler knew that Ausable was wise, intelligent, had presence of mind, a strong sense of humour, was able to remain calm in a desperate situation and could react quickly.

3. Ausable very cleverly convinced Max that there existed a balcony below the windowsill of his room. Actually, it was a trap to make Max jump out of the window. He unnerved Max by cooking up a false story of the arrival of the police. Confused and panicky, Max jumped out on the balcony which did not exist. In this way, Ausable got rid of his enemy or rival.
4. Max had entered Ausable's room with a small automatic pistol to grab the report that, he believed, was being brought to Ausable that night by his people. That important paper was regarding some new missiles. The moment Ausable entered the room and saw Max, he thought up of a plan to get rid of him. He seated himself on the armchair and in a casual manner started his story about the balcony that did not exist. He behaved in a calm, normal manner when he told Fowler, who was terrified, that there were no police and that he had expected the waiter to come in with his order showing that he was not surprised by the sudden turn of events and Max's turning up at his room.
5. Actually, the knocking at the door was of Henry, the waiter. When the door opened, he was standing there with a bottle and two glasses. It was all cleverly planned in advance to outwit the crafty rival, Max.
6. Ausable was fat in the body but exceptionally quick in mind and manipulations. He might look fat and sloppy but was much more than that. His sharp mind could cook up any story that could fit in a particular situation. The story of the balcony and the police were cooked up only to confuse and unnerve Max. Although he didn't look like secret agents as described in books or shown in films, he was a highly competent and sharp-witted secret agent.

- B.**
1. Fowler was young and romantic writer. He wanted to meet Ausable in a French hotel with a damp corridor; Fowler felt disappointed. Ausable was fat, sloppy and not too good at languages. He had a distinct American accent and was a dull company to be with. He did not fit any description of a secret agent Fowler had ever read. In his opinion secret agents are smart, young, attractive intelligent mysterious figures who work day and night, who deal with espionage and danger; are associated with the crack of pistols and drugs in wine and speak various languages with full confidence and clarity. But Ausable proved himself after reaching his room. A man named Max was found inside Ausable's room with a pistol in his hand. Ausable at once proved that he possessed the quality of a true detective. He told Max a story about a balcony next to his window, which never existed. When waiter knocked at the door, he said it was police who had come to check on him. Max believed him and fell in his trap because Ausable's way of talking was so real. All his actions coincided with the sequence of events because he himself had put them in order, showing his intelligence and presence of mind. Hence, Ausable proved to Fowler that appearances can be deceptive.
  2. A person screams shrilly when something unexpected happens to him. Here, Max screamed shrilly when he dropped to the 'balcony', because actually there was no balcony at all; it was only a figment of Ausable's imagination. Ausable had described it so vividly, including its history and use, that Max was convinced there was a balcony just outside the window

and tried to jump onto it without looking. As the room was on the sixth floor, Max would certainly have been died by falling from such a height.

3. The Character of Ausable in the story 'The Midnight Visitor' is very simple but intelligent. He is very fat and sloppy, dull company to be with. He does not fit any description of a secret agent we generally read about. Ausable thinks up of a plan for getting rid of Max as soon as he enters the room, finding him standing in the doorway. This shows his presence of mind. He sits on the armchair and in a casual manner starts his story about the balcony that never existed. His extreme irritation on being questioned by Max about the balcony, his anger with the management, his explanation of how the balcony is not actually his balcony, are all parts of the story that he tells to trap Max. Since he had already asked the waiter to bring him a bottle of drink and two glasses, he is certain of the waiter's arrival and so he is able to tell Max that it is the police whom he had asked to check on him to make sure everything was alright. All his actions therefore coincide with the sequence of events because he himself had put them in order. This reflects his intelligence. He continues to behave in a calm, normal manner when he tells Fowler, who was terrified, that there were no police and that he had expected the waiter to come in with his order showing that he was not surprised by the sudden turn of events and Max's turning up at his room. This shows that his mind is calm in all kinds of situations. Such a detailed and convincing plan could only be thought out by a mastermind. Ausable was wise, intelligent, had presence of mind, a strong sense of humour, was able to remain calm in a desperate situation and could react quickly.

