

ROMEO & JULIET

WILLIAM SHAKESPEARE



SUMMARY

Romeo

He compares Juliet's beauty to nature. Romeo says that even the bright light of a torch would look dull before the brightness of Juliet. It looks like she hangs on the cheek of night. Romeo says that the beauty of Juliet is like a jewel which is hung in the ear of an African woman.

Romeo says Juliet is too beautiful to belong to Earth. Juliet's beauty is so vast that she cannot die and be buried in the Earth. The earth cannot contain her beauty. He further says Juliet is like a white snow which is flying with other common people who belong to the species of crows. Romeo just wishes to express that Juliet belongs to divine world and living among the ordinary and common people.

Romeo proposes to find the place where Juliet stood and wants to touch her blessed hand and make his own rude hand blessed. Romeo further asks a question whether he ever loved before. He feels this is the true love. Romeo thinks he has never seen a beautiful woman like Juliet before this night.

Juliet

Juliet is inviting the night. The night she is inviting is none other than Romeo himself. Juliet compares Romeo to night. Juliet calls Romeo a day in the night. Juliet sees night as a bird with wings on which Romeo would ride and come as a 'New Snow'. Juliet calls the night as gentle night and a 'Black – Browed Night'.

Juliet wants nothing from the night except her love Romeo. Juliet has a realistic view of death and says; even if she dies she wants to make their love immortal. Juliet says that Romeo should form part of stars in heaven. Juliet says, the presence of Rome among the stars would enrich the beauty of stars.

Romeo forms the important part of the night sky; the whole world would begin to fall in love with the night. Romeo would shine so brightly in the night sky that it would even outshine the sun.

I. Answer the following questions in a word, a phrase or a sentence each: -

1. When according to Juliet would Romeo make the face of heaven so fine?

Ans: - Romeo would become star.

2. What does Juliet want Romeo to be after her death?

Ans: - To be a star.

3. Whom does the phrase 'Snowy Dove' refer to?

Ans: - Juliet

4. Whom does Romeo address as 'Yonder Lady'?

Ans: - Juliet

5. Why does Romeo intend to touch Juliet?

Ans: - Romeo's rude hand is blessed.

6. What does Romeo compare Juliet to?

Ans: - Snowy Dove

7. Whom does Romeo call 'Crows'?

Ans: - The Women on the dance floor.

8. What does the phrase, 'Face of Heaven' signify in the extract from the play 'Romeo and Juliet'?

Ans: - It Signifies the brightness and beauty as reflected in the moon.

9. What does the phrase. 'New Snow' suggest in 'Romeo and Juliet'?

Ans: - Romeo

10. What does Juliet ask the loving, Black browed night?

Ans: - To bring her Romeo to her.

11. Who in 'Romeo and Juliet' is compared to a 'Rich Jewel' in an Ethiope's ear?

Ans: - Juliet

12. What according to Romeo does Juliet teach to burn bright?

Ans: - The Torches.

13. Who according to Romeo teach the torches to burn bright?

Ans: - Juliet

14. Who according to Romeo seems to hang upon the cheek of night?

Ans: - Juliet

15. Whose beauty according to Romeo is too rich to use?

Ans: - Juliet

16. When according to Romeo would his hand be blessed?

Ans: - When Romeo touches Juliet's hand.

17. Whose rude hand would be made blessed by touching Juliet's hand?

Ans: - Romeo

18. What according to Romeo was not seen by him until he saw Juliet?

Ans: - Romeo never saw true beauty till that night.

19. Who are compared to Crows by Romeo?

Ans: - The Women on the dance floor.

20. Whom does Juliet teach to burn bright?

Ans: - The Torches.

21. What does Romeo want to watch of Juliet?

Ans: - The place where Juliet stood.

22. How is the hand of Romeo described?

Ans: - Rude.

23. Who will lie upon the wings of night?

Ans: - Romeo.

24. How does Juliet describe Romeo?

Ans: - As Whiter then snow on a Raven's Black.

25. Why will the whole world fall in love with the night?

Ans: - Romeo would be present in the form of stars and would make the face of heaven look fine.

26. Whom will people ignore looking at the beauty of the night?

Ans: - The Sun.

27. Whom does Romeo compare the other women in the hall to?

Ans: - Crows

28. What does Romeo asks himself after he sees Juliet?

Ans: - 'Did my heart love till now'

29. How does Juliet describe Romeo?

Ans: - Snow on Raven's back.

30. Whom does Juliet not want the world to worship?

Ans: - The Garish Sun.

31. When according to Juliet would all the world be in love with the night?

Ans: - When Romeo is cut into stars after his death and make the face of heaven fine.

32. Who, according to Juliet, is whiter than new snow?

Ans: - Romeo

33. Who looks as a Snowy Dove to Romeo?

Ans: - Juliet

II. Answer the following questions in a paragraph of 80 – 100 words each: -

1. How does Romeo describe Juliet's beauty?

Or

How does Romeo glorify Juliet's flawless beauty?

Or

What similes does Romeo use to convey Juliet's beauty?

Or

How does Romeo mesmerized by the eternal beauty of Juliet?

Or

Why does Romeo say he never saw true beauty till that night? Explain.

Ans: - Romeo happens to see Juliet for the first time at the grand supper hosted by Lord Capulet, Juliet's father. Though Romeo belongs to the Montague family and they are devoted enemies, he is strangely attracted towards Juliet.

Romeo is fascinated by Juliet's beauty. Romeo feels that Juliet can teach the torches to burn bright. Juliet's charms more than the brightness of light. Juliet's beauty seems to be too rare and splendid that seems to hang upon cheek of night as rich jewel in an Ethiopian's ear. Juliet's beauty is too rich for use; too dear for earth.

Juliet appears to Romeo a white snowy dove and her companions appear to be crows. Romeo wants to touch her hands & get his rude hands blessed by her soft and gentle touch. Romeo asks himself whether his heart ever loved before this moment as he never saw such true beauty.

2. How does Juliet express her love for Romeo?

Or

How according to Juliet, would Romeo become immortalized to the world?

Or

How does Juliet draw attention towards 'Gentle Night' and 'Garish Sun' in 'Romeo and Juliet'?

Or

Comment on the imagery of 'Night – day', 'Black – White' in the poem 'Romeo and Juliet'?

Or

Juliet's love was more intense than Romeo's. Justify with reference to the imaginary and similes used in the extract?

Ans: - Juliet asks the night to bring with it her Romeo. Romeo is a bright and a cheerful person. Juliet says that Romeo looks bright like the new snow present on the Raven's back. Juliet makes it very clear that she doesn't want to give up

Romeo even after her death. Juliet tells the night that after she dies, take her Romeo and turn him into little stars.

According to her, if Romeo is turned into stars, then the night will be so beautiful and bright that the entire world will fall in love with the night and no one will look at the Garish sun considering it to be harsh and glaring and start liking the night sky. This way Romeo always live and he will be immortalized. Furthermore, 'When I shall die' and 'Cut him out in little stars', and 'Heaven' are expression that clearly refer to death and immortality.

III. Answer the following questions in about 200 words: -

1. How is the intensity of love between Romeo and Juliet brought out in the poem 'Romeo and Juliet'?

Or

Between Romeo and Juliet whose love do you think is more passionate and intense? Why?

Or

Whose love, do you think, is more passionate and intense in 'Romeo and Juliet'? Explain.

Or

How did Romeo and Juliet express their romantic love feelings to each other in the poem 'Romeo and Juliet'?

Ans: - Romeo and Juliet express their passionate love each other very effectively. Romeo feels surprised and glorifies his love, Juliet's beauty to the essential as she looks beyond his imagination. He feels that her beauty betters the brightness of colorful lights in that dark night. Through the simile, he compares Juliet's matchless beauty to a rich jewel in a black Ethiope's ear and she seems shining in the dark cheek of night.

Romeo is truly fascinated by her rare beauty and decides to watch her place of stand on the dance floor which seems sacred spot after the dance. Though he is a handsome prince himself, he feels his rude hand to be blessed by touching her smooth and shiny hands. Finally, he self-introspects himself by asking whether his heart loved anybody before and clarifies that this is his first true love with Juliet. This is how, Romeo brightly glorifies Juliet's perfect beauty in his speech.

Juliet also equally feels a wonderful birth of love for Romeo, a man from the enemy family. She invites both the night and her love, Romeo to come to her as soon as possible. She longs for the gentle night to fall. In Juliet's imagination, Romeo seems as a bright day, though it is dark night. She believes that he brightens her life. He looks whiter than the new snow on a Raven's back which is compared to the night and glows by surpassing the dark night.

She thinks that he definitely comes in the night to see her as he cannot see her during day. She wishes to make her Romeo an immortal being by requesting the night to take him and cut him out in little stars in the sky after her death, so that he will make the face of heaven so fine. She convinces the night that Romeo replaces the garish sun by glowing in the night, then people stop to fear for night. She feels that people fall in love with night and forget to worship the sun in the whole world. In this way, Juliet expresses her implicit feelings towards Romeo and makes him an immortal and eternal being. Juliet's love was much more passionate and intense than that of Romeo.

TOO DEAR !

In *Too Dear!* by Leo Tolstoy we have the theme of governance, justice, morality and power. Narrated in the third person by an unnamed narrator the reader realizes after reading the story that Tolstoy may be exploring the theme of governance. Every time that the King encounters a problem with the prisoner he calls upon his Council of State. Who in turn end up setting up committees and sub-committees in an effort to resolve the issues with the prisoner. This may be important as Tolstoy may be suggesting that the King is unable to govern on his own and is relying on others to govern the Principality of Monaco. It is also noticeable that the most important thing to the King is money. He won't hang the prisoner because it costs too much money. Then he won't have a soldier guarding the prisoner because again it costs too much money. Eventually Tolstoy borders on the ridiculous with the prisoner leaving his cell each day and going into the palace to get his own food and then returning to his cell. Still this is too expensive for the King and he offers the prisoner a pension. If anything money overrules the law as far as the King is concerned. It is cheaper for the King to get rid of the prisoner by way of pension than to kill him for the crime he committed (murder).

It is also noticeable that nobody in government questions any of the King's decisions. His word is law which leaves the reader wondering as to why the King needs a government at all. If he is not going to take the advice of his government ministers. All power is based around the King. If the King likes an idea and it is not going to cost him too much money. Then that is the way the King will go. Everything is driven by cost for the King regardless of what an individual's crime might be. At no stage in the story does the reader suspect that the King thinks any differently. He has been presented with one of the worst crimes possible and has decided it is cheaper to pension off the prisoner. If anything the prisoner has been rewarded for his actions rather than being punished. Which may leave some readers to suggest that what is happening is bizarre. Which may be the point that Tolstoy is attempting to make. He may be suggesting that the King (and his ministers) are not fit to govern.

It may also be a case that Tolstoy is highlighting the uniqueness of Monaco. Something that is noticeable by not only the treatment of the prisoner but by the fact that Monaco is the only place in Europe that has gaming houses. It is the taxes from the gaming houses that pay for a lot of the King's endeavors. He is reliant on the taxes from the gaming houses to keep Monaco (and himself too) afloat. Morals do not appear to be an issue for the King. Unlike in the rest of Europe where gaming houses are not allowed due to the problem that they can create. It would appear that the most important thing for the King is not to abide by the laws of Monaco but to ensure that Monaco has enough money to allow the King to live the life he would like to. The King's main priority is himself and not his subjects. Which may suggest to some that the King is selfish and that his policies are driven by finances rather than by fairness.

The King is not the only one who is acting selfish throughout the story. All his ministers rather than questioning the King's rulings support the King completely. Most likely because they do not want things to change in Monaco. They in all probability are living comfortable lives as ministers to the King. It is as though they have a thirst for power which blinds them morally. They do after all agree with the King giving the prisoner a pension. Which though ridiculous is nonetheless acceptable in Monaco. Not one minister tackles the King on any of his decisions. As mentioned the King's word is law regardless of what the courts may say. To an outsider the King's actions are inappropriate yet nobody in Monaco will challenge the King. If anything the real winner in the story is the prisoner. He gets to leave Monaco and return when his pension is due. With the money he receives he is able to set himself up in business. Yet the same can't be said for the person that the prisoner killed (or their family). The prisoner has committed a crime and evaded justice all because the King of Monaco does not wish to spend the money on executing the prisoner or feeding him. It is easier and cheaper for the King to give the prisoner a pension even though he is guilty of murder. In all likelihood the King because of the cost involved in executing the prisoner is setting a precedent.

"Too Dear!" is a story written by count Leo Tolstoy, a famous Russian writer, master of realistic fiction and is widely considered one of the world's greatest novelists. The story "Too Dear!" is a parody of one of the modern systems of governance. It ridicules the ways of punishing criminals and dispensing justice in modern states. The story is narrated in a matter-of fact-tone but with an undercurrent of sarcasm. Leo Tolstoy satirizes the thirst for power, exercised by men of upper class, and how it affects society. In addition, it also raises a serious question on capital punishment. All is well in the kingdom of Monaco until a man commits a murder. The king had never had to deal with the murder until

the man was sentenced to death. He runs into considerable trouble trying to carry out the sentence. Monaco had neither guillotine nor an executioner, so they requested the government of France. France agreed to send the requirements for the sum of 16000 francs.

This would require imposing more tax on people. So the king requested for help from the king of Italy who agreed to provide the requirements at the cost of 12000 francs. As the King found the expenses unaffordable, the death sentence was altered to imprisonment for life. Life imprisonment however presented its own set of problems. There needed to be a guard to watch the criminal and provide him food. The costs came to be 600 francs, which would still require an increase of taxes. It was decided that the guard should be dismissed, at the risk of losing the prisoner. The prisoner however did not try to escape and continued to stay in the prison. It was then agreed to pay an annuity of 600 francs by the government and he left the King's domains. In the concluding paragraph the narrator comments that it is good that the prisoner did not commit his crime in a country where they do not grudge expense to get a man's head off or to keep him in prison for life. The author seems to question the very conviction of the rulers and about the system of law and governance instituted by them. The author seems to appreciate the courage and open-mindedness of Monaco and acknowledging their limitations and letting the prisoner free on humanitarian grounds. It is worth noting that the writer puns on the title "Too Dear!" which means either too expensive, or of great value. The author leaves it to the reader to decide whether "Too Dear!" refers to executing the criminal or saving the criminal's life.

1. Kingdom of Monaco – Near Borders of France and Italy.
2. Shore of Mediterranean Sea
3. 7,000 Inhabitants
4. Like small country town
5. TOY KINGDOM – REAL KINGLET
 - Palace, Courtiers, Ministers, Laws, Courts of justice, Bishops, Generals.
 - Army consists of just 60 Men
6. TAXES
 - Tobacco, Wine, Poll tax
 - Monopoly in a Gaming House – Roulette because of it Monaco Govt. rakes in money.
 - Problem – Youngman (Rascal) commits murder unprecedented event.
7. DECISION – 1
 - His Head cut off as law
- HITCH IN FOLLOWING
 - Non availability of Guillotine and executioner unaffordable
 - French Govt – 16,000 francs, Italian Govt – 12,000 francs
 - Military men do not accept proposal of executing the man
8. DECISION – 2
 - Life imprisonment, Hitch, Jail, Guard, Food. Result: - Expenses – Above 600 Francs.
9. DECISION – 3
 - Dismisses guard and offers safe escape
 - Murderer is offered 600 Francs pension for life time to leave the king's domain for life time
 - Given 1/3 of annuity in advance
 - Murderer buys lands and starts market gardening
10. TITLE

Too Dear! Is justified because per capita income of Monaco is 2 Francs expenditure to cope up with murderer (Rascal) comes up to 600 Francs per year for his remaining life.

IT'S TOO DEAR!!!!

I. Answer the following questions in a word, a phrase or a sentence each: -

1. Who according to the council, was the brother monarch in Too dear?

Or

Who is known as a brother monarch?

Ans: - King of Italy

2. How much did the French government expect for a guillotine and an executioner in Too dear?

Ans: - 16,000 Francs

3. Which country in Europe stopped the Gaming Houses as mentioned in “Too Dear!”?

Or

Which country banned the Gaming Houses in Europe?

Ans: - Germany Sovereigns

4. The King's special revenue was from _____ in Too dear.

Or

What business does the king of Monaco Monopolize in ‘Too Dear!’?

Ans: - Gaming houses

5. Mention one of the reasons as to why death sentence was altered to life imprisonment?

Ans: - Because they could not afford a guillotine nor an executioner

6. What was the initial punishment suggested to the criminal by the council in Too dear?

Ans: - Death sentence

7. Mention one of the taxes imposed by the King of Monaco.

Or

What were the items on which taxes were imposed?

Or

Mention one of the taxes imposed by the king of Monaco?

Or

Mention the special source of revenue to the Monaco kingdom in ‘Too Dear!’?

Or

Name any one commodity taxed in Monaco?

Ans: - Tobacco/wine and spirits/poll tax/gaming houses

8. What were the duties expected of the guard in the story, Too Dear!?

Ans: - The guard was expected to watch the criminal and also fetch his food from the palace kitchen

9. What did the people play in gaming houses?

Or

What was the game that was played in the gaming houses?

Or

Name the game being played in the gaming house in Too Dear!?

Ans: - Game of Roulette.

10. What is the population of Monaco?

Or

How many inhabitants did the kingdom of Monaco have?

Or

How many inhabitants are there in the kingdom of Monaco?

Or

What is the population of the Kingdom of Monaco?

Ans: - Seven thousand inhabitants

11. How many men did the army of Monaco have?

Or

How many soldiers were there in the army of Monaco?

Ans: - Sixty men.

12. What is a Guillotine?

Ans: - Guillotine is a machine used to execute the head of a criminal.

13. Monaco did not have a guillotine as well as a _____.

Ans: - Executioner.

14. Which government was approached first in the story Too Dear!?

Ans: - The French government.

15. How much did the Italian government quote for the guillotine and the executioner?

Ans: - Twelve thousand francs, including the travelling expenses.

16. What reason did the soldiers give for not executing the criminal?

Or

Why did the soldiers refuse to execute the criminal?

Ans: - They soldier gave the reason that they were not trained to do so.

17. What was the amount fixed as pension for the criminal in the story Too Dear?

Or

How much pension would the criminal get in Too Dear?

Or

What was the sum fixed as pension for the criminal in Too Dear?

Ans: - 600 francs.

18. Meaning of the proverb, "You can't earn stone palaces by Honest Labour."

Ans: - Honest Labour alone cannot earn riches. One has to take resort to dishonest measures in order to earn beyond means.

19. How did the man kill himself in despair in the story Too Dear?

Ans: - Drawn or Shoot himself

20. What was the punishment given to the murder in the beginning in Too Dear?

Ans: - To Head Cut off

21. Why was the prince of Monaco unwilling to put an additional tax of two francs on the people?

Ans: - The Rascal was really not worth the money.

22. How much did the criminal receive as advance before leaving Monaco in Too Dear!?

Ans: - One – Third of his annuity.

23. Why was the sentence changed to life imprisonment?

Ans: - Because execution was too expensive.

24. Name the special source of revenue in the kingdom of Monaco?

Ans: - Gaming House, where people play Roulette.

25. Where did the criminal go to fetch his dinner in Too Dear?

Ans: - Palace Kitchen.

26. How does the author describe the kingdom of Monaco?

Ans: - The kingdom of Monaco was near the borders of France and Italy, on the shore of the Mediterranean Sea. It had only seven thousand inhabitants and a small army of sixty men. This toy kingdom also had a king, a palace, courtiers, bishops, generals etc.

27. What were the different kinds of tax that were levied on the people of Monaco?

Ans: - The people of the kingdom of Monaco had to pay the taxes on tobacco and wine.

28. What crime was committed in Monaco that had never been committed before? What was done once the crime was discovered?

Ans: - A man committed a crime of murdering someone. This had never happened before in this peace loving kingdom. The murderer was sentenced to death after the trial.

29. What punishment did the judges announce for the murderer?

Ans: - The murderer was sentenced to death for his crime. The king announced to execute the murderer.

30. What was the hitch in executing the death punishment?

Ans: The only hitch in executing the death sentence was that the kingdom had neither the guillotine and nor the executioner.

31. When it was discovered that the punishment could not be carried out due to the absence of a guillotine, what did the ministers decide to do? What was the response they received?

Ans: - When the ministers found that they had neither the guillotine and nor the executioner, they made an inquiry in the neighboring countries to get it on rent.

32. Why was the convict's punishment changed from one of death sentence to life imprisonment?

Ans: - The convict's punishment was changed from death sentence to life imprisonment because the kingdom could not afford to rent a guillotine and an executioner.

33. What arrangements were made to keep the murderer in the prison?

Ans: - The murderer was locked in a prison. A guard was appointed to keep a watch on him and fetch him food from the palace kitchen.

34. Why did the council decide to dismiss the guard?

Ans: - At the end of one year of the imprisonment of the murderer, the king found that they had to spend a lot on the guard appointed for him. So they dismissed the guard.

35. Why did the prisoner not escape from the prison? What complaints did he lodge?

Ans: - The prisoner did not escape from the prison saying that he had nowhere to go. He complained that the king had ruined his name and character. He even told the king that he had harassed him by removing the guard.

36. What was the price the government had to pay in order to make the prisoner go away?

Ans: - The government had to promise him to pay the annual pension of 600 francs and they even had to give him one third of it in advance.

37. According to the author, what was a good thing for a murderer?

Ans: - According to the author, it was a good thing that he did not commit his crime in a country where they do not grudge expense to cut a man's head off or keep him in prison for life.

II. Short Note

1. The Kingdom of Monaco

The kingdom of Monaco was near the borders of France and Italy, on the shore of the Mediterranean Sea. It had only seven thousand inhabitants and a small army of sixty men. This toy kingdom also had a king, a palace, courtiers, bishops, generals etc. The people of the kingdom of Monaco had to pay the taxes on tobacco and wine. The people of the kingdom were peace loving and there occurred no major crime in the kingdom.

The king found that he fell short of money to run the kingdom efficiently. So, he opened a gaming house in his kingdom; where roulette was played by the people of the kingdom and even by those from the neighboring countries. Thus the king could get a share out of the profits earned in the gaming house.

But, once when a murder happened, the murderer was put to trial and sentenced to death. The kingdom neither had the guillotine nor the executioner. So they tried to rent it, but it proved to be a costly affair. Later they decided to give him the life time imprisonment. This also could not be afforded by them. Finally, they had to get rid of the murderer by offering him a pension of 600 francs per year.

2. The murderer's shrewd and practical character

The murderer committed a crime in the kingdom of Monaco. He was put to trial by the court of the kingdom. After much discussion he was sentenced to death. It was declared that he should be executed; but, the kingdom neither had a guillotine, nor an executioner. The king was not ready to spend money on renting the guillotine and the executioner from Italy or France. Thus it was declared that the murderer should be imprisoned for life. A guard was appointed outside the prison that not only guarded, but also brought food for him from the palace kitchen.

