

7. Glimpses of India

ABOUT THE CHAPTER

Introduction

The lesson "Glimpses of India" deals with a lesser known aspect each of Goa, Coorg and Assam. Goa is known for its churches, culture, music, beaches and scenic beauty. But the important role played by the baker in a traditional Goan village, is not really known to outsiders.

Similarly, the author provides information about, Coorg, its valorous people and its scenic beauty.

Assam, is described for the vastness of the lush green tea-gardens found here.

The authors provide three unique glimpses of India by describing the essence of each of these places.

I. A Baker from Goa

(Lucio Rodrigues)

Summary

Lucio Rodrigues, the author, tells us that his elders usually thought fondly of the old Portuguese days when a baker used to play a very important role, and the loaves of bread were a part and parcel of the Portuguese bakeries. The Portuguese are gone, but the bakers are still there and so are their mixers, the moulders and the furnaces. The baker still parades the streets of some Goan villages with the 'thud and jingle' of his traditional bamboo in the morning. The sons of the old bakers still carry on the family business and are known as *paders* even today.

The author fondly remembers that when he was a child, the baker would visit the streets twice daily, once in the morning when he started his selling mission and again on his return trip after emptying

his basket. The children loved the jingling thud of his bamboo and ran to welcome him. They would run out for the sweet bread-bangles and selected them very carefully from the baker's basket.

The baker presented an interesting sight in the morning carrying his huge basket of loaves. The jingling sound of his bamboo stick brought out the lady of the house and if the children flocked round the baker, they were rebuked and pushed back. However, the stubborn children managed to peep into the basket by climbing on a bench or the parapet. Marriage gifts had no meaning without sweetbread called *bol*. Thus, the baker was a very important part of a village. The lady of the house was expected to prepare sandwiches at the time of her daughter's engagement. During Christmas and other festive occasions, cakes and *bolinhas* were essential.

The bread-sellers of the good old days always wore a single-piece long frock called the *kabai*. Afterwards, the bakers started wearing shirts and three quarter pants. This dress became synonymous with them to such an extent that anyone who wears a half-pant, that reaches below the knees, is called a *pader*.

The author further states that the baker would receive his payment for the supply of bakery goods at the end of the month. In the good old days, bakery-business were quite profitable and the bakers and their families were prosperous. So any person who is roundish and plumpish is still compared to a baker.

THEME

"A Baker from Goa" is based on the theme that a baker is a legacy of the Portuguese and is of vital importance in a traditional Goan village. The account describes the variety of bakery items like bread-bangles, *bol*, *bolinhas*, and the like, prepared on ceremonial occasions by the Goans. The presence of the baker's activities is thus an integral part of all festive occasions in Goa. Whether it is marriage or a

daughter's engagement ceremony, Christmas or other festivals, the baker and his furnace are absolutely essential for the people of Goa.

TITLE

"A Baker from Goa" is an appropriate title for this memoir because it deals only with the bakers of Goa. Not only was the baker or the *pader* a part and parcel of the Portuguese life and their bakeries, but even after the liberation of Goa, the *paders* maintain the tradition of selling the bakery items door to door. Moreover, a Goan baker's and his oven's presence is felt on all important festivals in Goa. Thus, we can say that "A Baker from Goa" is an apt title for this piece.

MESSAGE

The author Lucio Rodrigues wants to impress upon the reader that every area, state or a region has one peculiarity or another which is not known by most people. In this sense, the *pader*, with his peculiar dress occupies a pride of place in Goan life, and no Goan can think of a life without him. He is there at the door-step in the morning just like the newspaper. The institution of the *pader* has become so wedded to the Goan life that it will always remain immortal. Indirectly, the author suggests to revive and preserve our old traditions that add to the rich diversity of India.

PEN PORTRAIT OF A GOAN BAKER

A baker in Goa is a person who marks his arrival with the thud and jingle of his bamboo. He gives a wake-up call in the morning to supply bread and any other bakery item to the residents of the village. A baker can be seen twice a day - once in the morning, with his basket full of bakery goods and again in the afternoon after his basket is empty. The 'jhang, jhang' music of his bamboo-stick is a signal for children and they rush to relish the bread-bangles baked by him. The Goan baker makes his musical entry by stamping his specially made

bamboo staff on the ground with one hand and supporting the basket on his head with the other. He would greet the lady of the house with 'Good morning' and then place his basket on the vertical bamboo. He would bring loaves for the elders and bangles for children.

A baker in Goa is known as *pader*. In the good old days, he used to wear a peculiar dress called *Kabai*, which was a single-piece frock reaching down to the knees. However, later on bakers started wearing shirts and three quarter length trousers.

The Goan bakers were happy and prosperous people. Even today, a baker is a part and parcel of the life of a common Goan.

EXTRACTS FOR COMPREHENSION

*Read the following extracts and answer the questions
that follow in one or two lines.*

(I)

Those eaters of loaves might have vanished but the makers are still there.

(a) Who are 'those eaters of loaves'?

The Portuguese who lived in Goa in the olden days are 'those eaters of loaves'.

(b) Why have 'those eaters of loaves' vanished?

The Portuguese have vanished because they had to return to Portugal after the liberation of Goa in 1961.

(c) Who are the 'makers'?

The 'makers' are *paders*, the traditional bakers of Goa since the times of Portuguese.

(d) Why are the 'makers' still there?

The 'makers' or the *paders* are still there because they are an essential part of Goan life even today.

(II)

The thud and jingle of the traditional baker's bamboo, heralding his arrival in the morning, can still be heard in some places. Maybe the father is not alive but the son still carries on the family profession.

(a) Who uses the traditional baker's bamboo? How is it used?

Paders or the Goan bakers use the traditional baker's bamboo. They stamp it on the ground to make a thudding and jingling sound that announces their arrival.

(b) Where is the baker's bamboo used?

The baker's bamboo is used in traditional Goan villages.

(c) Which 'family profession' is referred to in this extract?

The 'family profession' referred to in this extract is that of baking a variety of breads.

(d) Why is this family profession so important in the area being described here?

This family profession is important because the bakery items prepared by these bakers are an essential part of Goan culture and customs.

(III)

The jingling thud of his bamboo woke us up from sleep and we ran to meet and greet him. Why was it so? Was it for the love of the loaf? Not at all.

(a) Who does 'him' refer to in this extract?

Here 'him' refers to the *pader* or the traditional Goan baker.

(b) Who were woken up by the jingling thud of the bamboo?

The author and the other children in his family during his childhood days were woken up by the jingling thud of the bamboo.

(c) Did they mind being woken up?

No, the children did not mind being woken up because they

would get the chance to eat delicious bread-bangles brought by the baker.

- (d) Whom did they run to meet and greet? Why?

