

MAHESH TUTORIALS I.C.S.E.

ICSE X

Marks : 80

SUBJECT : **ENGLISH (PAPER 2)**

Exam No. : MT/ICSE/PRELIM - I-SET A-005

Time : 2 hrs.

Model Answer Paper

SECTION A - DRAMA	
A.1.	
(i)	Antonio is on the street of Venice. He is addressing his friends Salarino and Salanio. Antonio says that his sadness wears him out, he himself is perplexed at where he acquired it or what the origin of his sadness is. At times he feels his sadness makes him so absent minded that he does not know who he is. [3]
(ii)	Salarino says that may be Antonio's sadness comes from his worry of his ships at the sea, for his ships are no ordinary ones. He compares them to men of noble birth and riches and says the small commercial ships must bow in respect as they pass by Antonio's fleet of ships. [3]
(iii)	The small commercial ships that pass by Antonio's huge stately vessels bow in respect; the up and down movement of a small ship on sea is compared to a bow. It shows the grandeur of Antonio's business and wealth as he belittles the other ship. [3]
(iv)	Salarino would constantly be plucking blades of grass to determine the direction of the wind, to check whether it is favourable to the direction in which his vessels would be travelling. Further he would constantly be going through the maps in search of the nearest port or harbour at which his ships could take shelter in case of a sea turmoil. [3]
(v)	Antonio is at the dramatic and structural centre of the play. He is introduced in a sad mood. I think Antonio is presented as a melancholic and passive character to highlight the contrasts in the play, especially the character of the merchant which is depicted by contrast characters - one strong and one weak. Also, the historic line spoken by Antonio - 'The world is a stage where every man must play a part and mine a sad one - shows that the world is made up of all kind of people, hence with no particular intent but for variation, Antonio has been presented as melancholic and passive character. [4]
A.2.	
(i)	Shylock says he is calculating how much ready money he has, for he cannot instantly raise up the whole sum, but he says it doesn't matter as his wealthy friend Tubal who is of his tribe would be able to supply the money if so required. [3]
(ii)	In the olden days, the church considered it sinful that money be used to breed money. It forbade Christians to take part in such transaction where interest was charged. Therefore Antonio did not pay or charge interest upon money. [3]

(iii)	Antonio tells Shylock that he has neither lent nor borrowed money by taking interest but presently his ships are at sea so he has to seek help from outside. His friend has ripe needs – which means immediate needs, hence he will break the custom and be of help to his dear friend.	[3]
(iv)	No, Shylock does not accept the invitation to dinner. Shylock believes that if he dines with a Christian, he has to smell pork which is forbidden to the Jews. Jesus Christ performs a miracle by sending the devils from two men into the bodies of a herd of pigs which were feeding near. The pigs then ran into a lake and were drowned. Therefore Shylock calls the pigs the habitation of the devil. Thus the idea of dining with a Christian is unbearable to Shylock.	[3]
(v)	Antonio is pictured as the staunch Christian of the medieval ages. He seemed like a typical Christian of old times who would clearly express his detest towards the Jews. In this scene when Shylock reminds him of his early inhumane actions Antonio boils with anger and confirms that he will not stop his abuse towards Shylock. As it falls out he clearly expresses his hatred towards Shylock on the basis of religion. Further in the scene we witness that though Antonio seems to be a rich-Christian merchant with good will yet he is unable to sense Shylock's hidden evil intentions. He is simply fooled by Shylock's diplomacy and does not give heed to Bassanio's anxiety on the matter.	[4]
A.3.		
(i)	De Levis is very sure of Dancy to have taken the money. He wants him to return the notes and apologize for what he did to him. He says he will withdraw his case and he will never have any relationship with him in the future.	[3]
(ii)	De Levis is very sure that the money has been stolen by Dancy alone. He had seen the footmarks of his boot. He has some proof against him. He is confident that he can prove Dancy guilty.	[3]
(iii)	General Canynge looks biased and does not want to listen to the argument that De Levis puts before him. He rather snubs De Levis for such an allegation he is making towards a person like Dancy. He calls it madness to jump to conclusions like this.	[3]
(iv)	The speakers are in De Levis' bedroom. They argue with each other and discuss the accusation made against Dancy.	[3]
(v)	De Levis examined his balcony and came to the conclusion that someone had made a daring jump from the adjoining balcony. According to De Levis, Dancy jumped to his balcony and when he saw De Levis in the bathroom. He jumped into the room from the open window. He stole those notes and jumped back. It is this 'jump' that De Levis refers to in this passage.	[4]
A.4.		
(i)	The speakers are in the sitting room of Dancy's flat. Mabel was present with them before this conversation.	[3]

