

The wearer, not the garb—the plume
Of the falcon, not the bars
Which kept him from the *splendid stars*. 10

Loving friends! be wise, and dry
Straightway every weeping eye;
What ye lit upon the bier
Is not worth a *wistful tear*,
'Tis an empty sea-shell—
Out of which the pearl has gone; 15
The shell is broken—if lies there;
The pearl, the *awl*, the soul, is *here*.
'Tis an earthen jar, whose lid
Allah sealed, the while it hid 20
That treasure of his treasury,
A mind th'it loved Him; let it lie!
Let the shard be earth's once more,
Since the gold shine, in His store!

Allah glorious! Allah good!
Now Thy world is understood;
Now the long, long wonder ends!
Yet ye weep, my erring friends,
While the man whom ye call dead, 25
In unbroken bliss, instead,
Lives and loves you; lost, 'tis true,
By such light as shines for you;
But in the light y' cannot see
Of *unfulfilled felicity*—
In enlarging paradise, 35
Lives the life that never dies.

1. State and explain the title of the poem to which this extract belongs. [3]

2. How is the extract connected in meaning with the preceding context? [3]

3. What parts of the funeral preparations are mentioned above? [3]

4. Explain the meaning of the italicized parts. [12]

5. By what, in ll. 1-10, does the poet represent the dead body; and by what, the soul? State, with reasons, why "hut," l. 3, is a better word than "house," and why the poet speaks of the *plume* of the falcon. [12]

6. Show, as well as you can, the propriety of representing the dead body as "an empty sea-shell" and as a "shard." [6]

7. What is meant by "such light as shines for you" and by "the light ye cannot see"? What would the speaker's friends know if they saw the latter light? [9]

8. What feelings should be expressed in reading this extract? Show that in reading this extract it is necessary to pay special attention to emphasis. [6]

III.

The inhabitants of the ocean are as much the creatures of climate as are those of the dry land; for the same Almighty Hand which decked the lily, and cares for the sparrow, fashioned also the pearl, and feeds the great whale, and adapted each to the physical conditions by which His providence has surrounded it. Whether of the land or the sea, the inhabitants are all His creatures, subjects of His laws, and *agents in His economy*. The sea, therefore, we may safely infer, has its offices and duties to perform; so, we may infer, have its currents; and so, too, its inhabitants; consequently, he who undertakes to study its *phenomena* must cease to regard it as a waste of waters. He must look upon it as a *part of that exquisite machinery by which the harmonies of nature are preserved*, and then he will begin to perceive the *developments of order*, and the *evidences of design*.

1. What is the subject of this paragraph? [3]

2. Give for each of the italicized expressions a meaning that may be put for it in the foregoing extract. [15]

3. Explain how "for the same—has surrounded it" is connected in meaning with the preceding clause. [5]

4. State, in your own words, why the sea must not be regarded as "a waste of waters." [5]

5. What expression has the author used elsewhere in the paragraph for "look upon it," and why has he not used this expression in the last sentence? [4]

IV.

The day broke—the day which was to decide the fate of India. At sunrise the army of the Nabob, *pouring* through many openings of the camp, began to move towards the grove where the English lay. Forty thousand infantry, armed with firelocks, pikes, swords, bows and arrows, covered the plain. They were accompanied by fifty pieces of ordnance of the largest size, each tugged by a long team of white oxen, and each pushed on from behind by an elephant. Some smaller guns, under the direction of a few French auxiliaries, were perhaps more formidable.