

Chapter 1 : The Last Lesson

1. (i) (c) M.Hamel
(ii) (b) Because he did not learn about participles which his teacher is going to ask in the class.
(iii) (a) Sober
(iv) (c) The Last Lesson
(v) it was his last day in school.
(vi) came out of fear
2. (i) (b) Franz
(ii) (b) His books
(iii) (d) Both (a) and (b)
(iv) (b) Alphonse Daudet
(v) forget all about his ruler.
(vi) cranky
3. (i) (c) 40 years
(ii) (d) Both (b) and (c)
(iii) (c) Regretful
(iv) (c) Both 1 and 2
(v) of his faithful service.
(vi) M. Hamel
4. During the last lesson on French, after the grammar class, they had a lesson in writing. M.Hamel brought new copies for the class, written in a beautiful round hand-France, Alsace. The students directly set to work and the classroom was very quiet except for the sound of scratching of pens over the paper. Even as the beetles flew into the room the whole classroom including Franz and the boys did not pay much attention to them.
5. M. Hamel was very solemn and gentle on his last day of teaching French. He was dressed in his best clothes to honour the occasion. He spoke kindly to everyone and spoke about the beauty and importance of French language. During the writing lesson, he sat motionlessly in his chair. He gazed at one thing or another, deep in thought. He was very emotional and heart-broken about leaving the school after forty years.
6. After the history lesson was over, the babies chanted their ba, be, bi, bo, bu. Soon after, old man Hauser, who sat in the back of the room, put on his spectacles and began to spell the French letters with the babies and his voice was already trembling with emotion. And when the clock struck twelve the teacher stood up from his chair and wrote "Vive La France!" on the blackboard.
7. M. Hamel taught French for last forty years. Knowing that his students and the village elders would never again learn a word of French, M. Hamel wanted to teach them everything in the last class. According to him, French was the most beautiful language in the world. It was the clearest and the most logical language. M. Hamel wanted the French people to preserve it as it would help them to be free from the foreign rule. Before ending his last French lesson, M. Hamel wrote "Vive La France!" on the board.
8. The people in the story suddenly realise how precious their language is, because after the Germans took over their district, they issued an order that German would be the only official language and schools were to stop teaching their mother tongue and learn the language of the victors instead.
All the villagers turning up for their last lesson on their mother tongue at the narrator's school shows the sudden realization. This sudden realization happens because we tend to take our own mother tongue for granted until some colonisers take over and force us to learn their language instead.
9. Franz is disheartened when he understands that he can no longer learn his language – French. Their district has been captured by Germany and now German will be taught to them. Franz feels that mother tongue comes to a person naturally, he is born with it and no one can snatch it away. Just like the pigeons make the 'coo' sound, irrespective of the country from which they are. Similarly, human beings also communicate in their mother tongue. As the Germans are trying to impose their language on the French, so similarly, Franz feels that they will teach the pigeons also to 'coo' in German language. He has given this example to highlight his point that language is a natural mode of communication and it cannot be imposed.

10. M.Hamel is filled with regret on the last day because he had not taken enough interest in teaching French. He regrets that he often sent the students on small errands and gave them holidays when he did not want to teach. And so in his last lesson he teaches everyone about French grammar, about writing and then a lesson in history. He teaches them to be proud of French language. Towards the end of his last lesson, he cries because he loved French language. Then M.Hamel stands up to say farewell and writes 'Vive La France!' on the blackboard.

Chapter 2 : Lost Spring

1. (i) (b) If staying barefoot is only an excuse to explain poverty.
(ii) (b) The barefoot boys
(iii) (d) Because they are poor
(iv) (c) Perennial
(v) Belief
(vi) walking bare foot

2. (i) (d) The ragpicker who starts working in a tea-stall
(ii) (c) Ragpicking
(iii) (b) Because he is serving in a tea-stall
(iv) (c) He is unhappy because he has lost his independence.
(v) heavy
(vi) light

3. (i) (c) The narrator
(ii) (a) The bangle makers
(iii) (b) Because bangle-making is their tradition and they have very limited knowledge.
(iv) (a) Because they believe it is their destiny.
(v) dodged
(vi) Spirals of bangles of all colours

4. The main hazard of working in the bangle-making industry is that they lose their eyesight over a period of time. The children who work here also lose the brightness of their eyes. People who work here develop lung and brain-related diseases.

5. Saheb took up the job of serving tea and doing odd-jobs in the tea stall. But his independence was curtailed because he was tied-down to his job.

6. Mukesh comes from a family of bangle-makers. His attitude is very different from his family members. He wants to be a car mechanic. He has a very strong determination to learn to drive and he intends to go to the garage and learn about driving a car. So, in this way, he will be able to achieve his dream.

7. Mukesh comes from a family of bangle-makers. His father is a bangle-maker and knows only about making bangles. His grandfather was also a bangle maker and lost his sight. They believe it is their destiny. But Mukesh does not want to pursue the trade of bangle-making and wants to be car mechanic.

8. Mukesh comes from a family of bangle-makers. But he does not want to pursue the trade of bangle-making and wants to be a car mechanic. Saheb, on the other hand is working in a tea-stall and is doing odd jobs and has lost the independence he had earlier when he was rag picking.

While, Mukesh has a dream of becoming a car mechanic and driving cars, Saheb wants his independence back but he can't because he needs money. Although both of them want something, their situations are very different. While Mukesh dreams to be a car mechanic, Saheb does not have any future dreams or aspirations except that he wants his independence back. So Mukesh's attitude is very different from Saheb's attitude towards life given their different situations.

9. The author of this story, Anees Jung gives an account of the bangle-makers of Firozabad. As she goes to Mukesh's house she observes that a lot of women are also involved in the glass bangle-making industry. Anees notices a young girl, Savita, who is wearing a drab pink dress, sitting beside an elderly woman and helping her make bangles. They are working on making bangles like a machine. She wonders if these women know the sanctity and value of bangles for Indian women. She is struck by the irony of their lives. She observes that although the girl has bangles on her wrist there is no light in her eyes. She imagines to herself that the girl will become an old woman sitting beside her. In a sad voice, the old woman tells the author that she has not enjoyed a full meal in her entire life.

10. Anees Jung, the narrator of the accounts of both Mukesh and Saheb, portrays them in the context of their situation. While, the author is happy about Mukesh's dream to be a car-mechanic and drive cars, Saheb's is different. He wants his own independence and since he is working in a tea-stall and has lots of work to do he misses the independence he used to enjoy when he was rag-picking. The narrator is able to note that Saheb is sad and is no longer the master of his own destiny.

