

UNIT-1-GLIMPSES OF GREATNESS

HIS FIRST FLIGHT by Liam O'Flaherty

The Author: Liam O'Flaherty (28 August 1896 to 7 September 1984) was born in Ireland. He was a great novelist and short-story writer. Many of his works have the common theme of nature. He was interested in sea-life and closely studied the life of seagulls (കടൽകാക്ക). The short story 'His First Flight' is one of his famous works. It is about *the nervousness (ആശങ്ക) we experience before doing something new.*

Summary:

It was a family of six seagulls-father, mother, three brothers and a sister. They lived on the top of a ledge (പാറക്കെട്ട്). The two elder brothers and the sister had already learned to fly. But the young seagull could not collect enough courage to fly. He saw the wide sea miles down beneath him from the top of the ledge. He became afraid. The parents had tried hard to get their young son to fly. They encouraged, scolded and threatened him. But the young seagull thought his wings would not support him.

The parents left the youngest son alone on his ledge and flew away to another ledge at some distance. The two elder brothers and sister went with them.

Now the baby seagull was alone on his ledge without food. He just watched his parents flying about with his brothers and sister. His parents were giving them training in skimming the waves and diving for fish. He saw his older brother catch his first herring (മത്സി) and eat it. The whole family laughed at the young seagull.

Twenty-four hours passed. The day was getting hot. The young seagull was hungry and tired. He felt the heat of the sun. Last night he had found a dried piece of mackerel's tail. He searched every inch of the ledge for food. He found only some pieces of eggshell in his nest.

He began to trot (നടക്കുക) from one end of the ledge to the other. He was trying to reach his parents without having to fly. But it was impossible. Each side of the ledge was steep-down; His parents were on another rock. It was the wide sea between the two rocks. His father and siblings (സഹോദരങ്ങൾ) were busy with themselves. Only his mother was looking at him. She was worried about her son.

The young seagull stood on one leg at the edge of the high rock. He closed his eyes and pretended to be falling asleep. He was hungry for twenty four hours. He saw his mother tearing a piece of fish. The sight of food maddened him. He cried with hunger. Mother seagull picked up a piece of fish and flew across to him. When she reached just near her son, she became motionless in the air. She did not get down on the ledge. The young seagull dived at the fish in his mother's beak. Just then she flew upwards.

The young seagull lost his balance. He fell down from the rock into the space. Now he was in the open air. He saw the wide sea beneath him. He became much frightened. The next moment, his wings spread outwards.

He flapped his wings again and again and started to fly. His family joined him in his first flight. He flew upwards and then dived. His parents, brothers and sister flew around him. Finally he landed on the sea. Now he was floating on water. He knew he would not sink. He was no longer afraid. His family praised him. They offered him scraps of dog fish. He had made his first flight.

REVIEW of 'His First Flight'

Liam O'Flaherty's 'His First Flight' is one of his most famous works. It is a parable (a short moral story). It symbolizes *the nervousness we experience before doing something new.* The theme is '*Overcoming fears in life*'. We need to be independent and confident in life. We must not live away from family. Our family is a source of inspiration and motivation. Parental guidance, encouragement and discipline have a major role in shaping the future of children.

Mother seagull does the trick to get her young son to fly. Leaving him alone on the ledge without food did not work well. She decided to exploit his hunger. A piece of fish right in front; he went for it, and he was in the air, making his first flight. The baby seagull faced a crisis, a do-or-die situation, fall or fly. He had good wings. But he was in a state of fear and ignorance. He had no belief in the strength of his wings. He knew their strength only when his life was in danger.

Flaherty creates effective word pictures. We have the feeling that we see what we read. Each and every movement of the birds is given in all its details. Bird life and habits are revealed clearly in the story.

Flaherty's seagull is not a bird. It is every beginner, always afraid of taking the first step. The story gives the message '*Conquer fear; and we realize that we are born with wings*'.

Questions & Answers:

1: *What are the requirements to attain success in life?*

Answer: To succeed in life means to achieve our life goals. We must know our potential (കഴിവ്). We need to build self-confidence. It will help us set our goal in life. Good planning and hard work with patience should follow. We must be ready to take risks. Motivation will help the start. Parental guidance and support are also necessary.

2: *Identify the factors that prevented the seagull from flying and those that favoured his flight.*

Answer: Failure: Lack of self confidence, fear and parents' care.

Success: Need, hunger, motivation and attempt.

3. *Why was the young seagull afraid to fly? Do you think all young birds are afraid to make their first flight? Do you think a human baby also finds it a challenge to take its first steps?*

Answer: The young seagull had the fear of falling into the sea. It is not a simple act of flying. It is about growing independent. Any animal or bird, including humans, is afraid to take the first step. A child cries on his first day to school. The child is going to face the outside world. Parents are not there to protect the child. So, the kid has some fear. Once you enter the college, you are anxious in the first few days. But overcoming that nervousness will give you confidence.

4. *"The sight of the food maddened him." What does this suggest? What compelled the young seagull to finally fly?*

Answer: If the seagull's parents had continued to feed him, he would not have tried to fly. But hunger, along with the sight of food, compelled him to fly and reach for the sky. Too much of help from parents will not do good to children.

5. *What lesson do you learn from this story?*

Answer: The writer talks about a young seagull that is afraid to fly. Through the story gives the moral of confidence and self-reliance. Parents cannot take the responsibility of looking after their children forever. So everyone should try to become independent. No task is too difficult to achieve; but we must take risk and try.

6. *Why do first attempts always appear difficult?*

Answer: It is very difficult to do something for the first time because of the fear of failure. It always seems impossible until it is done.

7. *Prepare a write-up on your initial attempts at learning a new skill.*

Answer: Experiences build our confidence. Like everyone, I too had difficult experiences in my high school classes. I was very nervous on facing and talking to others. But when days passed, that day came. Each student must make a speech. It was part of CE work. I was heartbroken when the teacher told us about the speech. I went home and talked to myself looking at the mirror. I took a topic for speech and prepared. Then I presented my speech before my family. Then that day came. I went to school. Then it was my turn. When my speech was over, the class was filled with applause.

Questions

1. Read the following excerpt from the story, 'His First Flight' and answer the questions that follow.

He waited a moment in surprise, wondering why she did not come nearer and then maddened by hunger, he dived at the fish with a loud scream; he fell outwards and downwards into space. His mother had swooped upwards. As he passed beneath her, he heard the swish of her wings.

1. Who is 'she' referred to here?
2. What prompted the young seagull to fly finally?
3. Write a paragraph about the role of parents in helping children to attain their goal.

2. Read the following excerpt from the story 'His First Flight' and answer the questions that follow.

He leaned out eagerly, tapping the rock with his feet, trying to get nearer to her as she flew across. But when she was just opposite to him, abreast of the ledge, she halted, her legs hanging limp, her wings motionless, the piece of fish in her beak almost within reach of his beak.

1. Who is the 'He' in the excerpt?
2. Which word in the excerpt means 'stopped'?
3. What was the mother trying to do?

3. Read the following excerpt from the story 'His First Flight' and answer the questions that follow.

Only his mother was looking at him. She was standing on a little high hump on the plateau, her white breast thrust forward.

1. Whose mother is referred to in the excerpt?
2. What is the implied meaning of the first sentence?
3. Write a note on the role of parents towards the well being of their children.

4. Liam O'Flaherty's 'His First Flight' makes the reader think about the kind of support given by parents to make their children self-reliant and self-confident. After reading the story, you decide to communicate your feelings to your friend abroad. Draft an e-mail to send to him/her. (Word limit: 40 to 50 words)

5. Fill in the blanks in the following passage choosing the appropriate words given in the box.

but, then, and, more

The a monstrous terror seized him....(a)....his heart stood still. He could hear nothing.(b)....it only lasted a moment.

LESSON-2: I WILL FLY - Dr. A. P. J. Abdul Kalam

This is a speech by Dr. A. P. J. Abdul Kalam, the former President of India, to a group of school students at Hyderabad. He talks about being successful and unique in life.

Summary:

Dr. A. P. J. Abdul Kalam is talking on the topic '***I am born with wings***'. If we desire strongly and work, we can make anything happen. No youth today needs to fear about the future. The youth has always contributed much to make the world a better one. The ignited mind of the youth is the most powerful resource on the earth.

Dr. Kalam describes an incident.

*The year before, he went to a village to inaugurate the programme **Sasthrayaan** (Science Propagation). Sasthrayaan aimed at preparing about 2000 students from different schools to become engineers, scientists, doctors, managers and civil servants. This action would also empower two thousand families of the village. Five thousand students and their family members were the audience. Dr. Kalam talked to them on the topic '**Science Empowers Nation**'.*

After the talk, a teenager asked a shivering question. He came from a far away village and was nervous. The boy said he wanted to become a marine engineer. But he had not gained any confidence even after years of education. He wanted to know what he should do for his dream.

It was the most difficult question Dr. Kalam had since received. He valued the question because it reflected the fear of many a youth.

(The boy's question reveals that education fails in giving students the confidence that 'I can do it'.)

*Dr. Kalam's answer to the boy was the beautiful poem '**I Will Fly**'. The poem was about having belief in our own qualities and the desire to fly high.*

(The poem is by Jalaluddin Rumi, the 13th century Persian Sufi poet.)

Dr. Kalam then discusses 'how to become unique'. He supports the ***theory of individualism***.

Every youth wants to be unique. Uniqueness is originality. But society wants the youth to become only followers. To follow is to imitate. To be unique, we must have a great aim and fight hard. We must make our own way in the world. That is a great challenge. Be adventurous, accept the challenge, aim high and experience a different life.

QUESTIONS & ANSWERS:

Question-1: *The career guidance club of your school organizes a seminar on 'Road to Success'. You are asked to deliver the inaugural speech. Prepare the script of the speech.*

Answer: INAUGURAL SPEECH

Respected teachers and my dear friends,

Aristotle said, 'There is no royal road to learning.' I change it-there is no royal road to success. To succeed we need the right attitude, planning, and hard work. Look at the lives of great men. They knew at an early age itself what they wanted out of life. They had high ideals. They knew their potential. They formed their lives in new ways. Thus, they contributed much to the society. We need to know our potential and find the opportunities to develop and use it. This is what career guidance aims at. I inaugurate this seminar with the hope that it will help us set an aim and succeed in life.

Thank you.

Qn-2: Draft an e-mail to your friend studying abroad communicating to him Dr. Kalam's message in '*I Will Fly*'.

To	moly4@gmail.com				
Cc					
Bcc					
Subject	Dr. Kalam's Message				
<p>Dear Molu,</p> <p>Hope you are doing well in your studies. Recently I happened to read a speech by our former President Dr. A. P. J. Abdul Kalam. It is his talk to some school students at Hyderabad. I really like that speech. It inspires to think big. See what Dr. Kalam says:</p> <table style="margin-left: 40px;"><tr><td>Have no fear about the future.</td><td>Have a strong desire to win.</td></tr><tr><td>Believe in your potential.</td><td>Work hard and be original.</td></tr></table> <p>I have attached the full text of his speech. Read it and tell me how you feel about it.</p> <p>With love, Sali</p> <p>-----</p> <p>Sali George 123 Main Street Any Town Kolkatha Mbl:9999999999</p>		Have no fear about the future.	Have a strong desire to win.	Believe in your potential.	Work hard and be original.
Have no fear about the future.	Have a strong desire to win.				
Believe in your potential.	Work hard and be original.				

