Who said,  
‘Frailty, thy name is woman’?

Mahatma Gandhi was a ceaseless crusader of women’s equality. He brought the women out of their homes and made them equal participants in all walks of life – social as well as political. His entourage always consisted of several women and many of his closest associates were women. Under Gandhi’s leadership thousands of women took leading roles in several movements. Gandhi never considered women to be unfit for any position or task. Because of Gandhi’s support and initiative, women’s groups were formed all over India and there was hardly a week when Gandhi did not address a women’s group.

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It was mainly because of Gandhi that the first Cabinet of Independent India consisted of two women ministers. What is significant here is his image of woman and his hope for her, so radically different from that of any earlier reformer. He was not the first to address women’s issues in India.

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<tr>
<th>Before the advent of Gandhi on the scene, the attitude to women, though sympathetic, was patronising; leaders and social reform groups functioned in such a way that made women look helpless. They wanted to protect, uplift and bring relief to women. No doubt there was value in all of it. Yet, with Gandhi a new, unique element emerged. Woman to him was neither man’s plaything, nor his competitor, struggling to be like him. What she needed most was education, the recognition of her birthright to be free and equal, to steer her own destiny side by side with man.</th>
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<tr>
<td>He argues: Therefore, ultimately, woman will have to determine with authority what she needs. My own opinion is that, just as fundamentally men and women are one, their problem must be one in essence. The soul in both is the same. The two live the same life, have the same feelings. Each is a complement of the other. The one cannot live without the other’s active help. But somehow or other man has dominated woman from ages past, and so woman has developed an inferiority complex. She has believed in the truth of man’s concept that she is inferior to him. But the seers among men have recognised her equal status.</td>
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<td>Gandhi was no advocate of blind adherence to tradition; its strong current could help us swim far, or sink us; for him the deciding question was whether it would take us closer to God (Truth), selfless service and love of all human beings.</td>
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<td>He declared to a tradition-bound India: I do not subscribe to the superstition that everything is good because it is ancient. I do not believe either that anything is good because it is Indian. Any tradition, however ancient, if inconsistent with morality, is to be banished from the land. Untouchability may be considered an ancient tradition, the wide prevalence of child widowhood and child marriage also may be considered to be a part of our ancient tradition along with some of the horrible beliefs and superstitious practices which offend the human dignity. I would sweep them out of existence if I had the power.</td>
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<th>Unit-2</th>
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</table>
What do our ancient books say about women? The woman’s father protects her in her childhood, her husband protects her in youth, and her sons protect her in old age; a woman is never fit for independence.

Gandhi saw how wrong that was, how unjust, how harmful to all; he spoke out strongly against child-marriages, the isolation and subjugation of widows, the cruel domination of men over women, and women’s own subservient mentality.

He says: True morality consists, not in following the beaten track, but in finding out the true path for ourselves and in fearlessly following it.

Gandhi’s life-long “experiments with truth” served that very purpose. And when he felt sure he knew the way of truth, he not only followed it fearlessly himself, but inspired millions of men, women and even children. The title of his life story he aptly called, ‘An Autobiography - The Story of My Experiments with Truth.’ For, to him God was Truth, but whereas the definition of God, he said, was difficult to grasp, the definition of truth every person could find in his or her own conscience.

Even from his childhood he was such an extraordinary lover of truth that he tried to understand and verify the truth of any new thought he came across, and every personal experience.

Among various youthful experiments with truth, the most pertinent in relation to women was his relationship with his wife, Kasturba. They were both born in 1869, and married very young in 1882, when she was thirteen and he was but twelve years old. Having read that a wife must always be subservient to her husband’s will, he took on the role of a domineering husband, and a boy husband at that!

Little was he prepared to face the challenge posed by his strong and spirited wife, who stood up to him for her rights with dignity and self-possession, which, in the early years he construed as stubbornness, and later extolled as moral courage. He evolved his ideas on women, and the relationship between men and women, thanks to a series of experiences with his wife during his formative years. He wanted implicit obedience from her. He never allowed her to go out without his permission.
Once, in South Africa, he had wanted her to clean the chamber pot of a low-born clerk with a smile. When she had resisted and cried, he behaved rudely to get the work done, using the words, “Have you no sense of shame? Must you so far forget yourself?” That was enough for the sincerest of all votaries of truth; he thought a great deal, constantly, all his life. He never forgave himself for causing Kasturba to suffer pain.

His own pain and regret are evident in his words: Of all the evils for which man has made himself responsible, none is so degrading, so shocking or so brutal as his abuse of the better half of humanity – to me, the female sex, not the weaker sex. It is the nobler of the two, for it is even today the embodiment of sacrifice, silent suffering, humility, faith and knowledge.

He valued these qualities highly, considering them to be indispensable for resistance by satyagraha, whether in the home or in society. He held ancient models of womanhood - Sita, Savitri, Damayanti, Draupadi - in high reverence and venerated them for their moral strength; they were not passive, weak women. Passive resistance, he explained, was not the right translation of satyagraha, which means, “soul force” or “truth force”, the power of enlightened non-violence, neither passive nor timid.

According to Gandhiji:
To call woman the weaker sex is a libel; it is man’s injustice to woman. If by strength is meant brute strength, then, indeed, is woman less brute than man. If by strength is meant moral power, then woman is immeasurably man’s superior. Has she not greater intuition, is she not more self-sacrificing, has she not greater powers of endurance, has she not greater courage? Without her man could not be. If nonviolence is the law of our being, the future is with woman. Who can make a more effective appeal to the heart than woman?

The wife is not the husband’s slave but his companion and his help-mate and an equal partner in all his joys and sorrows – as free as the husband to choose her own path.
### 12th English

**Unit-2**

**Way to success**

<table>
<thead>
<tr>
<th>Woman is the companion of man, gifted with equal mental capacities. She has the right to participate in all debates, deliberations and activities and offer her suggestions along with men for bringing about a better social order and she has an equal right of freedom and liberty with him.</th>
</tr>
</thead>
<tbody>
<tr>
<td>If only the women of the world would come together they could display such heroic non-violence as to kick away the atom bomb like a mere ball. Women have been so gifted by God. If an ancestral treasure lying buried in a corner of the house unknown to the members of the family were suddenly discovered, what a celebration it would occasion. Similarly, women’s marvellous power is lying dormant. If the women of Asia wake up, they will dance the world. My experiment in non-violence would be instantly successful if I could secure women’s help.</td>
</tr>
<tr>
<td>I would love to find that my future army contained a vast preponderance of women over men. If the fight came, I should then approach it with much greater confidence than if men predominated. I would dread the latter’s violence. Women would be my guarantee against such an outbreak.</td>
</tr>
<tr>
<td>‘Ahimsa’ means infinite love, which again means infinite capacity for suffering. Who but woman, the mother of man, shows this capacity in the largest measure? She shows it as she carries the infant and feeds it during nine months and derives joy in the suffering involved. What can beat the suffering caused by the pangs of labour? But she forgets them by the joy of creation. Who again suffers nine months to occupy her proud position by the side of her mate for bringing about a better social order with the quality of forgiveness.</td>
</tr>
<tr>
<td>My suggestion is that women can play a very important role in establishing peace. Instead of being carried away by science and its marvel they should follow the path of non-violence because women by nature are endowed with the quality of forgiveness. Women will never succeed in aping men in everything, nor can they develop the gift nature has bestowed on them by doing so.</td>
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</tbody>
</table>

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*wtsteam100@gmail.com*

- 5 -

*www.waysuccess.org*
They should neither allow their family members to have, nor should they themselves have any connection with anything relating to war. God has endowed women with hearts overflowing with love. They should utilise the gift properly. That power is all the more effective because it is mute. I hold that God has sent women as messengers of the gospel of non-violence.