The children would run to meet and greet the *pader*. They would do so not because of the love of the loaf but because the baker's arrival would fill their household with activity. As small children, they enjoyed this excitement.

(IV)

I can still recall the typical fragrance of those loaves. Loaves for the elders and the bangles for the children.

- (a) Who is 'I' in this extract?

In this extract 'I' is the author, Lucio Rodrigues.

- (b) Which loaves is the speaker talking about? How were these loaves prepared?

Lucio Rodrigues is talking about the loaves baked by the *paders* or the traditional Goan bakers. They would prepare them in the old Portuguese way.

- (c) How were these loaves delivered?

To deliver the loaves, the bakers would put them in huge baskets that they would carry on their heads. On reaching a household, they would stamp a specially made bamboo staff on the ground to make a musical '*jhang, jhang*' sound and announce their arrival after which the loaves were delivered to the maid of the house.

- (d) Which 'bangles' would the children get and why?

The children would get bread-bangles because they were a kind of treat for them, especially when they were made of sweet bread.

(V)

Even today, anyone who wears a half pant which reaches just below the knees invites the comment that he is dressed like a *pader*!

(a) Who speaks or writes these words?

The author Lucio Rodrigues writes these words in the extract "A Baker from Goa" from the chapter "Glimpses of India."

(b) What or who is a 'pader'?

A 'pader' is a traditional Goan baker who inherited the profession from his ancestors who had learnt this skill from the Portuguese.

(c) How would a 'pader' normally dress?

A 'pader' would normally dress in a 'kabai' which was a single-piece long frock reaching down to the knees.

(d) Why is any person wearing a half pant called a 'pader'?

The usual dress worn by 'paders' would reach just below the knees. Half pants too give a similar appearance; so any person wearing a half pant is called a 'pader'.

SHORT ANSWER QUESTIONS

(to be answered in about 30 – 40 words each)

Q1. How do the elders in Goa remember a baker? Or

What are the elders in Goa nostalgic about? (Textual)

The elders in Goa remember nostalgically the good old Portuguese days and the famous loaves of bread. The baker held an esteemed position in Goa during the Portuguese regime as the Portuguese were very fond of eating bread. Though the Portuguese left for good, but the mixers, the moulders and the furnaces of a baker are still there in Goa.

Q2. Why did the children consider the baker to be their friend, companion and guide? Or

'During our childhood in Goa, the baker used to be our friend, companion and guide.' Why does the author say so? Or

How often did the baker visit the author's house? How did he announce his arrival?

The children treated the baker to be their friend, companion and guide, because his arrival used to fill the household with activity and excitement. He used to come at least twice a day and announce his arrival by the musical '*jhang, jhang*' sound made by the stamping of his special bamboo staff that would wake up the children from sleep. They would then get the treat of mouth-watering bread-bangles from him.

Q3. How does the author describe the typical visit of a traditional baker in his area?

The baker would announce his arrival in the author's area by the musical '*jhang, jhang*' of his bamboo staff. He would support the huge basket of bread on his head with one hand and bang the bamboo on the ground with the other. He would greet the lady of the house with "Good morning!" and place his basket on the vertical bamboo. The loaves of bread would be delivered to the servant of the house amid pushing and shoving of the children trying to chose the bread-bangles from his basket.

Q4. How did the arrival of the baker excite the kids? Or

Why would the children rush to meet the baker as soon as he arrived?

The baker would arrive even before the kids had woken up. The jingling of his bamboo excited the children because they knew that he had brought the delicious bread-bangles for them. They would rush to peep into the baker's basket and relish their favourite bread without bothering to brush their teeth.

Q5. "The tiger never brushed their teeth." When and why does the author make this observation?

The author makes this remark when he eagerly rushes to grab

the sweet bread-bangles from the baker's basket and eat them without having brushed his teeth. He makes this observation because children are carefree and do not understand the need for brushing. Besides, the author does not like the unpleasant task of plucking the mango-leaf to brush his teeth. He considers himself a tiger that does not care to brush his teeth.

Q6. Is bread an important part of Goan life? How do you know this?

Or *(Textual)*

In what ceremonies is bread important for a Goan village? Why?

Bread is surely an important part of Goan life. A sweet bread *bol* is an essential part of every marriage gift. Cakes and *bolinhas* are a must for Christmas as well as other festivals. Sandwiches are necessary at the time of a daughter's engagement.

Q7. Do you agree when the author says "the presence of the baker's furnace in the village is absolutely essential"?

The presence of the baker's furnace in the village is absolutely essential since no social or religious activity in a Goan village is considered complete without the inclusion of bakery items. *Bol* is served as a marriage gift; a party or a feast does not have charm without bread; sandwiches are prepared for a daughter's engagement; and cakes and *bolinhas* are essential for Christmas and other festivals.

Q8. What did the baker wear: (i) during the Portuguese days (ii) when the author was young? *Or* *(Textual)*

What was the 'kabai'? Describe it briefly. Or

How did the baker's dress evolve over time in Goa?

During the Portuguese days the baker wore a peculiar dress known as the 'kabai'. This used to be a single-piece long frock reaching down to the knees. This dress was later modified and during the author's childhood days the bakers wore shirts and

three-quarter pants that were shorter than full-length ones and longer than half pants.

Q9. Who invites the comment 'dressed like a *pader*'? Why?

Anyone who wears a longish half pant reaching below the knees invites the comment 'dressed like a *pader*'. It is so because the *paders* also used to wear such long half pants.

Q10. Where were the monthly accounts of the baker recorded?

Or

(Textual)

How were the accounts maintained and settled between the Goan baker and his clients? Why do you think they adopted this way?

The monthly accounts of the baker were recorded on some wall in pencil. The baker generally collected his bills at the end of a month. The accounts were maintained and settled in this manner because the baker would supply different types and varying quantities of bread throughout the month. The wall would be an easy place to keep this record.

Q11. What does a 'jackfruit-like' appearance mean? Why is a person with such an appearance compared to a baker? (Textual)

A 'jackfruit-like' appearance means that a person has a plump physique and a round belly. Any person with such an appearance is compared to a baker because in the good old days baking was a profitable profession and a baker used to be a prosperous, plump man with a happy family and servants.

Q12. 'Baking was indeed a profitable profession in the old days'. Why does the author form this opinion?

Or

Why did the baker and his family always look happy and prosperous?

The author forms this opinion because the baker, his family and servants used to look happy and prosperous in the old days.

They never starved and the baker's plump physique proved that his profession was a profitable one.

