

CHAPTER- 5

GLIMPSES OF INDIA

1. A BAKER FROM GOA – Lucio Rodrigues

2. COORG- Lokesh Abrol

**3. TEA FROM ASSAM – Arup Kumar
Datta**

2 MARK QUESTIONS

1. What are the elders in Goa nostalgic about?

Answer:

The elders in Goa are nostalgic about the good old Portuguese days and their love for the famous bread loaves. The writer also mentions that although the eaters of loaves have vanished, the bread makers still do exist.

2. Is bread-making still popular in Goa? How do you know?

Answer:

Yes, bread-making is still popular in Goa. It is evident from the fact that the bread makers still exist, though the eaters have gone away. The presence of the mixers, moulders, the ones who bake the loaves and the time-tested furnaces are a proof of their existence.

3. What is the baker called?

Answer:

A baker is popularly known as a pader in Goa.

4. Who invites the comment — “he is dressed like a pader”? Why?

Answer:

Any person who wears a half-pant that reaches just below the knees invites this comment— “he is dressed like a pader”. This is because the bakers, who are popularly known as paders in Goa, used to dress in a similar fashion.

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

Answer:

The bakers usually collected their bills at the end of the month and their monthly accounts were recorded on some wall in the house with a pencil.

6. What does a 'jackfruit-like appearance' mean?

Answer:

A 'jackfruit-like appearance' means a plump physique. A baker used to have such a physique since it was believed that he and his family never starved. Baking was a lucrative profession and the baker, his family and his servants always looked happy and prosperous with their physical appearance.

7. Where is Coorg?

Answer:

Coorg or Kodagu is the smallest district of Karnataka that is located midway between Mysore and Mangalore.

4 MARK QUESTIONS

1. When would the baker come everyday? Why did the children run to meet him?

Answer:

The baker would come twice everyday—once he would set out early in the morning and the second time when he returned after emptying his huge basket by selling all his bread.

The children would run to meet him as they loved to eat loaves and longed to have bread-bangles which they chose carefully. Sometimes it was sweet bread of special make.

2. Match the following. What is a must

- (i) as marriage gifts? – cakes and bolinhas**
- (ii) for a party or a feast? – sweet bread called bol**
- (iii) for a daughter's engagement? – bread**
- (iv) for Christmas? – sandwiches**

Answer:

- (i) as marriage gifts? – sweet bread called bol**
- (ii) for a party or a feast? – bread**
- (iii) for a daughter's engagement? – sandwiches**
- (iv) for Christmas? – cakes and bolinhas**

3. What did the bakers wear: (i) in the Portuguese days? (ii) when the author was young?

Answer:

(i) In the Portuguese days, the bakers were usually dressed up in a peculiar dress known as the kabai. It was a single-piece long frock reaching down to the knees.

(ii) During the author's childhood days, he saw the bakers wearing a shirt and trousers that were shorter than full-length ones and longer than half-pants

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

Answer:

Yes, bread is an important part of Goan life. It is often used for marriage gifts and feasts. Bread is also used by mothers for preparing sandwiches during their daughters' engagement. The author mentions that the fragrance of fresh loaves is loved by everyone in Goa. The elders are served loaves and the youngsters long for bread-bangles. Therefore, it is necessary to have bread for all occasions in every household. Baking is therefore considered a profitable business in Goa as people have loved tasty bread since the Portuguese days.

5. What is the story about the Kodavu people's descent?

Answer:

The fiercely independent people of Coorg are believed to be the descendants of people of Greek or Arabic origin. As the story goes, a section of Alexander's army moved south along the coast and settled there when they could not return to their country. These people married amongst the locals and their culture is apparent in the martial traditions, marriage and religious rites, which are distinct from the Hindu mainstream. This is the beautiful story about the Kodavu people's descent.

8 MARK QUESTIONS

1. In this extract, the author talks about traditional bread-baking during his childhood days. Complete the following table with the help of the clues on the left. Then write a paragraph about the author's childhood days.