Chapter 3 : Deep Water

1. (i) (c) William Douglas
(ii) (b) The tiles under his feet
(iii) (c) He was tossed into the pool by the high school bully.
(iv) (c) Yes, but his jumping had no effect.
(v) Trembled
(vi) there was water everywhere

2. (i) (a) The water in the pool
- (ii) (c) Due to panic and shock
- (iii) (c) The trauma
- (iv) (d) Because his terror and trauma engulfed him.
- (v) Grab
- (vi) William Douglas

3. (i) (b) The narrator
- (ii) (a) His fears
- (iii) (b) His trauma and past
- (iv) (a) No, he conquered it.
- (v) Vestiges
- (vi) he was alone in the pool.

4. Douglas went to Lake Wentworth in New Hampshire to conquer his fear of water. There he dived off a dock in Triggs Island and swam two miles across the lake. Although he was a little afraid at first he did not pay attention to his fears. Next he dived into Warm Lake and swam across to the other shore and back. After he swam in the lake without any fear or panic attack, Douglas finally conquered his fear.

5. William Douglas' first experience of water with his father was on a beach when Douglas was three or four years old. During this experience, a wave knocked him over and engulfed him completely. He was frightened and began to cry.

6. At the YMCA swimming pool, when Douglas was thrown into the water, it affected him quite deeply. The experience scared him so much that he was unable to eat due to the haunting fear. He became wobbly in the knees and sick in the stomach and the slightest exertion tired him. Eventually, he developed fear of water. Since he could not go near the water for many years, he was deprived of the joy of various water related activities, such as canoeing, boating, fishing, etc. in his adulthood.

7. Douglas' experience in 'Deep Water' is a great example of how determination, hard work and right training are needed to get rid of childhood fears. When Douglas was just a child, he had major water-related misadventures and he almost drowned, which affected him badly and he was left with a deep rooted fear of water. This fear stayed with him as he grew older. As the fear lingered on, Douglas realised that it prevented him from enjoying all the activities related to water, such as boating, canoeing, swimming, etc. It was no longer acceptable to Douglas.

Therefore, his strong desire to overcome his fear of water made him take swimming lessons. Even though the old fear kept coming back, weakening him initially, however, his determination kept him going. Eventually, with rigorous training, practice and perseverance, he was able to get rid of his fear of water.

So, the title 'Deep Water' is symbolic of the deepest turmoils of the human mind and about overcoming them by conquering one's fears. And hence, the title is apt for the story.

8. Douglas' experience in 'Deep Water' is a great example of how desire, determination and diligence lead to success. When Douglas was just a child, he had major water-related misadventures and he almost drowned, which affected him badly and he was left with a deep rooted fear of water. This fear stayed with him as he grew older. As the fear lingered on, Douglas realised that it prevented him from enjoying all the activities related to water, such as boating, canoeing, swimming, etc. It was no longer acceptable to Douglas.

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So, Douglas has learned the value of determination, believing in oneself, challenging one's fears, patience, diligence to achieve success and pursuing one's dreams, etc.

Chapter 4 : The Rattrap

1. (i) (b) The crofter
 - (ii) (c) Because he was lonely.
 - (iii) (c) No, he was taken advantage of.
 - (iv) (d) The peddler
 - (v) the peddler
 - (vi) Confidence
2. (b) The ironmaster
 - (ii) (a) Because he was homeless and without much money.
 - (iii) (c) She was very kind hearted.
 - (iv) (b) The captain was afraid.
 - (v) difficult time
 - (vi) The Rattrap
3. (i) (c) Edla Willmansson, the ironmaster's daughter
 - (ii) (a) Because her father reprimanded her for her kindness, to the poor wretch.
 - (iii) (b) The peddler
 - (iv) (b) She didn't know what to say.
 - (v) the peddler.
 - (vi) happy, welcome

4. When Edla Willmansson came to the forge to bring the peddler home to join them for the Christmas celebration, she noticed that the man was frightened. She even thought that either he might

have stolen something or escaped from prison. His appearance and behaviour left her in doubt whether he was an educated man, as said by her father.

5. Next morning, when the crofter went out to milk his cow, the peddler also found his way out. But half an hour later, the peddler returned to the cottage, broke the window pane and stole the thirty kronors from the leather pouch and put the pouch back in its place.

6. According to the peddler, the whole world around us is nothing but a big rattrap. The world offers baits for people in the form of comforts or luxuries for life just like the rattrap offers cheese or bread to the rats to capture them. The one who gets lured by it, gets entrapped in the rattrap from where there is no escape.

7. The ironmaster saw the peddler in rags, sitting close to the furnace. He mistook him for an old acquaintance and expressed his joy on meeting him after a long time. The ironmaster wanted to spend the Christmas Eve with his old friend. Moreover, seeing the man in dishevelled condition, the ironmaster felt pity for him. Therefore, he spoke to the peddler kindly and invited him to his home.

8. 'The Rattrap' is a story of a poor vagabond who handcrafted rattraps and sold them to earn a living, besides begging and stealing. This draws our attention to the central theme — the whole world is nothing but a big rattrap. Because it offers temptations to people in the form of comforts, luxuries and riches for life just like the rattrap offers baits to capture rats in it. The peddler thinks that he is free from being captured in the rattrap but later found himself in one when he stole thirty kronors from the crofter. Initially he was happy with his smartness but eventually he realised that he himself got trapped in the rattrap.

Through the character of the peddler, the author has used the metaphor of the world being a rattrap to highlight human predicament. The story begins with the rattrap and also ends with the rattrap. Hence, the title is an apt one.

9. Yes, the peddler is a bitter man who has failed to see the good in people because his life was sad and monotonous. Since the world had never been kind to him, he feels very happy in calling it a rattrap. Wherever, he asks shelter for the night he meets sour faces. He is an unwelcomed, undesirable and unwanted person. The blacksmiths at the forge glance at him only casually and indifferently. The master blacksmith nods a consent without honouring him with a single word.

Yes, the peddler changed in the end by the kindness shown by Edla Willmansson. Her nice treatment arouses the tramp's goodness. He redeems himself by returning the stolen money along with a thank you letter and a rattrap as a gift for Edla who saved him from falling into the rattrap.

10. At the crofter's cottage, the peddler was welcomed warmly and received generous hospitality. But the crofter's generosity was taken advantage of when the peddler stole from him. He realised that he must not walk on the public highway with the stolen money in his pocket he went into the woods. He kept walking without coming to the end of the forest. Then he realised he had fallen in the rattrap. He had let himself befooled by a bait.

In the end, the peddler changed his ways by the kindness shown by Edla Willmansson. It affected his conscience to quite an extent. Her nice treatment arouses his goodness. He redeems himself by returning the thirty kronors to Edla and asks her to return it to the crofter. He also left a thank you letter and a rattrap as a gift for Edla.

Chapter 5 : Indigo

1. (i) (b) One woman in a particular village
(ii) (c) Kasturba Gandhi
(iii) (a) Gandhi noticed the filthy states of women's clothes.
(iv) (a) Champaran
(v) People and even Gandhiji's family members volunteered to reform the poor state of Champaran.
(v) Poor sanitation, medical and educational facilities.

