

1. Write a précis of the following and suggest a suitable title: (20)

Beasts and men suffer almost without ceasing; men suffer the more because, not only is the gift of thought often a source of torture, but this faculty of thinking always makes them fear death, which the beast cannot foresee. Man is a very miserable being, having but a few hours of rest, a few moments of satisfaction, and a long series of days of sorrow in his short life. Everybody admits and says this; and it is true. I have seen Bolingbroke torn with grief and rage; and Pope, whom he induced to put this miserable joke into verse, was one of the most pitiable men I have ever known, misshapen in body, unbalanced in temperament, always ill and a burden to himself, harassed by a hundred enemies until his last moment. At least let us have happy beings saying that all is well. If by all is well it is merely meant that a man's head is happily placed above his shoulders, so that his eyes are better situated beside the root of his nose than behind his ears, we may assent. All is well in that sense. The laws of physics and mathematics are very well observed in his structure. A man who saw the beautiful Anne Boleyn, or the still more beautiful Mary Stuart, in her youth, would have said that it was well; would he have said it on seeing them die by the hand of the executioner? Would he have said it on seeing the grandson of the beautiful Mary Stuart perish in the same way in the heart of his capital? Would he have said it on seeing the great-grandson even more miserable, because he lived longer? I do not aspire to heal men of power of this furious passion to subject the minds of others; it is an incurable disease. Every man would like to see others hastening to serve him; and, that he may be the better served, he will, if he can, make them believe that their duty and their happiness are to be slaves. Find me a man with an income of a hundred thousand pounds a year, and with four or five hundred thousand subjects throughout Europe, who cost him nothing, besides his soldiers, and tell him that Christ, of whom he is the vicar and imitator, lived in poverty and humility. He will reply that the times are changed, and to prove it he will condemn you to perish in the flames. You will neither correct this man [the Pope] nor a Cardinal de Lorraine, the simultaneous possessor of seven bishoprics. What can one do, then? Appeal to the people, and, brutalized as they are, they listen and half open their eyes. They partly throw off the most humiliating yoke that has ever been borne. They rid themselves of some of their errors, and win back a part of their freedom, that appanage or essence of man of which they had been robbed. We cannot cure the powerful of ambition, but we can cure the people of superstition. We can, by speech and pen, make men more enlightened and better.

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Batch 50

Precis

The humans suffers the most in their lives. They suffer due to their innate qualities of thinking and fear. The over-burdening with work, lessening satisfaction and rising sorrows in his life also make him pitiable. This has been the case of every individual and even the powerful and spiritual men are affected by through illness, rage and enmity of being over-taken. No man can claim of being content. If he does so, then he might be irrational. The celebrities that are admired for their beauty suffer through execution. The powerful too are subjected to grief in the form of loss of their self or their beloved ones. The rulers face grunt of their subjects and the wealthy and religious personalities have to face criticism for their pomp and pretence. Given such a perilous situation, no one dares to challenge their might. This is because they have the ways to justify it and resort to force if the need arises for it. Thus, the only way left to heal men out of yoke of slavery is to appeal people of lower strata through intense awareness. This will help them in getting their due dignited status.

(2)

- Title: The miserable human life and the way for its healing
- Given words in passage 523
- Target for pre cis 174
- words written in pre cis 183

**Q.No. 2** Read the following passage carefully and answer the questions given at the end. (20)

Suspicious thoughts, are like bats amongst birds, they ever fly by twilight. Certainly they are to be repressed, or at least well-guarded: for they cloud the mind; they lease friends; and they check with business, whereby business cannot go on currently and constantly. They dispose kings to tyranny, husbands to jealousy, wise men to irresolution and melancholy. They are defects, not in the heart, but in the brain;

