

01. The Gentlemen of the Jungle.

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

01. Who did the elephant make friendship with?
02. What favour did the elephant ask from the man?
03. Who occupied the man's hut?
04. According to the elephant, whose skin is harder than its skin?
05. Where did the man have his hut? / Where was the hut located?
06. What did the elephant do once it occupied the hut?
07. What justification did the elephant give to the Commission, for his occupying the hut, on the rainy day?
08. Who ordered the ministers to appoint a Commission of Enquiry?
09. The lion wanted to have "peace and _____" in the jungle.
10. What was the man's innocent belief? / What judgment did the man expect?
11. Who chose the members of the Commission of Enquiry?
12. Who was the chairman of the Commission?
13. What was man's objection about the members of the Commission of Enquiry?
14. Why did the commission refuse to have a member from the man's side in the commission?
 - a. he wanted to protect himself from the torrential rain.
 - b. the man requested him to save his hut from the hurricane.
 - c. The lion had ordered him to save man's hut from the hurricane.
15. What question did the Commission of Enquiry ask the man?
16. According to Mr. Elephant, he took possession of the man's hut because
 - a. he wanted to protect himself from the torrential rain.
 - b. the man requested him to save his hut from the hurricane.
 - c. The lion had ordered him to save man's hut from the hurricane.
17. Name one of the members of the Commission of Enquiry.
18. According to the Commission of Enquiry, why had the dispute between man and the elephant arisen?
19. What was the verdict of the Commission of Enquiry about the possession of the hut?
20. What fear made the man to accept the verdict of the Commission of Enquiry?

21. 'The man decided to adopt an effective method of protection'.

Here the "effective method of protection" refers to

- a. including a member from his side in the Commission of Enquiry.
- b. making a treaty with the jungle lords.
- c. trapping the jungle lords.

22. Why did the man build a bigger and better hut?

I. Answers

01. a man

02. to put his trunk inside his hut.

03. the elephant.

04. man's skin.

05. At the edge of the forest.

06. threw the man out of the hut, into the rain.

07. to save the hut from the storm.

08. lion, the king of the jungle.

09. tranquillity

10. The hut would be returned to him.

11. the elephant and the other ministers.

12. The Rt. Hon. Mr. Fox.

13. That Commission of Enquiry had no one from his side.

14. Humans cannot understand the intricacies of jungle law.

15. Whether the hut was occupied by anybody else before the elephant assumed his position.

16. According to Mr. Elephant, he took possession of the man's hut because
b. the man requested him to save his hut from the hurricane.

17. Mr. Rhinoceros / Mr. Buffalo / Mr. Alligator / the Rt. Hon. Mr. Fox
(Right honourable Mr. Fox) / Mr. Leopard.

18. Because of the misunderstanding due to the backwardness of man's ideas.

19. The elephant shall continue its occupation of the hut.

20. The fear of the teeth and claws of the members of the commission.

21. 'The man decided to adopt an effective method of protection'.

Here the "effective method of protection" refers to

- c. trapping the jungle lords.

22. to trap the jungle lords and burn them.

A man and an elephant were friends. One day it was raining heavily. The elephant requested the man to allow it to put its trunk inside his hut. The man agreed. But the elephant occupied the whole hut and threw the man out. They quarreled over this. The lion came to the spot and appointed a commission of Enquiry to look into the matter. The elephant told the commission that the man himself requested it to save his hut from the hurricane. The man was not allowed to give any details. The commission ruled that the hut belonged to the elephant. The man was allowed to build a new hut. Every time, he built a new hut, it was occupied by one of the jungle lords. So, man thought over a plan. He built a bigger and better hut. All the jungle lords rushed to the hut to occupy it. They were quarreling over possessing the hut. Then, the man set the hut on fire and burnt them down. Thus, he defeated the evil through evil method.

02. The School Boy.

I. Answer the following in a word, a phrase or in a sentence as required.

01. Name one of the ‘sweet company’ mentioned by the School Boy.
02. What drives away all joy, according the boy?
03. ‘The cruel eye outworn’ refers to
 - a. caring parents.
 - b. unsympathetic teachers.
 - c. helpless children.
04. Where does the little one spend the day in dismay, according to the school boy?
05. How do the little ones spend the day in school?
06. “How can the bird that is born for joy Sit in a cage and sing
In this expression, the bird refers to the school boy and the cage refers to_____.
07. In the poem, young children are compared to
 - a. huntsman and teacher.
 - b. summer’s joy and winter’s blast.
 - c. tender plant and bird.

I. Answers

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01. Song of the skylark/sound of the huntsman's horn/song of the birds.
02. thought of going to school.
03. 'The cruel eye outworn' refers to
 - b. unsympathetic teachers.
04. inside the school.
05. in sighting and in dismay.
06. In this expression, the bird refers to the school boy and the cage refers to _____.
-School
07. In the poem, young children are compared to
 - c. tender plant and bird.

