

(i) Printed Pages : 7

Roll No. ....

(ii) Questions : 7

Sub. Code :

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B.A./B.Sc. (General) 3<sup>rd</sup> Semester  
(2124)

ENGLISH

Paper : (Elective)

Time Allowed : Three Hours]

[Maximum Marks : 90

Note :—(1) All questions are compulsory.

(2) All parts of a question must be attempted together.

**PART—A**

1. Explain any **FIVE** of the following literary terms in 50-60 words each :

Tragic Hero, Organic Unity, Poetic Drama, Yaksgana, Theory, Miracle Plays, Liturgical Drama, Myth & Drama, Mimesis.

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

(a) You know me well, and herein spend but time

To wind about my love with circumstance.

And out of doubt you do me now more wrong

In making question of my uttermost

Than if you had made waste of all I have.

Then do but say to me what I should do  
That in your knowledge may be me be done,  
And I am pressed unto it. Therefore speak.

(b) 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 here with us in Venice.

(c) All that glisters is not gold;

Often have you head that told:

Many a man his life hath sold

But my outside to behold:

Gilded tombs do worms enfold,

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3. Answer the following in **300-350** words :

Why has the character of Shylock been interpreted in so many differing ways by so many different critics ? Why is this dramatic character more puzzling, or more stimulating, than any other character in any of Shakespeare's other romantic comedies ?

**OR**

What do the choice of caskets made by the Prince of Morocco and the Prince of Arragon show about their fitness to marry Portia ? Explain.

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## PART-B

4. Frame a dialogue on the basis of the following passage :

The story of Columbus opens in Granada, in the court of Spain in the year 1491. Christopher goes to the court and makes an application to the King and the Queen of Spain for permission to look for certain lands not discovered by anyone so far. The King wants to know if Columbus's plans were not examined before. Columbus admits that his plans were examined but they were rejected on grounds of insufficient evidence. Archbishop of Granada was in charge of the Commission, Columbus has no fresh evidence. He can produce only travellers' tales and more strange reports collected from various sources. He wants some facilities so that he may bring more proof. The King does not agree with Columbus but the Queen favours Columbus. She requests the King that Columbus's case deserves a second hearing.

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5. Identify figures of speech in the following sentences :

(Simile, Metaphor, Alliteration, Assonance)

- (i) Mary is as stubborn as a mule.
- (ii) Bright skies light my eyes.
- (iii) My mom has a heart of gold.
- (iv) Rachel ran right until she realized she was running round and round.



(v) My hands were icicles because of the cold weather.

(vi) The child moved through the room like a tornado.

(vii) Drop the mop and hop.

(viii) She was an autumn leaf.

(ix) Keep the sheep away from the steep slope.

(x) Clary closed her cluttered clothes closet. 10

6. Do as directed :

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

(i) To hit the nail on the head

(ii) To add insult to injury

(iii) To cut corners

(iv) To kill two birds with one stone

(v) Let the cat out of the bag 5

(b) Complete the following incomplete sentences :

(i) Despite the heavy rain....

(ii) Whenever it rains.....

(iii) When the clock strikes twelve.....

(iv) While reading the book.....

(v) As she was..... 5

(c) Give one word substitutes for each of the following :

- (i) Study of birds
- (ii) A place where objects are exhibited
- (iii) Self-rule or control
- (iv) A system ruled or controlled by men
- (v) One who hates mankind.

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7. Read the following passage carefully and answer the questions at the end in **20-30** words each :

Civilization cannot merely be a growing totality of happenings that by chance have assumed a particular shape and tendency which we consider to be excellent. It must be the expression of some guiding moral force which we have evolved in our society for the object of attaining perfection. The word 'perfection' has a simple and definite meaning when applied to an inanimate thing, or even to a creature whose life has principally a biological significance. But man being complex and always on the path of transcending himself, the meaning of the word 'perfection' as applied to him cannot be crystallised into an inflexible idea. This has made it possible for different races to have different shades of definition for this term.

The Sanskrit word dharma is the nearest synonym in our own language that occurs to me for the word civilization. In fact, we have no other word except perhaps some newly coined one, lifeless and devoid of atmosphere. The specific meaning of dharma is that principle which holds us firm together and



leads us to our best welfare. The radical meaning of this word is the essential quality of a thing.

We have for over a century, been dragged by the prosperous West behind its chariot, choked by the dust, deafened by the noise, humbled by our own helplessness, and overwhelmed by the speed. We agreed to acknowledge that this chariot-drive was progress, and that progress was civilization. If we ever ventured to ask, 'Progress towards what, and progress for whom?' —it was considered to be peculiarly and ridiculously oriental to entertain such doubts about the absoluteness of progress. Of late, a voice has come to us bidding us to take count not only of the scientific perfection of the chariot but of the depth of the ditches lying across its path.

In India, we have a species of Sanskrit poem in which all the complex grammatical rules are deliberately illustrated. This produces continual sparks of delight in the minds of some readers, who, even in a work of art, seek some tangible proof of power, almost physical in its manifestation. This shows that by special cultivation, a kind of mentality can be produced which is capable of taking delight in the mere spectacle of power, manipulating materials, forgetting that materials which have no value of their own. We see the same thing in the modern Western world where progress is measured by the speed with which materials are multiplying. Their

measure by horsepower is one before which spirit-power has made itself humble. Horse-power drives, spirit-power sustains. That which drives is called the principle of progress that which sustains we call dharma; and this word dharma I believe should be translated as civilization. Western society, for some ages, had for its central motive force, a great spiritual ideal and not merely an impetus to progress. It had its religious faith which was actively busy in bringing about reconciliation among the conflicting forces of society. What it held to be of immense value was the perfection of human relationship, to be obtained by progress. It is an important objective of every enlightened national government to adopt and execute a development model, strategy, or method, suited to improving the quality of its people's life. The government of a developed nation aims at making the quality still better, even though as it is, it may be quite satisfactory.

- (i) What is special about the word 'Perfection' ?
- (ii) Write the synonym of the word 'civilization'.
- (iii) How have we been dragged by West ?
- (iv) In what are grammatical rules illustrated ?
- (v) What's that which drives and what is that which sustains ?

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