

Answers of Full Portion Test Series 2019 – 2020

ENGLISH LITERATURE

Section A — Drama

1.

1. Shylock parts with Launcelot

Launcelot wishes to go and serve Bassanio as he gives rare new liveries. He is blinded by the false riches of Bassanio

This Scene takes place in Shylock's house in Venice.

2. Shylock does not bid Launcelot a tearful farewell as he thinks that he is a patch , a fool who is kind enough but he eats too much. He is snail slow in profit. He sleeps during the day more than the wild cat does. Since, he is lazy like the drones who do not work, he will not support him. Therefore, he is sending him away to the one who he will help to squander the money, three thousand ducats, which he has borrowed from him.
3. When Shylock is told by Launcelot that there will be a masque, he is alarmed for fear of such revelry may become unruly. Moreover, he is alien to such celebrations of the Christians. Jessica is warned by Shylock immediately to lock all the doors of his house. He tells her not to go to the window when she hears the drum and the shrill notes of the wry-necked fife. She must not stretch out her neck over the public street to gaze on Christian fools with painted faces. Because Shylock doesn't want the sound of frivolity to enter his peaceful house, he asks Jessica to close all the windows and doors.
4. Shylock is going for Bassanio's feast but he swears by Jacob's staff that he is no mind of feasting that night as he knew that they do not call him out of love, they simply want to flatter him. Moreover, he had dreamt of money bags which suggested there was something ill brewing against him. However, he says that he would go only as an enemy to feed upon the prodigal Christian. Although he hesitates at first, Shylock sends Launcelot to say that he would come for the supper.
5. "Farewell; and If my fortune be not crost,
I have a father, You a daughter lost"

Jessica wishes her father a farewell and says that if nothing goes wrong with the plans than Shylock has lost his daughter and she has lost a father. By these words we see Jessica as a girl who is influenced by the Venetians around her to form a different attitude to life than her father . She cannot get along with her father and wants to free herself stigma attached to the Jews . She rebels against the oppression of her father and joylessness in their house by calling he own house a 'Hell'. She also considers it a heinous sin to be her fathers child but she affirms that though she is a daughter by his blood , she is not by manners.

2.

1. Jessica has commented that when she listens to music, she becomes serious and loses her gravity. Lorenzo then gives his theory and power of music.

Lorenzo asserts that one should observe savage and untamed beasts. Untrained young horses rushing madly over the plains, prancing wildly about and bellowing which is the hot condition of their blood. Even they come to a standstill when they hear the trumpet or the sweet melody being played and remain quiet and calm. Their savage eyes turn to a modest gaze.

2. Orpheus was a Greek musician.

He made trees, stones and streams move from place to place, by the power of his music.

It was this power of music that the Roman poet Ovid narrated about him in his works.

3. According to Lorenzo, the man who does not like music or is not moved by the sweet concord of music is fit only for treasons, stratagems and spoils. The motions of his spirit are as dull as night and his affections are as dark as Erebus. Such a man should never be trusted. Lorenzo may be referring to Shylock who hated music. He had the attitude that music is a frivolous thing.

4. Portia sees the burning candle in the hall of her house in Belmont.

Portia tells Nerissa that the light they see is burning in her own house. The light from the little candle can travel far into the night. The influence of a good deed in this wicked world is equally far reaching. It shines like a light in the darkness.

5. Portia replies that great things overshadow small things, that is, the moon dims the candle which was a powerful light before compared with the moon. In the absence of the king, the viceroy holds a high position and he looks to all beholders as glorious as his master, but when the king himself appears, the glory of the substitute vanishes, he is lost in the sight of the brightness of the king's magnificence, just as a little stream loses itself in the mighty ocean.

3.

1. When Bassanio asks Portia to wrest the will and do a great right by doing a little wrong by curbing Shylock of his will, Portia says that she cannot do so. She says that there is no power on Venice that can change the law established as it will be recorded as a precedent and many an error will rush into the state by the same example. That's when Shylock hails her as the second Daniel.

2. Daniel was a Jewish character of the old testament in the Bible who was known for his wisdom and judgement. In the story of Susanna and the elders in the Apocrypha, during a skilful cross examination, Daniel demonstrated that Susanna, who had been falsely accused and condemned by two elders, was innocent. Portia resembles Daniel in youth and judgement.

However, when Portia turned the tables on Shylock, Gratiano metaphorically said 'I have you upon the hip' which meant that now they got hold of Shylock at a disadvantage.