#### Chapter 4. A Question Of Trust

##### FROM THE POEM

- A. 1. Horace Danby stole every year to buy rare, expensive books. Each year he planned carefully just what he would do; stole enough to last for twelve months, and secretly bought the books he loved to collect through an agent. His love for rare and expensive books forced him to rob a safe every year.
2. Horace Danby saw the family dog, Sherry, in the kitchen. The dog greeted Horace by stirring, making a noise and wagging its tail in a friendly way. Horace greeted the dog by tactfully calming it down, calling it by its name and showing love to it.
3. Horace Danby was sure that his robbery at Shotover Grange would be a successful one because he had studied the house, the drawing room where the safe was kept, the wiring and its garden. He had also studied the movement of the servants, so he had planned well, thus ensuring that nothing could go wrong.
4. The phrase 'honour among thieves' means that thieves have their code of conduct. One thief is honest to the other thief. They never betray one another. Among the two thieves in the story, the young lady lacked honour. She came face to face with a thief and still she tricked him. But Horace did not know that she was thief. She fooled him to get all the jewels.
5. The lady managed to deceive Horace Danby into thinking that she was the lady of the house from her appearance, her voice and mannerisms. She was quite pretty and dressed in red like the lady of the house would be. She spoke with a quiet, kind voice but with

firmness in it. She informed him that she had heard him sneezing from the top of the house implying that, that was where she had her room. She walked to the fireplace and straightened the ornaments there showing her familiarity with the place. The dog Sherry was rubbing against her and she spoke to it in a casual manner and it behaved like she had been away for a month. She was very confident and casual in her behaviour and so Horace did not suspect that something was wrong and he got fooled easily.

6. Horace Danby was a good person. He made locks. He was very successful in his business. He had engaged two helpers in his business. But he was not completely honest because he robbed a safe every year.

- B.**
1. Horace Danby was a meticulous planner and considered himself a successful robber. He had studied the house at Shotover Grange for two weeks before choosing it for robbery. He had looked at its rooms, electric wiring, paths and its garden. He knew that the family was away in London. He planned to rob the house in the afternoon when the two servants, who remained in the Grange while the family was away, would have gone to the movies. He had even learnt the name of the dog as, according to him, to keep dogs quiet one should call them by their right names and show them love.
  2. The woman is the real culprit in the story. The lady manages to deceive Horace Danby into thinking she is the lady of the house from her appearance, her voice and mannerisms. She was quite pretty and dressed in red like the lady of the house would be. She was very confident and casual in her behaviour and so Horace did not suspect that something was wrong. In his eagerness to please the lady of the house and seeing that she might help him escape, he took off his gloves and gave her his cigarette lighter. A little later when she asked him to break open the safe and retrieve her jewels trusting her totally, he opened the safe for her without putting back his gloves on and as a result his fingerprints were found not only on the safe but all over the room. Therefore, in spite of all his meticulous planning he was fooled by the lady whom he did not realise was actually a thief herself. Finally Horace was arrested by the police for the theft.
  3. Horace Danby was a successful businessman. He was about fifty years' respectable citizen but had a habit that led him to do robberies. Danby loved rare, expensive books and to get them he used to rob a safe every year. Every year he planned carefully just to get what he wanted. Danby adopted wrong ways to fulfil his wishes and hence, later got trapped in a plot by a thief like him. People should imbibe good values. They should learn that hard work is the only key to success. One should work hard to fulfil his desires and imbibe the values of honesty, responsibility, hard work, dedication, self-confidence in order to reform themselves.

## Chapter 5. Footprints Without Feet

### FROM THE POEM

- A.**
1. The two boys followed the muddy footprints on the steps of a house in central London, descending towards the street. They were fascinated because the footprints were appearing out of thin air as they did not see anyone walking there leaving behind the footprints.
  2. The footprints of Griffin, a scientist, were being chased by the two boys. The scientist had swallowed certain rare drugs and became invisible. He was wandering about the street

without clothes in order to stay invisible. Since, it was mid-winter, he was looking for a hideout for warmth.