Q13. Tick the right answer. What is the tone of the author when he says the following? (Textual)

- (i) The thud and the jingle of the traditional baker's bamboo can still be heard in some places. (*nostalgic, hopeful, sad*) **nostalgic**
- (ii) Maybe the father is not alive but the son still carries on the family profession. (*nostalgic, hopeful, sad*) **hopeful**
- (iii) I still recall the typical fragrance of those loaves. (*nostalgic, hopeful, naughty*) **nostalgic**
- (iv) The tiger never brushed his teeth. Hot tea could wash and clean up everything so nicely, after all. (*naughty, angry, funny*) **naughty**
- (v) Cakes and *bolinhas* are a must for Christmas as well as other festivals. (*sad, hopeful, matter-of-fact*) **matter-of-fact**
- (vi) The baker and his family never starved. They always looked happy and prosperous. (*matter-of-fact, hopeful, sad*) **matter-of-fact**

LONG ANSWER QUESTIONS

(to be answered in about 100 – 150 words each)

Q1. How important is the baker for a Goan village?

A baker or a *pader* is very important for a Goan village because every social and religious ceremony over here remains incomplete without bakery items. No marriage gift can be given without including a sweet bread known as *bol*. Christmas as well as other festivals necessarily require cakes and a special bakery item called *bolinhas*. Every mother has to prepare sandwiches at the time of her daughter's engagement. Similarly, a party or a feast loses its charm without bread. Besides, the daily life-cycle of a Goan household begins with the arrival of a baker. His musical

'*jhang, jhang*' awakes children from sleep and they rush to meet and greet him. He is like a friend, companion and guide to them. He visits his clients at least twice a day and the children excitedly choose their bread-bangles from his huge basket. The accounts of stuff bought from him are maintained on some wall of the house which marks his presence all the time. His peculiar dress and plump physique are such strong elements of identity that any person bearing this appearance is called a '*pader*'.

Q2. Is bread-making still popular in Goa? How do you know? (Textual)

Bread-making is still very popular in Goa. We know this because the mixers and the moulders are still put to active use. The age-old and time-tested furnaces still work effectively. Those who bake the loaves are also an integral part of life in a traditional Goan village. The thud and jingle of the *pader* or the baker awakes the children from sleep. The '*jhang, jhang*' of the specially made bamboo staff of the baker makes the Goan morning musical. The fragrance of freshly baked loaves makes even the air delightful. The baking profession is being carried forward by the sons of those bakers who learnt this skill in the times of Portuguese. Different types of bread and other bakery items are still delivered from door to door by them. No religious ceremony or social function becomes complete unless the bakery stuff is added to it. A plump appearance and a dress that reaches below the knee is still equated to a baker. All this shows that bread-making is still popular in Goa.

**Q3. What is a baker called? When would the baker come everyday?
Why did the children run to meet him? (Textual)**

A baker is called a '*pader*' in Goa. He would come to the author's house at least twice everyday - once when he would set out in the morning on his selling round with his basket full, and again

when he returned after having emptied his huge basket. The author and other children like him were woken up by the jingling thud of the bamboo staff of the baker. He was a great friend, companion and guide of the children. The moment he came, they would all run to meet and greet him. They loved the entire exercise of being pushed away by the household servant while trying to pick out their share of bread-bangles from the huge basket of the baker. Sometimes these bread-bangles would be made from special sweet bread. It was a mouth-watering delicacy for the children and it made them look forward to the baker's arrival every day.

Q4. Imagine you are Simon Cowell. Your grandson Tim, wants you to share with him your childhood memories of the Portuguese era and their famous bakery items.

Write your letter in about 120 words describing:

- (i) the appearance of the *paders* – traditional village bakers
- (ii) their significance in Goan life
- (iii) how you enjoyed the famous loaves of bread, especially your favourite bread-bangles

17 Court Hill Road

Vasco, Goa

12 October, 20xx

Dearest Tim

While I write this letter, I feel nostalgic about the good old days of my childhood. When I was your age, Goa was ruled by the Portuguese. The peculiar habit of the Portuguese was that they loved eating bread, and bakers enjoyed great esteem in society at that time. They were called '*paders*' and they used to wear a particular kind of dress – the '*kabai*' – a single-piece long frock which reached below their knees. However, this dress changed

later. I have memories of them wearing a shirt and trousers longer than half pants.

I still remember vividly how we used to wake up every morning to the musical sound of the bamboo staff stamped on the ground by the baker. He was like a friend to us, and would bring mouth watering bread-bangles for us.

The '*paders*' are still an essential part of Goan life and their baking mixers, moulders and furnaces can still be found in villages. Every important event and festival remains incomplete without the bakery items. Marriage gifts include a sweet bread known as *bol*, while cakes and *bolinhas* are essential for Christmas and other festivals. The baking profession is still a good business opportunity. I think the Portuguese have left a rich legacy of this art of baking.

Next time when you come to Goa, I would buy you the delicious bakery items made here.

Your loving Grandpa

Simon Cowell

II. Coorg

(Lokesh Abrol)

Summary

Coorg, lying halfway between Mysore and the coastal town of Mangalore, is a small district with heavenly beauty. The author describes this beautiful land situated amongst wavy hills, inhabited by a 'proud race of martial men, beautiful women and wild creatures.'

Coorg or Kodagu, is the smallest district of Karnataka. It has evergreen forests and is known for its spices and coffee. About thirty per cent of the area of Coorg is covered with the evergreen forests. Monsoons bring in a lot of rain here.

The best time to visit Coorg is between September and March when the air is refreshing and the weather is perfect. The place teems with coffee estates and bungalows canopied by huge trees.

The Coorgis are fiercely independent people. It is believed that they are either Greek or Arabic in origin. According to one story, a part of Alexander's soldiers did not return and chose to move to Coorg in the South. They married local girls and settled here. Since the martial temper of Coorgies, and the practices followed by them during marriages and religious rites are quite distinct from those of the Hindus, it shows that their origins are from the land of Alexander. The Arab-origin theory is supported by the traditional dress of the people of Coorg. They wear a long black coat tied with an embroidered waist-belt called *kuppia*, a dress similar to the *kuffia* worn by the Arabs.

Coorgis are a very hospitable and valorous race. The Coorg Regiment of the Indian Army has the maximum decorations. The first Chief of the Indian Army, General Cariappa was a Coorgi. Coorgis are the only people in India who are allowed to carry fire arms without a licence.

River Kaveri flows through Coorg. The district is rich in flora and fauna. River rafting, canoeing and rappelling are popular water

sports here. One can also enjoy rock climbing and mountain hiking. When one reaches the top of Brahmagiri hills, one sees the panoramic view and walking over the rope bridge takes one to the sixty-four-acre island of Nisargadhama. The largest Buddhist Tibetan settlement is in Bylakuppe in Coorg.

