

## **SOLVED QUESTIONS**

IX STORY

Chief Seattle's Speech

### **Extract-based Question**

1. Read the extract given below and answer the questions that follow.

My people are few. They resemble the scattering trees of a storm-swept plain. The great—and, I presume—good, White Chief sends us word that he wishes to buy our land but is willing to allow us to live comfortably. This indeed appears just, even generous, for the Red Man no longer has rights that he need respect, and the offer may be wise, also, as we are no longer in need of an extensive country.

**(i) Who speaks these lines and on what occasion?**

**Ans.** Chief Seattle is the speaker. He speaks in favour of Native Americans' beliefs, traditions and land rights.

**(ii) Who are 'my people'? What do they resemble?**

**Ans.** 'My people are the Red Indians. They resemble the scattering trees of a storm-swept plain.

**(iii) How does Chief Seattle compare 'his people' and 'my people'?**

**Ans.** Chief Seattle says 'his people' are like the grass that covers vast prairies while 'my people' are few. They resemble the scattering trees of a storm-swept plain.

**(iv) What word does the White Chief send?**

**Ans.** The White Chief sends word that he wishes to buy our land but is willing to allow us to live comfortably.

**(v) Who is the Great Chief mentioned in the speech?**

**Ans.** The Great Chief mentioned in the speech is George Washington.

~~Question 02.~~

## Chief Seattle

Answer the following questions with reference to Chief Seattle's speech:

- (i) How are the Red Man and White Man different in their religious beliefs and spiritual practices? [4]

**Ans.** Chief Seattle says that the ashes of their ancestors are considered to be sacred and their resting place is hallowed ground. The White Man wanders far from the graves of their ancestors and seemingly without regret. The religion of the White Man is written upon tablets of stone by the iron finger of the God of the White Man so that they cannot forget. The Red Man can never comprehend or remember it, for their religion is the traditions of their ancestors -- the dreams of their old men, given them in solemn hours of the night by the Great Spirit; and the visions of their sachems, and is written in the hearts of their people.

The dead of the White Man cease to love them and the land of their nativity as soon as they pass the portals of the tomb and wander away beyond the stars. They are soon forgotten and never return. Chief Seattle says, in contrast, that the dead of the Red Man never forget this beautiful world that gave them being. They ever yearn in tender fond affection over the lonely hearted living, and often return from the happy hunting ground to visit, guide, console, and comfort their people.

- (ii) How does Chief Seattle present the force of his argument for the statement- 'Your God is not our God!?' [4]

**Ans.** In his words, 'Your God is not our God!' Chief Seattle and his people believe that the God of the White Man loves only them and hates the Red Man. The God of the White Man protects the 'paleface' and leads them by the hand as a father leads an infant son. But, He has forsaken His Red children, if they really are His. Chief Seattle says that their own God, the Great Spirit, seems also to have forsaken them.

The God of the White Man makes His people become stronger every day, while the Red Man's tribe continues to dwindle. The White Man's God cannot love the Red Man's tribe or He would protect them. They seem to be orphans who can look nowhere for help. Chief Seattle questions — How then can they be brothers? How can the God of the White Man become their God and renew their prosperity and awaken in the Red Man's tribe dreams of returning greatness?

He continues to say if they had a common Heavenly Father, He must be partial, for He comes to the rescue of only His paleface children and that Chief Seattle's men never saw Him. He gave the White Man laws but has no word for His Red children. Chief Seattle firmly concludes that they are two distinct races with separate origins and separate destinies. There is little in common between them.

**(iii) How does Chief Seattle conclude? What condition does he lay? Why does he say that the White man will never be alone?** [8]

**Ans.** Chief Seattle says that they would ponder on the proposition and when they decide they would let the White Chief know.