Clues	Author's childhood days
the way bread was baked	
the way the pader sold bread	
what the pader wore	
when the pader was paid	
how the pader looked	

Answer:

Clues	Author's childhood days
the way bread was baked	The bakers used to bake loaves in the mixers and moulders on age-old, time-tested furnaces that were never extinguished.

the way the pader sold bread	The baker made his musical entry on the scene with the ‘jhang, jhang’ sound of his specially-made bamboo staff. One hand supported the basket on his head and the other banged the bamboo on the ground.
what the pader wore	The baker or bread-seller of those days had a peculiar dress known as the <i>kabai</i> . It was a single-piece long frock reaching down to the knees. In his childhood, he saw bakers wearing a shirt and trousers which were shorter than full-length ones and longer than half pants.
when the pader was paid	The baker usually collected his bills at the end of the month. Monthly accounts used to be recorded on some wall in pencil.
how the pader looked	The baker used to have a plump physique with a jackfruit-like physical appearance.

2. Compare the piece from the text (on the left below) with the other piece on Goan bakers (on the right). What makes the two texts so different? Are the facts the same? Do both writers give you a picture of the baker?

Our elders are often heard reminiscing nostalgically about those good old Portuguese days, the Portuguese and their famous loaves of bread. Those eaters of loaves might have vanished but the makers

After Goa’s liberation, people used to say nostalgically that the Portuguese bread vanished with the paders. But the paders have managed to survive because they have perfected the art of door-

are still there. We still have amongst us the mixers, the moulders and those who bake the loaves. Those age-old, time-tested furnaces still exist. The fire in the furnaces had not yet been extinguished. The thud and the 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.

to-door delivery service. The paders pick up the knowledge of bread-making from traditions in the family. The leavened, oven-baked bread is a gift of the Portuguese to India. [Adapted from Nandakumar Kamat's 'The Unsung Lives of Goan Paders']

Answer:

Both the texts are more or less similar with the context that knowledge of bread-making flows down in the family like a tradition. Both the writers give a brief overview of a baker's work. They have also mentioned how successive generations of bakers work hard and follow the footsteps of their parents to keep the family profession alive.

3. What are some of the things you now know about

(i) the people of Coorg?

(ii) the main crop of Coorg?

(iii) the sports it offers to tourists?

(iv) the animals you are likely to see in Coorg?

(v) its distance from Bangalore, and how to get there?

Answer:

(i) The Coorgi or Kodagu people are fiercely independent people comprising martial men and beautiful women who are believed to have descended from the Greeks or the Arabs. They have a strong tradition of hospitality and they are more than willing to recount numerous tales of bravery that are related to the men of this region. As a matter of fact, the Kodavus are the only people in India who are permitted to carry firearms without a licence.

(ii) Coffee is the main crop of Coorg. The air smells of invigorating coffee. Coffee estates and colonial bungalows stand tucked under tree canopies in prime corners of the town.

(iii) Coorg offers a variety of high-energy adventure sports that include river rafting, canoeing, rappelling, rock climbing, mountain biking and trekking.

(iv) The animals that you are likely to see in Coorg include Macaques, Malabar squirrels, langurs, slender lorises, wild elephants, etc. You can also see birds, bees and butterflies giving you company around the corner.

(v) By road, Coorg is around 250 – 260 kilometres from Bangalore and there are two routes to reach there. One route is via Mysore, which is the most frequented one. The other route is via Neelamangal, Kunigal and Chanrayanapatna.

4. Here are six sentences with some words in italics. Find phrases from the text that have the same meaning. (Look in the paragraphs indicated)

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

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

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

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

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

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

Answer:

(i) to keep many visitors away

(ii) As one story goes

(iii) are more than willing to recount

(iv) The most laidback individuals become converts to

(v) draws support from

(vi) keep a watchful eye

GRAMMAR

1. Which of these statements are correct?

- (i) The pader was an important person in the village in old times.**
- (ii) Paders still exist in Goan villages.**
- (iii) The paders went away with the Portuguese.**
- (iv) The paders continue to wear a single-piece long frock.**
- (v) Bread and cakes were an integral part of Goan life in the old days.**
- (vi) Traditional bread-baking is still a very profitable business.**
- (vii) Paders and their families starve in the present times.**

Answer:

- 1. Correct
- 2. Correct
- 3. Incorrect. The paders still exist in Goan villages.
- 4. Incorrect. The bakers wear a shirt and trousers that are shorter than full-length ones and longer than half pants.
- 5. Correct
- 6. Correct
- 7. Incorrect. Baking happens to be a profitable business in Goa.