<table>
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</tr>
</thead>
<tbody>
<tr>
<td><strong>But it is my firm conviction that if the men and women of India cultivate in themselves the courage to face death bravely and non-violently, they can laugh to scorn the power of armaments and realise the ideal of unadulterated independence in terms of the masses which would serve as an example to the world. In that women can take the lead for they are a personification of the power of self-suffering.</strong></td>
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<td></td>
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<tr>
<td><strong>My work will be finished if I succeed in carrying conviction to the human family, every man or woman, however weak in body, is the guardian of his or her self respect and liberty, and that his defence prevails, though the world be against the individual resistor.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Is the society ready to give equal status to women? Equal status to women is a far cry. Does it mean that we will continue to be a male chauvinistic society? Who is to blame?</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>I blame the men. Men have legislated against them. Man has regarded woman as his tool. She has learnt to be his tool and in the end found it easy and pleasurable to be such, because when one drags another in his fall the descent is easy.</strong></td>
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<td></td>
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<tr>
<td><strong>Woman, I hold, is the personification of self-sacrifice, but unfortunately today she does not realize what tremendous advantage she has over man. How apt these words are and look at the faith Gandhi has both in nonviolence and women -</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>If non-violence is the law of our being, the future is with women.</strong></td>
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</tbody>
</table>

Let us join Otway in saying - 

O woman! Lovely woman! 
Nature made thee to temper man; we had been brutes without you.  
Angels are painted fair to look like you; there is in you all that we believe of heaven – amazing brightness, purity and truth, eternal joy and everlasting love.
**Synonyms:**

<table>
<thead>
<tr>
<th>Word</th>
<th>Synonym</th>
<th>இல்லை சொற்றளிக்கும் வினைகள்</th>
</tr>
</thead>
<tbody>
<tr>
<td>ceaseless*</td>
<td>untiring/ endless</td>
<td>கொண்டுல்லான / வெள்ளாழுதல் பார்ப்பு</td>
</tr>
<tr>
<td>emerged*</td>
<td>arose</td>
<td>வளர்ந்து வந்தது</td>
</tr>
<tr>
<td>intuition*</td>
<td>insight</td>
<td>நீங்கும் தெள்ளுதல்</td>
</tr>
<tr>
<td>advent*</td>
<td>arrival / introduction</td>
<td>வரும் நோக்கு / முன்னோக்குதல்</td>
</tr>
<tr>
<td>frailty*</td>
<td>weakness</td>
<td>மாறியது / குறைவு பார்ப்பு</td>
</tr>
<tr>
<td>dormant*</td>
<td>inactive / sleeping</td>
<td>விரட்டமிட்டு / தேய்தலை பார்ப்பு</td>
</tr>
<tr>
<td>endurance*</td>
<td>tolerance</td>
<td>தான்பானம் / கலந்து பார்ப்பு</td>
</tr>
<tr>
<td>libel*</td>
<td>false statement</td>
<td>வேறு முறையான வைத்தியம்</td>
</tr>
<tr>
<td>crusader*</td>
<td>one who fights for a noble cause</td>
<td>நூற்றுநர் நூற்றுப் பார்ப்பு</td>
</tr>
<tr>
<td>subjugation*</td>
<td>suppression</td>
<td>குற்றம் பார்ப்பு</td>
</tr>
<tr>
<td>armaments</td>
<td>weapons</td>
<td>வேறு முறையான வைத்தியம்</td>
</tr>
<tr>
<td>seer</td>
<td>visionary / a person who thinks of future</td>
<td>வெள்ளைய கண்முனையான பொருளியார்</td>
</tr>
<tr>
<td>patronising</td>
<td>supporting / encouraging</td>
<td>உதவுதல் / வழங்குதலை பார்ப்பு</td>
</tr>
<tr>
<td>subservient</td>
<td>slavish</td>
<td>விரட்டமிட்டு வந்தது</td>
</tr>
<tr>
<td>pertinent</td>
<td>relevant / suitable</td>
<td>நூற்று கண்முனையான பொருளியார்</td>
</tr>
<tr>
<td>unadulterated</td>
<td>not spoilt / pure</td>
<td>விரும்பும் கண்முனையான பொருளியார்</td>
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<tr>
<td>conviction</td>
<td>strong belief</td>
<td>விரும்பும் கண்முனையான பொருளியார்</td>
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<tr>
<td>cultivate*</td>
<td>plant / develop</td>
<td>குற்றம் பார்ப்பு</td>
</tr>
<tr>
<td>ultimately</td>
<td>finally</td>
<td>முடியும் பார்ப்பு</td>
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<tr>
<td>advocate (v)</td>
<td>support</td>
<td>உதவுதல்</td>
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<tr>
<td>destiny</td>
<td>fate</td>
<td>மூக்கும் பொருளியார்</td>
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<tr>
<td>preponderence</td>
<td>more in number</td>
<td>வெள்ளைய கண்முனையான பொருளியார்</td>
</tr>
<tr>
<td>resisted</td>
<td>refused</td>
<td>விரும்பும் கண்முனையான பொருளியார்</td>
</tr>
<tr>
<td>construed</td>
<td>interpreted / understood as</td>
<td>விரும்பும் கண்முனையான பொருளியார்</td>
</tr>
<tr>
<td>implicit</td>
<td>absolute / immediate</td>
<td>விரும்பும் கண்முனையான பொருளியார்</td>
</tr>
<tr>
<td>extol</td>
<td>to praise highly</td>
<td>வெள்ளைய கண்முனையான பொருளியார்</td>
</tr>
<tr>
<td>reverence</td>
<td>respect</td>
<td>வெள்ளைய கண்முனையான பொருளியார்</td>
</tr>
<tr>
<td>bestow</td>
<td>to give something</td>
<td>வெள்ளைய கண்முனையான பொருளியார்</td>
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**Antonyms:**

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<tr>
<td>radically*</td>
<td>moderately (மிகமேற்றும்)</td>
<td>வேறு முறையான வைத்தியம்</td>
</tr>
<tr>
<td>domineering*</td>
<td>submissive (அனின்றியம்)</td>
<td>வேறு முறையான வைத்தியம்</td>
</tr>
<tr>
<td>marvellous*</td>
<td>ordinary (சார்ந்த கண்முனையான பொருளியார்)</td>
<td>வேறு முறையான வைத்தியம்</td>
</tr>
<tr>
<td>subservient*</td>
<td>dominant (ஆரியமான கண்முனையான பொருளியார்)</td>
<td>வேறு முறையான வைத்தியம்</td>
</tr>
<tr>
<td>bestowed*</td>
<td>denied (ஆரியமான கண்முனையான பொருளியார்)</td>
<td>வேறு முறையான வைத்தியம்</td>
</tr>
<tr>
<td>frailty*</td>
<td>strength (மாதனாள்)</td>
<td>வேறு முறையான வைத்தியம்</td>
</tr>
<tr>
<td>dormant*</td>
<td>active (அனின்றியம்)</td>
<td>வேறு முறையான வைத்தியம்</td>
</tr>
<tr>
<td>timid*</td>
<td>bold (அனின்றியம்)</td>
<td>வேறு முறையான வைத்தியம்</td>
</tr>
<tr>
<td>infinite*</td>
<td>finite/ limited (அனின்றியம்)</td>
<td>வேறு முறையான வைத்தியம்</td>
</tr>
<tr>
<td>ceaseless</td>
<td>tiresome (அனின்றியம்)</td>
<td>வேறு முறையான வைத்தியம்</td>
</tr>
<tr>
<td>patronizing</td>
<td>renouncing (அனின்றியம்)</td>
<td>வேறு முறையான வைத்தியம்</td>
</tr>
<tr>
<td>advent</td>
<td>departure (உள்நோக்கு / விரித்தலை)</td>
<td>வேறு முறையான வைத்தியம்</td>
</tr>
<tr>
<td>inconsistent</td>
<td>consistent (அனின்றியம்)</td>
<td>வேறு முறையான வைத்தியம்</td>
</tr>
<tr>
<td>dignity</td>
<td>indignity (அனின்றியம்)</td>
<td>வேறு முறையான வைத்தியம்</td>
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</table>
Answer the following questions: Level 1 (Text book Q&A)

01. According to Gandhi, What did the woman need most?
   According to Gandhi, what women needed most was education, the recognition of birthright to be free and equal and to steer her own destiny side by side with man.

02. How do men and women complement each other?
   Men and women are one. They have the same problems. Both have the same soul. They live the same life. They have the same feelings. One can’t live without the other’s active help. They are complement to each other.

03. What was Gandhiji's attitude towards the superstitions of tradition-bound India?
   According to Gandhiji, the strong current of tradition could help us swim or sink us. He does not accept that something is good because it is ancient. It is a superstition in the opinion of Gandhiji. Gandhiji disliked child marriage, untouchability and child widowhood.