But he makes, here and now, the condition that they will not be denied the privilege, without molestation, of visiting at any time the tombs of their ancestors, friends, and children. He declares that every part of this soil is sacred in the estimation of his people. Every hillside, every valley, every plain and grove, has been hallowed by some sad or happy event in days long vanished. Even the rocks, which seem to be dumb and dead as they swelter in the sun along the silent shore, thrill with memories of stirring events connected with the lives of his people, and the very dust upon which they now stand responds more lovingly to their footsteps than those of the White Man, because it is rich with the blood of the ancestors of the Red Man, and their bare feet are conscious of the sympathetic touch.

The departed braves of the Red man, fond mothers, glad, happy hearted maidens, and even the little children who lived here and rejoiced here for a brief season, love these somber solitudes and at eventide they greet shadowy returning spirits. And after the last Red Man perishes, and the memory of his tribe has become a myth among the White Men, these shores will swarm with the invisible dead of his tribe, and when the future generations of the white man think themselves alone in the field, the store, the shop, upon the highway, or in the silence of the pathless woods, they will not be alone. In all the earth there is no place dedicated to solitude. At night when the streets of the cities and villages are silent and deserted, they will throng with the returning hosts that once filled them and still love this beautiful land. In this way the White Man will never be alone.

Chief Seattle concludes saying that the dead are not powerless. There is no death, only a change of worlds.



**SOLVED QUESTIONS** *The old man at the Bridge*  
IX Story

**Extract-based Question**

1. Read the extract given below and answer the questions that follow.

It was my business to cross the bridge, explore the bridgehead beyond and find out to what point the enemy had advanced. I did this and returned over the bridge. There were not so many carts now and very few people on foot, but the old man was still there.

(i) Who sat by the side of the road? Describe him.

Ans. A man of 76-years old sat by the side of the road. He wore steel rimmed spectacles and very dusty clothes. He looked very tired.

(ii) Describe the scene at the pontoon bridge.

Ans. Carts, trucks and men, women and children were crossing it. The mules staggered as they pulled the carts up the steep bank.

(iii) What was the business of the narrator?

Ans. The narrator's business was to cross the bridge and explore as to what point the enemy had come.

(iv) What did the narrator notice when he returned over the bridge?

Ans. When the narrator returned over the bridge, he noticed there were not many carts and people over the bridge but the old man was still there.

(v) Why does the narrator think it was his business to cross the bridge?

Ans. As a soldier, the narrator thought it was his duty to explore the bridgehead to find till what point the enemy had arrived.

## Short Answer Questions

1. Why is the old man at the bridge? What happens to the old man at the end of the story?

Ans. The old man is sitting at the bridge. He is exhausted and is unable to go any further. People and the Republican soldiers are leaving the place because the Fascist army is approaching.

At the end the story, the narrator being a soldier, it was his duty to see that everyone leaves the place. He asked the old man to get up and reach the trucks because it was not safe to stay there. But he refused, saying, he was worried about his animals. He tried to get up but swayed and sat back. The narrator decided there was nothing that could be done about him.

2. What is the theme of the story *The Old Man at the Bridge*? Discuss.

Ans. The theme of the story is tragedy of war and pity.

Among several people the old man's life is also affected, when they are leading a harmless life.

The war between the Fascists and Republicans has destroyed the lives of these simple people. They are fleeing to save themselves from the advancing enemy.

The soldier thinks it is his duty to save people. He pities the old man. Tired and unable to go any further, he is worried about his animals. He was the last man to leave because he did not want to leave his animals behind. In the end the narrator feels there was nothing that could be done about him.

## Long Answer Question

1. How has the author portrayed the sense of duty in the story?

Ans. *The Old Man at the Bridge* focuses on the sense of duty. The soldier in the story finds an old man sitting by the side of a road near a bridge. He feels it is his duty to save the old man from the enemy and carry out the work of evacuation.

The last man to leave the village, the old man's duty is to take care of the animals left behind. He worries more about the cat, two goats and four pair of pigeons than for himself. Sadly he says that the cat can take care of itself, but the goats and pigeons will have to fend for themselves. The author feels that soon the enemy would cross the bridge and death appeared imminent for the old man. The animals have more chances of survival.

The repetition of the old man's words, 'I was taking care of animals' becomes the symbol of the voice of so many taking care of animals.