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03 (PII)

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CCSME23

PAPER – II

ENGLISH LANGUAGE AND LITERATURE

SUBJECT CODE : 03

Full Marks : 150

Time : 3 Hours

Note : The candidates are required to answer **six** questions in all. Question Nos. **1** and **5** are **compulsory**. Answer remaining **four** questions from the rest choosing at least **one** question from Part – I and Part – II.

PART – I

Marks

1. Answer **any five** of the following questions :

7×5=35

- (i) Write a note on the characteristics of Indo-European family of languages.
- (ii) What are the differences between Indo-European and Teutonic language?
- (iii) Discuss the Old English vocabulary.
- (iv) Discuss the Great Consonant Shift.
- (v) Discuss the Great Vowel Shift.
- (vi) Discuss the classification of Indo-European language.
- (vii) Discuss the dialects of Old English.

2. (a) Discuss **any two** of the following with examples :

5×2=10

- (i) Metre—its types
- (ii) Rhyme Scheme
- (iii) Miltonic Sonnet



(b) Explain **any two** of the following with examples :

5×2=10

- (i) Couplet
- (ii) The Ottava Rima
- (iii) Free Verse

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

The *Upanishads*, dating from about 800 BC, take us a step further in the development of Indo-Aryan thought, and it is a big step. The Aryans have long been settled down and a stable, prosperous civilization has grown up, a mixture of the old and the new, dominated by Aryan thought and ideals, but with a background of more primitive forms of worship. The *Vedas* are referred to with respect, but also in a spirit of gentle irony. The Vedic Gods no longer satisfy and the ritual of the priests is made fun of. But there is no attempt to break with the past; the past is taken as a starting point for further progress.

The *Upanishads* are instinct with a spirit of inquiry, of mental adventure, of passion for finding out the truth about things. The search for this truth is, of course, not by the objective methods in the approach. No dogma is allowed to come in the way. There is much that is trivial and without any meaning or relevance for us today. The emphasis is essentially on self-realization, on knowledge of the individual self and the absolute self, both of which are said to be the same in essence. The objective external world is not considered unreal but real in a relative sense, an aspect of the inner reality.

There are many ambiguities in the *Upanishads* and different interpretations have been made. But that is a matter for the philosopher or scholar. The general tendency is towards monism and the whole approach is evidently intended to lessen the differences that must have existed then, leading to fierce debate. It is the way of synthesis. Interest in magic and such like super natural knowledge is sternly discouraged, and ritual and ceremonies without enlightenment are said to be in vain — ‘those engaged in them, considering themselves men of understanding and learned stagger along aimlessly like blind men led by the blind, and fail to reach the goal.’ Even the *Vedas* are treated as the lower knowledge; the higher one being that of the inner mind. There is a warning given against philosophical learning without discipline of conduct. And there is a continuous attempt to harmonize social activity with spiritual adventure. The duties and obligations imposed by life were to be carried out, but in a spirit of detachment.



Probably the ethic of individual perfection was over-emphasized and hence the social outlook suffered. 'There is nothing higher than the person', say the *Upanishads*. Society must have been considered as stabilized and hence the mind of man was continually thinking of individual perfection, and in quest of this it wondered about in the heavens and in the innermost recesses of the heart. This old Indian approach was not a narrow nationalistic one, though there must have been a feeling that India was the hub of the world, just as China and Greece and Rome have felt at various times. 'The whole world of mortals is an inter-dependent organism,' says the *Mahabharata*.

The metaphysical aspects of the questions considered in the *Upanishads* are difficult for me to grasp, but I am impressed by this approach to a problem which has so often been shrouded by dogma and blind belief. It was the philosophical approach and not the religious one. I like the vigors of the thought, the questioning, the rationalistic background. The form is terse, often of question and answer between pupil and teacher, and it has been suggested that the *Upanishads* were same kind of lecture notes made by the teacher or taken down by his disciples. Professor F. W. Thomas in *The Legacy of India* says: 'What gives to the *Upanishads* their unique quality and unfailing human appeal is an earnest sincerity of tone, as of friends conferring upon matters of deep concern.' And C. R. Gopalachari thus eloquently speaks of them: 'The spacious imagination, the majestic sweep of thought and the almost reckless spirit of exploration with which, urged by the compelling thirst for truth, the *Upanishad* teachers and pupil dig into the "open secret" of the universe, make this most ancient of the world's holy books still the most modern and most satisfying.

The dominating characteristic of the *Upanishads* is the dependence on truth. 'Truth wins ever, not falsehood. With truth is paved the road to Divine.' And the famous invocation is for light and understanding: 'Lead me from the unreal to the real! Lead me from darkness to light! Lead me from death to immortality.'