Question-3: *Read the following lines from the passage 'I Will Fly'.*

I am born with potential.

I am born with goodness and trust.

I am born with ideas and dreams.

I am born with greatness.

I am born with confidence.

I am born with wings.

So, I am not meant for crawling,

I have wings, I will fly

I will fly and fly.

What does Dr A P J Abdul Kalam tell us through these lines?

Answer: 'I will Fly' is a poem by the 13th century Persian poet Jalaluddin Rumi. Dr. Kalam recited it to answer the shy boy's question 'How can I become a marine engineer?' He says each of us can make big in life. He asks us to fly. Our wings are our potential, goodness, trust, ideas, dreams, greatness and confidence. 'Aim high; have a strong desire to win; work hard and be original', Dr. Kalam says.

INTERVIEW:

Rules:

- Introduce yourself first.
- Avoid very personal questions.
- Ask such questions to collect information.
- Questions about career, major influences, achievements, future plans, message to others, etc. are okay.

Sample Questions:

- *What were your dreams as a child?*
- *Can you talk about people who inspired you in your career?*
- *Can you talk about some of the challenges you have faced in life?*
- *What advice would you give to the youth of today?*
- *How would you evaluate your achievements?*
- *What are your personal goals and ambitions?*
- *What are the most important lessons you've learned in life?*
- *Can you tell me about your future plans?*

Question-4: Prepare an interview with Dr. Kalam. (Four Questions and responses)

Answer:

Qn: What is required of the youth of today?

Dr. Kalam: *There are 60 millions of youth in India. They have to progress in life by setting a definite goal. You must have a definite determination to achieve your goal.*

Qn: Which position do you cherish most – as scientist at ISRO, as a teacher or as the President of India?

Dr. Kalam: *Amidst the various positions I held as a scientist, as President of India and as a teacher, what I cherish most is my role as a teacher.*

Qn: What would be your advice to those youth who make rash decisions?

Dr. Kalam: *One can lead a life in the manner one likes. However, the youth have to decide upon a goal before the age of twenty. They must continuously acquire knowledge and work hard with perseverance.*

Qn: You inspire many, but who's it that you are inspired by?

Dr. Kalam: *My inspiration is my science teacher, Shri Sivasubramania Iyer, who taught me when I was in 8th standard at the age of thirteen.*

Question 5: *Imagine that a student of your school has been selected for an athletic event in the National Games. Your school has decided to convene a meeting to honour her. You are asked to deliver a felicitation. Draft a speech in the light of your reading of the speech by Dr. Kalam.*

Answer: Respected teachers and my dear friends,

I would like to thank our Principal for giving me an opportunity to felicitate Kum. Rekha. She has been selected for the National Games this year in the athletic event the 100 metres race. She has been the gold medal winner in the 100 metres in state level school sports and games for the last five years.

Kum. Rekha is one of my best friends and the pride of our school. She is a talented athlete and works hard to improve her performance. Our former President Dr. Kalam has said we are born with potential. Believe in our potential and work hard to come out successful. Kum. Rekha truly follows Dr. Kalam's advice.

I offer my hearty congratulations and best wishes to Kum. Rekha. She is a young athlete of great promise. Let's hope in the near future itself she will be known as 'Olympian Rekha'.

Thank you.

Question 6: *Your school has decided to conduct a debate in connection with the celebrations of Women's Day on the topic 'The social system of India does not instill confidence in women'. You are selected to speak for the motion. Draft the script for your arguments as you would like to present there.*

Answer: *The social system of India does not help women to have confidence. In many parts of India basic human rights are denied to women. Crimes against them like sexual abuse, killing the girl child, acid attack, dowry deaths, forced labour and prostitution are on the rise. Women have to face these horrors silently. In most of the rural India they are denied land rights, education, employment, healthcare and justice. Laws in favour of women are often neglected. They suffer from harmful practices in culture and religion. They have only the status of second citizens.*

QUESTIONS:

Question 1: Comprehension Questions:

Paragraph: 1

Last year, I went to a village to inaugurate a programme called Sasthrayaan, which means 'the propagation of Science'. The mission of Sasthrayaan was to ensure the preparation of about two thousand students from different schools, towards making them eligible to be engineers, scientists, doctors, qualified managers, and civil servants. This action would, in turn, empower about two thousand families of the village. My inaugural address to a mixed audience, consisting of five thousand students and their family members, was on the topic, 'Science Empowers the Nation'.

1. Identify the speaker.
2. Why did the speaker go the village?
3. What was the mission of Sasthrayaan?
4. What was the topic of the speaker's address?
5. Why did the speaker call his audience 'mixed'?

Paragraph: 2

I thought of it, and breaking the silence, I said, 'My dear friend, you have put the most difficult question among the many questions that I have received from millions and millions of students whom I have met. I value your question. I know you are echoing the fear of many.

1. Who is the speaker?
2. 'I thought of it'. What was it that the speaker thought of?
3. 'You have put the most difficult question'. What was the question?
4. 'I value your question'. Why did the speaker say so?
5. 'I know you are echoing the fear of many'? What could be the fear of many?

Question-2: *'Dreams are not what you see in sleep. Dreams are what do not let you sleep,' said Dr. A.P.J Abdul Kalam. You get inspired by this message of Dr. Kalam. Draft an e-mail to be sent to your friend telling him about your dream and what all you have planned to do to achieve your dream.*

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LESSON-3: QUEST FOR A THEORY OF EVERYTHING: Kitty Gail Ferguson

*(The lesson is a **profile** of Stephen Hawking. A profile is a short biography of somebody.)*

BEGINNINGS:

Stephen Hawking was born on 8 January, 1942, in Oxford, England. He grew up in a highly educated family. Both of his parents, Frank and Isobel Hawking, had studied at Oxford University. His father, Frank, was a medical researcher. Though not wealthy, the family placed a high value on education. They moved to St Albans in 1950. The eight-year-old Hawking attended St Albans School. He was just an ordinary student, slow in learning to read. His teachers found his handwriting very difficult to read. So, he was ranked among the average students.

Stephen was always interested in science. By the time he was eight he thought he would become a scientist. His father advised him to study medicine. But Stephen had no taste for biology. His father wanted him to attend the famous ***Westminster School*** in London. It needed a scholarship because the fees were too high. On the day of the scholarship examination, the 13-year-old Stephen fell ill and the opportunity was lost. So, he remained at St Albans School.

THE OXFORD YEARS:

At fourteen Stephen decided to study mathematics and physics. His father called it impractical because of low job opportunities. Mathematics graduates could only become teachers. Frank wanted his son to study at University College, Oxford. He had studied there. Stephen agreed. Mathematics was not available at Oxford. So he chose natural science and physics. In 1959, at age 17, he entered Oxford. He selected theoretical physics as his specialty. For the first 18 months, he was bored and lonely. He was not able to take enough interest in his studies.

Later it changed. Stephen began to mingle with his college mates. He wore his hair long and became a popular, lively and witty college member. He was interested in classical music and science fiction. He took part in sports. In the third year at Oxford he applied to do PhD at Cambridge. For this he needed a first-class from Oxford. But he ran into trouble at the end of the third year. The final result was on the borderline between first and second class. This made a viva necessary. At the oral examination he was asked about his future plans. Stephen said, "***If you award me a First, I will go to Cambridge. If I receive a Second, I shall stay in Oxford, so I expect you will give me a First***". His ready wits saved the situation. He became famous for this reply among his friends. He got his 'First' and went to Cambridge in 1962, at age 20.

AT CAMBRIDGE:

Stephen's first year at Cambridge was difficult. His mathematics was not strong enough for his PhD. He found Einstein's theory of general relativity very tough. Jane Wilde, a shy teenager, met Stephen at a New Year's party in 1963. For her, he didn't look neat and tidy. He was very intelligent and interesting but arrogant, Jane thought. She was attracted to his sense of humour. Their friendship grew. At Cambridge Stephen was known for his brashness. Though a young researcher, he asked difficult questions to great scientists. People called him '***a genius***' and '***another Einstein***'.

TRAGEDIES:

During his third year at Oxford, Hawking started tripping. At Cambridge, he had trouble tying his shoes. His speech became unclear. It was diagnosed as ALS (amyotrophic lateral sclerosis). The disease causes total loss of muscle control and paralysis. It has no cure. Stephen fell into a deep depression. He was only 21 years old. Doctors said he had only two or three years to live. The future looked terribly uncertain. He had felt very bored with life before his illness. The disease made him think that life was precious. Suddenly he saw that there were a lot of good things to do. But he didn't know what to do. He was very confused. Life seemed to be too short. He dreamt that he was going to be executed.

THE TURNING POINT:

It was now Jane stepped in. It made all the difference in Stephen's life. Jane was serious-minded and had strong faith in God. She supported Stephen and tried to give him courage. Her optimism cleared his confusion. He began to study and work harder. Between his work and Jane, Stephen had a reason to live. They were married in July, 1965. In the same year, at age 23, Stephen received a research fellowship at Caius College, Cambridge. He had his PhD degree in March 1966. Two years passed. Stephen didn't die. His first son was born in May 1967. He was enjoying life in the present, more than ever.

CELEBRITY, COSMOLOGY, DISABILITY:

By the end of 1960's Stephen lost the use of his arms and legs. He needed a wheelchair. His third child was born in April 1979. In the same year he was appointed as the Lucasian Professor of Mathematics at the University of Cambridge at age 38. His inaugural lecture was titled: '***Is the end in sight for Theoretical Physics?***'

By then Stephen was in need of money. He thought of writing a popular science book about the universe. The first draft of the book, called ***A Brief History of Time***, was completed in 1984. During a visit to Switzerland in 1985, Stephen caught pneumonia.

The disease threatened his life. Doctors removed his windpipe in an operation to save him. But he lost his voice for ever. Moreover, he could breathe only through a hole made in the throat. For communication, he received a computer programme, called the '*Equalizer*', from Walt Woltoz, a computer expert in California, USA. It allowed him to select words from a computer screen. The computer was fitted on his wheelchair.

A *Brief History of Time* was published in 1988 with the help of his student Brian Whitt. It was an extraordinary success. Stephen became a celebrity scientist. Media called him '*master of the universe*'.

FAREWELL: Stephen Hawking preferred to ignore his physical disabilities. He died at his home in Cambridge, England, on 14 March 2018, at the age of 76. By that time, he was almost completely paralyzed. But he was still doing research in science. He lived with a terrible disease, making achievements.

QUESTIONS & ANSWERS:

Question: 1 – Attempt an assessment of the personality of Stephen Hawking and Jane Wilde.

Stephen Hawking: Stephen Hawking was one of the most famous scientists of modern times. He was an inspiring man of extraordinary life and mind. His university friends remember him for his wit and brashness. He was diagnosed with ALS when he was 21. Later he became wheelchair-bound, paralyzed and speechless. But he made great achievements in his career. His book '*A Brief History of Time*' made him a celebrity scientist. His goal was a complete understanding of the universe by developing a '*Theory of Everything*'. He was positive and cheerful. He thought of his research only and ignored his ill health.