THEME

The theme of the section on Coorg is the unique richness of this place and its people, the Coorgis who are the pride of India. These 'fiercely independent' people have drawn their origin and valour from either the Greeks or the Arabs. They maintain such traditions that are distinct from the Indian mainstream, yet they are patriotic to the core. Any Indian would feel proud of the Coorg Regiment. The flora and fauna of this small place are a treat to watch. The article explores all these aspects of Coorg to emphasise the theme.

TITLE

"Coorg" is an appropriate title for this short article, because the author has managed to condense all relevant information about this place, its culture, climate and people. Lokesh Abrol, the author, talks only about Coorg and its people. Starting with its size, its location and its ravishing natural beauty, he talks about its valorous inhabitants. He gives ample details about their descent and their invaluable contribution to the Indian Army. The reader is also informed about the evergreen rainforests, spices, and coffee plantations of Coorg. In sum, one gets a glimpse of Coorg. So, "Coorg" is a befitting title for this write-up.

MESSAGE

Through the write-up "Coorg", Lokesh Abrol gives the message of unity in diversity. He shows that it is possible for any community to be a part of the mainstream and yet maintain its unique identity. Coorgis stick to their traditions of marriage and religious rituals, yet

are a part and parcel of India. Coorg Regiment is one of the most decorated ones in the Indian Army.

PEN PORTRAIT OF AN AVERAGE COORGI

Coorgis belong to a martial race. It is believed that they have either a Greek or an Arab origin. They like to maintain their distinct traditions of marriage and religious rites that are different from those of Hindu mainstream. The traditional dress worn by Coorgis is a long black coat having an embroidered belt. It is called the *kuppia* and it resembles the Arab *kuffia*. Coorgis are hospitable by nature and are known for their valour. They are the only people in India who are permitted to carry fire arms without a licence. The Coorg Regiment of the Indian Army is one of most awarded unit.

In sum, inspite of their distinct traits, Coorgis are thoroughly patriotic and every inch an Indian.

EXTRACTS FOR COMPREHENSION

*Read the following extracts and answer the questions
that follow in one or two lines.*

(I)

Midway between Mysore and the coastal town of Mangalore sits a piece of heaven that must have drifted from the kingdom of god.

(a) What is described here as a 'piece of heaven'?

Here, the district Coorg in the Indian state of Karnataka is described as a 'piece of heaven'.

(b) Why does the author think the place must have 'drifted from the kingdom of god'?

The author thinks so because the picturesque beauty and tranquility of Coorg is heavenly.

(c) What is the place famous for?

Coorg is famous for a proud race of martial men, beautiful women and diverse flora-fauna.

- (d) What image do these words create in the mind of readers?

These words create the image of a paradise-like place on earth.

(II)

Evergreen rainforests cover thirty per cent of this district. During the monsoons, it pours enough to keep many visitors away. The season of joy commences from September and continues till March.

- (a) Which district is being described here? Where is it located?

The district being described here is Coorg which is located in Karnataka.

- (b) How do monsoons support the vegetation of this area?

The Coorg district receives heavy downpour in monsoons that helps in the growth of evergreen rainforests.

- (c) What does the author mean by 'the season of joy'?

By the season of joy, the author means the season of good weather, tourism and festivities in Coorg.

- (d) What type of weather is experienced during the 'season of joy'?

The 'season of joy' experiences perfect weather with some showers thrown in for good measure. The air too is full of fragrance of refreshing coffee.

(III)

The theory of Arab origin draws support from the long, black coat with an embroidered waist-belt worn by the Kodavus. Known as kuppia, it resembles the kuffia worn by the Arabs and the Kurds.

- (a) Which theory of 'Arab origin' is being talked about here?

The theory supporting the claim that Coorgis have Arab origins is being talked about here.

(b) What evidence is given to support the theory of 'Arab Origin'?

The theory of 'Arab Origin' is supported with the evidence that the long, black coat with an embroidered belt worn by the Kodavus resembles the '*kuffia*' that is worn by the Arabs and the Kurds. Its Coorgi name '*kuppia*' is also similar to '*kuffia*'.

(c) Which other theory of origin is popular about the people being talked about here?

The other popular theory about the origin of the Coorgis is that these fiercely independent people are of Greek descent.

(d) According to the other theory of origin, why did the people being talked about here settle down in Coorg?

According to the Greek theory of origin, a part of Alexander's army did not return as it had become impractical to do so. So they moved south along the coast and settled down in Coorg and married amongst the locals.

(IV)

Birds, bees and butterflies are there to give you company. Macaques, Malabar squirrels, langurs and slender loris keep a watchful eye from the tree canopy. I do, however, prefer to step aside for wild elephants.

(a) Who do you think these lines are addressed to?

These lines are addressed to the prospective visitor to Coorg.

(b) Which lesson of 'First Flight' have they been taken from?

These lines have been taken from the text "Coorg" from the chapter "Glimpses of India."

(c) Who is 'I' in the above extract?

'I' in the above extract is the author Lokesh Abrol.

(d) Where can one find the wildlife being described here?

The wildlife being described here is found in the evergreen forests in the district of Coorg, Karnataka.

SHORT ANSWER QUESTIONS

(to be answered in about 30 – 40 words each)

Q1. Where is Coorg?

(Textual)

Coorg is situated midway between Mysore and the coastal town of Mangalore on the Western Ghats of the Karnataka state. It is about 250 kilometres from Bangalore and about 135 kilometres from Mangalore.

Q2. How far is Coorg from Bangalore and how can one reach there?

(Textual)

Coorg is about 250 kilometres from Bangalore by road. One can reach there from Bangalore either via Mysore, which is the most frequented route or via Neelamangal, Kunigal, Chanrayanapatna.

Q3. What do you know about the people of Coorg?

(Textual)

The people of Coorg are fiercely independent. They are a proud race of martial men and beautiful women who love to tell stories of their valour to their children. They are the only people in India who are allowed to carry fire arms without a license. These hospitable people have descended from either the Greeks or the Arabs.

Q4. Why does the author call Coorg a 'piece of heaven'? Do you agree with the description?

The author regards Coorg as a 'piece of heaven' that must have moved away from the kingdom of gods and settled on earth. This description is apt since Coorg is snugly placed amid lush evergreen rainforests and has a perfect weather. It has a variety of flora and fauna and vast coffee estates and colonial bungalows. Its hilly topography makes it a land of rolling hills inhabited by beautiful and brave people.

Q5. When is the weather perfect for people to visit Coorg? Or

Why is September to March the peak tourist season in Coorg?

The best weather conditions to visit Coorg are from September till March. The author calls this period as 'the season of joy'. The weather is perfect during this time and light showers keep the air cool which is already laden with the invigorating fragrance of coffee.

Q6. What are the main crops and vegetation of Coorg? (Textual)

The main crops of Coorg are spices and coffee while the vegetation includes evergreen rainforests that cover thirty per cent of this area.