The school boy is very happy in the company of nature. He loves to listen to the song of the birds and the sound of the huntsman's horn. He feels happy when the skylark sings with him. But the thought of going to school drives all his joy away. The little children spend the day in the school in sighing and in dismay. They sit in the school drooping and spend the day in fear. The school boy does not take delight in the book. Children are like birds and the school is like a cage. This makes them forget their youthful spring. Such a school atmosphere does not prepare the children to face the problems in their future life.

03. Around a Medicinal Creeper.

1. Answer the following in a word, a phrase or a sentence each.

01. How long did it take for the author to learn some facts of the unusual medicinal creeper?
02. What did Mara do after seeing the medicinal creeper in the forest?
03. According to Poornachandra Tejaswi, one of the tendrils of the medicinal creeper is tied to the nearby tree so that
 - a. the creeper can have a support to grow. b. it can be easily located and identified.
 - c. the curse of the sage will not make it disappear.
04. Who took Mara into the forest to show the medicinal creeper?
05. The entire system of Indian medicine suffers from _____
06. The author says, "One must realise that if one disappears the other becomes useless", here, 'one' and 'the other' refer to

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- a. the medicinal plants and the people who know about them.
 - b. The author and his doctor friends.
 - c. the curse of the sage and the medicinal creeper.
07. According to Mara, what was the curse on the medicinal creeper?
08. How was Mara's wound treated when he injured his hand while cutting the bamboo shoots?
09. Why did the white man get angry with Mara when he opened the bandage to treat the wound?
10. What was the white man ready to give away in exchange for the wonder plants?
11. Mara had lost all his teeth on the right side of his mouth
 - a. because of his advancing old age.
 - b. because of an accident in the city.
 - c. because of brushing his teeth with a stick in the forest.
12. What surprised Mara when he opened the packet to take out the meat of the barking deer?
13. What was the effect of the medicinal creeper on milk?
14. How did the Malayali sadhu treat Krishna when he had boils all over his body?
15. According to the author, what is the only allopathic treatment for piles?
16. Who did Krishna go to for treatment when he had piles?
17. What cured Krishna of his piles?
18. What made Malayali Sadhu share his knowledge of the medicine with Krishna?
19. What belief of the native doctors would lead India's native medicinal systems to the verge of extinction?

Answers:

01. 20 years.
02. He caught hold of one of the tendrils and tied it to a nearby tree.
03. b. it can be easily located and identified.
04. Sanna.
05. The entire system of Indian medicine suffers from _____.
mystification.
06. The author says, “one must realise that If one disappears the other becomes useless”, here, 'one' and 'the other' refer to

- a. the medicinal plants and the people who know about them.
- 07. that when someone needs the medicinal creeper, they shall not find it.
- 08. The wound was treated with some leaf having some medicinal quality.
- 09. Because there was no sign of any wound.
- 10. his entire estate / his entire plantation.
- 11. c. because of brushing his teeth with a stick in the forest.
- 12. there was a live buck (barking deer) in the packet.
- 13. it turned the milk hard.
- 14. He treated him with some powdered bark of a tree mixed with duck's eggs.
- 15. surgery.
- 16. to the Malayali Sadhu.
- 17. The tuberous root of the medicinal creeper.
- 18. because he was too old and weak to go into the forest.
- 19. If they told others about their medicines, the medicines would lose their potency.

Poornachandra Thejaswi talks about the medicinal values of a creeper. There are many stories about it. Some are true, some are imaginary and some are totally false. Once Mara found a medicinal creeper in the forest. He tied it to a nearby tree. He told the narrator that it had been cursed by a sage that one should not find it when one needed it. Therefore, he tied it to a tree. According to the narrator, the creeper was a short lived one. It would not be found most of the time of the year.

Mara tells threes stories about the creeper. They seem to be imaginary. Once he had accidentally cut his hand. Someone brought some leaf, pressed it against the wound and bandaged it. In no time the wound was healed leaving no trace of the wound. When the white man came to know about this, he offered his entire plantation in exchange of the medicinal creeper. Unfortunately, Mara could not find the creeper.

Another story was of a barking deer. Once, Mara and his friend had killed a barking deer. They skinned it, cleaned it and shared the meat between them. Mara wrapped the meat in some leaves and brought it home. When Mara's wife opened the packet, a live barking deer jumped out of the packet and ran out of his home.

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Another story was how Mara lost his right side teeth. Once, he had laid a trap in the forest for the rabbits. Next morning, when he went there, there were no rabbits in the trap. There was a stream nearby. He wanted to brush his teeth. He took a small stick from a nearby plant and started brushing his right side teeth. While he was brushing, he felt a sour taste in the mouth. So, he rinsed his mouth and spat out the water. All his teeth on the right side of his mouth tumbled out.