2. (i) (d) To help peasants
(ii) (b) Travelling by foot
(iii) (a) To criticize or blame somebody because they are doing something wrong
(iv) (a) Because they were collecting big fee from the sharecroppers.
(v) (c) The real relief for the peasants is to be free from fear.
(vi) Closure/Completion

3. According to Gandhi, the liberation of the poor peasants from the fear of the British began, when he had to disobey the court order and when the peasants of Champaran heard that a Mahatma had come to help them, they came out in large numbers and demonstrated around the courthouse demanding their leader to be set free.

4. Gandhiji, who was an outsider, had come to Champaran to help the peasants in their fight against injustice. He was also willing to go to jail for them. The lawyers, who were locals, and had taken fees from the poor peasants, realised that deserting fellow Indians, especially Gandhiji and his cause, at this point would be shameful. This is why, after initial reluctance, the lawyers told Gandhiji that they were ready to follow him into jail.

5. Unsatisfied with mere political and economic solutions, Gandhiji wanted to bring about a change in the social and cultural conditions of Champaran. He wanted to make the peasants self-reliant. He noticed the unhealthy living conditions and poor

sanitation in the village. He also realised the need for literacy. Hence, he decided to continue his stay in Champaran even after the disappearance of indigo sharecropping. He opened up schools in six different villages, and several of his disciples and family members volunteered as teachers. His wife, Kasturba, worked on the personal cleanliness and community sanitation of the place. Gandhiji also hired a doctor for the improvement of the health conditions.

This proves that Gandhiji's loyalty was not a loyalty to abstractions; it was a loyalty to living human beings. This also made him keen to eradicate the social and cultural backwardness of Champaran.

6. Exploitation continues in unorganised sectors, such as farm workers, construction site labourers, house maids or helpers at 'dhabas' who are paid too little for the quantum of work done.

Gandhiji showed us the way to counter the present day problems of exploitation. He helped Champaran sharecroppers by infusing courage and freedom from fears. He taught them to be confident and self-reliant which in turn enhanced their self-esteem.

By fighting against injustice by non-violent ways, Gandhiji proved that if the cause is just, then one must not fear anything, only rely on oneself. After Gandhiji made the British landlords refund the sharecroppers' money, the Indians realised the Englishmen, who acted as their lords were not indispensable. Therefore, when the peasants came together to demonstrate outside the courthouse, the British officials found themselves powerless.

In a violence-ridden world, he taught the sharecroppers to move towards their goal in a united and tolerant manner. As a result, they won their fight against injustice and became self-reliant. These values helped them improve their quality of life and will bring relief to present day problems of exploitation.

Chapter 6 : Poets and Pancakes

1. (i) (b) The narrator
(ii) (c) The God That Failed
(iii) (a) Because it had Stephen Spender's name in it.
(iv) (b) Stephen Spender
(v) The book was about six essays describing communism.
(vi) Overwhelming/Astounding
2. (i) (c) Frank Buchman's Moral Re-Armament army
(ii) (a) To perform plays and shows
(iii) (b) "Jotham Valley" and "The Forgotten Factor"
(iv) (d) They were terribly impressed.
(v) Asokamitran
(vi) known
3. (i) (b) A poet or editor (English)
(ii) (a) No one knew why he came and spoke.
(iii) (c) Reading his essay in the book.

- (iv) (b) It happened when he was going through a book.
- (v) 1st person narrative
- (vi) Subbu

4. Most of the 600 odd people at Gemini Studios were Tamil speakers. The Englishman was addressing them in his own language-English. He had a peculiar accent. Hence, there was a lack of communication between the Englishman and the people at Gemini studies who could not follow what he was saying.

5. The English visitor to the Gemini Studios was Stephen Spender. He was the editor of *The Encounter*, a British Periodical, and a famous English poet, essayist and novelist of the twentieth century.

6. In the chapter, 'Poets and Pancakes', Asokamitran uses a lot of subtle humour and satire to highlight human foibles. Petty professional differences and inconsequential differences not only keep our minds occupied but also bring out a subtle humour that is spontaneous without being superfluous. The characterisation of the office boy, Subbu and the legal advisor, have subtle touches of humour. Asokamitran's chatty style changes from one thought to the other rather quickly. For example, he makes fun of the makeup applied to artists which can change any decent looking person into a hideous crimson hued monster. Such references invoke laughter. The purpose of the visits of the Moral Rearmament Army and the English poet also baffles everyone. Satire is also directed towards people who are against communism and can go to any length to oppose it. The writer's tone of ridicule is devoid of the slightest trace of mockery, which is most commendable.

Chapter 7 : The Interview

1. (i) (c) Mukund Padmanabhan
(ii) (b) It is about Umberto Eco.
(iii) (d) it gives an introduction to the author, Umberto Eco.
(iv) (b) Yes, it is part of the interview.
(v) That he has covered various styles and types of writing.
(vi) Overwhelming/Astonishing
2. (i) (b) Umberto Eco
(ii) (b) He was himself surprised by the popularity his book gained.
(iii) (c) No, he finds it mysterious.
(iv) The Interview
(v) During an Interview
(vi) Time and aspects containing metaphysics, theology and medieval history.
3. (i) (a) The author, Umberto Eco
(ii) (c) Roland Barther
(iii) (b) During a question about his narrative style.

- (iv) (b) Yes, he enjoys writing.
- (v) 'He' was an essayists.
- (vi) Writing novels staisfied his taste for narration.

4. While interviews have become a useful means of Communication, some would be detested by it. Celebrity writers believe that interviews unduly intrude in their private lives. Lewis Carroll termed it as 'being lionized' and thus, has never consented to being interviewed. To him, interviews only make someone more prominent in the public, thereby inviting undue attention on that person.

5. Though there is no definite reason or logic as to why 'The Name of the Rose' was a success, its author Umberto Eco can only term it a 'mystery'. Perhaps the time in history when it was written has proved favourable for its success. Though it is possible to reason that the novel's setting in the medieval past might have contributed to its success, there are also many novels written about the medieval past that have failed to get as much response.

6. Umberto Eco considered himself an academic scholar first and then a novelist. He wrote more scholarly articles as compared to novels; and he attended academic conferences and not meetings of Pen Clubs and writers. According to him, he was a university professor who wrote novels on Sundays. "I started writing novels by accident," he said.

7. 'Thumbprints on his windpipe' means to choke or suffocate somebody by applying pressure on his throat. Saul Bellow uses this expression to refer to the pressure and discomfort felt by a celebrity while giving an interview.

8. Celebrities being wary of interview is justified as sometimes interviews are quite intrusive. Although some interviewers respect personal boundaries and make the experience a pleasant one for celebrities, there are some who don't mind going deep into the private lives of these celebrities. Some questions would even leave the celebrities uncomfortable to the point that they had to abruptly end the interview. Some people might argue that since celebrities have to be in the public eye by profession, they should not dread interviews. Even though the argument seems plausible, their personal boundaries should still be respected.