Q7. What does the author, Lokesh Abrol say about the coffee estates of Coorg? *Or*

Why do you think the coffee estates and colonial bungalows are situated in prime corners?

The author, Lokesh Abrol, tells the reader that Coorg abounds in large coffee plantations and the air here is full of its invigorating fragrance. These estates are in prime corners of the district and are owned by affluent people who live in colonial bungalows under tree canopies..

Q8. What are the two stories about the origin of Coorgis?

Or

What is the story about the Kodavu people's descent? (Textual)

One theory says that Coorgis have descended from Greeks. According to it, a part of Alexander's army drifted down south to Coorg when return became impossible. They married locals and settled down. The other theory talks about the Arab origin since the traditional long, black coat with an embroidered waist-belt, *kuppia*, worn by Coorgis resembles the *kuffia* worn by the Arabs and the Kurds.

Q9. What do you learn about the Coorgi hospitality and valour from Lokesh Abrol's account? *Or*

How have the Coorgis contributed to the Indian Army?

Or

The people of Coorg are full of valour. Discuss.

Or

The people of Coorg have a tradition of courage and bravery. How has it been recognised in modern India?

Lokesh Abrol's account tells us that Coorgi homes have a tradition of hospitality. They take pride in their valour and recount numerous tales of bravery related to their sons and fathers. The Coorg Regiment of the Indian Army is one of the most decorated ones and the first Chief of Indian Army, General Cariappa, was a Coorgi. Even now, Kodavus are the only Indians permitted to carry firearms without a licence.

Q10. What do the langurs and the squirrels that live near Kaveri river do with the fruit they eat? Why? *Or*

Why do the langurs and the squirrels that live near Kaveri river drop partially eaten fruit into the water?

The langurs and the squirrels living near the river Kaveri drop their partially eaten fruit into the water. They do so out of mischief and enjoy the splash and the ripple effect that is created when these half-eaten fruits are dropped in the river water.

Q11. What sports does Coorg offer to tourists?

(Textual)

Or

Coorg is a tourist's delight. Discuss.

Coorg offers a number of water sports to tourists. Here, one can enjoy river-rafting, canoeing and rappelling. Rock climbing and mountain hiking are additional attractions. Besides, numerous walking trails in this region also draw in tourists.

Q12. Name the animals one is likely to see in Coorg. Or *(Textual)*

Describe the wildlife of Coorg.

One can see a variety of animals in Coorg. The river Kaveri teems with mahaseer fish and kingfishers dive for their prey. Atop the trees, one can see macaques, Malabar squirrels, slender loris and langurs. Mountain trekkers come across birds, bees, butterflies, and wild elephants.

Q13. Who, according to the author, would participate in high energy adventures and why? Or

What kind of adventure activities can a visitor enjoy at Coorg?

According to the author, the most lethargic and laidback individuals would participate in high-energy adventures when in Coorg. They would do so because they would be inspired by the scenic beauty here and would actively get involved in adventure sports like river rafting, canoeing, rappelling, rock climbing and mountain hiking.

Q14. Why does the author say that he would prefer to step aside for wild elephants?

A trained elephant under the charge of a mahout is generally docile while that in the forests is aggressive and unpredictable. The author would like to step aside at the sight of the wild elephants to avoid any unpleasant encounter with the untamed beasts.

Q15. Why does Lokesh Abrol recommend a climb to the Brahmagiri hills? Or

How is a climb to Brahmagiri hills rewarding? Or

What do you learn about a Tibetan settlement near Coorg from Lokesh Abrol's account?

Lokesh Abrol recommends a climb to the Brahmagiri hills because they provide a panoramic view of the entire misty landscape of Coorg. This is a rewarding experience that takes the visitor to the sixty-four-acre island of Nisargadhama after

walking across the rope bridge. Close to the island is India's largest Tibetan settlement at Bylakuppe, where one can see Buddhist monks in red, ochre and yellow robes.

- Q16.** Here are six sentences with some words in italics. Find phrases from the text that have the same meaning (look in the paragraphs indicated). (Textual)

- (i) During monsoons it rains so heavily, *that tourists do not visit Coorg.* (para 2)

During the monsoons, it pours enough to keep many visitors away.

- (ii) *Some people say that Alexander's army moved south along the coast and settled there.* (para 3)

As one story goes, a part of Alexander's army moved south along the coast when return became impractical.

- (iii) The Coorg people *are always ready to tell stories of their sons' and fathers' valour.* (para 4)

The Coorg people are more than willing to recount numerous tales of valour related to their sons and fathers.

- (iv) *Even people who normally lead an easy and slow life get smitten by the high-energy adventure sports of Coorg.* (para 6)

The most laidback individuals become converts to the high-energy adventure sports of Coorg.

- (v) The theory of the Arab origin *is supported by the long coat with embroidered waist-belt they wear.* (para 3)

The theory of Arab origin draws support from the long, black coat with an embroidered waist-belt they wear.

- (vi) *Macaques, Malabar squirrels observe you carefully from the tree canopy.* (para 7)

Macaques, Malabar squirrels keep a watchful eye from the tree canopy.

LONG ANSWER QUESTIONS

(to be answered in about 100 – 150 words each)

Q1. What is the story about the descent of Kodavus? (Textual)

Coorgis or the Kodavus are fiercely independent people. There are two theories about their descent. One theory says that they have descended from the Greeks. It is believed that a part of Alexander's army did not return because at that time it was an impractical choice. So, they moved down south to Coorg, married the locals and settled here making Coorg their permanent home. The present day Coorgis are supposed to be the descendants of these Greeks and have their own marriage and religious rites which are distinct from those of the mainstream Hindus.

The other version claims that Kodavus are descendants of Arabs. This theory is formed on the basis of the dress worn by Kodavus. It is a long, black coat with an embroidered waist-belt. It is called *kuppia* and resembles the *kuffia* worn by the Arabs and the Kurds. The claims of both these theories are accepted since Coorgis are a very special martial race of India.

Q2. Where is Coorg situated? How does Lokesh Abrol describe the natural beauty and the people of Coorg?

Coorg is situated halfway between Mysore and the coastal town of Mangalore on the Western Ghats of Southern India. This is the smallest district of Karnataka. The author is so fascinated by its beauty that he calls Coorg a 'piece of heaven that must have drifted from the kingdom of god'. Coorg is known for its spices, coffee plantations and evergreen rainforests. These forests cover almost thirty per cent of the area of Coorg and the coffee plantations are found in the prime corners of the district. Hence, this place teems with greenery.

The people of Coorg are a martial race and are 'fiercely

independent'. However, they are very hospitable and are proud of their valour. They often relate the stories of the brave deeds of their fathers and sons. The Indian Army has a regiment specially named after the Coorgis. It is one of the most decorated army units that gave India her first Chief of Army Staff, General Cariappa. In recognition of their valour, Coorgis remain the only Indians who are permitted to carry fire arms without any licence.