Jane Wilde: Stephen Hawking's wife Jane Wilde is a serious-minded woman. She has strong faith in God due to her mother's childhood influence. She met Stephen at a New Year's party in 1963 when she was a teenager. He didn't look neat and tidy for her. He was very intelligent and interesting but arrogant, Jane thought. She was attracted to his wit and independent personality. She was loving and sympathetic. Her optimism, care and support helped Stephen ignore his terrible disease and renew his work. They were married in July 1965.

Question: 2- Write a note on 'A Brief History of Time'.

"A Brief History of Time" is a modern classic written by the famous scientist, Stephen Hawking. He wrote the book to raise fund when he was in need of money. The book helps the common man understand science. He has used a minimum of technical language in the book. It was published in 1988 and was an instant success.

In this book, Stephen Hawking talks about cosmology and many theories in physics. He talks about the history of physics, gravity, how light moves in the universe, space-time, elementary particles, black holes, the Big Bang, the nature of time, time travel and the search for a 'Theory of Everything'. Some other questions Hawking deals with are: Where did the universe come from? How and why did it begin? Will it come to an end, and if so, how?

Question: 3: The following information is about the famous person, Dr. APJ Abdul Kalam. Prepare a profile of him.

Birth : 15th October, 1931, Rameswaram, Tamil Nadu.

Education: Specialized in Aero engineering from Madras Institute of Technology

Career : Joined DRDO in 1958 and, ISRO in 1963. Was Principal Scientific Advisor to Govt. of India. Scientific Advisor to Defence Ministry. 11th President of India (2002- 2007).

Awards: Padmabhushan in 1981; Padmavibhushan in 1990; Bharat Ratna in 1977.

Death : 27 July 2015, aged 83.

Answer:

Dr.APJ Abdul Kalam-A Profile

Dr. APJ Abdul Kalam was born on 15th October, 1931 in Rameswaram, Tamil Nadu. He studied at Madras Institute of Technology, specializing in Aero-engineering. In 1958 he joined DRDO. Later, in 1963, he entered ISRO. He acted as the Principal Scientific Advisor to Govt. of India and Scientific Advisor to Defence Ministry. The Government of India honoured him with the Padma Bhushan in 1981 and the Padma Vibhushan in 1990. In 1997, Kalam received India's highest civilian honour, the Bharat Ratna. He was the 11th President of India from 2002 to 2007. He died on 27 July 2015, aged 83.

Question:4 : Stephen Hawking overcame his crippling disease and became the ‘supernova’ of world physics. On the occasion of the release of book on Stephen Hawking, you are asked to deliver a speech describing him to the audience. Prepare the script of the speech.

Answer:

Dear friends,

The Persian poet Jalaluddin Rumi sings in his poem ‘I will fly’

‘I am not meant for crawling,

I have wings, I will fly

I will fly and fly.’

This is what Stephen Hawking did in his life. At the age of 21, he was diagnosed with ALS, a terrible disease. But he became a celebrity scientist of modern times. He was wheelchair-bound, completely paralyzed and speechless. He ignored his ill health and thought of his research only. Using a computer programme, he was capable of speaking just 15 letters per minute. But he was a highly successful lecturer and author. Buddha says, ‘Like the moon, come out from behind the clouds! Shine.’ Hawking lives the words of Buddha. His extraordinary life teaches us how to get on with life.

Thank you.

QUESTIONS:

Qn: 1: *The following excerpt has been taken from the passage ‘Quest for a Theory of Everything’. Read it.*

It is of course a miracle that Hawking has been able to achieve everything he has; that he is still alive. However, when you experience his intelligence and humour, you begin to take his unusual mode of communication and his obviously catastrophic physical problems no more seriously than he seems to himself. That is exactly the way he wants it. He chooses to ignore the difficulty and he expects others to adopt the same attitude.

What quality of Stephen Hawking do you observe here? - Write your answer in a paragraph.

(Hints: Write a character sketch of Stephen Hawking.)

Question: 2 Paragraph:

‘My dreams at that time were rather confused,’ he admitted. ‘Before my condition was diagnosed, I had been very bored with life. There did not seem to be anything worth doing. But shortly after I came out of hospital, I dreamt that I was going to be executed. I suddenly realized that there were a lot of worthwhile things to do, if I were reprieved. Another recurring dream was the idea of sacrificing my life to save others. After all, if I were going to die, I might as well do some good.’

1. Identify the speaker.
2. What was the speaker diagnosed with?
3. How did the speaker feel about life before the diagnosis?
4. What drastic change came over the speaker after the diagnosis?
5. What was the recurring dream?

Question: 5: *Fill in the following passage choosing the right word given in the box.*

(unfortunately, therefore, but, so)

Frank and Isobel Hawking, Stephen's parents, were not wealthy, (a) they believed in the value of education. (b) they planned for Stephen to go to Westminster, a famous public school in the heart of London. (c) Stephen was ill at the time of the scholarship examination for Westminster. (d), he attended the local Saint Alban's School.

Question: 6: *Choose the appropriate words to fill in the following message.*

(ever, usually, often, hardly)

‘Arrived home at 8.30. Wego out in the evening. I’m tired. Call you back tomorrow morning. I’m going to bed. I..... go to bed early.’

Question 7: *Fill in the blanks using the appropriate word given in the box.*

(while, although, until, whenever, since)

- a) the dolphin lives in the sea, it is not a fish, it's a mammal.
- b) Please visit usyou are in the Chicago area.
- c) Mother took a napAmy and I went bicycling.
- d)..... I'll be late for dinner; I will get a sandwich downtown.
- e) You must keep practicing the speechyou get it right.

Timeline & Profile: A timeline is a list of events arranged along a line in the order they happened. The line is drawn either horizontally or vertically. The beginning can be either from the top or bottom. A profile is a short biography of somebody.

Question 8: *Prepare a profile from the timeline of Abraham Lincoln given below.*

- ❖ 1865: Lincoln was elected as President for a second time. He was assassinated on April 14th in Ford's Theater by Wilkes Booth.
- ❖ 1863: Lincoln abolished slavery of the Negroes. He delivered a famous speech known as 'The Gettysburg Address' on November 19th near Gettysburg, Pennsylvania
- ❖ 1861: Abraham Lincoln became the 16th President of the United States.
- ❖ 1842: Abraham Lincoln married Miss Mary Todd.
- ❖ 1831: Lincoln began working for himself. His work included: boat building, sailing, carpentry, sawmilling, and logging. He also began studying the law.
- ❖ 1817: Abraham Lincoln's family settled in Indiana. This included his father, mother, sister, and himself.
- ❖ 1809: Birth of Abraham Lincoln in Kentucky on February 12th.

Question: 10: *The following information is about the famous scientist Einstein. Prepare a profile of him.*

- Birth : March 14, 1879-in Ulm, Germany
- Father : Hermann Einstein, salesman and engineer
- Mother : Pauline Einstein
- Childhood : Shows signs of speaking problems-learned to speak at a late age- elementary education at a catholic school in Munich - average student
- Achievements : Receives diploma as teacher of physics and mathematics (1900); Awards Doctorate degree; Publishes concepts of special relativity, photon theory of life, Mass-energy equivalence formula $E=mc^2$ (1905); Nobel Prize in physics - the law of the photo electric effect (1921)
- Spouse : Mileva Maric (1903-1919), Elsa Lowenthal (1919-1936)
- Death : 18, April 1955 (age 76)

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'IF' - Poem by RUDYARD KIPLING

Rudyard Kipling's 'IF', his most famous poem, is addressed to his son John. It was first published in 1910. It is about characteristics essential to the ideal man.

Stanza: 1

'If you can keep your head when all about you----- And yet don't look too good, nor talk too wise;'

Here the poet speaks about the need for self confidence. 'Don't doubt yourself; don't hate other people; be honest, confident and patient'. '**Keep your head**' means 'be cool, calm and quiet'. You must be calm while others around you become upset. They may say you are the cause of their worry. Believe in yourself when all others doubt you. Be kind enough to accept their doubts. Never get tired of waiting. Others may tell you lie; they may tell lies about you. But you must be always truthful. Never hate anybody even if others hate you. Avoid looking 'too good' and talking 'too wise.' Always be humble with others.

Stanza: 2

'If you can dream-and not make dreams your master, -----And stoop and build 'em up with worn-out tools:'

Action is more important than dreams and thoughts. You must be in control of your imagination. *'Triumph and Disaster'* means success and failure. *'Imposter'* is a person who cheats and misleads others. Both success and failure can mislead. Failures upset you; success may go to your head. Treat them both in the same way. Evil men may twist your words. You must tolerate them. Misfortunes might destroy everything you have achieved. You may be tired and worn out. But start again.

Stanza: 3

'If you can make one heap of all your winnings.....Except the Will which says to them: "Hold on!"

Here the poet speaks about the spirit of adventure. You must be bold enough to give up everything for a higher aim. One can only be successful by taking risks. If you lose, start again. Never say a word about your failure. Even when you are physically weak, you must develop the will power to move forward.

Note: ('Pitch-and-toss' is a gambling game. Taking risk for a bigger goal is like gambling. We may win or lose.)

Stanza: 4

'If you can talk with crowds and keep your virtue, ----- And - which is more - you'll be a Man, my son!'

The poet is speaking about balance of mind. A great man can mix with all people. Be part of the crowd; still keep your morals. Walk with the higher class; still keep your connection with the common people. Your enemies should not be able to upset you; your friends should not be able to influence you. You must be dependable. But never allow people to depend on you too much. It will spoil them. Time does not forgive those who waste it. So, make the best use of your time. 'If you can develop all these qualities, the world will accept you as the ideal man', the poet tells his son.

Appreciation:

Poet: *'If'* is one of the famous poems of Rudyard Kipling. The poem is a series of advice, given to a son by his father.

Theme: The theme is character formation. Father advises son how to behave in life situations.

Thoughts in the Poem: Success comes from self-control. We must also know the true value of things. Doubts and opposition should not discourage a man. He must know that neither triumph nor disaster is final. Self confidence, truthfulness, love, humility, readiness to work hard, self-control, tolerance, patience, spirit of adventure, willingness to take risks, willpower, ability to mix with all kinds of people, balance of mind, awareness of the value of time-these are the virtues a man should develop in life. Father tells son, 'If you do so, the world is yours; moreover, you will be a Man'.

Language: The poem is written in simple language in four stanzas.

Figures of Speech:

Personification: *Dream, triumph* and *disaster* are personified. Dream is like a person who controls man.

Triumph and *disaster* are imposters (വേഷമാറി വരികുന്നവർ).

Mood: The mood of the poem is didactic (നിർദ്ദേശം നൽകുന്ന). It gives advice.

Message: The message of the poem is self-discipline.

Annotations & Answers:

1. **'If you can meet with Triumph and Disaster
And treat those two impostors just the same:'**

Answer: These are the most famous lines in the poem *'If'* by **Rudyard Kipling**. Triumph and disaster are only imposters- They will cheat and mislead us. You will experience success and failure in your life, but don't take them seriously. Triumph and disaster are personified.

2. **'If you can make one heap of all your winnings
And risk it on one turn of pitch-and-toss,
And lose, and start again at your beginnings,
And never breathe a word about your loss:'**

Answer: These lines are from **Rudyard Kipling's** famous poem '**If**'. The poet says a man must have a spirit of adventure and self control.