9. Umberto Eco is a true academician. He is thorough about his staff. Even for the interview, he gives well thought out answers. He explained the concept of 'interstices' to the interviewer and how he utilises time. He is well aware of his writing style and even has an opinion on how scholarly books should be written. In his fiction work, he doesn't underestimate the readers and writes complex works having hints of meta physics, theology, and medieval history.

10. Mukund Padmanabhan was a good interviewer. His interview with Umberto Eco has a natural, unrestrained flow. Readers get

to know the world of Umberto Eco through the interview without the interviewer being intrusive. Umberto Eco also seemed to be enjoying the interview. Mukund asked good questions and the sequence of questions was also well thought-out. The interview felt like having a chat with Umberto Eco in real life.

Chapter 8 : Going Places

1. (i) (c) Jansie said this to Sophie.
(ii) (b) She was cowering.
(iii) (a) A football player
(iv) (b) Because he was a famous celebrity.
(v) Frank is someone known to Jansie
(vi) The speaker is being noseay and interfering.
2. (i) (c) her father
(ii) (c) To her friend
(iii) (b) No, she was lying.
(iv) (d) She wanted to meet Geoff alone.
(v) Sophie
(vi) Going places by A.R. Barton
3. We know that Sophie's family lived in poor circumstances as her father worked as a labourer and they lived in a small, cramped and suffocating house.
4. Sophie did not want Jansie to know anything about her meeting with Danny Casey because she knew that Jansie cannot keep a secret. Once she gets to know about something, she tells the whole neighbourhood about it.
5. When Geoff told his father about Sophie's chance encounter with Danny Casey, he expressed disdain and dismissed her story. He changed the topic and warned Sophie that such made up stories would land her into trouble some day.
6. Sophie is a girl still in her adolescence. She comes from a lower middle class family, but is full of dreams. She is an escapist, who is not satisfied with the reality of her life. Sophie is not ready to accept what life has to offer her. This is why she fantasises of a different life, which would be more exciting. Her best friend Jansie believes that Sophie and she are ear-marked for the biscuit factory. However, Sophie dreams of becoming a fashion designer or opening a boutique even though it may not be achievable because of her financial constraints. Sophie's hero-worship for Danny Casey causes her to make up stories and lie to her loved ones. There is no limit of her imaginations. She fantasises about her dream date with Danny even though she has never once met him in person. She eagerly waits for Danny to come and meet her by the canal, but for apparent reasons, he does not. It is she who gets disappointed in the end. Therefore, this proves that Sophie lives in a world full of dreams which she does not know she cannot realise.

SOLUTIONS

Chapter 1 : My Mother at Sixty six

1. (i) (a) Poet's mother
(ii) (a) looking pale and weak
(iii) (d) soliloquy
(iv) pale
(v) Yes, the poet is afraid of losing her mother.
(vi) happiness and enthusiasm
2. (i) Children rushing outdoors, to play.
(ii) (d) put that
(iii) (c) a - (iii), b - (iv), c - (i), d - (ii)
(iv) (b) Put that thought away, and looked at
(v) The trees appear to be sprinting because they seem to be running past the moving car.
(vi) (c) Gloomy
3. After the security check-up, the poet stood a few yards away from her mother and looked at her face again and she notices that her mother's face looks pale and colourless like the late winter's moon.
4. The tone of the poem is confessional, as the poet confesses that she is afraid to lose her mother and the reality of life hits her hard when she looks at her mother's face which is pale and colourless like the late winter's moon.
5. The poet contrasts between young and old in the poem by looking out of the car, the scene outside the car is full of life and vigour *i.e.*, young trees sprinting and the children merrily coming out of their homes, to play while inside the car her mother's face looks lifeless like the late winter's moon.
6. While driving to the airport, in an attempt to forget the pain and to distract herself from the thoughts of her ageing mother, the poet looks out of the moving car and the scene outside the car is full of life and vigour *i.e.*, the young trees sprinting and the children merrily coming out of their homes to play. But on the other hand, inside the car it is dull and depressing, there is her mother who is asleep with her mouth open. She appears pale and lifeless like a corpse.

The poet thought that by looking out of the car, she can escape the reality of life. But it was the opposite, the scene outside the car is a reminder to her that unlike the young trees and children, her mother is old now and will die someday.

Chapter 2 : Keeping Quiet

1. (i) (c) Didactic
(ii) to the reader
(iii) (d) There is no significance.
(iv) (c) To maintain silence and introspect
(v) The poet wants us to keep still and not do anything.
(vi) The expression 'on the face of the earth' refers to the various countries on the surface of the earth.
2. (i) (b) When there is no rush on engine.
(ii) It doesn't happen every day or usually.
(iii) (b) Noise, Rush, Engine
(iv) (b) Mechanised existence.
(v) The writing style of the poem is free verse.
(vi) Because he wants us to understand the need to be together and develop a mutual understanding for the survival on earth.
3. (i) (d) Fisherman, salt-hunter
(ii) (c) Harming animal or self
(iii) (b) It will bring peace.
(iv) It creates consequences.
(v) Transferred epithet
(vi) The expression 'hurt hands' means that human beings are oblivious of the pain they are causing to themselves in the pursuit of amassing more and more comforts.
4. By being still for a while man can experience the togetherness in the strangeness of silence. Man would also be able to introspect his actions and their results. He may get a chance to even enjoy the fruits of his labour and tend to his injuries.
5. The poet says that he wants no truck with death as he is not advocating total inactivity. He only wants people to stop for a moment and reflect upon their actions, not stop forever and perform no actions.

6. The victory gained after fighting wars with gas, green wars and wars with fire has no survivors. When we stop these kind of wars and as a result stop killing innocent people and stop our harmful acts towards nature, that victory, would make us 'alive'.

7. There is a different language spoken in every part of the world. When we utter a word in our language we are reminded of our difference. But, if we were to keep quiet for a while we all will find silence as a common phenomenon amongst us, thus ushering a feeling of brotherhood.

8. The poem "Keeping Quiet" uses a variety of images to convey meaning. Images are central to understanding the poem. The image of counting upto twelve, not speaking any language stopping for a second, not moving our arms, etc. are powerful images. These are images that convey stillness. Then there is an image of war-mongers walking with common people, wearing clean clothes, doing nothing. This image portrays a world where war-mongers are conscious of their actions and how it affects innocent lives, hence they have decided to quit the war. Further in the poem there are more and more images of a world "without rush, without engines" followed by the images of peace, like fisherman not harming whales, salt gatherers attending to their wounds, etc.

Chapter 3 : A Thing of Beauty

1. (i) According to the poem, we are wreathing the memories of beautiful and pleasant things every day.