But Krishna tells stories that seem to be true. Once, Krishna had developed boils all over his body. He went to a Malayali Sadhu for treatment. The sadhu gave him the bark of some tree and asked him to crush and mix it with duck's eggs and eat it. He took the treatment for ten days and was cured of his boils. Several years later, he had piles. He was afraid of surgery. He went to the Malayali Sadhu for treatment. The sadhu had grown weak. He described a plant and asked him to find the plant in the forest, crush its tuberous root with milk and drink it. He did so and cured of his piles.

Indian medicine system is full of mysterious stories. Many of the native doctors do not share the knowledge of medicinal plants. They believe that the medicine would lose its potency if they share the knowledge with others. Because of this belief, the next generation would have lost the knowledge of these medicinal plants.

04. Oru Manushyan (A Man).

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

01. The narrator was in a predicament because he had _____.
 - a. money but was unwilling to part with it.
 - b. no money and no knowledge of the local language.
 - c. money but no friends to share it.
02. The realization of the speaker in the unknown region is _____.
 - a. the world has more evil than good.
 - b. more good in the world than evil.
 - c. good and evil are in equal proportion.
03. Inhabitants of the big city were _____.
 - a. known for the quality of mercy.
 - b. not known for the quality of mercy.
 - c. well known to be kind.
04. Mention one of the daily occurrences in the city.
05. Mention one of the occupations of the inhabitants of the city.
06. _____ was valued very highly in the city.

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07. Where did the narrator stay in the big city?
08. What was the narrator doing for a living?
09. What was considered great education in the big city?
10. Why did the narrator sleep all day and wake up at 4 pm every day?
11. How much money did the narrator have on him as his life's savings?
12. Why did the narrator begin to sweat profusely in the restaurant?
13. The owner of the restaurant said, "I will gouge your eyes out." It exhibits
 - a. extreme act of cruelty.
 - b. mere threat not to be taken seriously.
 - c. harmless caution.
14. The people in the restaurant 'had the look of hungry wolves'. It means
 - a. they were as hungry as wolves.
 - b. they are merciful and kind.
 - c. they were intemperate and cruel.
15. The comment "You must have something underneath" was intended to
 - a. make the people laugh.
 - b. humiliate the narrator publicly.
 - c. entertain the people
16. Who offered to pay the narrator's bill?
17. How many wallets did the stranger have in his possession?

Answers:

01. The narrator was in a predicament because he had _____.
b. no money and no knowledge of the local language.
02. The realization of the speaker in the unknown region is _____.
a. the world has more evil than good.
03. Inhabitants of the big city were _____.
b. not known for the quality of mercy.
04. Murder / pick pocketing / robbery .
05. professional soldiers / money lenders / watchmen .
06. **money**
07. in a small, dingy room.
08. Teaching English to migrant labours.

9. Writing address in English.
10. to save the expence on morning tea and noon meal.
11. Fourteen rupees.
12. he found that he had lost his wallet.
13. The owner of the restaurant said, "I will gouge your eyes out." It exhibits
 - a. extreme act of cruelty.
14. The people in the restaurant 'had the look of hungry wolves'. It means
 - c. they were intemperate and cruel.
15. The comment "You must have something underneath" was intended to
 - a. humiliate the narrator publicly.
16. a stranger / a pick pocket .
17. Five.

The narrator was staying in a city far away from his home land. The people of that city were not known for the quality of mercy. They were very cruel people. Murder, robbery and pick pocketing were daily occurrences. Money was highly valued by them.

The narrator was staying in a small dirty room on a dirty street. He taught the labourers to write addresses in English. Once, he had a full meal in a restaurant. He could not pay the bill because someone had picked his pocket. He told the owner that he had lost his valet. But, the owner did not believe him. He said that he would pluck his eyes. He asked the narrator to take off his coat, then his shirt and then his shoes. The narrator took them off. Finally, the owner asked him to take off his trousers. The idea was to humiliate him.

The people in the restaurant were enjoying the scene. The narrator began to undo the buttons of his trousers. At that moment, a stranger in the restaurant came to his rescue. He paid the eleven annas bill. The narrator put on his clothes and followed the stranger. The stranger took him to a deserted place and gave him his purse. The stranger had picked narrator's valet. But the same man rescued the narrator.