3. Griffin was a brilliant scientist who carried out experiments to prove that the human body could become invisible. The result of his experiments came out to be a success as he discovered how to make the human body transparent by swallowing a rare drug.
  4. After getting away from London, Griffin came to a village of Iping where he booked two rooms at the local inn and paid in advance. But after some days, when Griffin had run out of money, he couldn't pay for the rooms' bill and he stole from the clergyman in some extraordinary turn of events. People thought it was witchcraft but when the news of burglary became known, Griffin was strongly suspected of having a hand in it and moreover he suddenly produced some ready cash to pay for rooms' bills.
  5. Griffin had become invisible during the mid-winter when it was bitterly cold. To save himself from the cold, he became visible by using the clothes and other props from a theatrical company. Griffin wanted to get away from crowded London and wanted to live in isolation away from the searching eyes of the people. So, he took a train to the village of Iping.
  6. Griffin went inside a big London store to gain some warmth, find a place for the night, and also to put on some clothes.
- B.**
1. One day, very early in the morning, a clergyman and his wife were awakened by noises in the study. They came downstairs to assess the situation. They heard the chink of money from the study. It was clear that someone was taking away money from the clergymen's desk. The clergyman with a poker in his hand carefully opened the door. He expected to find a thief in the room. So, he shouted and asked the person to surrender. To his surprise, the room was empty. He and his wife looked under the desk and behind the curtains, they even checked the chimney. But they did not find anyone. However, they found that the desk was open and the money was missing from it. The clergyman kept on saying this curious episode an extraordinary affair.
  2. Griffin was a brilliant scientist and he had discovered how to make a human body invisible. However, his landlord disliked him and tried to eject him from his apartment. Griffin was annoyed at him and in revenge, he set fire to the house. To get away without being seen he removed all his clothes. Thus, he became a homeless wanderer, without clothes, without money and quite invisible.
  3. If I discovered how to become invisible, I would use this opportunity to punish all those people who cause trouble to others for their own selfish motives. I would catch them and hand them over to the police without letting them know that I was behind them. I will also help the law-enforcing agencies when they conduct raids on criminal hideouts, as I will be able to move in the open without fear of being seen. This will help the people of the country to become more law-abiding citizens.

## Chapter 6. The Making Of A Scientist

### FROM THE POEM

- A.**
1. Ebright got a hint of what real science was when in the seventh grade he entered a county science fair and lost. His entry was slides of frog tissues, which he showed under a micro-

scope. He realised the winners had tried to do real experiments, not to simply make a neat display. Already the competitive spirit that drove Richard Ebright was appearing. Now he knew that for the next year's fair he would have to do a real experiment. The subject he knew about the most was the insect work he'd been doing for the past several years. So he wrote to Dr. Urquhart for ideas, and he received a stack of suggestions for experiments. Those kept Ebright busy all through high school and led to prize projects in county and international science fairs. Hence, Ebright's not winning anything at the Science Fair motivated him to become a bright scientist.

2. His mother encouraged his interest in learning by taking him on trips, bringing him telescopes, microscopes, cameras, mounting materials, and other equipment and helping him in many other ways. When he didn't have things to do, she helped him by finding work for him, not physical work, but learning things. She also got him a children's book called "The Travels of Monarch X" which was about how monarch butterflies migrate to Central America. This book opened the world of science to the eager young collector and became a turning point in his life.
  3. Richard was bored with collecting butterflies. At this time, his mother got the book 'The Travels of Monarch X' for him. After reading the book, he studied the migration of butterflies and it opened the world of science to him.
  4. Richard had a rare honour at the age of twenty-two. He wrote an article with his friend about a theory of how cells work. The article was published in the scientific journal 'Proceedings of the National Academy of Science.' No one had this achievement at such a young age before him.
  5. The actual purpose of tiny gold spots on a monarch pupa that were discovered by Ebright was to produce a hormone necessary for the butterfly's full development. To understand this he built a device that showed that the spots were producing this hormone. In his senior year, he grew cells from a monarch's wing in a culture and showed that the cells would divide and develop into normal butterfly wing scales only if they were fed the hormone from the gold spots.
  6. Richard Ebright started collecting butterflies as a hobby. This led him to research and discover many things. Hence, hobbies play an important role in one's life.
- B. 1.** Beginning in kindergarten Ebright started collecting butterflies. By the time he was in the second grade, Ebright had collected all twenty five species of butterflies found around his hometown. That probably would have been the end of him collecting butterfly. But then his mother got him a children's book called. The Travels of Monarch X, which explained how monarch butterflies migrate to Central America and opened the world of science to the eager young collector. At the end of the book, readers were invited to help study butterfly migrations. They were asked to tag butterflies for research by Dr. Frederick A. Urquhart of the University of Toronto, Canada. Ebright's mother wrote to Dr. Urquhart, and soon Ebright was attaching light adhesive tags to the wings of monarchs. Butterfly collecting season lasts only six weeks in late summer. So Ebright decided to raise a flock of butterflies. Then he would tag the butterflies' wings and let them go. For several years his basement was home to thousands of monarchs in different stages of development. Eventually he began to lose interest in tagging butterflies as only two butterflies he had tagged were recaptured.