04. What do our ancient books say about women?
   A woman’s father protects her in her childhood and her husband protects his wife during her youth. Her sons protect her in her old age. A woman is never fit for independence. This is what our ancient books say about women.

05. What is true morality?
   True morality is not in following the beaten track. It is in finding out the true path for ourselves and in following it without fear.

06. How did Gandhi treat his wife?
   Gandhi expected absolute obedience from his wife Kasturba. He never allowed her to go out without his permission. When she opposed him, he treated her cruelly. He played the role of a domineering husband. But later he praised her stubbornness as moral courage.

07. Who are the ancient models of womanhood and what qualities in them did Gandhi value most?
   The ancient models of womanhood are Sita, Savitri, Damayanthi and Dravpadhi. Sacrifice, silent suffering, humility, faith and knowledge are the qualities which Gandhiji valued most in them.

08. If the women of the world could come together, what would they achieve?
   If the women of the world could come together, they could display heroic non-violence. They could kick away the atom bomb like a mere ball.

09. What is Ahimsa?
   Ahimsa means infinite love and infinite capacity for suffering. A woman exhibits ahimsa as a maker and a mother.

10. What has God endowed women with? How does Gandhi want women to utilise the gift?
   God has endowed women with hearts overflowing with love. Women should utilise this gift properly. It will be all the more effective.
Level II

11. Why do you think Gandhi is a crusader?
   A crusader is one who fights for a noble cause. Gandhiji fights for women’s equality. He brought the women out of their home and made them equal participants in all walks of life. So he is a crusader.

12. How was Gandhi different from the others in championing the cause of women?
   Others who earlier fought for women thought that women were helpless. But Gandhi recognised her birthright to be free and equal with Gandhi, a new unique element emerged. He saw that men and women were the same.

13. “I would sweep them out of existence if I had the power” - What does he mean by that?
   Gandhi did not want to adhere to tradition blindly. Untouchability, child widowhood and child marriage are a part of our ancient tradition. They offend the human dignity. Gandhiji wants to sweep these out of existence.

14. Why does Gandhi call women “the female sex” not “the weaker sex”?
   Woman is the embodiment of sacrifice, silent suffering, humility, faith and knowledge. By moral strength, women are superior to men. Hence it is a libel to call women “the weaker sex”. It is right to call them “the female sex”.

15. What does Gandhi blame men for?
   Men have legislated against women. Man regards woman as a tool or as a slave. We have a male-chauvinistic society. Man is to blame for this.

Creative Questions:

16. What is the view of Gandhiji about ‘God’?
   According to Gandhiji, God is truth. It is very difficult to understand the definition of God. The definition of truth is that everyone can find in his or her conscience.

17. What are the qualities of women valued high by Gandhiji?
   Women are the embodiment of sacrifice, silent suffering, humility, faith and knowledge. These are the qualities of women valued high by Gandhiji.

19. How is woman stronger than man?
   Gandhiji said that it was libel to call a woman a weaker sex. If by strength is meant brute strength, then, indeed, is woman less brute than man. If by strength is meant moral power, then woman is immeasurably man’s superior.

20. How can peace be established in society?
   Women can play a very important role in establishing peace. Instead of being carried away by science and its wonder, they should follow the path of non-violence because women by nature are endowed with the quality of forgiveness.

21. “If non violence is the law of our being, the future is with women” Substantiate this statement.
   Women are soft by nature. They never indulge in violence as men. They go for peaceful talks if the war arises. But men indulge in war immediately. So Gandhi dreamt of the future of India with women through the path of non violence.
Paragraph Questions:
Write a paragraph in about 100 words.

01. ‘Gandhi was no advocate of blind adherence to tradition’ - Explain.

Gandhiji was not an advocate of blind adherence to tradition. Its strong current may help us swim far or sink us. Gandhi did not accept anything because it was ancient or Indian. Any traditional Indian practice which is inconsistent with morality is fit to be driven away from the land. Untouchability, child widowhood, child marriage are such traditional practices which are to be sent out of our nation. He was dead against the subjugation of widows and the cruel domination of men over women. We can accept tradition only if it takes us near and closer to God (Truth), selfless service and love of all human beings.

A tradition is kept alive only by something being added to it.

02. Describe Gandhi’s life long experiments with truth, as given in the lesson.

Gandhi was very firm in finding out the true path for himself. He never believed in following the beaten track. According to him God is truth. Even from his childhood he tried to understand and verify the truth. His relationship with his wife Kasturba is pertinent. He expected implicit obedience from her when he went to South Africa. When she opposed, he behaved rudely. He regretted it later. He was guilty of a degrading, shocking and mental abuse of his wife. To him woman was the embodiment of sacrifice, silent suffering, humility, faith and knowledge. According to him, women are superior to men in moral strength. He realized that the wife is the husband’s companion and not a slave.

The truth is rarely pure and never simple.

03. How do you relate ‘Ahimsa’ and ‘Satyagraha’ to the women?

Ahimsa means infinite love and infinite capacity for suffering. Women show ahimsa in the largest measure. They must transfer this love to the whole of humanity. They can teach the art of peace to the warring world. Ahimsa is the highest ideal. It is meant for the brave, never for the cowardly. Gandhi suggested that Ahimsa and Satyagraha can be practised better by women. A woman is the embodiment of sacrifice, silent suffering, humility, faith and knowledge. Sathyagraha means soul force or truth force. The power of enlightened non-violence is neither passive nor timid. These qualities are essential for Satyagraha.

“If non-violence is the law of our being, the future is with women.”

Women are the real architects of society.
### Answers for Book Exercises

**Choose the synonyms of the italicised words from the options given:** (Page-53)

1. Mahatma Gandhi was a **ceaseless** crusader of women’s equality.  
   (untiring, determined, conscious, faithful)

2. Yet, with Gandhi a new, unique element **emerged**.  
   (submerged, identified, arose, found)

3. ............ in the early years he **construed** it as stubbornness.  
   (configured, confused, contrived, interpreted)

4. Has she not greater **intuition**?  
   (insight, intimidation, courage, mentality)

5. ...... if the men and women of India **cultivate** in themselves the courage to face death bravely and non-violently ..............  
   (culture, develop, fertilise, plant)

**Choose the antonymys of the italicised words from the options given:** (Page-53)

1. Frailty, thy name is woman.  
   (strength, knowledge, loyalty, pity)

2. ........... **radically** different from that of any earlier reformer.  
   (dull, miserably, moderately, drastically)

3. He took on the role of a **domineering** husband.  
   (subjective, objective, powerful, submissive)

4. Women’s **marvellous** power is lying dormant.  
   (ordinary, magnificent, bright, dull)

5. ...... nor can they develop the gift nature has **bestowed** on them ......  
   (denied, obtained, betrayed, belied)

### Do you notice the difference in the grammatical function of the words in italics, as used in each set of sentences? (Page-58,59)

1. a) address – (verb)  
   b) address – (noun)  
   a) An orator can **address** the audience well. (verb)  
   b) Please, tell me your **address**. (noun)

2. a) hope – (noun)  
   b) hope – (verb)  
   a)You should not lose **hope**. (noun)  
   b) I **hope** to study well. (verb)

3. a) equal – (adjective)  
   b) equal – (noun)  
   a) We need **equal** share. (adjective)  
   b) Woman is man’s **equal**, not his sub-ordinate. (noun)

4. a) old – (adjective)  
   b) old – (noun)  
   a) I meet an **old** man daily. (adjective)  
   b) We must respect the old. / **Old** is gold. (noun)

### Task 5: Based on the example given below, make sentences using ‘if’ clause: (Page-67)

**He did not explain the problem.  
 I was not able to help him.**

If he had explained the problem, I would have been able to help him.