'Pitch-and-toss' is a gambling game. The players may either win or lose. Risk and loss are part of life. A man must have the courage to give up everything in life for a higher aim. If he loses, the only thing to do is start again. But never discuss the loss with anyone. We must forget the loss and move on.

In the modern times, **'never discuss the loss with anyone'** is not a good idea. Others cannot learn from our mistakes.

3. ***'Yours is the Earth and everything that's in it,
And – which is more – you'll be a Man, my son!'***

Answer: These are the closing lines of **Rudyard Kipling's** famous poem '**If**'. The poet advises his son how to behave in different situations in life. If he can do all those things, the world will accept him. It is the reward of following the advice. But being an ideal person is more important. That's why the poet uses the phrase '**which is more**'.

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UNIT-2: WORDS AND DEEDS

Lesson 1: AND THEN GANDHI CAME-JAWAHARLAL NEHRU

Introduction: The lesson is taken from Jawaharlal Nehru's 'Discovery of India'. Nehru writes about the timely (കൃത്യസമയത്തെ) arrival of Gandhiji to Indian politics. The country was in need of such a leader then. The lesson tells us about the effect of Gandhiji's arrival to India's freedom fight.

➤ **The Impact (അനന്തരഫലം) of World War I (1914-1918) on India:** India was the largest colony of Britain. The country was a major source of men and material for Britain during World War I. Wheat, rice, sugar, tea, coffee etc. were exported to Europe in huge quantities. Such large scale exploitation led to poverty here. There was sharp rise in prices. Over ten lakh Indians fought in the war. *'If we supported the Britain, they would give us self-government after the war'*. This was the hope of the Indians. But after the war, it became clear that this would not happen. When the war was over, Indian soldiers became unemployed. This led to unrest (അസ്വസ്ഥത) in Punjab and many other places in India. The British government brought martial law (പട്ടാളനിയമം) in the Punjab. Poverty, unemployment, hopelessness, feelings of humiliation (അപമാനം) and anger in the minds of the people--this was the condition of India after World War I. The end of the war brought more suffering than relief (ആശ്വാസം). People did not know where to turn for help. They lived in fear-fear of the British army, police, laws, secret service, unemployment, starvation (പട്ടിണി) and the landlords. India had become an abandoned (അനാഥമായ) nation. The nation had suffered for generations. As a result people had lost their faith.

➤ **Gandhiji's Arrival and Teaching:** And then Gandhi came. He was the right person with right principles at the right time to save India. He was one among us, speaking our language. He was like a powerful current of fresh air, a beam of light and a whirlwind (ചുഴലിക്കാറ്റ്). He awakened us. He cleared the darkness in our minds and changed our thinking. He asked to stop exploiting the poor. He gave a new direction and meaning to political freedom. He taught for truth and fearlessness. *'Be not afraid', he said. All our actions should be guided by truth and fearlessness. The welfare (ക്ഷേമം) of the common people should be the aim of our actions.* This was the essence of his teaching. Gandhiji strictly practiced what he taught.

➤ **The Effect--A Psychological Revolution (മാനസികവിപ്ലവം):** The result was a change of attitude among the Indians. Falsehood lessened. The Indian mind became free from fear of the British Empire. The desire for freedom arose. New standards and values were set up. Simplicity of life and self respect were important. The respect for the British people and titles went down. Gandhiji asked us to fight both against foreign rule and our own social evils. He aimed at independence, national unity and social justice. Gandhiji sent his messengers to the villages. He wanted to liberate and educate the poor Indian villagers. He knew that India lived in its villages. Thus the poor village farmers became aware of exploitation. They decided to make a change in their life. We knew the miseries of Indian villagers. We learned our Indian economics from these village visits.

➤ **The India in Gandhiji's Dreams:** In the India in Gandhiji's dreams, the poorest shall feel that it is their country. They shall enjoy their life in a free India. They shall have a role in the making of the nation. There shall not be any class divisions in society. All communities (സമുദായം) shall live in harmony (ഐക്യം) and brotherhood (സാഹോദര്യം). Men and women will enjoy equal rights. Untouchability (അയിത്തം), liquor and drugs have no place in Gandhiji's dream India.

➤ **Gandhiji and the Culture of India:** Gandhiji was proud that he was a Hindu. He tried to give Hinduism a universal appeal (ആഗോളസ്വീകാര്യത). He said Indian culture is a fusion (കലർപ്പ്) of all cultures. For him all religions were included in the word 'truth'. Gandhiji welcomed all cultures. He was influenced by modern thoughts. But he never forgot his roots in his own culture.

➤ **Gandhiji's Qualities:** Gandhiji was full of self confidence. He had an unusual kind of power. His personality attracted people like a magnet. He linked up (ബന്ധിപ്പിച്ചു) the past with the future. Because of Gandhiji, the Indians saw their sufferings as stepping stones to a bright future. Gandhiji influenced his opponents and neutrals (നിഷ്പക്ഷവ്യക്തി) also.

LESSON 2: THE PRICE OF FLOWERS—PRABHAT KUMAR MUKHOPADHYAY

First Meeting of Gupta & Maggie: The narrator, Mr. Gupta, was in London for civil service training. It was one o' clock on a Saturday. Gupta walked to a restaurant in St. Martin's Lane. He entered a vegetarian restaurant. The waitress came. Gupta ordered lunch.

At that time, Gupta saw an English girl, 13 or 14 years old, with long hair and large eyes. Her clothes were cheap. She was having her lunch at another table. She was watching Gupta with interest and surprise. Gupta noticed it. He looked at her. Immediately she turned her eyes away.

The girl finished her lunch and got up. She went to the cashier and paid her bill. She asked the cashier about Gupta, whether he was an Indian. Then, once more she looked at Gupta and went out.

Gupta was surprised. He asked the waitress about the girl. 'She has lunch here on Saturdays', the waitress said. The girl was working in a nearby shop. Saturday was the pay day. So, she went to the restaurant for having lunch on Saturdays only. She received a low salary.

Second Meeting of Gupta & Maggie: Gupta wanted to know more about the girl. On next Saturday, he went to the restaurant and met her. He talked to her. She was Alice Margaret Clifford, also called 'Maggie'. She lived in Lambeth with her old mother, Mrs. Clifford, a widow (വീധവ). The girl had an elder brother, Francis, also called Frank, her only guardian. He was in the Punjab, India as a soldier. They had no news of Frank for a long time. So, they were very much worried. Maggie's mother wanted to meet an Indian to ask about India. Maggie made the request to Gupta to visit her mother. Gupta agreed. He felt a lot of sympathy for Maggie and her mother.

Home Visit: Gupta went with Maggie to see her mother.

Maggie worked as a typist. But she did not like the work. She wanted to use her brain. She liked the work of a secretary. She was very polite. She cared for her mother. She was a loving sister. Her mother made cakes and sold them on Saturday evenings.

The girl and her mother had many false beliefs about India and Indians--most Indians were vegetarians; India was full of tigers, snakes and fevers; there were yogis in India; they did not eat meat; they had occult powers (ദിവ്യശക്തി); Indians were able to predict future etc.

Gupta met Mrs. Clifford in the kitchen. She asked Gupta about India and the Punjab. 'India is a beautiful country and the Punjab is a fine place', Gupta said. Mrs. Clifford was glad to hear it.

Gupta went upstairs. It was a poor house. The furniture was cheap; the carpet was torn. But everything was very clean. There were a glass book case and a violin. Maggie had learned some music by herself (സ്വയം). She was hard working.

After tea, Maggie showed Gupta a ring. A yogi gave it to Frank, it was a magic ring, so they believed. Gupta was an Indian. He might be able to know about Frank by looking into the ring, Maggie and her mother thought. Gupta knew superstitions (അന്ധവിശ്വാസം) were not in India only. It was a brass ring with an ordinary glass piece in it. Gupta could not see anything in the ring. Maggie and her mother were disappointed. Gupta changed the subject. He asked Maggie to play the violin and she did it. Gupta praised her a lot.

The home visit touched Gupta very deeply.

More Visits: Three months passed. Gupta visited Maggie and her mother several times. He took Maggie to the zoo. Later, on enquiry, Gupta knew that Frank was fighting on the border in India. Mrs. Clifford was very much worried when she heard it.

Gupta's Last Visit to Maggie's House: One day Gupta received a post card from Maggie. Maggie's mother was seriously ill. Maggie was not able to go for work. She wanted to see Gupta.

Gupta went to Lambeth. Mrs. Clifford was asleep. Maggie said her mother much wanted to see Gupta. Mrs. Clifford was much worried about her son. She wanted to know what happened to her son. Mr. Gupta was an Indian, a Hindu. He would be able to look into the ring and say something about Frank.

Maggie was weeping. Now she had a request to Gupta. It was to look into the ring and tell her mother that Frank was alive. Mrs. Clifford was seriously ill. It was because of her worry about her son. Gupta's words would save her. Gupta agreed and did so. Mrs. Clifford became happy. She recovered from her illness.

A lie saved a life.

Last Meeting of Gupta & Maggie: The time for Gupta's return to India came. He wrote a letter to Maggie, saying them good-bye. He did not want to meet Mrs. Clifford. He was ashamed. He told her that Frank was alive. It was a lie. Frank had died in the war.

It was the morning of his last day in London. Maggie came to see him. She gave him a shilling. It was to buy flowers for her brother's grave (കല്ലറ) in the Punjab. Her eyes were filled with tears.

Gupta first thought of returning the shilling. She had earned it with so much hard work. On second thoughts, he accepted it. It was Maggie's love and sacrifice (ത്യാഗം) for her brother.

QUESTIONS AND ANSWERS

1. Character Sketch of Maggie: Maggie or Alice Margaret Clifford was the daughter of Mrs. Clifford. She was 13 or 14 years old, with long hair and large eyes. Her clothes were cheap. She was a low paid typist. She did not like the job of a typist. She liked brainwork. Like the work of a secretary. She was very polite, loving and caring. She knew some music and played violin. She had some superstitions about India and Indians. Her father was dead. Her only guardian was her brother Frank.

2. Superstitions of Maggie and Mrs. Clifford about India: Maggie and her mother had many false beliefs about India and Indians--most Indians were vegetarians; India was full of tigers, snakes and fevers; there were yogis in India; they did not eat meat; they had occult powers (ദിവ്യശക്തി); Indians were able to predict future etc. They also believed in crystal gazing.

3. Role of Faith and Power of Words in the Story: Maggie had a ring from her brother Frank. A yogi in India gave it to him. It was a magic ring. Gupta was an Indian, a Hindu. He would be able to see distant things in the ring. These were the beliefs of Maggie and her Mother. It was a brass ring with an ordinary glass piece in it. Gupta knew it was of no value. Later, Mrs. Clifford fell ill because of her worry about her son, Frank. On Maggie's request, Gupta looked into the ring and said Frank was alive. It was a lie. But it saved Mrs. Clifford. Her faith in the ring helped. She believed Gupta's words.

4. Story Review: The Price of Flowers" is a story written by Prabhat Kumar Mukhopadhyay. It is about human relationship.

Mr. Gupta meets Maggie and has a lot of sympathy for her and her mother. It is a poor family. Maggie is a typist. Her mother makes cakes to sell them on Saturdays. Her brother Frank is in India as a soldier. They have no news of him for a long time. So, they are much worried. Maggie's mother becomes seriously ill. The reason is her worry about her son. Gupta looks into the ring and tells Frank is alive. It is a lie. But it saves Maggie's mother. On the last day of Gupta in London, Maggie meets him. She gives Gupta a shilling. It is to buy flowers for her brother's grave in the Punjab.

