

Tribhuvan University

2080

Bachelor Level 4 Yrs. Prog. / Humanities / I Year

Reading and Writing in English

Full Marks: 70

Comp. Engl. (401)

Time: 3 hrs.

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

The figures in the margin indicate full marks.

Group A: Long Questions [02×15=30]

Attempt any TWO questions but question no. 2 is compulsory.

1. Write an email to a foreign friend describing the foods you traditionally eat on a particular holiday. Assume that the person is not familiar with the foods you describe.

2. Apply four levels of reading to Francis Bacon's essay "Of Plantations" given below.

Plantations are amongst ancient, primitive, and heroical works.

When the world was young, it begat more children; but now it is old, it begets fewer: for I may justly account new plantations to be the children of former kingdoms. I like a plantation in a pure soil; that is, where people are not displanted, to the end to plant in others; for else it is rather an extirpation than a plantation.

Planting of countries is like planting of woods; for you must make account to lose almost twenty years' profit, and expect your recompense in the end: for the principal thing that hath been the destruction of most plantations hath been the base and hasty drawing of profit in the first years. It is true, speedy profit is not to be neglected as far as may stand with the good of the plantation, but no further. It is a shameful and unblessed thing to take the scum of people and wicked condemned men to be the people with whom you plant; and not only so, but it spoileth the plantation; for they will ever live like rogues, and not fall to work,

but be lazy, and do mischief, and spend victuals, and be quickly weary, and then certify over to their country to the discredit of the plantation. The people wherewith you plant ought to be gardeners, ploughmen, labourers, smiths, carpenters, joiners, fishermen, fowlers, with some few apothecaries, surgeons, cooks, and bakers. In a country of plantation, first look about what kind of victual the country yields of itself to hand: as chestnuts, walnuts, pine-apples, olives, dates, plums, cherries, wild honey, and the like; and make use of them. Then consider what victual or esculent things there are which grow speedily and within the year; as parsnips, carrots, turnips, onions, radish, artichokes of Hierusalem, maize, and the like: for wheat, barley, and oats, they ask too much labour; but with pease and beans you may begin, both because they ask less labour, and because they serve for meat as well as for bread; and of rice likewise cometh a great increase, and it is a kind of meat. Above all, there ought to be brought store of biscuit, oatmeal, flour, meal, and the like in the beginning till bread may be had. For beasts or birds take chiefly such as are least subject to diseases and multiply fastest; as swine, goats, cocks, hens, turkeys, geese, house-doves, and the like. The victual in plantations ought to be expended almost as in a besieged town; that is, with certain allowance: and let the main part of the ground employed to gardens or corn, be to a common stock; and to be laid in and stored up and then delivered out in proportion; besides some spots of ground that any particular person will manure for his own private. Consider likewise what commodities the soil where the plantation is doth naturally yield, that they may some way help to defray the charge of the plantation: so it be not as was said, to the untimely prejudice of the main business, as it hath fared with tobacco in Virginia. Wood commonly aboundeth but too much; and therefore timber is fit to be one. If there be iron ore, and streams whereupon to set the mills, iron is a brave commodity where wood aboundeth. Making of bay-salt, if the climate be proper for it, would be put in experience: growing silke likewise, if any be, is a likely commodity: pitch and tar, where store of firs

and pines are, will not fail; so drugs and sweet woods, where they are, cannot but yield great profit: soap-ashes likewise, and other things that may be thought of; but moil not too much under ground, for the hope of mines is very uncertain, and useth to make the planters lazy in other things. For government, let it be in the hands of one, assisted with some council; and let them have commission to exercise martial laws, with some limitation; and above all, let men make that profit of being in the wilderness, as they have God always and his service before their eyes: let not the government of the plantation depend upon too many counsellors and undertakers in the country that planteth, but upon a temperate number; and let those be rather noblemen and gentlemen than merchants; for they look ever to the present gain. Let there be freedoms from custom till the plantation be of strength; and not only freedom from custom, but freedom to carry their commodities where they may make their best of them, except there be some special cause of caution, Cram not in people by sending too fast company after company; but rather hearken' how they waste, and send supplies proportionably; but so as the number may live well in the plantation, and not by surcharge be in penury. It hath been a great endangering to the health of some plantations that they have built along the sea and rivers, in marish and unwholesome grounds: therefore, though you begin there to avoid carriage and other like discommodities, yet build still rather upwards from the streams than along. It concerneth likewise the health of the plantation that they have good store of salt with them, that they may use it in their victuals when it shall be necessary. If you plant where savages are, do not only entertain them with trifles use them justly and graciously, with sufficient guard nevertheless; and do not win their favour by helping them to invade their enemies, but for their defence it is not amiss; and send oft of them over to the country that plants, that they may see a better condition than their own, and commend it when they return. When the plantation grows to strength, then it is time to plant with women as well as with men; that the plantation may

