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**Degree (Part-I) (Vocational)
Examination, 2020**

(Subsidiary)

ENGLISH

[Paper : First]

(Language and Literature)

[PPU-D-I (V) (Sub) ENG]

Time : Three Hours]

[Maximum Marks : 100

Note : Attempt all questions.

1. Explain the following lines with reference to the context :

(a) Drive my dead thoughts over the universe

Like wither'd leaves to quicken a new birth!

And, by the incantation of this verse,

Scatter, as from an unextinguish'd hearth

Ashes and sparks, my words among mankind!

Be through my lips to unawaken'd earth

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(1)

[P.T.O.]

The trumpet of a prophecy! O Wind,
If Winter comes, can Spring be far behind?

OR

Away! away! for I will fly to thee,
Not charioted by Bacchus and his pards,
But on the viewless wings of Poesy,
Though the dull brain perplexes and
retards:

Already with thee! tender is the night,
And haply the Queen-Moon is on her
throne,
Cluster'd around by all her starry Fays;

- (b) And the Giant's heart melted as he looked out.
'How selfish I have been!' he said; 'now I know
why the Spring would not come here. I will put
that poor little boy on the top of the tree, and then
I will knock down the wall, and my garden shall
be the children's playground forever and ever.'
He was really very sorry for what he had done.

OR

On some evenings, seated at his desk in the corner of the big empty shed, the postmaster too would call up memories of his own home, of his mother and his sister, of those for whom in his exile his heart was sad, – memories which were always haunting him, but which he could not talk about with the men of the factory, though he found himself naturally recalling them aloud in the presence of the simple little girl. And so it came about that the girl would allude to his people as mother, brother, and sister, as if she had known them all her life. In fact, she had a complete picture of each one of them painted in her little heart.

(c) But mercy is above this sceptred sway;

It is enthronèd in the hearts of kings,

'Tis an attribute to God himself;

And earthly power doth then show likest God's

When mercy seasons justice. Therefore, Jew,
Though justice be thy plea, consider this,
That, in the course of justice, none of us
Should see salvation: we do pray for mercy;

OR

Mark you this, Bassanio,
The devil can cite Scripture for his purpose.
An evil soul producing holy witness
Is like a villain with a smiling cheek,
A goodly apple rotten at the heart.
Oh, what a goodly outside falsehood hath!

2. Write a critical appreciation of the poem "Ode to a Nightingale".

OR

Comment on Hopkins's attitude to divinity with reference to the poem "God's Grandeur".

3. Critically appreciate Tagore's story "The Postmaster".

OR

What is the philosophy of life expressed in the essay "Life's Philosophy" ?

4. Comment on the Theme of the play *The Merchant of Venice*.

OR

Discuss the dramatic and symbolic significance of the lottery of the Casket.

5. Write a précis of the following paragraph :

My early approach to life's problems had been more or less scientific, with something of the easy optimism of the science of the nineteenth and early twentieth century. A secure and comfortable existence and the energy and self-confidence I possessed increased that feeling of optimism. A kind of vague humanism appealed to me.

Religion, as I saw it practised, and accepted even by

thinking minds, whether it was Hinduism or Islam or Buddhism or Christianity, did not attract me. It seemed to be closely associated with superstitious practices and dogmatic beliefs, and behind it lay a method of approach to life's problems which was certainly not that of science. There was an element magic about it, an uncritical credulousness, a reliance on the supernatural.

Yet it was obvious that religion had supplied some deeply felt inner need of human nature, and that the vast majority of people all over the world could not do without some form of religious belief. It had produced many fine types of men and women, as well as bigoted, narrow-minded, cruel tyrants. It had given a set of values to human life, and though some of these values had no application today, or were even harmful, others were still the foundation of morality and ethics.

In the wider sense of the word, religion dealt with the uncharted regions of human experience, uncharted, that is, by the scientific positive knowledge of the day. In a sense it might be considered an extension of the known

and charted region, though the methods of science and religion were utterly unlike each other, and to a large extent they had to deal with different kinds of media. It was obvious that there was a vast unknown region all around us, and science, with its magnificent achievements, knew little enough about it, though it was making tentative approaches in that direction. Probably also, the normal methods of science, its dealings with the visible world and the processes of life, were not wholly adapted to the physical, the artistic, the spiritual, and other elements of the invisible world. Life does not consist entirely of what we see and hear and feel, the visible world which is undergoing change in time and space; it is continually touching an invisible world of other, and possibly more stable or equally changeable elements, and no thinking person can ignore this invisible world.

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