Q3. How does the river Kaveri contribute to the life in Coorg?

River Kaveri is fed by the water from the hills and forests of Coorg. It, in turn, contributes in a significant way to the lives of Coorgi people. The river abounds in Mahaseer – a large freshwater fish. The Coorgis relish it a lot. Kingfishers feed themselves by diving in the Kaveri waters for their catch. The river is also a source of enjoyment for the langurs and squirrels that throw half-eaten fruit in its water and enjoy the splash and ripple effect thus created. The elephants in Coorg enjoy being bathed and scrubbed by their mahouts in the waters of Kaveri. Even the most laidback people enjoy adventure sports like river rafting, canoeing, and rappelling in the waters of Kaveri.

Thus, the river Kaveri is a source of sustenance as well as enjoyment for humans and animals alike. It adds life to the throbbing environment of this heaven-like district of Karnataka.

Q4. How is Coorg or Kodagu a place of great tourist interest?

Or

"Coorg is a paradise for travellers." Discuss.

Coorg or Kodagu, the smallest district of Karnataka is a paradise for tourists because it is a land of rolling hills that offers abundant scenic beauty. The sprawling coffee estates and the colonial bungalows that stand tucked under tree canopies in prime corners make Coorg a unique tourist destination. The tourist

season that spans from September till March offers perfect weather. The air breathes of invigorating coffee and some showers keep it cool during these months. The rich flora and fauna supported by the river Kaveri are a major attraction for tourists. The river has abundant Mahaseer – a large freshwater fish. Kingfishers, squirrels, langurs, Macaques and elephants along with a variety of birds, bees and butterflies can also be seen here in their natural habitat of Evergreen rainforests that cover thirty per cent of this district. The river waters provide the opportunity for high-energy adventure sports like river rafting, canoeing, rappelling, rock climbing and mountain biking. Trekking is another attraction for tourists visiting Coorg. The panoramic view from the Brahmagiri hills and a visit to India's largest Tibetan settlement at Bylakuppe are added bonuses for a visitor to Coorg.

Thus, a visit to Coorg is both delightful and rejuvenating as it helps to experience the heart and soul of India.

III. Tea from Assam

(Arup Kumar Datta)

Summary

Pranjol, a young boy from Assam, and Rajvir are classmates in a school in Delhi. Pranjol's father is a manager of a tea garden in Assam. Rajvir is travelling to Assam along with Pranjol to spend his summer holidays with Pranjol's family.

The train halts at a station. A vendor shouts '*chai-garam, garam-chai*'. The two boys order tea for themselves and enjoy sipping it. Almost all the passengers in the compartment are enjoying hot tea. Rajvir informs Pranjol that eighty crore cups of tea are consumed daily throughout the world.

As the train moves forward, Rajvir is excited to see the magnificent scenic beauty of the vast expanse of tea estates. At the back one can see dense hill forests and in front of the hills there are vast stretches of tea bushes.

Rajvir is thrilled to see the tea gardens. However, it is a routine sight for Pranjol as he was born and brought up in these surroundings. He tells Rajvir that Assam has the largest concentration of the tea plantations in the world. Rajvir also tells Pranjol that he has read a great deal about tea and knows about a few legends regarding the origin of tea. One story is about a Chinese emperor who always used to drink boiled water. Once a few leaves of the twigs burning underneath the water fell into it. The emperor found the flavour delicious and its leaves got the name tea.

Rajvir also tells of an Indian legend about Bodhidharma, a Buddhist ascetic who was troubled with sleep during meditation. So, he cut off his eyelids and ten tea plants grew out of those lids. Drinking the leaves of these plants, when put in hot water, kept a person awake.

Tea was drunk in China for the first time around 2700 B.C. Rajvir further adds that *chai*, *chini* etc. are Chinese words and stand for tea. Tea was introduced to Europeans in the sixteenth century and they drank it more as a medicine than as a beverage.

The train halted at Mariani junction. The boys collected their baggage and got down to the crowded platform. Pranjol's parents were there to receive them. They drove towards Dhekiabari, the tea-garden managed by Pranjol's father. After an hour's drive, they entered the estate.

Tea pluckers, carrying bamboo baskets on their backs were plucking freshly sprouted tea leaves. Rajvir asked Pranjol's father, Mr. Barua, if it were the second-flush or sprouting period which lasts from May to July and gives the best yield. Mr. Barua was impressed by the young

boy's knowledge and he complemented him for it. A happy Rajvir acknowledged this appreciation and expressed hope to learn a lot more about tea.

THEME

Arup Kumar Gupta, through the travelogue "Tea from Assam" wants to acquaint his reader with a few facts and beliefs regarding tea. He also wants the reader to know about the contribution of Assam to the field of tea and its share in the supply to tea drinkers.

He writes about the vast stretches of tea bushes, the legends surrounding the origin of tea, and other interesting facts regarding its cultivation and consumption.

TITLE

"Tea from Assam" is an appropriate title for the travelogue. The entire account deals with Assam, its tea and tea plantations. The author gives generous details about the vast stretches of tea-bushes spread across the landscape of Assam. The reader gets ample information about tea, its origin and the legends connected with tea or its journey to Europe from China.

So, the title "Tea from Assam" is appropriate.

MESSAGE

The writer wants to convey the message that pleasure and scholarship can be combined to make knowledge effective and lasting. Rajvir is on a summer holiday trip to Assam with his friend, Pranjol, and gathers a lot of information about tea and tea plantations of Assam. He does a lot of research before he goes to the tea-estate managed by Pranjol's father, Mr. Barua. It shows that doing one's homework before any new venture is a very valuable activity. Everybody, particularly the young people, should try to emulate Rajvir.

CHARACTER

Rajvir

Rajvir, who has stayed all through his life in Delhi, has a novel experience of the vast stretches of lush green tea gardens in Assam. He has a scholarly bent of mind and loves to gather information about new things and new ventures. The information given by him regarding legends about the origin of tea and sprouting period at tea-plantation are quite revealing.

He is a curious boy who observes a lot and is keenly interested in new things. He is a lover of nature and enjoys every opportunity to admire it. He notices all details during his train journey and makes his experience fruitful.

On the whole, Rajvir is one of those young people who love to learn and are inquisitive.

EXTRACTS FOR COMPREHENSION

*Read the following extracts and answer the questions
that follow in one or two lines.*

(I)

"Do you know that over eighty crore cups of tea are drunk every day throughout the world?"

(a) Who speaks these words to whom?

Rajvir speaks these words to Pranjol.

(b) Where were the speaker and the listener during this conversation?

