**Q1) *“Your father was ever virtuous, and holy men at their death have good inspirations”***

1. What pointed question is asked just before this speech? Who asks the question? 3

Ans. The pointed question is asked to Nerissa by Portia. The question is whether it was not hard that she could not choose one for her husband nor refuse none.

1. How does the speaker justify the actions of the ‘father’? 3

Ans. Nerissa says that Portia’s father was ever virtuous and such holy men at their death have good inspirations. This made Nerissa believe that lottery of the three caskets would be chosen correctly only by the one whom Portia shall rightly love.

1. What question is asked by the speaker at the end of the speech? 3

Ans. Nerissa asks Portia What warmth was there in her affection towards any of the suitors that had already come. She was trying to know what Portia felt about the suitors who had already arrived at Belmont.

1. Name the suitors mentioned in the scene. 3

Ans. The Neapolitan prince, County Palatine, the French Lord Monsieur Le Bon, The English Baron Falconbridge, the Scottish lord and the duke of Saxony’s nephew.

***Q8) “I am bid forth to supper, Jessica; here are my keys, but wherefore should I go”***

1. Why is the speaker confused? Where is he supposed to go? What is the real reason for the invitation?3 The speaker Shylock is confused as he doesn’t know if he should go to Bassanio’s feast. He has been invited by Bassanio to his house. The real reason for the invitation is that Bassanio and his friends wanted Shylock to leave his house so that it could help Jessica to elope with Lorenzo.
2. What are the reasons the speaker gives to go ahead with the supper plan? 3

Shylock says he would go to feed upon the prodigal Christian. He wants to waste the borrowed money of Bassanio so that he can take revenge from Antonio. Also he believes that there is some ill being brewed against his rest as he did dream of money bags ad wanted to check if all was well.

1. What mistake does Launcelot do at this juncture? How does he try to cover it up? 3

Launcelot makes the mistake of speaking about the masque. He tries to cover it up by talking gibberish, and saying that his nose started bleeding on last black Monday at six o clock in the morning falling out that year was four year in the afternoon.

1. What instructions does Shylock give Jessica about the masque? 3

Shyock tells Jessica to lock up his doors and when she hears the drum and the vile squealing of the wry necked fife, not to clamber to the casements. She is also not supposed to thrust her head into the public street to gaze on Christian fools with varnished faces. She is supposed to stop his house’s ears (casements) and is not let the noise of shallow foppery enter his sober house.

***Q9) “That ever holds: who riseth from a feast with that keen appetite that he sits down”***

1. Who is the speaker of these lines? Where are the lines spoken? To whom? 3

Gratiano is the speaker of these lines. The lines are spoken on a street outside Shylocks house. They are spoken to Salerio( Salerino).

1. Explain the given lines and the other example that substantiates the example? 3

A person who has already feasted will not have the same appetite when he sits down to eat immediately. Similarly if the horse is made to tread his tedious measures again he cannot do it with the same unbated fire as he did the first time. These are given to speak about the loss of interest that Lorenzo seems to have in Jessica.

1. What parallel does the speaker draw in the later part of the speech? 3

In the later part of the speech the speaker brings out the comparison of a prodigal with a ship. The ships leaves the native harbour in a grand way just like the prodigal son left his house. Like the prodigal son the ship too is hugged by the strumpet (wind). And like the prodigal too the ships returns in with ragged sails and over weathered ribs, lean rent and beggared by the strumpet wind.

1. Who enters immediately after this speech? What does he say to the people waiting for him? 3

Lorenzo enters immediately after this speech. He apologises for his delay in coming. He assures his friends that when they will please to play thieves for wives he would wait patiently for them as well.

***Question 5 16***

***“Their dying fire in need of logs”***

1. Give the meaning of the above given line. What does ‘dying fire’ symbolize? 3
2. What were the thoughts of the rich man? 3
3. Who was the fifth and the sixth person the group? Why did they not give their stick of wood? 3
4. Explain ‘forlorn group’. Why is it an irony and mention which figure of speech it is? 3

Ans. Six people were trapped in bleak and bitter cold and the fire was their only chance of survival. After some time, the fire was about to die for lack of fuel. Each one had a log which they could put in the fire and keep it going to save themselves. None of them was ready to put their log as each one was prejudiced against some other in the group. Eventually all of them die as the fire dies. The ‘dying fire’ symbolizes the warmth and love in their heart which is dying slowly due do prejudices.

