***Question 1 16***

***“God made him, and therefore let him pass for a man.”***

1. Who is being spoken about? How is he described? 3
2. How is the appearance of the English lord described? 3
3. Which example does Portia give to Nerissa to prove that she abides by her father’s condition? 3
4. What request does Portia make to Nerissa to avoid her getting married to the German lord? 3
5. What is Nerissa’s formula for ideal happiness? What example does she give to substantiate it? 4

Portia says that God has made the French lord, so she considers him to be a man. He talks about the horse more than the Neapolitan Prince and frowns more than Count Palatine. The moment a throstle bird sings he starts dancing and he would even fence with his own shadow. If Portia marries him, it would be like marrying twenty husbands. If he despises her she would forgive him but if he loves her she would never be able to requite him.

The English lord is called as a dumb-show. He is oddly suited with his doublet bought from Italy, his round hose bought from France, his bonnet from Germany. His behaviour has been borrowed from everywhere according to her.

Portia is not happy about the condition of the caskets but she still decided to abide by it. She says that even if she grows as old as Sibylla, she would die as chaste as Diana unless she can be obtained by the manner of her father’s will.

Portia requests Nerissa to place a deep glass of Rhenish wine on the contrary casket. She is sure that if the devil be within, and temptation outside he would choose it. She also calls him a sponge.

Nerissa believes that ideal happiness would be if a person is seated in the mean between extreme joy and extreme sorrow. She is aware that extreme joy can also lead to surfeit which would not allow the person to be really happy. She says superfluity comes sooner by white hair but it is the competency that lives longer.

***Question 2 12***

***“Why, look you, how you storm!”***

1. What happens just before this dialogue? 3
2. How does the speaker react to Antonio’s anger? 3
3. What condition does Shylock place before Antonio to give him an interest free loan? 3
4. How does Shylock convince Antonio to sign this bond? 3
5. What are the reasons that Shylock gives for hating Antonio? 4
6. Antonio flares up even more and says that he was likely to call Shylock a dog, spit on him and spurn him again. If he would give them the loan he should give it as an enemy not as a friend.
7. Shylock cools down and says that he would be friends with Antonio. He says he was willing to forgive the shames that Antonio had stained him with and supply his present wants. He did not want a doit of usance for his money and was offering it only as a friend.
8. Shylock says that Antonio should accompany him to the notary and seal with him his individual bond. The bond would be in a merry sport and would mention that if Antonio is unable to repay him on a particular day, a particular place the amount specified in the condition then the bond would be forfeit. The forfeit would be nominated by one pound of Antonio’s flesh to be cut off from any part of his body that pleases Shylock.
9. Antonio says that, Christians because of their hard dealings suspect, the thoughts of others. He says a pound of man’s flesh is not estimable or profitable as the flesh of muttons, beefs or goats. He says that he has offered the money only to buy his favour and be a friend.
10. Shylock hates Antonio because he is a Christian. Though he lives a life of low simplicity, Antonio lends out money gratis and brings down the rate of interest with the money lenders in Venice. Shylock says that he bears an ancient grudge towards Antonio as he hates their sacred nation and rails where merchants mostly congregate. He criticises Shylock, his bargains and his well-won thrift which he calls interest.