The annual expense of the kingdom increased due to the murderer. Thus the guard was removed. The king waited for the prisoner to run away. But to his surprise the prisoner decided to stay in the prison. He even fetched food for himself from the kitchen and locked himself back in the room.

The king summoned him and asked him that why did he not run away. The prisoner was very shrewd and practical. He told the king that he had nowhere to go. He blamed the king for spoiling his name and character. He said that now he would not even get a job. He argued that he should have been executed when once declared. Thus the king had to pay him a pension of 600 francs per year to get rid of him. He got one-third of it in advance. He purchased a land at the borders of the kingdom and started market gardening. He made a point to come regularly to collect his pension.

3. The ending of the story

The ending of the story was quite unusual and unexpected. The annual expense of the kingdom increased due to the murderer. Thus the guard was removed. The king waited for the prisoner to run away. But to his surprise the prisoner decided to stay in the prison. He even fetched food for himself from the kitchen and locked himself back in the room.

The king summoned him and asked him that why did he not run away. The prisoner was very shrewd and practical. He told the king that he had nowhere to go. He blamed the king for spoiling his name and character. He said that now he would not even get a job. He argued that he should have been executed when once declared. Thus the king had to pay him a pension of 600 francs per year to get rid of him. He got one-third of it in advance. He purchased a land at the borders of the kingdom and started market gardening. He made a point to come regularly to collect his pension.

According to the author, it was a good thing that the murderer did not commit his crime in a country where they do not grudge expense to cut a man's head off or keep him in prison for life.

4. The title of the story

The title of the story is quite apt and suggestive. The story is about a king and his kingdom which finds it 'too dear' to handle a crime and a criminal.

A murderer committed a crime in the kingdom of Monaco. He was put to trial by the court of the kingdom. After much discussion he was sentenced to death. It was declared that he should be executed; but, the kingdom neither had a guillotine, nor an executioner. The king was not ready to spend money on renting the guillotine and the executioner from Italy or France. Thus it was declared that the murderer should be imprisoned for life. A guard was appointed

outside the prison that not only guarded, but also brought food for him from the palace kitchen. The annual expense of the kingdom increased due to the murderer. Thus the guard was removed. The king waited for the prisoner to run away.

But to his surprise the prisoner decided to stay in the prison. He even fetched food for himself from the kitchen and locked himself back in the room.

The king summoned him and asked him that why did he not run away. The prisoner was very shrewd and practical. He told the king that he had nowhere to go. He blamed the king for spoiling his name and character. He said that now he would not even get a job. He argued that he should have been executed when once declared. Thus the king had to pay him a pension of 600 francs per year to get rid of him. He got one-third of it in advance. He purchased a land at the borders of the kingdom and started market gardening. He made a point to come regularly to collect his pension. Thus it proved to be too dear for the king.

III. Answer the following questions in a paragraph of 80 – 100 words each: -

IV. Answer the following questions in about 200 words: -

1. What made the king alter his decisions in dealing with the criminal?

Or

Why did the authorities in Monaco fail to carry out the death sentence of the criminal?

Ans: - The authorities in Monaco failed to carry out the death sentence because there was neither a Guillotine nor an executioner. Though they tried to borrow a machine and an expert from France and Italy, they realized that it would cost a huge sum of money and the king would be forced to collect nearly two francs more per head on taxes. Therefore, the authorities cancelled the idea of carrying out the death sentence.

2. How does the narrator describe the Toy Kingdom in Too Dear?

Or

Describe briefly the Toy Kingdom in Too Dear?

Or

Describe the Monaco Kingdom.

Or

Briefly describe the kingdom of Monaco mentioned in Too Dear?

Ans: - The narrator begins by telling about the location of Monaco. It was located near the borders of France and Italy on the shore of the Mediterranean Sea. It was a small kingdom which just has seven thousand inhabitants and if all the land in kingdom were divided there would not be even an acre for each inhabitant.

The narrator calls it a toy kingdom as it did not have that glory, splendor and strength of a large kingdom. In this kingdom there was a kinglet and he had palace and courtiers, ministers and a Bishop and generals and an army. The kingdom in all had only sixty men as army. There were also taxes in the kingdom. The items that were taxed were tobacco, wine and spirits and poll tax.

3. Describe the different levels of punishment meted out to the criminal at different times?

Ans: - As though to disrupt peace murder was committed in the kingdom. The council and the king sentence the criminal to life sentence. But due to the lack of Guillotine and an executioner the sentence is reduced to life imprisonment. After a period of six months the king notices a new item of expenditure and he notices that the amount was spent on the criminal. Again the council was summoned and they decide to dismiss the guard so that the prisoner will run away from the prison but unfortunately the prisoner does not run away but he takes food from the palace kitchen and again locks himself up in the cell.

Finally, the council asks him why he did not go away when there was no guard to watch over him and the criminal gives his own reasons as to why he did not go away from the prison. Finally, the council and king pay pension to the criminal and send him away from the prison. So we see at various times the council and king gives different sorts of punishment to the criminal.

4. Why was the criminal reluctant to go out of the prison in Too Dear?

Or

Why was the murderer reluctant to run away from the prison?

Or

Why did the prisoner refuse to go out of imprisonment? Explain.

Or

Why was the prisoner reluctant to go out of the prison in the story Too Dear?

Or

Why was the criminal refuse to escape from the prison in Too Dear?

Or

Why did the murderer refuse to go out of the prison in Too Dear?

Or

Why was the murderer unwilling to run away from the prison in Too Dear?

Or

Mention the reasons stated by the prisoner in Too Dear for not going out of the prison.

Ans: - The prisoner refused to escape from the prison because the judgment given by the king of Monaco had ruined his character as he was termed 'A Murderer' and the people of Monaco would turn their backs on him. Beside, nobody would employ him and he had to go without work. He felt that he was treated badly and it was not fair to ask him to move out of prison. He said that, first as he was sentenced to death, he must have been executed. It did not happen and he had not complained about the same.

The judgement was changed and he was sentenced for life and a guard was put to bring him the food, but he too was removed with the changing judgement for the third time. This time, he was asked to go away from the prison which he was not willing to do, as he found his life secured inside the prison.

5. 'The criminal leads a comfortable life after his release'. Explain with reference to Too Dear?

Or

How did the criminal lead his life after his release in Too Dear?

Or

How did the prisoner lead his life after his release?

Or

How did the criminal benefit from the pension he was offered in the lesson Too Dear?

Ans: - The king of Monaco offered a pension of 600 Francs to get rid of the criminal who had committed a murder. The criminal agreed to go away from the kingdom on the condition that he has to receive his pension regularly on time. The prisoner received one – third of his annuity in advance. He emigrated and settled just across the frontier. He brought a piece of land and started market – gardening and lived comfortably. Regularly, he went to draw his pension enjoyed gaming and lived peacefully and happily.

6. 'Though gaming is a dirty business, why does the king of Monaco resort to it?'

Ans: - The king of Monaco levied taxes on tobacco, wine and spirit, apart from a poll tax. But there were such a few people in the country that the tax earned by these sources was not enough for the king to maintain his courtiers and official and his kingdom. Therefore, he had to resort to the tax obtained from gaming houses.

7. Describe the attempts made by the ministers in solving the problems of cutting off the criminal's head? March - 2018

Ans: - Monaco, the kinglet though had well co – ordinated legal system but there was absence of means of execution to cut off the criminal's head. The king did not have a Guillotine machine and an executioner in his kingdom so he tried buying it from France but that would cost 16,000 Francs. Then, the king approached Italy, but Italy also quoted 12,000 Francs.

Both these amounts were too high and could not have been accepted so the king asked his general to find a soldier in his army who could cut the head roughly. But the soldiers replied that they were not trained to do so. So the king changed his punishment to life imprisonment and kept a guard to watch him. But after one year, the king met him in the prison. Then he was asked to run away but he refused to do so till they promised him annual lifelong pension of 600 Francs.

8. In spite of all their efforts the king and his team failed in punishing the criminal. How is it narrated in the story 'Too Dear'?

Ans: - Monaco is a small kingdom with hardly seven thousand inhabitants. The writer describes it as a 'Toy Kingdom'. But it had a king and ministers and his army. The problem is the kingdom started when a murder was committed. The prisoner was tried in the court of law and was given death sentence. His head was to be cut off. But the state had neither Guillotine nor the executioner.

So they thought of buying it from France and Italy, their neighboring countries. France asked for 16,000 Francs while Italy quoted 12,000 Francs. The king decided that it was too expensive and not worth it so the punishment was changed to life imprisonment but after a year the king realized that they were spending 600 Francs on the prisoner. Again they found it too expensive and the prisoner was asked to run away, but he didn't till they promised him annual lifelong pension of 600 Francs.

The decision of the king and the advice given by the ministers, both were worth a laugh. Moreover, the maintenance of criminal in prison and the amount spent by the state on them is also mocked at. To get rid of the criminal only after promising a lifelong annual pension of 600 Francs. The criminal who was supposed to be punished by the state now enjoyed his life on state's money. He gambled in gaming house and spent a happy life thereafter.

9. What were the arguments put forth by the prisoner for not running away from the prison?

Ans: - The Prisoner did not show any signs of running away and this got the ministers worried. The criminal was brought to the Minister of Justice. He suggested to the prisoner to run away. The prisoner told the minister that he had nowhere to go and accused them of ruining his character by sentencing him to death.

The prisoner told them that having been confined to the prison, he had given up his habit of working. He actually resented their action in not executing him. He finally told them that he would not like to agree to their proposal that he should run away and escape. The ministers decided to pay the prisoner a fixed sum of 600 Francs as pension. On receiving the news, the prisoner told them that he would go away on that condition but they must undertake to pay it regularly. The prisoner received one-third of his annuity in advance and left the king's dominions.

CHILDEREN

*Your children are not your children.
They are the sons and daughters of Life's longing for itself.
They come through you but not from you,
And though they are with you yet they belong not to you.*

The first line suggests a basic response in most of us parents, who feel a biological, emotional, and spiritual instinct to care for our children. We chose to have them. We are carefully raising them, teaching them, loving them.

They do not “belong to” us. We don’t own them. We may have chosen (or not) to consider them, but we didn’t choose who they are. We are the means by which they came into the world, but we did not design them. A force greater than ourselves — God, nature, “Life’s longing for itself,” whatever you want to call it — is responsible for that.

*You may give them your love but not your thoughts, For they have their own thoughts.
You may house their bodies but not their souls, For their souls dwell
in the house of tomorrow, which you cannot visit, not even in your dreams.*

Not only are my kids not mine, but also, let’s think about our own mortality. Ouch, again. Seriously, though, this is so true. Kids come with their own unique identity, and their own unique part to play in this world. We can’t imagine what likely lies within them, and we certainly can’t imagine what their world will be like in the future.

We can care for them and offer them what we can, but we can’t make them think like us or believe like us. And we shouldn’t want to because they will need different thoughts and beliefs to navigate a world we can’t foresee. They are living in their own time, just as we are. And they were created for their time, not ours.

*You may strive to be like them, but seek not to make them like you.
For life goes not backward nor tarries with yesterday.*

Parents understand this concept of time better than anybody. There’s no finishing time, and there’s certainly no reversing it, no matter how much we might wish to do so. Time marches forward, and we all move forward with it.

It’s so tempting to want to make our mark on — or through — our children, but they have their lives, and we have ours. They have their own destinies to fulfill, and we have ours. Our destinies are interwoven, but they are not the same.

*You are the bows from which your children's living arrows are sent forth.
The archer sees the mark upon the path of the infinite, and He bends you with His
might that His arrows may go swift and far.*

I feel this bending now, as my oldest prepares to make her way out from under my wing. Perhaps this is why parents say parenting doesn’t get easier. The closer we are to sending our children out into the world, the further we have to bend. We get stretched to our limit, and before we know it, they are off. But the bending and stretching are painful. I love this analogy illustrating that this pain has a purpose.

*Let your bending in the archer's hand be for gladness;
For even as He loves the arrow that flies, so He loves also the bow that is stable.*

What a lovely reminder to find joy through the pain, because we and our children are loved by the Heavenly. And to be strong, because our firmness will help our children to fly. Our children. Our children who are unique, individual human beings, with whom we are only together for a spell. Our children who will help move the wheel of humanity a few feet farther than we’ll be able to see. Our children who have their own destiny and their own purpose separate and apart from our own. Our children who are not really our children at all.

I. Answer the following questions in a word, a phrase or a sentence each: -

1. What do the children have with them? Ans: Desires and thoughts.

2. In 'On Children', 'You may give them your love but not your -----'
a. Dreams b. thoughts c. gladness

Ans: (b).

3. What according to the speaker can parents not visit in 'On Children'?

Ans: The parents cannot visit Tomorrow.

4. How does the arrow move?

Ans: Swift and far

5. Who sees the mark upon the infinite?

Ans: God the archer.

6. Bending in the archer's hand be for -----

Ans: Gladness.

7. How does the life go on?

Ans. Life always goes forward and never backwards.

8. What does 'living arrows' refer to in 'On Children'?

Ans. Children.

9. Who are referred to as 'bows' and 'arrows' in the poem 'On Children'?

Ans. 'Bows' are the parents and 'Arrows' are the children.

10. Who is stable like the bow in 'On Children'?

Ans. Parents.

11. What shouldn't the parents give their children, according to Khalil Gibran?

Ans. Their thoughts

12. What, according to the speaker, can parents not visit in 'On Children'?

Ans. Mother Earth.

13. According to the Prophet, what may be given to the children?

Ans. The love of the parents.

14. According to the speaker of 'On Children', the one who loves both the arrow and the bow is -----?

- (a) The archer
- (b) The parents
- (c) The childre

Ans. The Archer.

15. Whom does 'Living arrows' refer to in the poem 'On Children'?

Ans. Children

16. What does the word 'Wow' refer to in the poem 'On Children'?

Ans. Parents

II. Answer the following questions in a paragraph of 80 – 100 words each: -

1. How should parents take care of their Children according to the speaker in 'On Children'?

Or

How should parents raise their children according to the speaker of 'On Children'?

Ans. The Poem highlighting that parents do not own their children and they cannot control the desires and thoughts of the children. The poet feels that children should be freely and lovingly allowed to grow into independent individuals. Children too have their minds and their own thoughts. Parents are the "bows" and the children are the "arrows". Our Creator God uses the stable bow to send the arrows to a certain place. In other words, parents need to be good stable role models for their children. Thus, the poet wants parents to guide their children through love and not control them or their thoughts.

2. What should be the attitude of the parents towards their children, according to the prophet in the poem 'On Children'? Or

According to the prophet, what attitude should parents have towards their children?

Or

What attitude should parents have towards their children, according to the prophet?

Ans. The poet stresses that the children are the continuation of life on earth, and should be freely and lovingly allowed to grow into their individuality. The parents should love their children without binding them with their own thoughts. Children have their own set of thoughts. It is true that parents protect the children's physical bodies but they can never bind their souls which live in the house of tomorrow. The parents' love could make them like their children but should not make their children become like themselves because every child has his own inner personality. Thus, through this poem Khalil Gibran conveys that children should be given love, care and affection but thoughts should not be imposed upon them.

3. Why does the archer want his arrows to fly 'swift and far' in 'On Children'?

Ans. God is the Archer, parents are the bows and Children are the arrows. The Archer wants His living arrows to reach the target. He decides the target for His arrows by using the parents as bows to shoot the arrows. If parents give their love and not their thoughts, the living arrows will reach the target as per the Divine plan. God, the Supreme Power, uses parents as vehicle to bring children to this earth. Children have their own thoughts and souls. Therefore, parents cannot possess them as puppets.

4. How does Khalil Gibran describe the role of the parents in the lives of their children in the poem 'On Children'?

Ans. The poet feels that children should be allowed to freely and lovingly grow into independent individuals. Children too have their minds and their own thoughts. Parents are the 'bows' and the children are the 'arrows'. Our Creator, God uses the stable bow to send the arrows to a certain place. In other words, parents need to be good stable role models for their children. Thus, the poet emphasizes that parents should guide their children through love and not control~ them or their thoughts.

5. How does the poet Khalil Gibran highlight the responsibility of parents in the poem 'On Children'?

Ans. God is their Creator and the parents are the instruments who continue creation on the earth. The poet asks the parents to give the children their love and affection but not their thoughts. They should be allowed freely and lovingly to grow into individuals. Children belong to the future and they are independent personalities. The poet compares the parents to bows and children to arrows and God, the Archer. God uses bows-parents--to bring children-arrows into the world. Parents should be gentle role models and guide the children and not force them into doing something.

6. The poem "On Children" does not focus merely on the lives of children but also talks about the responsibility of parents. Explain.

March - 2015

Ans. The poem "On Children" does not focus merely on the lives of children but also talks about the responsibility of parents. In the first part Gibran argues that children take birth as life's longing for itself. Since we do not create children, we cannot possess them. However, Gibran argues that parents do have a role in the life of children. He says that we should give our children as much love as we can but never our thoughts. The children must be let free to think for themselves, and parents must not aim their ideas on them. Next, Gibran talks about the responsibility of parents. He states that God is the archer, and parents are his bows. The archer decides on the target, bends the bow to suit his target and shoots the arrows. The arrows are the children. Thus the archer wants the parents to serve as his instrument. If the bow remains rigid and inflexible, the arrows may not reach the desired destination. Therefore, as parents, it is our responsibility to be flexible enough to allow our children to live their own lives.

7. How is the parent and children relationship brought out in Kahlil Gibran's poem 'On Children'?

Or

Why did the poet believe that children are not your children 'but' 'the sons and daughters of Life's longing for itself' Explain?

Ans. Gibran assumes Almustafa and speaks to the people with the intention of enlightening them about 'children' and to guide them as to how they should bring up their children.

1. 'Children' are born to fulfill the 'longing' of life itself. They are a gift from the richness of existence. God, the supreme power, uses parents as a vehicle or passage to bring children to this earth. Since parents do not create 'life', parents do not own children. They may house their bodies but not their souls.

2. 'Children' have their own souls and are not nonliving things. Therefore, parents cannot possess them as puppets. Life's longing for itself brings forth children in the form of sons and daughters. Hence, our sons and daughters do not belong to us though we have accepted them.

3. Parents bring children to this earth, they should also take care of children as stewards' and protect them, take care of their needs until they grow and mature and become fully developed individuals. Parents should take care of their needs only and should not impose their thoughts and ideas on them.

8. Explain the views of the prophet On Children and parents in the poem 'On Children'.

Or

What are the views of the Prophet on children in the poem 'On Children'?

Ans. According to the Prophet, a child is a gift from the abundance of existence and it is eternal life itself. Children are born as sons and daughters as 'life's longing for itself'. Parents do not create them and hence cannot possess them. Parents serve as a 'passage' or vehicle to bring the children to this world. Further, children have their own thoughts because they have the free will to do as they please. Whereas parents belong to the yesterdays, their children belong to the future. The children will have their own scriptures and saints; hence parents should only give them as much love as they can and not their thoughts. Parents should not push their past as a tradition on their children but should let them grow according to their own potential.

“You educate a man; you educate a man. You educate a woman; you educate a generation.”

EVERYTHING I NEED TO KNOW I LEARNED IN THE FOREST

Chipko Movement

It was a nonviolent response to the large scale deforestation in the Himalaya region. In the 1970s peasant women in the Garhwal, Himalaya had come out in defense of the forests. Vandana Shiva noticed a steady loss of forests in this region. She decided to become a volunteer for the movement.

Bio-diversity - Navadanya Farm / Navadanya Movement

Chipko Movement taught Vandana Shiva about biodiversity. She realized the importance of biodiversity based living economies. She started Navadanya, the movement for biodiversity conservation and organic farm in 1987. Vandana Shiva has worked with farmers to set up more than 100 community seed banks across India. They have saved more than 3000 varieties. This is a transition from monocultures to bio-diverse ecological systems.

To demonstrate her experimentation, she started Navadanya Farm in 1994 in the Doon Valley in the lower elevation Himalayan region of Uttarakhand Province. They are now able to conserve and grow 630 varieties of rice, 150 varieties of wheat and hundreds of other species. Thus they practice and promote a biodiversity intensive form of farming that produces more food and nutrition per acre.

Rights of Nature / Separatism - eco-apartheid

Vandana Shiva interestingly talks about how the UN General Assembly organized a conference on harmony with nature as part of Earth Day celebrations inspired by the constitution of Ecuador and the Universal Declaration of the Rights of Mother Earth initiated by Bolivia. This emphasizes the significance attached to the mother earth much against human domination over nature. She upholds the view that human beings are an inseparable part of nature. So, she feels that today, we do not need an apartheid situation which once divided people based on colour. Our challenge now is to overcome eco-apartheid based on separateness of humans from nature.

The Dead Earth / Industrial Revolution - Capitalism - Exploitation

This separateness paved way to industrial revolution replacing vibrant earth and turning it into a dead matter. This has further led to Capitalism and Consumerism which exploit natural resources indiscriminately. Thus Terra Madre (Mother Earth) was replaced by Terra Nullius (the empty land / the dead earth).

The Earth University / Earth Democracy

The Earth University located at Navadanya biodiversity farm is an inspiration from Rabindranath Tagore which teaches Earth Democracy; to recognize, protect and respect the rights of other species. It is a shift from anthropocentrism (human centric) to ecocentrism (nature centric).

Forest and Freedom / Enoughness - principles of equity

The last section of this essay is adapted from "Forest and Freedom" written by Vandana Shiva published in the May / June 2011 edition of "Resurgence". This highlights Tagore's view of forest as the source of beauty and joy of art and aesthetics of harmony and perfection. The forest teaches us union, compassion and Enoughness. It teaches us enjoyment through renunciation and not through greed of possession. Thus Vandana Shiva concludes that it is this forest that can show us the way beyond this conflict.

1. Vandana Shiva is a prominent environmental activist. In these passages, she writes about how she came to realize about our environment. She joined the 'Chipko Movement' to protest against large scale deforestation in the Himalayan region.
2. Peasant women from the Himalayan region were also involved in deforestation on the mountains that had led to landslides and floods, water and food scarcity and also fire-wood scarcity.
3. They hugged trees as loggers try to cut them.
4. Vandana Shiva got her Ph.D. in 1973. Then she decided to join Chipko Movement and did Padayatras to document deforestation and to promote Chipko Movement.
5. During her involvement with Chipko, she learned about bio-diversity and economy dependent on it, From the experience gained she started 'Navadanya Farm' for demos and training. 630 varieties of rice, 150 varieties of wheat and hundreds of other species are conserved here.