for they take place in the stoutest natures; as in the example of Henry the Seventh of England. There was not a more suspicious man, nor a stouter. And in such a composition they do small hurt. For commonly they are not admitted, but with examination, whether they be likely or no. But in fearful natures they gain ground too fast. There is nothing makes a man suspect much, more than to know little; and therefore men should remedy suspicion, by procuring to know more, and not to keep their suspicions in smother. What would men have? Do they think, those they employ and deal with, are saints? Do they not think, they will have their own ends, and be truer to themselves, than to them? Therefore, there is no better way, to moderate suspicions, than to account upon such suspicions as true, and yet to bridle them as false. For so far a man ought to make use of suspicions, as to provide, as if that should be true, that he suspects, yet it may do him no hurt. Suspicions that the mind of itself gathers, are but buzzes; but suspicions that are artificially nourished, and put into men's heads, by the tales and whisperings of others, have stings. Certainly, the best mean, to clear the way in this same wood of suspicions, is frankly to communicate them with the party, that he suspects; for thereby he shall be sure to know more of the truth of them, than he did before; and withal shall make that party more circumspect, not to give further cause of suspicion. But this would not be done to men of base natures; for they, if they find themselves once suspected, will never be true. The Italian says; as if suspicion, did give a passport to faith; but it ought, rather, to kindle it to discharge itself.

## Questions

1. Why is a consideration of suspicions important?
2. What is the cure to suspicions?
3. In what context is the word 'stings' used?
4. What acts as a catalyst for suspicions?
5. Name some evils in your society spread by suspicions, other than those given in the passage.

(3)

## Reading Comprehension

Ans. 01 The consideration of suspicions is important because they shroud the mind of individual and render his activities disturbed. They sow doubts and cause growth of tyranny, jealousy and irresolution in humans.

Ans. 02 The cure to suspicions is to know more and not to let them run loose. Moreover, being true to one's self and dealing them effectively also helps in the process of their cure. ‡

Ans. 03 The context in which the word stings is used is to show that suspicions associated with artificial fabrication by others are more painful and disturbing.

Ans. 04 The catalyst for suspicions is the lack of knowledge and clear communication with the party whom you consider treacherous.

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Ans. 05. Suspicions give birth to various ills in the society. First, they increase chances of anarchy. Second, they aggravate corruption. Third, they lead to instability and frustration among the individuals. Finally, they raise fear irrationally.

8. Translate the following into English by keeping in view figurative/idiomatic expressions. (10)

جب کہ اگر ہم کسی شاعر سے اس تعصب کے بغیر رجوع کرتے ہیں تو ہم اکثر یہ پائیں گے کہ نہ صرف بہترین بلکہ اس کے کام کے سب سے زیادہ انفرادی حصے وہ ہوسکتے ہیں جن میں مردہ شاعر، اس کے آباؤ اجداد اپنے لافانی ہونے کا دعویٰ کرتے ہیں۔ اور میرا مطلب جوانی کا متاثر کن دور نہیں ہے، بلکہ مکمل پختگی کا دور ہے۔ پھر بھی اگر روایت کی واحد شکل، جو ہم سے پہلے آنے والی نسلوں کے طریقوں پر اندھی پیروی پر مشتمل ہے، تو "روایت" کی مثبت طور پر حوصلہ شکنی کی جانی چاہیے۔

کوئی شاعر، کسی فن کا کوئی فنکار، اکیلے اپنے مکمل معنی نہیں رکھتا۔ اس کی اہمیت، اس کی تعریف مرنے والے شاعروں اور فنکاروں سے ان کے تعلق کی تعریف ہے۔ کوئی اس کی اکیلے قدر نہیں کر سکتا۔ آپ کو اسے مردہ شاعر کے ساتھ متضاد اور موازنہ کے لیے مقرر کرنا چاہیے۔ میرا مطلب یہ ہے کہ جمالیاتی اصول کے طور پر، نہ کہ محض تاریخی، تنقید ایک خاص معنوں میں وہ اس بات سے بھی واقف ہو گا کہ اسے لازماً ماضی کے معیارات سے پرکھا جانا چاہیے۔



## • Translation

Whenever we approach any poet leaving aside the envy, then we will find that not only the best, but also the most significant parts of his works are that in which male poet, his ancestors claim for being immortal. And I did not mean the influencing era of the youth, but complete period of the determination. But if the only form of tradition, which was based upon the blind following

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of approach of the generations prior to us, then tradition should be condemned positively. No poet, the artist of any art, does not have complete meaning of him alone. His importance, his praise is the praise of his relationship with the dead poets and artists. No one can value him alone. You should determine him for compare and contrast with the dead poets. I mean that on the principles of beauty not the mere historical criticism. According to the special contexts, he would be aware of the fact that he be surely judged as per past standards.