***Question 3 16***

***“Mislike me not for my complexion, the shadowed livery of the burnished sun to...”***

1. Who is the speaker of these lines? Whom are they spoken to? Where does the scene take place?3
2. Explain: The shadowed livery of the burnished sun 3
3. Is Morocco proud of his colour? Justify with examples from the scene. 3
4. How does Portia react to this speech of Morocco? 3
5. What does this scene tell us about the character of Morocco? 4
6. Prince of Morocco. These lines are spoken to Portia. A room in Portia’s house, Belmont.
7. He says that the dark complexion is given by the burnished sun to whom he is a neighbour. He calls this dark complexion as a shadowed livery.
8. Yes, Morocco says that he is proud of his colour and would not want to change it. The only situation in which he would be willing to change his colour would be to steal the thoughts of Portia.
9. Portia confesses to Morocco that the choosing of her husband is not in her hands. She had to depend on the conditions put by her father. If her father had not hedged her and scanted her by his wit, then Morocco stood a fair chance as any other suitor who had come for her affection.
10. Prince of Morocco considers himself to be brave and better than the fair people from the North. But if an incision is made in them, it would be easily proved whose blood is redder. He implies that he is Morocco says that the native girls of his country love the bravery which he has. This bravery has scared even the most valiant people around full of valour and bravery than any fair man. Morocco swears by his scimitar and brags that he would slew the Sophy and a Persian Prince who had won three battlefields against Sultan Solyman. Morocco says that he would overstare the sternest eyes that looked at him. And outbrave the most daring heart on earth. He would pluck the young sucking cubs from the she-bear to prove his bravery. He claims that he is a deserving candidate and compares himself to Hercules also thanks Portia for giving him a fair chance.

***Question 4 16***

*“****He plants a friend of the sun and sky”***

1. Why does the poet call the tree a friend of the sun and sky? 3
2. What does he plant who plants a tree? Limit your answer to the first stanza only. 3
3. What does the poet mean by “And years that fade and flush again”? 3
4. Explain the term ‘growth from sea to sea’. Mention its relevance to the poem. 3
5. Is the title of the poem relevant? Justify your answer. 4

Ans. The tree towers high towards the sky and appears as if it is extending its hand of friendship to the sun and sky. The tree is a friend in the true sense of the word because it is beneficial to the environment as it reduces the temperature and purifies the atmosphere.

Ans. A person who plants a tree, plants a friend of the sun and sky. He plants the flag of breezes free, where the leaves and branches of the tree flutter like a flag which sways in the breeze. He plants the shaft of beauty towering high, the tree towers and it looks beautiful because of its leaves and flowers. He also plants a home to the heaven anigh that is a home to the birds.

Ans. The poet refers to the never-ending cycle of life. Once a seed or a sapling is planted it sprouts into a plant, grows and gives birth to buds and blossoms, fruit and seed. The tree may become old and perish one day but the seeds give birth to more trees. Thus, the cycle continues.

Ans. The term ‘growth from sea to sea’ refers to the growth of entire nation, the entire world. A person who plants a tree plants the seed of growth and prosperity. Trees are the symbol of life as they purify the air and maintain ecological balance. One tree gives rise to many more leading to growth of forests across all nations of the world.

Ans. Yes, the title ‘The heart of the tree’ is relevant to the poem. In the poem, the poet has focused on the unlimited uses of a tree which contributes to the growth of a nation. The poet has subtly personified the tree by saying that it is generous and giving. It provides shade, food, pure air, shelter to birds and many other things to the mankind. The fact that it is so benevolent shows that it has a heart. Thus, the poet has aptly given the title ‘The Heart of the tree’.

***Question 5 1***

***“In bleak and bitter cold”***

1. Name the figure of speech used in the above given line. 3
2. Why did the first and the second person not give their logs? 3
3. Who is the third person? How is he dressed? What did he do? Why? 3
4. What was each man in the group aware of? 3
5. What are different types of discriminations highlighted in the poem? How can they affect the mankind? 4

Ans. The poet says that the cold is bleak and bitter as it could even kill the people. Here the line is “Alliteration’ as the sound ‘b’ is repeated. It is also an example of ‘Tautology’ as the words ‘bleak’ and ‘bitter’ have similar meaning.

Ans. The first person was a white lady, and when she saw a black man sitting opposite to her, her racist attitude stopped her from contributing to keep the fire burning. The second person refused to give his log because he saw a person who was not of his church, which justifies that this person was a classist.

Ans. The third person is a poor man. He sat in tattered clothes and gave his coat a hitch.

Ans. Each man was so full of hatred and contempt towards the other that he refused to give up his log to the fire that was dying. Each one thought that by doing so he was avenging the person whom he condemned. None was aware of the fact that eventually even he would die in the situation.