2. Tick the right answer. What is the tone of the author when he says the following?

(i) The thud and the jingle of the traditional baker's bamboo can still be heard in some places. (nostalgic, hopeful, sad)

(ii) Maybe the father is not alive but the son still carries on the family profession. (nostalgic, hopeful, sad)

(iii) I still recall the typical fragrance of those loaves. (nostalgic, hopeful, naughty)

(iv) The tiger never brushed his teeth. Hot tea could wash and clean up everything so nicely, after all. (naughty, angry, funny)

(v) Cakes and bolinhas are a must for Christmas as well as other festivals. (sad, hopeful, matter-of-fact)

(vi) The baker and his family never starved. They always looked happy and prosperous. (matter-of-fact, hopeful, sad)

Answer:

(i) nostalgic

(ii) hopeful

(iii) nostalgic

(iv) funny

(v) matter-of-fact

(vi) matter-of-fact

3. Collocations

Certain words ‘go together’. Such ‘word friends’ are called collocations. The collocation of a word is ‘the company it keeps’.

For example, look at the paired sentences and phrases below. Which is a common collocation, and which one is odd? Strike out the odd sentence or phrase.

(a) • ‘How old are you?’ (b) • a pleasant person

• ‘How young are you?’ • a pleasant pillow

Question 1:

Here are some nouns from the text.

culture	monks	surprise	experience	weather	tradition
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Work with a partner and discuss which of the nouns can collocate with which of the adjectives given below. The first one has been done for you.

unique	terrible	unforgettable	serious	ancient	wide	sudden
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(i) culture: **unique culture, ancient culture**

(ii) monks:

(iii) surprise:

(iv) experience:

(v) weather:

(vi) tradition:

Answer:

(i) culture: **unique culture, ancient culture**

(ii) monks: **unique monks, serious monks**

(iii) surprise: **unforgettable surprise, terrible surprise, unique surprise**

(iv) experience: **unique experience, unforgettable experience, terrible experience**

(v) weather: **terrible weather, unique weather**

(vi) tradition: **unique tradition, ancient tradition**

4. Complete the following phrases from the text. For each phrase, can you find at least one other word that would fit into the blank?

(i) tales of _____ (ii) coastal

(iii) a piece of _____ (iv) evergreen

(v) _____ plantations (vi)

_____ bridge

(vii) wild _____

You may add your own examples to this list.

Answer:

1. tales of **valour**
2. coastal **town**
3. a piece of **heaven**
4. evergreen **rainforests**
5. **coffee** plantations
6. **rope** bridge
7. wild **creatures**

Here are the alternative words that could fit the blank:

1. tales of **bravery**
2. coastal **village/belt**
3. a piece of **cake**
4. evergreen **forest/jungle**
5. **banana/tea** plantations
6. **concrete** bridge
7. wild **animals**

5. Look at these words: upkeep, downpour, undergo, dropout, walk-in. They are built up from a verb (keep, pour, go, drop, walk) and an adverb or a particle (up, down, under, out, in).

Use these words appropriately in the sentences below. You may consult a dictionary.

(i) A heavy _____ has been forecast due to low pressure in the Bay of Bengal.

(ii) Rakesh will _____ major surgery tomorrow morning.

(iii) My brother is responsible for the _____ of our family property.

(iv) The _____ rate for this accountancy course is very high.

(v) She went to the Enterprise Company to attend a _____ interview.

Answer:

(i) A heavy **downpour** has been forecast due to low pressure in the Bay of Bengal.

(ii) Rakesh will **undergo** major surgery tomorrow morning.

(iii) My brother is responsible for the **upkeep** of our family property.

(iv) The **dropout** rate for this accountancy course is very high.

(v) She went to the Enterprise Company to attend a **walk-in** interview.

6. Now fill in the blanks in the sentences given below by combining the verb given in brackets with one of the words from the box as appropriate.

over	by	through	out	up	down
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(i) The Army attempted unsuccessfully to _____ the Government. (throw)

(ii) Scientists are on the brink of a major _____ in cancer research. (break)

(iii) The State Government plans to build a _____ for Bhubaneswar to speed up traffic on the main highway. (pass)

(iv) Gautama's _____ on life changed when he realised that the world is full of sorrow. (look)

(v) Rakesh seemed unusually _____ after the game. (cast)

Answer:

(i) The Army attempted unsuccessfully to **overthrow** the Government.