It is a touching story based on sympathy. We understand the power of words and faith in the story. The language is simple. There are a lot of dialogues. We read about the superstitions (അന്ധവിശ്വാസങ്ങൾ) of western people about India. We know about the life of poor people in England. The story opens and ends with the meeting of Gupta and Maggie.

LESSON-3: 'DEATH THE LEVELLER' by JAMES SHIRLEY

James Shirley (1596-1666) was an English poet. *'Death the Leveller'* is a philosophical poem. The theme is 'death comes to all'. The poem is written as a dirge or funeral song. It has three stanzas of eight lines each. The rhyme scheme is **abab ccdd**. The figures of speech are personification, metaphor, metonymy and oxymoron.

The poet says worldly victory, success and human glory are mere shadows. Death levels everybody. The high and the low, the strong and the weak, the rich and the poor--all are equal before death. We have no weapon to fight death. The war hero will soon become the victim of death. Only our good actions will be remembered after death. Virtue and goodness are like sweet-smelling flowers over the grave.

The poem ends in optimism (ശുഭാപ്തിവിശ്വാസം). It gives the message 'goodness (നന്മ) survives (അതിജീവിക്കുക) death'.

LESSON:01: 'SUNRISE ON THE HILLS': POEM BY HW LONGFELLOW

SUMMARY:

The poet describes his experience on his visit to the hills in the morning.

The poet stood on the hilltop and looked at the sky. The sky formed an arch before him. The sky over the hilltops was beautiful at sunrise. There was the red glow (ചുവപ്പുവെളിച്ചം) of sunrise.

A soft wind was blowing, kissing the valley. The poet saw the clouds beneath him, floating midway (മദ്ധ്യത്തിൽ) down the hill. The sun was shining over them. The beauty of the clouds faded (മങ്ങുക) at sunrise. Those clouds appeared like defeated armies.

The mountain peaks (പർവ്വതശിഖരം) began to show up through the gray mist covering them. A pine tree stood on the hilltop, moving in the wind. It was split into half (രണ്ടായി മുറിഞ്ഞു), dry and leafless (ഉണങ്ങി, ഇലപൊഴിഞ്ഞു). The clouds disappeared. The rich green valley was lit up (പ്രകാശിച്ചു) with sunlight. The beauty of nature was revealed (തെളിഞ്ഞു).

A river was flowing in the valley. The water appeared darkened under the shade of the surrounding (ഏറ്റുമുട്ട) forest. The river in its course (ഒഴുകുന്ന വഴിയിൽ) formed a waterfall. It shone in the sunlight. A water bird called bittern flew up in circles, making noise.

The poet heard the sound of the river water, flowing over rocks. The waters of the river had formed a blue lake (നീലത്തടാകം) with silvery beach. The trees by the beach were bending over (ചാഞ്ഞുനിൽക്കുക) the lake. The ringing of a bell in some nearby village echoed (പ്രതിധ്വനിച്ചു) in the hills. The hooting of the wild horn (a bird) and the merry shouts of men filled the valley. A gunshot was heard. Thin smoke rose through the thick leaves (ഇടതൂർന്ന ഇലപ്പടർപ്പ്) of tree branches.

Now the poet tells what he has learnt from his visit to the hills.

If you are tired, if you want to forget your sorrows (ദുഃഖം), if you lose hope, courage and confidence, if your soul becomes sleepy, go to the woods and hills. You will learn lessons from nature--lessons of peace, hope and joy. You will see the beauty and sweetness of nature over the tears in your eyes.

REVIEW:

The Poet: 'Sunrise on the Hills' is a poem by the American poet, HW Longfellow. It describes the poet's experience on his visit to the hills at sunrise.

Theme: The theme of the poem is the healing (സുഖപ്പെടുത്തുക) power of nature.

Thoughts in the Poem: In the first stanza, the poet describes the beauty of nature at sunrise. In the second stanza the poet describes the sounds and movements in the valley. In the end the poet gives the advice to return to nature for peace.

Figures of Speech:

a. Simile: Clouds are like defeated army.

b. Metaphor: Sun is compared to a soldier. The morning sky is compared to an arch. The mountain peaks are compared to shattered lance (മുറിഞ്ഞ കുന്തമുനകൾ).

c. Oxymoron: Soft gales. Gale is very powerful wind. It is not soft. These two words are opposite in meaning. But the poet uses them together.

Imagery: The first stanza is full of visual (കാഴ്ചയോടു ബന്ധപ്പെട്ട) images. The poet describes the sights. The second stanza is full of auditory (കേൾവിയോടു ബന്ധപ്പെട്ട) and kinesthetic (ചലനവുമായി ബന്ധപ്പെട്ട) images. The poet describes the sounds and movements in the valley (താഴ്വര).

Setting: The setting of the poem is the hills at sunrise.

Rhyme: The rhyme scheme of the poem is 'aa, bb, cc'.

Language: The language of the poem is colourful.

Mood: It is a nature poem. It describes the beauty and power of nature.

Message: The message of the poem is 'return to nature for peace'.

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LESSON: 02: 'THE TRIP OF LE HORLA' by GUY DE MAUPASSANT

Introduction: Guy de Maupassant was a 19th century French writer. His short stories are very popular. 'The Trip of Le Horla' is a travel essay. Maupassant describes the experiences of his balloon ride. The original title of the travel essay was 'From Paris to Heyst'. The balloon trip was made from La Villette in Paris to Heyst in Belgium. 'Le Horla' was the name of the balloon. It means 'The outsider.'

Preparations and Take-off: On the morning of 8 July Maupassant got a telegram from Mr. Jovis. It was an invitation to a balloon ride to Belgian frontier (അതിർത്തി). Preparations for the ride would start at 3.00 pm. Jovis would wait for Maupassant at La Villette. Preparing the balloon for the trip was done in the courtyard of a gas factory at La Villette.

Maupassant reached the spot at 5.00 pm. A giant yellow cloth balloon was lying flat in the courtyard under a rope. It looked like a yellow cake. It was tied to the ground with ropes. A crowd of two or three hundred people gathered there. They wanted to see the balloon take off. There was a square big basket for carrying the passengers. On the side of the basket 'Le Horla' was written in gold letters on a Mahogany plate. People had different opinion about the balloon. Some said it would not complete the journey.

People suddenly stood back. Gas began to enter the balloon through a long tube of yellow cloth. The tube looked like a giant worm (ഭീമാകാരമായ പൂഴു) moving when gas flowed through it. Slowly the balloon was filled with gas and it rose into the air. The rays of the setting sun fell on the balloon. It looked like giant golden pear fruit.

The basket for passengers was attached to the balloon. Captain Jovis and his assistants made the final preparations. Two barometers, a siren, two trumpets, overcoats, raincoats, food, cigarette paper and a bag of ballast (മണലും കല്ലും ചേർന്ന മിശ്രിതം) were taken to the basket. The travelers were Captain Jovis, Lieutenant Mallet, M. Etierine Beer, M. Paul Bessand, and the author. Lieutenant Mallet climbed on the aerial net between the basket and the balloon. There he could watch the movements of Le Horla during the night. All others got into the basket. Captain Jovis was the leader.

Then the ropes were cut off. In one second Le Horla flew skyward. The crowd shouted and applauded (കയ്യടിച്ചു).

The Ride-Beginning: It was a new experience. The balloon went up five hundred metres. Paris spread out beneath them. They saw the streets, buildings, green fields, open countryside, woods and the setting sun. The aerial view (ഉയരത്തിൽനിന്നുള്ള കാഴ്ച) of Paris was grand (ഉജ്ജ്വലം). The earth looked like a coloured map. They could hear the noises from the earth. They were able to recognize each noise. They felt the smells of the earth.

It was now past 10.00 pm. It was dark on the earth. But up above Le Horla was in the light. The balloon was moving towards Belgium borders. The travelers heard country noises-the barking of dogs, the mewing of cats, the lowing of cows. They had left the skies of Paris.

They threw out cigarette papers to know whether the balloon was rising or sinking. If the papers fell down, the balloon was rising. If the papers went up, the balloon was sinking.

Whenever the balloon was sinking, Captain Jovis threw out a handful of sand from the ballast bag. It reduced (കുറച്ചു) the weight of the balloon a little and it began rising again. The balloon is the slave (അടിമ) of the wind. Controlling it needs much skill and care (വൈദഗ്ദ്ധ്യവും ശ്രദ്ധയും).

The Beauty and Joy of the Journey: Le Horla reached a height of 2000 metres. It was still rising. The travelers blew the trumpets; but there was no echo from the earth. They could not see the earth. It was covered with milky mist (വെളുത്ത മൂടൽമഞ്ഞ്). They saw the stars twinkling (മിന്നുന്ന) above them. The moon rose in the sky. It appeared like another balloon, travelling in the sky.

Now, Le Horla was like a wandering (അലഞ്ഞുനടക്കുന്ന) little world of five men. The travelers were enjoying the journey. All sorrows, troubles and memories left them. They were floating in space like a planet. It was a kind of delicious inertia (ആസ്വാദ്യകരമായ നിശ്ചലത). No need of any body movement, no activity. Just stay in the basket and float. It was a joyous and easy experience. They were like birds flying without flapping (ചിറകടിക്കുക) the wings.

Return to Earth: It was past midnight. Le Horla rose up to 2350 metres and started to go down. Jovis threw out half of the ballast. But the balloon continued to sink. Soon they were quite near the earth. Observing the polar star (ധ്രുവനക്ഷത്രം), they knew they were moving towards Belgium borders. They saw a dog like figure jumping on the ground in front of them. Captain Jovis said it was the shadow of the balloon.

Le Horla was floating over an agricultural field (കൃഷിയിടം). The travelers saw large cities to the right and left of them. Suddenly they saw the lights of a town before them. It was a like a wonderful flow of fire below them.

Clouds were gathering behind them. The wind was strong. Maupassant listened to the roaring of the wind. He knew it was a storm (കൊടുങ്കാറ്റ്) approaching. But Captain Jovis ignored (അവഗണിച്ചു) it to avoid (ഒഴിവാക്കാൻ) fear among the passengers. 'Those are probably (ഒരുപക്ഷെ) waterfalls', he said. The moon was setting and it was dawn (പ്രഭാതം) in the east. The details of the earth became visible. The early rising peasants (കർഷകർ) waved their arms to the travelers. They asked the travellers to land. But the balloon was still moving on.

The Touch-down: Captain Jovis asked to get ready for the landing. They were near the sea. So, it was necessary to land immediately. Lieutenant Mallet came down to the basket from the net. Captain Jovis looked around for a good spot to land. They passed over a canal. Now they were now moving over a farm. The frightened (ഭയന്ന) animals and birds ran to the farmhouse. Jovis threw out the rest (ബാക്കിയുള്ള) of the ballast. The balloon rose a little and passed over the farmhouse, close to the roof. The escape valve of the balloon was released (തുറന്നു). Gas escaped and the balloon went down fast. The anchor (നങ്കൂരം) was dropped. It took hold (കൊളുത്തി) and the balloon stopped with a strong shake. The basket touched the ground. It bounced up and down (പൊങ്ങിത്താഴുക). Finally, it settled (ഉറച്ചു) on the ground. The travelers got down. The peasants gathered around them in surprise. It was 3.15 am. With the help of the Belgian peasants, the travelers reached the railway station at Heyst and took a train to Paris at 8.20 am. Thus the remarkable journey started the previous evening and ended the next morning.

