



Q11. What do you learn about Firozabad from this chapter ?

Ans: Firozabad is famous for its glass bangles. It is the centre of India's glass-blowing industry.

Families have spent generations working around furnaces, welding glass, making bangles for all the women in the land. Every other family in Firozabad is engaged in making bangles.

Q12. "Born in the caste of bangle-makers they have seen nothing but bangles." Where do they 'see' bangles?

Ans: Children like Mukesh are born in the caste of bangle-makers. They know no other work.

They see bangles in the house, in the yard, in every other house, every other yard, every street in Firozabad. The spirals of bangles lie in mounds in unkempt yards. They are piled on four wheeled hand carts.

Q13. What contrast do you notice between the colours of the bangles and the atmosphere of the place where these bangles are made?

Ans: The bangles are of every colour born out of the seven colours of the rainbow. These are sunny gold, paddy green, royal blue, pink and purple. Boys and girls work in dark hutments, next to the flickering flames of oil lamps around furnaces, blowing glass, welding and soldering it to make bangles.

Q14. What are most of the bangle-makers ignorant of? What would happen if law were enforced strictly?

Ans: Most of the bangle-makers are ignorant of the fact that employing children in bangle making is illegal. This is a hazardous industry. Many children become blind before reaching their adulthood. If the law were enforced strictly, 20,000 children would be released from working hard throughout the day at hot furnaces with high temperatures.

Q15. Where is Mukesh's house located? What is he proud of?

Ans: Mukesh's house is built in a slum-area. The lanes stink with garbage. The homes there are hovels with crumbling walls, wobbly doors and no windows. These are crowded with families of humans and animals. Most of these houses are shacks or huts. Mukesh is proud that his house is being rebuilt. His eyes shine as he volunteers to take the author to his home,

Q16. What impression do you form about Mukesh's family on having a glimpse of their 'house'?

Ans: Mukesh's house is a half built shack with a wobbly door. One part of it is thatched with dead grass. There is a firewood stove. Spinach leaves are sizzling in a large vessel. More chopped vegetables lie on aluminium platters. The eyes of the frail young woman are filled with smoke, but she smiles. The scene depicts their grinding poverty but contentment with their lot.

Q17. Give a thumb-nail sketch of the "frail young woman" in the chapter 'Lost Spring'.

Ans: The young woman is the wife of Mukesh's elder brother. Her eyes are filled with the smoke of firewood. Though not much older

in years, she commands respect as the daughter-in-law of the house. She adheres to customs and traditions. She veils her face before male elders. She gently withdraws behind the broken wall to do so.

Q18. How would you regard Mukesh's father's life and achievement?

Ans: Mukesh's father was born in the caste of bangle-makers. His father went blind with the dust from polishing the glass of bangles. He is an old and poor bangle-maker. He has worked hard for long years, first as a tailor and then as a bangle-maker. He has failed to renovate a house or send his two sons to school.

Q19. "Savita is a symbol of innocence and efficiency." Comment.

Ans: Savita is a young girl. She has put on drab pink dress. She is soldering pieces of glass. Her hands move mechanically like the tongs of a machine. She is innocent as she is ignorant about the sanctity of the bangles she helps to make.

Q20. What do bangles symbolise? When, according to the author, will Savita know "the sanctity of the bangles she helps make?" How is the Indian bride dressed?

Ans: Bangles symbolise auspiciousness in marriage for an Indian woman. Savita will come to know "the sanctity" of the bangles when she becomes a bride. The head of a bride is draped with a red veil. Her hands are dyed with red henna. Red bangles are rolled on to her wrists.

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