

[This question paper contains 8 printed pages.]

Sr. No. of Question Paper : 8956 F-4 Your Roll No.....

Unique Paper Code : 2032615

Name of the Course : English : Allied Course

Name of the Paper : Cultural Diversity in India

Semester : IV

Duration : 3 Hours

Maximum Marks : 75

Instructions for Candidates

1. Write your Roll No. on the top immediately on receipt of this question paper.
2. Please attempt 5 questions in all.
3. Question No. 1 is compulsory.
4. Question carrying 2 marks must be answered in approximately 20-25 words and those carrying 3 marks in approximately 75-100 words. Question carrying 5 marks are to be answered in approximately 150-200 words.

1. Attempt any three of the following questions :

- (a) Is it true that, 'many literary forms grew out of folk forms' ? Illustrate with one example with special reference to "Propositions" by Sujit Mukherjee.
- (b) According to Sujit Mukherji, what were the reasons for the artist being a committed member of society from the classical age onwards in India ?
- (c) Should a literary historian of Indian literature concern herself only with works in one particular language ? Give reasons for your answer.
- (d) Why does Sujit Mukherji say that the writing of the history of Sanskrit literature till 12th century is relatively easier than reviewing our literary past from the 12th to the 20th century ?
- (e) Write a short note on the growth of the novel in India with special reference to "Propositions" by Mukherji.

P.T.O.

- (f) Discuss the importance of translation in India, with special reference to "Propositions" by Sujit Mukherjee. (5×3=15)

2. (a) Read the following lines and answer the questions that follow :

Let it surge and toss me on its waves, I shall be content.

I live in you, whatever and however you appear.

Save me or kill me as you wish, only never leave me in others' hands.

- (i) Identify the original language of the poem.
- (ii) To which group or community does this poem belong ?
- (iii) Who is the "you" being referred to in the second line ?
- (iv) How do these lines express the spirit of longing and union in Bhakti poetry ?

OR

I belong neither to those who squat,

Nor to those who are given to wandering.

I know not who I am.

- (i) Name the poet of the above lines ?
 - (ii) What is the original language of the above lines ?
 - (iii) Who are the ones who "squat" and who are those "given to wandering" ?
 - (iv) Discuss how the line "I know not who I am" reflects the Sufi spirit. (2+2+3+3=10)
- (b) Why were common people attracted to the Bhakti and Sufi movements ?

OR

Write a short note on the differences between the earthly and the divine lover that Mahadeviyakka talks of in her *Vachana*. (5)

3. (a) Read the following lines and answer the questions that follow :

Were we and those on behalf of whom we fought
the same folk?

Or were we, in fact, the agents of our oppressors -
sympathetic, well-meaning, well-schooled agents ?

- (i) Identify the poet of the above lines.
- (ii) What is the title and original language of the above lines ?
- (iii) Who are the "oppressors" that the poet is referring to ?
- (iv) How did "we" become the "agents" of our oppressors ?

OR

As a candle lit, as an atom struck
No sleep in my eyes, no rest in my heart
Banished, alas, from that moon's grace
He sends no news, nor shows his face.

- (i) Name the poet of the above lines.
 - (ii) Identify the two languages in which the poem was originally composed.
 - (iii) Who is the poet's beloved ?
 - (iv) Why is the poet's heart not at rest ? (2+2+3+3=10)
- (b) Discuss how Lajwanti "had been rehabilitated, but (she had) also been ruined" ?

OR

What aspects of Amir Khusro's "Ghazal" enable us to read it as a Sufi composition ? (5)

4. (a) Read the following lines and answer the questions that follow :

This we offer to you.
We can,
Because we are still alive;
If not,

P.T.O.

How could we offer at all,
And what ?

- (i) What is the original language of this poem ? To which tribe does the song belong ?
- (ii) Who does the pronoun "we" refer to ?
- (iii) Why is the offering being made ?
- (iv) Discuss the above lines as part of a ritual song. (2+2+3+3=10)

OR

Oh, my beloved one
If you lost your health due to ill health
I come forward here to save you
With this Emul
To call back your lost health.

- (i) What is the original language of the above lines ?
 - (ii) Who is the speaker of the above lines and who is the "beloved one" ?
 - (iii) What is the occasion when the song is sung ?
 - (iv) What is "Emul" and what is its purpose ? (2+2+3+3)
- (b) Write a short note on the position of women in Munda society.