6. Ecuador adopted 'right to nature' in its constitution and in April 21 U.N General Assembly organized 'harmony with nature' as a part of earth day celebrations.
7. In his report 'Harmony with nature' UN General Secretary says that by destroying nature, we have failed to recognize that humans are inseparable from nature and by destroying nature, we destroy ourselves.
8. People from all over the world agitated against Apartheid and stopped its practice.
9. The roots of exploitation of the earth is based in this idea of separation.
10. The earth's resources were made into raw materials and waste generated, pollute the earth.
11. Nature is the best teacher it teaches us to share and save, the earth university 'Navadhanya' trains people about ecology.
12. India's national poet Rabindranath Tagore started Shantiniketan to impart learning in natural surroundings. In his essay 'Tapovan' he explains the importance of nature in a human's life.
13. Forests teach us to live in harmony with nature.

I. Answer the following questions in a word, a phrase or a sentence each: -

1. How did Vandana Shiva develop an interest in ecology?

Ans: - Vandana Shiva learnt about ecology and ecosystems from the forests of the Himalayas.

2. What is 'Chipko movement'?

Or

What is 'Chipko Movement' according to Vandana Shiva?

Ans: - A nonviolent response to large scale deforestation.

3. What were the ill effects of logging of wood?

Ans: - Landslides, floods, scarcity of water, fodder and fuel.

4. What is a rhododendron?

Ans: - An evergreen shrub with leathery leaves and bell shaped flowers.

5. How did Vandana Shiva spend her vacation?

Ans: - Vandana Shiva spent her vacation doing pad yatra, documenting the deforestation and work of the forest activists and spreading the message of Chipko.

6. Which village did Bachni Devi belong to?

Ans: - Village of Adwani.

7. What was the real value of forests, according to the women of the Himalayas?

Ans: - Profit, resin and timber

8. What do the forests bear, according to the women of the Himalayas?

Ans: - Soil, water and pure air.

9. What is the movement for bio diversity conservation and organic farming?

Ans: - Navadhanya.

10. Which country recognized the "Rights of Nature" in its constitution?

Ans: - Ecuador.

11. Name the country that universally declared the Rights of Mother Earth.

Ans: - Bolivia.

12. Name the South African environmentalist who pointed out that apartheid means 'separateness.'

Ans: - Cormac Cullinan.

13. Terra Nullius means _____.

Ans: - The empty land.

14. _____ and _____ replaced a vibrant Earth.

Ans: - Raw materials and dead matter.

15. What does Terra Madre mean?

Ans: - Mother Earth.

16. Who is known as the 'Father of modern science'?

Ans: - Francis Bacon

17. Earth democracy is a shift from anthropocentrism to

Ans: - Eco – centrism

18. Who were the participants of the Earth University?

Ans: - Farmers, school children and people from across the world.

19. Name the courses offered by the Earth University.

Ans: - The A-Z of Organic farming and Gandhi and Globalization.

20. Name the essay written by Tagore.

Ans: - Tapovan.

21. Diversity without unity becomes the source of conflict and

Ans: - Contest.

22. According to Tagore, forest teaches us union and

Ans: - Compassion.

23. Who is the author of 'Tapovan' – as mentioned in 'Everything I need to know I learned in the forest'?

Ans: - Rabindranath Tagore

24. Where is the Earth University mentioned by Vandana Shiva located?

Ans: - At Navadanya Farm / Doon Valley

25. What does the Earth University reach; according to Vandana Shiva?

Ans: - Earth Democracy.

26. Name the movement which took place in the Himalayan region to save trees.

Ans: - Chipko Movement.

III. Answer the following questions in a paragraph of 80 – 100 words each: -

IV. Answer the following questions in about 200 words: -

1. How did women led by Bachini Devi put up resistance to felling of trees? Do you think it was effective?

Ans: - Bachini Devi, along with other women led a resistance against her own husband, who was a forest contractor. To show that these men were blind to the destruction of nature, they held lighted lanterns in broad daylight to open their eyes to make them realize that in destroying forests they were destroying themselves. Yes, they were successful in agitation and made the authorities realize their folly.

2. Why is it important to promote the biodiversity intensive farming. How did the author achieve it?

Ans: - The author Vandana Shiva learnt about Biodiversity in the Himalayan forests. She used this knowledge to protect biodiversity of farms. She started saving seeds. To promote biodiversity she started the 'Navadhanya Farm' in 1994 at Doon Valley Uttarakhand.

Through their efforts they have conserved 630 varieties of rice, 150 varieties of wheat and hundreds of other species.

She also promoted organic farming in 1987. At the farm, they trained farmers and also used for demonstration and cultivation of more than 3000 varieties of rice.

Biodiversity has helped in growing more quantity and nutritious food. It has helped in achieving food security. Because of biodiversity hunger, starvation and malnutrition have been reduced and as a result human has improved and many diseases caused by malnutrition are reduced.

3. What does the idea of the Earth University convey? How is it different from other Universities?

Or

4. Write a note on Earth University mentioned in Vandana Shiva's essay.

Ans: - The earth University, Navadhanya conveys a democracy, which is the freedom for all species to evolve with the web of life, and the freedom and responsibility of humans, as members of the earth family, to recognize, protect and respect the rights of their species.

Since we all depend on the earth, earth democracy promotes human right to food and water. The Earth University stands apart from other universities because teaching does not take place in a concrete building but in the natural surroundings of the 'Navadhanya' where participants work with seeds, soil and the web of life.

The students are farmers, school children and other interested people. The two most popular courses are 'A to Z of organic farming and Agro-Ecology' and 'Gandhi and Globalization'.

5. "Conservation of diversity is crucial for substance of both nature and human society." Discuss.

Or

6. 'Conservation of biodiversity sustains both nature and culture'. Explain with reference to 'Everything I need to know I learned in the forest'

Ans: - "Conservation of diversity "is the answer to the food and nutrition crisis". Biodiversity conservation is very important to sustain our growing population. By conserving diversity, we can ensure the continuous supply of basic needs of living beings like food, water, shelter etc. If it is not conserved, a chain reaction of natural calamities will occur. If we go on destroying our forest, soil erosion will have happened and it can cause great damage to humans, wild life and their properties.

Lack of forest cover will lead wild animals to the cities in search of food and will lead to man-animal conflict. Forest cover is important for causing range. rains bring water to nurture forest and living beings. With enough water we can grow enough food for our growing population.

Organic farming is a method to conserve biodiversity and for organic farming we need natural manure like cow dung, decomposed vegetation etc. So to get these we have to protect our cattle and the forests.

Organic farming promotes and increases in the number of livestock and free manure. By organic farming there will be less wastage of raw materials, less pollution and more nutritious food can be grown and this will increase the health of human beings and conserve our natural resources. It will promote cooperation and peaceful coexistence of human beings and all other creatures.

7. In the light of this essay how does one synthesize wisdom of the past with the modern knowledge system?

Ans: - Science and Technology and agricultural knowledge of ancient and modern times are being effectively used to conserve biodiversity. And biodiversity provides enough foods and fossils for our teeming population.

To conserve nature, every nation of this world has to start cooperating with each other and should take drastic steps to prevent curbing and destruction of natural resources like forests, wild animals and human health.

8. What ideas of Tagore inspired the author to start the Earth University?

Ans: - Tagore says that India's best ideas have come from the forests where man was in communion with trees and rivers and lakes, away from the crowds. The peace of the forest has helped the intellectual evolution of man and the culture of the forest has fueled the culture of Indian society. The culture that has arisen from the forest has been influenced by the diverse processes of renewal of life, which are always at play in the forest, varying from species to species, from season to season, in sight and sound and smell. The unifying principle of life in diversity, of democratic pluralism, thus became the principle of Indian civilization.

9. Write a note on Vandana Shiva's involvement in the Chipko movement.

Ans: - Vandana Shiva's involvement in the contemporary ecology movement began with the Chipko movement which was a non-violent response to the large-scale deforestation that was taking place in the Himalayan region in the 1970s. During this period, the peasant women from the Garhwal Himalaya, having realized that the forests were the real source of springs and streams, fodder and fuel, declared that they would hug the trees, and the loggers would have to kill them before cutting the trees. In 1973, when Vandana Shiva went to the Himalaya to visit her favourite forests and swim in her favourite stream, the forests were not there and the stream had become a trickle. It was at this moment that she decided to become a volunteer for the Chipko movement. She spent every vacation doing Padayatras, documenting the deforestation, the work of the forest activists and spreading the message of Chipko.

10. "The conservation of bio-diversity is the answer to the food and nutrition crisis." Do you agree?

Ans: - Yes. The conservation of bio-diversity is the right step to help the people overcome the nutrition crisis because bio-diversity works on the paradigm of Earth Democracy and democratic pluralism wherein there is freedom for all species to evolve within the web of life. As members of the Earth family, it is the freedom and responsibility of humans to recognize, protect and respect the rights of other species. This way we bring into play the principle of equity. No species in such an ecosystem appropriates the share of another species and every species sustains itself in co-operation with others. Secondly, bio-diversity sustains democratic pluralism because there are diverse processes of renewal of life always at play in natural eco-systems and they vary from species to species and from season to season in sight, sound and smell. All the species live in perfect harmony. Thus bio-diversity paves the way for enrichment of the web of life leading to abundance.

11. Write a brief note on 'Chipko Movement' which took place in the Himalayan region?

Ans: - Chipko Movement is a non-violent movement against cutting down trees in the Himalayan region. Vandana Shiva was inspired by the songs about forests taught by her mother in her childhood. She became a Chipko volunteer and took part in a 'Padayatras' to make people understand the importance of trees and forests. She was happy when the village women hugged the trees to stop the loggers from cutting them. She wrote articles on ecology in newspapers and magazines to spread the message of Chipko movement. Indiscriminate cutting of trees led to landslides, floods and scarcity of water, fodder and fuel. Vandana Shiva wanted people to understand the value of forests and stop-cutting trees. Many women from the Himalayan villages joined her movement and became activists of the Chipko Movement.

12. What role does the forest play in Vandana Shiva's life? Explain.

Ans: - Vandana Shiva says that she learned her first lesson in ecology and eco-system in the Himalayan forests which she later put to practice in her farms. Her ideas about bio-diversity and bio diversity based living economies prompted her to begin the Navadanya movement for biodiversity conservation and organic farming which she started in 1987. Later, in 1994, she set up the Navadanya farm in the Doon Valley where she claims to have conserved and grown 630 varieties of rice, 150 varieties of wheat and hundreds of other species. Based on these practices she tells the reader that the forests teach us union and compassion, principle of equity, and how to enjoy the gifts of nature without exploitation and accumulation and mutual co-operation.

A SUNNY MORNING

Meeting of Don Gonzalo and Dona Laura / Background

The play opens in the setting of a park where Dona Laura enters the park with the help of her maid, Petra and finds place to sit on a bench to feed the birds with breadcrumbs. Meanwhile, Don Gonzalo also enters the park with his servant, Juanito and hesitates to sit on other side of the bench, which was already occupied by Dona Laura. He even curses the priests for being occupied his bench on which he usually sits in every sunny morning. He looks negatively at every aspect of his life and goes on complaining whereas Laura expresses her grievances when others disturb her. In the beginning both of them are reluctant at each other but soon they tried to understand each other in the progress of their conversation.

Flashback / The past

Sharing a pinch of snuff between them softens their tone into friendliness. Soon their conversation stumbles upon reading books. This paves the way for the next level of their story. Dona Laura reads a poem from a book given by Don Gonzalo, which surprises them, that they were the lovers of several decades before and now talking about themselves. However, they do not want to disclose their true identities since they have lost seen each other in early youth. So, they spin fictitious stories where Laura identifies herself as a friend of 'The Silver Maiden' Laura Llorente while Don Gonzalo identifies himself as the cousin of Don Gonzalo.

Their Love story - Dona Laura's version

Laura Llorente lived at Maricela in Valencia. She was known as 'The Silver Maiden' in her locality. Gonzalo would pass by on his horseback every morning under Laura's house window and would toss a bouquet of flowers up to her balcony. In the afternoon, while he would return by the same path and catch a bouquet of flowers that she would toss him down. When Laura's parents wanted to marry her to a merchant a duel was followed and the merchant was badly wounded by Gonzalo. Don Gonzalo fled away fearing of the consequences. Laura waited for days and months and not hearing from him for a long time she left her home one afternoon and went to the beach. While she was engrossed in Don Gonzalo's thoughts she was washed away by the waves.

Don Gonzalo's version

Don Gonzalo also tried to spin his version of a story about his supposed cousin. Gonzalo also loved Laura intensely. After injuring the merchant seriously, fearing the consequences, he took refuge in Seville and Madrid. He wrote many letters to her but her parents seized them. As there was no reply, in despair, he joined the army and went to Africa where he died in one of the trenches holding the flag of Spain and muttering the name of his love, Laura.

Conclusion / Reality

In reality, after two years of their separation, Laura married someone and settled down in her life. Similarly, Gonzalo disappointed over his lost love, three months later he too married a ballet dancer and settled down in Paris. Though, they were separated, in their hearts the yearning for the romantic love continued. When they met in the park after nearly 50 years both of them were able to recall their intense romantic affair. Although they came to know about each other in reality, they did not want to reveal, as they had lost their charming youth. Thus the play "A Sunny Morning" entertains the audience.

SUMMARY

The play "A Sunny Morning" is a comedy of Madrid in one act, by Serafin and Joaquin Alvarez Quintero. On a sunny autumn morning in a quiet corner of a park in Madrid, Dona Laura, a graceful, white-haired lady of about seventy, is feeding pigeons in the park. Don Gonzalo, a gentleman of seventy, gouty and impatient enters. Their servants Petra, Dona Laura's maid and Juanito come and go nearby.

The conversation between the two seventy year olds begin sarcastically, with each accusing the other of encroaching on their private space. Don Gonzalo complains the priests have taken his bench, and says Dona Laura is a, "Senile old lady! She ought to be at home knitting and counting her beads." She finds him "an ill-natured old man!" He resigns

himself to "sit on the bench with the old lady."

A pinch of snuff helps to clear their heads, and they find something in common with alternating sneezes of three times each. Dona Laura confides to the audience, "the snuff has made peace between us." They begin to banter back and forth in a friendly manner. Then Don Gonzalo reads out loud from a book of poems. They begin to discuss Valencia and without acknowledging it to each other, realize he and she are two lost lovers. He was a native of Faencia and she spent several seasons at a nearby villa. He remembers her as "The Silver Maiden," and they discuss a duel involving his cousin. When the play ends, they agree to meet at the park again, still not acknowledging what they both know to be true."

I. Answer the following questions in a word, a phrase or a sentence each: -

1. How is Dona Laura able to read the poem without her glasses?

i. She has a keen eyesight

iii. She knows every word by heart

Ans. She knows every word by heart

ii. She struggles but manages to read the poem

iv. She is merely repeating what Gonzalo had earlier read

2. Why does Don Gonzalo sit next to Dona Laura in the park?

i. He prefers to sit with her

iii. He did not get any other bench to sit

Ans. He did not get any other bench to sit.

ii. His legs are aching

iv. He owned the bench

3. Dona Laura does not reveal herself to Gonzalo because

i. She no longer loves him

iii. He looks grotesque

Ans. Her appearance has changed a lot

ii. Her appearance has changed a lot

iv. None of these

4. Don Gonzalo and Dona Laura had to part ways because of

i. His marriage to another lady

iii. Her father's death

Ans. Her appearance has changed a lot

ii. Her appearance has changed a lot

iv. Her fickle heart

5. How does the play end?

i. Gonzalo and Laura separate forever

iii. Gonzalo and Laura promise to meet again

Ans. Gonzalo and Laura promise to meet again

ii. Gonzalo and Laura fail to recognize each other

iv. None of the above

6. Who occupied Gonzalo's usual bench?

Ans. Three Priests occupied Gonzalo's usual bench.

7. Whose name, according to Gonzalo, was his cousin whispering at the time of his death?

Ans. Laura's name

8. Name the villa Laura Llorente lived in.

Ans. Maricela

9. What did Dona Laura carry every day to feed the pigeons in 'A Sunny Moring'?

Ans. Bread Crumbs.

10. Who is the caretaker of Don Gonzalo in the play 'A Sunny Morning'?

Ans. Juanito

11. How did Laura feel coming to the park?

Ans. Tired but glad

12. Who accompanied Dona Laura or Who is Dona Laura's Maid?

Ans. Petra

13. What quality of the birds does Dona Laura appreciate?

Ans. Gratefulness and paying attention

14. How did Gonzalo annoy Dona Laura?

Ans. Scaring the birds away.

15. What does Don Gonzalo expect a woman like Dona Laura to do sitting at home?

Ans. Knitting and counting beads.

16. How did Don Gonzalo greet Dona Laura?

Ans. By touching his hat.

17. What did Don Gonzalo use to brush the dust from his shoes?

Ans. His Handkerchief

18. What establishes peace between Dona Laura and Don Gonzalo?

Ans. A Pinch of snuff

19. Why did Gonzalo go to Aravaca?

Ans. To kill time and to hunt

20. Who was the gallant horseman in the play?

Ans. Don Gonzalo

21. What was Laura Llorente known in her locality?

Ans. The Silver Maiden

III. Answer the following questions in a paragraph of 80 – 100 words each: -

IV. Answer the following questions in about 200 words: -

1. Why is Don Gonzalo ill-tempered at the beginning of the play?

Ans. Don Gonzalo is found to be in an ill-tempered state at his first appearance itself. He is so irritated because he finds that not even a single bench is vacant in the park. Moreover, the one on which he used to sit is occupied by three priests.

2. Would you agree that the snuff unites Gonzalo and Laura here? Give reasons for your answer.

Ans. Gonzalo shares the same bench on which Dona Laura the old lady is sitting. Both of them annoy each other at first. Laura is angry because Gonzalo scared her pigeons. Gonzalo feels irritated as Laura is annoying him. Then Gonzalo takes out his snuff box and offers a pinch of snuff to her. Both of them says that they will sneeze three times after taking a pinch of snuff and finds it to be a strange coincidence. This unites Laura and Gonzalo after the disagreement in the park.

3. A number of Spanish writers are mentioned in the play. Why?

Ans. In his conversation with Laura, Don Gonzalo reveals his admiration to the Spanish Romantic poets like Espronceda, Zorrilla, Becquer and the Spanish realist and philosopher Ramón de Campoamor. The mentioning of these Spanish writers' highlights Gonzalo's interest on their works. It also throws light on the Spanish literary heritage.

4. How does Dona Laura describe the story of her death?

Ans. Dona Laura describes that her friend 'Laura, the Silver Maiden' awaited the news of her beloved for "days, months and a year and no letter came." Then one day she went to the sea shore, wrote her lover's name on the sand and sat down upon a rock. The tides rose to the rock and swept her out to sea.

5. When does Dona Laura realize that Don Gonzalo is her former lover?

Ans. On a sunny autumn morning in a quiet corner of a park in Madrid, Dona Laura, a graceful, white-haired lady of about seventy, is feeding pigeons in the park. Don Gonzalo, a gentleman of seventy, gouty and impatient enters. At first, both of them accuse each other of encroaching on their private space. But after having a snuff, both of them come to terms with each other and start talking of their hometowns and other things. Then Laura reveals that she lived in a villa Maricela, near Valencia-one of the largest cities in Spain. Gonzalo is startled to hear the name "Maricela." He then tells that he knows a girl who lived in that villa in Maricela, who was perhaps the most beautiful woman he has ever seen. He also reveals that the girl's name was Laura Llorente. This revelation of Gonzalo helps Laura to realize that he was her former lover.

6. What happened to Gonzalo and Laura after they separated?

Ans. Gonzalo and Laura loved each other during their youthful days. But the affair was not successful as they were separated by fate. There was a quarrel between Gonzalo and a suitor who was a merchant. The merchant was badly wounded in the duel and Gonzalo had to conceal himself for a few days. Later he fled from his hometown to Seville and then to Madrid. Even though he tried to communicate with Laura through letters, all attempts failed. He then joined the army and went to Africa. According to Don Gonzalo, his 'cousin- the lover of Laura' met with a glorious death in Africa. Laura waited for her beloved's arrival for days, months and a year. But then one day she went to the sea shore, wrote her lover's name on the sand and sat down upon a rock. The tides rose to the rock and swept her out to sea. This is narrated by both Gonzalo and Laura respectively. But in reality after three months Gonzalo ran off to Paris with a ballet dancer and Laura on the other hand, got married after two years.

7. Describe the circumstances leading to Gonzalo's separation from Laura?

Ans. Gonzalo and Laura, the two former lovers had to separate from each other. In her youthful days, Dona Laura was known in her locality as 'The Silver Maiden.' She was fair as a lily, with jet black hair and black eyes. She was like a dream. She was in love with Gonzalo, the gallant lover. He used to pass by on horseback every morning through the rose garden and tossed up a balcony of flowers to her balcony which she caught. On his way back in the afternoon she would toss the flowers back to him. But Laura's parents wanted to marry her off to a merchant whom she disliked. One day there was a quarrel between Gonzalo and the merchant, the suitor. The merchant was badly wounded in the duel and Gonzalo had to conceal himself for a few days. Later he fled from his hometown to Seville and then to Madrid. Even though he tried to communicate with Laura through letters, all attempts failed. He then joined the army and went to Africa.

8. Precisely at what point of time, do you think, Laura and Gonzalo begin to recognize each other?

Or

Trace the incidents where Laura and Gonzalo secretly guess about each other's identity on the play 'A Sunny Morning'.

Ans. Dona Laura and Don Gonzalo become friends soon after enjoying a pinch of snuff offered by Don Gonzalo. While Don Gonzalo is reading a book aloud, he comes across a few lines of Spain poet. Incidentally, he tells Laura that it is from Campoamar's works. Then Dona Laura expresses her sympathy for him as he finds difficult to read the book with his big glasses. At this moment, Don Gonzalo tells her that he is a great friend of many known poets especially Campoamar and he has met him in Valencia. Then he adds that he is a native of Valencia. Dona Laura tells him that she also has spent several seasons in her youth at the villa called Maricela, which is not far from the city Valencia. The name Maricela surprises Don Gonzalo and he goes on to tell her that he has seen the most beautiful woman there. The moment he tells her name Laura, both look at each other intently. Precisely at this point they begin to recognize each other.

9. What were the circumstances that led Gonzalo to flee Valencia?

Ans. The protagonists Dona Laura and Don Gonzalo loved each other in their young. Every day in the morning, he used to pass by on horseback down the rose path under the Laura's window. While passing, Gonzalo used to toss up her balcony a bouquet of flowers, later in the afternoon while he was returning by the same path, he would catch the flowers she would toss him. As days pass by, Laura's parents thought of marrying her to well-known merchant in their locality. One unfortunate night, while Gonzalo was waiting under her window to hear her songs, the merchant came there unexpectedly and insulted him. This led to a quarrel and later turned into a duel. At the sunrise, the rich merchant was severely wounded by him. The merchant was highly regarded in the locality as he was rich man in the city. Gonzalo became apprehensive of consequence and he decided to conceal for a few days. Therefore, he left the place as well his love

10. Did Laura and Gonzalo pine for each other after they were separated by circumstances? Who is more passionate? How do they react to each other now?

