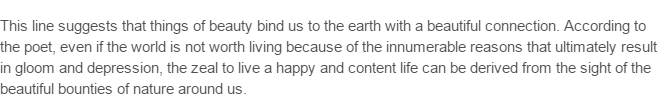
**Question Answers** - "A Thing of Beauty" **(2 Marks)**

**(Write down q no.1,3,7,8,9,11&12)**

(**Q.)1 List the things of beauty mentioned in the poem.**  
(Ans) The things of beauty are the sun, the moon, old and new trees, daffodils, clear rills, musk roses that bloom among the thick forest ferns.

**(Q.) 2List the things that cause suffering and pain.**  
**(Ans)** The things that cause suffering are dark phases of our life, adverse circumstances, gloomy  
days, death of noble people and bad health.

**(Q.) 3What does the line ‘Therefore are we wreathing a flowery band to bind us to earth’ suggest?**  


**(Q.) 4What makes human beings love life in spite of all troubles?**  
**(Ans)** In spite of all the sufferings, a beautiful thing helps us to remove the cover of gloom or darkness from our lives.

(**Q.) 5Why is grandeur associated with the ‘mighty dead’?**  
**(Ans)** Grandeur is associated with the ‘mighty dead’ because they will always be remembered for their noble and splendid deeds and creations. They have left behind a legacy for us to enjoy.

**(Q.)6 What image does the poet uses to describe the beautiful bounty of the earth?**  
**(Ans)** The poet draws out the image of ‘an endless fountain of immortal drink’ that pours joy on us from the edge of heaven. These are the beautiful things in nature or man-made objects that he calls ‘immortal drink’.

**(Q.)7 How does a thing of beauty provide us shelter and comfort?**  
**(Ans)**John Keats is a great Romantic poet. He creates images that soothe our senses. Nature bestows us with things of rare beauty. It keeps the shade of trees ready for us to be comfortable and peaceful in it. Beautiful things also provide peace and security so that we can enjoy sound sleep. We are able to enjoy sweet dreams, good health because of them.

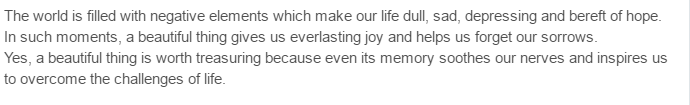
**(Q.) 8What spreads the pall of despondence over our dark spirits? How is it**  
**removed?**  
(Ans) Man makes his life miserable and full of suffering because of his own actions. The ‘pall of despondence’ is the sadness that is a result of one’s own actions. A thing of beauty works wonders for man and removes the cover of sadness from his dampened spirits.

(**Q.) 9What is the message of the poem ‘A Thing of Beauty’?**  
**(Ans)** Keats, an ardent lover of nature, in his poem refers to the powers of nature. He urges mankind to realise these powers and make his life enjoyable and worth living. He tells us how a thing of beauty provides perennial joy to us.

**(Q.)10 How do the ‘daffodils’ and ‘clear rills’ enrich our environment?**  
Daffodils are lovely white flowers that bloom in green surroundings. The ‘clear rills’ or clear streams of water create cooling comfort or passage for themselves as they pass through the thick bushes and ward away the heat of the sun.

**(Q.)11 What is the ‘grandeur of the dooms’ and ‘endless fountain of immortal drink’?**  
**(Ans)** The ‘grandeur of the dooms’ is a reference to our mighty and dead ancestors who have  
created beautiful objects for us. On the other hand, the ‘endless fountain’ is the everlasting joy provided to us by the bounties of nature in the form of nectar pouring on us from heaven.

**(Q.12) What makes human beings love life in spite of all troubles and sufferings?**  
**(Ans)**  
Human beings love life because nature is the best healer and brings beauty and joy to our life. The memory of beautiful experiences helps us to bear our sorrows. They offer loveliness, joy and optimism to the human mind.