05. Money Madness.

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

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01. What is the vast collective madness referred to in the poem?
02. What would the individual carry with him/her if the multitude is mad about money?
03. How does a man feel when he hands out a pound-note, according to the speaker?
04. How do people feel when they hand out a ten-pound note, according to the speaker of the poem 'Money Madness'?
05. What makes us quail, according to D.H. Lawrence?
06. 'Has he no money? Then let him eat dirt'. Here 'eat dirt' means let the person with no money.
a) eat dust b) earn money c) suffer humiliation
07. The people are terrified of
a) Money b) having no money. c) collective money madness.
08. How is a person with no money treated?
09. What becomes a delirium, according to the speaker of the poem 'Money Madness'?
10. Mention any one of the things which should be free for all the people in the World.
11. What happens if people do not regain their sanity about money?
12. 'It is one thing or the other'. Here 'one thing' and 'the other' refer to
a. 'regaining our sanity about money' and 'killing one another for money'.
b. 'earn money' and 'save oneself from humiliation'.
c. 'give the moneyless, a little bread to survive' and 'make one eat dirt'.

Answers:

01. Money madness.
02. his / her own grain of insanity.
03. feels a pang.
04. feels a tremor. (= tremble)
05. Money
06. 'Has he no money? Then let him eat dirt'. Here 'eat dirt' means let the person with no money

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- c) suffer humiliation
- 07. The people are terrified of
 - c. collective money madness.
- 08. They give him a little bread but make him eat dirt. /
A little bread is offered accompanied with humiliation.
- 09. fear of suffering humiliation if one has no money becomes a delirium.
- 10. bread / shelter / fire.
- 11. they start killing each other.
- 12. 'It is one thing or the other'. Here 'one thing' and 'the other' refer to
 - a. 'regaining our sanity about money' and 'killing one another for money'.

In this poem, D.H Lawrence talks about collective money madness. If a man were to give a pound note, he feels a pain. If he were to give a ten pound note, he feels a real tremor. Money makes people tremble. Money has fearful, cruel power over people. People are not afraid of money. They are afraid of the collective money madness. If one has no money, people give him bread but make him feel humiliated. The humiliation kills him. To avoid this humiliation, people are money mad. Bread, shelter and fire should be given free to all to keep the people sane. Otherwise, people would start killing one another.

06. Babar Ali.

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

- 01. Name the youngest headmaster in the world, mentioned in the article "Babar Ali".
- 02. Where does Babar Ali run classes for poor children?
- 03. Name the school run by Babar Ali.
- 04. At what age did Babar Ali start his school?
- 05. Name the illiterate fish monger by morning and crusading educationalist by afternoon.
- 06. The teaching staff at Babar Ali's school are
 - a. teachers from nearby schools.
 - b. high school - student volunteers.

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- c. teachers from Ali's village.
07. Name the most educated student volunteer who teaches in 'Anand Siksha Niketan'.
08. Why does the author call Babar Ali a privileged one in his village?
09. What is Babar Ali's father?
10. What is Nasiruddin's belief about education?
11. Mention one of the things that boys in Murshidabad do to help out their families.
- 12) The school run by Babar Ali stands out from other schools in
a. charging more for education.
b. providing competitive education.
c. blending formal and non-formal education.
13. What has helped the students of BabarAli's school to be eligible to be transferred to other local high schools?
- 14) Babar Ali runs his school
a. in a huge building
b. under the open sky
c. in a local temple.
- 15) Babar Ali says, "the rod is spared in my school". It means
a. they use a cane instead of a rod to punish the children.
b. the teaching-learning does not take place at all.
c. the school atmosphere is very friendly.

Answers:

01. Babar Ali.
02. In Murhsidabad / in his family backyard.
03. Anand Siksha Niketan.
04. at the age of nine.
05. Tulu Rani Hazra.
06. The teaching staff at Babar Ali's school are
b. high school - student volunteers.
07. Debarita.
08. Because, unlike most children in that village, he went to school and got formal education.

09. jute seller.
10. that education is man's true religion.
11. working as mechanics / day laborers / grass cutters / live stock herders.
12. The school run by Babar Ali stands out from other schools in
 - c. blending formal and non-formal education.
13. Recognition by the West Bengal State Government
14. Babar Ali runs his school
 - b. under the open sky
15. Babar Ali says, "the rod is spared in my school". It means
 - c. the school atmosphere is very friendly.

Babar Ali was the only one in his locality to get education. His friends had never seen inside of a school. He and his friends used to play 'School-School'. He took the role of a teacher and his friends were the students. Later, the game became a real school. The poor people in his locality could not send their children to school. They did not have money to buy uniforms, books and other things. The children helped their families by working as mechanics, day labourers, grass-cutters and livestock herders. The girls worked as maid-servants. They cooked, cleaned, washed clothes and dishes for their employees. Babar Ali decided to change this. So, he started his own school '**Anand Shiksha Niketan**'.

