



UNIVERSITY OF THE PUNJAB

B.A. / B.Sc. Part - I

Annual Examination - 2018

(Group-I)

Roll No.

TIME ALLOWED: 3 hrs.

MAX. MARKS: 100

Subject: English Language-I
PAPER: English Language-I (Compulsory)

NOTE: Attempt all questions from Section A and B

SECTION - A

- Q. # 1: Explain with reference to the context any THREE of the followings extracts. (20)
- a. When everybody is praising the sun,
The rebel remarks on the need for rain.
- b. Standing upon the shore of all we know
We linger for moment doubtfully,
Then with a song upon our lips, sail we
Across the harbor bar—no chart to show
No light to warn of rock which lie below,
But let us yet put forth courageously.
- c. When I have fears that I may cease to be
Before my pen has gleaned my teeming brain,
Before high-piled books, in charact'ry
Hold like rich garner the full-ripened grain;
- d. Are you afraid? Yes? Ah! No, you don't get out of it! You come with me! I shan't have any peace until I've made a hole
in your forehead. . . that forehead which I hate so much! Are you afraid?
- e. Ah, but mustn't think that after four years of war one has quite the same ideas about the sanctity of human life. How could
one?
- Q. # 2: Attempt any TWO of the following questions (150 words each) (20)
- a) Ustad Mangu in the New Constitution is the voice of the suppressed people of India. Explain the statement.
- b) Describe the life and feelings of Matilda after she lost her borrowed necklace at the Minister's ball.
- c) 'The Boy Comes Home' by A.A Milne is a play which registers the effects of war on human beings. Elaborate.
- Q. # 3: Attempt any TWO of the following questions (150 words each) (20)
- a) What kind of life will the protagonist enjoy if he were the king of Tartary?
- b) The poetess Elizabeth Bishop in her poem 'One Art' stresses upon the reader to learn the art of losing things. Do you agree with
her?
- c) Discuss the poem Kubla Khan as a fantasy.

SECTION-B

- Q. # 4: Read the following passage carefully and answer the questions given at the end. (25)
- Nations, the basic principle of whose collective life is territorial, need not be afraid of Rationalism; to us it is dangerous foe, since it aims at the very principle which gives us communal life, and alone makes our collective existence intelligible. Rationalism is essentially analysis and consequently threatens to disintegrate the communal synthesis achieved by the force of religious idea. It is undoubtedly true that we can meet Rationalism on its own ground. But the point which I wish to impress on you is that the dogma, i.e., the point of universal agreement on which our communal solidarity depends, has essentially a national rather than intellectual significance for us. To try to cover religion into a system of speculative knowledge is, in my opinion, absolutely useless, and even absurd, since the object of religion is not thinking about life, its main purpose is to build up a coherent social whole for the gradual elevation of life.
1. Which are the nations who need not be afraid of Rationalism? 2
 2. Why is Rationalism a dangerous foe for the Muslim community? 2
 3. What is the true nature of our religious dogma? 2
 4. Why does the writer think that speculative knowledge is absolutely useless? 2
 5. What is the main object of religion according to the writer? 2
 6. Make a precis of the above passage. 15
- Q. # 5: Write a dialogue between father and son on generation gap. (15)

OR

Translate the following passage into English.

شمالی پنجاب کے راجپوتوں نے مغرب سے آنے والے قبائلیوں سے محفوظ رہنے کے لیے قلعوں کا ایک سلسلہ
تعمیر کر رکھا تھا۔ ان میں روات کا قلعہ بھی شامل ہے۔ یہ قلعہ سولہویں صدی کے شروع میں تعمیر کیا گیا تھا۔ یہ ایک
ٹیلے پر واقع ہے۔ یہ قلعہ بے ہنگم طریقے سے بنے ہوئے گھروں میں گھرا ہوا ہے۔ اس کے باوجود یہاں سے
دریائے سون کی راولپنڈی تک پھیلی ہوئی وادی کے خوبصورت مناظر دکھائی دیتے ہیں۔



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PAPER: English Language-I (Compulsory)

