

English Unit –V
Bubbling Well Road (Text Book)
Rudyard Kipling

Objectives of the Lesson

- ✓ To teach them how to write short stories
- ✓ To inspire them for a role play session.
- ✓ To appreciate and understand humour in Rudyard Kipling's short stories
- ✓ To enrich vocabulary – Synonyms & Antonyms - Idioms
- ✓ To give practice on Note making.
- ✓ To hone Reading skills using the text as Reading Comprehension
- ✓ To develop writing practice - note making
- ✓ To enhance spoken skills – conversational skills

Fill in the Blanks for Objective Paper

1. Chenab was the largest river of Himachal Pradesh.
2. Chenab river falls into the Indus.
3. The mysterious Bubbling Well Road lies five miles west of Chachuran.
4. Villagers had a say that the priest of arti-goth was tortured by King Ranjith Sing in the old days.
5. The priest is was an one eyed man and carries burnt between his Brows, the impress of two copper coins.
6. The author entered the jungle along with his dog, Mr. Wardle.
7. The author feels that he was incapable of existing for an hour without its advice and countenance.
8. Every time the author grunted with the exertion of his rifle the voice was faithfully repeated.
9. The priest of arti-goth showed the way out to the author.
10. The villagers said the author people who went inside the forest never returned and the priest used their livers for witchcraft.
11. The author decided to set fire to the forest in summer to unfold the mystery of Bubbling well road.

Assignment Questions

1. Why did the writer's dog go with him into the grass patch?

Ans: The writer's dog Mr. Wardle, the terrier went with its master into the grass patch. Mr. Wardle strongly believes that its master was incapable of existing for an hour without its advice and countenance.

2. What did the writer see when he pushed his way through a thick clump of grass?

Ans: The writer felt restless in the Arti-goth patch in half-an-hour journey. When he was devoutly wishing that he had left the big boar alone, he found a narrow path. It seemed to be a compromise between a native foot path and a pig run. It was barely six inches wide and the author was able to sidle along it in comfort. There was full of grass all around the path. The grass was dense and the path was ill defined. Hence, it was essential for the author to crush into the tussocks either with both hands before the face or to back into it. He left his both both hands to manage his rifle. It was both confusing and valuable as it gave him a very vague clue to lead to a place.

3. What was the priest's reaction when the writer suddenly appears at his hut?

Ans: The author felt lost himself in the Arti-goth patch because of its mysteries. He lost his dog for sometime and was able to find it after. Both of them firmly wanted to reach open ground to enjoy the view. The author was not able to walk and apple in his throat is refused to slide up and down. He found the path on the other side of the well was a very good one. It led them directly to priest's hut. When the priest saw author's very white face coming out of the grass, he shouted with terror and embraced his boot. The author reached the bedstead set outside the hut's door. He fell in sleep instantly and Mr. Wardle mounted guard over him.

4. Why did the villagers not share their fears about the patch of grass with the writer before he set out to hunt wild boar?

Ans: The author got shocked to know that the patch of Arti-goth was full of ghosts and devils and all are in the service of the priest. He was surprised to hear all men, women and children who had entered it never returned. They further said the priest uses all their livers for witchcraft. When he finally asked why he was not informed about it before he entered the patch. They replied him that were afraid of losing their reward for bringing the news of the pig.

5. What was the secret promise the writer made to himself before he left the village?

Ans: The author put his best efforts to set the patch alight. But the grass was too green. Then he made a secret promise to himself. Some fine summer day, however, if the wind is favourable, a file of old papers and a box of matches will make clear of the mystery of bubbling well road.

6. Comment on the author's experiences of hunting a wild boar and meeting the priest of Arti-goth patch near bubbling well road?

Ans: Rudyard Kipling (1882-1936) is world renowned poet, essayist, novelist, short story writer and a journalist. Some of his classics are Kim, Jungle Book and Barrockroom Ballads. He was also a recipient of the Noble prize in 1907 for literature. 'Bubbling Well Road' is one of the humorous short stories.

The author begins it with a reference to the location of Chachuran, a hamlet. Above this hamlet, the Chenab river falls into the Indus. Five miles west of Chachuran lies the bubbling well road, and the house of the gosain or priest of the Arti-goth. Though the priest showed him the road he was not willing to thank him.

The Arti-goth patch was about three to four miles square. It was full of green plumed grass and whenever wind blows the grass turns over in silver rises from ten feet to twenty feet high. The priest of Arti-goth is a one-eyed man and carries burnt (the impress of two copper coins) between his brows. Every time he comes out of the patch he is stoned by the villagers and he runs back to the patch like a strayed wolf. Some people say that he was tortured by a native prince in the olden days. He was so old enough that he must have been capable of mischievous deeds during the days of King Ranjith Singh. His most pressing need is clothing and the help of British Government.