Babar Ali's school does not have a big building or a vast play ground or trained teachers. It is actually run under the open sky. Some children sit in the mud and some others on benches. There is no punishment to the children. Community supports the school. Tulu Rani Hazra, an illiterate fishmonger, helps in finding students to the school. The teaching staff of Babar Ali's school is high-school student volunteers. The school is recognized by the West Bengal Government.

07. If I Was a Tree.

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

1. What would not the bird ask the speaker, before it built its nest?
2. the poem reflects _____ of the people in class based society.
 - a. cordial relationship
 - b. inhuman practices
 - c. egalitarian attitude. (=democratic attitude)

3. _____ embraces the tree as well as all human beings.
a. Conservative society b. Holy men in the caste based society.
c. Sun light.
4. With whom would be the speaker's friendship sweet?
5. What would not turn back taking the speaker for a dog eater?
6. What would scrape the body against the tree?
7. Mention one of the uses of dry wood as mentioned in the poem.

Answers:

1. Would not ask about the speaker's caste.
2. the poem reflects _____ of the people in class based society.
b. inhuman practices
3. _____ embraces the tree as well as all human beings.
c. Sun light.
4. with cool breeze.
5. rain drops.
6. Sacred cow.
7. fuel for a holy fire or bier.

The poem, 'If I Was a Tree' presents the social discrimination present in the Indian society. It expresses the wish of an untouchable to be a tree in order to escape from this discrimination in the society. If he were a tree, a bird would not ask him about his caste. The sunlight embraces everyone. There is no feeling of defilement in nature. The speaker's friendship with the cool breeze and the leaves would be sweet. Rain drops would not turn back from the speaker. Mother earth would not flee shouting for a holy bath. The cow would scrape her body on the bark of the tree. The pieces of dry wood are used for making a bier. But human beings consider certain section of people untouchable.

08. The Watchman of the lake.

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

01. Why was Mara hanging around the road under construction?

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02. Why did Mara want to meet the king?
03. Why was the village headman in a hurry to complete the road work?
04. Who did the headman ask to lockup Mara in a cellar behind the old temple?
05. Bhima frees Mara from the cellar because
 - a. he is bribed by Mara.
 - b. he learns about the command of the goddess to Mara.
 - c. he hates the village headman.
06. Where was Mara hiding himself to meet the king?
07. According to the command of the goddess, the king should _____
 - a. build a tank
 - b. destroy a tank
 - c. appoint a watchman for the lake.
08. Who did the king appoint the watchman of the lake?
09. Who is Ganga?
10. Mara objected to the fishing in the lake because
 - a. he expected bribe.
 - b. it was his duty to guard the lake and its wealth.
 - c. fish in the tank was Mara's source of income.
11. Why did the stranger request Mara for water?
12. Mara rushed to the king on a rainy night because he wanted to save
 - a. his own life
 - b. the king
 - c. the lake
13. What did Mara suggest the King in order to save the lake?
14. What was Mara's last request with the King?
15. Who informed Ganga that his father was no more?
16. Who was appointed the watchman of the lake after the death of Mara?
17. Who would be the watchman of the lake after passing of Ganga?
18. Why did the king install Mara's statue in the temple along with the Goddess' statue?

Answers:

1. Mara wanted to meet the king who was supposed to come there.
2. He wanted to convey the command of the Goddess about building the lake.
3. Because the road was to be ready before the King's arrival.
4. Bhima.

5. Bhima frees Mara from the cellar because he
 b. *learns about the command of the goddess to Mara.*
6. in the tree.
7. According to the command of the goddess the king
should _____
 - a. build a tank.
8. Mara
9. Mara's son.
10. Mara objected to the fishing in the lake because
 b. it was his duty to guard the lake and its wealth.
11. because of the drought in the stranger's village.
12. Mara rushed to the king on a rainy night because he wanted to save
 c. the lake
13. to kill him / to cut off his head.
14. The king has to make Ganga, his son the watchman of the lake.
15. The king.
16. Mara's son, Ganga.
17. Ganga's son
18. To honour Mara's sacrifice.

Mara wanted to meet the king to convey the command of the Goddess. The village headman considered him a lunatic. So, locked him up in a cellar. He did not allow him to meet the king. But, Mara told the command of the Goddess to Bhima in the cellar. Bhima let Mara out of the cellar. Mara hid himself in the tree until the arrival of the king. When the king arrived, he jumped down from the tree and stood before the king and told him the command of the Goddess. He told the king that Hunuman had taken the Sanjeevini on the mountain to cure Laxmana. A stream arose where there was Sanjeevini and flowed down the mountain. It was called river Veda. The people depended on it for their needs. But they wasted the remaining water. The Goddess commanded Mara to tell the king to build a tank to the river Veda. The king built the tank and helped his subjects to grow crops. But on a stormy night, waves rose and it would have destroyed the lake. Mara requested the Goddess not to damage the lake till he met the king and returned. Goddess gave her word and Mara decided not to return

to the lake. He sacrificed his life in order to save the lake. After his death, his son, Gangs continued to watch the lake.