3. When Shylock asks for his principle, Portia says that he could have nothing but his forfeiture at his own risk. Moreover he had refused it earlier in the open court and he shall have merely justice and his bond. Shylock angrily says that Antonio should keep the money, and the devil should give him the benefit of it. This good luck which Antonio faces in the matter should bring about his misfortunes.

4. Portia restrains Shylock as he is about to leave the court. She does so because she has another hold on him. She tells Shylock that he has put himself into the power of law in yet another way. One of the statutes in the Venetian law declares that if a foreigner conspires the life of a citizen of Venice, either directly or indirectly, then the person whom he has plotted against is entitled to half his wealth. The leftover is to be handed over to the State treasury. The life of the plotter lies solely on the will of the Duke without appeal.

Shylock has placed himself in an awkward situation, for he has openly shown that he had conspired against Antonio, and so he has brought himself this punishment. She feels that his hope only lies in the Duke's mercy. She directs him to kneel before the Duke at once and plead for mercy.

5. Shylock's inhumanity and revengefulness is seen in all its fury in the trial scene. His passion for revenge is so intensive that it overcomes his love for money. No appeals from the Duke and Portia move him to pity. Further the manner in which he sharpens his knife in the trial scene, his irritation at the delays in the court preventing him from extracting the pound of flesh all indicate his image of being a tormentor.

However when the tables are turned and when he is forced to be a Christian and give away his property to his daughter and son-in-law, Shylock arouses sympathy for the sufferings he has undergone by the Christians. He bears all the insults and humiliation because of his Jewish race. Thus, Shylock emerges as a powerful character who in spite of his fateful nature wins the sympathy of his audience.

Section B — Poetry

4.

1. The poetess, Sarojini Naidu, describes the bangles befitting a bride's wrists tinkling, luminous, tender and clear which are like her bridal laughter and bridal tear.

These qualities are similar to a bride's feelings as she is happy as well as sad. She is happy because she is going to start a new life in a new home and family members. She is sad because she is going to leave her parents and brothers and sisters and the place where she was living since her childhood. The poet describes the periods of women at this stage as full of expectation and nervousness. She is as beautiful and tender as her bangles.

2. The golden coloured bangles worn by a bride on her bridal morning is compared to the sunlit corn field. This colour is suitable for a bride. The corn fields, a proof of mother nature's fertility is symbolic of the fertility of a young girl getting married. Moreover, the bangles that are suitable for a bride are golden and fiery-coloured like the holy fire around which the bride takes the marriage vows with her groom. The bangles also have the colour of 'her heart's desire' which is suggestive of dreams and hopes of a newly wedded bride. Thus, the flame like colour of bangles relevantly symbolise the flame of love and passion in marriage.
3. The women who have 'journeyed through life midway' prefer purple coloured bangles with gold flecked grey.

Purple is a colour which indicates power, authority, pride and dignity and gold flecked grey is more of a sober colour which indicates experience and wisdom. Thus, the woman wearing purple bangles has gained maturity, reared her children with love and at last achieved the fullness of her role as a wife and mother. Her life is filled with fulfilment and pride as she has reared fair sons on her faithful breast and has the privilege to sit beside her husband during the pooja.

4. Bangles having silver, blue and pink and green hues represent maidenhood. These types of bangles are befitting for a maiden's wrist.

The silver and blue coloured bangles are as misty as mountain mist. They are meant for the virgin girls who have countless longings for her married life. This also suggest the blooming beauty of her growing age. Some are in the shades of pink like the glowing buds and flowers. Some are green in colour like the new born leaves. These colours express their tender longings. These colours symbolise the dreams, youthfulness and aspiration of a woman when she is a virgin.

5. The poem reflects Indian women-hood and its celebration by wearing bangles. The different coloured bangles symbolize different stages in a woman's life as a young maiden, a bride, as a middle-aged matron and an older woman.

A modern woman will be repelled by the patriarchal notions inherent in the passage: gender discrimination and insubordination of women in the social and religious set-up will be unacceptable to modern women. Moreover, the poet's presentation of Indian scene and ethos is orthodox, it is almost in line with the outdated patriarchal ideology. The woman is presented as tender, weak, helpless and dependent. Man, as father, husband and son determine her life. The image of the proud mother rearing her fair sons (no mention of daughters) and her hard-earned place at the side of her husband at religious rituals is unacceptable in our times of feminist outlook.

