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| Punjab University | B.A Part-I | Time Allowed: 3 hrs |
| | 2018 | |
| English Language-I (Compulsory) | Group | Max Marks: 100 |

Section A

Q1. Explain with reference to the context any THREE

of the followings extracts. (20)

- When everybody is praising the sun,
The rebel remarks on the need for rain.
- 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.
- When I have fears that I may cease to be
Before my pen has gleaned my teeming brain,
Before high-piled books, in charactry
Hold like rich garners full-repened grain.
- Are you afraid? Yes? 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?
- 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?

Q2. Attempt any TWO of the following questions (150 words each) (20)

- Ustad Mangu in the New Constitution is the voice of the suppressed people of India. Explain the statement.
- Describe the life and feelings of Matilda after she lost her borrowed necklace at the Minister's ball.
- "The Boy Comes Home" by A.A Milne is a play which registers the effects of war on human beings. Elaborate.

Q3. Attempt any TWO of the following questions. (150 words each) (20)

- What kind of life will the protagonist enjoy if he were the King of Tartary?
- 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?
- Discuss the poem Kubla Khan as a fantasy.

Section-B

Q4. 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, 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.

- Which are the nations who need not be afraid of Rationalism?
- Why is Rationalism a dangerous foe for the Muslim community?
- What is the true nature of our religious dogma?
- Why does the writer think that speculative knowledge is absolutely useless?
- What is the main object of religion according to the writer?
- Make a precis of the above passage.

Q5. 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 روایت 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 پتھر 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۔