Ans. The young lovers, Laura and Gonzalo pine after they separated. Soon after Gonzalo flees to Valencia, then he joins the army in Africa and meets a glorious death on the Warfield. At this, Laura mutters about the story which is concocted cleverly by him and she pretends to sympathize with him, saying that he must have been distressed by the calamity. Taking it as a strong pinot, Gonzalo pretends saying that it is indeed a calamity, but also tries to express his resentment and presumes that on the contrary Laura might have forgotten him and she must have spent days in chasing butterflies in the garden without any regret. Dona Laura protests saying no on his comment that it is a woman's way. She narrates a story of her version that the silver maiden awaited the news of Gonzalo for a year. As she did not receive any letters from him and one day she went to sea after sunset, wrote his name on the sand, sat on a rock. Knowing the threnody of her the waves took her into the sea. He mutters himself that it is a worse lie than his. They mutter themselves that they got married after breakup. From their conversation and reaction to each other, we can conclude that Laura is more passionate as understood by the way she narrates the end of her friend. Now they are very friendly and sweet to each other without unveil their true identity.

1. What makes Dona Laura assume that Don Gonzalo is an ill-natured man?

Ans. Don Gonzalo is an old gentleman of seventy years old, gouty and impatient. He is found to be in an ill-natured state at his first appearance itself. When he enters the park, he finds that the bench on which he used to sit is being occupied by the three priests. So he gets irritation and expresses his annoyance by remarking that the priests are idling their time away instead of sitting in the church. Juanito suggests that he could sit on the bench on which Dona Laura is seated. But he tells him that he wants a bench to himself. This instance shows that he is an ill-tempered man. After having no alternatives, he decides to share the bench. While, he comes towards the bench he scares the birds away. To this, Laura gets annoy with him and criticize his actions but Don Gonzalo replied her with impolite manner. He seems to be quite rude when he replies to her. The way he justifies his action shows her that he is indeed an ill-natured person. Therefore, she assumes and questions that why must people get so fussy and when they reach a certain age.

2. Trace how irony is built in the play. Did you guess the characters past even before they did so?

Ans. In the play A Sunny Morning, irony has been built throughout the play. There are several instances of irony. The protagonists in the play seem to be very old but their mentality serves like young in humorous way. After settling on her bench, Dona Laura sends Petra to chat with the guard and makes fun of her. Later when he cleans his shoe from his handkerchief, she mocks at him. Gonzalo starts reading lines aloud from Campoamar's work, she again teases his sight. These three instances make readers to laugh. We could guess the characters that they are the old lovers before they recognize each other. Gonzalo reads aloud the lines that " all love is sad, but sad as it is" and " twenty years pass. He returns. And each beholding the other exclaims can it be that this is he? Heavens, is it she? These lines are much relevant to this play and taken as dramatic irony and also give a hint that they got separated and their love ended with sad. After long years, they are meeting and unveiling their identity as Campoamar's lines. When they unveil their identity, both start to conceal the emotions by narrating concocted story of their end. Thus, a careful reading of the play reveals that there is a relationship between the old lady and the old gentleman.

3. Bring out the feelings of Laura and Gonzalo as they leave the park. Is it different from what they felt about each other in the beginning of the play?

Ans. In the beginning of the play, the protagonists enter the park with their servants. The conversation between these two seventy years old gets begun sarcastically with each other accusing the other of encroaching on their private space. Later they start to criticize their actions each other as haters. However, their feelings towards each other in the beginning of the play become more evident only when Don Gonzalo walks towards her bench, he scares away all the birds. So she warns him in rash, in return he arrogantly replies which provokes her to make a personal comment later as he does so. After a few heated exchanges between them they take a pinch of snuff which makes them relief. Soon after taking snuff they start conversation friendly. By the end of the play, we find a total change in their attitudes towards each other. In the course of their conversation they discover that they were lovers once in their youthful days. But neither of them is ready to disclose their identity. However, the animosity that we witness in the beginning of the play is no longer there when they are ready to depart. Before taking leave of each other, they formally thank each other for having met. Both think that it's been great pleasure to meet and ensure that they are coming to the park the next day. Both of them wave farewell and leave the place as friends.

4. What do you think would have happened if they had revealed their identity? Do you think they know each other towards the end of the play?

Ans. Once Don Gonzalo and Dona Laura realize that they are the same old young lovers of Maricela who were separated in life by the fate, they make up fictitious stories and conceal their identity. If they are revealed their identity both of them would have been utterly shocked and would have accused each other of deceiving the other. They know that both of them had held the other in high esteem and both of them had fallen deeply in love in their past. They wonder when both realize that they are the lovers of Maricela. They have changed a lot in their appearance. Don Gonzalo has become seventy-year-old and uses parasol and big glasses to read books. So called beauty, the silver Maiden has also become old and her appearance has changed too. That is why, Dona Laura after listening to Don Gonzalo's praise of her beauty as The Silver Maiden now feels ashamed to confess that she is the old silver maiden of Maricela. Similarly, Don Gonzalo knows that he is grotesque and so wishes to keep his image as a gallant horseman who everyday passed under her window by on horseback. Thus they think that it would be better to conceal their identity rather than complaining each other.

5. How is the title 'A sunny Morning' justifiable? Discuss.

Ans. A Sunny Morning is a short play, written by Quintero brothers. It is a refreshingly new romantic comedy. It tells the story of Don Gonzalo and Dona Laura, who are ardent lovers at their young age. But their love is not a successful one as they had to part from each other in life. They meet each other in a park at Madrid during their old age. The story is presented in a new pattern unlike the conventional romantic stories.

The play begins in a sunny morning at a park, the entire play occurs in an autumn sunny morning. Here the title, sunny morning refers to the youthful of the day and weather seems to be very pleasant and fresh. The main characters are old age, in spite of this, the way they think is very much similar to the young minds. In the beginning of the play she mocks at Petra and tells to chat with her lover. Generally old age people don't support and talk about love unlike them. When Gonzalo enters to the park, they sarcastically accuse each other like young people. This youthfulness metaphorically refers to the title of the play.

6. What are the 'atrocious' lies that Laura and Gonzalo make up about their lives after their separation?

Or

Don Gonzalo and Dona Laura outwit each other in weaving stories about their own deaths. Elaborate.

Or

Narrate how, according to Dona Laura and Don Gonzalo, the sad love affair of her friend and his cousin ended.

Ans. During the conversation with Dona Laura, Don Gonzalo gives a romantic description of the silver maiden. Dona Laura realizes that the old man is none other than her former lover Gonzalo. Then, both of them together narrate their romantic affair until they come to the end of their story. Don Gonzalo rounds it off telling her that his cousin had to hide himself for a few days and later to fly. At this point Dona tells him that he seems to know the story well. Don Gonzalo also tells her the same. Dona Laura tells him that she heard the story from her friend. Don Gonzalo picks up the same lie and tells her that he heard the story from his cousin. Both of them are now convinced that they were the former lovers of the romantic affair they had just reconstructed. Dona Laura wants to probe further into the affair. Therefore, she demands an explanation about Gonzalo's vanishing from Valencia.

In reply, Don Gonzalo tells her that after staying hidden indoors in Valencia for some time, his cousin went to Seville and then came to Madrid, where he wrote letters to Laura. But, since the letters were intercepted by her parents, she did not get his letters at all and so she did not write back to him. He tells her that Gonzalo, then in despair, believing that he had lost his love for ever, joined the army, went to Africa and there in a trench met a glorious death grasping the flag of Spain and whispering the name of his beloved Laura. Immediately, Dona also creates a story. She tells him that after waiting for a year for Gonzalo, she went to the beach after sunset one evening. She wrote his name on the sand, and then sat down on a rock, her gaze fixed upon the horizon. Then the waves slowly crept up to the rock, where the maiden was sitting and the high rising tide rose with a boom and swept her out to sea. Thus ended the sad love affair

7. 'The ways of providence are strange'. How is this true in the case of Don Gonzalo and Dona Laura? Explain.

Ans. A Sunny Morning' presents the story of two young lovers who were once passionately attached to each other. Their love would have ended in their marriage but they were separated by a cruel blow of fate. Gonzalo was a young man living in Valencia. Not far from his house there was a villa near the sea, known as Maricela. There lived a beautiful young lady Laura Lorente and everyone called her 'The Silver Maiden'. A romantic affair developed between the two. Gonzalo used to pass by on horseback every morning down the rose path under her window and tossed up a bouquet of

flowers to her balcony which she would catch. Later, in the afternoon, when he returned by the same path, he would catch the bouquet of flowers she tossed him. However, the parents of Laura wanted to marry her to a merchant against her wish. One night when Gonzalo was waiting under her window her merchant-suitor came there unexpectedly and insulted Gonzalo. Soon, there resulted a duel (fight) in which Gonzalo injured the merchant. Since the merchant was well known in that locality, Gonzalo fled to Seville and then to Madrid. Though, the lovers tried to contact each other through letters, their letters were intercepted and they were separated for ever.

However, the ways of fate being strange, both the lovers Dona Laura and Don Gonzalo who are now in their 70's, meet again in a retired corner of a park in Madrid. Though initially they make rude remarks about each other, they gradually discover that they were the very same lovers of their youth when they were living in Maricela in Valencia.

8. How effectively does Gonzalo narrate the story of his cousin's love for Laura's friend?

Ans. Narrating his story as his cousin's, Don Gonzalo said that his cousin loved the Silver Maiden every morning, he would pass on horseback, tossing up a bouquet of flowers. She too, would toss them in the evening. Once, when Gonzalo's cousin waited under her window to hear her singing, a merchant, whom she was expected to marry, appeared and insulted the cousin. There was a quarrel that led to a duel. As a result, the merchant was badly wounded. And so, his cousin had to conceal himself for a few days. Fearing the consequences of a duel with a person highly regarded in that locality, he had to take refuge in his house. He went to Seville and, then, to Madrid. He wrote many letters to Laura. None of the letters ever reached her, so they went unanswered. He thought that he had lost his love forever, joined the army, went to Africa and there in a trench, met a glorious death, grasping the flag of Spain and whispering the name of his beloved, Laura.

9. Everything is fair in 'Love and war'. How do you substantiate this statement relating to the attitudes of Dona Laura and Don Gonzalo in the play 'A Sunny Morning'?

Ans. The play 'A Sunny Morning' is a romantic comedy which blends both the elements of romance and comedy. The play deals with the love story of Dona Laura and Don Gonzalo and the dialogues of the play are humorous and lively. The play begins in the park where Dona Laura and Don Gonzalo meet when they are old. They both were lovers when they were young. But now, both do not recognize each other. Once, when they start talking, they understand the reality but both do not want to reveal their identities. One day when Dona Laura was feeding the pigeons with bread crumbs, Don Gonzalo, the old man, comes with his servant and sits on the same bench. Laura gets angry with Gonzalo for frightening the birds. Both get annoyed with each other. He starts reading poems from his book. Then, he tells her that he belonged to Valencia, a city in Spain. Laura is surprised and tells that she too spent her youth there in a villa called Maricela.

When Gonzalo asks her if she remembered the name Laura, she lies to him that she was a friend of Laura. They both discuss the story of Laura's friend and Gonzalo's cousin which was really their own story. Laura tells him that her friend waited for her lover for many years and later was married to a merchant. Gonzalo replies that his cousin joined army and died as a soldier. In the play, we find that both the central characters do not reveal their true identity. They hope to meet every morning there. The play ends on a positive note and we find a beautiful mix of romance and comedy, last like a sunny morning cold and heat and depart from park.

Here, we see that they do not acknowledge the fact of being old but lost lovers; rather they prefer to think that they have befooled each other with their fictitious stories. Infact they do not want to remember their past and they want to be frozen in time in each other's memories, as they once were. Their such an attitude makes us to think that everything is fair in love and war'.

WHEN YOU ARE OLD

*When you are old and grey and full of sleep, And nodding by
the fire, take down this book, And slowly read, and dream of
the soft look Your eyes had once, and of their shadows deep;*

Paraphrase: stanza-1

When you (my beloved) grow old and your hair turn grey, and when you look sometimes near the fire sleepily, then you should pick up this book that I am writing and read this poem. This poem then would remind you how beautiful you once used to be, and how soft and deep your eyes were when you were young.

Explanation of difficult phrases: **Nothing by the fire**- dozing as she sits near the fire in lonely winter nights. **Dream of**- think of the past youthful day is in a dreamy way. **Soft looks your eyes had once**- The poet's beloved now has soft looks. Her eyes have an enchantment about them. They lend to her face a look of charm and sweetness. But they would not always remain so. In her old age, she would only remember these soft looks with regret.

*How many loved your moments of glad
grace, And loved your beauty with love
false or true, But one man loved the
pilgrim soul in you, And loved the
sorrows of your changing face;*

Paraphrase: Stanz-2

You will then remember that many men then loved you because of your joyful beauty. They loved you for your beauty, some with a true love, others safely. But then you will also remember that one man loved your soul, and loved you for the sadness of your looks.

Explanation of difficult phrases: **Glad grace**- During her youth, his beloved has a grace and a beauty that arises out of the joy living. Her youthfulness lends a charm to all her movements. **How many...grace**- This is to be connected with the idea given earlier-the beloved in her old age, remembering her days of youth. The poet tells her how she would then remember her old lovers, who are no more.

Paraphrase: Stanza-3 *And bending down beside the glowing bars, Murmur, a little sadly, how Love fled
And paced upon the mountains overhead And hid his face amid a crowd of
stars.*

Then, as you bend down near the glowing fire in the grate, you will murmur to yourself that love has left you, and has hidden itself far away, in lofty mountains and in starry skies.

Explanation of difficult phrases: **A bending down**- His beloved in her old age, would bend down. **The glowing bars**- the iron bars in the fire-place are glowing hot because of the fire burning in it. **And bending love fled**- The poet imagines that in her old age his beloved would feel that love has left the world, and lives now in the stars and the mountains. In other words, she will feel the loneliness of old age, when all lovers will forsake her. Paced upon-walked upon. **And paced---Overhead**- Love no longer lives on earth, but upon lofty mountain peaks. **And hid---Stars**- Love, which visits us, in our youth for a while, rises up to the stars and becomes one with them.

In this poem the poet narrates how his beloved Maud Gonne would grow old with the passage of time. Her liveliness and youthful energy would vanish and she would pass the time dozing by the fireside as old people want to do. She would perhaps pick up the volume of the poet's *Collected Poems*, and slowly go through the verses wherein the poet has declared his love for her and admired her graces and charms. She would be reminded of the loveliness of her eyes that she once possessed and of their deep shadows. At that time, she might think that many young people loved her for her beauty and youth, but there was only one whose love was sincere and genuine and it was certainly the poet himself. The poet loved her not for her physical beauty only, but also loved for

her soul. It was the poet among all others who could feel for her and love her because sorrow and suffering were depicted on her face.

The perusal of the poet's love poems would set his beloved thinking longingly of the past. She would then realize the worth and importance of the poet's love. With the realization she would mutter to herself with anguish that he was no more alive. He was dead and gone and his soul must either be hovering among the mountains or it must have become part of the galaxy of the stars overhead. The poem presents a portrait of decaying and dying youth and beauty. The poet has referred to it time and again quite passionately all through his poetic career. Maud Gonne, his beloved, was a proud and headstrong girl. The poem sounds a note of warning to her. The idea is that if she does not reciprocate his love, which is not merely physical, but spiritual too, she would have to repent for her folly in her old age. Her youth and beauty would wither and vanish one day, and lovers who hover round her, lured by her bloom, would desert her one by one. Then she would smart with a sense of remorseful agony for the cruelty and callousness towards the poet. The poet intends to forewarn her. The poem has been written in three stanzas, each containing four lines. The rhyming pattern is very different and steady written in iambic pentameter, the first stanza is a b b a; the second is c d c d; the third is e f e f.

I. Answer the following questions in a word, a phrase or a sentence each: -

1. How is the journey from youth to old age described in the poem?

Ans. The poet describes the period of youth as prized with physical charms, attractive eyes, pleasant feeling of love etc., while as it describes the old age in terms of grey hairs, drowsiness, sorrow, and desolation.

2. What does the phrase full of sleep mean?

Ans. The phrase 'full of sleep' has a symbolic meaning which means old age. It indicates the natural drowsiness that comes in human beings as one grows old and approaches death.

3. How is the poet's love different from those who also loved his beloved?

Ans. The poet's love stands different from those of the other lovers. Others loved his beloved for her soft looks, charming eyes, and physical beauty. The poet loved his beloved for her pilgrim soul and inner beauty. His love was spiritual, while as others was sensual.

4. What is Maud Gonne reminded of in the poem?

Ans. Maud Gonne is reminded of her youthful days when she was charming and energetic. She is also reminded of her only true love who would love her for her pilgrim soul. Others love was short-lived while as the poet's love was persistent.

5. 'But one man loved the pilgrim soul in you' Explain.

Ans. The line describes that there was only one lover who loved Maud Gonne truly. He loved her for her inner beauty which did remain intact for the whole life. His love continued even when she becomes old and ugly while as those whose love was false distanced themselves when her physical charms lived its days.

7. What images does the poet use in the poem?

Ans. The poet uses following images in the poem: grey hair, full of sleep, nodding by the fire, deep shadows of eyes, sorrow of changing face, glowing bars etc.

8. What is the rhyme scheme of the poem?

Ans. The poem is written in iambic pentameter with the rhyme scheme ABBA CDDC EFFE which gives a steady rhythm to the poem.

9. What does the poem infer about the power of poetry and the written word?

Ans. The poem infers that poetry lasts and remains as a constant reminder of what was. The speaker suggests that poetry has the ability to contain a man's life in its lines and, in turn, to ensure that the life never dies.

10. The term "glad grace" is an example of what literary device?

Ans. The repetition of the 'g' sound suggests that it is an example of alliteration.

11. In what ways is the soul, to the speaker, a "pilgrim"?

Ans. The soul of the spoken to is on a pilgrimage through life. It is in a state of constant movement and experience, with its ultimate destination, through death, being heaven.

12. By having love flee to join the "crowd of stars" overhead, what is the speaker suggesting is its role in life? Ans. Love is described as having a role of protector and guidance through life for the pilgrim soul.

13. What does the speaker want his beloved to do sitting by the fire in 'When you are old'?

Ans. To read the book of memories and remember her past, sitting by the fire.

II. Answer the following questions in a paragraph of 80 – 100 words each:

1. Whose love in 'When you are old' is true and intense? Explain.

Ans. It is the Poet's love that is entirely different from the love exhibited by the other suitors. He admits that there are many suitors trying to court her but he knows for sure that their love for her is not genuine and sincere. He believes that they only love the elegance and beauty of her youth which is transient. On the other hand, the poet likes her inner self. He calls it her pilgrim soul. They will find her worth loving only when she is young and beautiful. But as she grows older, and her face shrinks, depicting the differences and sorrows faced by her, he will still continue to love her with all her sorrows as well. He does so because he is in love with her inner self and not merely with her physical beauty.

2. How does the speaker distinguish his love from that of others in the poem 'When you are old'?

Ans. The speaker distinguishes his love from that of others by resorting to the depiction of contrast between physical beauty and inner beauty. When his beloved was young and beautiful many suitors were after her-praising her external beauty without caring for her feelings. Their love was transitory whereas the speaker loved her pilgrim soul. He was the only one who cared for her, reciprocating (sharing) her feelings, her likes and dislikes. He loved even the sorrows of her changing face. Here, he has presented a real contrast between love and infatuation.

14. 'True love is related to soul but not to the physical beauty'. How is this idea brought out in the poem 'When you are old'?

Ans. 'When You Are Old', is a love poem written by W. B. Yeats. The poet addresses the lady, he loved in his youth. When she grows old, she will be sitting by the fire side and reading the book of poems written by him. Reading the book, she will remember her past, her beauty and the many men who admired her. While all the men loved her for her beauty, he loved her soul and her soul searches for something meaningful. She will feel sad that love has vanished along with him. He loved her for her internal beauty. His true love is permanent though her beauty has waned over the years.

3. How is the speaker's passionate love for his beloved brought out in the poem 'When you are old'?

Ans. The poet asks his love, who is still young, to imagine a time when she is past her prime youth. She would then be an old woman with gray hair and sleepy eyes. When she is in such a state, he wants her to read a book of memories from her youth. As the woman sits beside the fire, nodding her head and leafs through her memories, she would recollect the 'soft looks' she once had and the sorrows she had suffered until then. When she recalls her faded beauty she would also recall how she was admired by many suitors who were infatuated with her physical charms. At the same time, she would also recall how there was one man who loved her unique soul which was in search of true love. She would also realize that her true love having lingered on for a while, disappeared from the earth and hid himself amidst a crowd of stars in heaven.

SUMMARY**THE GARDENER**

This is very clearly shown in the way in which the two main characters -Tammanna and Basavaiah appear eviious of each other tosuch a great extent that they are ready to survive at the cost of the other person.

An old man walks miles together in search of a job, not that he couldn't get one, but he wanted to be far away from known people. Added to it, this acted as an ambulatory exercise for him. He reached a garden and noticed that many things were not wellorganized. So, he felt that it was necessary to bring in a lot of reforms. He met the owner and with just a few words exchanged, he was provided with the job. One he became the gardener, all the petty thefts came to an end and the owner was able to make a lot of profit and he felt that the gardener had been doing his job perfectly. But with his, there was an additional danger, and that was the way in which the owner started misusing the profit he made. He took up all bad practices, and this worried his wife quite a lot. So, she felt that the old man could provide a solution to all her problems, and went to him. He then realized that the woman had come for the same specific reason and he told her that whatever is done, the owner will never mind himself unless his wife teaches him a lesson and thus happened as a continuation of the similar situation he and his rival Basavaiah had been in.

It so happened that Tammanna and Basavaiah, who were in a particular village had started acquiring land to such a great extent that almost the entire village belonged to either of them. When Basavaiah learned that Tammanna had 1000 acres of land and he had 800, he sent a word to Tammanna asking him to sell the 200 acres.

One day Tammanna realized that it was very difficult to continue in the same way and thought that it would be good to destroy his rival completely. So, he decided to humiliate him in such a way that he could never counteract. He started composing ballads and all these ballads described how Basavaiah had started taking revenge against Tammanna. When Basavaiah could not try to be on par with his rival, he nearly confiscated all of the property that belonged to Tammanna. Even then, nothing great happened. So, he organized small functions and where great poets from nearby lands would be called and asked to recite the poems that they had written. This was to show that he acted as a patron of arts and somewhere this was deliberately done as he could not have the books of Tammanna at his house.

