

Précis 21: CSS 2002

Q.2: Write a précis of the following passage and suggest a suitable title: (20)

The official name of our species is homo sapiens; but there are many anthropologists who prefer to think of man as homo Faber-the smith, the maker of tools It would be possible. I think, to reconcile these two definitions in a third. If man is a knower and an efficient doer, it is only because he is also a talker. In order to be Faber and Sapiens, Homo must first be loquax, the loquacious one. Without language we should merely be hairless chimpanzees. Indeed we should be something much worse. Possessed of a high IQ but no language, we should be like the Yahoos of Gulliver's Travels- Creatures too clever to be guided by instinct, too Self-centered to live in a state of animal grace, and therefore condemned forever, frustrated and malignant, between contented ape hood and aspiring humanity. It was language that made possible the accumulation of knowledge and the broadcasting of information. It was language that permitted the expression of religious insight, the formulation of ethical ideals, the codification to laws, It was language, in a word, that turned us into human beings and gave birth to civilization.

Date 22-8-2023.

TITLE: Language: Mother of Civilization
and human being.

Together with being wise and smith, Man is also known as talker. The former qualities of man depend on latter one. For being wise and smith, man has to talk first. It is language that differentiate man from other creation. It helped man to seek knowledge and made him familiar of information. It developed sense of religion ethics and laws that collectively made complete human being and civilization.

Words in passage: 191

Word limit: 63

Precised: 68.

1. Make a precise of the following passage in about one third of its length and suggest a suitable heading. (20)

It was not from want of perceiving the beauty of external nature but from the different way of perceiving it, that the early Greeks did not turn their genius to portray, either in colour or in poetry, the outlines, the hues, and contrasts of all fair valley, and hold cliffs, and golden moons, and rosy lawns which their beautiful country affords in lavish abundance.

Primitive people never so far as I know, enjoy when is called the picturesque in nature, wild forests, beetling cliffs, reaches of Alpine snow are with them great hindrances to human intercourse, and difficulties in the way of agriculture. They are furthermore the homes of the enemies of mankind, of the eagle, the wolf, or the tiger, and are most dangerous in times of earthquake or tempest. Hence the grand and striking features of nature are at first looked upon with fear and dislike. I do not suppose that Greeks different in the respect from other people, except that the frequent occurrence of mountains and forests made agriculture peculiarly difficult and intercourse scanty, thus increasing their dislike for the apparently reckless waste in nature. We have even in Homer a similar feeling as regards the sea, --- the sea that proved the source of all their wealth and the condition of most of their greatness. Before they had learned all this, they called it "the unvintagable sea" and looked upon its shore as merely so much waste land. We can, therefore, easily understand, how in the first beginning of Greek art, the representation of wild landscape would find no place, whereas, fruitful fields did not suggest themselves as more than the ordinary background. Art in those days was struggling with material nature to which it felt a certain antagonism. There was nothing in the social circumstances of the Greeks to produce any revolution in this attitude during their greatest days. The Greek republics were small towns where the pressure of the city life was not felt. But as soon as the days of the Greeks republics were over, the men began to congregate for imperial purposes into Antioch, or Alexandria, or lastly into Rome, than we seek the effect of noise and dust and smoke and turmoil breaking out into the natural longing for rural rest and retirement so that from Alexander's day We find all kinds of authors --- epic poets, lyricist, novelists and preachers --- agreeing in the precise of nature, its rich colours, and its varied sounds. Mohaffy: Rambles in Greece.

TITLE: Emergence of nature's depiction in Greek Art

The vision of nature was not depicted in the Greek art in earlier phase. Greeks were not fond of elegance of nature, that was rich in their country. Apparently, Greeks are not different from those ordinary people who consider nature as obstruction and hassle in cultivation. Instead of enjoying the beauty of nature, they fear and discard it for their predators live their and is dangerous in times of natural disasters. Previous to knowing nature's economic benefit and reason behind lustres, they considered it useless. Just because of their mode of ignorance towards ^{nature}, the art at that time faced detestation. However, after becoming familiar with nature and instantly as new period arrived, Greek art and poetry praised the beauty of nature.

Words in passage: 411

Word limit: 137

Written: ~~137~~ 122

Précis 23: CSS 2000

Q.2: Write a précis of the following passage and suggest a suitable title: (20)

Besant describing the middle class of the 19th century wrote "In the first place it was for more a class apart. In no sense did it belong to society. Men in professions of any kind (except in the Army and Navy) could only belong to society by right of birth and family connections; men in trade—bankers were still accounted tradesmen—could not possibly belong to society. That is to say, if they went to live in the country, they were not called upon by the county families and in the town, they were not admitted by the men into their clubs or by ladies into their houses... The middle class knew its own place, respected itself, made its own society for itself, and cheerfully accorded to rank the deference due."

Since then, however, the life of the middle classes had undergone great changes as their numbers had swelled and their influence had increased.

Their already well-developed consciousness of their own importance had deepened. More critical than they had been in the past of certain aspects of aristocratic life, they were also more concerned with the plight of the poor and the importance of their own values of society, thrift, hand work, piety and respectability as examples of ideal behavior for the guidance of the lower orders. Above all they were respectable. There were divergences of opinion as to what exactly was respectable and what was not. There were, nevertheless, certain conventions, which were universally recognized: wild and drunker behaviors were certainly not respectable, nor were godlessness or avert promiscuity, not an ill-ordered home life, unconventional manners, self-indulgence or flamboyant clothes and personal adornments.

TITLE: Life of Middle class

In 19th century, the middle class remained far from the class and society. People did not welcome them to be part of their gatherings. By happily admitting their rank, middle class developed their own society. Although, with the passage of time their life had modified. With the increasing number, their influence had progressed, their awareness of their significance redoubled. Beside knowing the outside of noble life previously, middle class were worried of difficult situations of poor and societal norms. Beyond everything, they were honourable. They had sense of right and wrong. Undisciplined life and ill-mannered behaviour were not acceptable.

Words in passage: 280

Required: 63

Written: 99