Ans. The rich man was thinking of the wealth in his store and wanted to protect it from the poor who, he thought, were lazy and lacked ambition. He did not want to give his wealth, the log he had, which could also help the poor.

Ans. The fifth man was a black man. There was white lady in the group, and he was full of hatred. He thought that the log was the only chance to take revenge. The sixth person was a calculative type of person. He was only ready to give to those who helped him too. Hence, they did not give their logs.

***Question 6 16***

***“Our shining loads to the temple fair.”***

1. Who is the ‘Our’ referred to? What does the poet mean by ‘shining loads’? Why does he use this term? 3
2. How does the poet describe the bangles in the first stanza of the poem? 3
3. Which colours of bangles are suitable for a maiden’s wrist? What are the colours compared to? 3
4. According to the poet, for whom are the purple and gold flecked grey bangles suitable? How does he describe the woman? 3

Ans. The ‘Our’ referred to here are the bangle sellers. He refers to the stack of bangles that he carries everyday to be sold as ‘shining loads. The bangles he carries are bright and colourful as well as in a large quantity. Therefore, he refers to them as ‘shining loads’.

Ans. He calls the bangles delicate, bright and rainbow tinted circles of light. He also describes them as the lustrous tokens of radiant lives.

Ans. Silver and blue and pink bangles are suitable for a maiden’s wrist. The silver and blue colours are compared to a mountain mist. The pink bangles are compared to the buds that are found on the peaceful banks of a stream flowing in a forest.

Ans. The purple and the grey bangles are for the woman who has journeyed through life midway. The poet says that she has taken care, blest and as a mother, cradled, given nutrition to her sons on her breast. She takes care of the household and worships god at her husband’s side.

***When all at once I saw a crowd,***

***A host of golden daffodils;***

1. Where and when does the poet find daffodils? Mention the figure of speech used in the last line of the same stanza. [3]

The poet was wandering lonely as a cloud when he saw a crowd, a host of golden daffodils. These daffodils were beside the lake, beneath the trees. The figure of the speech mentioned in the last line of the same stanza is Onomatopoeia: (fluttering is the sound created by the word), Tautology (fluttering and dancing mean the same that is to move)

1. How does the poet describe the movement of the daffodils? To what does the poet compare the daffodils to show that the flowers grow over a continuous stretch? [3]

The movement of the daffodils is said to be fluttering and dancing in the breeze. The poet compares the daffodils to the continuity of the twinkling and the shining stars that are there on the Milky Way.

1. Did the experience of seeing the daffodils have a long-lasting effect on the poet? How? [3]

Yes, the experience of seeing the daffodils did have a long lasting effect on the poet as the poet in the beginning was upset and depressed. He compares his wandering to the floating of a cloud in the beginning. However, he mentions in the last stanza that very often when he is lying on his couch in a vacant or in pensive mood, the daffodils flash on his inward eye which is the bliss of solitude.

1. What attracts the poet to the daffodils and makes him gaze at them? How does he feel when he sees this sight? [3]

The thought that what wealth the show of the daffodils bring to him makes him gaze at him. He feels attracted to the daffodils as he believes that in such a jocund company any poet can only feel happy.

***Question 7 16***

***“The Indian’s night promises to be dark.”***

1. What does the ‘night’ refer to in the given line? Why does he say that it will be dark? 3
2. Why does the orator say that he does not to mourn at the untimely fate of his people? 3
3. What does Chief Seattle say about their sacredness to the soil? 3
4. Why does the orator say that the white man will never be alone? 3

Ans. The ‘night’ refers to the end of the existence of the Red Indian tribe. The orator says this as there is no hope at all for them as ill fate seems to be on their trail. Wherever they go, the footsteps of their predators follow them. They have surrendered to their inevitable fate.

Ans. Chief Seattle firmly believes that life follows death. He knows that if a tribe or even a nation perishes another one will come to life just like the waves of the sea which rise and fall and rise again. This is a permanent face and thus he does not want to mourn at the untimely fate of his people.

