

U.G. 1st Semester Examination - 2021

ENGLISH

[HONOURS]

Generic Elective Course (GE)

Course Code : ENGH-GE-T-1(A)&(B)

Full Marks : 60 Time : 2½ Hours

The figures in the right-hand margin indicate marks.

Candidates are required to give their answers in their own words as far as practicable.

Answer all the questions from selected Option.

OPTION–A

ENGH-GE-T-1(A)

1. Answer any **ten** of the following: 2×10=20
- What causes Adam and Eve to “transgress” the will of the Creator?
 - Explain why Satan is referred to as the “apostate angel” in *Paradise Lost*, Book I.
 - Recount, following Milton, the story of Briareos and Typhon’s fall.
 - Who, among Satan’s companions, admired more “the riches of heaven’s pavement” than “aught divine”?

- Define a heroic couplet with a suitable example.
- To which genre of verse does Pope’s *The Rape of the Lock* belong? Mention any two characteristic of the genre.
- Why is Betty called the “inferior priestess” in *The Rape of the Lock*?
- Identify Pope’s source for the epic supernatural machinery used in *The Rape of the Lock*.
- Briefly describe Belial’s appearance in Book I of *Paradise Lost*.
- What does the “adventurous Baron” long to possess?
- Who are the “sojourners of Goshen”? What did they behold?
- What is the “annual wound of Thammuz” that Milton mentions in Book I of *Paradise Lost*?
- Identify the allusion used in the phrase “as Ixionfix’d”.

2. Identify and explain, with reference to the context, any **two** of the following: $5 \times 2 = 10$

- a) “With tender billet-doux he lights the pyre,
And breathes three am’rous sighs to raise the
fire.
Then prostrate falls, and begs with ardent eyes
Soon to obtain, and long to possess the prize”
- b) “Know then, unnumber’d spirits round thee fly,
The light militia of the lower sky;
These, though unseen, are ever on the wing,
Hang o’er the box, and hover round the Ring.
Think what an equipage thou hast in air,
And view with scorn two pages and a chair.”
- c) “To do aught good never will be our task,
But ever to do ill our sole delight,
As being the contrary to his high will
Whom we resist. If then his Providence
Out of our evil seek to bring forth good,
Our labour must be to pervert that end,
And out of good still to find means of evil”

- d) “Receive thy new Possessor: One who brings
A mind not to be chang’d by Place or Time.
The mind is its own place, and in itself
Can make a Heav’n of Hell, a Hell of Heav’n.
What matter where, if I be still the same,
And what I should be, all but less than he
Whom Thunder hath made greater?”

3. Answer any **two** of the following questions: $5 \times 2 = 10$

- a) What role do Adam and Eve play in Book I of *Paradise Lost*?
- b) Critically assess the significance of Satan’s first speech in Book I of *Paradise Lost*.
- c) Assess the significance of Belinda’s “toilet-scene” to illustrate Pope’s “mock-heroic” rendition of scenes of gravity in traditional epics.
- d) Do you think Pope attempts to reverse traditional gender roles in *The Rape of the Lock*? Give suitable textual references in support of your answer.

4. Answer any **two** of the following questions:

10×2=20

- a) Critically evaluate *The Duchess of Malfi* as a Jacobean revenge tragedy.
- b) Attempt a sketch of the character of Wilmore in AphraBehn's *The Rover*.
- c) Comment on the reversal of traditional gender roles in Webster's *The Duchess of Malfi*.
- d) How far it is justified to consider *The Rover* as an account of the assertion of female subjectivity during the time of the Restoration?