Ans. The poet has thrown light on the different ways in which people discriminate against each other. He gives the example of racial discrimination through the white lady and the black man. The poet also talks about the religious intolerance and class discrimination between the rich and the poor man. Such differences lead to envy, hatred, arrogance and revenge eventually destroying the very fiber of humanity.

***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
5. Give examples of imagery from the poem. 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.

Ans. Visual (see)– shining loads, bright rainbow tinted, circles of light, lustrous tokens, happy daughters, happy wives, mountain mist, flushes like the buds that dream, new born leaves, sunlit corn, flame of her marriage fire, purple and gold flecked grey, worships the gods at her husband’s side. Auditory (hear) – tinkling, bridal daughter. Tactile (touch) – delicate bangles, tender like her bridal daughter, tranquil brow of a woodland stream.

**Section C- Prose**

**Read the extract given below and answer the questions that follow:**

***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.

Ans. The narrator calls the old man lucky on that Easter Sunday. As it was a cloudy overcast day and the ceiling was low, the fascists planes were not up that day. So the old man would remain alive at least that day. Also the fact that the cats know how to look after themselves is also called by the narrator to be a lucky thing for the old man.

***Question 8 16***

***“He noticed now a new sort of vehicle coming down at full speed”***

1. What happened when the vehicle sputtered and stopped in front of Muni? 3
2. Why did Muni want to run away when he saw the foreigner?
3. What did the foreigner offer Muni? How did Muni react? Why? 3
4. According to Muni, what happens at the age of seventy? How did he go on? 3
5. What did the foreigner tell Muni about ‘the last august’? 4

Ans. When the vehicle sputtered and stopped in front of Muni, a red-faced foreigner got down and went around it. He stopped looking and poking under the vehicle. Then he straightened himself up, looked at the dashboard and approached Muni.

Ans. Muni wanted to run away when he saw the foreigner because the foreigner was wearing khaki clothes and was evidently a policeman or a soldier. Muni thought that he would question him about the murder that had taken place and he did not want to be questioned, he wanted to run away.

Ans. The foreigner offered Muni a cigarette. Muni received it with surprise after saying the only two words he knew in English since he hadn’t had a smoke from anyone since many years.

Ans. According to Muni, at the age of seventy, one didn’t run but would surrender to whatever came. He knew he could only ward off trouble by talking and so he went on in the purest form of tamil for which Kritam was famous.

Ans. According to the foreigner, in ‘the last august’, they had the hottest summer in history and he was working in shirt-sleeves in his office on the fortieth floor of the Empire State Building. One day, there was a power cut and he was stuck for four hours, without any elevator or air-conditioning.

***Question 9***

1. Who is the God of the natives? Why does Chief Seattle say he has forgotten his people? 4
2. Compare the religion of the White Americans and the Native Americans. 4
3. According to Chief Seattle why do the spirits of his tribe come back? 8

Ans. The Great Spirit is the God of the natives. He too seems too have abandoned his own people – Red Indians. The God of the Whites makes them stronger but their God doesn’t. His people are losing against the enemy and are ebbing away like a rapidly receding tide that will never return. Thus, Chief Seattle says their God has forgotten them.

Ans. The religion of the white man was written upon tablets of stone by iron finger of their God so that they couldn’t forget. But the religion of the Red man was actually the traditions of their ancestors, the dreams of their old men. Their religion was given to them in the solemn hours of night by the Great Spirit. It was written in the hearts of the people.

Ans. The spirits of the tribe come back to as the ancestors of the Native American tribes never forget this beautiful world that gave them existence. They love its land, rivers and valleys, mountains and lakes. They love and yearn for those living. The spirits of these ancestors often return from the heavens to visit, guide, console and comfort the people still alive on the land. The orator also 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 man may feel alone. At such times, the spirits of the Red Indians, who would love their land even after death, will be all over the place. These spirits will give company to the white men who there will not be alone. The spirits come for the Red Indians who are alive and fighting for their lands.