2. For his eighth grade project, Ebright tried to find the cause of a viral disease that killed nearly all monarch caterpillars every few years. He thought the disease might be carried by a beetle and so he tried to raise caterpillars in the presence of beetles but did not get any real results. The next year his science fair project was testing the theory that viceroy butterflies copy monarchs. The theory was that viceroys look like monarchs because monarchs don't taste good to birds. Viceroys do taste good to birds, so the more they look like monarchs, the less likely they are to become a bird's dinner. Ebright's project was to see whether, in fact, birds would eat monarchs. He found that a starling would not eat ordinary bird food. It would eat all the monarchs it could get. In his second year in high school, he began the research that led to his discovery of an unknown insect hormone. Indirectly, it also led to his new theory on the life of cells. To understand the purpose of the twelve tiny gold spots on a monarch pupa he built a device that showed that the spots were producing a hormone necessary for the butterfly's full development. In his senior year, he grew cells from a monarch's wing in a culture and showed that the cells would divide and develop into normal butterfly wing scales only if they were fed the hormone from the gold spots. After his freshman year at Harvard University, Ebright went back to the laboratory of the Department of Agriculture and using the laboratory's sophisticated instruments, he was able to identify the hormone's chemical structure. During his junior year, Ebright got the idea for his new theory about cell life.
3. Curiosity to know more and a motivation to find reasons for existence of anything or any phenomena are necessary for becoming a successful scientist. The urge to know more develops the scientific aptitude in a person. At a very young age, Ebright became competitive by participating in various county fairs. He never lost hope and kept on trying to do better. In addition to curiosity and motivation, Ebright displayed the qualities of hard work, sincerity, determination and patience. He also accepted failure and success in the right spirit. Thus, he became a successful scientist.

## Chapter 7. The Necklace

### FROM THE POEM

- A. 1. One evening, Matilda's husband returned home carrying in his hand a large envelope. She drew out the printed card, read it and immediately threw it on the table spitefully. It was an invitation for a ball arranged by the Minister of Public Instruction. She complained that she didn't have a suitable dress for that grand occasion. She asked him to give that invitation to some colleague whose wife was better fitted out than her.
2. Matilda's husband had saved the money to buy a gun to join some hunting parties the next summer, with some friends who went to shoot larks on Sunday. He then parted with his savings and gave it to his wife as she wanted to buy herself a pretty dress to attend the ball arranged at the Minister's residence.
3. Matilda was always unhappy and suffered incessantly because she felt that she had been born for all the delicacies and luxuries and not to lead a simple life. She suffered from the poverty of her apartment, the shabby walls and the worn out chairs. All these things tortured and angered her. At dinner while her husband genuinely appreciated the food served,

she would only think of elegant dinners, of shining silver and of the exquisite food served in marvellous dishes. She had neither frocks nor jewels, nothing and yet she loved only those things.

4. To pay the debt of eighteen thousand francs, Loisels let go of their decent living. They lived in impoverished neighbourhood. Matilda had to cook, clean, wash, mend, bring water and bargain with the butcher and grocer. Her husband worked day and night to save every penny.
5. Jeanne, Matilda's friend, could not recognise her as she seemed an old and worn out poor woman. Matilda was no longer her former beautiful and joyous self.
6. Matilda borrowed a necklace from her friend for the ball but she lost it after it. It was a diamond necklace. It completely changed her course of life. She and her husband had to struggle hard to repay the debt taken to buy a new necklace.