OPTION-B

ENGH-GE-T-1(B)

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

2×10=20

- a) Define a “phrasal verb” with a suitable example.
- b) What is “paraphrase”? How is it different from a “summary”?
- c) Briefly explain the process of “peer review”, providing illustrations of how the process works.
- d) How can one improve the “accuracy” of source material in academic writing?
- e) Rewrite the following sentence in passive voice:
“On Wednesday, CBI officials submitted a special plea before the jury at the High Court seeking permission to continue the internal investigation, before more precise results could be reached.”
- f) Correct the following “Works Cited” entry in the MLA system of documentation:
Svetlana Boym, *Ironic Nostalgia: A reading on the impossibility of return*, *Modern European Journal* Volume 18 No. 8 1994 pp. 106-114.

- g) What is meant by the abbreviation “i.e.”?
- h) Distinguish a “Works Cited” list from a bibliography.
- i) Why is it important to avoid using hyperbolic and figurative language in academic writing?
- j) Rewrite the following sentence in reported speech:

“Even though waves of propaganda and political jingoism are being peddled by this government”, cautioned economist Jean Drèze, “India’s economy remains plagued by unemployment and rising inflation over the last few years”.
- k) How is the “currency” of academic sources ascertained?
- l) Define “parenthetical citation” using a suitable example.
- m) Why is “brainstorming” an important step in the development of academic writing?
- n) State any two stages of developing a research paper.

2. Answer any **four** of the following questions:

5×4=20

- a) Discuss the applications of introductory “there” and “it” in academic writing.
- b) Why is it important, in the course of writing a research paper, to consistently maintain citing sources in any one system of citation?
- c) Explain “clustering” in your own words.
- d) Briefly illustrate two major characteristics of a book review.
- e) What purpose is served by the ‘introduction’ to a research paper?
- f) Why is structuring the central argument such a significant part of any research paper?

3. Answer any **two** of the following questions:

10×2=20

- a) Evaluate the importance of “research questions” in shaping the structure of an academic research paper.
- b) Briefly discuss the process of writing a film review.
- c) Discuss the different methods of evaluating the “currency” of printed sources.

d) Attempt a paraphrase of the following passage:

“A key idea in existentialist thought is that human existence is in some way ‘on its own’; anxiety (or anguish) is the recognition of this fact. Anxiety here has two important implications. First, most generally, many existentialists tended to stress the significance of emotions or feelings, in so far as they were presumed to have a less culturally or intellectually mediated relation to one’s individual and separate existence. This idea is found in Kierkegaard, as we mentioned above, and in Heidegger’s discussion of ‘mood’; it is also one reason why existentialism had an influence on psychology. Second, anxiety also stands for a form of existence that is recognition of being on its own. What is meant by ‘being on its own’ varies among philosophers. For example, it might mean the irrelevance (or even negative influence) of rational thought, moral values, or empirical evidence, when it comes to making fundamental decisions concerning one’s existence. As we shall see, Kierkegaard sees Hegel’s account of religion in terms of the history of absolute spirit as an exemplary

confusion of faith and reason. Alternatively, it might be a more specifically theological claim: the existence of a transcendent deity is not relevant to (or is positively detrimental to) such decisions (a view broadly shared by Nietzsche and Sartre). Finally, being on its own might signify the uniqueness of human existence, and thus the fact that it cannot understand itself in terms of other kinds of existence (Heidegger and Sartre).

Related to anxiety is the concept of authenticity, which is, let us say the existentialist spin on the Greek notion of ‘the good life’. As we shall see, the authentic being would be able to recognise and affirm the nature of existence itself—not by recognising the nature of existence as an intellectual fact, disengaged from life; but rather that the authentic being lives in accordance with this nature. The notion of authenticity is sometimes seen as connected to individualism. This is only reinforced by the contrast with a theme we will discuss below, that of the ‘crowd’. Certainly, if authenticity involves ‘being on one’s own’, then there would seem to be some kind of value in celebrating

and sustaining one's difference and independence from others. However, many existentialists see individualism as a historical and cultural trend (for example Nietzsche), or dubious political value (Camus), rather than a necessary component of authentic existence. Individualism tends to obscure the particular types of collectivity that various existentialists deem important.”