09. The Farmer's wife.

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

1. The phrases “unable to bend your head or stretch out your hand” suggest
 - a. that he was suffering from joint pains.
 - b. the flexible attitude of the farmer.
 - c. the humiliation suffered by the farmer because of the mindset of the society.
2. The lines, “born with the head bent, the hands out stretched, not unused to being sold” suggest
 - a. the women's plight.
 - b. physical deformities.
 - c. weakness.
3. The line “Poisoning my bitter existence” refers to
 - a. poison as a solution.
 - b. her husband's death added to her woes. (Miseries)
 - c. using pesticides in the farm.
4. Mention one of the acts of her husband condoned by his kind wife?
5. The phrase “the death blow” in the poem refers to
 - a. the problems to be faced by a widow.
 - b. the blow that leads to the death of a person.
 - c. knockout punch in boxing.
6. Mention one of the things that forced the farmer to kill himself?
7. What does “The harvest of my womb” refer to?
8. What determination is expressed by the speaker at the end of the poem?

Answers:

1. The phrases “unable to bend your head or stretch out your hand” suggest
 - c. the humiliation suffered by the farmer because of the mindset of the society.

2. The lines, "born with the head bent, the hands out stretched, not unused to being sold" suggest
 - a. the women's plight.
3. The line "Poisoning my bitter existence" refers to
 - b. her husband's death added to her woes. (Miseries)
4. abused / kicked when he was drunk / reviled.
5. The phrase "the death blow" in the poem refers to
 - a. the problems to be faced by a widow.
6. Crop was gone / debt remain / dignity hit dust (=unable to bend head, stretch out your hand) / heart turned to water.
7. her children.
8. she wants to teach her children to fight against all odds and stay alive.

The poem is about how a farmer and his wife faced life differently. The farmer's cotton crop had failed. He was unable to pay his debts. He was unable to bear the disgrace in the society. So, he committed suicide. Her husband used to abuse her, insult her and kick her while he was drunk. But she used to ignore his acts of violence. Still she was in a comfort zone as her husband was with her. But her husband committed suicide leaving the burden on her. The helpless widow had two options before her. Either committing suicide like her husband or embracing life and struggling for existence. For her, her children were more important than the worm eaten cotton crop. The helpless woman showed great courage and strength in choosing to face the hardships of life. Her only concern was to teach her children to clenched their first. Learning to clenched their first was not merely to earn their livelihood but also to fight the battle of life. So, she decided to embrace life, not death.

10. Frederic Douglass

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

01. Who kept the slaves ignorant about their age according to Frederick Douglass?
02. What was a source of unhappiness to Douglass even during his childhood?
03. What was whispered about Douglass' parentage?
04. When was Douglass separated from his mother?

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05. Mention one of the reasons given by Douglass for the separation of children from their mothers.
06. What distance did Douglass' mother cover on foot at night to see him?
07. How old was Douglass when his mother died?
08. Why did Douglass receive the news of his mother's death like the death of a stranger?
09. According to Douglass, the children of slave women
 - a) were given equal status as the slaveholder's white children.
 - b) were freed from slavery and allowed to lead an independent life.
 - c) were made to follow the condition of their mothers.
10. Douglass says, "such slaves invariably suffer greater hardships than others." Here such slaves refers to
 - a. children of black slaves
 - b. children of white slaves
 - c. Mulatto children
11. Why is a slaveholder compelled to sell his mulatto children according to Douglass?
12. According to the whitemaster's wife, _____ would amount to parental partiality of the white master
 - a) a white master allowing his white son to beat his mulatto son.
 - b) a slaveholder protecting and defending his mulatto children.
 - c) a master selling his mulatto children in order to respect his wife's feelings.
13. Who is described as 'a miserable drunkard, a profane swearer and a savage monster by Frederick Douglass?
14. In Douglass's opinion, an overseer required a to affect a slaveholder.
 - a) kind and gentle manner
 - b) friendly and fair attitude
 - c) cruel and violent behaviour
15. What is referred to as 'foul embrace' by Douglass?
16. What sustained Douglass during the darkest hours of slavery?

Answers:

1. the white masters.
2. want of information about his age.
3. his white master / Antony / mulatto child.
4. when he was an infant.