spread into generations, and not be ever pieced from without. It is the sinfulness thing in the world to forsake or destitute a plantation once in forwardness; for, besides the dishonour, it is the guiltiness of blood of many com miserable persons.

3. Indicate whether each of the following is a general subject or a specific topic for a short essay.
- An argument against fast-food ads that are aimed at young children.
 - Home schooling.
 - Cell phones and driving
 - Changes in U.S. immigrations laws
 - Requiring college students to study a foreign language.
 - The advantages of funding health care for children of undocumented workers.
 - A comparison of small-town and big-city living
 - Student loans
 - The advantages of service-learning courses
 - The need for totally electric cars

Group B: Short Questions [04×10=40]

Answer any FOUR questions but question no. 5 is compulsory.

4. Make notes of the following passage by using headings and sub-headings:

Colour Therapy is a complementary therapy for which there is evidence dating back thousands of years to the ancient cultures of Egypt, China and India. If we define it in simple terms, Colour is a light of varying wavelengths, thus each colour has its own particular wavelength and energy.

Colours contribute to energy. This energy may be motivational and encouraging. Each of the seven colours of the spectrum are associated with energy. The energy relating to each of the seven spectrum colours of red, orange, yellow, green, blue, indigo and violet, resonates with the energy of each of the seven main chakras/energy centres of the body. Colour therapy can help to re-balance and/or stimulate these energies by applying the appropriate colour to the body.

P.T.O.

(4)

Red relates to the base chakra, orange the sacral chakra, yellow the solar plexus chakra, green the heart chakra, blue the throat chakra, indigo the brow chakra (sometimes referred to as the third eye) and violet relates to the crown chakra.

Colour is absorbed by the eyes, skin, skull, our 'magnetic energy field' or aura and the energy of colour affects us on all levels, that is to say, physical, spiritual and emotional. Every cell in the body needs light energy – thus colour energy has widespread effects on the whole body. There are many different ways of giving colour, including; Solarised Water, Light boxes/lamps with colour filters, colour silks and hands on healing using colour.

Colour therapy can be shown to help on a physical level, which is perhaps easier to quantify, however there are deeper issues around the colours on the psychological and spiritual levels. Our wellbeing is not, of course, purely a physical issue. Fortunately, many more practitioners, both orthodox and complementary, are now treating patients in a holistic manner.

Colour Therapy is a totally holistic and non-invasive therapy and, really, colour should be a part of our everyday life, not just something we experience for an hour or two with a therapist. Colour is all around us everywhere. This wonderful planet does not contain all the beautiful colours of the rainbow for no reason. Nothing on this earth is here just by chance; everything in nature is here for a purpose. Colour is no exception. All we need to do is to heighten our awareness of the energy of colour, absorb it and see how it can transform our lives.

5. Read the following passage and answer the questions given below it:

I wasn't in a hurry to get back to my hospital room, but I had a lot on my mind. I was adjusting to my new fate, quadriplegia. Besides, I had been waiting at least three minutes for the elevator, which in teen-age time is three years. When I heard the ding, I dashed into the car, unintentionally cutting off the handful of other riders.

"What's the big hurry?" a pregnant woman asked. An elderly Asian man chimed in: "Leave the young man alone. He's in a wheelchair!"

That was the first time I felt my new place in society. A few months later, my friend Roy and I were in the back of a ticket-holders' line that was clogging 34th Street waiting to see "The Empire Strikes Back" at the Murray Hill cinema. Suddenly an usher appeared and asked us to follow him into the theater. Despite the drizzle, the other patrons didn't seem to mind that we were cutting ahead. I was the only one in line that had a chair to sit in. Yet I didn't have to wait. Thereafter, I began to cut ahead often. Cashing a check at Chase, I'd ignore the velvet ropes and go straight to a teller. Registering for classes at N.Y.U., I cut three lines in one day: department approval, course selection and, finally, registrar payment. Older people who only a few months earlier would have ignored a teen-ager with long hair began acting very friendly. Senior citizens still smile at me 17 years after I crashed my car in Park Slope, breaking my neck, just days before my 18th birthday. Are they trying to cheer me up? Maybe they just see me as nonthreatening. They're probably thinking, "This guy is less than half my age, but I can still beat him up."