Again and again the restless mind peeps out, ever seeking, even questioning: 'At whose behest doth mind light on its perch? At whose command doth life, the first proceed? At whose behest do men send forth this speech? What God, indeed, directed eye and ear? And again: 'Why cannot the wind remain still? Why has the human mind no rest? Why, and in search of



what, does the water run out and cannot stop its flow even for a moment?' It is the adventure of man that is continually calling and there is no resting on the way and no end of journey. In the *Aitareya Brahmana* there is a hymn about this long endless journey which we must undertake, and every verse ends with the refrain *Charaiveti, Charaiveti* — 'Hence, O traveller, march along, march along!'

There is no humility about all this quest, the humility before all powerful deity, so often associated with religion. It is the triumph of mind over the environment. 'My body will be reduced to ashes and my breath will join the restless and deathless air, but not I and my deeds. O mind, remember this always, remember this.' In a morning prayer the sun is addressed thus : 'O sun of refulgent glory, I am the same person as makes thee what thou art!' What a super confidence!

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| (i) | What is the dominating characteristic of the <i>Upanishads</i> ? | 3 |
| (ii) | How can the <i>Upanishads</i> be defined? | 3 |
| (iii) | What is the idea of the <i>Upanishads</i> towards magic and supernatural knowledge? | 3 |
| (iv) | What do the <i>Vedas</i> refer to? | 3 |
| (v) | How can we define monism as per the <i>Upanishads</i> ? | 3 |
| (vi) | Give the summary of the passage in 100 words. | 5 |

4. (a) Do as directed in **any five** of the following : 1×5=5

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| (i) | He said, "The man shall come." | (Change into Indirect Speech) |
| (ii) | He is too honest to accept a bribe. | (Remove 'too') |
| (iii) | He is as dull as an ass. | (Change into Comparative Degree) |
| (iv) | Who taught you English? | (Change into Passive Voice) |
| (v) | I have no money that I can spare. | (Change into Simple Sentence) |
| (vi) | None but the brave deserve the fair. | (Change into Affirmative Sentence) |
| (vii) | One should keep one's promise. | (Change into Passive Voice) |



(b) Substitute **any five** of the following with **one word** :

- (i) Being unable to pay one's debts
- (ii) One who looks at the bright side of things
- (iii) Incapable of being seen
- (iv) Incapable of being believed
- (v) A cure for all diseases
- (vi) All of one mind
- (vii) Contrary to law

(c) Make sentences to show the difference in meaning between the words given in each pair.

Attempt **any five** :

1×5=5

- (i) Sensual — Sensuous
- (ii) Tamper — Temper
- (iii) Vacant — Empty
- (iv) Pray — Prey
- (v) Refuge — Refuse
- (vi) Plain — Plane
- (vii) Discover — Invent

(d) Correct the following sentences.

Attempt **any five** :

1×5=5

- (i) He asked that how long you would be absent.
- (ii) My father died since last Thursday.
- (iii) Every bush and every tree were in bud.
- (iv) Not only England, but all the world feel the loss.
- (v) Sixty thousand rupees a month are a good income.
- (vi) He is one of the best leaders that has ever lived.
- (vii) The great scholar and poet are dead.



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PART – II

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5. Answer **any five** of the following questions : **7×5=35**

- (i) Discuss Marlowe's *Dr. Faustus* as a matured tragedy reflecting true Renaissance mind.
- (ii) Discuss Milton's influence on British literature.
- (iii) Discuss the characteristics of Metaphysical poetry.
- (iv) Discuss the features of Restoration drama/tragedy.
- (v) Discuss Wordsworth as a nature poet.
- (vi) Write a note on Victorian compromise.
- (vii) Discuss W. B. Yeats' contribution to modern poetry.

6. (a) Discuss Raja Rao's *Kanthapura* as a novel of freedom struggle. **12**

(OR)

A Passage to India explores the complex relationship between the British colonizers and the Indian people in the early 20th century. Elucidate this statement with relevant arguments.

(b) Explain the following with reference to the context : **8**

Here's the smell of the blood still : All the perfumes of Arabia will not sweeten this little hand

(OR)

The world really is a glorious world for women who can see its glory and men who can act in its romance



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7. (a) Write a critical appreciation of either *The Little Black Boy* or *The Quality of Mercy*. 12

(b) Explain the following with reference to the context : 8

I listened, motionless and still;
And, as I mounted up the hill,
The music in my heart I bore,
Long after it was heard no more.

(OR)

But mercy is above the sceptred sway;
It is enthroned in the hearts of kings,
It is an attribute to God himself;
And earthly power doth then show likest God's
When mercy seasons justice.

8. (a) Explain, with reference to the context, **any two** of the following : 6×2=12

- (i) This infatuation must have lasted about three months. The punctiliousness in dress persisted for years. But henceforward I became a student.
- (ii) Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider. Some books are to be tasted, others to be swallowed, and some few to be chewed and digested.
- (iii) Bit of luck, I call it. You never know who you're going to be put in with. I was jolly glad when I heard you were English. I'm all for us English sticking together when we're abroad, if you understand what I mean.

(b) Write a short essay on **any one** of the following in about **250** words : 8

- (i) Student's Unrest
- (ii) The Question of Privatisation of Higher Education
- (iii) Women Empowerment
- (iv) Politics and Religion

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