(ii)	Lady Adela suspected Dancy's hand in the theft. She talks about the fact that General Canynge had found Dancy's coat wet, as he had been out in the rain during the theft.	[3]
(iii)	The sale of the mare Rosemary filly to Kentman by De Levis is what Lady Adela refers. Goole had passed this information to Dancy.	[3]
(iv)	Margaret says that she will support Dancy as he is her third cousin. She urges Lady Adela to have the same feeling for a friend and a fellow Christian like Dancy.	[3]
(v)	The two ladies hate De Levis as he is a Jew first. They feel that De Levis should not have made a charge against Dancy. They are loyal to Dancy even if guilty. It is just because he is a fellow Christian.	[4]
SECTION B - POETRY		
A.5.		
(i)	Here the words 'knowledge is free' mean that knowledge is available to all without any type of discrimination.	[3]
(ii)	Here the poet wants his countrymen to instill self-pride and respect so that they would like to speak their minds freely. He wants them to hold themselves in high esteem.	[3]
(iii)	The Poet puts forth the fact of the world that the society has become self absorbed and self-centered because of growing disparity and loss of trust. This has lead to the world to break into small pieces, small fragments.	[3]
(iv)	The British during their rule had robbed India and Indians of their pride and respect Tagore dreams of an India where people will have forgotten all their losses and would break free from their narrow minded beliefs, have faith and pride in themselves and would hold their head up high and not fear in voicing their opinions.	[3]
(v)	The poem was included in the volume called 'Naibedya'; the original poem bears the title 'Prarthana' meaning prayer. But it was later changed to 'Where the Mind is Without Fear'. The poem gives a varied description of the poet's dream of a free and fearless country. The poet through this poem prays to the almighty to grant his wish to instill pride, strength, bravery, brotherhood and unity among his countrymen. He dreams of a country where the age old beliefs are eradicated, there is no fear for the countrymen to voice their new beliefs or opinions. Thus the title is aptly justified, for a country of men who are without fear and ready to progress and rise.	[4]
A.6.		
(i)	The poet thinks that the things that change 'in themselves' are smile, looks, way of speaking and even tears. She thinks so because appearance, good looks, physical beauty are superficial qualities that fade in their appeal with the passage of time and love that is based on transitory, changeable things cannot endure for long.	[3]

<p>(ii)</p>	<p>If the things do not change on their own, his way of looking at those things may change. It is a significant phase in the poem because it highlights the theme of the poem through a feminist statement that love should be for love's sake. Love based on external attributes and physical beauty may diminish with time and fade in its appeal.</p>	<p>[3]</p>
<p>(iii)</p>	<p>'If Thou Must Love Me' has been penned by Elizabeth Barrett Browning. It is a hybrid sonnet.</p>	<p>[3]</p>
<p>(iv)</p>	<p>The poetess is trying to suggest that love for love's sake lasts a lifetime and will never fade away. She doesn't want to be loved for things that are changeable and even if they do not change, one's way of looking at them may change. If love is based on external things then it may also change with time. Love based on changeable things cannot endure.</p>	<p>[3]</p>
<p>(v)</p>	<p>The poetess has used the technique of cumulative listing: 'a technique of listing similar ideas to explain or add examples to a particular statement.' The poetess feels that if the love is out of pity for the beloved it may not last forever. She may be consoled by the lover and she may forget to weep. The moment that happens, the foundation of love may break because the lover has lost the reason to love.</p>	<p>[4]</p>
<p>SECTION C - PROSE</p>		
<p>A.7</p>		
<p>(i)</p>	<p>The artists came prowling to the village in search of accommodation hunting for north windows and eighteen century gables and dutch attics and low rents. They then created an art colony.</p>	<p>[3]</p>
<p>(ii)</p>	<p>They brought some pewter mugs and a chafing dish or two from the Sixth Avenue. This signifies their artistic nature.</p>	<p>[3]</p>
<p>(iii)</p>	<p>They were budding artists. One of them was from California while the other was from Maine. They had met at the table d'hote of an Eight Street "Delmonico's". Both Sue and Johnsy had similar taste in art, chicory salad and bishop sleeves.</p>	<p>[3]</p>
<p>(iv)</p>	<p>The unseen stranger was what doctors called as pneumonia. It stalked about the colony touching people here and there with its icy fingers. Over on the east it had ravaged people and boldly strode, smiting its victims by the scores.</p>	<p>[3]</p>
<p>(v)</p>	<p>Artists are not always very successful. Their lives are usually full of difficulties and hardships. They at times have to live in very bad conditions as we see in the story where artists search for gables and attics. Even if the rent is low and one of them is sick the other has to work. They belong to the lower class of society and they strive for success. They an a little by just modeling for upcoming artists and working for advertising agencies.They also have problems of alcoholism.</p>	<p>[4]</p>

A.8 The story is set against the background of the 1978-79 Iranian Revolution which replaced ancient monarchy under Shah Mohammad Reza by a Republic. It is an indirect satire on the Iranian political propaganda. The major theme of the story are hunger and starvation as well as vast economic and social differences between the haves and the have-nots all over the world.

The Haves: A crowded market place with shops full of items waiting to be sold. Due to inflation things are expensive. Although, the demand hasn't gone down. Customers purchase and enjoy themselves eating and drinking.

The Have-nots: We are presented with the plight of a poor man, Kasim. He sells rags to earn his living. It represents have-nots. His family lives in the village. They have no land to cultivate. He is the only earning member, with problems of hunger and starvation suffered through several generations. He belongs to a class of manual labourers. He finds it difficult to make a decent living. His great grandfather did physical labour in some household and died of high-fever. His grandfather died of hunger and cold. His father was a physical labourer who starved and moved from place to place. He managed life with 500 rupees a month. If he doesn't work, he would have to sleep hungry at night.

Rizwan also belonged to the class of have-nots. Educated yet in the clutches of poverty. Not suitably employed and in need of one. He has to shoulder family responsibilities and appears quite well to do. Later, it is discovered that his family is also facing acute financial problems. His father died two years ago. His mother is ill. His brother's education was discontinued due to lack of finances. He has no money to buy food.

He goes hungry throughout the day. The uneducated poor as well as educated unemployed, both Kasim and Rizwan suffer the pangs of hunger. They are victims of starvation. Have-nots die of hunger and starvation as upper class indulges in extravagance, wide economic gap between rich and poor, rich country. It is a vast storehouse of petrol. Yet, the benefits of economic abundance do not percolate to poor. They do not benefit from national affluence.

Though it is a story based in Iran, it is universally true of all the developing nations of the world that have a wide disparity between the haves and the have-nots. We, in India, can also easily identify with the characters and their problems.

[16]