During this conversation, Rajvir and Pranjol were in a train that was heading towards upper Assam.

(c) What do you think made them talk on the subject of tea?

The sight of almost everyone in their compartment sipping hot

tea including the boys themselves, made them talk about this subject.

(d) Where were they going?

They were going to a tea estate in Upper Assam that was managed by Pranjol's father.

(II)

In the distance was an ugly building with smoke billowing out of tall chimneys.

"Hey, a tea garden!" Rajvir cried excitedly.

(a) What was the ugly building in the distance?

The ugly building was the tea-factory with chimneys amidst the tea garden.

(b) Why do you think smoke was coming out of its chimneys?

Smoke was coming out of the chimneys of the building because tea was being manufactured there.

(c) Why did Rajvir cry excitedly?

Rajvir cried excitedly because he had never seen such vast expanse of greenery that was presented by the tea bushes stretching against the backdrop of densely wooded hills.

(d) Who did not share this excitement? Why?

Pranjol did not share Rajvir's excitement because he was born and brought up on a plantation. This scenic view was not new to him.

(III)

The train clattered into Mariani junction. The boys collected their luggage and pushed their way to the crowded platform.

(a) Who are the boys mentioned here?

Rajvir and his friend Pranjol are the boys mentioned here.

(b) Why did the boys come to Mariani junction?

Rajvir and Pranjol came to Mariani junction because Pranjol's

parents were waiting there to pick them up.

(c) Where were the boys coming from?

Rajvir and Pranjol were coming from their school in Delhi.

(d) What was their final destination?

The final destination was the Dhekiabari tea-gardens that were managed by Pranjol's father.

(IV)

"You seem to have done your homework before coming," Pranjol's father said in surprise.

(a) Who had done his/her homework? How?

Rajvir had done his homework. He had already collected a lot of information about tea cultivation, including its sprouting period.

(b) Why was Pranjol's father surprised?

Pranjol's father was surprised because he did not expect a school boy to be so curious about tea.

(c) What does this conversation tell you about Rajvir?

This conversation tells us that Rajvir was an inquisitive boy who enjoyed learning new things.

(d) Where are the speaker and the listener?

They are at Dhekiabari Tea Estate, that was managed by Pranjol's father.

SHORT ANSWER QUESTIONS

(to be answered in about 30 – 40 words each)

Q1. With whom was Rajvir going to Assam and why? *Or*

How did Rajvir plan to spend his summer vacation?

Rajvir, a student of a Delhi school, was going to Assam with his friend and classmate Pranjol whose father worked as a manager in a tea-garden in Upper Assam. He was going with Pranjol to spend his summer vacation there, and to learn new things about tea and tea cultivation.

Q2. How many people in Rajvir's compartment were drinking tea?

Why?

Almost everybody in Rajvir's compartment was drinking tea because most people enjoy sipping the steaming hot liquid. Besides, the train was passing through Assam which is famous for its quality tea.

Q3. What fascinated/excited Rajvir the most during the train journey to Assam?

During the train journey, Rajvir was particularly attracted by the vast expanse of greenery. He had never seen so much greenery before. It was a magnificent view of tea bushes stretched as far as the eye could see against the backdrop of densely wooded hills.

Q4. Why was Rajvir excited to see a tea-garden but Pranjol was not?

Or

What excited Rajvir? Why did Pranjol not share his excitement?

Rajvir was excited to see a tea-garden because he was amazed at the vast expanse of tea bushes stretched against the backdrop of densely wooded hills. He had never seen such a view in his life before. Pranjol, however, did not seem much excited because he was born and brought up on a plantation. The natural beauty of this place was a familiar sight for him.

Q5. How does the landscape change as the train moves?

As the train moves, the landscape changes from soft green paddy fields of lower Assam to tea plantations of upper Assam. The tiny tea plants in orderly rows of bushes seemed like dwarfs in the mid of tall sturdy shade-trees against the backdrop of densely wooded hills.

Q6. Why do you think the author calls the smoke bellowing building as ugly?

The author calls the smoke bellowing building as ugly because it looked very odd with its chimneys amid the natural greenery all around it. It also looked ugly since its chimneys were emitting smoke which polluted the otherwise clean atmosphere of the plantation.

Q7. How is tea said to have been discovered in China? Or

What is the Chinese legend regarding tea? Or

What is the history of tea in China?

Tea is said to have been discovered by a Chinese Emperor who always boiled water before drinking. Once, a few leaves of the twigs burning under the pot fell into the water giving it a delicious flavour. These were tea leaves. That is how tea was discovered in China.

Q8. What evidence does the author give to prove that tea travelled to India from China? When was it introduced in Europe and what did Europeans drink it as?

To prove that tea travelled to India from China, the author tells us that the Indian words like '*chai*' and '*chini*' are from the Chinese. Thus, tea must have reached India from China.

Tea was introduced in Europe as late as the sixteenth century. The Europeans used tea more as a medicine than as a beverage.

Q9. What does the Indian legend say about the discovery of tea?

According to the Indian legend, a Buddhist ascetic, Bodhidharma, had cut off his eyelids because he felt sleepy during meditations. Ten tea plants grew out of those eyelids. The leaves of these plants when put in hot water and drunk banished sleep.

Q10. Where did Pranjol and Rajvir get down from the train? Where did they go next?

Pranjol and Rajvir got down at Mariani junction. They picked up their luggage and rushed down to the platform where Pranjol's parents were waiting for them. The four of them then drove for an hour in the car of Mr Barua, Pranjol's father, to reach the Dhekiabari Tea Estate.

Q11. How does Arup Kumar Dutta describe Dhekiabari Tea Estate?

Or

How far was Dhekiabari Tea Estate from the Mariani junction?

What did Rajvir see there?

Dhekiabari Tea Estate was about an hour's drive from the Mariani junction. It was off the main road and could be reached only after crossing a cattle-bridge. It had acres of tea bushes on either side of the gravel-road. The bushes were neatly pruned to the same height and groups of tea-pluckers, with bamboo buckets on their backs, were plucking the newly sprouted leaves.

Q12. Why was Mr Barua surprised with Rajvir? *Or*

What did Rajvir say that surprised Mr Barua? What does this tell us about Rajvir?

Mr Barua was surprised with Rajvir because he was only a schoolchild, yet he knew interesting facts about tea cultivation. He told Mr Barua that it was the second-flush or the sprouting period of tea leaves and it lasted from May to July yielding the best tea. This shows that Rajvir was a curious child who enjoyed learning new things.