1. He did not give his address.  
   I could not visit him.

**Ans: If he had given his address, I could have visited him.**
2. The sun was bright.
   The pictures came out well.
   **Ans: If the sun had not been bright, the pictures would not have come out well.**
3. The shopkeeper did not lock the door.
   Precious articles were stolen.
   **Ans: If the shopkeeper had locked the door, precious articles would not have been stolen.**
4. He did not write the exam well.
   He failed.
   **Ans: If he had written the exam well, he would not have failed.**
5. They did not reach the station in time.
   They missed the train.
   **Ans: If they had reached the station in time, they would not have missed the train.**

**Task: Complete the sentences given below, using the appropriate ones given in the box: (Page-68)**

- we reached late
- not as tall as him
- the weather was terrible
- shoulder injury
- even though his English was good
- the rain

1. We enjoyed our outing, even though **the weather was terrible.**
2. They continued with the match in spite of **the rain.**
3. His lecture was very boring **even though his English was good.**
4. He continued to bowl despite his **shoulder injury.**
5. Although we started early, **we reached late.**
6. You resemble your father, although you are **not as tall as him.**
Poem – 2

WOMEN’S RIGHTS

(பெண்களின் சிறந்தகளை)

Annie Louisa Walker

L.No | Poem Lines | தொன்மைகள்
--- | --- | ---
1 | You cannot rob us of the rights we cherish, | நீக்க முடிக்க முடிக்க எந்தவதையும் நட்புகாலம் நட்புகாலம் நட்புகாலம் நட்புகாலம் நட்புகாலம்
2 | Nor turn our thoughts away | நீக்க முடிக்க நீக்க முடிக்க நீக்க முடிக்க நீக்க முடிக்க
3 | From the bright picture of a “Woman’s Mission” | "வேட்டையாட்டு வேட்டையாட்டு வேட்டையாட்டு வேட்டையாட்டு வேட்டையாட்டு
4 | Our hearts portray. | எங்கள் இதயம் எங்கள் இதயம் எங்கள் இதயம் எங்கள் இதயம்
5 | We claim to dwell, in quiet and seclusion, | "றாத்தரம் வேட்டையாட்டு வேட்டையாட்டு வேட்டையாட்டு வேட்டையாட்டு வேட்டையாட்டு
6 | Beneath the household roof; | வேட்டையாட்டு வேட்டையாட்டு வேட்டையாட்டு வேட்டையாட்டு வேட்டையாட்டு
7 | From the great world’s harsh strife, and jarring voices, | வேட்டையாட்டு வேட்டையாட்டு வேட்டையாட்டு வேட்டையாட்டு வேட்டையாட்டு
8 | To stand aloof; | வேட்டையாட்டு வேட்டையாட்டு வேட்டையாட்டு வேட்டையாட்டு வேட்டையாட்டு
9 | Not in a dreamy and inane abstraction | வேட்டையாட்டு வேட்டையாட்டு வேட்டையாட்டு வேட்டையாட்டு வேட்டையாட்டு
10 | To sleep our life away, | வேட்டையாட்டு வேட்டையாட்டு வேட்டையாட்டு வேட்டையாட்டு வேட்டையாட்டு
11 | But, gathering up the brightness of home sunshine, | வேட்டையாட்டு வேட்டையாட்டு வேட்டையாட்டு வேட்டையாட்டு வேட்டையாட்டு
12 | To deck our way. | வேட்டையாட்டு வேட்டையாட்டு வேட்டையாட்டு வேட்டையாட்டு வேட்டையாட்டு
13 | As humble plants by country hedgerows growing, | வேட்டையாட்டு வேட்டையாட்டு வேட்டையாட்டு வேட்டையாட்டு வேட்டையாட்டு
14 | That treasure up the rain, | வேட்டையாட்டு வேட்டையாட்டு வேட்டையாட்டு வேட்டையாட்டு வேட்டையாட்டு
15 | And yield in odours, ere the day’s declining, | வேட்டையாட்டு வேட்டையாட்டு வேட்டையாட்டு வேட்டையாட்டு வேட்டையாட்டு
16 | The gift again; | வேட்டையாட்டு வேட்டையாட்டு வேட்டையாட்டு வேட்டையாட்டு வேட்டையாட்டு
17 | So let us, unobtrusive and unnoticed, | வேட்டையாட்டு வேட்டையாட்டு வேட்டையாட்டு வேட்டையாட்டு வேட்டையாட்டு
18 | But happy none the less | வேட்டையாட்டு வேட்டையாட்டு வேட்டையாட்டு வேட்டையாட்டு வேட்டையாட்டு
19 | Be privileged to fill the air around us | வேட்டையாட்டு வேட்டையாட்டு வேட்டையாட்டு வேட்டையாட்டு வேட்டையாட்டு
20 | With happiness; | வேட்டையாட்டு வேட்டையாட்டு வேட்டையாட்டு வேட்டையாட்டு வேட்டையாட்டு
21 | To live, unknown beyond the cherished circle, | வேட்டையாட்டு வேட்டையாட்டு வேட்டையாட்டு வேட்டையாட்டு வேட்டையாட்டு
22 | Which we can bless and aid; | வேட்டையாட்டு வேட்டையாட்டு வேட்டையாட்டு வேட்டையாட்டு வேட்டையாட்டு
23 | To die, and not a heart that does not love us | வேட்டையாட்டு வேட்டையாட்டு வேட்டையாட்டு வேட்டையாட்டு வேட்டையாட்டு
24 | Know where we’re laid | வேட்டையாட்டு வேட்டையாட்டு வேட்டையாட்டு வேட்டையாட்டு வேட்டையாட்டு

Book back Questions (Page 75, 76)

01. Is the suffering of women directly mentioned in the poem?
   No, the suffering of women is not directly mentioned in the poem.

02. ‘To sleep our life away’ – Comment on this.
   The poet says that a housewife does not waste her life in useless abstractions and dreams.
03. ‘To a woman, it is always other before self’ Find the lines in the poem which suggest this.
   ‘To a woman, it is always other before self’ is suggested in the following lines. “Be privileged
to fill the air around us with happiness” and “To live, unknown beyond the cherished circle”.

04. Who do you think is the poem addressed to?
   The poem is addressed to men who dominate women.

05. Who do you think is responsible for women being deprived of their rights?
   Probably men are responsible for women being deprived of their rights.

06. How do you relate this poem to the lesson?
   Both the lesson and the poem speak of the rights of the women. The lesson speaks of the
freedom of the women but the poem describes the family as the contented life of a woman.

APPRECIATION QUESTIONS:

01. You cannot rob us of the rights we cherish,
     Nor turn our thoughts away
     From the bright picture of a “Woman’s Mission”
     Our hearts portray.
     a) Whose rights are spoken of?
        The rights of women are spoken of.
     b) What are the rights?
        The rights of women are to live a contented and quiet life within the family and spread
        happiness around.
     c) Who do you think is this poem addressed to?
        This poem is addressed to men who dominate women.
     d) Whose rights cannot be robbed?
        Women’s rights cannot be robbed.
     e) What do you mean by ‘cherish’?
        It means hold dear.
     f) Bring out the rhyme scheme used in these lines.
        The rhyme scheme is ‘a b c b’
     g) Write out the words in alliteration.
        Rob and rights are the words in alliteration.

02. From the bright picture of a “Woman’s Mission”
     Our hearts portray.
     a) What is ‘Woman’s Mission’?
        A Woman has a picture of what she should do. It is her mission.
     b) Whose hearts are referred to?
        Women’s hearts are referred to.
     c) What is the picture referred to here?
        The picture referred to here is woman’s mission.

03. We claim to dwell, in quiet and seclusion
     Beneath the household roof,
     a) What sort of life women claim to live?
        women claim to live a contented and peaceful household life.
b) What does the poet want to convey in these lines?
The poet wants to convey that women prefer a peaceful family life to a noisy life outside the home.

c) Where do women claim to dwell? (or) What kind of life do women prefer to live?
Women prefer to live in peace at their homes.

d) How do women want to live?
Women claim to live happily in quietness and seclusion.

04. Not in a dreamy and inane abstraction
To sleep our life away.

a) What is meant by ‘inane abstraction’?
‘Inane abstraction’ means stupid inaction or being absent minded.

b) Explain the phrase ‘Sleep our life away’.
Sleep our life away means wasting one’s time in laziness.

c) What does ‘sleep’ mean in this context?
Sleep, in this context, refers to being lazy or inactive.

d) What is the meaning of ‘deck’?
‘deck’ means ‘decorate’.

05. But, gathering up the brightness of home sunshine,
To deck our way.

a) What is the ‘brightness of home sunshine’?
It means the happiness created in the family.

b) How will it ‘deck our way’?
The happiness created by a woman in the family spreads to the society and makes her life beautiful.

c) Who gathers up the brightness of home?
A woman gathers up the brightness of home.