When the news spread that Tammanna was ill, Basavaiah rejoiced. But later on, Basavaiah dies, and this comes as a great death blow to Tammanna. Instead of being happy now, he is terribly disturbed because he doesn't know what to do, as the very purpose of his life had been defeated. So, he felt that in the process of taking revenge against his rival, he has avenged himself.

In order to get away from all these problems, he decided to leave that place and settle down in some other place where he could help people in one way or the other, and it is basically due to this reason that he lands himself in the owner's garden trying to act as a gardener. His rich experience is bound to help people around him, provided they are ready to listen to his advice.

I. Answer the following questions in a word, a phrase or a sentence each: -

1. What was stuck under the arm of the old man in the lesson The Gardner?

Ans: Newspaper

2. The owner's life was particularly upset about which vice of the owner?

Ans: The owner's wife was worried about his adultery.

3. Mention one of the means suggested to Tammanna through which he would get back his land from Basavaiah?

Ans: To go to the court of law/ take recourse to the police/ attack on Basavaiah.

15. What was the most important possession of Tammanna?

Ans: His rival Sangoji was the most important possession of Tammanna.

16. What was the healthy competition between Basavaiah and Tammanna?

Ans: The healthy competition between Basavaiah and Tammanna was in buying lands of the village.

4. How many acres did Basavaiah acquire forcibly from Tammanna?

Ans: Basavaiah acquired two hundred acres forcibly from Tammanna.

5. What idea did Tammanna get to annihilate (defeat) Basavaiah completely?

Ans: Tammanna gets an idea to compose his experiences in the form of songs and ballads.

6. What were the themes of Tammanna's songs and ballads?

Ans: Tammanna's songs and ballads made a mention of Basavaiah's cruelty and meanness.

7. What become raison-d' etre of Tammanna's life

Ans: Art became the raison-d 'etre of Tammanna's life.

8. Whom did Basavaiah invite to his palace?

Ans: Basavaiah invited scholars, poets and musicians to his place.

9. How much of Tammanna's land did Basavaiah acquire forcibly?

Or

How much of Tammanna's land did Basavaiah forcibly acquire at first?

Ans: Basavaiah acquired 200 acres of Tammanna's land forcibly.

10. What was Tammanna's idea to compete against Basavaiah?

Ans: The idea of composing ballads and singing them.

11. In the lesson 'The Gardener', the old man changed the name of Tammanna's rival from .. to Basavaiah.

Ans: Sangoji.

12. When did Tammanna forget all his songs and ballads?

Ans: After Basavaiah's death, Tammanna forgot all his songs and ballads.

13. Whom did Basavaiah consider as his most important possession in 'The Gardener'?

Ans: Tammanna

14. How was Basavaiah's rival in 'The Gardener'?

Ans: Tammanna

14. How many acres of land did Basavaiah encroach?

Ans: 200 acres of land.

III. Answer the following questions in a paragraph of 80 – 100 words each: -

IV. Answer the following questions in about 200 words: -

1. Give an account of the things done by Basavaiah, to prove himself better than Tammanna.

Ans. As Tammanna had started proving himself better than Basavaiah through his ballads, Basavaiah started encroaching more and more into Tammanna's land which he did not even notice or give importance to. Basavaiah, thus, shrank in humiliation. He started filling his life with all kinds of material wealth. He got a palatial mansion built for himself. He appointed a number of persons just to praise him. He bedecked himself with gold, diamonds and other precious stones. But yet, he was told by the people that his palace was dull without Tammanna's books. Hence, he started inviting scholars, poets and musicians to his palace. This was his way of investing his home with some meaning and, thus, tried to prove himself better than Tammanna.

2. Why was Tammanna in search of a method that could annihilate Basavaiah completely in 'The Gardener'?

Ans. Tammanna had one thousand acres of land and Basavaiah had eight hundred. Basavaiah could not tolerate this. He sent word to Tammanna asking him to sell two hundred acres. As expected, Tammanna did not agree. He was ready to buy all the land belonging to Basavaiah.

Basavaiah went along with his people and acquired two hundred acres of Tammanna's land forcibly. Tammanna could not tolerate this invasion. When Tammanna could not fight him back virtually, he thought of another method to annihilate Basavaiah completely using his intellect.

3. How was Basavaiah humiliated by Tammanna and what were the measures taken by him to overcome this?

Ans. Tammanna tried to avenge Basavaiah by composing ballads that spoke of Basavaiah's cruelty and manners and singing them. Basavaiah tried to do the same and was not successful. He built a palatial mansion for himself. He bedecked himself with precious stones and appointed many people just to praise him. He invited scholars, poets and musicians to his house. But nothing helped him to overcome this humiliation. Finally, he came to know that Tammanna was ill and consoled himself that he had at least surpassed Tammanna in having good health.

4. When does human life become boring and reasonless, according to P. Lankesh?

Ans. According to the writer, though man has wealth, education, art and many more things, he lives for some kind of unbearable vengefulness. Humans have become so wired to revenge and competition that without it life becomes boring and reasonless. In the story "The Gardener", the writer described the life of Basavaiah and Tammanna to justify his argument. In the story, these two persons were dead enemies. Both were in extreme competition to defeat one another. At the end of the story, Basavaiah passed away. At that time his rival Tammanna felt that he had no more reasons to live, and finally he left the village forever and felt that he had become non-existent.

5. How does Tammanna take revenge on Basavaiah through invisible means?

Ans. When his supporters advised him to either go to the court or seek the help of the police or ask some persons to attack Basavaiah and take back his land forcibly, Tammanna hit upon a unique idea of annihilating Basavaiah through invisible means. He thought of getting all his experiences composed in the form of ballads and singing them before the public. When Tammanna started singing ballads through which he told the people about Basavaiah's cruelty and his meanness, he became very popular. Many scholars of folklore and literary critics translated his songs and earned their share of fame. All this made Basavaiah shrink in shame. This way, Tammanna took revenge on Basavaiah through invisible means.

6. How did Basavaiah try to surpass his rival in 'The Gardener'?

Ans. When Tammanna came to know that the rivalry between him and Basavaiah had reached its peak he hit on a plan of annihilating Basavaiah completely. He got all his bitter experiences with Basavaiah composed in the form of ballads and started singing them before the people, announcing to everyone Basavaiah's cruelty and his meanness. This way his reputation as an artist started spreading fast. Basavaiah tried to surpass Tammanna's fame by filling his life with all kinds of material wealth. He got a palatial mansion built for himself, wore gold, diamond and jewellery and other precious stones. He invited a host of admirers in order to overshadow Tammanna, his rival. But he was not successful.

7. 'Without vengefulness, there would be no reason for man's existence'. How does 'The Gardener' bring this out?

Ans. In the beginning of the story 'The Gardener', there appeared to be a healthy competition between Tammanna and Basavaiah. Tammanna did not take Basavaiah as his rival at all. Therefore, when Basavaiah acquired fifteen admirers to outdo Tammanna's ten friends, it did not come to Tammanna's notice at all. Tammanna did whatever he wanted without bothering about Basavaiah. But Basavaiah did not keep quiet. When he came to know that Tammanna possessed one thousand acres of land and he had only eight hundred, he could not tolerate that. He sent words to Tammanna, asking him to sell two hundred acres to him. Tammanna did not agree. On the contrary he offered to buy all the land that belonged to Basavaiah. Therefore, he went along with his people and acquired two hundred acres of Tammanna's land forcibly and got a fence built around it. Tammanna could not tolerate that invasion. Later, when his supporters suggested him that he could go to the court of law or the police or use his Own people to attack him and forcibly wrest his land from him, Tammanna did not accept their suggestion. He probably thought that competing with Basavaiah by physical means had no end to it. So, he thought of putting an end to the unhealthy rivalry of Basavaiah by taking recourse to something invisible. He took recourse to singing ballads and telling the people through them about the cruelty and the meanness of Basavaiah.

8. How did the owner's life style change after the arrival of the old man in 'The Gardener'?

Ans. The old man was very useful, well-versed in agriculture and could understand the problems of the workers. After his arrival, the petty thefts in the garden came to an end and the income from the garden improved substantially. The farm which was originally ten acres, soon expanded beyond the owner's expectations and this soon resulted in a visible change in the life-style of the owner who now kept away from hard work. He became lazy as the old man did all the work for him. The farm expanded but the owner was happily spending his time and money on wrong things. The owner's wife was worried about her husband's adultery and vices. It was indeed, a matter of anxiety because life gradually got out of hand.

9. How did Basavaiah start filling his life with all kinds of material wealth?

Ans. When Basavaiah saw how Tammanna was bringing discredit to his reputation through his ballads and songs, he became humiliated. To overcome his humiliation, he decided to work more diligently on his agricultural land. So he purchased more land. Then he built a palatial mansion for himself and wore more gold and diamond jewellery and filled his life with material possessions and a host of admirers in order to overshadow Tammanna and overcome his feelings of humiliation. He also started inviting scholars, poets and musicians to his home to invest it with meaning but it was a futile attempt.

10. Write a note on the rivalry between Tammanna and Basavaiah as explained in 'The Gardener'?

Ans. In the beginning, there appeared to be a healthy competition between Tammanna and Basavaiah. Tammanna did not take Basavaiah as his rival at all. Therefore, when Basavaiah acquired fifteen admirers to outdo Tammanna's ten friends, it did not come to Tammanna's notice at all. Tammanna did whatever he wanted without bothering about Basavaiah. But Basavaiah did not keep quiet. When he came to know that Tammanna possessed one thousand acres of land, and he had only eight hundred, he could not tolerate this. He sent word to Tammanna asking him to sell two hundred acres to him. Tammanna did not agree. On the contrary, he offered to buy all the land that belonged to Basavaiah. Therefore, Basavaiah went along with his people and acquired two hundred acres of Tammanna's land forcibly and got a fence built around it. Tammanna could not tolerate this invasion. Later, when his supporters suggested to him that he could go to the court of law or the police or use his own people to attack him and forcibly wrest his land from him, Tammanna did not accept their suggestion. Tammanna probably thought that competing with Basavaiah by physical means has no end to it because it depends on who is able to muster more muscle power. Muscle power has its own limitations. Secondly, muscle power needs the involvement of many more people apart from Tammanna.

Moreover, as long as both of them were fighting by visible means people will not know who was trying to compete with whom. Until then, Basavaiah was the first one to show to the people he had more land, more friends, more wealth, etc. Tammanna never did anything to spite Basavaiah. Whatever Tammanna did, was on his natural inclination and not to spite Basavaiah. Therefore, Tammanna realized the limitations of competing with Basavaiah by physical means. That is why he thought of putting an end to the unhealthy rivalry of Basavaiah by taking recourse to something invisible. He took recourse to singing ballads and telling the people through them about the cruelty and the meanness of Basavaiah.

11. A manipulator like Tammanna turns reflective towards the end of his life what does this tell us about human nature?

Ans. When Tammanna fell ill, Basavaiah heard this and felt happy. He found the means of surpassing him. He considered health as wealth and his disease was Basavaiah's health. On the contrary Tammanna decides to out beat his enemy so he renounces everything and settled in Chennarayapatana and contemplated his death. As long as Tammanna was alive Basavaiah had a reason to live. Basavaiah died because he had no reason to live. Until then both Basavaiah and Tammanna indulged in rivalry to satisfy their ego. Tammanna lost his identity and he became a non-entity. This made Tammanna to reflect over human nature and gave a reference to Russia's declaration to America that America was not their enemy and would not wage a war against America; it was only a strategy by the writer to suggest that Tammanna and Basavaiah belong to a postmodern society. A nation could withstand the strains. But a human being could not. Tammanna lost all his enthusiasm for life. Basavaiah's death that was pricking his conscience transformed him to be a virtuous person and motivated him to relate his own story to the owner's wife and tried to caution her about her husband.

12. What advice did the supporters of Tammanna give for getting his land back?

Ans. Tammanna gained the more land and he had one thousand acres but Basavaiah could own eight hundred only. So Basavaiah could not tolerate this. He sent word to Tammanna asking him to sell two hundred acres. Tammanna did not agree. He was prepared to buy all the land that belonged to Basavaiah. Basavaiah was mad with rage. He went along with his people and acquired two hundred acres of Tammanna's land forcibly. A fence was built around that land. Tammanna could not tolerate this invasion. By now, the quarrel between these two had sucked in all their supporters. Tammanna was advised by his supporters about the various means to get back his land. There was the court of law. One could also take recourse to the police. If he did not want that, there were many numbers of persons ready to attack Basavaiah. Such a war had become virtually inevitable. But Tammanna was in search of a method that could annihilate Basavaiah completely. He hit upon the idea of composing all his experiences in the form of ballads and singing them. Now the rivalry between Tammanna and Basavaiah started moving away from things that were visible, towards an invisible, abstract domain.

13. How did Basavaiah try to overcome his humiliation?

Ans. Tammanna was in search of a method that could annihilate Basavaiah completely. He hit upon the idea of composing all his experiences in the form of ballads and singing them. It brought him immense name and fame which humiliated Basavaiah tremendously. This was not tolerated by Basavaiah. He shrunk in humiliation. Nevertheless, he started filling his life with all kinds of material wealth. He got a palatial mansion built for himself. He appointed a number of persons just to praise him. He bedecked himself with gold, diamonds and other precious stones and started living in a palatial mansion. But the visitors to his house insisted him to buy Tammanna's books. Therefore, he started inviting scholar's poet and musicians to his place to investing his home with meaning.

TO THE FOOT FROM ITS CHILD!

In this poem 'To the foot from its child' poet Pablo Neruda has used 'foot' as a metaphor to the trails and tribulations of human life, his birth and his death, his dreams and realities. The child 'foot' when it is born, does not have the awareness to be a Butterfly or an Apple.

But as the child grows up and faces the hardship of life like walking on stones and bits of glasses, the ladders and the paths in the rough earth, the foot realizes that it is merely a foot and it cannot fly like butterfly nor it can be bulging fruit on a branch.

Because the child's foot is hurt and injured while walking and doing everyday work; it starts wearing a 'Shoe' so the 'Foot' feels defeated and just like a fallen prisoner, is condemned to live in a shoe. In the darkness of the shoe, it soon begins to understand the world in its own way.

As the 'foot' is enclosed in the darkness of the shoe, it can only feel out like a blind man. It can only feel the hardships a man has to face to survive in this harsh world. It is also unable to see the other foot on a man's leg. Then age starts catching up with the foot i.e., the child grown into a young man, then he grows old and feeble.

The 'Foot' which is enclosed in the darkness of shoe also grows old. The soft nails of the baby foot grow harder and change themselves into opaque substance, hard as a horn. The tiny toes grow bunched and out of trim. They begin to look like eyeless reptiles.

Later as the young foot grows older they grow callused, they become rough and are covered with the scars of the injuries which occurred during the man's struggle to survive in this world. But this change is hard to accept.

Even though it is old now, the 'foot' blindly and without rest and sleep continues to walk. It continues to walk up and down, through fields, mines, markets and ministries, whether it is a man's foot or a woman's foot, the 'foot' invariably has no time to stop or take off the shoe. It has no time for love or sleep until when man decides to stop i.e., the man is dead.

Then the foot is buried underground unaware, because of the darkness inside. Even though it is buried, the foot is unaware that it has ceased to be a foot or if they were burying it, so that it could fly like a butterfly or could become an apple.

After a man dies his soul is free, but during his life time can never choose to follow his dreams or aspirations, because to survive he has to work hard and, the trials and tribulations of this life.

I. Answer the following questions in a word, a phrase or a sentence each: -

1. What would the foot like to be?

Ans: The foot would like to be a butterfly or an apple.

2. What does time teach the child?

Ans: Time teaches the foot that it cannot fly and also cannot be a fruit bulging on the branch of a tree.

3. Why does the child's foot feel defeated?

Ans: The child's foot feels defeated because the outside world does not allow the child's foot to fulfill its dreams.

4. Which words convey the real experiences of the foot?

Ans: The words 'stones and bits of glass, streets, ladders, and the paths in the rough earth' convey the real experiences of the child's foot.

5. What does the line 'until the whole man chooses to stop' mean?

Ans: The line, 'until the whole man chooses to stop' means until the person dies

6. What did the foot find when it descended underground?

Ans: When the foot descended underground it knows that it did not know that it had ceased to be a foot.

7. What does the 'shoe' represent in the poem?

Ans: The shoe represents societal norms and traditions by which one is bound or the framework given by society.

8. What would the foot like to be?

Ans: The foot would like to be an apple or a butterfly.

9. Where is the defeated foot condemned to live according to the speaker of 'To the foot from its child'?

Ans: In a shoe

10. What would like to be a butterfly or an apple in the poem 'To the foot from its child'?

Ans: Foot / Child's foot

11. What would the foot like to be in 'To the foot from its child'?

Ans: Butterfly or an apple

12. Mention any one of the places through which the foot walks in 'To the foot from its child'?

Ans: Fields/ mines/ markets/ ministries

II. Answer the following questions in a paragraph of 80 – 100 words each:

1. Bring out the stages of hardships faced by the foot after being confined in a shoe.

2. OR

3. Explain the various stages of hardships faced by the foot after being confined in a shoe.

Ans: As the child learns to walk and starts walking on stones, bits of glass, streets, ladders and the rough surface of the earth, the child's foot becomes aware of its role. It learns that it is a foot and cannot become a butterfly bulging fruit on a tree. Once it realizes that it is a foot, it is defeated in realizing its aspirations and gets imprisoned in a shoe. Inside the shoe, it tries to understand the world in its own way, alone, like a blind man groping (feeling) in the dark. During this period its soft nails of quartz become opaque, are bunched together, and look like eyeless reptiles with triangular heads, grow callused and are covered with faint volcanoes of death. These changes happen because, once the child's foot becomes an adult's foot, it walks as the foot of a man or woman and keeps walking in the fields as a farmer, or as a grocer in the markets, or as a miner in the mines or as a church minister or a government worker, until its death. Thus, the foot experiences the hardships of life and loses its 'soft' and flowery petal-like form.

1. Describe the different stages of transformation of the foot after it is condemned to live in a shoe?

Ans: In the poem 'To the Foot from its Child', the foot stands as a symbol for the body of a human being and the child is a symbol for the soul. The child's foot does not realise that it is a foot but wants to be a butterfly or an apple. But soon, the foot faces a lot of difficulties once when the individual starts walking. The harsh realities of life in the form of stones, bits of glass, rough roads, ladders make the foot understand that it cannot achieve its dream. Then, the foot is confined in a shoe and feels defeated and imprisoned. The tiny petaled toes grow inside the dark shoe and become hard and rough. The foot knows no rest, walks continuously through fields, markets, mines and ministries. It becomes deformed and the person grows old and dies. Throughout the life of a person, the foot leads life facing challenges, not realizing its dreams.

4. Trace the stages of the foot's transformation as portrayed in 'To the foot from its child'?

5. OR

6. The poem 'To the Foot from its Child' depicts the progression from childhood through adulthood to old age and finally, death. Discuss.

7. OR

8. The poem 'To the Foot from its Child' is a journey of human life. Elucidate.

9. OR

10. Describe the various stages that the foot goes through and what the foot learns and how it changes at each stage.

11. OR

12. Discuss how the journey of the child's foot is similar to the journey of life.

Ans: In the poem 'To the Foot from its Child', Pablo Neruda expresses his view of life using the metaphor of 'foot'. The poem begins with a description of the child's naivety. The child's foot does not know that it is a foot. It dreams of unlimited possibilities. It wants to become a butterfly enjoying unbridled freedom and enjoying the pleasures of life

symbolized by apple.

The poet expresses the experience of the child's foot when it is exposed to reality in the real world. It walks over stones, streets, ladders, bits of glass, paths in the rough surface of earth. All these symbolically stand for obstacles, problems, difficulties and hurdles that one encounters in real life. When the child's foot faces these realities, it attempts to fight them, and it becomes aware that it was in an illusory world and it does not have infinite possibilities in life but has to serve as a foot only. It is also convinced that it cannot become a butterfly or an apple. The outside forces capture him and he is imprisoned in a shoe. Now, from that of an infant foot, it has grown to be an adult and now the adult has been forced to live like any human individual. Then, we get a description of the changes that the child's foot undergoes inside the shoe. Its nice, soft, petal-like toes lose their 'lustre' and the nails become harder, the toes grow bunched and look like eyeless reptiles, grow callused and are covered with faint volcanoes of death. Inside the shoe the adult foot is like a blind man groping in the dark. This state depicts the helplessness of man when he faces the harsh realities of life as a member of the society. He slogs without respite and keeps on walking, until his death. He works in fields, markets, mines and ministries either as a man's or a woman's foot. He does not find time to enjoy his rightful pleasures of life like 'love' and 'sleep'. Finally, the foot ceases to walk when the man dies. When he is buried the foot goes underground. But now he does not know that he is no longer a 'foot'. In his consciousness he is equal to the child's consciousness and hence he again dreams of becoming a butterfly or an apple. Thus, the poet depicts his view of life, tracing its characteristics through different stages like infancy, reaching maturity, adulthood, old age and finally death. Thus, the poem also brings out acyclical view of life - birth, infancy, maturity, adulthood, old age, death and rebirth.

13. Examine how Neruda's poem works out the contrast between colorful dreams and humdrum reality of life.

Ans: The poet uses 'foot' as a metaphor for the child and describes the dreams and realities of life. The child in the beginning is unaware that it is a foot and aspires to become a butterfly or an apple. As it grows and starts walking, facing the difficulties of life- walking on stones and the paths on the rough earth' it realizes it cannot become a butterfly or an apple, which signifies freedom. The child when it walks on rough surface wears shoe to protect the foot. The foot feels defeated and imprisoned inside the shoe. It feels like a blind person in darkness. It wishes to communicate with the other foot but unable to do so. As change is natural, the 'foot' also grows young, then old and feeble. After death, it is buried underground and it is ignorant that there is darkness even in underground as it gains the child-like innocence. It again dreams of becoming an apple or a butterfly.

Man's spirit, dreams of enjoying unlimited freedom in this world, but it has to pass through several obstacles before it matures into an adult. He learns to face the humdrum realities of life, remains a prisoner and keeps on working until he dies. After death he loses all human awareness and again dream of becoming a butterfly or an apple.

2. Neruda's poem is a salute to the ordinary human being, who continues with life braving all odds? Do you agree? Give reasons.

Ans: Yes, Neruda's poem is a salute to the ordinary human being as he is the symbol of hard work. He is seen working continuously to achieve his goal in life, and lead a meaningful and complete life. The poet uses 'foot' as a metaphor for his view of life. Life begins in infancy and in the poem, life begins as an infant foot. The child's foot does not know that it is a foot. It starts walking over stones bits of glass. Streets, ladders and the rough surface of the earth. It realizes it is only a "foot" and cannot become a fruit or a butterfly. Since it has to serve the role of a foot it is imprisoned in a shoe. The child's foot as it grows old, serves as the foot of a man or a woman, working in the fields or a woman working in the fields, market, mines, ministries and work hard day and night until it dies. Thus, the freedom of the childhood is lost when a person become an adult facing a life of constant work and struggle.