(ii) Scientists are on the brink of a major **breakthrough** in cancer research.

(iii) The State Government plans to build a **bypass** for Bhubaneswar to speed up traffic on the main highway. (pass)

(iv) Gautama's **outlook** on life changed when he realised that the world is full of sorrow.

(v) Rakesh seemed unusually **downcast** after the game.

7. Notice how these -ing and -ed adjectives are used.

(a) Chess is an interesting game.	I am very interested in chess.
(b) Going trekking in the Himalayas this summer is an exciting idea.	We are very excited about the trek.
(c) Are all your school books this boring?	He was bored as he had no friends there.

The -ing adjectives show the qualities that chess, trekking, or these books have: they cause interest, excitement, or boredom in you. The —ed/—en adjectives show your mental state, or your physical state: how you feel in response to ideas, events or things.

1. Think of suitable -ing or -ed adjectives to answer the following questions. You may also use words from those given above.

How would you describe

(i) a good detective serial on television?

(ii) a debate on your favourite topic 'Homework Should Be Banned'?

(iii) how you feel when you stay indoors due to incessant rain?

(iv) how you feel when you open a present?

(v) how you feel when you watch your favourite programme on television? _____

(vi) the look on your mother's face as you waited in a queue?

(vii) how you feel when tracking a tiger in a tiger reserve forest?

(viii) the story you have recently read, or a film you have seen?

Answer:

(i) a good detective serial on television? **Interesting**

(ii) a debate on your favourite topic 'Homework Should Be Banned'? **Exciting**

(iii) how you feel when you stay indoors due to incessant rain? **Bored**

(iv) how you feel when you open a present? **Excited**

(v) how you feel when you watch your favourite programme on television? **Interested**

(vi) the look on your mother's face as you waited in a queue? **Fatigued**

(vii) how you feel when tracking a tiger in a tiger reserve forest? **Thrilled**

(viii) the story you have recently read, or a film you have seen? **Interesting**

SUMMARY

The author reflects on traditional bread-making in Goa, specifically focusing on the role of the village baker known as the "pader." The narrative highlights the cultural significance of bread in Goan life, emphasizing its importance in various occasions such as marriages, parties, and festivals.

The author describes the nostalgic memories associated with the traditional Goan baker and the unique sounds that accompanied his arrival in the village. The narrative captures the excitement of children who eagerly awaited the arrival of the baker, not just for the loaves of bread but also for the special bread-bangles.

The text delves into the historical context, mentioning the influence of the Portuguese on Goan culture, including the introduction of bread. It provides insights into the attire of the traditional baker, known as "kabai," and the familial nature of the profession, passed down from generation to generation.

Additionally, the author discusses the economic aspects of the baker's profession, noting the profitability of baking in the old days and the monthly billing system. The narrative contrasts the past with the present, stating that traditional bakers have managed to survive and adapt to changing times.

The oral comprehension checks and activities at the end of the text encourage readers to engage more deeply with the content, prompting discussions about cultural influences, personal experiences, and the evolution of traditional professions.

POEM- THE TREES

- Adrienne Rich

1. (i) Find, in the first stanza, three things that cannot happen in a treeless forest.

(ii) What picture do these words create in your mind: "... sun bury its feet in shadow..."? What could the poet mean by the sun's 'feet'?

Answer:

(i) The three things that cannot happen in a treeless forest are listed below:

1. the sitting of a bird on trees
2. the hiding of insects in the trees
3. the sun burying its feet in the shadow of the forest

(ii) The sun's 'feet' refers to the heat and rays of the sun that fall on the ground. Since there are no trees, there will be no shadow, the sun rays will fall on the ground directly. However, in a forest full of trees, the shadow hides the sun rays and it appears that the sun is burying its feet in the shadow of the trees in the forest.

2. (i) Where are the trees in the poem? What do their roots, their leaves, and their twigs do?

(ii) What does the poet compare their branches to?

Answer:

(i) In the poem, the trees are confined to the limits of the poet's house. Their roots work all night to separate themselves from the cracks on the veranda floor. The leaves make attempts to move towards the glass and exert pressure to break it, while the small twigs get stiff and tight with exertion.

(ii) The poet compares the 'long-cramped' branches shuffling under the roof to newly discharged patients from a hospital who look half-disoriented and confused after suffering long illnesses as they move towards the clinic doors. The large branches of the trees become cramped under the roof as they want to be set free so that they are able to spread themselves fully in the open air outside.