06. As humble plants by country hedgerows growing,
That treasure up the rain,

a) What are women compared to here?
Women are compared to the plants which grow along the road in village side.

b) What grows by the country hedgerows?
Plants grow by the country hedgerows.

c) Who is compared to humble plants?
Women are compared to humble plants.

d) How is the comparison apt here?
The humble plants are unnoticed but they spread sweet smell. Similarly, women are not seen in public, but they are humble and simple, spread happiness around them in the families.

e) What figure of speech has been employed in the given line?
The figure of speech used here is simile.

f) Write out the words in alliteration.
Humble and hedgerows are the words in alliteration.

07. So let us, unobtrusive and unnoticed
But happy none the less

a) How do the women want to live?
The women want to live unseen and unnoticed.
b) Are women happy in seclusion?
   Yes, women are happy in seclusion.

c) What is meant by ‘unobtrusive’?
   ‘Unobtrusive’ means not attracting other people’s attention, but retiring to solitude.

08. Be privileged to fill the air around us
   With happiness
   a) What is the privilege of women?
      The privilege of women is to bring joy into the home.
   b) What does ‘the air’ refer to?
      ‘The air’ refers to the domestic atmosphere.

09. To live, unknown beyond the cherished circle,
   Which we can bless and aid:
   a) What is the ‘Cherished Circle’?
      The cherished circle is relatives and friends.
   b) How do they bless and aid?
      They bless and help the society with peace and happiness. They create happiness in
      their families.

10. To die, and not a heart that does not love us
    Know where we’re laid.
    a) Whose death is spoken of here?
       It is the death of a woman who lives in the family circle.
    b) How does the woman want to die?
       The woman wants her death to be felt only by those who are close to her.

EXPLAIN WITH REFERENCE TO THE CONTEXT (ERC) :

01. “You cannot rob us of the rights we cherish,
    Nor turn our thoughts away
    From the bright picture of a “Woman’s Mission”
    Our hearts portray”.

   Given Lines : “You cannot rob us of the rights we cherish,
                 Nor turn our thoughts away
                 From the bright picture of a “Woman’s Mission”
                 Our hearts portray”.

   Reference : **Poem : Women’s Rights**
               **Poet** : Annie Louisa Walker

   Context : The poem expresses woman’s mission.

   Explanation : This poem is addressed to the domineering men. The poetess feels that the men cannot rob the rights that the women love a lot. She is confident that a woman’s noble thoughts in her mission cannot be diverted. A woman’s heart usually portrays her mission.

   Comment : The poetess portrays women’s magnificent thoughts and actions.

02. We claim to dwell, in quiet and seclusion
    Beneath the household roof.

   Given Line : We claim to dwell, in quiet and seclusion
                 Beneath the household roof.
Reference: Poem: Women’s Rights
Poet: Annie Louisa Walker

Context: The poem expresses woman’s mission.

Explanation: Women want to live quietly under the roof of their homes. They want to live away from all hustle and bustle of life. They claim to live peacefully and separately.

Comment: The poetess expresses women’s love of happiness and a peaceful life.

03. From the great world’s harsh strife, and jarring voices, To stand aloof;

Given Line: From the great world’s harsh strife, and jarring voices, To stand aloof;
Reference: Poem: Women’s Rights
Poet: Annie Louisa Walker

Context: The poem expresses woman’s mission in her.

Explanation: Annie Louisa Walker, poetess of the poem “Women’s Rights” has expressed a view that women live away from the struggles and the cacophony in the world. By this view, the poetess has criticised the society and appreciated the greatness of women.

Comment: The poetess expresses women’s longing for a quiet life away from the harshness and confusion of the society.

04. Not in a dreamy and inane abstraction
To sleep our life away.

Given Line: Not in a dreamy and inane abstraction
To sleep our life away.
Reference: Poem: Women’s Rights
Poet: Annie Louisa Walker

Context: The poem expresses woman’s mission.

Explanation: Women never waste their time in dream and foolish thoughts. They are not known for wasting their life by sleeping.

Comment: The poetess gives a picture of a woman’s meaningful, active life at home.

05. As humble plants by country hedgerows growing,
That treasure up the rain.

Given Line: As humble plants ………. the rain
Reference: Poem: Women’s Rights
Poet: Annie Louisa Walker

Context: The poem expresses woman’s mission.

Explanation: The poetess compares the women to the ordinary plants that grow along the hedges in the villages. They use the rainwater and give fragrant flowers in return at dusk. Similarly, women make the members of family happy, though they are not recognised.

Comment: The poetess portrays women’s humble, simple life - - - but they spread happiness in the family.

06. And yield in odours, ere the day’s declining,
The gift again;

Given Line: And yield ……. gift again;
Reference: Poem: Women’s Rights
Poet: Annie Louisa Walker
07. **So let us, unobtrusive and unnoticed, But happy none the less.**

**Given Line:** So let us, ............... the less.

**Reference:**
- **Poem:** Women’s Rights
- **Poet:** Annie Louisa Walker

**Context:** The poem expresses woman’s mission.

**Explanation:** According to the poet, women are not publicly important. They are not recognised. As they strive for the welfare of every member of a family, they are happy. One can find the women’s pathetic condition.

**Comment:** The poetess portrays women’s condition - - - they are unnoticed but they are happy.

08. **Be privileged to fill the air around us With happiness;**

**Given Line:** Be privileged ........... With happiness;

**Reference:**
- **Poem:** Women’s Rights
- **Poet:** Annie Louisa Walker

**Context:** The poem expresses woman’s mission.

**Explanation:** According to the poetess, women are not publicly important. They are not recognised. As they strive for the welfare of every member of a family, they are happy. One can find the women’s pathetic condition. They fill their surroundings with happiness.

**Comment:** The poetess portrays women’s ability to spread happiness to others.

09. **To live, unknown beyond the cherished circle, Which we can bless and aid;**

**Given Line:** To live, unknown beyond the cherished circle,
Which we can bless and aid;

**Reference:**
- **Poem:** Women’s Rights
- **Poet:** Annie Louisa Walker

**Context:** The poem expresses woman’s mission.

**Explanation:** Women’s life is unknown. Women love being with their members of family. They usually bless and help every member of a family with love.

**Comment:** The poetess portrays women’s ability to spread happiness to others.

10. **To die, and not a heart that does love us Know where we’re laid.**

**Given Line:** To die, and not a heart that does love us
    Know where we’re laid.

**Reference:**
- **Poem:** Women’s Rights
- **Poet:** Annie Louisa Walker
Context: The poem expresses woman’s mission.
Explanation: Women live without being noticed by society. When the women toil and die for the welfare of their family, the women are not recognised even after their death.
Comment: The poetess portrays women’s simple life - - - they are forgotten after death.

**PARAGRAPH:**

01. How does the poet define women’s rights? / Write a paragraph on Anne Louisa Walker’s views on women’s rights. / What do women demand by way of rights?

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Annie Louisa Walker is a British poetess. Her poems mainly talk about women’s freedom. An affected woman here talks to us through this poem. The poetess remarks that women have their own rights. She says that women claim to dwell silently under the household roof. They live all alone beyond the busy world. They do not want to be a part of this world’s struggle but women do not live a meaningless life within the four walls. They don’t want to waste their time in useless day dream. They make the family happy. Family circle is important for them.

You cannot rob us the rights we cherish nor turn our thoughts away.

Women are compared to humble plants. The plants on the roadside, by collecting rain water, give the world the gift of sweet smelling flowers. Women repay the world with offspring. They look after their children with love and care. They never complain. They spend their time by making their family members happy.

To live unknown beyond the cherished circle, which we can bless.

Women lead a secluded life within the four walls. They are unknown beyond their family circle. Yet they are happy. They fill their surroundings with happiness. There will be none to care for them when they die.

*Woman is an architect of society. She is a perfect domestic engineer*.
Ivan Dmitritch, a middle-class man who lived with his family on an income of twelve hundred a year and was very well satisfied with his lot, sat down on the sofa after supper and began reading the newspaper.

"I forgot to look at the newspaper today," his wife said to him as she cleared the table.

"Look and see whether the list of drawings is there."

"Yes, it is," said Ivan Dmitritch, "but hasn't your ticket lapsed?"

"No, I took the interest on your ticket lapsed?"