Ans. Every part of the soil of their land is sacred because every hillside, every valley, every plain and grove has been made holy by some sad or happy event in the past. Even the rocks which appear lifeless are filled with the memories of various events in the lives of the people. The very soil upon which the Red Indians set their feet seems to remember and respond to the footsteps of the ancestors as it is rich with their blood.

Ans. The orator says that there will be a time when there will be only the White men on their land and no Red Indians. A few generations later the White men may feel lonely. At such times the spirits of the Red Indians, who would love their land even after death, will be all over place. These spirits will give company to the white men who there will not be alone.

***Question 7 16***

***“There were three animals altogether”***

1. What was the old man’s response when the narrator asked him about his animals?
2. Which animal was the old man not worried about? Why?
3. What did the narrator feel bad about? Why?
4. Give the symbolism of Easter Sunday.
5. Why is the old man called lucky for that day?

Ans. Initially the old man says he was taking care of ‘various animals.’ When asked by the narrator what animals were there, the old man says that there were three animals in all. There were two goats and a cat and there were four pairs of pigeons.

Ans. The old man was not worried about the cat. He said that the cat knew how to take care of itself and would be safe. He perhaps believed in the proverb that a cat has nine lives.

Ans. The narrator realises that there is nothing to be done about the old man. He thinks that the old man is disorientated and hence is not able to understand the gravity of the situation. He feels bad that he wouldn’t be able to prevent the old man from dying.

Ans. Easter Sunday is the day of the resurrection of Jesus Christ. It is the third day after his crucifixion. Good Friday is the day that the innocent Christ sacrificed himself for humanity. Here the writer is juxtaposing the sacrifice of this old man on the day of Christ’s resurrection.

**Question 9:**

1. How was Muni’s financial condition? Give examples. 4
2. Is language a barrier in the story? Justify your answer by giving examples. 8

Ans. Muni was extremely poor as he would have drumstick leaves every day for his meal. Those leaves were taken down from the tree that was just outside his house. Muni had to lie for not having money to buy stuff or clear an ancient debt at the shop. Muni had not had a smoke since a long time. This shows that he couldn’t afford to buy even a cigarette or a bidi. Muni’s earning would be only in coppers and nickels and he had never seen a hundred rupee note. A five or ten- rupee note was known to him only due to its colour and he had seen that in someone else’s hand.

Following points to be mentioned in the story-

Yes the language is a barrier in the story- The foreigner doesn’t understand Tamil and Muni doesn’t understand the ‘parangi language’ that the American speaks. Due to which there are many instances of miscommunication. The American asks about the gas station and on seeing the horse statue exclaims ‘Marvellous’, Muni observes khaki clothes and assumes the foreigner to be a policeman or a soldier. Muni wonders that if he runs then the policeman would catch him. Muni assumes that the American has come to interrogate about his goats. Later when the foreigner asks if he smokes he replies yes, no and put the flame of the lighter out not understanding what was to be done.- the foreigner presents his visiting card in front of Muni and Muni shrinks away from the card thinking it to be a warrant. He assumes that the foreigner was a policeman or a soldier and had come to investigate about the murder. The foreigner asks Muni about the horse but Muni shares the religious information and what the priest had told everyone in the village. Also, once when Muni assures the foreigner that they will catch the murderer and when he is caught…. He goes to show gestures of mincing meat. One can see that the foreigner assumes that he is stopping Muni from chopping wood and asks him to give the axe to him. On asking if there are any spiritual or religious scruples against English speech, Muni makes some indistinct sounds and shakes his head without understanding the questions.-The foreigner tells Muni about he being a modest businessman and that is trade is coffee. Muni is able to understand the word ‘kapi’ and mentions about kapi-otels in the next town. Muni asks the foreigner how many children he has, the foreigner assuming that the price of the horse was asked he replies ‘a hundred’ The foreigner is ready to offer hundred rupees to Muni; on the other hand, Muni thinks that the foreigner wants change and suggests him to go to the village headman who was also a moneylender. At one point, the foreigner shows interest in Muni’s pets and he casually strokes their backs, making Muni realise that the foreigner was interested in his two goats.