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5. to hinder the development of the child's affection toward its mother/ to blunt and destroy the natural affection of the mother for the child.
6. twelve miles.
7. about seven years.
8. He was denied the soothing presence of her mother over many years.
9. According to Douglass, the children of slave women were
 - c) made to follow the condition of their mothers.
10. Douglass says, "such slaves invariably suffer greater hardships than others."
Here such slaves refers to
- c. Mulatto children
11. in order to respect the feelings of his white wife. / to save himself from ill treating his mulatto child.
- 12 . According to the white master's wife, _____ would amount to parental partiality of the white master
 - b) a slaveholder protecting and defending his mulatto children.
13. Mr. Plummer / the overseer
14. In Douglass's opinion, an overseer required a to affect a slaveholder.
 - c) cruel and violent behaviour
15. slavery
16. faith and hope.

"Narrative of Frederick Douglass" reveals the horrors of the slave trade that existed in the 19th century. The white masters were the slave holders. Douglass was a mulatto child. It means, his master and father was the same man. Still, Douglass suffered from identity crisis. White children were sure of their birth days. They were certain of the identity of their parents. But, slaves were not told of their birthdays. The Black children were separated from their mothers at their childhood itself. Frederic too was separated from his mother while he was an infant. His mother would come to see her child during night walking about 12 miles on foot. She had to leave by the light of the day. He lost his mother at the age of 7. So, he could not remember much of his mother.

The mulatto children suffered a lot due to the cruel nature of the white mistresses. The white mistress would always find fault with mulatto children. She would force her husband to sell mulatto child to human flesh mongers. She would force her husband to punish his own child. Mr. Plummer was an overseer in a farm. He was very cruel. Once, he tied Douglass' aunt to a joist and whipped on her naked back. Barbarous acts against the black slaves were quite frequent.

11. An old Woman.

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

01. Whom does the speaker meet in the temple place in "An Old Woman"?
02. The old woman was _____
a. begging for her livelihood. b. striving to earn a livelihood.
c. extracting money forcefully.
03. What service does the old woman offer to get a fifty paise coin?
04. The line, 'you turn around and face her with an air of finality' suggests that he decides to
a. get rid of her. b. allow her to take him to the shrine.
c. be kind to her.
05. the old woman's eyes are compared to _____.
06. The old woman sticks to the visitors like _____.
07. The lines "And the hills crack
And the temples crack" suggest that
a. they actually fall down.
b. the poet sees cracks on the hills and the temples.
c. the speaker's perception of religion and humanity undergoes change.
08. In the poem 'An Old Woman', _____ 'Shatterproof'.
a. hills are b. temples are c. the old woman is

09. "You are reduced
To so much small change
In her hand."
Here the speaker is suggesting that he feels
a. dwarfed(very small) in the presence of the old woman.

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- b. that he is being cheated.
- c. like giving a small change to her.

Answers:

01. An old woman.
02. The old woman was _____
 - b. striving to earn a livelyhood.
03. taking the visitor to the horse shoe shrine.
04. The line, 'you turn around and face her with an air of finality' suggests that he decides to
 - a. get rid of her.
05. the oldwoman's eyes are compared to _____.
 - the bullet holes.
06. The oldwoman sticks to the visitors like _____.
 - burr.
07. The lines "And the hills crack
And the temples crack" suggest
 - c. the speaker's perception of religion and humanity undergoes change.
08. In the poem 'An Old Woman', _____ 'Shatterproof ' .
 - c. the old woman is
09. "You are reduced
To so much small change
In her hand."
Here the speaker is suggesting that he feels

The speaker was on a visit to the temple at Jejuri. He met an old woman there. She offered him the service of taking him to the horse shoe shrine. She demanded a fifty paise coin for her service. The speaker had already seen it. But she continued to pester him. The speaker lost his patience. He decided to put an end to the farce. He turned to her. She told him that she had no other way to earn money at such a place. He realized that the helpless woman was struggling to earn a livelihood by an honest means. The speaker's perception of donor and receiver underwent a change. Compared to the old woman who was facing the life boldly, the speaker felt himself like a small change in her hand. His perception of religion and rituals, which were age old and strong like the rocks of the hills, shattered. But only the image of the old woman remained strong.

12. Two Gentlemen of Verona.

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

1. What were the two boys selling when the narrator first met them?
2. Where did the narrator first meet Nicola and Jacopo?
3. How old were Nicola and Jacopo?
4. Where were Romeo and Juliet reputed to have lived?
5. Who took the shabby appearance of small boys negatively?
6. Where did Nicola offer to take the visitors?
7. Mention one of the things that Nicola and Jacopo did in order to earn money.
8. Nicola and Jacopo were saving money to
 - a. go to America.
 - b. live a comfortable life in future
 - c. meet the medical expenses of their sister.
9. What was Nicola and Jacopo's father?
10. _____ told the narrator about the past life of the boys.
a. Nicola b. Jacopo c. the nurse
11. Name the village in which Lucia was getting treatment.
12. Who among the three, Nicola Jacopo and Lucia, had interest in singing?
13. The narrator does not have a feeling of _____ towards the boys.
a. Appreciation b. Sympathy c. hatred
14. How would the boys usually go to Poleta, to visit their sister?
15. Mention the troops which established its headquarters in Verona?
16. What disease was Lucia suffering from?