"What is the number?"

"Series 9,499, number 26."

"All right . . . we will look . . . 9,499 and 26."

Ivan Dmitritch had no faith in lottery luck, and would not, as a rule, have consented to look at the lists of winning numbers, but now, as he had nothing else to do and as the newspaper was before his eyes, he passed his finger downwards along the column of numbers. And immediately, as though in mockery of his skepticism, no further than the second line from the top, his eye was caught by the figure 9,499!

Unable to believe his eyes, he hurriedly dropped the paper on his knees without looking to see the number of the ticket, and, just as though someone had given him a douche of cold water, he felt an agreeable chill in the pit of the stomach; tingling and terrible and sweet!

Anton Chekhov, one of the greatest Russian masters of the short story, came from a poor family and helped support his family by writing humorous sketches. The stories and plays that he later wrote highlight the conflicts that go on continuously inside us and the tragic-comic aspects of everyday life. A man with a keen social conscience, Chekhov actively involved himself in famine and epidemic relief work, was a volunteer census taker, and ran a free medical clinic. He died of TB in 1904. In 'The Lottery Ticket,' Chekhov dramatises the unleashing of selfish and cruel impulses in the human mind when it is lured by the prospect of sudden riches.

Anton Chekhov (1860-1904)
“Masha, 9,499 is there!” he said in a hollow voice. His wife looked at his astonished and panic-stricken face, and realized that he was not joking. “9,499?” she asked, turning pale and dropping the folded table cloth on the table. “Yes, yes . . . it really is there!” “And the number of the ticket?”

“12th English

With a broad, senseless smile, like a baby when a bright object is shown to it. His wife smiled too; it was as pleasant to her as to him that he only mentioned the series, and did not try to find out the number of the winning ticket. To torment and tantalize oneself with hopes of possible fortune is so sweet, so thrilling!

“It is our series,” said Ivan Dmitrich, after a long silence. “So there is a probability that we have won. It’s only a probability, but there it is!”

“Well, now look!” “Wait a little. We have plenty of time to be disappointed. It’s on the second line from the top, so the prize is **seventy-five thousand**. That’s not money, but power, capital! And in a minute I shall look at the list, and there - 26! Eh? I say, what if we really have won?”

The husband and the wife began laughing and staring at one another in silence. The possibility of winning bewildered them; they could not have said, could not have dreamed, what they both needed that seventy-five thousand for, what they would buy, where they would go. They thought only of the figures 9,499 and 75,000 and pictured them in their imagination, while somehow they could not think of the happiness pictured them in their imagination, while expression began dreaming a little.

“I’ll put in the ticket. I shall look at the list, and there - 26! Eh? I say, what if we really have won?”

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“Yes, an estate, that would be nice,” said his wife, sitting down and dropping her hands in her lap.

“Somewhere in the Tula or Oryol provinces... In the first place we should need a summer villa, and besides, it would always bring in an income.”

And pictures came crowding on his imagination, each more gracious and poetical than the last. And in all these pictures he saw himself well-fed, serene, healthy, felt warm, even hot! Here, after eating a summer soup, cold as ice, he lay on his back on the burning sand close to a stream or in the garden under a lime-tree... it is hot.

His little boy and girl are crawling about near him, digging in the sand or catching lady birds in the grass. He dozes sweetly, thinking of nothing, and feeling all over that he need not go to the office today, tomorrow, or the day after. Or, tired of lying still, he goes to the hayfield, or to the forest for thers. The summer day is stretched out over the hayfield, or to the forest for thers. The trees, the hayfield, or the forest, or the meadows, or the river, or to the forest for thers.

“Ivan Dmitritch pictured to himself autumn with its rains, its cold evenings and its St. Martin’s summer. At that season he would have to take longer walks about the garden and besides the river, so as to get thoroughly chilled, and then drink a big glass of vodka and eat a salted mushroom or a soused cucumber, and then drink another. The children would come running from the garden, bringing a carrot and a radish smelling of fresh earth. And then, he would lie stretched full length on the sofa, and in leisurely fashion turn over the pages of some illustrated magazine, or covering his face with it and unbuttoning his waistcoat, give himself up to slumber.

“...Yes, an estate, that would be nice,” said his wife, also dreaming, and from her face it was evident that she was enchanted by her thoughts.

Ivan Dmitritch pictured to himself autumn with its rains, its cold evenings, and its St. Martin’s summer. At that season he would have to take longer walks about the garden and besides the river, so as to get thoroughly chilled, and then drink a big glass of vodka and eat a salted mushroom or a soused cucumber, and then drink another. The children would come running from the kitchen-garden, bringing a carrot and a radish smelling of fresh earth. And then, he would lie stretched full length on the sofa, and in leisurely fashion turn over the pages of some illustrated magazine, or covering his face with it and unbuttoning his waistcoat, give himself up to slumber.
The St. Martin’s summer is followed by cloudy, gloomy weather. It rains day and night, the bare trees weep, and the wind is damp and cold. The dogs, the horses, the fowls— all are wet, dejected, downcast. There is nowhere to walk; one can’t go out for days together; one has to pace up and down the room, looking despondently at the grey window. It is dreary!

12th English

Ivan Dmitritch stopped and looked at his wife. “I should go abroad, you know, Masha,” he said. And he began thinking how nice it would be in late autumn to go abroad somewhere to the South of France . . . to Italy . . . to India! “I should certainly go abroad too,” his wife said. “But look at the number of the ticket!”

“What? And yet she would begrudge me every farthing,” he thought, with a glance at his wife. “Of course, all that is silly nonsense,” he said, standing up and walking about the room and went on thinking. It occurred to him: what if his wife really did go abroad? It is pleasant to travel alone, or in the society of light, careless women who live in the present, and not such as think and talk about every journey about nothing but their children, sigh, and tremble with dismay over every farthing. Ivan Dmitritch imagined his wife in the train with a multitude of parcels, baskets and bags; she would be sighing over something, complaining that the train made her head ache, that she had spent so much money . . . at the stations he would continually be having to run for boiling water, bread and butter. She wouldn’t have dinner because of its being too dear. And for the first time in his life his mind dwelt alone, or in the society of light, careless women while he was still young, fresh, and healthy, and might well have got married again.

And for the first time in his life his mind dwelt on the fact that his wife had grown elderly and plain, and that she was saturated through and through with the smell of cooking, while she was still young, fresh, and healthy, and might have got married again.

Of course, all that is silly nonsense,” he thought; “but . . . why should she go abroad? What would she make of it? And yet she would go, of course . . . I can fancy . . . In reality it is all one to her, whether it is Naples or Klin. She would only be in my way. I should be dependent upon her. I can fancy how, like a regular woman, she will lock the money up as soon as she gets it. She will look after her relations and grudge me every farthing.”

The lottery ticket is hers, not mine! Besides, what is the use of money? And for the first time in his life his mind dwelt alone, or in the society of light, careless women while she was still young, fresh, and healthy, and might well have got married again.

“I wait, wait!” He walked about the room and paced up and down the room, looking despondently at the grey window. It is dreary! And he began thinking how nice it would be in late autumn to go abroad somewhere to the South of France . . . to Italy . . . to India! “I should certainly go abroad too,” his wife said. “But look at the number of the ticket!”

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Unit-2

Way to success

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Ivan Dmitritch thought of her relations. All those wretched brothers and sisters and aunts and uncles would come crawling about as soon as they heard of the winning ticket, would begin whining like *beggars*, and fawning upon them with oily, hypocritical smiles. Wretched, detestable people! If they were given anything, they would ask for more; while if they were refused, they would swear at them, slander them, and wish them every kind of misfortune.

Ivan Dmitritch remembered his own relations, and their faces, at which he had looked impartially in the past, struck him now as repulsive and hateful.

“They are such *reptiles!*” he thought. And his wife’s face, too, struck him as repulsive and hateful. Anger surged up in his heart against her, and he thought malignantly:

“She knows nothing about money, and so she is stingy. If she won it she would give a *hundred roubles*, and put the rest away under lock and key.”

And he looked at his wife, not with a smile now, but with hatred. She glanced at him too, and also with hatred and anger. She had her own daydreams, her own plans, her own reflections; she understood perfectly well what her husband’s dreams were. She knew who would be the first to try to grab her winnings. “It’s very nice making day dreams at other people’s expense!” is what her eyes expressed. “No, don’t you dare!”