OR

Discuss any two tribal songs to show how the tribal imagination sees the world of human beings and spirits as being very close to each other. (5)

5. (a) Read the following lines and answer the questions that follow :

I tease the kites
Ask them, are you well ?
You fly away,
disappear in the distance
like a dot.

- (i) Name the poet and the original language of the above lines.
- (ii) Why does the poet tease the kites ?
- (iii) How does the behaviour of the kites contrast with the poet's own situation ?
- (iv) Explain the significance of the line "you fly away". (2+2+3+3)

OR

your blood nevermore
congeals
nor flows
for wet mud has been slapped all
over your bones

- (i) Name the poet and the original language of the above lines.
- (ii) Who does the word 'your' refer to in the first line ?
- (iii) What does the poet mean by saying that "your blood" neither "congeals nor flows" ?
- (iv) Explain what the poet means by the image of "wet mud".
(2+2+3+3=10)
- (b) Discuss Bama's experience of discrimination during her childhood.

OR

Do you think that Dalit literature can be written by non-Dalits ? Give reasons for your answer. (5)

6. (a) Read the following lines and answer the questions that follow :

I gave you one only the other day
A new one, what have you done with it ?
Are you some sort of an accountant
With some *Shah* ?

- (i) Name the poem and the original language of the above lines.
- (ii) Who is the speaker of the above lines ?

- (iii) Why does the speaker sound upset ?
- (iv) Discuss the image of the *Shah* in the last line.

OR

i remember river phalgun
 that goes dry in summer defying our prayers
 where once the Buddha got enlightenment
 and learnt to take the earth for a begging bowl
 But here the fission and fusion
 Your scientists envision
 Offer your palmist nothing but confusion.

- (i) Name the original language the above lines.
- (ii) What does the 'river phalgun' symbolize ?
- (iii) Discuss the images of "Buddha" and the "begging bowl".
- (iv) Discuss why the poet says that the palmist is offered "nothing but confusion". (2+2+3+3=10)
- (b) "We cannot write like the English. We should not. We can write only as Indians," says Raja Rao. Discuss.

OR

Do you think the title "Passage to America" is a suitable one ? Give reasons for your answer. (5)

7. (a) Read the following lines and answer the questions that follow :

After the nuptial ceremony, the families left the couple alone together in a separate house but he was aloof, and so was she. Two nights passed. Let him talk to me thought she. Let her begin thought he. So both groom and bride were silent.

- (i) Identify the original language and the author of the above lines.
- (ii) Identify the bride and the bridegroom ?

- (iii) Why did the bridegroom marry the bride ?
 (iv) Why were the groom and bride silent ?

OR

Are we to note it as a silencing tactic ? It is no wonder that this text has been silenced by the urban literate male mediators in the role of literary historians.

- (i) Name the author and the language of the essay from which these lines have been taken.
 (ii) What is the title of the "text" mentioned in the above lines ?
 (iii) Why has the text been "silenced" by male mediators ?
 (iv) Explain what the words "silencing tactic" mean. (2+2+3+3=10)
- (b) Give any two qualities of Ram that are mentioned by the writer in *Chandrabati Ramayana*.

OR

Describe the stages by which the girl becomes a "thing" in the story "The Flowering Tree" (5)

8. (a) Read the following lines and answer the questions that follow :

If the stove cannot take big bundles of wood, do not put anything else in it instead. Rather, untie the bundle and put the same wood into the stove, but in smaller digestible amounts.

- (i) Name the author and the title of the essay from which these lines have been taken.
 (ii) Name the poet who used this simile.
 (iii) Which languages are being compared through this simile ?
 (iv) Explain the significance of the second line in the quotation.

OR

The *Mullas* offer prayers for the dead ardently for the sake of dishes;
With a staff in their hand, they are magnetized by cauldrons;

- (i) Name the writer of the above lines.
 - (ii) What is the lyrical form that the above poet was famous for ?
 - (iii) Explain the line, "with the staff in hand, they are magnetized".
 - (iv) What do these lines tell us about the poet's attitude to religious orthodoxy ? (2+2+3+3=10)
- (b) Comment on the impact of Partition on Sindhi literary culture. (5)

OR

Discuss the significance of prabhatiya, the lyrics by Narasimba. (5)