(ii) (b) Vile and corrupt desires for false comfort and pleasure

(iii) (c) Our own doings and thoughts.

(iv) (d) Downcast and disheartened

(v) dearth

(vi) The things that cause pain and suffering are gloomy days.

2. (i) 'Morrow' is the following day.

(ii) (b) To strengthen our bond with Earth

(iii) (c) Lack of men with good nature and qualities

(iv) Alliteration

(v) Beautiful things that act like a band of flowers.

(vi) benevolent

3. Hopelessness, sadness and lack of noble ways spread the pall of despondence over our spirits. Wonderful sights of nature help us to shed sad and grim thoughts and the pall of despondence. They remove the veil of gloom, bringing about hope and optimism in our lives.

4. Although troubles and sufferings are part of life, human beings have learnt to appreciate life. The wondrous sights that

nature provide helps us forget these troubles and sufferings and look at the opportunities and good experiences in life.

5. Beauty is not only in birth but also in death. The warriors who made innumerable sacrifices become a source of motivation for others. Their sacrifices are grand and thus beautiful in their own way.

6. John Keats' poem "A Thing of Beauty" deals with many prominent and universal themes. It talks about beauty, joy, sorrow, nature, stories, human life, etc. He brings out the world as new in his lines. He says that beauty has the capacity to heal the human mind from sorrow and give joy. According to him, nature and lovely tales and stories of fighting for a cause is beautiful. He describes them as an endless fountain of 'immortal drink' in his poem. Here, beauty seems to serve an important function and add meaning to one's existence.

Chapter 4 : A Roadside Stand

1. (i) At the edge of the road

(ii) (b) So that the travellers may notice and stop to buy food, etc.

(iii) (c) To beg for food

(iv) (a) Those who have the money and whose cashflow supports cities.

(v) It means that the roadside stand is pleading pathetically like a person to the passes by to stop their vehicles in front of their stalls and buy their goods.

(vi) decaying

2. (i) The place has beautiful scenic mountains.

(ii) (d) They had no desire to buy anything from the shopkeepers.

(iii) (b) Personification

(iv) (c) The fact that peasant's set up the shed hoping to attract city folks to buy.

(v) It refers to the harm caused to the natural scenery.

(vi) sorrow

3. (i) (c) Resettlement of the poor.

(ii) (c) They are pretending to be good.

(iii) They are in the hands of merciful beneficiaries who will do more harm.

(iv) Pitiful

(v) Government officials and politicians

(vi) Resentment

4. The poet, Robert Frost is infuriated by the rich people because they are self-centered and they are always greedy for money

or profits. They look down upon the poor people selling on the roadside stand and don't understand or sympathize with the plight of the stall owners.

5. In the poem, Frost is of the opinion that poor remain poor while the nation is developing and being prosperous. From the context of the given poem, this is true because the poor people, here, the roadstall owners are not able to sell their goods to the rich people travelling in cars. So, it is true that the rich city people do not have the generosity to help them. This will only make the rural poor people poorer and the rich people richer.

6. Frost concludes the poem by expressing his grief for the roadstall owner's situation. There is no conclusive solution suggested in the poem. The poet sympathises with their plight and wishes that the poor people get relieved of their pain in one stroke. This is only an imaginary relief for the poor people mentioned in the poem.

7. The poet, Robert Frost, through his poem 'The Roadside Stand' is trying to convey the plight of the rural poor roadstall owners. The poem focuses on the theme of the suffering of poor people. Through this poem, the poet's sympathies for the stall owners is brought out. The poem describes the feelings of the roadstall owners who are waiting to sell their goods to the rich people visiting the villages in cars. But the rich people visiting in cars are selfish and stop-by the road stall only to make enquiries about directions or to stop and take a turn on the road but never to buy the goods of the roadside stalls. The poet is disgusted by the attitude of the rich people in the car since they don't even think about the plight of the poor stall owners. The poet grieves over the pain and poverty of the poor people in the villages and hopes that their situation can be changed in one stroke and their lives can be redeemed from pain and poverty.

Chapter 5 : Aunt Jennifer's Tigers

- 1.** (i) (d) Wool
- (ii) (b) With great difficulty
- (iii) The Uncle's wedding band
- (iv) The tone of the poet in describing that Aunt Jennifer is sad and dull.

- (v) Ivory
- (vi) (a) Hyperbole

- 2.** (i) Topaz
- (ii) (a) They prance across a screen.
- (iii) (d) Chivalry, certainty
- (iv) (c) Acting like a gentleman
- (v) in sharp contrast
- (vi) The tone of the poet in describing tigers is positive and cheerful.

3. The weight of the wedding band lies heavily on Aunt Jennifer's hand. It is associated with her husband as it is symbolic of the restrictions put upon her after the marriage.

4. In the beginning, the poem portrays a sorry state of Aunt Jennifer, burdened with responsibilities and restrictions. But towards the end of the poem, the poet is hopeful that the tigers will go on prancing proud and unafraid even after Aunt Jennifer's death.

5. Aunt Jennifer is silently protesting against patriarchy through her art. She is weaving tigers on the panel which are symbolic of strength, fierceness and beauty. Their pace is chivalric and certain. Even though she is bound by restrictions, she weaves tigers which are free.

6. "Aunt Jennifer's Tigers" tells us about the married life of Aunt Jennifer. We get a peak into her life which is bound by restrictions and suppression by a domineering husband. Yet, she finds a way to express herself through her art. She weaves subjects which are symbols of things she wished for herself. She weaves Tigers which are symbols of fearlessness, certainty and freedom. Even though Aunt Jennifer face restraints, she is still aware of her wishes and hopes for her freedom. She might be expected to behave a certain way as a married woman but she finds her outlet in art. Nobody dictates what she weaves, the decision lies solely with her. And her art will still remain as it is even after her death. Hence, the poem "Aunt Jennifer's Tigers" can be treated as a poem on female empowerment. It encourages woman to hold on to their wishes and express them in whatever way they can.