Her husband understood her look; hatred began stirring again in his breast, and in order to annoy his wife he glanced quickly, to spite her at the fourth page on the newspaper and read out triumphantly:

*“Series 9,499! Number 46, Not 26!”*

Hatred and hope both disappeared at once, and it began immediately to seem to Ivan Dmitritch and his wife that their rooms were dark and small and low-pitched, that the supper they had been eating was not doing them good, but lying heavy on their stomachs, that the evenings were long and wearisome . . .

“What the devil’s the meaning of it?” said Ivan Dmitritch, beginning to be ill humoured. “Wherever one steps there are bits of paper under one’s feet, crumbs, husks. The rooms are never swept! One is simply forced to go out. Damnation take my soul entirely! I shall go and hang myself on the first *aspen-tree!*”
1. Choose the best Answer:

1. One of the countries Ivan wished to visit was__________.
   a) America   b) India   c) England   d) Germany
2. The first twenty-five thousand of the prize money was spent on__________.
   a) buying furniture   b) real property   c) clothes   d) travelling
3. Ivan planned to deposit__________ in the bank.
   a) 75,000   b) 25,000   c) 10,000   d) 40,000
4. The prize amount of the lottery ticket was__________ roubles.
   a) 25,000   b) 45,000   c) 55,000   d) 75,000
5. Ivan went to__________.
   a) Italy   b) India   c) France   d) None of these places
6. Disappointment in not winning the prize made Ivan and Masha__________.
   a) hate each other   b) love each other   c) be more sympathetic to each other   d) to fight with each other
7. Ivan’s income was__________ roubles a year.
   a) 1100   b) 1200   c) 1300   d) 1400
8. For immediate expenses like furnishing, travelling, etc. Ivan Dmitritch wanted to spend__________ roubles.
   a) twenty five thousand   b) forty thousand   c) seventy five thousand   d) ten thousand
9. Ivan had no faith in__________.
   a) newspaper   b) lottery ticket   c) gambling   d) wife
10. Ivan Dmitritch earned__________ roubles a year.
    a) 1200   b) 1000   c) 2000   d) 3000
11. Ivan thought of his relatives as__________.
    a) friends   b) enemies   c) beasts   d) reptiles
12. Ivan thought of Masha’s relatives__________.
    a) as kings   b) as scholars   c) as beggars   d) as menials
13. The lottery ticket actually belonged to__________.
    a) Ivan Dmitritch   b) Ivan’s brother   c) the servant maid of the house   d) Masha
14. Ivan planned to spend__________ roubles on immediate expenses.
    a) 10,000   b) 15000   c) 20000   d) 25000
15. The actual number of the lottery ticket was__________.
    a) series 9469 number 66.   b) series 9489 number 46.   c) series 9499 number 56.   d) series 9499 number 26.
16. Ivan Dmitritch was a__________.
    a) rich man   b) poor man   c) miser   d) middle class man
17. Masha, in the first place, needed__________.
    a) a summer villa   b) a beautiful garden   c) a swimming pool   d) a car
18. The possibility of winning__________ Ivan and his wife.
    a) surprised   b) shocked   c) bewildered   d) stunned
19. “I shall go and hang myself on the first__________!”
    a) aspen-tree   b) palm tree   c) oak tree   d) neem tree
20. “Yes, it would be nice to buy__________,”
    a) a hotel   b) an estate   c) a palace   d) a house
21. The children brought__________ smelling of fresh earth from the kitchen garden.
    a) a carrot and a radish   a) a potato and a radish   c) a carrot and a beetroot   d) a beetroot and a radish
22. If she won it, she would give me__________, and put the rest away under lock and key.
    a) a ten roubles   b) a fifty roubles   c) a two hundred roubles   d) a hundred roubles
23. The first twenty-five thousand of the prize money was__________.
    a) buying furniture   b) never received   c) clothes   d) travelling
24. Ivan and Masha had__________.
    a) two sons   b) two daughters   c) one son and one daughter   d) no children
26. Masha took the interest on __________
   a) Monday  
   b) Wednesday  
   c) Tuesday  
   d) Sunday

27. The original number of the ticket is __________
   a) 26  
   b) 46  
   c) 36  
   d) 62

28. Ivan began reading the newspaper after __________
   a) breakfast  
   b) supper  
   c) lunch  
   d) dinner

29. The winning of the lottery ticket is __________
   a) Impossible  
   b) Unbearable  
   c) probable  
   d) Incredible

30. The little boy and girl are catching __________ in the grass
   a) birds  
   b) butterflies  
   c) insects  
   d) ladybirds

2. Who said to whom (Choose):
   1. “I forgot to look at the newspaper today,”
      a) Anton Chekhov to Ivan Dmitritch  
      b) Ivan Dmitritch toMasha  
      c) Masha to Ivan Dmitritch  
      d) Little boy to Masha
   2. “Look and see whether the list of drawings is there.”
      a) Ivan Dmitritch to himself  
      b) Masha to Ivan Dmitritch  
      c) Ivan Dmitritch to Masha  
      d) Masha to herself
   3. “But hasn’t your ticket lapsed?”
      a) Ivan Dmitritch to himself  
      b) Masha to herself  
      c) Masha to Ivan Dmitritch  
      d) Ivan Dmitritch to Masha
   4. “No, I took the interest on Tuesday.”
      a) Masha to Ivan Dmitritch  
      b) Ivan Dmitritch to Masha  
      c) Ivan Dmitritch to his relation  
      d) Masha to her relation
   5. “What is the number?”
      a) Ivan Dmitritch to himself  
      b) Ivan Dmitritch to Masha  
      c) Masha to Ivan Dmitritch  
      d) Masha to herself
   6. “Series 9,499, number 26.”
      a) Ivan Dmitritch to himself  
      b) Masha to herself  
      c) Masha to Ivan Dmitritch  
      d) Ivan Dmitritch to Masha
   7. “All right . . . we will look . . . 9,499 and 26.”
      a) Ivan Dmitritch his relation  
      b) Masha to her relation  
      c) Masha to her husband  
      d) Ivan Dmitritch to his wife
   8. “9,499 is there!”
      a) Masha to Ivan Dmitritch  
      b) Ivan Dmitritch to Masha  
      c) Ivan Dmitritch to himself  
      d) Masha to herself
   9. “Yes, yes . . . it really is there!”
      a) Masha to herself  
      b) Masha to Ivan Dmitritch  
      c) Ivan Dmitritch to himself  
      d) Ivan Dmitritch to himself
  10. “And the number of the ticket?”
      a) Masha to Ivan  
      b) Ivan to Masha  
      c) Ivan to himself  
      d) Masha to herself
  11. “Oh, yes! There’s the number of the ticket too.”
      a) Ivan Dmitritch to little boy  
      b) Masha to little girl  
      c) Masha to Ivan Dmitritch  
      d) Ivan Dmitritch to Masha
  12. Wait! No, I say! Anyway, the number of our series is there!
      a) Ivan Dmitritch to himself  
      b) Ivan Dmitritch to Masha  
      c) Masha to Ivan Dmitritch  
      d) Masha to Ivan Dmitritch
  13. “So there is a probability that we have won. It’s only a probability, but there it is!”
      a) Ivan to Masha  
      b) Ivan to himself  
      c) Masha to herself  
      d) Masha to Ivan
14. That’s not money, but power, capital!
   a) Ivan Dmitritch to his relation
   c) Masha to her relation
   
