

2022

ENGLISH — HONOURS

Paper : SEC-B-2

(Academic Writing and Composition)

Full Marks : 80

The figures in the margin indicate full marks.

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

1. Create citations for *any five* from the following data (as endnotes or footnotes) following the MLA stylesheet or CMS. Pay attention to formatting, punctuation, capitalization and arrangement. 2×5
 - (a) Page 25 of Richard Badenhausen's "T.S. Eliot and the Art of Collaboration" Published by Cambridge U.P. in 2004.
 - (b) 'How to do Things with Texts?' in "Doing Things with Texts : Essays in Criticism and Critical Theory." published in New York by W.W. Norton in 1989 by M.H. Abrams.
 - (c) "The Art of the Personal Essay" edited by Phillip Lopati, published in 1994 by Anchor-Double day in New York.
 - (d) Roland Barthes 'The War of Languages' in "The Rustle of Language" translated by Richard Howard, published by Hill and Wang, New York in 1986.
 - (e) Page 158 in E Laclau's 'Subject of Politics, Politics of the Subject' in the journal Differences Volume 7 Series 1 published in 1995.
 - (f) Irving Babbitt Revisited by Jay Parini in "The Hudson Review" Volume 39 Series 2, Summer, 1986. Pages 322-328. Retrieved from JSTOR.
 - (g) Review of film "A Midsummer Night's Dream" in 'The Guardian' by Andrew Clements on Friday 20 May 2011, <[http : // www.guardian. co.uk / music / 2011 / may / 20 / midsummer - nights-dream-review](http://www.guardian.co.uk/music/2011/may/20/midsummer-nights-dream-review)>
 - (h) Romiyo and Juliyet translated from the original by Rangeya Raghav and published in Delhi by Rajpal and Sons. in 1957.

2. Attempt a critical appreciation of *any one* of the following verses : 20×1
 - (a) It is not growing like a tree
In bulk, doth make man better be;
Or standing long an oak, three hundred year,
To fall a log at last, dry bald and sere :
A lily of a day
Is fairer far in May,

Please Turn Over

Although it fall and die that night;
 It was the plant and flower of Light.
 In small proportions we just beauties see;
 And in short measures life may perfect be.

- (b) When I am dead and over me bright April
 Shakes out her rain-drenched hair,
 Tho' you should lean above me broken-hearted,
 I shall not care.
 I shall have peace, as leafy trees are peaceful
 When rain bends down the bough,
 And I shall be more silent and cold-hearted
 Than you are now.

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3. Write a substance with a critical note on *any one* of the following passages. 12+8

- (a) In the decades and centuries after the Black Death, doctors gained more confidence, mortality declined, and governments began to take a more active role in managing the plague. People became accustomed to plague as it became a regular feature of life in many places. London suffered seventeen outbreaks between 1500 and 1665. For nearly three hundred years – 1500 to 1720 – not a year passed in France without plague. In Egypt, it appeared every eight to nine years, and in Syria-Palestine there appear to have been eighteen major epidemics between the Black Death and the Ottoman takeover in 1517. Its regularity and the fact that there was never again a brutal and shocking continent-wide conflagration as devastating as the Black Death meant that there was much less fear and very little scapegoating; in contrast to the innumerable attacks on Jews during the Black Death, during the next century there was only one, in Poland. The extreme shock of the Black Death did not return; plague become horrifyingly normal. Medical doctors and municipalities gained confidence in their ability to confront it. While no one knew just when or where plague would come – it possessed, as one historian has put it, an inexplicable randomness – a broad pattern did begin to reveal itself; first, it struck ports; it next moved inland, and then from the city to the country. In cities, it appeared in some neighbourhoods and not others; it moved from house to house, seemingly at random. Patterns of behaviour became discernible.
- (b) Tea began as a medicine and grew into a beverage. In China, in the eighth century, it entered the realm of poetry as one of the polite amusements. The fifteenth century saw Japan ennoble it into a religion of aestheticism — Teatism. Teatism is a cult founded on the adoration of the beautiful among the sordid facts of everyday existence. It inculcates purity and harmony, the mystery of mutual charity, the romanticism of the social order. It is essentially a worship of the Imperfect, as it is a tender attempt to accomplish something possible in this impossible thing we know as life.

The Philosophy of Tea is not mere aestheticism in the ordinary acceptance of the term, for it expresses conjointly with ethics and religion our whole point of view about man and nature. It is hygiene, for it enforces cleanliness; it is economics, for it shows comfort in simplicity rather than in the complex and costly; it is moral geometry, in as much as it defines our sense of proportion to the universe. It represents the true spirit of Eastern democracy by making all its votaries aristocrats in taste.

(3)

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4. Write an essay on *any one* of the following topics.

30

- (a) The impact of 'lockdown' on environment.
- (b) Literature and Films.
- (c) Representation of women in advertisements.
- (d) Your experience as a witness to a devastating cyclone.

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