3. (i) How does the poet describe the moon: (a) at the beginning of the third stanza, and (b) at its end? What causes this change?

(ii) What happens to the house when the trees move out of it?

(iii) Why do you think the poet does not mention "the departure of the forest from the house" in her letters? (Could it be that we are often silent about important happenings that are so unexpected that they embarrass us? Think about this again when you answer the next set of questions.)

Answer:

(i) At the beginning of the third stanza, the poet mentions that the full moon is shining in the open sky in the fresh night. Towards the end of

the stanza, she describes that the moon breaks into many pieces just like a cracked mirror and shines on the heads of the tallest oak trees. As the trees move outside from her home, they cover some moonlight and it can be seen only in small portions. This justifies the poet's statement that the moon has broken into pieces.

(ii) When the trees move out of the house, the glass breaks and the smell of leaves and lichen reach the rooms of the house like a voice.

(iii) The poet scarcely mentions "the departure of the forest from the house" in her letters because human beings generally don't care for nature in the first place. Hence, she thinks that nobody would be interested to know how hard the trees are trying to set themselves free. She also mentions that if humans would really have cared for the trees, they would never think of destroying them. Therefore, we can understand that the poet could feel the whole beauty of trees moving back to the forest and she was immensely happy to realise it.

4. Now that you have read the poem in detail, we can begin to ask what the poem might mean. Here are two suggestions. Can you think of others?

(i) Does the poem present a conflict between man and nature? Compare it with A Tiger in the Zoo. Is the poet suggesting that plants and trees, used for 'interior decoration' in cities while forests are cut down, are 'imprisoned', and need to 'break out'?

(ii) On the other hand, Adrienne Rich has been known to use trees as a metaphor for human beings; this is a recurrent image in her poetry. What new meanings emerge from the poem if you take its trees to be symbolic of this particular meaning?

Answer:

The poem may connote different meanings to different readers. The poet tries to explain two different things using the same metaphors in the poem.

(i) Yes, the poem presents a conflict between man and nature. Humans have always had the tendency to damage or harm nature without even realizing the usefulness and the benefits that mankind derives from it. They do mass deforestation which disturbs the environmental balance and results in destruction of natural scenic beauty. Man tries to contain plants and trees within limited spaces that deny their natural freedom. Due to this reason, the branches of the trees want to spread themselves and feel the fresh air outside. Similarly, in the poem 'A Tiger in the Zoo', the poet shows that animals which are kept in cages are unable to enjoy their freedom as even they want to be set free and run around freely in the open space.

(ii) If trees have been used as a metaphor for human beings, then it could be said that just like trees, humans would also like to break away from the shackles of their busy schedules and restricting boundaries that life puts on them. Although men strive hard in their daily routines to earn a living, they don't always have the privilege to enjoy its benefits. Modern life brings in a lot of physical comfort, but also has its equal share of drawbacks. Hence, even man wants to break free from all his tasks and enjoy the peaceful nature out in the open just like the trees.

SUMMARY

The poem "The Trees" by Adrienne Rich explores the idea of trees moving out of a forest into a house. The poet describes the process of trees disengaging themselves from the cracks in a veranda floor and moving towards a forest that was previously empty. The leaves and branches strain towards the glass, and the trees stumble forward into the night.

The poet uses vivid imagery to convey the movement of the trees, comparing their actions to patients being discharged from a clinic. The moon is broken like a mirror, and its pieces flash in the crown of the tallest oak. The poem ends with the poet listening to the breaking glass, signifying the departure of the trees, and the winds rushing to meet them.

The poem can be interpreted in various ways. It might suggest a conflict between man and nature, highlighting the exploitation of trees for interior decoration while forests are cut down. Alternatively, the trees could be seen as a metaphor for human beings, symbolizing a departure or breaking free.

The poet's choice of language and imagery creates a surreal and thought-provoking atmosphere, inviting readers to contemplate the relationship between humans and the natural world. The poem also raises questions about silence and omission, as the poet does not mention the departure of the forest in her letters.

In summary, "The Trees" uses poetic language and vivid imagery to depict the movement of trees from a forest to a house, prompting reflections on nature, human impact, and the unspoken aspects of life.