15. “And if we have won.”
   a) Ivan Dmitritch to Anton Chekhov
   c) Ivan Dmitritch to Masha
16. “The other forty thousand I would put in the bank and get interest on it.”
   a) Masha to Ivan Dmitritch
   c) Ivan Dmitritch to himself
17. “Yes, an estate, that would be nice,”
   a) Ivan’s relation to him
   c) Masha to Ivan Dmitritch
18. “Somewhere in the Tula or Oryol provinces . . .”
   a) Ivan Dmitritch to himself
   c) Masha to herself
19. “Yes, it would be nice to buy an estate,”
   a) Ivan Dmitritch to his relation
   c) Masha to Ivan Dmitritch
20. “I should go abroad, you know.”
   a) Ivan Dmitritch to himself
   c) Masha to Ivan Dmitritch
21. “I should certainly go abroad too.”
   a) Ivan Dmitritch to himself
   c) Masha to Ivan Dmitritch
22. “She would begrudge me every farthing.”
   a) Ivan Dmitritch to himself
   c) Anton Chekhov to himself
23. What is the use of her going abroad? What does she want there?
   a) St. Martin to himself
   c) Anton Chekhov to himself
24. “Of course, all that is silly nonsense.”
   a) St. Martin to himself
   c) Ivan Dmitritch to himself
25. Why should she go abroad?
   a) Ivan Dmitritch imagined to himself
   c) Masha imagined herself
26. “They are such reptiles!”
   a) St. Martin’s thought
   c) Anton Chekhov’s thought
27. “Series 9,499! Number 46, Not 26!”
   a) Ivan Dmitritch to Masha
   c) Masha to Ivan Dmitritch
28. “What the devil’s the meaning of it?”
   a) Masha to Ivan Dmitritch
   c) Ivan Dmitritch to himself
29. The rooms are never swept! One is simply forced to go out.
   a) Ivan to his relation
   c) Ivan to his wife
30. I shall go and hang myself on the first aspen-tree!”
   a) Ivan Dmitritch to himself
   c) Masha to Ivan Dmitritch
3. Comprehension Questions:

1. Ivan Dmitritch had no faith in lottery luck, and would not as a rule, have consented to look at this lists of winning numbers, but now, as he had nothing else to do and as the newspaper was before his eyes, he passed his finger downwards along the column of numbers. And immediately, as though in mockery of his skepticism, no further than the second line from the top, his eye was caught by the figure 9,499! Unable to believe his eyes, he hurriedly dropped the paper on his knees without looking to see the number of the ticket, and just as though someone had given him a douche of cold water, he felt an agreeable chill in the pit of the stomach; tingling and terrible and sweet!

Questions:
1. Why did Ivan Dmitritch not look at the lottery lists in newspapers?
2. Why did Ivan consent to look at the lists of winning numbers?
3. Why was he unable to believe his eyes?
4. Did he see the number of the ticket?
5. How did he react when he saw the figure 9,499?
6. How did he feel when he saw the figure 9,499?
7. Where did he see the figure 9,499?
8. Find out the synonym of the word ‘skepticism’.
   a) doubtfulness b) surrealism c) sinister d) certain
9. Who had no faith in lottery ticket?

Answers:
1. Ivan Dmitritch did not look at the lottery lists in newspapers because he had no faith in lottery ticket.
2. Ivan consented to look at the lists of winning numbers because he had nothing else to do.
3. He was unable to believe his eyes because the series 9499 was in the newspaper.
4. No, he did not see the number of the ticket.
5. He was surprised when he saw the figure 9,499.
6. He felt an agreeable chill in the pit of the stomach, when he saw the figure 9,499.
7. He saw the figure 9499 on the second line from the top.
8. a) doubtfulness
9. Ivan Dmitritch had no faith in lottery ticket.

2. The husband and the wife began laughing and staring at one another in silence. The possibility of winning bewildered them; they could not have said, could not have dreamed, what they both needed that seventy-five thousand for, what they would buy, where they would go. They thought only of the figures 9499 and 75,000 and pictured them in their imagination, while somehow they could not think of the happiness itself which was so possible. Ivan Dmitritch, holding the paper in his hand, walked several times from corner to corner.

Questions:
1. What bewildered the husband and the wife?
2. How did the husband and the wife behave?
3. What was the prize amount?
4. Did they think of their happiness?
5. What was Ivan holding in his hands?
6. What are the names of the husband and of the wife?
7. Find out the synonym of the word ‘bewildered’.
   a) corrected b) contradicted c) canoned d) confused

Answers:
1. The possibility of winning the prize bewildered the husband and the wife.
2. They dreamt.
3. The prize amount was 75,000 roubles.
4. No, they did not think of their happiness.
5. Ivan was holding the newspaper in his hands.
6. Ivan Dmitritch is the name of the husband and Masha is the name of the wife.
7. d) confused.
4. Rearrange the jumbled sentences:

1. - They started dreaming how to spend the prize money.
   - Masha asked Ivan to see the result of her lottery.
   - The series of the ticket 9499 was found in the newspaper.
   - Masha had bought a lottery ticket.
   - Masha was interested in lottery whereas Ivan had no interest in it.

   **Answers:**
   1. Masha was interested ......
   2. Masha had bought .......
   3. Masha asked Ivan to see ....
   4. The series of the ticket ....
   5. They started dreaming ....

2. - When Ivan was reading the newspaper, the lottery ticket became the topic of their conversation.
   - Ivan looked into the newspaper for the results.
   - But Ivan had no faith in lottery ticket.
   - Ivan’s wife Masha, had bought a lottery ticket.
   - Ivan Dmitritch and his wife belonged to the middle class.

   **Answers:**
   1. Ivan Dmitritch....
   2. Ivan’s wife Masha...
   3. But Ivan had...
   4. When Ivan was reading.....
   5. Ivan looked...

3. - One day he began reading the newspaper after supper.
   - At the time his wife asked him to see the lottery result.
   - His income was 1200 roubles a year.
   - But he was well satisfied with it.
   - Ivan Dmitritch was a middle-class man.

   **Answers:**
   1. Ivan Dmitritch....
   2. His income.....
   3. But he......
   4. One day.....
   5. At that time....

4. - For he thought his wife had grown elderly and plain.
   - Ivan Dmitritch read only the series 9499 of the lottery ticket and not its number, and started daydreaming.
   - Finally Ivan found out that the winning number was 46 and not 26.
   - He dreamt of going abroad without his wife.
   - Masha also had her dreams and both developed hatred and anger towards each other.

   **Answers:**
   1. Ivan Dmitritch read....
   2. He dreamt....
   3. For he....
   4. Masha also...
   5. Finally Ivan.....

5. - But his wife had a different plan.
   - She wanted to have a summer Villa in the Tula or Oryol.
   - The prize money was seventy five thousand roubles.
   - He planned to spend twenty five thousand on real property.
   - Both Ivan Dmitrich and his wife were daydreaming.

   **Answers:**
   1. The prize money ....
   2. Both Ivan .....
   3. He planned to spend ...
   4. But his wife ...
   5. She wanted to ...

5. Paragraph Question:

1. **The Dmitrich’s lottery ticket.**

   Anton Chekhov has written the short story “The Lottery Ticket”. Ivan Dmitrich was a middle classman. His annual income was 1200 Roubles. He was well satisfied. His wife Masha had bought a lottery ticket. After supper, she asked her husband to check the lottery result in the newspaper. He was shocked to find the series number 9499. He asked his wife what they would do with the prize money, if they won. The possibility of winning bewildered the couple. The prize money was 75,000 roubles. Ivan said that he would spend 25000 roubles on real estate and 10000 roubles on immediate expenses. He desired to deposit 40000 roubles in a bank to get the interest. He dreamed of his leisurely life in a villa. He wanted to go abroad. Then, he visualised the problem of travelling with his whining and disturbing wife. He considered his relatives reptiles. He considered Masha’s relatives wretched. He thought that his wife would be stingy. Ivan read out series 9499 and number 46, not 26. Both Hatred and hope disappeared at once. Thus, the short story expresses the usual expectations of a couple in a middle class family.
2. Compare and contrast the dreams of Ivan Dmitritch and his wife.

In “The Lottery Ticket” Anton Chekhov narrates the common events of a middle class family. Ivan Dmitritch was a middle class man. He had no faith in lottery ticket. His wife Masha had faith in fortune. So she bought a lottery ticket. He saw the series 9499 only in the newspaper, but he did not try to find out the number of the ticket. She urged him to see the number of the ticket. He asked his wife what they would do, if they won the prize. Masha agreed with the first plan of Ivan. She wanted to buy a summer villa somewhere in Tula or Oryol Provinces. Like Ivan she too wanted to go abroad. Ivan wanted to spend the money thriftily whereas Masha was stingy. She never allowed him to spend more money. Even if they go abroad she would shut herself in the hotel and won’t spend a rouble. In order to spite her, he suddenly announced that the winning number was 46 and not 26. Disappointment in not winning the prize made Ivan and Masha hate each other. All their dreams disappeared and they came back to reality.