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210016

CCSME17
PAPER – II
ENGLISH LANGUAGE AND LITERATURE
SUBJECT CODE : 02

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) Discuss the characteristics of Old English.
- (ii) Discuss Grimm's Law with adequate examples.
- (iii) Discuss the rise of standard English.
- (iv) What is Indo-European Family of language? Discuss its different branches.
- (v) Discuss Indo-European Verbal System.
- (vi) Discuss the vocabulary of Old English.

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

5×2=10

- (i) Alliteration
- (ii) Blank Verse
- (iii) Heroic Couplet



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

5×2=10

- (i) Lyric
- (ii) Consonance
- (iii) Free Verse

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

4×5=20

Behind these political and economic revolutions that were changing the face of India, there was the ferment of Buddhism and its impact on old established faiths and its quarrels with vested interests in religion. For more than the debates and arguments, of which India has always been so enamoured, the personality of a tremendous and radiant being had impressed the people and his memory was fresh in their minds. His message, old and yet very new and original for those immersed in metaphysical subtleties, captured the imagination of the intellectuals; it went deep down into the hearts of the people. 'Go unto all lands', had said the Buddha to his disciples, and preach this gospel. Tell them that the poor and the lowly, the rich and the high, are all one, and that all castes unite in this, religion as do the rivers in the sea. His message was one of universal benevolence, of love for all. For 'Never in this world does hatred cease by hatred; hatred ceases by love.' And Let a man overcome anger by kindness, evil by good.

It was an ideal of righteousness and self-discipline. 'One may overcome a thousand men in battle, but he who conquers himself is the greatest victor.' 'Not by birth, but by his conduct alone, does a man become a low-caste or a Brahmin.' Even a sinner is not to be condemned, for 'who would willingly use hard speech to those who have done a sinful deed, strewing salt, as it were, upon the wound of their fault?' Victory itself over another leads to unhappy consequences — 'Victory breeds hatred, for the conquered is unhappy.'

All this he preached without any religious sanction or any reference to God or another world. He relies on reason and logic and experience and asks people to seek the truth in their own minds. He is repented to have said : 'One must not accept my law from reverence, but first try it as gold is tried by fire.' Ignorance of truth was the cause of all misery. Whether there is a God or an Absolute or not, he does not say. He neither affirms nor denies. Where knowledge is not possible we must suspend judgement. In answer to a question, Buddha is reported to have said : 'If by the absolute is meant something out of relation to all known things, its existence cannot be established by any known reasoning. How can we



know that anything unrelated to other things exists at all? The whole universe, as we know it, is a system of relations : we know nothing, that is, a can be, unrelated.' So we must limit ourselves to what we can perceive and about which we can have definite knowledge.

So, also Buddha gives no clear answer about the existence of the soul. He does not deny it and he does not affirm it. He refuses to discuss this question, which is very remarkable, for the Indian mind of his day was full of the individual soul and the absolute soul, of monism and monotheism and other metaphysical hypothesis. But Buddha set his mind against all forms of metaphysics. He does, however, believe in the permanence of a natural law, of universal causation, of each successive state being determined by pre-existing conditions, of virtue and happiness and vice and suffering being organically related.

We use terms and descriptions in this world of experience and say, 'it is' a or 'it is not'. Yet neither may be correct when we go behind the superficial aspect of things and our language may be inadequate to describe what is actually happening. Truth may lie somewhere in the middle of 'is' and 'is not' or beyond them. The river flows continuously and appears to be the same from moment to moment, yet the waters are ever changing. So also fire. The flame keeps glowing and even maintains its shape and form, yet it is never the same flame and it changes every instant. So everything continually changes and life in all forms is a stream of beckoning. Reality is not something that is permanent and unchanging, but rather a kind of radiant energy, a thing of forces and movements, a succession of sequences. The idea of time is just 'a notion abstracted by mere usage from this or that event.' We cannot say that one thing is the cause of something else for there is no care of permanent being which changes. The essence of a thing is its Immanent law of relation to other so-called things. Our bodies and our souls change from moment to moment; they cease to be, and something else, like them and yet different, appears and then passes off. In a sense we are dying all the time and being reborn and this succession gives the appearance of an unbroken identity. It is 'the continuity of an ever changing identity.' Everything is flux, movement, change.

All this is difficult for our minds to grasp, used as we are to set methods of thanking and of interpreting physical phenomenon. Yet it is remarkable how near this philosophy of the Buddha brings us to some of the concepts of modern physics and modern philosophical thought.



Buddha's method was one of the psychological analysis and, again, it is surprising to find how deep was his insight into this latest of modern sciences. Man's life was considered and examined without any reference to a permanent self, for even if such a self exists, it is beyond our comprehension. The mind was looked upon as part of the body, a composite of mental forces. The individual thus becomes a bundle of mental states, the self is just a stream of ideas. 'All that we are is the result of what we have thought.'

There is no emphasis on the pain and suffering of life, and the 'Four Noble Truths' which Buddha enunciated deal with this suffering, its cause, the possibility of ending it, and the way to do it. Speaking to his disciples, he is reported to have said : 'and while ye experienced this (sorrow) through long ages, more tears have flowed from you and have been shed by you, while ye strayed and wandered on this pilgrimage (of life) and sorrowed and wept, because that was your portion which ye abhorred, and that which ye loved was not your portion, than all the water which is in the four great ocean.'