Answers:

01. Wild strawberries and bright scarlet berries
02. On the outskirts of Verona
03. Nicola was thirteen and Jacopo was nearly twelve.
04. in Verona
05. Luigi, the driver
06. Juliet's tomb
07. Sold fruits/ show visitors through town / shined shoes / hawked newspapers / ran errands.
- 8 Nicola and Jacopo were saving money to

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- c. meet the medical expenses of their sister.
9. a singer.
10. _____ told the narrator about the past life of the small boys.
- c. the nurse
11. Poleta, 30 kms from Verona
12. Lucia
13. The narrator does not have a feeling of _____ towards the boys.
c. hatred.
14. By hiring bicycles
15. German troops.
16. Tuberculosis of the spine

There were two boys – Nicola and Jacopo – in the city of Verona. The narrator met these boys on the outskirts of Verona. The narrator noticed that these two boys were always active and cheerful. They helped the narrator in getting American cigarettes, booking seats for Opera and suggesting a good restaurant. The boys had a purpose in life. They were doing many things to earn money. They sold wild fruits, polished shoes, sold newspapers and conducted the tourists too. Still they were not spending it on food or clothes. The narrator asked them if they were saving money to go to America. They said that they had some other plans. These little boys wanted to live a life of dignity. They did not want to get sympathy from others. So, they did not tell the narrator about their sufferings. Their father was killed in the war. Their house was destroyed in a bomb blast. The two boys with their sister were on the streets. The Germans troops were established themselves in the city. These little boys worked as secret messengers against the German troops. They worked for liberation. They found that their beloved sister was suffering from T.B of spine. They admitted her in a hospital at Poleta. So, they had to save money for her treatment. They had faced a very hard life. They accepted it without complaining. They were unselfish and dedicated. They took care of their sister even under the worst conditions of life. All these qualities make them ‘Two Gentlemen of Verona’.

13. Do not Ask of Me, My Love.

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

1. “Life was bright, and young and blooming.” He felt so when he
a. was not aware of sorrows around him.

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- b. was aware of sorrows around him.
c. was thinking of suffering around him.
2. What illusion did the speaker suffer from?
3. “There are other sorrows in the world than love.” Here, the phrase ‘other sorrows’ refers to
 - a. the suffering of the mankind.
 - b. the suffering of the beloved.
 - c. the suffering of the speaker.
4. “There are other sorrows in the world than love, and other pleasures too”.
Here, the phrase “other pleasures” refers to pleasure derived from
 - a. amassing wealth for one self.
 - b. being empathetic and working for the betterment of the suffering people.
 - c. the beauty and the everlasting youth of the beloved.
5. The line “dark, and brutal curses of countless centuries” in the poem refers to
 - a. the joy, encouragement and empathy in the world.
 - b. the curses of gods and god men.
 - c. the suffering, the exploitation and oppression of mankind.
6. The line “my eyes must also turn to these” expresses the speaker’s
 - a. caring for the beloved and empathy for the suffering around him.
 - b. empathy for the suffering around him.
 - c. undivided love for her beloved.

Answers:

1. “Life was bright, and young and blooming.” He felt so when he
 - a. was not aware of sorrows around him.
2. The world was his when his beloved was with him.
3. “There are other sorrows in the world than love.” Here, the phrase ‘other sorrows’ refers to
 - a. the suffering of the mankind.
4. “There are other sorrows in the world than love, and other pleasures too”. Here, the phrase “other pleasures” refers to pleasure derived from
 - b. being empathetic and working for the betterment of the suffering people.
5. The line “dark, and brutal curses of countless centuries” in the poem refers to
 - c. the suffering, the exploitation and oppression of mankind.

6. The line “my eyes must also turn to these” expresses the speaker’s
b. empathy for the suffering around him.

The speaker was madly in love with his beloved. He was fond of her beauty. He thought that his life was bright, young and blooming. Her sorrow was much more than any other pain. Nothing existed in the world except his beloved. The speaker felt that entire world was his when his beloved was with him. Later, the speaker realized that he was wrong in his perception. His attitude changed when he saw the suffering around him. Oppression, exploitation of the people changed his perception. He was moved by the diseases, pus and festering sore around him. He was unable to pay undivided attention to his beloved. He felt his responsibility towards these suffering. He wanted to work for the down trodden. He realized that he could not give undivided love to his beloved as he used to. His world had both his beloved as well as the suffering man kind.