

## EXAMINATION- 2002

'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 which should be some thing 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 apehood 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.



2019

DECEMBER

WEEK 49

(2002)

## "Homo loquax - Before the Rest"

Sunday 8

Humans are considered to possess high intellectual and thinking abilities and thus called as Homo Sapiens. But some anthropologists also prefer to consider man as the smith, who efficiently make tools and thus known as Homo Faber. According to the author, Homos must first be loquax and thus third category of language can be aligned. It is the language that makes humans above par of other species and allows him to express and accumulate ideas, otherwise man would have lived graceless.

(Precis word count 81 out of total 200 words)

## (2003) "The Essence of University"

The university guides young minds of the society to the path of intellect. Its scope is neither confined to a particular field nor it promises to produce great artists and professionals. In contrast, University teaches the youth to reason, rethink and reimagine. Additionally, it also strengthen the intellectual base of society and encourages students to express efficiently and do justice in daily life. The soul purpose of University is to establish a foundation for people to master any field with comfort and ease.

(Precis word count 83 out of total 300 passage words)



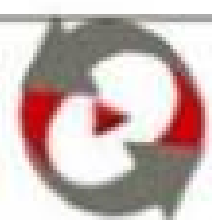
If then a practical end must be assigned to a University course, I say it is that of training good members of a society. Its aim is the art of social life, and its end is fitness for the world. It neither confines its views to particular professions on the one hand, nor creates heroes or inspires genius on the other. Works indeed of genius fall under no art; heroic minds come under no rule; a University is not a birthplace of poets or of immortal authors, of founders of schools, leaders of colonies, or conquerors of nations. It does not promise a generation of Aristotles or Newtons or Napoleons or Washingtons or Raphaels or Shakespeares though such miracles of nature it has before now contained within its precincts. Nor is it content on the other hand with forming the critic or the experimentalist, the economist or the engineer, through such too it includes within its scope. But a University training is the great ordinary means to a great ordinary end; it aims at raising the intellectual tone of society, at cultivating the public mind, at purifying the national taste, at supplying true principles to popular aspirations. It is the education which gives a man a clear conscious view of his own opinions and judgments, a truth in developing them, an eloquence in expressing them, and a force in urging them, it teaches him to see things as they are, to go right to the point, to disentangle a skein of thought, to detect what is sophistical and to discard what is irrelevant. It prepares him to fill any post with credit, and to master any subject with facility. (John H. Newman)

**Q2. Read the following passage and answer the questions given at the end in your own words. (20)**

Poetry is the language of imagination and the passions. It relates to whatever gives immediate pleasure or pain to human mind. It comes home to the bosoms and business of men: for nothing but what comes home to them in the most general and intelligible shape can be a subject of poetry. Poetry is the universal language which the heart holds with nature and itself. He who has a contempt for poetry cannot have much respect for himself or for anything else. Whatever there is a sense of beauty, or power, or harmony, as in the motion of the waves of the sea, in the growth of a flower, there is a poetry in its birth. If history is a grave study, poetry may be said to be graver, its materials lie deeper, and are spread wider. History treats, for the most part, cumbersome and unwieldy masses of things, the empty cases in which the affairs of the world are packed, under the heads of intrigue or war, in different states, and from century to century but there is no thought or feeling that can have entered into the mind of man which he would be eager to communicate to others, or they would listen to with delight, that is not a fit subject for poetry. It is not a branch of authorship: it is "the stuff of which our life is made". The rest is mere oblivion, a dead letter, for all that is worth remembering in life is the poetry of it. Fear is Poetry, hope is poetry, love is poetry; hatred is poetry. Poetry is that fine particle within us that expands, refines, raises our whole being; without "man's life is poor as beasts". In fact, man is a poetical animal. The child is a poet when he first plays hide and seek, or repeats the story of Jack the Giant Killer, the shepherd – boy is a poet when he first crowns his mistress with a garland of flowers; the countryman when he stops he stops to look at the rainbow; the miser when he hugs his gold; the courtier when he builds his hope upon a smile; the vain, the ambitious the proud, the choleric man, the hero and the coward, the beggar and the king, all live in a world of their own making; and the poet does no more than describe what all others think and act. Hazlitt

**Questions**

- (a) In what sense is poetry the language of the imagination and the passion?
- (b) How is poetry the Universal Language of the heart?
- (c) What is the difference between history and poetry?
- (d) Explain the phrase: "Man is a poetical animal".
- (e) What are some of the actions which Hazlitt calls poetry and its doers poet?
- (f) Explain the followings underlined expression in the passage.
  - (i) It relates to whatever gives immediate pleasure or pain to human heart
  - (ii) A sense of beauty, or power, or harmony.
  - (iii) Cumbersome and unwieldy masses of things.
  - (iv) It is the stuff of which our life is made.