- B.**
1. If Matilda had been truthful and confessed to her friend that she had lost her necklace it would have prevented them from taking the huge loan to replace the necklace that ruined their life for ten years. Although her friend might have been upset or even angry with her in the beginning but eventually she would have forgiven her. She may have asked her to replace the jewels and told her from where she had purchased them. In that case Matilda would have found out that they were not real diamonds and she would have had to pay much less to replace them. She and her husband would have been in less trouble and would not have had to suffer all the hardships they went through for the next ten years.
  2. Matilda Loisel is the central character in this story. She was born into a poor family. She was very pretty and attractive. She was married to a clerk. So she led a simple life. She always dreamed of a rich and luxurious life. She wanted to enjoy life fully. She wanted to attend parties. Matilda is a tragic character. She borrowed a necklace from a friend to wear at a party. Everybody praised her beauty. But she lost the necklace. The loss of the necklace changed her life. Her husband borrowed a lot of money to replace it. She and her husband worked hard for ten years to repay the debt. At the end, she came to know that the necklace was false. Matilda was a woman of self-respect. She did not tell Mme Forestier that she had lost the necklace. She decided to suffer in life but not to lose her self-respect. She worked hard for ten years. She faced difficulties. But she did not grumble. She suffered for no fault of hers. Had she confessed to her friend, she would not have to suffer those hardships.
  3. The whole narrative of the story 'The Necklace' revolves around a young woman Matilda, who in her foolish pride borrows a necklace inviting misery and sorrow for herself as well as for her husband. The 'necklace' is lost and the Loiseles fall into a tremendous debt. They spend the next ten years of their life in paying debt for the replacement of the lost necklace. Their entire life moves around impoverished everyday saga of misery and hunger and the necklace, in fact, changes the very course of their life. Also, it is against the back drop of the necklace that Matilda's pride and dishonesty are highlighted. At the same time, the necklace serves a twist at the end as it turns out to be a fake one. The story is, hence, most aptly titled as the necklace is, in fact, the leading character of this ironic tale of desire, the doom and the tragedy.

## FROM THE POEM

- A.**
1. On the first day in the school when teacher asked Bholi her name, she began to cry and kept her head down as she sat in a corner, not daring to look up at the girls whom she knew were still laughing at her. Her kind teacher however with the soft and soothing voice spoke to her, patted her affectionately. She encouraged Bholi to say her own name confidently.
  2. Bholi fell a victim to small pox at the age of two years. Her face and body became full of pock marks. She was still fortunate as her eyes had remained untouched and were fine.
  3. Bholi was fascinated by the colours of the pictures hung on the walls of her classroom. She looked at them — the horse was brown just like the horse on which the Tehsildar had come to visit their village; the goat was black like the goat of their neighbour; the parrot was green like the parrots she had seen in the mango orchard; and the cow was just like their Lakshmi. She had never seen such an artwork that was inspired from the things around her.
  4. On her first day at school, when the teacher asked Bholi her name, she stammered and finally with some efforts she spoke her name. The teacher there assured her that if she would put her fear out, she would be able to speak like everyone else. Furthermore, she told Bholi that in one month she would be able to read the book filled with coloured pictures. Then no one would laugh at her and everyone will respect her. She would become a learned person. This encouragement filled Bholi with a new hope and a new life.
  5. Bholi's teacher played an important role in changing the course of her life. She kept encouraging her every time and told Bholi to put her fears of not being able to speak aside. The teacher's encouragement was the cause of her transformation into a wise, confident, fearless person who could read, write and speak clearly. At her marriage ceremony Bholi got up and threw away the veil and in a clear, loud voice refused to marry Bishamber without a stammer. Later she told her Pitaji in a calm and steady voice not to worry about her as she will serve him and Mother and will teach in the same school where she learnt so much. The teacher had all along stood in a corner watching the drama. In her smiling eyes was the light of a deep satisfaction that an artist feels when contemplating the completion of her masterpiece. Bholi proved to be her teacher's masterpiece as she truly became Sulekha from Bholi, the simpleton.
  6. The Tehsildar came to Ramlal's village to perform the opening ceremony of a primary school for girls. Ramlal was the revenue official of the village. So, the Tehsildar asked him to set an example before the village by sending his daughters to school.
- B.**
1. Bholi had many apprehensions about going to school. She remembered how their old cow, Lakshmi, had been turned out of the house and sold. New clothes had never been made for Bholi. The old dresses of her sisters were passed on to her. No one cared to mend or wash her clothes. But for her first day of school she was lucky to receive a clean dress which had shrunk after many washings and no longer fitted Champa. She was even bathed

and oil was rubbed into her dry and matted hair. Only then she began to believe that she was being taken to a place better than her home. Moreover, the lady teacher at school talked to her politely.