Through an ending of this state of suffering is reached Nirvana. As to what Nirvana is, people differ, for it is impossible to describe a transcendental state in our inadequate language and in terms of the concepts of our limited minds. Some say it is just extinction, a blowing out. And yet Buddha is reported to have denied this and to have indicated that it was an intense kind of activity. It was the extinction of false desire, and not just annihilation, but it cannot be described by us except in negative terms.

Buddha's way was the middle path, between the extremes of self-indulgence and self-mortification. From his own experience of mortification of the body, he said that a person who has lost his strength cannot progress along the right path. This middle path was the Aryan eightfold path : right beliefs, right aspirations, right speech, right conduct, right mode of livelihood, right effort, right mindedness and right rapture. It is all a question of self-development, not grace. And if a person succeeds in developing along these lives and conquers himself, there can be no defeat for him : 'Not even a God can change into defeat the victory of a man who has vanquished himself.'

- (i) What is Nirvana?
- (ii) What is Buddha's middle path?
- (iii) What is Aryan eightfold path?
- (iv) What are the 'Four Noble Truths'?
- (v) What is Buddha's notion of God?



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

- (i) The people will elect him President. (Change into Passive Voice)
- (ii) This news is too good to be true. (Remove 'too')
- (iii) Mumbai is the best seaport in India. (Change into Comparative Degree)
- (iv) Can an Ethiopian change his skin? (Change into Assertive Sentence)
- (v) This book was written _____ Mr. Philips. (Insert the correct Preposition)
- (vi) Gold is _____ precious metal. (Insert a suitable Article)
- (vii) He died _____ Cholera. (Complete the Phrase)

(b) Substitute **any five** of the following with **one word** : 1×5=5

- (i) One who knows many languages.
- (ii) One who believes in fate.
- (iii) One who hates mankind.
- (iv) One who is all powerful.
- (v) One who makes an eloquent public speech.
- (vi) One who is hard to please.
- (vii) One that is liable to be easily broken.

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

Attempt **any five** :

1×5=5

- (i) Popular — Populars
- (ii) Principal — Principle
- (iii) Social — Sociable
- (iv) Judicial — Judicious
- (v) Eligible — Illegible
- (vi) Check — Cheque
- (vii) Advice — Advise



(d) Correct the following sentences.

Attempt **any five** :

1×5=5

- (i) Either of these novels are worth reading.
- (ii) Time and Tide waits for no man.
- (iii) Truth and honesty are the best policy.
- (iv) Ten candidates have passed and one failed.
- (v) Prices have rose high.
- (vi) My tooth is painning.
- (vii) Every one of the boys were in the playground.

PART – II

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

7×5=35

- (i) Write a note on the rise of British Drama.
- (ii) Discuss the contribution of Ben Jonson.
- (iii) Discuss the trends of Romantic poetry.
- (iv) Evaluate Pope as a satirist.
- (v) What are the frontiers of criticism according to T. S. Eliot?
- (vi) Discuss the characteristics of the Modern Age.
- (vii) Discuss Keats' theory of negative capability.

6. (a) Discuss Lady Macbeth as the fourth witch of the play Macbeth.

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(OR)

Discuss 'Arms and the Man' as a problem play.



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

8

The question shocked the young man very much. It challenged a new conviction of his community, and new convictions are more sensitive than old. If she has said 'Do you worship one God or several?' He would not have objected. But to ask an educated Moslem how many wives he has — appalling, hideous! He was in trouble how to conceal his confusion. 'One, one is my own particular case', he spluttered and let go of her hand. Quite a number of caves were at the top of the track and thinking, 'Damn the English even at their best', he plunged into one of them to recover his balance.

(OR)

I trust you, I love you. You will never disappoint me, Sergious. I cannot pretend to talk indifferently before her : my heart is too full. I will get my hat : and then we can go out until lunch time. Would you like that!

7. (a) Write a critical appreciation of either 'The Little Black Boy' or 'Heaven of Freedom'. 12

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

8

My mother bore me in the southern wild,
And I am black, but O! my soul is white;
White as an angel is the English child :
But I am black as if bereav'd of light.

(OR)

I, bending from my sevenfold height,
Will teach thee of My quickening grace,
Life is a prism of My light,
And Death the shadow of My face.



8. (a) Explain, with reference to the context, **any two** of the following :

6×2=12

- (i) Reading maketh of full man; conference a ready man; and writing an exact man and, therefore, if a man write little, he had not have a great memory; if he confer little, he had need have a present wit, and if he read little, he had need have much cunning, to seem to know that he doth not.
- (ii) He knew everything better than anybody else, and it was an affront to his overweening vanity that you should disagree with him. He would not drop a subject, however unimportant, till he had brought you round to his way of thinking. The possibility that he could be mistaken never occurred to him. He was the chap who knew.
- (iii) The next day Phatik became conscious for a short time. He turned his eyes about the room, as if expecting someone to come. At last, with an air of disappointment, his head sank back on the pillow. He turned his face to the wall with a deep sigh.

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

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- (i) Democracy and Elections
- (ii) The Rising Problem of Unemployment
- (iii) The Future of Higher Education in India

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