LESSON-03

THE SACRED TURTLES OF KADAVU

Introduction:

Kadavu is one of the islands of Fiji. Namuana is a village on the island of Kadavu. The lesson is about a ritual (ആചാരം) in the village Namuana and the legend (ഐതിഹ്യം) behind it. The ritual is 'Turtle (കടലാമ) Calling'.

The Kadavu Island:

Kadavu is one of the larger islands of Fiji. The Vunisea Harbour is on this island. The Government Station is near this harbour. The island forms an isthmus (രണ്ടു ഭൂഭാഗങ്ങളെ സന്ധിപ്പിക്കുന്ന കരയിടുക്ക്) near the harbour. In ancient days, the warriors (യോദ്ധാക്കൾ) of Kadavu used the isthmus to save long journeys around the island.

Kadavu is a rocky (പാറക്കെട്ടുകൾ നിറഞ്ഞ) island. Mount Washington is the highest mountain on the island. It is famous for the lighthouse on it. The sea around the island is full of coral reefs (പവിഴപ്പുറ്റ്). It is shallow (ആഴം കുറഞ്ഞ) waters.

The Village of Namuana:

Namuana is a beautiful Fijian village on the island of Kadavu. It is 50 miles away from Suva, the capital of Fiji. It is a seaside village on the bay (ഉൾക്കടൽ). It is near to the Government Station in Vunisea Harbour. There is a hill behind the village. There are high rocks on the beach. It is a beautiful bay with coral reefs and shallow waters.

The Village of Nabukelevu:

Nabukelevu is the nearby village of Namuana. It is situated (സ്ഥിതിചെയ്യുന്നു) in the shadow of Mount Washington.

The Ritual:

The women of Namuana have a strange (വിചിത്രമായ) ritual (ആചാരം). It is 'turtle calling'. The maidens (കന്യക) of the village assemble on the beach and sing a strange chant (പാട്ട്). The meaning of the song is as follows:

*"The women of Namuana are all dressed in mourning
Each carries a sacred club each tattooed in a strange pattern
Do rise to the surface Raudalice so we may look at you
Do rise to the surface Tinaicoboga so we may also look at you."*

As the maidens sing, large turtles rise to the surface of water, listening to the music. But, if anyone from Nabukelevu is there, the turtles will not come. These turtles are considered sacred. So, turtle fishing is forbidden (നിരോധിക്കുക) here.

The Legend (ഐതിഹ്യം) behind the Ritual:

Many, many years ago, Namuana was ruled by a village chief (ഗ്രാമത്തലവൻ). The name of his wife was Tinaicoboga. Raudalice was their daughter. They used to go for fishing on the reefs. Once, while they were fishing, a war canoe (വഞ്ചി) approached them. It was the fishermen from Nabukelevu. They caught the two women, tied their hands and feet and tossed (എറിയുക) them into the bottom of the canoe. They set off for (തുഴഞ്ഞുനീങ്ങുക) Nabukelevu. The women begged for their lives, but no one listened.

But, the sea gods heard the cry of the women. They created a storm. The canoe was tossed about (ഉലയുക) in the sea. Suddenly, the fishermen saw two large turtles in the canoe. The women had changed into turtles. The fishermen were afraid. They threw the turtles into the sea. Thus the women escaped from the fishermen.

The sea became calm once again. The fishermen went back. The two women lived in the sea as turtles. The belief is that the turtles in the Kadavu bay (ഉൾക്കടൽ) are the descendants (സന്തതിപരമ്പര) of these two women. They rise from the water when the maidens of their village sing to them.

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DISASTERS AND DISASTER MANAGEMENT IN INDIA

The lesson is an essay written by Anjana Majumdar. It tells about different types of disasters (ദുരന്തങ്ങൾ), its consequences (ഫലങ്ങൾ), rehabilitation (പുനരധിവാസം) and rescue operations (രക്ഷാപ്രവർത്തനം).

DISASTERS: Disaster is a very common phenomenon (പ്രതിഭാസം). The latest World Disaster Report says that disasters are increasing (വർദ്ധിക്കുക) and becoming more dangerous.

Flood, cyclone (ചുഴലിക്കാറ്റ്), earthquake, landslide (ഉരുൾപൊട്ടൽ), drought (വരൾച്ച), forest fire, tsunami, heat wave (കഠിനമായ ചൂടുള്ള കാലാവസ്ഥ), etc., are some of the common natural disasters. Tsunami is a recent phenomenon. Disasters like tornadoes, hurricanes and forest fires are common in America.

Flood is the most common disaster. Other common disasters are windstorm (മഴ ഒട്ടുത്തന്നെയില്ലാതെ വളരെ ശക്തമായ കൊടുങ്കാറ്റ്), droughts and earthquakes. Drought is the deadliest (ഏറ്റവും മാരകമായ) disaster. It causes 48 percent of deaths due to natural disasters.

HUMAN DEVELOPMENT & DISASTER MANAGEMENT: Human development and disaster management are closely related. Higher human development helps better management of disasters. In underdeveloped countries, damage from disasters is high.

People are becoming more and more vulnerable to disasters (ദുരന്തങ്ങൾ കൂടുതലായി ബാധിക്കുന്നു). Technology helps us for better management of disaster. However, it is still inadequate (അപര്യാപ്തമായ).

IMPACT (ആഘാതം) OF DISASTERS: The impacts of disasters are damage, destruction and death. The poor sections of society are the most affected (പ്രതികൂലമായി ബാധിക്കുക). Lifeline support systems like communication, power supply, water supply, drainage (ഓവുചാലുകൾ), etc., are damaged. Commercial and economic activities become totally upset. Life almost comes to a standstill (നിശ്ചലം). Disasters cause psychological trauma (മാനസികമായ ആഘാതം) also. It is a very hard time (വിഷമകാലഘട്ടം) for healthcare and hospitals.

THREE STAGES OF DISASTER MANAGEMENT: The aim of disaster management is to mitigate (കുറയ്ക്കുക) the impact (ആഘാതം) of disasters. It has three stages.

1. PRE-DISASTER STAGE: Identifying disaster prone (ദുരന്തസാധ്യതയുള്ള) areas, improving environment policies, raising people's awareness (ബോധവൽക്കരണം), construction of safe and secure buildings, preparing an action plan, training rescue teams (രക്ഷാപ്രവർത്തനസംഘം), setting up early warning system (മുന്നറിയിപ്പ് സംവിധാനം), evacuation (ഒഴിപ്പിക്കൽ), etc. are pre-disaster activities.

2. DURING DISASTER STAGE: It is mainly rescue operations (രക്ഷാപ്രവർത്തനം). The aim is to save lives. It includes air dropping, searching, air lifting, medical support, transport of relief goods (ദുരന്തബാധിതമേഖലയിലേക്കുള്ള അവശ്യവസ്തുക്കൾ എത്തിക്കൽ), ferry service (തോണിയാത്രാസൗകര്യം), etc. Various (വിവിധ) government departments work in co-ordination (ഒത്തൊരുമിച്ചുള്ള പ്രവർത്തനം) in this stage.

3. POST-DISASTER STAGE: Rehabilitation (പുനരധിവാസം) is the major part of post-disaster activities. Social, physical and economic damage is repaired. Normal life is restored (പുനഃസ്ഥാപിക്കുക). Psychological rehabilitation is also given to treat psychological trauma (മാനസികമായ ആഘാതം).

THE ROLE OF CENTRAL AND STATE GOVERNMENTS: In disaster management, the state government has a major role. The central government gives support to the state government. Services of the army, relief fund, etc. are made available to the states. At the state level, there is a State Level Disaster Management Committee. At the national level, there is a Crisis Management Committee.

INDIA AND DISASTERS: Asia has the highest number of death toll (മരണനിരക്ക്) from disasters. India is situated in Asia. It is a country highly prone to (സാധ്യതയുള്ള) to disasters. The long coastline (തീരപ്രദേശം), the mountain ranges, rivers and high population add to this problem. Earthquakes, floods, cyclones, droughts, landslides, etc. are common in India.

THE NEED OF A BUILDING CODE: In India, one million (10,00,000) buildings are constructed every year. An equal number of buildings are damaged in disasters. The building structure should be strong enough. Then only it can resist (പ്രതിരോധിക്കുക) natural disasters like earthquake, cyclones and tsunami. There should be a building code (ചട്ടങ്ങൾ) and a master plan. They should be strictly followed. Moreover, good quality materials should be used for construction.

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UNIT 4 LESSON 2: THE SERANG OF RANAGANJI Dr. A J Cronin

Introduction: A.J. Cronin was a British novelist and physician (വൈദ്യൻ). 'The Serang of Ranaganji' is taken from 'Adventures in Two Worlds'. It is his autobiographical novel. 'The Serang of Ranaganji' is an anecdote (സംഭവകഥ). It is about the experience of Cronin as a surgeon (ശസ്ത്രക്രിയാവിദഗ്ദ്ധൻ) in the British navy. It was before India's independence.

Serang (സ്രാങ്ക്) is an Indian head of a ship crew (കപ്പൽജീവനക്കാരുടെ ഇന്ത്യക്കാരനായ തലവൻ). The name of the serang in the story is Hassan.

The events in the story:

The Ranaganji was an old passenger ship. It was sailing (സമുദ്രയാത്ര ചെയ്യുക) from Liverpool in England to Calcutta in India. The ship was packed with 1500 passengers-tourists, Anglo-Indian army officers and their families. The ship had an Indian crew (കപ്പലിലെ താഴ്ന്ന ജീവനക്കാർ) and white officers (കപ്പലിലെ ഉയർന്ന ജീവനക്കാർ). A.J. Cronin was the physician of the ship. The weather was fine and pleasant. The passengers were in a happy mood. They were celebrating day and night.

The comments of Miss Jope Smith and Ronnie: Miss Jope Smith and her friend Ronnie were two first class passengers on the Ranaganji. They were white people. The ship was about to set sail (കപ്പൽയാത്ര തുടങ്ങുക) from Liverpool to Calcutta. The lascars (കപ്പലിലെ താഴ്ന്ന ജീവനക്കാർ) were loading the baggage of the passengers. Hassan, the Indian serang, was in charge of them. Miss Jope Smith described Hassan as, '*an absurdly comic creature*'. Ronnie agreed, saying '*Looks hardly human. Darwin was not altogether wrong*'. Hassan was squat (തടിച്ചു ഉയരം വളരെ കുറഞ്ഞ) and very ugly looking. He had short legs and a large head. His voice was hoarse (പരുത്ത) but steady (ഇടറാത്ത).

Madge Jope Smith was over thirty. She was from Cheltenham in England. She was a thrusting (ഇടിച്ചുകയറുന്ന) person. She was always made up well to look younger. She was a snob (പൊങ്ങച്ചമുള്ള) and an assertive bore (താൻപോരിമയും തന്നുടെവും കാരണം മടുപ്പുണ്ടാക്കുന്ന വ്യക്തി). She was very active in the celebrations on board (കപ്പലിലെ).