2. When Bholi was about to be married she discovered what a mean, greedy and contemptible coward Bishamber, her prospective husband was, and her hand struck out like a streak of lightning and the marriage garland was flung into the fire. Sulekha in a voice that was calm and steady asked her father not to worry about her getting married as she would serve him and her mother in their old age. She would teach in the same school where she had learnt so much. After this incident, Bholi was called Sulekha again. This shows that Bholi has now been transformed into a wise, intelligent, confident, fearless person and is no longer the simpleton she was at the beginning of the story.
3. Bishamber Nath was a well-to-do grocer of the same age as Bholi's father. He was a widower who had a house of his own and a big bank balance. Bholi's parents accepted Bishamber's marriage proposal as they feared that if they did not accept it, she would remain unmarried for the rest of her life. Besides Bholi would be lucky to get such a well-to-do bridegroom who owned a big shop, a house of his own and had several thousand in the bank. Moreover, he was not asking for any dowry. They were also lucky that he was from another village and did not know about her pock-marks and her lack of sense. Bholi later refused to marry Bishamber because he demanded five thousand rupees as dowry. She knew that he was using her ugliness to take advantage of her father and demanded a huge dowry. On seeing her father pleading and humiliated, she realised what a mean, greedy, heartless and contemptible coward Bishamber was and decided not to marry him. She even silenced everyone around her who said she was shameless.

## Chapter 9. The Book That Saved the Earth

### FROM THE POEM

- A.**
1. The space probe lands in a public library. The crew is shocked because the place looked very strange as they had no idea of books. They think the library to be some kind of storage barn.
  2. Think-Tank interprets the given words to mean that the earthlings grew shells and silver in their gardens. This caused him to withhold their planned invasion of Earth as he felt that Earth was more advanced than Mars.
  3. Think-Tank crew read about Humpty-Dumpty's fall in the rhyme and showed the picture to Think-Tank. Think-Tank's head resembled that of Humpty-Dumpty. This makes Think-Tank feel that earthlings were planning to invade Mars and capture him.
  4. Misinterpreting the words of the rhyme "Hey diddle diddle! The cat and the fiddle, The cow jumped over the moon, The little dog laughed to see such sport, And the dish ran away with the spoon", Think-Tank says that the Earthlings have reached a high level of civilisation. They have taught their domesticated animals musical culture and space techniques. Even their dogs have a sense of humour. At this very moment, they may be launching an inter-planetary attack of millions of cows.

5. This book is totally misunderstood by the Martians. The Martians thought that earthlings were planning to invade Mars. So, they cancelled their invasion of Earth and went back. Think-Tank totally misunderstands the book. Phrases like 'shell', 'silver', 'garden' gave him a false idea that earthlings grew silver and weapons. He starts thinking that earthlings are very advanced technologically.
6. Books are our best friends and companions. They are never demanding but always giving knowledge and pleasure. They give us company. The book that saved the Earth from Martian invasion was 'Mother Goose.'

- B.** 1. Noodle is a trainee under Think-Tank. He bows before him and hails his ruler as the most powerful and intelligent creature in the universe. However, Think-Tank is not really intelligent. He misinterprets the nursery rhymes completely. 'Silver', 'shells' and 'garden' for him mean that the earthlings are growing metals in farms.

He thinks books to be sandwiches and wants the crew to eat them. When he is read out the nursery rhyme which says, 'Humpty-Dumpty had a great fall' he is terrified and plans his escape from Mars. Thus, Think-Tank is nothing more than a show off and a pompous fool.

2. Noodle and Think-Tank have contrasting characters. Think-Tank likes to be called the 'Great and the Mighty'. He orders and commands. He is the ruler of Mars, but has no intelligence.

He thinks books to be sandwiches. He is wrong about everything. He demands that the crew obey him. He likes to pass on other's idea as his own. He is a coward who simply boasts about his power.

Noodle, his apprentice, is very clever and wise. He corrects the mistakes of the ruler (Think-Tank) very gently. He never takes credit for his ideas. But he offers them to the ruler very gently. Think-Tank makes them as his own.

3. Great and Mighty Think-Tank believed that the Martians were a superior race so they must invade and put the earth under his generous rule. He scornfully called the Earth 'primitive ball of mud'. The Martians did not understand the value of peaceful coexistence and sent a mission to invade the earth. The crew landed in a library and could not make out what the books actually were. It was believed – that the books were a sort of communications device.

Think-Tank asked the member to decipher the code of the 'sandwiches'. The nursery rhymes were totally misinterpreted and it was believed that the Earthlings had developed an advance civilisation and were planning to invade the Mars. The mission was called off and the Martians escaped to a remote place to save their lives. Thus the books saved the earth.