Supplementary Reader

EXAM
DRILL

SOLUTIONS

Chapter 1 : The Third Level

1. (i) (b) It is significant because he was time travelling.
(ii) (b) A letter for Charley.
(iii) President Garfield
(iv) No, the letter wasn't blank.
2. (i) Charley
(ii) The speaker was on the third level of the Grand Central Station.
(iii) (b) It may be a reference to the lighting system in 1894.
(iv) (c) He was supposedly escaping into unreality.
3. No, Charley didn't share everything with his psychiatrist because when he told the psychiatrist about his belief in the existence of the third level at the Grand Central station, he was told that it was only a waking dream wishfulfillment. The psychiatrist also added that Charley was unhappy because of the insecurity, fear, war, worry and that he just wanted to escape like everyone else.
4. Charley was greatly amazed when he reached the hundred year old third level and was planning to buy two rail tickets to Galesburg where he had spent his childhood. But when he took out his money to pay the fare, the clerk found out that his notes were fake and thought that Charley was attempting to fool him. He warned him that he would call the police. Seeing that, there was nothing good about police and jail in the hundred year old Galesburg, Charley ran away.
5. Charley described Galesburg as a quiet, simple and peaceful place with big old frame houses, huge lawns and beautiful trees. The summer evenings were rather long and people sat out in their lawns, men smoking cigars and women waving palm leaf fans.
6. Charley was a happy man. Even though the modern man is generally unhappy and worried, Charley appears to be quite a normal man. The day when he found out the third level, Charley was in a hurry to reach home, to meet his wife. A man who longs to get home and happy with his wife is a happy man. Moreover, Charley had a good collection of stamps which he enjoyed in his free time. Charley seems to be a worried man, an escapist and

a maniac dreamer also. Charley belonged to the post World War time, 1984 and anxiety and insecurity were a part of everyone's psyche. Everyone wanted to escape to a peaceful place but there was probably none. Charley, being a similar escapist, found peace by escaping into his world of stamps and unknown places in his imagination.

7. Sam's letter to Charley is dated 18th July, 1894. It is written from Galesburg, Illinois. In response to Charley's claim of having visited the third level, Sam who is equally insecure, wishes the entire episode is true, as he too believes in the existence of the third level. There are some inferences made by the letter. The introductory part of the letter confirms Charley's belief in the existence of the third level. It also suggests that those who find the third level can travel across to Galesburg and enjoy the festivities, songs, music and peaceful world of the 1890s. So the author uses Sam's letter as a unique combination of the real and fantasy world.

Chapter 2 : Tiger King

1. (i) The astrologer
(ii) The Tiger would cause the death of the to-be king.
(iii) (a) No, he did not.
(iv) (d) He gave a deep growl and said that let tigers beware.
2. (i) (b) The king
(ii) So that he can hunt it.
(iii) (d) Yes, he was able to get it after a long time.
(iv) Because dewan saheb thought that the king wanted to marry him.
3. The Maharaja had exhausted the tiger population in Pratibandapuram but he still had thirty more to kill, so he asked his dewan to find out the tiger populations in different native states. He decided to marry in a royal family with a large tiger population. The Maharaja decided to do this so that he could be allowed to hunt tigers from the state of his father-in-law. The dewan found out the right girl. The Maharaja killed five or six tigers each time he visited his father-in-law.
4. The given statement is used in hyperbole to suggest a comical way. Milking a tiger is next to impossible for the beast would kill anyone who dares to do so. Thus the expression is used for a work or situation that is impossible.

5. The Maharaja was full of joy on having killed the hundredth tiger because his vow had been fulfilled. By killing the hundredth tiger, he thought the prophecy about his death had been disproved. On his command, the dead body of the hundredth tiger was taken in a procession through the town and buried. A tomb was erected over it.

6. When the Maharaja was only ten days old, an astrologer predicted that a tiger would be the cause of his death. In order to prove the astrologer wrong and also to save himself from getting killed, the Maharaja vowed to hunt and kill hundred tigers. This is why he was so anxious to kill the hundredth tiger.

7. The Maharaja of Pratibandapuram, the Tiger King had killed ninety-nine tigers to prove the chief astrologer's prediction wrong. He was so obsessed with killing hundred tigers that he even married the princess whose state was rich in tigers. It was this fixation of his, with killing tigers, which got him the name.

8. The occasion was the Tiger King's son's third birthday. He had not been paying much attention to the crown prince because of his obsession of killing hundred tigers. Since, it was his son's birthday, he wanted to give something special to the crown prince. He went to the shopping centre in Pratibandapuram and searched every shop, but could not find anything suitable. He then saw a wooden toy tiger and thought it was perfect for his son. The toy had been carved by an unskilled carpenter. The surface was rough because slivers of wood were poking out of the entire toy. One of the quills pierced the Maharaja's hand. Although the king pulled it out the wound became infected. The infection spread all over the arm. As the situation worsened, three famous surgeons were called from Madras to treat the king. All three surgeons agreed that the king needed to be operated on immediately. After the surgery, the three surgeons announced that the operation was successful but the king had passed away. Ultimately, the Tiger King met his end by the hundredth tiger, ironically not by a real tiger but by a wooden one whose splinter injured him proving deadly. We learn that death is common to all living beings. No one on this planet has the right to take away other's lives. Karma served the King well for his misdeeds.

9. The astrologer predicted that the King will be killed by a tiger. Obsessed with the prediction, the king killed a tiger when he came of age and sent it to the astrologer. The astrologer then clarified that killing one tiger wouldn't make him any safer and that he should be wary of the hundredth tiger. This led to the King going on a killing spree of tigers throughout his adult life. After killing the 99th tiger, the king asked his dewan to arrange for the 100th tiger. The king shot the tiger and felt relieved that he had won against his fate. But the tiger merely fainted from the shot and didn't die. Later on, the king bought a wooden tiger for his son as a birthday gift and got his hands pierced by a tiny sliver on the wooden tiger.

He died from the infection of the wound caused by the tiny sliver. Somehow making the prediction come true because the 100th tiger never died and the wooden tiger became the 100th tiger which took his life.

10. A high-ranking British officer, who was fond of hunting tigers, visited Pratibandapuram. The Tiger King refused to allow the British officer to hunt tigers saying it was banned in his kingdom. He did not even permit the officer to get himself photographed with the tiger killed by the king. This annoyed the high-ranking British officer because directly or indirectly, the king was preventing an important man from fulfilling his desire.

Anticipating unfavourable consequences of denying a British officer and to avert the danger of losing his kingdom, the Tiger King sent a gift of fifty expensive diamond rings to the British officer's wife. Although he thought that the duraisani would only select a couple of rings, he did not mind that she kept them all. In fact, he was happy to know that he was able to retain his kingdom even though he had to pay three lakh rupees to the British jewellers for the diamond rings.

Chapter 3 : Journey to The End of the Earth

1. (i) He is the head of the programme, *Students on Ice*.
(ii) (b) He created an opportunity for the students to go to Antarctica.
(iii) He is creating an opportunity for the young and brilliant minds to learn and explore.
(iv) (b) He is tired of carting celebrities, the retired and the rich.
2. (i) Tishani Doshi
(ii) They were in Antarctica.
(iii) (d) There was 24-hours austral summer light and ubiquitous silence.
(iv) (d) Surreal
3. There has never been any human existence in Antarctica. It is an expansive white landscape with uninterrupted blue horizon. There are no signs of vegetation or greenery in Antarctica. There is only 24-hours austral summer light and ubiquitous silence.
4. The author is a South Indian where they not only worship the sun but also experience hot climate. The experience of visiting Antarctica is a chilling prospect for her because in Antarctica there is nothing but ice and being surrounded by ice is completely different from the place she came from.
5. The youngsters, according to Geoff Green, are the future policy-makers because it is them who will bring substantial changes as they grow up. More than that, the more educated youth of today is the hope for the earth as many students are more informed and more aware of the weakening strength of the planet.