14. Is Neruda criticizing how society crushes childhood dreams and forces people into rigid moulds?

Ans: Yes, Neruda tries to criticize the society that is crushing childhood dreams making them aware of their limitations and thus transforming people into rigid moulds. The poet uses 'foot' as a metaphor for his view of life. Life begins in infancy and in the poem, life begins as an infant foot. The child's foot does not know that it is a foot. It starts walking over stones bits of glass on streets, ladders and the rough surface of the earth. It realizes it is only a "foot" and cannot become a fruit or a butterfly. Since it has to serve the role of a foot it is imprisoned in a shoe. The child's foot as it grows old, serves as the foot of a man or a woman, working in the fields, a woman working in the fields, market, mines, ministries and work hard day and night until it dies. Thus, the freedom of the childhood is lost when a person become an adult facing a life of constant work and struggle. As a child one can think of infinite possibilities, while as an adult, one becomes aware of their limitations, The child's foot had more freedom than the adult's. The shoe' represents the framework given by the society in the form of society norms and traditions, a man has to abide by, thus enforcing people into rigid moulds.

I BELIEVE THAT BOOKS WILL NEVER DISAPPEAR

This is basically in the form of an interview where two men of literature get an opportunity to discuss various issues related to life and literature. Borges is a short story writer, an essayist, a poet and a translator. His famous works include varied concepts like dreams, libraries, mirrors, philosophy, religion, and God. As Alifano the person who interviewed Borges knew well the areas of his interest. He asked questions pertaining to the same. Alifano wanted to know the first great literary work that Borges had studied. As an answer to it, Borges explains his father's library as he felt that the collection of books was so huge that he could gain a comprehensive knowledge of various subjects.

Borges appears to be very emotional when he describes his mother. He recalls how she had been so huffed, on the other hand, he could not reciprocate that affection and a sense of guilt buried in him explodes during this conversation. As a general observation, he tells that all children are bound to take their mother for granted and will realize her importance when she is no more with them. When asked about blindness, he modestly admits that initially, it was quite difficult for him because he had reached a completely unknown world and many-a-times he had to suffer embarrassment and humiliation.

The entire episode is viewed in a philosophical way when he tells people that all such negative aspects are given as raw material and only a few of them can transmit them and convert their miserable condition into an accomplishment. He further feels that he has to enjoy that period of strife and should also pretend that he is not blind and that is the main reason he bought books and filled his library with them.

Trying to interpret a dream in a way Borges did or does is quite unique because, at the age of 83, a blind man is ready to take up a challenge of trying to write a book on the history of books is not every man's outlook. Trying to explain the nature of a book or piece of literature, he explains the same keeping the reader in mind. When a poet has created something and he fails to make the reader understand, then the entire process of creation is a futile attempt. Poetry is a magical, mysterious and unexplainable event but it is not something that cannot be comprehended without the involvement of the reader.

Quoting Emily Dickinson, "This quiet dust was gentlemen and ladies", he explains how the inclusion of two words gentlemen and ladies in the place of men and women creates magic and enhances the poetic quality. Further, he speaks about metaphors and why they are very important and an integral part of literature.

Borges is very confident that never ever in the future, books could/would be replaced by something else and the reason he quotes should be agreeable to everyone. He argues in a scientific way and feels that the other inventions of man are just an extension of the physical body. The telephone, an extension of our voice, telescope and microscope extensions of sight, sword and plough the extension of our hands, but it is only the book which is the extension of imagination and memory both abstract concepts which are not dependent on any external object.

Literature is a controlled dream and books are supposed to be the memories of all centuries, therefore irreplaceable and that is the main reason if books disappear, history would disappear. Indirectly he gives a hint that man will also disappear.

□ "I Believe That the Books Will Never Disappear" is a part of excerpts from "Twenty-Four Conversations with Borges", interviews of Jorge Luis Borges by Roberto Alifano.

Jorge Luis Borges is an Argentine short story writer, essayist, poet and translator. Here he talks about his early years of reading, his family, his blindness, books, poetry, metaphors and literature.

First Reading / on his mother

Borges proudly says that he was educated at his father's library where he first read Grimm's Fairy Tales. His mother, according to him, was an extraordinary person but he regrets having not been understanding of her. Besides, his mother was an intelligent and gracious woman.

On blindness

Blindness to Borges is a way of life. He calls it a resource and that all things have been given to us for a purpose. Humiliations, our misfortunes, our embarrassments are given to us as raw materials so that we may shape our art.

On reading - books

Borges says that he still buys books. In every book he finds a need for something more. A book can be full of errors, but the book always retains something sacred, something mortal, something magical which brings happiness.

On Poetry

He believes that poetry is something so intimate, so essential that it cannot be defined without oversimplifying it. Poetry is the aesthetic act. It is the poetic act that takes place when the poet writes it and the reader reads it. Poetry is a magical, mysterious and inexplicable event.

On metaphors

Metaphors exist from the beginning of time. He seems to reduce all metaphors to five or six which are essential metaphors. They are: time and a river; life and dreams; death and sleep; stars and eyes; flowers and women.

On disappearance of books

Borges believes that modern developments in communications cannot replace books and that the books will never disappear. He says that book is the most astounding of many human inventions. All the others are extensions of our body. Only the book is an extension of our imagination and memory.

On literature

He says that Literature is a dream, a controlled dream. Our past is a sequence of dreams. Books are the great memory of all centuries. He concludes that if books disappear, surely history would disappear, and surely man would disappear.

I. Answer the following questions in a word, a phrase or a sentence each: -

1. What was the first literary reading of Borges?

Or

Which was Borges's first literary reading in an English Version?

Ans: Grimm's Fairy Tales in an English Version.

2. Why do all children feel guilty when their mothers die?

Ans: All the children take their mothers for granted when they are around.

3. What is blindness to Borges? Ans:

It is a way of life.

4. Which library was burning in the dream of Borges?

Or

Which library does Borges visualize in his dream?

Or

Mention the name of the library which was attacked by countless volumes of flames in the dream of Borges?

Ans: The library of Alexandria.

5. What does the book always retain even if it is full of errors?

Ans: It retains something sacred and something mortal something magical.

6. When does the poetic act takes place, according to Borges? Ans:

When the poet writes poetry and a reader reads it.

7. When does the poet fail according to Borges?

Ans: When the reader doesn't feel the poetic event upon reading it, it's a failure on the part of the poet.

8. What is Borges' belief about the task of the poet? Ans:

To discover metaphors.

9. Which is the most astounding invention of man according to Borges? Ans:

Invention of books.

10. What is considered as the extension of our voice? Ans: The telephone.

11. What is considered as the extension of our sight? Ans: Telescope and microscope.

12. What is considered as the extension of our arms? Ans: The sword and the plough.

13. What is considered as the extension of our imagination and memory? Ans: Books.

**14. Whom does Borges consider as an "intelligent and gracious woman"?
Or**

Whom did Borges look upon as an intelligent and a gracious woman? Ans: His mother – Dona Leonor.

15. Which is the example of precise words from the poem by Emily Dickinson, according to Borges? Ans: "This quiet dust was gentlemen and ladies"

16. When according to Borges, would history and man disappear? Ans: With the disappearance of the books.

17. Where was Luis Borges educated? Ans: He was educated in his father's library.

18. When, according to Borges, would history and man disappear? Ans: When books disappear / If books disappear.

III. Answer the following questions in a paragraph of 80 – 100 words each: -

IV. Answer the following questions in about 200 words: -

1. What does Jorge Luis Borges say about poets and metaphors?

Ans: According to Jorge Luis Borges, poetry is an aesthetic act. It is not a group of words or symbols. The poetic act takes place when the poet uses the right words in the right place to bring out the feelings. A poet uses metaphors to make his description effective. Metaphors have existed from time immemorial. Borges says that a poet must discover more and more effective metaphors than that already exist. Borges tells us that poets should use the old metaphors well as people across all cultures are receptive to them. Poet is not just about discovering new metaphors. He feels metaphors like time and river, life and dreams, death and sleep make poetry magical and mysterious.

2. Why does Jorge Luis Borges think that book is the most astounding invention of man?

Ans: Borges, an Argentine writer and a scholar, is an ardent admirer of books and likes to spend most of his time either reading books or writing. Every book is sacred to him. Borges believes that books will never disappear. He feels that books are the most astounding invention. All other inventions are used to help our parts of the body whereas a book is an extension of our imagination and memory. He feels reading a book is dreaming and remembering the past. Books play an important role in the evolution of man. It is the best thing that could have happened to the mankind.

3. What, according to Borges, is the important factor that is necessary into the making of literary art?

Ans: According to Borges, there are many things which go into the making of literary art, including poetry. The poet has to use precise words to describe his emotions and what he wishes to convey. Only then, can he touch the chords of the reader's heart. The poet may be describing common place ideas, but it is the use of certain words and phrases which give it a magical and poetic quality and transform the idea from a trivial to a mysterious and Divine form which captures the reader's imagination. Borges quotes a wonderful line in a poem by Emily Dickinson which is a fine example to support his view on the importance of finding precise words in the art of poetry. "This quiet dust was gentlemen and ladies", conveys the idea that we will all be dust one day which is a boring idea, but the use of the phrase "gentlemen and ladies", gives it a poetic quality and lifts it out of the ordinary and elevates it to a different and

sublime level of creativity. If she had written "men and women", it would have failed as poetry; it would have been very ordinary.

4. What are Borges's view on poetry?

Ans: Borges says that poetry is something so intimate, so essential that it cannot be defined without over simplifying it. It would be like attempting to describe the colour yellow, love and fall of leaves in the autumn. He believes that poetry is the aesthetic act; that poetry is not poem, for poem may be nothing more than a series of symbols. Poetry is the poetic act that takes place when the poet writes it, when the reader reads it and it always happens in a slightly different manner. According to Borges, poetry is magical, mysterious and unexplainable although not incomprehensible. If one does not feel the poetic event upon reading it, the poet has failed.

5. According to Borges, poetry is an aesthetic art. Explain.

Ans: In the opinion of Borges, a poem is a series of symbols. The poetic act takes place when the poet writes it, when the reader reads it, and it always happens in a slightly different manner. Poetry is a magical, mysterious and an unexplainable event. If this event is not felt, then, the poet has failed to convey his message. He feels that poetry is something which cannot be defined without oversimplifying it. He gives an example of Emily Dickinson's poem in which the words have magical and poetic quality. Finding the precise words is important in the art or Poetry

6. What values does Borges see in literature? Why is it important for the future of mankind?

Ans: Literature has its own value in our life because it describes what we are and what we have been and also what we will be. Borges says that our past is nothing that a sequence of dreams. He states that the books are the great memory of all centuries. They are a bridge between past, present and future. They transfer the information from one period to another. Therefore, he feels that if the book disappears, surely our history would disappear and man would disappear. In order to keep ourselves alive in future, we need to protect literature which mirrors our life.

7. Borges says that books will never disappear in spite of modern modes of communication. Explain.

Or

In spite of modern modes of communication, Borges believes that books will not disappear Illustrate.

Or

Why does Borges say that books will not disappear?

Ans: According to Borges, among the many inventions of man, the book is undoubtedly the most astounding of all. All others are extensions of our bodies. The telephone is the extension of our voice, the telescope and the microscope are extensions of our sight and the sword and the plough are extensions of our arms. Only the book is an extension of our imagination and memory. Modern modes in communications have not developed anything to work as a substitute for our imagination and memory.

8. How does Borges look upon his blindness? Explain

Ans: Though, Borges was blind, he took it positively. As an artist, he used it as a raw material for his creative art. He positively said that humiliations, misfortunes and embarrassments are the stepping stones to achieve success in life. His blindness was not an obstacle for him, and even though he was blind, he used to buy books and worked on them.

9. Discuss Borges's view on poetry and poem.

Ans: Borges says that poetry is something so intimate, so essential that it cannot be defined without over simplifying it. It would be like attempting to describe the colour yellow, love and fall of leaves in the autumn. He believes that poetry is the aesthetic act; that poetry is not poem, for poem may be nothing more than a series of symbols. Poetry is the poetic act that takes place when the poet writes it, when the reader reads it and it always happens in a slightly different manner. According to Borges, poetry is magical, mysterious and unexplainable although not incomprehensible.

10. What are the view of Borges on blindness?

Ans: Borges accepted his blindness as a way of life. He was not unhappy, believed that his blindness is a resource and as an artist, he has used it as a raw material to shape his art. In his opinion, we should accept our humiliations, misfortunes and embarrassments and use them as raw materials for our future growth and prosperity. In Borges case, he prefers to believe that these raw materials help an artist to feel more intensely and to transform the miserable circumstances of our life into eternal works of art and thereby overcome them.

11. Why does Borges say that the books will not disappear in spite of modern modes of communication?

Ans: Borges was a great Argentine writer and a scholar. He has written a lot of short stories, essays and poems. He is an ardent admirer of books and likes to spend most of his time either reading books or writing. Every book is sacred to

him. The interviewer Alifano asks him if books would disappear as more and more technological devices for communications are invented and used by people. To this Borges replies that he believes books will never disappear. He says book is the most astounding invention. All other inventions are used to help our parts of the body whereas book is an extension of our imagination and memory. He feels reading a book is dreaming and remembering the past. If books disappear, history and surely man will disappear. So he feels books will not disappear.

5. When according to the speaker can there be Gods in Heaven, if you are not on Earth'?

Ans: Only if we become Gods.

6. Who are heavenly nymphs?

Ans: We ourselves the human beings are the nymphs.

7. How is the stream presented in the poem?

Ans: The stream is roaring and rushing fast.

8. According to the poet we find heaven precisely in

a. Ourselves b. Nature c. Earth

Ans: (b) and (c)

9. What does heaven spill all around?

Ans: The heaven spills around the song of nectar.

10. How is sun described in the poet?

Ans: The sun is described as gentle.

11. Who creates heaven on earth?

Ans: The poet creates heaven on earth

12. According to the poet Kuvempu, 'Heaven' is

(a) with in us

(b) on earth

(C) no where

Ans: (b) on earth

13. According to the poet..... Makes this earth heaven.

(a) heavenly nymphs

(b) gods

(c) gentle sun

Ans: (c) gentle sun

14. 'In the splendour of harvest and of moonlight. Heaven lies all over!' the phrase refers to

(a) harvest and moonlight are no match to heaven

(b) splendour is only in heaven

(c) heaven can be seen in the harvest and moonlight

Ans: (c) heaven can be seen in the harvest and moonlight

II. Answer the following questions in a paragraph of 80 – 100 words each:

IV. Answer the following questions in about 200 words: -

1. How is nature presented in the poem, 'Heaven, If You Are Not Here On Earth'?

Ans: The poet says that man can become god, nymph and make this earth as heaven, only if he is in union with the nature. The poet personifies the entities from the nature. He hears the stream roaring, and sees the sunshine leaning. The poet perhaps wants to attribute human qualities component of human life. The poet continues to personify nature and mentions how man in communion with nature is responsible for heaven to be on earth. In the splendor of the harvest and in the beauty of moonlight on the nature which form important we can see heaven.

2. Describe the beauty in nature that makes the earth a heavenly place?

Ans: The poet brings out his rationalistic outlook of heaven. He suggests that one should perceive divinity and enjoy heavenly bliss in the company of nature itself. Hence the poet argues that we need not to seek heaven after death. We can enjoy heavenly bliss in look at nature on this earth itself. The poet tries to introduce us to the different forms of heaven that exists on earth. The poet emphatically states that the bliss that one experiences while looking at the streams that are leaping down, roaring from the top of the hills, the waves that come rolling across the sea carrying surf at their edges, the tender rays of sunlight falling on the the sprawling green garden and the gentle sun warming up the earth make this earth a heavenly place.

3. Why does the poet feel that earth is more beautiful than heaven?

Ans: According to the poet there is no heaven in reality, and strongly believes that Heaven and earth are not separate entities. The poet refers to our beliefs about 'God' and 'heavenly nymphs'. He expresses his conviction, that there is no God and it is man himself who is God. He firmly believes that we ourselves are the nymphs, and the nymphs are to be nowhere else but on this earth only. Heaven and God are merely of man's imaginations. He tries to tell us, the different forms of heaven that exists on earth like the green forests, the stream that leap down the hills, the waves that roll across the sea, the moonlight and splendor of harvest appears more beautiful than imaginary descriptions of man. Hence he suggests that one must enjoy the pleasures of heaven looking at nature.

4. How does the poet break the myth of heaven in this poem?

Ans: In this poem, Kuvempu urges us to understand the power and beauty of nature which we see through our eyes. The poet considers concepts like 'God', 'nymphs' and 'heaven' as myths are created by humans. In the poem, the poet is quite radical in his approach that he is denying the existence of gods which we adore. He strongly feels that God resides in everybody and we ourselves are gods. He believes that only humans as gods live on this heavenly earth. For him heaven is not something beyond the boundaries of this world, since earth itself possesses all that the so called heaven promises. In order to break the illusion of heaven in man's mind, he presents before us charming sights of nature and argues that nothing can be more heavenly than forms of nature which lie all over. In the first two lines, he makes a direct address to nature and declares that if heaven does not exist on the earth where else can it be. He justifies his statement referring to the streams that leap down roaring from the top of the hills, the rolling surf at the edge of waves, the tender rays of sunlight falling on the green garden, thus sun makes earth a heaven.

5. How does the poem celebrate the power of the poet?

Ans: The poet tells the reader that the poets who enjoy such heavenly sights imbibe the beauty of nature and spill the nectar of heaven on earth and celebrates the joys of heaven through his poetry. The poet tells that if at all there exists an entity called heaven, it exists only on this earth. The poet presents before the reader's beautiful imageries of nature. In the last stanza, the poet states that one visualizes scenes of heaven lying all over in the splendour of harvest and of moonlight. He concludes the poem celebrating poetic talent. Poetry is the rhetoric act. Poet brings beauty by using right poetic devices which surely hypnotize the readers. Thus we have been enjoying reading poems. There is a famous saying that poet sees what can't be seen by sun, it means poet has such a vision that he can go beyond the capacity of sun. The poet can only bring the heavenly world in front of the readers. Thus poet tells that poet imbibes and spills the song of nectar over the readers. The nectar itself makes the works eternal and those works pleases the minds who read. Therefore, the poet says that poet creates heaven on earth.

6. How according to the speaker can we create heaven on earth in the poem 'Heaven if you are not here on earth'?

Or

How, according to the speaker, can we create heaven on earth?

Or

Human effort alone can create heaven on earth. How is this brought out in 'Heaven if you are not here on earth'?

Ans: In this poem, the poet Kuvempu stresses and warns his readers gently that heaven is not somewhere in the skies but here on this beautiful earth. He gently questions us, as a poet, if heaven is not here on our earth where else it can be. He wonders if we the human beings with all our traits of humanism, compassion, love and forgiveness cannot be Gods, who else can we think God is. He points us to watch the beautiful streams rushing past and the rolling bubbles of water can be seen and the soft sun lighting our green gardens, especially, the radiant sun make, us feel that the earth is heaven. He asks us to view heaven when the gentle moon spills milky white light, during the full moon on the heaps of grains harvested and think that heaven is here on the earth. He tells us that a poet inspired by all this natural beauty, writes beautiful poetry which are as sweet as nectar. By writing such poetry the poet creates heaven on earth or inspires us to think that earth is like heaven.

JAPAN AND BRAZIL THROUGH A TRAVELER**GEORGE MIKES**

Japan and Brazil through a Traveler's Eye' is a travelogue written by 'George Mikes'. In these passages the writer has, unintentionally, brought out the culture and mannerisms of the people of Japan and Brazil in a funny way.

He decidedly comments that within fifteen minutes after you land in Japan, we are convinced that the Japanese are highly refined in their social manners; Even though Japan has a very large population and its cities are overcrowded, every Japanese respects each other's privacy. The author opines that Japanese conduct their confidential businesses and matters of love and quarrel in perfect privacy. At a public telephone booth, because of the other Japanese, if they listen to his conversation prefer to ignore it, respecting his privacy.

The writer objectively informs us that every visitor can notice the mania for 'bowing' well-mannered Japanese gesture to show respect to one-another. Here everybody 'bows' to one-another to show their respect, and in a very short time even a visitor to Japanese will be influenced to imitate their manners. It points out that 'bowing' has become a 'Mania' to them. He, hilariously, narrates that even train conductor walks into the middle of the coach and 'bows' ceremoniously in both directions and then starts checking tickets of passengers. He also narrates a funny incident that even a 'deer' in a Japanese province of Nara bowed to him before snatching the food packet, the author had brought with him to feed the deer. Even at a bus stop, people respectfully bow to each other before pushing and elbowing each other to get into the bus. If invited to a dinner, the guests have to slurp the soup noisily to show appreciation to the hostess, else she will consider you ill-mannered.

In the excerpt 'Traffic in Brazil' the writer brings out the hustle and bustle of Brazil, chaotic traffic. Even though Brazilian's are easy-going people, they transform into speed devils as soon as they get behind the wheels of a car. Even though motor cars are costly in Brazil and most people can't afford a car, the number of cars on Brazilian roads has increased by leaps and bounds. 'Walking' on Brazilian roads or crossing the roads has become extremely difficult. The Brazilian drivers do not care for the lives of people who walk. They do not care for the other drivers also. They compete with each other, overtake in all directions and blow their horn at each other in a mad way. Crossing Brazilian road, without any injury must be considered lucky; you have to take risk. He jokes that if you see a friend on the other side of the road and shout at him asking him how he crossed the road, he might be surprised at your stupid question and reply that he did not cross the road but he was born there, implying that the traffic on Brazilian roads was so dense and people could not cross the road only after waiting for a very long time.

I. Answer the following questions in a word, a phrase or a sentence each: -

1. What is the double function of courtesy?

Ans: It is courtesy and it is substitute privacy.

2. What is the comparison which is used by the author in the essay for a man's telephone receiver? Ans: Castle

3. What is quaint, formal, oriental and infectious in Japan? Ans: Bowing.

4. What is extremely expensive in Brazil? Ans: Vehicles

5. What has more dangers than almost anything else in Japan? Ans: Eating soup.

6. What is the sign of appreciation while eating soup in Japan?
Or

What is the sign of appreciation in eating soup?
Ans: Making a fearful noise.

7. Whose life is becoming more hazardous every day in Japan? Ans: The pedestrian's life.

8. Which comparison is used by the author to refer to a clash between the driver and a pedestrian? Ans: Hunter and prey.

9. What do the driver and pedestrian finally do after the chase in Brazil? Ans: Smile amicably at each other.

10. Name the animal that bows at George Mikes in Japan?

Or

Name the animal that bowed the George Mikes in Japan.