These things happened when the grass was tall and thick. The villagers of Chachuran informed the author about a sounder of pig with foot long tushes had gone into the Arti-goth patch. Though entering the jungle grass is always an unwise step he entered it. Although he knew nothing of pig hunting he accepted the challenge. He decided strongly to ride it down in a fair chase. The writer's dog Mr. Wardle, the terrier went with its master into the grass patch. Mr. Wardle strongly believes that its master was incapable of existing for an hour with out its advice and countenance. He thought it would be an easy thing to locate one pig in patch of ten square miles. But in twenty minutes he felt tiresomeness because of the heat and thickness of the grass. He felt as if he were in the heart of Central Africa. Mr. Wardle was quite often sitting and hanging its tongue very far. The grass stems held the heat exactly as boiler tubes do.

The writer felt wearied in half-an-hour of his journey. When he was devoutly wishing that he had left the big boar alone, he found a narrow path. It seemed to be a compromise between a native foot path and a pig run. It was barely six inches wide and the author was able to sidle along it in comfort. There was full of grass all around the path. The grass was dense and the path was ill defined. Hence, it was essential for the author to crush into the tussoks either with both hands

before the face or to back into it. He left his both hands to manage his rifle. It was both confusing and valuable as it gave him a very vague clue to lead to a place.

Soon after fifty yards of fair way, the author missed his terrier in the tussocks. He felt that it was a frivolous and never keeps to its heel. He called it thrice aloud 'where has the little beast gone to?' he was shocked to notice that a deep voice under his feet was repeated. Each time he called after, an echo assisted him. He paid close attention and heard that a man laughing in a peculiarly offensive tone. The heat made him sweat and laughing made him shake. He felt it was indecent and impolite. He held his rifle carefully and moved it in all directions as he proceeds. Since the rifle was heavy, he grunted while moving and the grunt was faithfully repeated. When he stopped to wipe his face the sound of low laughter was clear beyond doubt.

The author later went it to the tussock and shocked to find a huge black gap in the ground. He was on his chest when he saw the well which was so deep and had scarcely any water in it. There were black things in water and the water was as black as pitch with blue scum atop. He found that the laughing sound came from the little spring. When the trickle from the spring fell on the back of tightly stretched black things the laughter is changed to a sputter of mirth.

He spent not more than half an hour creeping around the well. He found the path on the other side of the well was good. The author felt lost himself in the Arti-goth patch because of its mysteries. He lost his dog for sometime and was able find it after. Both of them firmly wanted to reach open ground to enjoy the view. The author was not able to walk and apple in his throat is refused to slide up and down. He found the path on the other side of the well was a very good one. It led them directly to priest's hut. When the priest saw author's very white face coming out of the grass, he shouted with terror and embraced his boot. The author reached the bedstead set outside the hut's door. He fell in sleep instantly and Mr.Wardle mounted guard over him.

The author woke up and ordered the priest to lead him out of the patch. He obeyed it and started walking in front of them. Though both the author and the dog were angry, the priest was more afraid of the dog than its master. Mr. Wardle hates the natives. On their way, they reached the bubbling well road. The author heard the well laughing to itself alone in the thick grass and he was annoyed and angry. He in a pitch of anger, he wanted to shoot both barrels into priest's back but his need of priest's services prevented him from shooting. The priest led them out of the patch and immediately ran back into the patch in panic.

The author felt happy on reaching open ground and ground under his feet. He had a drink and looked at the horizon all around.

Later, the author got shocked to know that the patch of Arti-goth was full of ghosts and devils and all are in the service of the priest. He was surprised to hear all men, women and children who had entered it never returned. They further said the priest uses all their livers for witchcraft. When he finally asked why he was not informed about it before he entered the patch. They replied him that they were afraid of losing their reward for bringing the news of the pig.

The author put his best efforts to set the patch alight. But the grass was too green. Then he made a secret promise to himself. Some fine summer day, however, if the wind is favourable, a file of old papers and a box of matches will make clear of the mystery of bubbling well road.

Unit - V
I Have a Dream (Non-Detailed)
(Lincoln Memorial, Washington D.C., August 28, 1963)
Martin Luther King

Objectives of the Lesson

- ✓ To groom students for effective oratory skills
- ✓ To kindle students with the presentation of a legendary leader
- ✓ To discuss the skill of presentation skills (Beginning, Body & Conclusion)
- ✓ To train students in effective verbal and non verbal communication
- ✓ To prepare students how to deliver a lecture convincingly and emotionally
- ✓ To encourage students to attempt in elocution competitions
- ✓ To teach team dynamics and leadership qualities
- ✓ To reduce inhibitions of fear and shy in the students.

Objective questions

1. Abraham Lincoln was referred as a great American by Martin Luther King
2. Five score years ago means 100 years ago.
3. Score means a group of twenty.
4. The speech 'I have a Dream' was delivered by Martin Luther King at Lincoln Memorial, Washington D.C., on August 28, 1963.
5. America as given a bad cheque to Negroes and it was marked as "insufficient funds" by Martin Luther King
6. The expression "insufficient funds" by Martin Luther King represents insufficient rights of life, liberty and pursuit of happiness.
7. 'We come to cash this cheque' implies we come to claim for our equal rights.
8. Nineteen sixty three is not an ending but just beginning.
9. Martin Luther King said we must conduct our struggle always on high plane of dignity and discipline.
10. Martin Luther King said our destiny is tied up with white people destiny and their freedom inextricably bound to our freedom. We can not walk alone.
11. Martin Luther King said its time to open the doors of opportunities to all God's children.
12. Martin Luther King said to rise from the dark desolate valley of segregation to the sunlit path of racial justice.
13. Martin Luther King said it's the time to lift our nation from the quick-sands of racial injustice to the solid rock of brotherhood.