The outbreak of smallpox: On the second day of the voyage (കപ്പൽയാത്ര), Hassan brought two of his lascars to the consulting room of A J Cronin. They had symptoms (രോഗലക്ഷണങ്ങൾ) of smallpox. Captain Hamble asked Cronin to manage the situation with the help of Hassan. He was short of enough staff.

Captain Hamble was a thickset (തടിച്ച ബലവത്തായ ശരീരമുള്ള) man of fifty-five. He was a strict disciplinarian (കർക്കശക്കാരനായ). But he was a just and fair-minded officer (ന്യായവും നീതിയും നോക്കി പ്രവർത്തിക്കുന്ന). He told Cronin about Hassan, 'Believe me, he is the finest man I have.'

The situation was serious. It was an outbreak (പൊട്ടിപ്പുറപ്പെടൽ) of smallpox. Dr. Cronin was young and inexperienced. He was in charge of the health of the ship. He had only Hassan to help him. They were in the middle of the Arabian Sea. There were 1500 passengers on the ship. No way to vaccinate them. He was to stop the disease from spreading. The news should be kept as secret. Otherwise, it would create a panic (പരിഭ്രാന്തി) among the passengers.

The services of Hassan: Cronin asked Hassan to isolate the patients. Within an hour, Hassan prepared a canvas shelter on the afterdeck (കപ്പലിന്റെ ഏറ്റവും മുകൾത്തട്ടിലെ പിൻഭാഗം) of the ship. The two patients were admitted there. By the 4th day, there were 14 patients. Hassan nursed them alone without taking any rest. Cronin was surprised at his sincere service.

Hassan was a Muslim from the Punjab. Later, his parents moved to South India. There, he became a sailor 40 years ago. He was on the Ranaganji for 15 years. He had no family or friends.

He was unmarried. He had no property (ഭൂസ്വത്ത്). Money had no interest for him. He never thought of tomorrow. He had courage, self-control and faith. 'What use is money, Doctor Sahib, to one who has all he needs? I am well enough the way I am', he said to Cronin. It was clear simplicity (ലാളിത്യം) of life.

The following day, two of the patients died. Hassan did their funeral (ശവസംസ്കാരച്ചടങ്ങുകൾ). He wrapped (പൊതിയുക) their dead bodies in cloth, tied a weight at their feet. Then he read a passage from the Ramayana. It was the last prayers for the dead. And, at night, he threw the dead bodies into the sea.

A week passed. The ship reached the port of Colombo, Sri Lanka. The remaining patients were taken to a hospital. Three of them were in a serious condition, helpless and unconscious. Hassan was in tears (കരയുക) when he carried them in his arms.

Miss Jope Smith enters again: The ship left Colombo and reached Calcutta. Hassan was unloading the baggage of the passengers. Suddenly, Cronin heard a voice from behind, 'Oh. Look, look, Ronnie. There's that absurd creature again'.

Cronin knew it was Miss Jope Smith, the huntress (വേട്ടക്കൊരി) from Cheltenham. She turned and asked Cronin, 'Where did you keep him during the entire voyage, Doctor dear? In a special cage (കൂട്)?'

Cronin was silent for a moment, thinking of the nobility of the serang. Then he said, 'Yes...in a way...it was a cage...But isn't it queer (വിചിത്രമായ), Miss Jope Smith, the animals were all outside'.

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THE WRECK OF THE TITANIC

'The Wreck of the Titanic' by Benjamin Peck Keith is a eulogy (മരിച്ചവർക്കുള്ള സ്തുതി). The poem praises the dead heroes on the Titanic. The theme is shipwreck. The poem has a four line stanza form. The rhyme scheme is 'aabb'.

The Titanic was a British passenger liner (വളരെ വലിയ യാത്രാക്കപ്പൽ). It was the best of all ships then. It is described as a poem of iron and steel, a sea dream. The ship made its first and last journey into the depths of the Atlantic in the early morning of 15 April 1912.

The Titanic started its journey from Southampton in England to New York. The passengers felt safe and proud. The ship entered the North Atlantic. It was a moonless night. A huge iceberg was floating towards the ship. The ship hit the iceberg and was rapidly (വേഗത്തിൽ) sinking. Captain Smith rose to the situation. He showed great strength of character. The crew (ജീവനക്കാർ) obeyed their captain's orders. All the lifeboats moved away with women and children.

Now, the remaining passengers in the sinking ship saw only death before them. The bandsmen (ഗായകസംഘം) began to play the hymn (ഇരുശ്ചരസ്തുതി) '*Nearer My God to Thee*'. It was a grand (മഹത്തായ) sight--the sinking ship and the playing bandsman. They were real heroes. They were equal to Jim Bludso and the heroes of the battles of Trafalgar, Alamo, Waterloo and the Light Brigade.

The poet uses simple and clear language. The ship is described as a poem of iron and steel. It is also described as a sea- dream. These are metaphors. We can see personification also. The ship is described as a beautiful lady.

The poem gives the message of true heroism. It tells us how we should act in times of disaster. Real heroes are duty-bound (ചുമതലാബോധമുള്ള) even in the face of death. They uphold (ഉയർത്തിപ്പിടിക്കുക) the values of life in a crisis (പ്രതിസന്ധി).

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UNIT 5 Lesson 3: GOING OUT FOR A WALK by Max Beerbohm

'Going Out for a Walk' is a personal essay written by Max Beerbohm. The author says he does not like walking for walking's sake. But so many people have taken him for a walk. Even when he was a child, he did not like it when the nurse had taken him outside for a walk.

In London, nobody asks him to go for a walk because of the endless noise and hustle (തിക്കും തിരക്കും), smoky air and dirt (അഴുക്ക്) in the city. But, when he is in the country (നാട്ടിൻപുറം), somebody will invite him for a walk. If it is an old friend, the writer can say, 'No'. If it is a mere acquaintance (പരിചയക്കാരൻ), saying 'No' is not enough. Some excuse (ഒഴികഴിവ്) should also be given, like '*I have some letters to write*'. But this idea is not satisfactory (തൃപ്തികരം). It is not believed. Moreover, we have to go to the writing table and pretend (ഭാവിക്കുക) writing a letter. But, this lie will not work on Sundays because there is no post.

People think there is something noble (മഹത്തായ) and virtuous (ഗുണകരമായ) in the desire to go for a walk. But the author says walking for walking's sake is useless because it stops the brain. This is his experience. When a man is sitting on a chair, his imagination works well. His knowledge, ideas and humour are surprising. But, when he is out for a walk, all these disappear. His brain shuts off (പ്രവർത്തനരഹിതമാവുക) till he is back on a chair again.

When a person goes out for a walk, he starts to observe (നിരീക്ഷിക്കുക) the surrounding. The author tells his experience. Once he went for a walk with his friend. They saw milestones, notice boards and wall notices on the way. The author's friend read them. Whatever he observed, he would tell it to the author. Thus, the author proves that our brain becomes dull (ഉണർവില്ലാത്ത) when we go out for a walk.

The author says it is the soul that tells the body to go for a walk. The brain is against it. So, it does not co-operate with the body. It goes to sleep till the walking is over. Our creativity (സൃഷ്ടിപരമായ കഴിവുകൾ) disappears when we are out on a walk.

Walking is good physically, if it is done in moderation (മിതമായി). If we are going to a place for a purpose, our brain will say, '*Better take a vehicle*'.

The author finally says he will not go out on three situations-when people do not want to see him, when he does not want to see people, and when he has nothing to do outside.

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UNIT 5 LESSON 1: **GOOSEBERRIES** Anton Chekhov

Introduction: 'Gooseberries' is a short story by the great Russian writer Anton Chekhov. It is about two brothers. They are in search of happiness in their own ways.

THE EVENTS IN THE STORY

Shelter from rain: The sky was overcast with rainclouds. Ivan Ivanich, the veterinary surgeon, and Bourkin, the schoolmaster, were walking across the fields (പാടം) near the village of Mirousky. Ivan wanted to tell his friend a story. It was the story his younger brother, Nicholai Ivanich. But, just then it started to rain heavily. So, they went to Aliokhin's house for shelter.

Aliokhin was a friend of Ivan Ivanich. He lived at Sophino. He was a farmer, about 40 years old. He was tall and stout (കരുത്തുള്ള), with long hair. His house was large and two-storied (രണ്ടുനിലയുള്ള). He lived downstairs. He had a windmill (കാറ്റാടിയന്ത്രം) and bathing shed (കുളിപ്പുര) in his farmhouse.

Aliokhin was dirty from his work. He invited Ivan and Bourkin into his house. Pelagueya, the chambermaid (കിടപ്പുമുറി കുളിമുറി ഇവ വൃത്തിയാക്കുന്ന സ്ത്രീ) gave them towel and soap. All three enjoyed a bath in the bathing-shed.

Nicholai's dream: The men returned to the house. They had a change of clothes and Ivan Ivanich began his story.

It was the story his younger brother, Nicholai Ivanich. He was two years younger to Ivan. Their father, Tchimsha-Himalaysky, was an army officer. He had an estate. After his death, the estate went to pay his debts. The two brothers lived in the countryside (ഗ്രാമപ്രദേശം). Ivan studied and became a veterinary surgeon. Nicholai became a government clerk when he was nineteen. He never liked his job and the town life. He had a dream, an ambition-to go back to a country life (നാട്ടിൻപുറത്തെ ജീവിതം).

Money hungry: Nicholai's desire was to buy a small riverside farm (കൃഷിയിടം) in the countryside and live there. There was always a gooseberry bush in the farm of his dreams. He lived like beggar and saved money. At the age of 40, he married an old, ugly widow for her money.

Nicholai's estate: Nicholai bought a 300 acre estate after the death of his wife. It had a farmhouse, a cottage and a park. There was a river beside the farm. But the water in it was dirty. There was no gooseberry bush. Nicholai planted twenty gooseberry bushes in the farm. Thus, he began his country life. He called his estate '*Himalayskoe*'.

Growing fat: In his country life Nicholai became lazy and fat. He looked like a pig. His dog and his cook also were like him, as fat as a pig. On his birthday, he gave vodka to the villagers. He gave them soda and castor oil as medicines for all kinds of diseases. He thought such good works would save his soul. He was a landowner, not the old poor clerk.

Ivan's visit: The year before, Ivan visited his brother. It was a hot afternoon. The estate was full of trees and bushes. There was no way to walk. Nicholai was having his afternoon rest. Ivan went in. Nicholai was sitting on his bed. They embraced each other.

At night, the cook served them tea and a plate of gooseberries. Those were Nicholai's own gooseberries, his first harvest (വിളവെടുപ്പ്). He looked at the gooseberries with tears in his eyes, full of joy and happiness, like a child. Ivan tasted one. It was hard and sour (പുളിപ്പുള്ളി). But, Nicholai said they were very good and tasty. He ate them all through the night.

Ivan's Thoughts: Ivan left his brother the next morning. The visit changed his thoughts about happiness. His brother's happiness was empty and meaningless. Ivan says, '*We are happy because the unhappy people bear (സഹിക്കുക) their burden (ഭക്തം) in silence (നിശബ്ദമായി)*'. He

too was in search of his own personal happiness. The gooseberries were the personal happiness of Nicholai. But, the meaning and purpose of life was in doing good, not in our personal happiness.