Or

Which animal bowed to the author at Nara in 'Japan and Brazil through a Traveler's eye'? Ans: Deer.

11. Who are the drivers in Brazil on the look-out for?

Ans: Pedestrians

12. Whose life is becoming more hazardous in Brazil every day according to George Mikes? Ans: Pedestrian's life

13. What, according to George Mikes, do the driver and pedestrian finally do after the chase in Brazil? Ans: Smile amicably at each other.

14. What is called as man's castle in Japan, according to

Mikes? Ans: A man's telephone-receiver

15. What did the conductors do as soon as they entered the train to check tickets in Japan? Ans: They bowed in both directions.

16. What have the people of Brazil decorated the pavements

with? Ans: Beautiful black mosaic tiles.

17. Which two cities are interlinked through the Tokaido

line? Ans: Tokyo and Osaka.

18. Who are the exquisitely well-mannered people in George Mike's travel

writing? Ans: Japanese

19. What was George Mike's observation about the decoration of pavements in

Brazil? Ans: They were decorated with beautiful black mosaics.

20. Give an example which shows that the Japanese are well-mannered

people. Ans: They respect each other's privacy and bow to each other.

21. Who are easy victims of prey for the drivers in

Brazil? Ans: Pedestrians.

22. What are extremely expensive in Brazil?

Ans: Motor cars / Cars.

23. Why do Japanese make a fearful noise while eating soup?

Ans: As a sign of appreciation.

III. Answer the following questions in a paragraph of 80 – 100 words each: -

IV. Answer the following questions in about 200 words: -

1. Explain how even animals like deer follow the quaint custom of bowing in Japan, according to George Mikes?

Ans: The people of Japan are famous for their mannerism. They show respect to elders and strangers too by bowing. George Mikes was surprised to find people of all ages bowing to one another. He was all the more surprised when he saw a deer in a place called Nara in Japan. He had a packet of food in hand to offer to the animal. The deer came up to him, looked into his eyes and bowed deeply. It was not an accidental gesture. It was a proper and courteous bow. It occurred to him that the animal had learnt the habit of bowing after seeing people follow the custom very often. He also felt that it was something genetic that made the deer bow to him. Then, it jumped at him and snatched the food packet from his hand. This incident made him believe that even animals follow such courtesy.

2. Explain with an example how Japanese respect others' privacy.

Ans: In the lesson, Japan and Brazil through 'A Traveler's Eye', George Mikes describes the surprising level of respect and privacy shown in Japan. He writes that, a quarter of an hour in Japan, would convince any person about their presence among the exquisitely well-mannered people. People in Japan live on a hopelessly over crowded island and so respecting each other's privacy becomes very important. He considers the example of little red telephones in the streets, halls of hotels, where the instrument is situated on a table or on a counter, as they do not have space to spare for booths. A person conducts his most confidential business transactions, intimate love quarrels in public, but in perfect privacy. Anybody could easily listen-in but nobody does so in Japan. A man's telephone receiver acts as his castle.

3. Bowing in Japan is quaint; more formal, more oriental.' Explain with reference to Japan and Brazil through a Traveler's Eye'.

Ans: One can easily notice Japanese mania for bowing. Everybody keeps bowing to everybody else. It is also infections. We can make out that the Japanese have a complicated hierarchy in bowing as who bows to whom, how deeply and for how long. If two Japanese bow, neither is to straighten up before the other stands erect in front of him. It's complicated to us but they manage it without difficulty. Within a family, they have basic rules-wife bows to husband, child bows to his father, the sister bows to all brothers of whatever age.

4. How do the people of Japan respect one another's privacy even in a crowded place?

Ans: George Mikes in his essay 'Japan and Brazil through Traveler's Eye', states that the people of Japan are extremely well-mannered people. They are very courteous even to strangers. Red telephones are placed on a table or a counter in crowded streets or hotel halls as there is no space to spare for booths. Even in such crowded places, people are allowed to use telephone peacefully. They are able to discuss most confidential business transactions or their love-quarrels in public as there is no disturbance to their privacy. No passer-by would listen to a single word of the conversation. A man's telephone receiver is his castle and this courtesy is an amazing quality of the Japanese.

5. Bring out the culture of the Japanese as explained by George Mikes.

Ans: In his travelogue, George Mikes narrates four anecdotes which will help any foreign visitor to understand the cultural traits of the Japanese people. The author first highlights how people's courtesy serves a double function in Japan. He assertively states that a couple, with perfect confidence, can carry on even their intimate love quarrels in public, in perfect privacy, without being apprehensive of any passerby overhearing them. Next, he talks about the bowing mania of the Japanese people and how the Japanese manage to show even the slightest differences in their hierarchy with a great deal of natural and inimitable grace. Then, he narrates how, the very same people who, a few minutes ago had bowed to each other with such ceremonious solemnity would behave like savages, push each other aside, tread on each other's toes and elbow their way into the bus. Finally, he talks about soup-eating in Japan. He says that, according to the Japanese, when eating soup one must make a fearful noise so as to express his appreciation, otherwise the guest will be considered an ill-mannered lout.

6. Give an account of the crawling traffic in Brazil as mentioned by George Mikes.

Ans: To give an account of the crawling traffic in Brazil, George Mikes cites the examples of Avenida Presidente Vargas. The reader can just imagine himself standing there for hours and trying to cross the road without any success, wondering how crawling traffic can proceed at such a terrifying speed. He, then asks the reader to visualize a scene where a man on his side of the road spots his friend on the other side and asks him, how on earth, he managed to get over there and gets reply that he was born on that side.

7. What are the views of George Mikes about Japanese 'Mannerism of Bowing'?

Or

Give an account of the complicated way of Bowing in Japan.

Or

Give an account of the Japanese mania for bowing as described by George Mikes.

Or

What is unique about bowing in Japan?

Ans: One can easily notice Japanese mania for bowing. Everybody keeps bowing to everybody else. It is also infectious. We can make out that the Japanese have a complicated hierarchy in bowing as who bows to whom, how deeply and for how long. If two Japanese bow, neither is to straighten up before the other stands erect in front of him. One of the American states that an early traffic law which laid down if two cars met at intersection, neither was to move before the other stands erect in front of him. It's complicated to us but they manage it without difficulty. Within a family, they have basic rules-wife bows to husband, child bows to his father, the sister bows to all brothers of whatever age.

THE VOTER

Character List

Major Characters

1. Rufus Okeke (a.k.a. Roof)
2. Marcus Ibe (a.k.a. Honorable Minister)

Minor Characters

1. Roof's Mother
2. Maduka's main election campaigner
3. Ogbuefi Ezenwa
4. Maduka
5. Village people

In *The Voter* by Chinua Achebe we have the theme of corruption, loyalty, guilt, power, greed and tradition. Taken from his *Girls at War and Other Stories* collection the story is narrated in the third person by an unnamed narrator and after reading the story the reader realises that Achebe may be exploring the theme of corruption. As a politician Marcus has made sure that his life has improved in comparison to those who live in Umuofia. He has built himself a new home with running water yet his constituents don't have the same access to water as Marcus does. Though it is not explicitly stated that Marcus has inappropriately obtained his property the fact that he has ready and easy access to large amounts of money suggests that he may be corrupt. Also Roof on Marcus' instructions bribe some of the local elders in order to ensure that they will vote for Marcus. At no stage in the story does Roof advise the elders as to why they should vote for Marcus or what benefit electing Marcus will be to the community. The reality being that Roof is bribing the elders in order to ensure that they vote for Marcus regardless of what Marcus might and might not do for those in the village. Roof's main concern is not the elders or those in the community but Marcus himself. There also seems to be no thought given by the elders as to what the consequences of their actions (voting for Marcus) might be. Just as Marcus and Roof are corrupt so too are the local elders who are more concerned with receiving payment for their vote than they are on improving life in the village.

It may also be a case that Achebe is exploring the theme of loyalty. Not only do the elders accept a bribe in return for their loyalty to Marcus but Roof too accepts a bribe to ensure that he will vote for Maduka. Even though he spends the entirety of the story attempting to ensure that Marcus will get re-elected Roof at the end shows Marcus no loyalty. Having been swayed by the five pounds he has received in order to vote for Maduka. Which in many ways is ironic as there is a sense that even though Roof is working for Marcus he cannot be trusted by Marcus. It is also possible that Achebe is placing a spotlight on the way that elections were held in Nigeria at the time the story was written. With the possibility that corruption was commonplace. By bribing the elders of a village a politician was able to ensure that they got elected. Where many would expect an individual to be allowed to independently decide on who they should vote for this is not the case in the story. With constituents being instructed by the elders on which way to vote.

It is also difficult to say for certain as to why Roof begins to feel guilty about the prospect of voting for Maduka. However, it is possible that Roof feels guilty because he is loyal to Marcus and he knows that should Maduka become elected his services will no longer be needed by Marcus. The position he holds in the village will be lost and as such he will no longer have the authority that he feels he has over others. Any power that Roof does have will be gone. He will no longer be able to benefit personally as he has been able to do while Marcus has been elected. Just as Marcus may lose any comforts he has obtained from his corruption so too will Roof. There will be no need for the elders to listen to Roof should Marcus lose the election as there will no longer be any available funds to bribe the elders with. The introduction of the *iyi* may also be important as by introducing it into the story Achebe appears to be exploring the theme of tradition. Roof is very much afraid of the *iyi* and his actions at the polling station may be triggered by his

fear of the *iyi* and what may happen him should he not fulfill his promise to vote for Maduka.

The end of the story is also interesting if not ironic. By ripping his ballot paper in two and placing half of the paper in each ballot box Roof feels that he has honored his commitment to vote for Maduka. However, if anything Roof has ended up spoiling his vote with neither Marcus nor Maduka getting his vote. Despite having been bribed by one of Maduka's men and having a sense of loyalty to Marcus Roof hasn't managed to vote for either man. Something that appears to be lost on Roof with Achebe describing Roof as walking out of the polling station 'jauntily.' It might also be a case that Achebe is suggesting that an individual should be allowed to freely cast their vote without the influence of others (Elders, Roof, Marcus and Maduka). Something that has not been the case throughout the story with Roof acting as an agent for corruption in order for Marcus to continue living the lifestyle he has become accustomed to. Yet at the same time he provides no benefit to his constituents. Democracy has not been allowed to play its role due to the corruption that exists in Umuofia. The reader is also aware that when the next election arrives that too will be corrupt thanks to the actions of both Marcus and Maduka. Maduka might not win the election on this occasion but he is preparing himself for the next election. Paying for votes with money and having no concern, like Marcus, for the constituents in Umuofia.

I. Answer the following questions in a word, a phrase or a sentence each: -

1. How many years did Roof spent as a bicycle repairer's apprentice in Port Harcourt?

Or

How long had Roof been a bicycling repairer's apprentice?

Or

How long had Roof worked as a bicycle repairer's apprentice in 'The Voter'?

Ans: Two years

2. Who did Roof campaign for in 'The Voter'?

Ans: Marcus Ibe

3. Who was the minister of culture in the outgoing government? Ans: Marcus Ibe

4. What is the name of Marcus Ibe's new house? Ans: Umuofia Mansions.

5. What was the warning given by Roof to the Minister before two months of the election? Ans: Roof had warned him about the radical change that had come into the thinking of Umuofia.

6. How many shillings Ibe offered to his voters?

Ans: Two shillings.

7. Which are the two political parties mentioned in "The Voter"?

Ans: PAP (People's Alliance Party and POP (Progressive Organization Party).

8. Who is the opponent of Marcus Ibe in the election?

Ans: Maduka.

9. How much money POP campaign team offered to Roof?

Ans: Five pounds.

10. What is the name of the band which Ibe had hired from Umuru? Ans: Highlife Band.

11. What is the symbol of PAP for the election? Ans: Motor Car.

12. What had Roof become a real expert

in? Ans: Election campaigning.

13. What was Marcus Ibe in the outgoing Government in 'The Voter'?

Ans: Minister of Culture.

14. What does PAP Stand for in 'The Voter'?

Ans: People Alliance Party.

15. How much money did the leader of the POP campaign team offer Roof?

Ans: Five Pounds.

III. Answer the following questions in a paragraph of 80 – 100 words each: -

IV. Answer the following questions in about 200 words: -

1. What was the justification for the formation of the POP?

Ans: POP stands for Progressive Organization Party. This party was formed by the tribes down the cast to save themselves as the founders of the party proclaimed, from "total, political, cultural, social and religious annihilation. The POP was a complete non entity in the first election. When tribal people understood that there was no opposition to the ruling party they decided to come to power. In the story, there was no hint about the objectives of the PAP, but the organizers of POP claimed that they wanted to save the people from all aspects.

2. Roof is an intelligent manipulator. Justify with reference to the story.

Or

'Roof is an intelligent Manipulator'. Justify with reference to the story 'The Voter'.

Ans: Roof was the most trusted servant of Marcus. He was also popular with the villages of Umuofia. He had become an expert in election campaigning. He could tell the mood of the electorate. After conducting the whispering campaign successfully, he warned the minister that the villagers had become more intelligent in the last five years, wondering how quickly politics had brought wealth, titles and doctorate degrees to the elected leader.

Meanwhile the opposition party 'Progressive Organization Party (POP) with considerable money power plunges into election campaigning. One night, the local camp leader pays a visit to 'Roof' and bribes him with five pounds' money and asks for his vote. When 'Roof' tells them he could not deceive Marcus, they assure him that they would not reveal his treachery to any one and after 'Roof' takes the bribe of five pounds he is asked to swear on the 'iyi' that he will vote for 'Maduka' the opposition leader.

Even on the election day 'Roof' campaigns for Marcus and when he goes into the voting booth to cast his vote he was torn between his loyalty and the wrath of 'iyi'. So he tears up his ballot paper into two pieces and casts one piece each to both 'Marcus' and 'Maduka'. Hence he resolves the issue diplomatically.

3. Describe the significance of meeting between Roof and POP campaign team in The Voter.

Ans: The meeting between Roof and POP campaign team highlights how voters are easily bought and voters are induced to vote for monetary considerations, one night, the local camp leaders pay a visit to Roof and bribes him with five pounds' money and asks for his vote. When Roof tells them that he can't deceive Marcus, they assure him that they would not reveal his treachery to anyone. After taking the bribe of five pounds, Roof is made to swear on the 'iyi' that he will vote for 'Maduka', the position leader. This meeting leaves him in confusion. So when he goes into the voting booth to cast his vote, he finds himself torn between his loyalty and wrath of 'iyi'.

4. Describe Roof's role as an election campaigner in Chinua Achebe's story 'The Voter'?

Or

Give an account of Roof's role as an election campaigner.

Or

To what extent was Roof the most trusted of the whispering campaigners in 'The Voter'?

Or

'Roof was the most trusted of the whispering campaigners.' To what extent is this true in 'The Voter'?

Or

Give an account of Roof's role as an election campaigner.

Ans: Roof was a popular man in his village. He was an energetic young man who wanted to guide the people of his village in difficult times. Marcus Ibe, the leader of People's Alliance Party was the minister of culture and he wanted to win the election, the second time. He knew that the people were unhappy with him. So he wanted to make use of Roof's popularity and service. Roof was intelligent and he understood that people would not vote for Marcus if he did not give them enough gifts. He assured the villagers that Marcus would bring water and electricity to the village if they elect him. He tempted the villagers with money for their votes. On the day of election, he ran around goading the villagers to vote for Marcus. He informs the minister about the radical change in voter's attitude. He also assured Marcus that he would get a landslide victory in the election. All that proved that he was a loyal and trusted whispering campaigner.

Or

Ans: Roof, as expected, was in service of honorable minister and had become an expert in election campaigning. He knew the mood of the electorate and had warned the minister that the villagers had become more intelligent in the last five years, wondering how quickly politics had brought wealth, titles and doctorate degrees to the elected leader. Meanwhile the opposition party 'Progressive Organization Party (POP) with considerable money power plunges into election campaigning. One night, the local camp leader pays a visit to 'Roof' and bribes him with five pounds' money and asks for his vote. When 'Roof' tells them he could not deceive Marcus, they assure him that they would not reveal his treachery to any one and after Roof' takes the bribe of five pounds he is asked to swear on the 'iyi' that he will vote for 'Maduka' the opposition leader.

Even on the election day 'Roof' campaigns for Marcus and when he goes into the voting booth to cast his vote he was torn between his loyalty and the wrath of 'iyi'. So he tears up his ballot paper into two pieces and casts one piece each to both 'Marcus' and 'Maduka'. He comes out of the voting booth relieved. Roof was the most trusted servant of Marcus. He was also popular with the villages of Umuofia. Being a popular person 'Roof' could judge the villagers, mood and inform Marcus accordingly. Before bribing two shillings to a group of elders, he asks them that the people of Umuofia should be honoured to have a leader like Marcus in their midst and the leaders of PAP also favoured their village. He, then, increases it to three shillings and proclaims that if it is not enough for them, then they are free to vote for the opposition. The elders agree to cast their vote in favour of Marcus.

5. How did Roof make the villagers agree to vote for PAP's Marcus Ibe?

Ans: Roof was a very popular man in his village. The people of Umuofia village had a lot of trust in him. He was an expert in election campaigning. Marcus Ibe, the Minister, wanted Roof to work for him in the upcoming elections. Roof had understood that people were not happy with Marcus and they might not vote for him this time. He met a few villagers and explained to them that Marcus Ibe would bring a lot of developments to their village. He made them believe that every honour that the village received was due to the hard work of Marcus and they were favoured all the time by PAP, the People's Alliance Party to which Marcus belonged. Finally, Roof tempted the villagers with money. He promised them two shillings each if they along with their family members would vote for Marcus Ibe in the elections.

6. Why did the villagers change their attitude towards Marcus Ibe before the second election in the lesson 'The Voter'?

Ans: Marcus Ibe was the Minister of Culture in the outgoing government and he belonged to PAP, the People's Alliance Party. Roof was the election campaigner for Marcus Ibe. He had already warned Marcus about the change in the people's attitude. Though the villagers were innocent, they had seen that Marcus had made a lot of money and acquired car and bungalow in those five years. He also had a private power plant to supply power to his house, then the village had no running water or electricity. The villagers realized that Marcus had made his life luxurious instead of taking care of the welfare of the people. So they decided not to give free votes to him in the forthcoming elections.

7. Rufus Okeke was truly skilled in politics. Explain with reference to the voter.

Ans: Rufus Okeke was popular in his village as a knowledgeable person. He was in the service of Marcus Ibe, the minister for culture. He was a real expert in election campaigning at all levels, the village, local and national. He

could even tell the mood and temper of the electorate. The way he deals with the elders of the village and convinces them to vote for Marcus is appreciable. He makes use of his powers and gets expensive gifts from Marcus, much against the wishes of Marcus' wife. But later, when he is approached by the leader of the POP, he makes use of the opportunity skillfully. He tries to be very normal on the election-day, even influences people to vote for Marcus but tears his ballot paper and votes for both Marcus and Maduka. This shows that he was truly skilled in politics.

8. Describe the scene on the election- day in Umuofia.

Ans: On the busy day of election, men and women in Umuofia village came to the voting booth with enthusiasm. On the way, people found a lot of posters of both POP and PAP parties. PAP leader Marcus Ibe had arranged a music band to attract the attention of the people. Marcus was sitting in his big green car watching and smiling at the villagers. The illiterate villagers shook hands with Marcus and congratulated him even before they cast their votes. Marcus was reminding the people to vote for Marcus in the Motor Car symbol. He assured them that they would get rich to ride a car if they voted for Marcus. It was his turn to go into the booth to vote. When he went inside, he was in a dilemma whether to vote for Marcus or Maduka. Both the leaders had given him lots of money. So he tore his ballot paper into two and put one in each box. The election officials put a purple ink mark on his finger

9. Describe, how Marcus Ibe in 'The Voter' had managed to become a 'Successful' Politician.

Ans: Earlier Marcus Ibe was a not-too-successful mission school teacher. When he was almost on the verge of dismissal on the basis of a female teacher's complaint, he joined politics, got elected as a representative of Umuofia and was made minister of culture. In a period of five years Marcus became very wealthy, was given many chieftaincies titles and a doctorate degree and several other honours. He had amassed a lot of wealth and power. To win the villagers, he threw a grand party to them as he knew that it was their votes that would bring good fortune.

10. Everyone is full of praise for Marcus Ibe. What qualities and achievements attracted the people to praise him in 'The Voter'?

Ans: Everyone praised Marcus Ibe, elderly people considered him as their son, he earned the reputation of a good man. Earlier he was a missionary school teacher. He had wisely joined politics and acquired two cars, a big house in a very short time. But he remained devoted to his people. He had installed a private electricity plant to power his new house 'Umuofia mansions' and had entertained the people of Umuofia by feeding them five bulls and many goats on its opening ceremony. So, the people of Umuofia praised Marcus, for offering them such a feast.

WHERE THERE IS A WILL

Where There is a Will by P. Sainath highlights how there is a huge revolution that very easily happens in Pudukkottai, a small District in Tamil Nadu. It is a very rare & unique opportunity when women, especially not very literate become the cause of change.

In Pudukkottai women started learning bicycling as a means of freedom. This carried out to be chain reaction when women felt that trying to make people around them also enjoy independence was the reason why women were taught cycling free of cost and voluntarily. Women who had learned cycling and had the ability to train the others were called master trainers and they would try to train the others. Fortunately, all those women who joined the literate movement were diverted towards the new cyclist movement thereby, twin advantages were in their favor. Women who joined the neo-cyclist movement were drawn towards the neo-literate movement which meant that people, especially women were able to gain a lot of freedom and also oppose the male domination.

There were occasions when women used cycles for multitasking, i.e., especially so when women tried to purchase goods cycle and they used the front carrier to seat children, first their produce on the carrier and hang pots of water behind. Doing so, they were able to:

1. Reduce their dependency on public transport.
2. Sell more goods
3. Take care of their children
4. Save time and money for their comfort.

Initially, when this movement started, there were many men who opposed it, it was then that the Arivoli Iyakkam movement (light of knowledge) began and many volunteers of this movement would attack men and warn them when they made nasty remarks. Added to this, the movement had one volunteer called Muthu Bhaskaran who had written an anthem song that was sung by these and this further united their struggle.

DC Sheela Rani Chunkath moved the banks to provide loans for all those women who wanted to purchase bicycles. This further strengthened the women and instilled a lot of confidence in them. One of them tries to describe the journey on her bicycle equivalent to a plane journey because they were never exposed to any technological development.

The narrator P. Sainath who returns to Pudukkottai after some time realizes how that revolution and the same attitude still existed in Pudukkottai and the same description is seen in the postscript written by him.

I. Answer the following questions in a word, a phrase or a sentence each: -

1. Where did the cycling movement

start? Ans: Pudukkottai

2. When did the cycling movement

start? Ans: In 1991

3. What does bicycling symbolize for most of the neo literate

women? Ans: A symbol of independence, freedom and mobility.

