

[স্টম্প : প্রত্যেক প্রশ্নের মান প্রশ্নের শেষ প্রান্তে দেখানো হয়েছে।]

সময়

৬০×৫=৩০

১। নিচের প্রশ্নগুলোর উত্তর দিন :

- (ক) কীভাবে সমাসের সাহায্যে শব্দ গঠিত হয় উদাহরণসহ আলোচনা করুন।  
 (খ) নিচের শব্দগুলোর কোন 'বাংলা একাডেমি প্রমিত বাংলা বানানের নিয়ম' অনুযায়ী কোন ভুল, তা লিখুন :  
 সূতীপত্র, কার্য্যালয়, কৃতীকৃত, কিসে, কত্রিয়াদী, তত্ত্বকর।  
 (গ) নিচের বাক্যগুলো সংশোধন করুন :  
 (i) কেবলমাত্র প্রতিযোগিতাই মঞ্চে আসবে।  
 (ii) তুমি স্বাক্ষর দেওয়ার অপরাধীর আমরণ পর্যন্ত কারাদণ্ড হলো।  
 (iii) তার কনিষ্ঠতম কন্যা পুরস্কারে ব্যর্থিত আছেন।  
 (iv) আর আমার বাঁচবার শাল নাই।  
 (v) নিরোগী লোক প্রকৃতপক্ষে সুখী।  
 (vi) ক্রাস চলাকালীন সময়ে 'ইউনিফর্ম' ছাড়া অন্য পোশাক পড়া নিষেধ।  
 (ঘ) নিচের প্রবাদগুলোর মিহিভাষ লিখুন :  
 পেজে খেলানো : রথ দেখা কলা বেচা  
 মাছের মাছের পুত্রশোক : ভস্মে মি ঢালো  
 কৈয়ের ভেলে কৈ ভাজা : নরকখুলজার করা  
 (ঙ) পঠন অনুসারে বাক্যের শ্রেণিবিভাগ সংজ্ঞার্থ ও উদাহরণসহ লিখুন।

২। ভাব-সম্প্রসারণ করুন :

মানবকল্যাণ সর্বত্রই মানব মর্যাদার সহায়ক।

২০

৩। সারাংশ লিখুন :

যে সমাজে বহু ব্যক্তির মানসিক যৌবন আছে, সেই সমাজেরই যৌবন আছে। মানসিক যৌবনকে স্থায়ী করতে হলে শৈশব নয়, বার্ধক্যের দেশ আক্রমণ এবং অধিকার করতে হয়। দেহের যৌবনের অঙ্গে বার্ধক্যের রাজ্যে যৌবনের অধিকার বিস্তার করবার শক্তি আমরা সমাজ হতেই সংগ্রহ করতে পারি। ব্যক্তিগত জীবনে ফাটন একবার চলে গেলে আবার ফিরে আসে না; কিন্তু সমগ্র সমাজে ফাটন চিরদিন বিরাজ করছে। সমাজে নূতন প্রাণ, নূতন মন নিত্য জন্মলাভ করছে। অর্থাৎ নূতন সুখ দুঃখ, নূতন আশা, নূতন ভালোবাসা, নূতন কর্তব্য ও নূতন চিন্তা নিত্য উদয় হচ্ছে। সমগ্র সমাজের এই জীবন-প্রবাহ যিনি নিজের অঙ্করে টেনে নিতে পারবেন, তার মনের যৌবনের আর ক্ষয়ের আশঙ্কা নেই। এমতাবস্থায় তিনিই আবার কথায় ও কাজে সেই যৌবন সমাজকে ফিরিয়ে নিতে পারবেন।

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৪। নিচের প্রশ্নগুলোর উত্তর লিখুন:

৬০×৫=৩০

- (ক) বাংলা সাহিত্যের ইতিহাসে চর্যাপন কেন গুরুত্বপূর্ণ? আলোচনা করুন।  
 (খ) বাংলা সাহিত্যে 'অন্ধকার যুগ'-এর অস্তিত্ব সম্পর্কে মতামত দিন।  
 (গ) জগীম উদ্‌দীনের কাহিনিকাব্যসমূহের বৈশিষ্ট্য লিখুন।  
 (ঘ) বেণুকেয়া সাখাওয়াত হোসেনের সাহিত্যকৃতির খণ্ডিত্য লিখুন।  
 (ঙ) ইতিমুহুরের স্মৃতিচারণমূলক যে-কোনো একটি গ্রন্থের পরিচয় দিন।

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*Nomina germanica*, 1940 *Learning and Literature in Anglo-Saxon England* Michael Lapidge, Helmut Gneuss, 1985 An collection of essays by specialists in the field examining Anglo Saxon learning and text interpretation and transmission

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