Soon after leaving the hospital, I realized I could now break rules. I would sneak cans of beer into concerts at Madison Square Garden. At the queue where teen-agers are routinely patted down, the guards held up the process for me: "Please step back, we gotta a wheelchair coming through!"

When I leave Staples, I tell the security guard that I need the plastic shopping basket to carry my goods to my van. He nods his head trustingly, on the assumption that I'll unload and return it. I have five of these red baskets in my hallway closet. I don't know what I'm going to do with them. I just get a kick driving them home.

Before I left Jamaica last January, I hid a box of Cuban cigars in my canvas case. As I passed through customs at Newark International Airport, a woman in a brown uniform looked at my two large bags suspiciously. Perusing the card I filled out on the plane, she asked, "Nothing to declare?"

"Nothing."

"What's the canvas bag for?"

"It's a portable handicap shower seat," I replied truthfully.

"Oh. . .I'm so sorry. Go ahead."

Cutting the lines at the Department of Motor Vehicles to renew my driver's license, getting out of speeding tickets and arriving late to work without a reprimand are my "even uppers" for my physical limitations and for the difficulties caused by establishments not complying with the Americans With Disabilities Act. I had to sit behind the last row in a theater, separated from my college friends, only once before I stopped being too proud to accept the senior citizens' discount offered by sympathetic employees. When the purser offered to bump me up into first class on that flight from Jamaica, I didn't say: "No, thank you. I've accepted my disability, I have a successful career and live independently. Please treat me like everyone else." I didn't care whether she was condescending, sympathizing or patronizing. I was just glad to be in "2B" sipping Chardonnay while I eyed the coach passengers frantically seeking space for their carry-on luggage and duty-free rum.

After sneaking my cigars through customs, I headed upstairs to get a taxi. Three carloads of tired travelers, dragging luggage with and without wheels, were waiting for a single elevator to arrive. I waited like an Olympic sprinter anticipating the starting gun. I began inching my wheelchair forward, but accidentally wheeled over some guy's foot.

"Oww!" He turned around, saw my wheelchair and then followed nervously with, "Oh, I'm ss. . .sss. . .sorry." He stepped to the side, leaving me perfectly positioned in front of the sliding aluminum doors. The "L" on the display lighted, the ding went off, the doors opened, I swiftly pushed my chair forward into the car.

"What's wrong with you?" a well-tanned girl asked me angrily. I looked her in the eye with cockiness, expecting my usual support from others. But it didn't come.

"Have some respect, for God's sake!" she continued, holding the door open for a middle-aged man with dark glasses and a white cane.

There in the elevator, as everyone looked at me in disgust, I learned the pecking order: blind trumps wheelchair; wheelchair trumps pregnant; pregnant trumps old; old trumps whatever is left.

- a. What "new place in society" does the speaker occupy after his accident?
 - b. How does the speaker take advantage of his new status?
 - c. Why did the woman in a brown uniform look at the speaker's two large bags?
 - d. According to the speaker, how are cutting in line, avoiding speeding tickets, and getting to work late his "even uppers"?
 - e. Mention the incident that causes the speaker to realize that the advantage he gets from his disability has limitations.
6. Answer the following questions in brief:
- a. What according to Tabarrok, is "the great paradox of deceased donation"? Why is this paradox significant? [2]
 - b. Is Catton's purpose in comparing Grant and Lee the same as his purpose in contrasting them? That is, do their similarities also make a statement about U.S. history? Explain. [4]
 - c. In Graham's focus on finding causes, describing effects, or both? Explain [4]
7. Is Moti Nissani overselling, underselling, or providing a balanced view of higher education? "(Why Go To University)"? Do you agree or disagree with Nissan's views? Explain.
8. Give the meanings of any FIVE of the following words and then use each of them in sentences of your own.

jargon, paradox, spurred, per se, mundanity, pleasantly, ostracized

□
(8)