- (v) The poet does no more than describe what all others think and act.



9 Monday

- a. Poetry deals with ~~the~~ every dimension of human life. Man communicates and expresses his feelings, passions, thoughts and goals through the art of poetry. It expands and redefines the thinking horizon of man and this is language of imagination and passion.
- b. Poetry is the universal language of heart as ~~it~~ every feeling from hope to fear, courage to cowardice, strength to weakness can be expressed through poetry. In addition to this, poets also describe the aesthetic and serene views of nature and universe, that are found attractive to humans. Thus, the author describes poetry as the universal language of heart.
- c. History deals with the vague affairs of world that are devoid of any innovating ideas and expression, thus cannot be communicated to others. However, poetry expresses the whole of human life which can be rejuvenated with every passing day.
- d. "Man is a poetical animal" refers to the expressive and mystical ideas that one possess from the beginning of life. Humans feel the essence of the nature and show through actions. In every action or thought ~~he~~ one possess the art of poetry.
- e. Some actions which Hazlitt calls poetry and its does poet are mentioned below:
- Playing or enjoying
  - loving
  - Absorbing Nature
  - Working
- f. i. Authors explained the poetry as the expressive way of human life and relates it to the every feeling - be it of happiness or sadness.  $\rightarrow$  ~~from~~ man possesses
- ii. ~~Poetry is in every field of life and thus can be engendered from a beauty of human or nature,~~
- ii. Authors explained poetry as the ultimate source of expressing human life. Poets can show beauty of nature through poetic lines or demonstrate the sense of power, peace and harmony ~~in~~ concised in well written words.
- iii. Cumber some and unwieldy masses of things refers to unexpressed and hollow historical ideas and events which can never be conveyed and listened with passion.



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Tuesday 10

iv, "It is a stuff of which our life is made" points out the poetic approach of the world. Author demonstrates poetry as not merely an art of writing but as an art of depicting human feelings, opinions, thoughts and passions.

v, Author have euphemistically called poets as representatives of human race, who metaphorically convey ideas, actions, aesthetics and events of mankind through poetry. and thus considers them as ones who describe what all others think and act.



### Translation:

(All three passages given below):

It is generally perceived, that the laws of country and freedom of an individual are contrasty. Ostensibly, it seems true. Every law implements restrictions on citizens. If laws of the country are great in number then ~~the~~ total restrictions also increases. Individual's freedom is hindered by binding laws. In contrary, citizen's freedom the reach of citizen's freedom expands if restrictions are less imposed.

### Rewrite the Passage

Just as we come in sight of the valley Jamil met us and agreed that the valley is all very fine but did we know there was nothing to eat. We effrontly said that we can eat anything there. He informed that the brown bread is two months old and there was nothing else but potatoes. We replied that there must be me anyhow. He assured that there was milk.

### Punctuation:

One day walking together up a hill I said, to Friday "do you wish to be in your own country again?" "Yes" he said "I miss it" "What would you do there if you ever go back?" said I "would you turn wild and eat men's flesh again?" he looked full of concern and while shaking his head said "no" I was glad to hear this as we gradually kept climbing towards the top.



**B. Rewrite the following passages, converting what is in direct speech into indirect, and what is in indirect speech into direct. (5)**

Just as we came in sight of the valley Jamil met us,--"yes, the valley is all very fine, but do you know there is nothing to eat?"

"Nonsense; we can eat anything here."

"Well, the brown bread's two months old, and there's nothing else but potatoes."

"There must be milk anyhow."

"Yes, there was milk", he supposed.



**Q.5. A. Punctuate the following passage:**

**(5)**

One day walking together up a hill I said to Friday do you not wish to be in your own country again yes he said I miss it what would you do there if you ever go back said I would you turn wild and eat men's flesh again he looked full of concern and while shaking his head said no I was glad to hear this as we gradually kept climbing towards the top



**Q. 7. Translate the following Urdu paragraph into English by keeping in view figurative/ idiomatic expression.**

**(10)**

عام لوگوں کا خیال ہے کہ ملک کے قانون اور فرد کی آزادی ایک دوسرے کی ضد ہوتے ہیں۔ بظاہر یہ بات غلط معلوم نہیں ہوتی۔ ہر قانون شہریوں پر کوئی نہ کوئی پابندی عائد کرتا ہے۔ اگر ملک میں قوانین کی تعداد زیادہ ہو تو مجموعی پابندیاں بھی زیادہ ہوتی ہیں۔ زیادہ پابندیوں سے فرد کی آزادی ان کے بوجھ تلے دب کر رہ جاتی ہے۔ اس کے برعکس قوانین کی تعداد کم ہو تو شہریوں کی آزادی کا دائرہ وسیع ہوتا ہے۔