The end: Aliokhin and Bourkin were not satisfied with Ivan's story. They felt sleepy. All three went to bed.

Ivan felt sad. He had become old. He never thought of others when he was young. '*God forgive me, a wicked sinner*', Ivan murmured (പിറുപിറുക്കുക) lying on bed.

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'TO SLEEP' by William Wordsworth
REVIEW

Poet, Poem & Theme: William Wordsworth was the great 'Poet of Nature'. 'To Sleep' is a sonnet. It has fourteen lines. It is a direct address (സംബോധന) to sleep. The theme is dejection (മാനസികവും ശാരീരികവുമായ ക്ഷീണം) or gloomy mood (മ്ലാനത). In the poem, we see a man fighting with insomnia (ഉറക്കമില്ലായ്മ) or sleeplessness. Only those who are unable to sleep know the value of sleep. Sleepless nights destroy our mornings. We get up from the bed, feeling 'Oh, I am so tired.' Wordsworth suffered from sleeplessness. So, the poem is autobiographical.

Thoughts in the Poem: The poet describes how he tried every technique to fall asleep, but failed. He thought of a flock of sheep passing by, the sound of rain, the murmuring of bees, waterfall, wind, lake, sea and the blue sky, one by one. Yet he couldn't sleep. He heard the morning chorus (സംഘഗാനം) of birds in his orchard (പഴത്തോട്ടം). It was daybreak (പ്രഭാതം). Thus he lay awake for three nights.

The poet appeals (അപേക്ഷിക്കുക) to Sleep to come and bless him. Sleep is the mother of fresh thoughts and health. Sleep separates one day from the next. It is a joyous (സന്തോഷം നൽകുന്ന) separation.

Figures of speech in 'To Sleep':

Alliteration: This is the use of same sound in each word in a line.

Examples: a. 'Come, *blessed barrier between day and day,*'

Metaphor: It is a comparison without the use of the word 'like'. In the above example, sleep is compared to a barrier.

Oxymoron: In this figure of speech, two opposing ideas are combined in one expression.

In the above example, sleep is described as a 'blessed barrier'. 'Blessed' means bringing happiness. A barrier is a separation. It prevents free movement. So, it cannot bring happiness in any way. But sleep, like a barrier, separates one day from the next, and, it is joyous.

Personification: Sleep is a state of rest. The poet describes sleep as a woman, calling it 'mother'.

The rhyme scheme is '**abba**' in the first two stanzas. In the third and last stanzas, it is '**cdc dcd**'.

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UNIT 6 LESSON 3: CONCEPTUAL FRUIT by Thaisa Frank

'Conceptual Fruit' is a short story by the American writer Thaisa Frank. It is about how Greta's loving father is trying to help her in life.

Greta: Greta is the main character in the story. She is sixteen and differently abled-a mentally retarded (മാനസികവളർച്ചയില്ലാത്ത) girl. She studies in a special school (school for the disabled). When she eats, she plays with her food like a kid (കൊച്ചുകുട്ടി). She can read only fifth grade books. At the age of ten, she worked hard to tie her shoes. She repeats whatever she hears. She is learning to type. But, she can type very slowly. She has blue eyes and blonde hair. She has no interest in the unreal things created by computers. Her interest is in the real world. When she knows she has made a mistake, she picks at her sweater. She smiles when she knows something is foolish.

The events in the story:

The family is eating artichokes. Father tells about a site on the internet. We can log on to that website and create a street and a house. We can create plenty of rooms in the house, fill the rooms with fruit and make a library there.

His son, Joel, has no interest in this. Joel is eleven years old He knows computer programming. He loves to do karate.

His wife too has no interest. She is a working woman. She is in front of the computer all the day. So, she likes to spend the evenings in the garden.

Only Greta shows interest in this website.

Father takes her to the computer. On the website, he creates a street called 'Greta's Street' and a house called 'Greta's House'.

'How many windows do you want?' Father asks.

Greta wants eleven windows covered with white curtains. She wants to put peaches in blue bowls in every room.

Greta and her father decide to put peaches in the kitchen first. Father makes a kitchen called 'Greta's Kitchen'. Then he creates a bowl. He asks Greta to click under bowl. She does it. The word, 'peaches' appears in the bowl. But Greta is not happy.

'It's just a word,' Greta says.

Greta wants real peaches. Father says we must go to the store (കട) for real peaches.

Greta does not understand why people like unreal things created by computer. Father says they remind (ഓർമ്മിപ്പിക്കുക) us of the real things. That's why people like them.

Father created more rooms-a dining room, a living room, a bedroom, a room for a cat, and one bathroom. Greta says there is no need of a bathroom. It is not a real house, so people won't use it.

Greta clicks bowls and the word 'peaches' appears in the bowls in every room. She smiles. Father says she can fill the bowls with other fruit and flowers also. Greta agrees. Only they are not real.

Now, Greta loses her interest. Her mother is cutting blackberries in the garden. Greta goes to help her mother.

Greta will never have a house of her own. She will live in a group house with other people like her. Father hopes the house will have white curtains and blue bowls with apples, pears and peaches for Greta.

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UNIT 6 Lesson 1: THE CYBERSPACE by Esther Dyson

'Cyberspace' is an article (ലേഖനം) written by Esther Dyson.

Modern mind is going after news fields and areas. We like to make rules instead of following them. There is such a place where we can experience freedom and privacy. It is cyberspace or internet. It is a world where we need not worry about others.

Formerly (മുൻപ്), cyberspace was a playground of computer nerds (കമ്പ്യൂട്ടർ വിദഗ്ദ്ധർ) and techies. Nowadays, Cyberspace includes (ഉൾക്കൊള്ളുക) all areas of human life. People of different age groups, such as children, teenagers, adults (പ്രായപൂർത്തിയായവർ) etc., visit cyberspace. There is the fear that children may misuse internet.

Earlier, cyberspace was compared to 'highways' and 'frontiers' (മേഖലകൾ). But, it is better to think of it as a world of virtual real estate.

'Real estate' means land and the building on it. We have different types of buildings and land areas for different purposes, like school, shopping mall, church, park, etc. Cyberspace is a virtual or computer generated (കമ്പ്യൂട്ടർ നിർമ്മിതമായ) real estate. There, it is websites instead of land and buildings.

Among these websites, some are free. Anyone can visit those sites. Some websites are private. We have to pay for using them. Some sites are good for children. There are websites we must always avoid. Some misuse the freedom on cyberspace. Misuse makes cyberspace a nasty (മോശമായ) place. So, good citizens say, 'Better regulate (നിയമങ്ങളിലൂടെ നിയന്ത്രിക്കുക) it.' But, this is against the nature of cyberspace. Users have enough freedom on cyberspace. We can decide where to visit, what to see and what to do. So, we need self-rule (സ്വയം നിയന്ത്രണം), not control from outside.

Cyberspace can be divided into three categories (വിഭാഗം):

1. Private email conversations
2. Information and entertainment services
3. Real communities (കൂട്ടായ്മ). These are groups of people who communicate among themselves (As in Whatsapp group, Facebook, etc.)

In these cyberspace communities, people can interact, share ideas and information, give social support, do business, play games and discuss any topic. Almost all communities follow certain rules to behave properly (ശരിയായി പെരുമാറുക).

There are no power structures (അധികാരകേന്ദ്രങ്ങൾ) in cyberspace. Everyone can enjoy their freedom. Individual freedom and choice are important. In a democracy, everyone lives by (അനുസരിച്ചു ജീവിക്കുക) the rule of the majority. Minorities are sidelined. Nobody listens to them. But, cyberspace allows all types of communities to grow. Any community can be formed at any time. Anyone can become a member of these communities. If we don't like a community, we can just sign off (വിട്ടുപോവുക). It is just 'love it or leave it'. We cannot do this in real life.

Cyberspace is not a perfect world. We have not created a perfect society on earth. So is cyberspace. But, we can have individual choice and individual responsibility in cyberspace.

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UNIT 6 LESSON 2: 'IS SOCIETY DEAD?' by Andrew Sullivan

Introduction: Andrew Sullivan is a British writer. He lives in the USA. 'Is Society Dead' is an article (ലേഖനം) written by him. It is about the 'i-pod generation'.

(The iPod is a pocket-sized music-playing electronic device (ഉപകരണം) produced by Apple. It is the best-known MP3 player.)

New York Visit: Andrew Sullivan visited New York a week ago. He noticed a change in the city life. It was strange (വിചിത്രമായ). The nightlife in New York was much dead. Day life was quieter (ബഹളമില്ലാത്ത). Even the busy Manhattan city had changed. He observed the people walking on the pavements (റോഡരികിലെ നടപ്പാത). Then he knew why the city life changed. It was the iPod people.

Similarities: The iPod people have some common features. White wires are hanging down from their ears. Those wires are connected to the iPods in their pockets. They are listening only to the music in their ears. They are not aware (അറിയുന്ന) of their surroundings. The ear phones disconnect them from the outer world. Their eyes are a little vacant (നിർജ്ജീവമായ). When people tell them 'Hi' or 'Excuse me', there is no response from them. They hear nothing from the outside. They walk on the streets, dancing to the music in their ears and making strange sounds.

This iPod culture is spreading. We can see 'i-Pod people' in airports, roads and subways. They appear as if anesthetized (ബോധം നഷ്ടപ്പെട്ട) by technology.

Andrew Sullivan was also one among these 'iPod people'. He had a Walkman first, then an MP3 player and later an iPod.

Music-Then and Now: Formerly (മുൻകാലങ്ങളിൽ), people listened to music at home or in concerts (സംഗീതകച്ചേരി). Music brought them together. It was a shared experience. Now, the iPod has made music a secret personal affair. It isolates people.

What We Gain: Technology has given us a world of our own. We choose what we like-our favourite news, music, songs, sports, email, etc. Everything is at our fingertips. We enjoy total freedom of personal choice. When we get bored, the iPod helps to refresh (ഉന്മേഷം പകരുക) us. We are more connected to people like us over the internet. We become masters of our own interests.

What We Miss: But, technology takes away many things from us. What will happen if we block (തടസ്സപ്പെടുത്തുക) our ears with iPod and mobile? We miss the sounds of people and nature around us. We become isolated (വേർപ്പെടുത്തുക) from social life. We are connected to people only over the internet. We don't mingle with our neighbours and fellow travellers. We miss the beauty of the outer world.

Society becomes alive when there is social interaction. iPods and mobiles disconnect us from our surroundings. Our interaction with those around us disappears. It is atomization (വ്യക്തിതന്നിലേക്കുമാത്രം ഒതുങ്ങിക്കൂടൽ) by technology. It is society without the social (social life).

We depend on iPods to overcome our boredom (മടുപ്പ്). But, Andrew Sullivan says even boredom has its uses. We will find our own ways to overcome (മറികടക്കുക) it.

Experience from the Trip: Sometime back, Andrew Sullivan went on a trip. He forgot to take his iPod. At first, he was disturbed. But then something else happened. He noticed (ശ്രദ്ധിക്കുക) the surroundings again, listened to the sounds from the outside. He noticed how others related (പരസ്പരം ബന്ധപ്പെട്ടിരിക്കുക) to each other. And he felt connected again to the world around.

Andrew Sullivan says everyone should come out to the real world. It has a soundtrack all on its own (സ്വന്തമായ). Try, and enjoy it.

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