

(i) Printed Pages : 7

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(ii) Questions : 7

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B.A./B.Sc. (General) 3rd Semester

(1129)

ENGLISH

Paper — Elective

Time Allowed : Three Hours]

[Maximum Marks : 90

Note ;— (1) Attempt **ALL** questions.

(2) Attempt all part of the question together.

SECTION—A

1. Write a short note in about **50-60** words on any **FIVE** of the following literary terms :

(i) Liturgical drama

(ii) Miracle plays

(iii) Organic unity

(iv) Revenge tragedy

(v) Catharsis

(vi) Interludes

(vii) Rasa theory

(viii) Indian theory of drama

5×3=15

2. Explain any **two** of the following passages with reference to the context :

(i) How like a fawning publican he looks.

I hate him for he is a Christian,

But more, for that in low simplicity.
He lends out money gratis and brings down
The rate of usance heve with us in Venice

(ii) But alas the while !

If Hercules and Lichas play at dice
Which is the better man, the greater throw
May turn by fortune from the weaker hand ;
So is Alcides beaten by his page :
And so may I, blind fortune leading me,
Miss that which one unworthier may attain,
And die with grieving.

(iii) I am a tainted wether of the flock

Meetest for death : the weakest kind of fruit
Drops earliest to the ground ; and so let me :
You cannot better be employ'd Bassanio,
Than to live still, and write mine epitaph. 15

3. Answer any **ONE** of the following in about **300 to 350** words :
Draw in your own words a character sketch of Portia in the play
'The Merchant of Venice'.

OR

"The lottery of the caskets is a test of character." Discuss with
reference to 'The Merchant of Venice'. 15

SECTION—B

4. Read the following passage and frame a dialogue based on the
passage, in your own words :

Passage for Dialogue making :

One of the fishermen asked the boy how the old fisherman
was. The boy replied that he was sleeping. He told them not to

disturb the old man. The fisherman who was measuring the skeleton of the fish said that it was eight feet long from nose to tail. The boy said that he believed it. Then the boy went into the Terrace and asked for a can of coffee. It should be hot and with plenty of milk and sugar in it, he said. The shopkeeper asked him if he wanted anything more. The boy said that he would see later what the old man could eat. The shopkeeper expressed his wonder at the size of the fish. He said that there never had been such a fish though the two the boy had brought the day before were fine fish. The boy had no interest in the fish he had himself brought and he started crying once again. The shopkeeper asked him if he wanted a drink of any kind. The boy said that he did not need any drink. He asked him to tell the people around not to bother the old man, Santiago. The shopkeeper asked the boy to tell the old man that he was really sorry for what had happened. The boy thanked him and went to the old man's shack, carrying the cup of coffee. Finally the old man woke up. The boy asked him not to sit up. He poured some of the coffee and asked him to drink that. The old man then told Manolin that they (the fish) had beaten him. The boy assured him that no one had beaten him, not even the fish.

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5. Identify the figure of speech :

(simile, metaphor, alliteration, assonance)

- (i) How high his highness leaves his haughty head ?
- (ii) Time is a dress maker specializing in alterations.
- (iii) I must confess that in my quest I felt depressed and restless.
- (iv) Good coffee is like friendship, rich and warm and strong.
- (v) All those moments are lost in time, like tears in rain.
- (vi) In the silence of the night, his voice was a bomb explosion.
- (vii) Errors, like straws upon the surface flow.

(viii) If I beat when I speak, it's because I just got fleeced.

(ix) The righteous shall flourish as the palm tree.

(x) Season of mist and mellow fruitfulness. 10

6. Do as directed :

(a) Use the following idioms and phrases in your own sentences :

by hook or by crook, birds of a feather, to flog a dead horse,
in good faith, Pandora's box. 5

(b) Complete the following incomplete sentences :

(i) _____ is none of your business.

(ii) The mystery is _____.

(iii) It was so cold inside the room _____.

(iv) I was looking forward to _____ her. (see)

(v) The room was led by the candles _____. 5

(c) Give **ONE** word substitutes for the following :

(i) One who believes in the existence of God.