5.

1. The poem Television is a didactic poem. It gives a strong message to parents of the harmful effects of television on their children and to keep them away from it.

The most important thing the poet has learnt so far as children are concerned is that they should never be allowed to watch television. Moreover, a better solution would be not to install a television set in their homes in the first place.

2. While the television is harmful and useless for a child, it proves to be useful and convenient for the parents. Children remain quiet and occupied and do not disturb the parents. Watching television blankly, keeps the children to sit still. They do not engage in playful or mischievous activities. They do not climb out of the window sill or they never fight or kick or punch. Thus, leaving their parents free to cook lunch or wash utensils lying in the sink.
3. The poet, in an effort to warn the parents towards the ill-effect of Television, asks them if they have considered what harm it does to their children when they continue to watch it for a long time. He says that it rots the sense in the head and kills imagination dead. This is and should be the major concern for all the parents. Television watching is a passive activity. It receives everything as it is. It blocks fresh thinking. So, it makes the child-viewer dull. He cannot distinguish between real and the fantastic. His brain becomes as soft as cheese and he loses the power to think and imagine things. This has been confirmed by many independent research surveys.
4. The poet believes that once the television sets are discarded, and sooner or later when the children would have nothing else to do, they would gradually feel the need to read books and entertain themselves. And once children would start reading it would fill their hearts with joy.

The children would be so much enamoured of books that they will begin to wonder why they used to watch the ridiculous 'machine'. They will find the Television set 'nauseating, foul, unclean and repulsive'. Later, they will love their parents for replacing the television set with books and introducing them to books.

5. Dahl is critical of television and calls it an 'idiot box' out of aversion for it. Through the poem, the poet advises children to read books for entertainment. Books can not only enhance your vocabulary but also open a new world to child. It transports the child to a different dimension where he is free to imagine and create new wonders. Reading of books triggers a child's thought process and makes him creative. This creative bend of mind further enhances his personality. Unlike the television sets which offer the latest trends, books give a glimpse into, the part and it's a portal for the unknown mysteries as well.

6.

1. In the first stanza of the poem appreciates the natural beauty of the sky and the bird in his natural habitat enjoying his freedom

However in contrast to the free bird, the second stanza starts with a 'But' to prepare the readers for contrast. The bird in the second stanza is not free but one who stalks down his narrow cage. The tone of the poem changes immediately from peaceful satisfied to one that is dark sad and distressing to enable the readers to distinguish between the white and black races.

The caged bird could not fly anywhere at his own will and choice. Hence, the cage is said to be narrow. The poet says that the caged bird can seldom see through the bars of rage as it is imprisoned and enslaved. He is filled with rage. He is furious but at the same time helpless.

2. The caged bird sings with fearful trills as it longs for freedom. It is deprived of the joy of freedom life has to offer. The caged bird cannot do anything except to open its throat and sing as its wings are clipped, feet are tied. By the words 'fearful trills' the poet implies that even though the caged bird may have never experienced true freedom deep down that bird still knows that it was created to be free. Although freedom to the caged bird is fearful because it is unknown he still sings 'fearful trills' because he still longs for freedom. His voice is heard far and wide as he sings of freedom.
3. The poem articulates the poet's pent up emotions against racial discrimination and slavery in America, though she never mentions it directly the "free bird" represents the white race and its domination whereas the "caged bird" becomes a metaphor for African-Americans and their confinement.

The caged bird's condition symbolises enslavement of the African Americans Until 1965, under a system of racial segregation known as 'Jim Crow' in the southern United States, African-American lived in poverty. They were denied the right to vote, to organise meeting or to gather together. Owing the skin colour they were not allowed to use the same transport public toilets or to study in the same school as Whites.

4. The free bird (suggestive of a white American) leaps on the back of the wind. That is, he flies and stays with the wind in the evening against the orange sky. He has the right to claim the sky. As he flies he dips his wings downstream. The free bird thinks of another breeze i.e. he selfishly wishes for more freedom that he can enjoy the 'sighing trees' and be free to find his own food. It has dreams and can imagine and freely think of other things beyond himself and his environment. The ability of this bird to declare the sky as belonging to him shows his confidence and self-assurance. This bird knows what it wants and not even sky is the limit.
5. The theme of the poem 'I know why the caged bird' is freedom versus enslavement which runs throughout the poem. Freedom is symbolised through the unrestricted moments of the free bird whereas, the enslavement is symbolised by the caged bird whose wings are clipped and feet are tied. The poem also articulates the poet's pent up emotions against racial discrimination and slavery in America. Though she never mentioned it directly the free bird represents the white race and their domination whereas, the caged bird becomes a metaphor for African Americans and their confinement. The poet expresses her agonies and grievances through the restricted flight of the caged bird. The caged bird thus, represents the African American race.