6. The author's visit to Antarctica was indeed a long and tedious process. Her journey began at 13.09 degrees north of the equator in Madras (Chennai). She crossed nine time zones, six checkpoints, three water bodies and many ecosystems to reach her destination. She travelled over 100 hours in a car, aeroplane and ship to reach Antarctica. While travelling, the author was wondering about the isolation of the continent and the historic time when India and Antarctica were a part of the same landmass. The purpose of her visit was to know more about Antarctica. Antarctica provides young students like her with a platform to study changes in the environment. The programme is likely to help them develop a new understanding and respect for our planet. Antarctica is also the perfect place for her and the other students to study how little climatic changes can have big repercussions and how global warming and further depletion of the ozone layer can affect the Antarctic region.

7. While in Antarctica, one can witness the ice-sheets breaking, water level rising, seals taking sun bath on the icefloes. One can also walk on the thin layers of ice and feel the life under one's feet. One can see icebergs as big as a small country. And earlier these ice sheets were many times bigger than their present size. One can also see a green patch of phytoplankton – a microscopic grass that feeds the entire marine life. Lastly, if one can get a chance to dig a bit, one can be lucky to see the fossils of half a million years old animals, plants and birds that got killed in the previous ice-age. This way, one can learn the lesson of the slow impending death of the planet earth and therefore take some constructive actions to save it from its doom.

Chapter 4 : The Enemy

1. (i) (a) Sadao said this
(ii) When he discovered that the man was a prisoner of war.
(iii) (d) Yeah, they didn't know what to do.
(iv) Pearl S. Buck

2. (i) The American boy
(ii) (c) give to the police
(iii) (c) He was weak because of the injury.
(iv) (a) To Sadao

3. The boy was an American war prisoner. Dr. Sadao Hoki was treating the boy. Sadao's wife Hana was assisting him. They were unsure of what to do with the boy. They knew he was an enemy and should be handed over to the police or army but they kept him at their place and treated him.

4. Yumi was a governess at Sadao's house. When Sadao and Hana brought the prisoner of war to their home, Hana asked Yumi to clean the injured soldier but Yumi stubbornly declined to do so. Yumi was upset that the masters of the house were not thinking about the children and helping the American.

5. The gardener was of the belief that if their master saved and healed the white man, the gun and the sea would take revenge on them. The cook was complaining that their master was so proud of his skill to save life that he saves any life. Both of them were against the idea of helping the American.

6. Hana was affectionate towards Sadao. She respected Sadao's decision of getting his father's approval before marriage and accepted a traditional wedding ceremony. She was kind towards the American and nursed him in the best way she could. Although she got uncomfortable seeing the bleeding wound, she somehow mustered up courage and helped Sadao during the surgery. She was also respectful towards the servants. When they wanted to leave, she sent them away without argument and took over the household chores.

7. Sadao was a patriotic Japanese man but when he encountered the badly injured American sailor, he felt the urge to save him as a doctor. He took the boy home and operated on him and saved his life. Although he knew keeping an enemy at his home is a treacherous act but he was acting as a doctor and saving a life. Hence, it was justified for Sadao to hide the American at his home.

8. The real enemy is war and human greed which leads to war. From the story we get to know that Sadao and Hana were both students in America. Sadao was helped several times by Americans while living there. Although the people had their own quirks, they still helped him as much as they could. When Sadao and Hana encountered the injured American sailor, their first thought was to put him back in the sea so that he can escape to a safe place. But when they discovered his bullet wound, they decided to take him home and treat him. Later when the American was back at his feet, Sadao helped him flee to a remote island and told him how to escape in a Korean boat. We see both the countries' citizens helping each other, but they were deemed enemies because of the war.

Chapter 5 : On the Face of It

1. (i) Derry
(ii) (b) Derry shared this with Mr. Lamb
(iii) Because they treated him differently.
(iv) (d) No, he was afraid of being treated differently.

2. (i) Mr. Lamb
(ii) (b) He was a timid man.
(iii) The picture fell off the wall on his head and killed him.
(iv) (c) Yes, the author conveys that it is better to be optimistic.

3. Mr. Lamb was quiet different from other people Derry had come across. He asked the boy a lot of questions and talked to him about different things like the story of Beauty and the Beast and about the world and people. He talked about his life experiences

and also talked about the concept of friendship through the story of a timid man, etc. These qualities attracted Derry to Mr. Lamb.

4. Mr. Lamb's garden has fruits, flowers and lots of bees too. He likes spending time in his garden because it keeps him busy. He takes crab apples from trees, takes care of trees and plants and makes jelly out of the fruits.

5. Derry is a withdrawn and defiant boy. He does not like to be around people because they look at his face and pass uncharitable remarks. Once, one side of his face got burnt by acid, which left a scar on his face. This created a complex in his mind. He thinks that people are afraid of him. Mr. Lamb is a physically challenged man, whose one leg is made of tin.

Mr. Lamb is a complete contrast to Derry when it comes to his attitude and outlook towards life. He is an optimist who does not allow trivial teasing and name calling bother him. In fact, he likes having company. Mr. Lamb is not repulsed by Derry's scarred face. Neither is he angry nor put off by the boy's rudeness. Instead, Mr. Lamb understands Derry's anguish and tries to make him realise that being handicapped is not a drawback.

His meeting with Mr. Lamb becomes a turning point in Derry's life because Derry is ready to overcome his obstacles and face the world. He finds courage and strength to do what he wants.

6. Mr. Lamb and Derry have different sorts of physical disability. While Mr. Lamb has a tin leg, one side of Derry's face was burnt by acid and now is scarred. Both Derry and Mr. Lamb are victims of physical impairment, but much more painful for them is the feeling of loneliness. Both suffer alienation from the society. Derry feels that he is feared rather than accepted by the society because of his scarred face. Mr. Lamb also has to face name calling-'Lamey-Lamb' although it does not bother him much. Loneliness has caused constant pain for both Derry and Mr. Lamb. They both crave for friends, but neither of them have it. However, while his isolation makes Derry a bitter person, Mr. Lamb has a positive outlook and believes that being a handicap is not a drawback. Both expect that the society would neither treat them differently, as freaks, nor with pity. They want to be treated with empathy as equals.

Chapter 6 : Memories of Childhood

1. (i) They are referring to the school rules that made it mandatory to have shorter hair.
- (ii) (b) She rebelled.
- (iii) Yes, she had no choice.
- (iv) (a) She struggled first and then she was forced to submit.