4. What does 'Arivoli Iyakkam'

mean? Ans: Light of knowledge movement.

5. What does cycling movement offer to the women in

Pudukkottai? Ans: A way out of enforced routines, around male imposed barriers.

6. Who was the brain behind the cycling

movement? Ans: Sheela Rani Chunkath the former

District Collector.

7. Which international agency sanctioned fifty mopeds for Arivoli women activists? Ans: UNICEF

8. Why did some women in Pudukkottai prefer the gents' cycle?
Ans: Because these have an additional bar from the seat to the handle.

9. Who wrote the famous cycling song that has become the anthem of the cycling movement?
Or

Who wrote the famous cycling song in Pudukkottai district of Tamil Nadu?
Ans: Muthu Bhaskaran, an Arivoli activist.

10. What gave freedom to the women of Pudukkottai in Tamil Nadu? Ans: Cycling.

11. What did UNICEF give the Arivoli women activists of Pudukkottai? Ans: Fifty mopeds.

12. Why couldn't the rural women of Pudukkottai go by bus to other villages? Give any one reason. Ans: Because buses were not frequent/poorly connected routes/could not afford it.

13. Name the owner of Ram cycles, a bicycle dealer in Pudukkottai. Ans: S. Kannakarajan.

14. How many female cyclists participated in the all-women's rally in 'Where There is a Wheel'? Ans: More than 1500.

15. What does bicycle represent for the rural women in Pudukkottai? Ans. Freedom/mobility.

16. Who is the central coordinator of Arivoli?

Or

Who was the central coordinator of the Arivoli Iyakkam?

Or

Who was the central coordinator of the cycling movement in 'Where there is a wheel'?
Ans: N. Kannammal.

17. Which of the vehicles is called 'Humble' in 'Where there is a wheel'?
Ans: Bicycle / Cycle.

18. Why did some women prefer 'Gents' cycle?
Ans: Because they could seat a child on the additional bar / Shortage of ladies' cycle.

19. What had stunned the inhabitants of Pudukkottai on the International Women's day?
Ans: All women's cycle rally in which over 1,500 female cyclist participated.

III. Answer the following questions in a paragraph of 80 – 100 words each: -

IV. Answer the following questions in about 200 words: -

1. Describe the Arivoli Iyakkam, Light of Knowledge Movement, from the lesson 'Where There is a Wheel',

Ans: Pudukkottai district in Tamil Nadu is known for its vigorous literacy drive called Arivoli Iyakkam. To spread the message of education, the cycling movement was started by Arivoli. A large number of women learnt to ride bicycles here, Cycling became a symbol of social mobility. In rural Pudukkottai, young women who had just become literates, moved fast on bicycles on the roads. The increasing number of women cyclists indicates progress of society Cycling was liberating and gave the women freedom and confidence to move on their own. So women learning to ride bicycles has become a significant part of the literacy movement.

2. How does cycling help the women of Pudukkottai for economic gains?

Ans: In his essay 'Where There is a Wheel', P. Sainath describes the optimism that cycling has brought about in the lives of women of Pudukkottai, a poor district of Tamil Nadu. The district's literacy drive known as Arivoli Iyakkam, encourages women to learn cycling, they conduct cycle training camps. Cycling has given them confidence along with mobility. It increases the income of the rural women. Women sell agricultural products not only to their village people but also to the people of other villages. They don't need to wait for buses which are not frequent. Cycling saves time. They don't need to walk long distances. They finish their work easily and quickly. They carry their children, the produce and two pots of water on their bicycles, thus, combining their difficult tasks.

3. Why does Palagummi Sainath state that Pudukkottai in Tamil Nadu remains unique among the India districts?

Ans: In his essay 'Where There is a Wheel', P. Sainath shares his observation that changes had taken place in the poor district of Tamil Nadu known as Pudukkottai. The rural women have chosen cycling as a medium. They have learnt cycling which has given them confidence, freedom and above all mobility. Arivoli Iyakkam, the literacy drive has made the best use of this skill. Young girls could continue their studies and women could move around without depending upon the male members of their families. They have started selling their agricultural products carrying them on their cycles. There was a passion among the women to learn cycling. Former District Collector Sheela Rani Chunkath encouraged women to take loans from banks to buy cycles. Arivoli activist conducted training camps to teach cycling to women. Thus, this humble vehicle made Pudukkottai a unique district and an inspirational example for others.

4. List the activities taken up by Arivoli, to empower women through cycling.

Ans: Cycling is a social movement at Pudukkottai, a poor district in Tamil Nadu. It has given a new life to many rural women. Cycling is a symbol of independence, freedom and mobility. It is supported by the district's literacy drive, led by Arivoli. It was the brain child of popular district collector, Sheela Rani Chunkath. The main intention behind this was to spread literacy among the rural women. As a part of this, she pushed banks to sanction loans for women to buy bicycles. Arivoli has master-trainers who train the interested activists and it conducts exhibition-cum-contests. In 1992, more than 70,000 women displayed their cycling skills at the public exhibition run by Arivoli. Being impressed, UNICEF sanctioned fifty mopeds for Arivoli women activists. Arivoli training camps also train a number of prospective learners. The neo-literates and the neo-cyclists even sing songs that encourage bicycling.

5. Cycling as a movement has brought about a radical change in Pudukkottai. Explain.

Or

How has cycling benefitted the rural women of Pudukkottai?

Or

How has cycle transformed the lives of many women in Pudukkottai?

Ans: Pudukkottai, one of the poorest districts of Tamil Nadu, is a witness to a radical change, as the rural women, especially the neo-literates have taken to cycling. It has become a symbol of independence, freedom and mobility to them. Women agricultural workers, quarry laborers, teachers, all have made cycling a passion. They proudly admit that their confidence has boosted and their dependency on men has reduced. The bicycle even allows them to multitask. One can come across women carting provisions, fetching water and even selling their produce, sometimes with their children on their bicycles. Though it does not boost their economy directly, it does help them to earn more as they can cover longer distances. So, invariably cycling has changed the lives of women of Pudukkottai.

6. On the basis of your reading of 'Wheel Brings Progress', can you say that cycling has proved itself a social movement in Pudukkottai.

Ans: Yes, cycling is seen as a social movement in Pudukkottai, Tamil Nadu. In 18 months over 1,00,000 rural women, most of them neo-literates, took to bicycling as a symbol of independence, freedom and mobility. The cycling movement has given women the confidence. It has reduced their dependence on men. Women saw a direct link between cycling and their personal freedom. Women can do many things on their own without expecting help from men. But Arivoli movement gave cycling social sanction. When women learnt cycling, they didn't need to depend on men of the family for moving about. Sheela Rani Chunkath, former district collector, encouraged women to learn cycling for mobility.

7. Justify the statement 'Wheel brings progress' with reference to 'Where There is a Wheel'.

Ans: Cycling has enabled rural women to be independent, free and mobile. The productivity of these rural women has increased due to this new independence. Women no longer have to walk long distances to fetch water or to sell their products or to bring provision. She no longer has to depend on public transport, so the time saved can be utilized for other purposes like cooking and guiding children in their studies. It has reduced fatigue. It has increased rural women's income by giving the women freedom to sell more their products in and around other villages. It has increased their leisure time. So that she can take adequate rest. It has contributed to their self-respect which is vital.

Women agricultural, laborers, quarry laborers, village health nurses, Balwadi and Anganwadi workers, gem cutters and school teachers, gram sevika and mid-day meal workers and school and college students have benefitted by cycling.

Neo-literates and Neo-cyclist women have a direct link between cycling and their personal independence. P. Sainath describes the feelings of rural women who have learnt 'cycling'. They feel a new kind of independence, freedom and mobility has come to their monotonous lives. It has given them confidence and reduced their dependence on men. Cycling has offered a way out of enforced routines, around male-imposed barriers.

8. What benefits, according to P. Sainath, has cycling brought into the lives of rural women?

Ans: According to R Sainath, the introduction of cycling for women in Pudukkottai district has brought about a tremendous change in the lives of the rural women. Cycling has empowered women agricultural worker's village health nurses, Balwadi and anganwadi workers, gem cutters, Grama Sevikas and school teachers, both economically and politically. Earlier, some of the women who used to sell agricultural or other produce within a group of villages had to commute by bus. For them, now the bicycle cuts down on time, earlier wasted in waiting for buses.

Secondly, it gives them much more time to focus on selling their produce. Earlier, they had to rush back early to tend to the children and perform other chores like fetching water etc. Now, these women can combine different tasks with non-challenge. Similarly, quarry workers had to go too far off places because their work places were cut off from the main areas. Now, by learning cycling they have become mobile. Women can now collect water as well as cart provisions from other places on their own.

9. Comment on how cycling reduced women's dependence on men with reference to 'Where there is a wheel'.

Ans: Tens of thousands of neo-literate rural women in Pudukkottai district have discovered a new way of overcoming their backwardness, of asserting themselves by learning to ride a bicycle. This simple and humble vehicle has done wonders in their lives. It has empowered women by giving them mobility and the opportunity to spread their wings. Knowing how to ride a bicycle made these women self-confident, reduced their dependence on men, and helped them to break the social barriers imposed on them by a male-dominated society. It helped to boost their income as these women could sell their products even in far-flung areas, they saved time wasted in waiting for buses, they could easily do several tasks simultaneously like shopping for provisions and collecting water. They were able to save a lot of time, which they could use to take rest, spend with their children or in any manner they chose. Thus, the drudgery of their lives was considerably reduced and most importantly cycling gave them a sense of self-respect which is very important.

10. How has bicycle brought a total change in the lives of rural women as in 'Where there is a wheel'?

Ans: Pudukkottai, one of the poorest districts of Tamil Nadu, is a witness to a radical change, as the rural women, especially the neo-literates have taken to cycling. It has become a symbol of independence, freedom and mobility to them. Women agricultural workers, quarry laborers, teachers, all have made cycling a passion. They proudly admit that their confidence has boosted and their dependency on men has reduced. The bicycle even allows them to multitask. One can come across women carting provisions, fetching water and even selling their bicycles. Though it does not boost their economy directly, it does help them to earn more as they can cover longer distances. So, invariably cycling has changed the lives of women of Pudukkottai.

WATER

Water, a poem by Challapalli Swaroopa Rani highlights the gender discrimination that existed from times immemorial. She tries to explain it with many comparisons and the first one is: The water is aware of the ground's incline and it knows how people have struggled through generations and this is compared to the dampness that always exists near the well as that part never dries. In the same way, this discrimination is never going to end.

Water is a witness to the difference of race between the Samaria women and Jesus the Jew. It is believed that the Samaria women are supposed to be the ones who are treated very badly as they belonged to the lowest caste and it is believed that Jesus who was offered water from such a lady was gracious enough to accept it. Water is aware of the difference that exists between the cobbler and the weaver. It means even the sub-caste difference is very clearly highlighted.

Panchama is supposed to be the 5th set in the Varna category and these were considered to be lower than the Shudras and were never provided an opportunity to draw water from the well and they were forced to wait near the well with an empty pot till a considerate Shudra comes there and draws water from the well.

Water again is a witness to the humiliation that the Wada girl had to face always when water was drawn and while pouring it into her container, a part of it would spill and wet her clothes and this intentional act was the highest because they would hardly get water, added to it, humiliation was of the highest degree.

A lady called Karmachedu Suvarthamma as the one who raised her voice and supported a Dalit boy who was being beaten by a group of youth. She who had come to collect water from the tank raises her pot to stop the boy from being attacked for the reason that he requested the youth to not pollute the water by cleaning their cattle in the tank.

The poet recollects how her Wada people would wait thirsty for a glass of water.

The poetess describes that water to them is not simply H₂O but a mighty movement and she compares that to a struggle at the Chadar tank, the Mahad struggle: It is believed that all the Dalit men and women one day went to Chadar tank and dipped their hands into the waters only to proclaim to the village people that they were opposing the norms. For people like the poetess, a single drop of water makes them recollect tears shed over generations. There were many battles fought for a single drop of water and in this process many people lost their lives and yet, they couldn't get a small puddle of water.

The poetess at her own community appeared to be a cursed one because there were occasions when the community doesn't have an opportunity to take a bath every day, on the other hand, the entire village could luxuriously bathe twice a day. This clearly narrates the pathetic state in which the Panchamas were and that is the main reason for their living.

Whenever the poetess gets an opportunity to recollect her childhood, she is able to remember the pain that she and her friends experienced when they had to carry heavy pots and their necks would start aching very badly. They had to walk miles to reach a canal and almost had to steal water from there.

In a village called Malapalle, there was not a pot of water and all the houses of the people were mercilessly put on fire.

Water may appear to be a simple thing but its greatest quality is that it can give life as well as take it away. There are occasions when the water could not satisfy a thirsty person but it would transform into a Tsunami wave that nearly swallowed many villagers.

Water has the ability to turn villages into dry deserts or drown them in floods as people are just like helpless play objects in its cruel hands.

Water has been the cause of fights between states, between villages and in this process, many people have been seriously wounded and some have even lost their lives. Whatever be the nature of water, off late, it has been transformed to sit innocently in a Bisleri bottle. It means, if human beings have the ability to purchase water, they can truly do so now. Earlier, many women like the poetess had to struggle to get even a small pot of water but now it has been transformed into a multinational market commodity. It has created a great revolution and in doing so, no human being is discriminated. It is believed that water is present everywhere and it can take the whole world in its stride.

I. Answer the following questions in a word, a phrase or a sentence each: -

1. What according to the speaker of 'Water' is a witness to centuries of social injustice? Ans: Water.

2. Who had to wait for a Shudra to get water for him? Ans: A Panchama.

3. What does a Dalit consider as a wondrous festival? Ans: The weekly bath.

4. How often do the Dalits get a chance to have bath? Ans: Once a week.

5. How many times does the entire village other than Dalits bathe?

Ans: Twice a day.

6. Who opposed the Kamma landlords?

Or

Who opposed Kamma landlords in the poem 'Water'?

Ans: Karamachedu Suvarthamma.

7. Which social movement did the author refer to in the poem, 'Water'? Ans: Mahad struggle at the Chadar tank in Mumbai.

8. Where did the Mahad Struggle take place?

Or

Where did the Mahad Struggle mentioned in 'Water' take place?

Ans: At the Chadar tank in Mumbai.

9. Which are the two biblical characters mentioned in the poem, 'Water'? Ans: Samaria woman and Jesus.

10. Which tool did Karamachedu Suvarthamma used to oppose the landlords? Ans: Water pot.

11. Who can devour lives according to the speaker of the poem, 'Water'? Ans: Water can devour lives.

12. Who is considered to be omniscient by the speaker of the poem, 'Water'? Ans: Water is considered to be omniscient.

13. Who, according to the speaker of 'Water', are plaything in water's vicious hands? Ans: The poor people / The poor.

14. Water can also sit innocently in a (Fill in the blanks)

Ans: Bisleri Bottle.

II. Answer the following questions in a paragraph of 80 – 100 words each:

IV. Answer the following questions in about 200 words: -

1. Explain the discrimination, untouchables have to experience with reference to the poem Water.

Ans: The poem Water speaks of the suffering of the Dalits. From many generations, they have fought for their rights. But they couldn't even win a small puddle of water. There was always disagreement between people of village and Wada. It speaks of agony of the Panchama, who has no right to draw a pot of water. And he is expected to wait all day near the well with his empty pot until a shudra arrives. It describes the humiliation of the Wada girl and about her pain when an upper caste man approaches her to satisfy his lust. It's life long struggle for them.

2. How does Challapalli Swaroopa Rani describe the cruelty of untouchability in the poem 'Water'?

Ans: In the poem Water the poet has used one of very useful natural resources, water to describe the cruelty of untouchability. Here, the poet says that water knows the agony of the Panchama group of people, who do not have the right to draw a pot of water from the public well. So, they had to wait all the day near the well with their empty pots until a shudra arrived to pour water into their pots. The poet describes how the Dalit girls were humiliated by high caste people. Further, she continues to say that water was not only HO for them, but it was a mighty movement. They had struggled a lot to get a single drop of water. Moreover, they shed tears over several generations. Many battles were fought and blood flowed like stream but they never managed to win even a small puddle of water. Thus, the poet emphasizes on the social discrimination that exist in our society

2. The caste difference is clearly depicted in the poem, 'Water'? Explain.

Ans: Water is used as an important symbol to depict the caste differences in the society. Water has been the witness for centuries to this discrimination. The poet says that the people especially the Panchamas are not allowed to fetch water on their own and therefore are expected to wait for the Shudras to come and get them water. The whole village takes bath twice a day while the low caste people consider it a festival to take bath once a week. In spite of the scarcity of drinking water for the Dalits and other low caste people, the high caste have commoditized water and sell it in the market for profits.

3. Why does the speaker affirm that 'Water is not simple thing'?

OR

Why does the poet consider water as a mighty movement?

Ans: The poet feels water is not a simple thing for them. However, water is an essential commodity for the survival of human beings and Dalits and low caste are no exception to this rule. The poet however presents a contrary picture where the whole village is divided based on their caste and water becomes the symbol of their demarcation. The poet says there have been a number of movements and struggles that have occurred because of water. He alludes to Mahad struggle. The poet further speaks of how thousands of people have given their lives to free society of this evil.

4. Which are the personal memories of the poet which inspire her to write the poem, 'Water'?

Ans: The poet has vivid memories of her childhood that are associated with water. The poet remembers how her Wada would remain thirsty the whole day for a drop of water. The poet also remembers the Mahad struggle which is associated with water. She also remembers the battles they have fought for the sake of water. She remembers how she welcomed her weekly bath. She is also reminded of her childhood and how she walked miles to reach the big canal and carried back heavy pots, with the muscles and veins on their necks straining and bursting. She remembers how at Malapalle a village was burnt to ashes for want of water.

5. How does the poem, 'Water' reveal the humiliation, injustice and thirst?

Or

The poem 'Water' demonstrates the discrimination in their society based on caste. Justify.

Or

The difference of race and agony of the Panchama due to water has been effectively brought out in 'Water' Discuss.

Or

How does the poem demonstrate the disparity and discrimination in our society using water as a symbol?

Or

How does the poem 'Water' demonstrate the disparity and discrimination in our society using water as a symbol?

Or

Is water instrumental in social discrimination and disparity? Discuss with reference to 'Water'.

Or

Bring out the bitter instances recollected by the speaker in 'Water'.

Ans: The poet uses the powerful symbol of water to depict the prominent presence of caste system and untouchability, particularly in Indian society. Water is the most essential of elements on earth for the survival of all animate things and yet this basic requirement is denied to the section of the society, just because they happen to belong to a particular caste. This is the point that the poet seems to emphasize in the poem.

The poet talks of the life of the Panchama caste. The poet focuses on the agony of the Panchama, a caste which does not

even feature in the distinctly divided Varana Ashramas. The Panchama does not have the right to draw a pot of water from the well and thus they wait the whole day for some gentle Shudra to come and give him some water.

Ironically the Shudra also happens to be on the last rung of the social order. The poet further elaborates on the agony of the Panchama girl. As this girl waits to get water, the giver pours water from a distance and eventually water falls out and drenches her. This action brings in a lot of humiliation to the girl. This is true in case of people who belong to all the lower castes. They are discriminated and are denied of this essential necessity for survival.

6. "Water can give life and devour lives? Write about the significance of the statement based on the poem 'Water'.

Ans: The poet introduces us to the innumerable attributes of water. She says water is not a simple thing. It has the ability to give life to everything; likewise, it also has the ability to destroy everything. The poet talks about how; water can be both preserver and destroyer of life. Further elaborating on the destructive and constructive nature of water, she makes reference to Tsunami which destroyed villages and millions of people in a span of few minutes. The same water which destroyed villages also quenches the thirst of parched throats. The poor villagers become playthings in the powerful hands of water. At times it turns some villages into deserts and some other times it drowns villages. The poor are part of the vicious circle and have no escape from the clutches of the 'monster'.

7. How does the speaker reveal the pain and suffering of the lower caste people in the poem, 'Water'?

Ans: The poet focuses on the agony of a Panchama, a caste which does not even feature in the distinctly divided Varana Ashramas. The Panchama does not have the right to draw a pot of water from the well and thus they wait the whole day for some gentle Shudra to come and give him some water. Ironically the Shudra also happens to be on the last rung of the social order. The poet further elaborates the agony of the Panchama girl. As this girl waits to get some water, the giver pours water from a distance and eventually water falls out and drenches her. This action brings a lot of humiliation to the girl.

The poor, villagers become playthings in the powerful hands of water. At times it turns some villages into deserts and at other times it drowns villages. The poor are part of the vicious circle and have no escape from the clutches of the 'monster'.

8. "Water is a multinational market commodity" Explain.

Ans: The poet focuses on a number of contemporary issues. First and foremost, she talks of how water has been a cause of distinction and strife between the Wada and a village. She says this conflict is not just restricted to a Wada and a village but has been the cause of conflict between states. It has the ability to cause violence and bloodshed. This is something we have been experiencing in the recent times. But contrary to everything the poet says in the previous stanzas, she begins to make mockery of the age old practice of untouchability which does not find any place in the globalized world today. She talks of how water is commoditized and packed in a Bisleri bottle and is being made accessible to everyone irrespective of their caste, if you are willing and ready to pay for it.

9. Water can give life and can also devour lives. Examine the significance of this statement in the light of 'Water'.

Ans: Water has always been viewed sacred as a symbol of purity, a precious and divine gift. It is synonymous with life. It is a gift bestowed by mother nature, free of cost to everyone regardless of caste, class or creed. Yet the same water the life giving water can also devour lives. When the water was denied to thirsty people because they belonged to lower class, it came as the killer Tsunami waves which devoured entire villagers. The poor are more like playthings, for water is capable of turning villages into dry deserts or causing untold misery through floods.

Water, a harmless substance is capable of causing violent consequences, it can ignite conflict and strife between castes and states over water sharing. Now in this modern age, when multinational companies are interested only in the profit margins by investing more and more in mineral water plants in fact they make most horrifying threat i.e. the depletion of the ground water level. It not only degrades the environment but also once again make the poor, the worst sufferers.

10. How is the destructive nature of water brought out in the poem 'Water'?

Ans: Water can give life as well as devour life for a pot of water. This fight occurred between Karnataka and Tamil Nadu. People of both the states destroyed each other's property and destroyed and damaged buses Just over the question of sharing water. This elixir of life, is also capable of causing untold misery and devastation in the form of the killer Tsunami waves, which swallowed whole village after village in coastal Andhra Pradesh and Tamil Nadu in 2004. The poor are mere playthings in its vicious hands, for it is they who have to suffer sometimes in the form of giant waves or through drought or at times in the form of floods. We see how the poor are affected by the lack of access to clean drinking water and at the other times, they bear the brunt of nature's fury.