The most vivid and touching image is caged bird's distressful condition that the cage becomes a symbol of his 'Grave of Dreams'. These lines paint such a vivid image of dreams that cannot be fulfilled. A grave, for instance is a symbol of death, a grave of the dreams is rather grim. It shows an environment where dreams can't be fulfilled. Instead of happy and positive dreams they are nightmares; nightmares that keep the caged bird grounded.

Section C — Prose

7.

1. The words of the chief of Seattle are like stars that never change. Moreover, Seattle's words can be relied upon with as much certainty as he can upon the return of the Sun or the season.

Chief Seattle was a prominent figure among his people, who earned the reputation of being both a warrior and a leader. It reflects that he was a person who pursued a path of accommodation and reconciliation with White Settlers.

2. Seattle recalls the time when their people were numerous. They covered the land as the waves of a wing-ruffled sea cover its shell paved hour. Their teeming multitudes had once filled the vast continents as stars filled the firmament.

The Chief of Seattle says that it is kind of The Big Chief of Washington to send his greeting when he knows that he has little need of their friendship in return. The Chief of Seattle thanks the good father in Washington for acknowledging his greetings of friendship and Goodwill. He praises the kindness and greatness of Washington. He appreciates his generosity by saying that although he wishes to buy their land, he is willing to allow them liberty to live comfortably, he calls it a gesture of genuinity.

3. The Chief says that their common heavenly father must be partial as he always came to his pale faced children while they never saw him. He gave laws to his pale face children but had no words for his red children whose teeming multitudes had once filled the vast continents as stars filled the firmament. He gave laws them laws to be followed but to the Red children. He made the White people stronger everyday but nothing for the well-being of the natives. With no where to look for a help they seem like orphans and even their God has seemed to forsaken them.
4. The dead of the White men cease to love their land and their people as soon as they pass the portals of the tomb and wander beyond the stars. The White's do not treasure the land of their birth like the Red Indians and so once the Whites are dead, they cease to love their fellow men.

On the other hand the dead of the Red Men never forget the beautiful world that give them being and identity. They keep on loving its valleys, murmuring rivers, magnificent mountains, vales and lakes and bays and even yearn in tender affection over the lovely hearted living and often return from the happy hunting ground to visit, guide console and confront their living.

5. Chief Seattle's speech has been described as one of the 'most beautiful and prophetic statement ever made on the environment'. It refers to the Red Indians' respect and love for their land, environment and nature around them.

Seattle in his speech cannot comprehend the idea of selling and buying land, as it is a natural resource. He says that he is not talking of land as a piece of geographical area but as the ground rich with the blood of his ancestors. These are the resources bestowed to the man and hence it is important to care for them and thus support sustainable development. It is his duty to use the resources keeping in mind the needs of future generation.

8.

1. The two people in conversation here were the old man with steel rimmed glasses, dusty clothes and gray face and the narrator. They were by the side of the road near the pontoon bridge. The old man was there because he had to leave his town San Carlos, because a captain told him to do so because of the artillery fire and the narrator who was also a war correspondent was there because it was his duty to cross the bridge, explore the bridgehead beyond and find out to what point the enemy had advanced.

2. The old man here is the symbol of countless civilian victims of was those “without politics”; He does not have any political opinions or views.

It signifies that at the end of his life at seventy-six years of age he’s neither worried about his dreams or goals or any other political opinion nor about his life or health but only about a few animals for which he felt responsible.

3. The fact that the old man was seventy-six years old. He had already walked twelve kilometres and couldn’t walk any further suggest that he was about to give up on life. Moreover, he was a fatalist and had given up to his fate.

However, it doesn’t surprise us when he says ‘I can go no further.’ The old man has no vitality left, he is described as blank and tired and his meaning of life, his animals have been taken away from him by the civil war and fight.