**LOST SPRING**

**(Write ques no.1,3,4,5,6&7)**

1. What forces conspire to keep the workers in the bangle industry of Firozabad in poverty?

Lack of education and awareness, stigma of being born in the caste of banglemakers, vicious nexus of sahukars, middlemen, politicians and police suppresses the bangle makers and keep them poverty stricken. Broken spirit, dormant initiative, fear of being beaten and dragged to jail, absence of leadership are the other forces which conspire to keep them in poverty.

**Q2** What prompted the author to remark that promises like the one she made abound in every corner of Saheb’s bleak world?

**Ans.** The author had promised to open a school in which Saheb could study but had no intention of doing so. She says that hollow promises like hers guaranteeing a better life were made to the deprived section of the society all the time but were never fulfilled

**Q3** What was the full name of Saheb. Describe the irony of his fate?

Ans: “Saheb-e-Alam” – lord of universe-but had to pick rags – was not the master of himself.(ELABORATE IN SENTENCES)

**Q4** ‘Garbage to them is gold.’ Why does the author say so about the rag-pickers?

**Ans:** More than 10,000 rag-pickers of Seemapuri live in squatters. For them is garbage is gold and it is wrapped in wonder. For a child, it is their bread. Sometimes a child can find a silver coin or more in a heap of garbage. For the elders it is a means of survival.

**Q5** Why does the author say that Seemapuri in spite of being on the periphery of Delhi was miles away from it?

**Ans.** The author remarks so to highlight the economic disparity between the people of Delhi and the rag pickers of Seemapuri. The opulence of Delhi is in no way related to the dire poverty of the residents of Seemapuri.

**Q6** Through the years rag picking has acquired the ‘proportion of a fine art’ in Seemapuri. Justify the statement.

**Ans..** The means of survival of migrants of Bangladesh in Seemapuri is rag picking. Garbage to them is gold. Like a fine art that has no end in appealing the sense of beauty the rag picker’s scrounging the garbage is a never ending process which provides them their daily bread day after day.

**Q7.**How is Mukesh different from Saheb?

**Ans.** Saheb sacrificed his freedom when he took job at the tea stall but Mukesh insisted on being his own master. Though Saheb wanted to study but he was not ready to make effort to get educated, rather he accepted his fate. On the other hand Mukesh was determined to become motor mechanic and was ready to make every possible effort to accomplish his dreams.

**Q8:** What are the two worlds that the author talks about?

**Ans.** The first one was that of the families of the bangle makers, caught in a web of poverty and burdened by the stigma of the caste to which they belonged. The second one was that of a vicious circle of sahukars, the middlemen, the policemen, the keepers of law, the bureaucrats and the politicians.

**LONG ANS TYPE QUESTIONS(Write q no.1 &3)**

Q1. Explain the significance of title ‘Lost Spring’.

Ans: In this lesson, the author Anees Jung examines and analyses the grinding poverty and tradition that condemn children to a life of exploitation.

Saheb as a ragpicker whose parents have left behind a life of abject poverty in Bangladesh. His family, like the many other families of rag pickers lives in Seemapuri. They live in miserable condition. The writer is pained to see Saheb, whose name means the ruler of the Earth, lose the spark of childhood. She then proceeds to tell about Mukesh who does want to be his own master. Hailing from Firozabad, the centre of India’s bangle making and glass blowing industry, he has always worked in the glass making factory. His family does not know that it is illegal for children to work in such close to furnaces with such high temperatures. They are exposed to various health hazards like losing their eyesight as they work in dark and dingy cells. The family of bangle maker of Firozabad are so burdened that they have lost their ability to dream. The writer’s observation is that these poor hopeless people are but pawn in the games that are played by Sahukars, middlemen, the policemen, the bureaucrats and the politicians.

The title is meaningful as they lost their spring (childhood). The writer has beautifully essayed the story of stolen childhood with a view to sensitizing us to the plight of these poor unfortunate children.