NOTE: Attempt all questions from Section A and B

SECTION-A

Q. # 1: Explain with reference to the context any THREE of the followings extracts. (20)

- a. Alack, it was I who leaped at the sun
To give it my loving friends to keep
Naught man could do, have I felt undone;
And you see my harvest, what I reap
This very day, now a year is run.
- b. And I watered it in fears,
Night and morning with my tears:
And I sunned it with smiles
And with soft deceitful wiles.
- c. I sit in the top of the wood, my eyes closed.
Inaction, no falsifying dream
Between my hooked head and hooked feet:
Or in sleep rehearse perfect kills and eat.
- d. I'm off my head, I'm in love like a boy, like a fool! [Snatches her hand, she screams with pain] I love you! [Kneels] I love you as I've never loved before! I've refused twelve women, nine have refused me, but I never loved one of them as I love you. . . I'm weak, I'm wax, I've melted. . .
- e. Let that be a lesson to you not to get up so early. Of course, if you're in the Army you can't help yourself. Thanks heaven I'm out of it, and my own master again.

Q. # 2: Attempt any TWO of the following questions (150 words each) (20)

- a) What different ways were adopted by Rosen to help Eva and her children? (Take Pity)
- b) What is the theme of the short story 'The Shadow in the Rose Garden' by D.H. Lawrence?
- c) What is the theme of the play 'Something to Talk About' by Eden Phillpotts?

Q. # 3: Attempt any TWO of the following questions (150 words each) (20)

- a) How does the poet William Davies prove that man today is leading a miserable life? (Leisure)
- b) Give a summary of the poem 'The Huntsman' by Edward Lowbury. What lesson do you learn from it?
- c) Give a critical appreciation of the Sonnet 'When I Have Fears' by John Keats.

SECTION-B

Q. # 4: Read the following passage carefully and answer the questions given at the end. (25)

Practically all the progress that man has made is due to the fact that he is mortal. He has recognized that as he is in this world only for little while, and this knowledge has been a goad to stimulate him to make a diligent use of whatever talents he is endowed with. The secrets of nature have been wrested from her grudging fingers by men who knowing they were mortal, have sought to comprehend the mysteries of the world around them in the hope that knowledge might enable them if not to circumvent death at least to ameliorate the asperities of life for themselves and for others.

All the instincts and emotions are reinforced by death. If we were not mortal the paternal and maternal instincts would not dominate our lives so strongly as they do if we know that we would never die; we should have no desire for children to perpetuate our names and carry on the succession of the race. Thus ultimately we should arrive at world without a child; and a world without a child would be a place in which there was not call for some of the most beautiful emotions to which the human soul gives expressions. And death lends a peculiar sanctity to human love. A man may love his books, but the love he bears his wife, his children or his friends, is something deeper and more sublime; it is love intensified and purified by the thought; that human life is a finite thing which may at any moment be touched by the finger of death.

1. How man has made progress in this world? 2
2. What are the advantages of being mortal? 2
3. How will a world without child look? 2
4. How does death make us explore the mysteries of life? 2
5. Explain the meaning of these words. 2 i- Perpetuate ii- Sanctity
6. Write a precis of the above paragraph. 15

Q. # 5: Write a dialogue between a house-wife and her husband on rising prices. (15)

OR

Translate the following passage into English.

جب ہم گاڑیوں اور محفوظ سرسٹوں کی بات کرتے ہیں تو ہماری مراد ان حادثات سے ہوتی ہے، جن میں گاڑیاں اور پیدل چلنے والے ملوث ہوتے ہیں چنانچہ ان حادثات کی روک تھام کے طریقے تلاش کیے جاتے ہیں۔ ان حادثات کے علاوہ گاڑیاں فضا کو آلودہ کرنے کا سبب بھی بن رہی ہیں۔ یہ بات اب ثابت ہو چکی ہے کہ گاڑیوں سے نکلنے والی آلودگیاں بہت سی بیماریاں پیدا کرتی ہیں۔ ان میں منگہ بیماریاں بھی شامل ہیں، جو آج کل بہت عام ہو گئی ہیں۔ چنانچہ فضا کو آلودگی سے پاک کرنے کے طریقے ڈھونڈنا اور بھی ضروری ہے۔