2. (i) One of the landlord's men.
- (ii) (d) We too are Human Beings.
- (iii) To know his caste.
- (iv) (a) Caste inequalities are prevailing

3. Despite her repeated resistance, the staff at Zitkala-Sa's new school forcibly cut her hair. This only made the little girl feel more exposed and strange. For according to their native Indian culture, short hair was for unskilled warriors, mourners or cowards. She felt stripped of her identity as an American Indian and was also anguished at the loss of her hair. It only made her miss her mom more. The very act of the cutting of her hair made her feel like "One of many little animals driven by a herder."

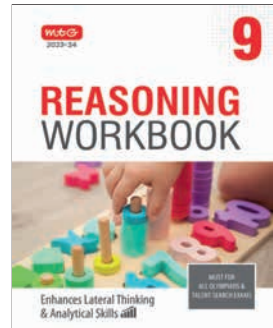
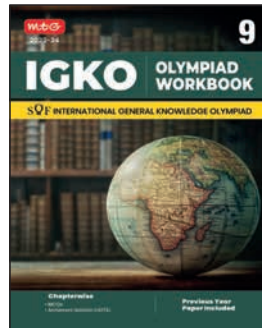
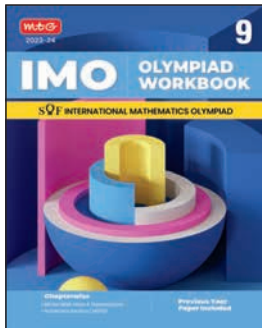
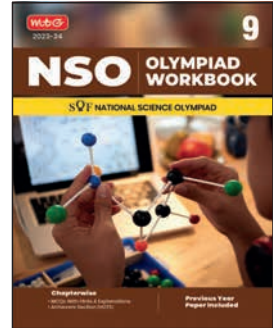
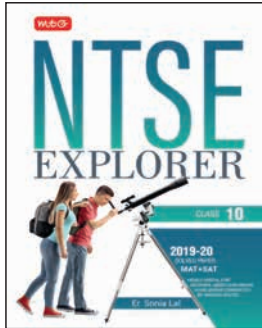
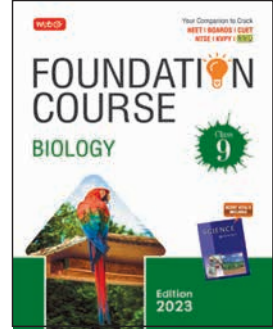
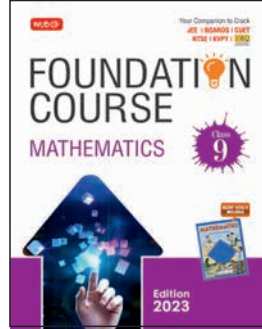
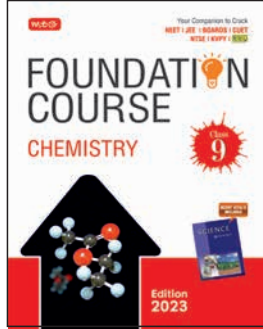
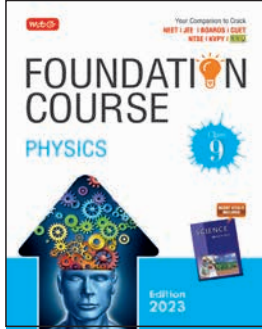
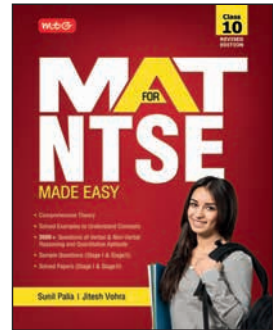
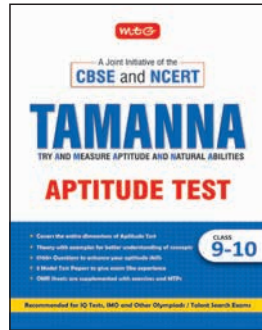
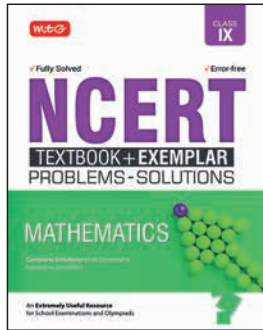
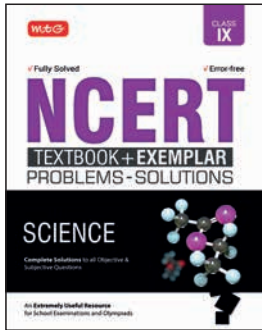
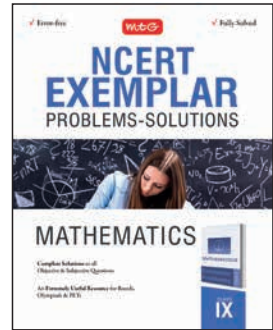
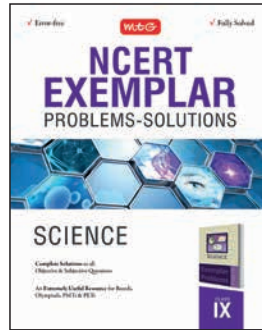
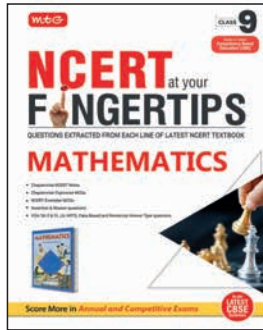
4. Annan advised Bama to throw away indignities and study hard and make progress. He said to her, "study with care and learn all you can. If you are always ahead in your lessons, people will come to you on their own accord and attach themselves to you. Work hard."

5. Zitkala-Sa's experience in 'Memories of Childhood' is that of a victim of the racial discrimination. Bama, on the other hand, experienced discrimination on the basis of her caste. Zitkala-Sa is a native American girl sent to a convent school, where she is treated badly at the hands of white people who consider themselves a superior race. Zitkala-Sa has to abide by many rules and regulations, which overwhelm her on the very first day of her school. She, along with others, is made to 'eat by formula' and it distresses her. It is the cutting of her long hair, which makes her hysterical. In her community, only mourners and cowards wear their hair short. So, when it is her turn to get her hair shingled, she decides, she is not going to submit without a struggle. When she is dragged out from under the bed and carried downstairs, she resists by kicking and scratching wildly. She fights getting her hair cut by shaking her head.

A slightly different, but equally disturbing struggle, Bama has had already seen, felt, experienced and been humiliated by what untouchability is/was. The discrimination, in the beginning, is not quite evident to Bama until she sees an elder member of her community carry a packet of eatables by a string for a man of upper caste. It is from her older brother that she comes to know about the ill-treatment meted out to the Dalits by the members of the upper castes. This information terribly saddened and infuriated Bama as she feels that such discrimination is unfair and unjustified. Even after facing discrimination in their respective lives, Bama and Zitkala-Sa both became powerful writers and used this power to voice their opinion and fight oppression by the so-called superior caste or race.



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