14. Martin Luther King said in spite of the difficulties and frustrations in the movement I still have dream which is deeply rooted I the American dream.
15. American dream is an idea that everyone in the United States has the chance to achieve success and prosperity.
16. Martin Luther King had a dream that there will be a day when all black boys and girls join hands with white boys and girls and walk together as sisters and brothers.
17. Martin Luther King had a dream that his four children one day live in a nation where they will not be judged by the colour of the skin but by the content of their character.
18. Martin Luther King concluded his speech with a hope, "free at last free at last! Thank God almighty, we are free at last"

Assignment Questions

1. Give a detailed sketch and the speech made by Martin Luther King?

Ans: Martin Luther King Jr was one of the world renowned leaders of the black community. He has sacrificed his entire life for the empowerment and equal rights of the Negroes in America. He stood in the forefront and continued the movement despite of the constraints and hurdles.

The present piece of the prose 'I Have a Dream' was one of the thought provoking speeches of the world made by Martin Luther King at Lincoln Memorial, Washington D.C., on August 28, 1963.

The aim of the present speech is to draw world's attention to the hardship and continuous troubles of the Negroes and to appeal to the white people to consider them as equals in everything,

Martin Luther King Jr. has begun his speech by expressing his delight to meet his fellow compatriots. He mentioned it as one of the greatest demonstration for freedom in the history of their nation. He began his speech with a reference to the then president of America Abraham Lincon, who signed the emancipation proclamation five score years ago (100 years). This proclamation came out like a beacon of hope to millions of Negro slaves. It was a joyous day break to end the long night of captivity them.

But sadly, after a hundred years, the Negroes were still humiliated on the basis of their colour and creed, he said. They were still languished in the corners of American society and found themselves as exile in their own land. With the declaration of independence, the constitution of America promised hat all men would be guaranteed the inalienable rights of life, liberty and the pursuit of happiness. Instead of honouring its own words, it betrayed its people in terms of colour. He warned demanded them the riches of freedom and security of justice.

He reminded America of the grave injustice done to the blacks and fierce urgency of the movement.

He expressed his anguish saying 'now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice', "now is the time to open the doors of opportunity to

all of God's children', "now is the time to lift our nation from the quick sands of racial injustice to the solid rock of brotherhood'.

He cautioned them nineteen sixty three is not an end but a beginning and a rude awakening to the years of suppression and dishonor. There will be neither rest nor tranquility in America until the Negro is granted his citizenship rights. He appealed them, in the process of fighting for their righteous place; they must not be guilty of wrong doings like bitterness and hatred. They should always be on the noble path of dignity and discipline and must meet physical force with soul force. He reminded them that this movement must never lead to distrust of all white people because of their (white people) presence here. The white are here to realize their destiny and freedom are tied inextricably with the black. We can not walk alone.

Speaking on the comment 'when will you be satisfied?' he told they can never be satisfied until equal in terms of freedom, vote power and citizenship rights are given to them. He added they will not be satisfied until the justice rolled down like waters and righteousness like a mighty stream. He thanked his compatriots for their presence in spite of various hurdles on their way to the meeting and praised them that they have been the veterans of creative suffering.

He gave a call to go back to Mississippi, Alabama, Georgia and Louisiana with a firm faith that the situation can and will be changed one day. He told them, despite of the frustrations of the movement, he still has a dream. It is a dream that is strongly rooted in American dream. He has dream that one day this nation will rise up to true meaning of its creed and consider all men are created equal. He has a dream that one day, on the red hills of Georgia, former slaves and the sons of former slave owners will have brotherhood. He told on one day the Mississippi State which is sweltering with heat and oppression will become an oasis of freedom and justice.

He told he has a dream that one day his sons in this country will not be judged by the colour of their skin but the content of their character. He has dream that one day little black girls and black boys will be able to join their hands with the white girls and white boys and walk together as sisters and brothers. He ends his dream saying the glory of the Lord shall be revealed and all the flesh will see it together.

This is the hope with which I return to the south and with this we can destroy the mountains of desperation. With this hope, we will be able to work together, to pray together, to struggle together and to go to jail together and to stand up together knowing that one day we will be free. That will be the day when God's children can sing a song of freedom with a new meaning. He said if America is to be a great nation then freedom bells should ring from every corner of America. When we let this freedom bells ring from every hamlet, city and state we will be able to speed it up. It is on that day when all of God's children black men and white men, Jews, Gentiles, Catholics and Protestants join their hands and sing in the words of old Negro spiritual "Free at last! Free at last! Thank God Almighty, we are free at last!"

This speech is considered to be one of the best speeches ever made in the world for its relevance and representation of more than a hundred years of oppression, humiliation and injustice.