4. The title of the story ‘Old Man at the Bridge’ is very appropriate because the story revolves around the old man who has left his home town during the Spanish Civil War and has arrived at the bridge for safety. It is at the bridge that the narrator engages the old man in conversation. The narrator is worried about the safety of the old man whereas the old man is worried about the safety of his animals. The narrator asks the old man to get a ride on the truck and go away, but he refuses to do so. He remains at the “Bridge”.

5. The narrator comes to know that the old man is more concerned about the safety of his animals whom he had left behind than his own safety.

When he tells the man to take a ride on a truck to Barcelona and save himself, he refuses to do so. He will have to leave the old man behind and is unable to stop thinking about him. The narrator feels sad about the inevitability of the old man’s fate and feels pity for him saying the words, ‘there was nothing to do about him’ . He bemoans the old man’s impending death.

The author portrays war as disease like a destructive force that takes away the direction and meaning from people’s lives and renders a whole generation lost.

9.

1. The author Hans Christian Anderson describes the girl as a poor little girl who walked bare headed and barefooted through the streets. She had long golden hair which curled prettily about her neck . She was cold and hungry but still she was seen selling matches in cold New Years eve .She was a picture of misery . She was obedient as she was out on streets on her fathers demand . She was victim of child abuse and child labour .She longed for love and warmth .She was brave and courageous and had faith in God. She did not give up despite hardships. She tried to keep herself warm by lighting matches and survive the pangs of cold and hunger. Even when she died of cold, she had a sweet smile on her face.
2. To escape the bitter cold the little girl huddled down in a heap in a corner formed by two houses, one of which projected further out into the street than other and tucked her little legs under her. When her thin hands were almost numb with cold, she dared to pull one small match from the pocket and strike it on the wall and warm her fingers.

The little girl was out in the cold trying to sell matches. She was a victim of child labour and physical abuse at the hands of her father, who did not have any concern for her welfare and used to ill-treat her.

She did not dare to go home because she had not sold any matches nor had earned a single penny. Her father would surely beat her and moreover it was very cold at home for they had nothing but the roof above them and the wind whistled through that even when the largest cracks were stuffed with straws and rags.

3. Anderson has beautifully demonstrated that one needs to be loved and feel comforting warmth through the character of the little girl. His lesson, 'The Little Match Girl', is a didactic story which is intended to teach people a moral lesson. The fact that the story is set New Year's Eve, a few days after Christmas, makes the tale's moral teaching more meaningful.

The story is meant to teach, especially the wealthy, to show empathy for those, who do not have basic necessities of life. It reminds them not to overlook the needs of their less fortunate, especially of the innocent children. It coaxes them to be charitable and help the poor during the festivals and throughout the year, to alleviate their sufferings.

When the little girl lighted the first match it spluttered and burnt. It had a warm bright flame like a tiny candle when she held her hand over it. However, it seemed to be very strange as it seemed to the little girl that she was sitting in front of a great iron stove with polished brass knobs and brass ornaments. She felt wonderful as the fire burnt beautifully and gave lovely warmth.

When she struck another match it burnt clearly and when the light fell upon the wall, bricks became transparent, like gauze. She could see right into the room, where a shining white cloth was spread on the table. It was covered with beautiful chinaware and in the centre of it stood a roast goose stuffed with prunes and apples which seemed to be steaming deliciously. And to her surprise the goose seemed to hop down from the dish waddled across the floor with carving knife and fork in its back, it waddled straight up to the poor child.

It shows the need of a poor hungry child to partake in such a delicious meal, which only the rich could enjoy. This vision addresses how hungry the small girl was and if she did not freeze, she would surely have died of starvation.

As the little girl struck the third match, she was suddenly sitting under the most beautiful Christmas tree. It was much larger and lovelier than the one she had seen last year through the glass doors of a rich merchant's house. A thousand candles lit up the green branches and gaily coloured balls like those in the shop windows looked down upon her. She tried to reach forward with both her hands but, out went the match and everything vanished. It depicted her longing for celebration and enjoyment.

On striking another match on the wall, on the glow stood her grandmother she looked very gentle, kind and loving in the bright and shining glow. The little girl pleaded to her grandmother to take her along with her. Then she quickly struck all the rest matches she had in the packet for she knew that when the match was burnt out, even her grandmother would vanish like the warm stove, the lovely roast goose and the great glorious Christmas tree and she wanted to keep her grandmother with her. This depicted her desire to be with one true relative and God to relinquish her suffering.

Answers being written by students may have caused spelling errors.