(ii) Man who has more than one wife at a time.

(iii) The right of self-government.

(iv) A collection of poems.

(v) A person incharge of a museum. 5

7. Read the following passage and answer the questions that follow:

Now mark another big difference between the natural slavery of man to Nature and the unnatural slavery of man to man. Nature is kind to her slaves. If she forces you to eat and drink, she makes eating and drinking so pleasant that when we can afford it we eat

and drink too much. We must sleep or go mad: but then sleep is so pleasant that we have great difficulty in getting up in the morning. And firesides and families seem so pleasant to the young that they get married and join building societies to realize their dreams. Thus, instead of resenting our natural wants as slavery, we take the greatest pleasure in the satisfaction. We write sentimental songs in praise of them. A tramp can earn his supper by singing 'Home, Sweet Home'.

The slavery of man to man is the very opposite of his. It is hateful to the body and to the spirit. Our poets do not praise it; they proclaim that no man is good enough to be another man's master. The latest of the great Jewish prophets, a gentleman named Marx, spent his life in proving that there is no extremity of selfish cruelty at which the slavery of man to man will stop if it be not stopped by law. You can see for your self that it produces a state of continual civil war—called he class war—between the slaves and their masters, organized as trade unions on one side and employers Federations on the other. Saint Thomas More, who has just been canonized, held that we shall never have a peaceful and stable society until this struggle is ended by the abolition of slavery altogether and the compulsion of everyone to do his share of the worlds work with his own hands and brains, and not to attempt to put it on anyone else.

Naturally the master class, through its Parliament, schools and newspapers, makes the most desperate efforts to prevent us from realizing our slavery. From our earliest years we are taught that our country is the land of free, and that our freedom was won for us for every by our forefathers when they made King John sign

Magna Carta—when they defeated the Spanish Armada—when they cut off King Charles's head—when they made King William accept the Bill of Rights—when they issued and made good the American Declaration of Independence—when they won the battles of Waterloo and Trafalgar on the playing fields of Eton—and when, only the other day, they unintentionally changed the German, Austrian, Russian and Ottoman Empires into republics. When we grumble, we are told that all our miseries are our own doing because we have the vote. When we say : 'What good is the vote ?' We are told that we have the Factory Acts and the Wage Board, and free education, and the New Deal, and the dole ; and what more could any reasonable man ask for ? We are reminded that the rich are taxed a quarter, a third, or even a half and more, of their incomes ; but the poor are never reminded that they have to pay that much of their wages as rent in addition to having to work twice as long every day as they would need if they were free.

Whenever famous writers protest against this imposture—say, Voltaire and Rousseau and Tom Paine in the eighteenth century, or Cobbett and Shelley, Karl Marx and Lassalle in the nineteenth, or Lenin and Trotsky in the twentieth—you are taught that they are atheists and libertines, murderers and scoundrels and often it is made a criminal offence to buy or sell their books. If their disciples make a revolution, England immediately makes war on them and lends money to the other Powers to Join her in forcing the revolutionists to restore the slave order. When this combination was successful at Waterloo, the victory was advertised as another triumph for British freedom ; and British wage slaves, instead of going into mourning like Lord Byron, believed it all and cheered

enthusiastically. When the revolution wins, as it did in Russia in 1922, the fighting stops, but the abuse ; the calumnies, the lies continue until the revolutionized State grows into a first-rate military Power. Then our diplomatists, after having for years denounced the revolutionary leaders as the most abominable villains and tyrants, have to do a right turn and invite them to dinner.

Read the above passage carefully and answer the following questions :

- (1) How does Nature treat her slaves ? How is this slavery different from man's slavery to man ?
- (2) What do governments do to convince the people that they are free ?
- (3) What are the people told when they grumble about their pitiable condition ?
- (4) What are the poor people told about taxes ? What is the reality about them ?
- (5) What did Saint Thomas More say about man's slavery to man ?
- (6) What is the Synonym of Grumble ?

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