LONG ANSWER QUESTIONS

(to be answered in about 100 – 150 words each)

- Q1. Compare and contrast the attitudes of Rajvir and Pranjol as they journey to Upper Assam in a train.**

Rajvir and Pranjol studied together in a Delhi school. Pranjol was born and brought up in Assam where his father was the manager of a tea estate. Rajvir had accompanied Pranjol during their summer holiday to explore this part of the country. Since Rajvir was visiting Assam for the first time, he was very excited. He looked admiringly at the view of vast greenery visible from his compartment. Pranjol, on the other hand, remained engrossed in his detective novel. The attitudes of the two boys are diametrically opposed to each other because the tea plantations and the view offered by them were a routine affair for Pranjol, whereas Rajvir found this scenic view as a novel and a rare experience. So he enjoyed the natural beauty of soft paddy fields, sea of tea bushes, tiny tea plants amid tall sturdy trees against the backdrop of densely wooded hills.

- Q2. Describe the two legends related to the origin of tea. Or**

What two legends did Rajvir tell about the discovery of tea?

There are two legends about the origin of tea. One is a Chinese legend while the other is an Indian legend. According to the Chinese legend, tea was discovered by a Chinese emperor who always boiled water before drinking. Once, a few leaves of the twigs burning under the pot fell into the water giving it a delicious flavour. These were tea leaves that later became a popular beverage in China and the rest of the world.

According to the Indian legend, a Buddhist ascetic, Bodhidharma, had cut off his eyelids because he felt sleepy during meditations.

Ten tea plants grew out of these eyelids. The leaves of these plants banished sleep when drunk after putting them in hot water.

Thus, tea is supposed to have been discovered by chance and was found as a deliciously flavoured beverage that helped to put away sleep.

Q3. Give an account of the history of tea and its journey from China to Europe, and to India.

Tea was drunk for the first time in China around 2700 B.C. It is supposed to have been discovered by a Chinese emperor who used to boil water before drinking. Once, certain leaves under the pot of water fell into it giving the water a delicious flavour. These leaves were from a tea plant and gradually tea became a popular beverage in China. Tea travelled from China to Europe in the sixteenth century and was initially drunk over there as a medicine rather than a beverage. Tea also came to India from China. The author says that the Indian words like *chai* and *chini* have Chinese origin that shows tea came to us from China. However, an Indian legend claims that we got tea from the eyelids of a Buddhist ascetic, Bodhidharma, who cut off his eyelids as he felt sleepy during meditations. Presently, Assam in India has the largest concentration of plantations in the world. One can see here enough tea gardens to last a lifetime.

Q4. Why did Rajvir want to visit a tea garden? How did he come prepared to Dhekiabari Tea Estate? What does this tell you about him?

Rajvir wanted to visit a tea garden because he had never been to a tea plantation before. He was a curious boy who loved to learn new things. So, he took the opportunity by accompanying his friend Pranjol to Upper Assam during summer holidays. Pranjol's father was a manager at a tea estate over here. Before reaching Dhekiabari Tea Estate, Rajvir had learnt about the sprouting period of tea leaves. He also knew about the time when

the best tea was yielded. The excitement and inquisitiveness of Rajvir tells that he is a good pupil who does some self-study before learning anything new. He is happy to collect as much information as possible and takes keen interest in finer details. He observes deeply and listens carefully. To him, knowledge is not a burden but a pleasure that is drawn from practical experiences. He watches the vast sea of tea bushes from the window of his train compartment itself. He thus uses both the faculties of sight and sound to gather information about a subject.

- Q5. Imagine you have spent your summer vacations with your friend, Pranjol's family amongst tea gardens in Assam. Write a diary entry regarding your impressions about the visit.**

Saturday, 17th July 20xx

10.00 p.m.

Dear Diary

What a vacation I have had this summer! It was an exciting journey to Assam, the tea country. I am glad I decided to go with Pranjol to Dhekiabari Tea Estate where his father is a manager. The magnificent view of the tea bushes, stretching as far as the eye could see, and the backdrop of the densely wooded hills was really captivating. The tea-gardens were dotted with tall, sturdy trees which added charm to the vast vista. The tea-bushes were so neatly pruned that the onlooker was forced to admire the skill of the tea-pluckers. The group of tea-pluckers carried bamboo-baskets on their backs and donned plastic aprons. Watching them meticulously plucking newly sprouted tea leaves was a real treat!

I have returned home richer in knowledge about tea, its origin, its cultivation and its popularity.

I must surely visit another fascinating part of India during my next break.

Rajvir

ADDITIONAL LONG ANSWER QUESTIONS*(to be answered in about 100 – 150 words each)*

- Q6. Compare and contrast the natural beauty found in Coorg and Assam as described in two travelogues "Coorg" and "Tea from Assam."**

The natural beauty of both Coorg and Assam is open and vast. Both these places are abundant in greenery and have huge stretches of plantations. The chief crop in each of these places is a beverage popular for its flavour. While Assam gives us the best tea in the world, Coorg offers a deliciously fragrant coffee. The visual delight that one gets after visiting both these places is equally rewarding. However, the difference in the geographic location of Coorg and Assam lend some differences to the types of vegetation found in these places. Coorg has evergreen rainforests while Assam has densely wooded hills. The tall and sturdy trees in the tea plantations find counterparts in the canopies of greenery in coffee plantations of Coorg. Still, they both are delightful places for tourists and offer a lovely glimpse of the soul and heart of India.

- Q7. Goan bread, Coorgi culture and Assam tea – all have foreign origins but have assimilated into Indian culture and traditions.
Do you agree? Give reasons in support of your answer.**

There is no denying the fact that Goan bread, Coorgi culture and Assam tea – all have foreign origins but have assimilated into Indian culture and traditions. The Goan bread is the legacy that the Portuguese invaders and erstwhile rulers of Goa have left behind. Coorg got its culture of valour and customs from the Greeks or the Arabs. The Assam tea, too, came to India from China.

Although each of these items travelled to us from other parts of the world but now they are an essential part of our life. A

traditional Goan village cannot imagine life without 'paders' and their Portuguese way of baking special loaves. Coorgis have cultures and customs distinct from the mainstream Hindus but they form one of the most decorated units of Indian Army. Assam has the largest concentration of tea plantations in the world. All these places have their unique identity but are essentially Indian in character.

Q8. Justify the title of the chapter "Glimpses of India."

A glimpse is a brief or a partial view of an object, a place, or a person. The chapter "Glimpses of India" offers three passages that give a view of particular aspects of three places - Goa, Coorg and Assam. India is a vast country with twenty-nine states and seven Union Territories. Each of these have rich traditions and cultural heritage. Still there is an underlying bond of unity that keeps such diversity held together as a strong nation. The present chapter discusses only peculiar and unique things about three different Indian places. So, the reader gets a glimpse of India and its vivid characteristics. The three accounts focus on giving a glimpse of the vegetation, the people, the theories of origin and the unique qualities of Goa, Coorg and Assam. The title, therefore stands apt and justified.