

[This question paper contains 8 printed pages.]

Sr. No. of Question Paper : 6932 E Your Roll No.....

Unique Paper Code : 203664

Name of the Course : B.A. (H)/B.Sc. (H) Math/B.Sc. Math. Sc (DCC/Credit Course)

Name of the Paper : English-II : Cultural Diversity, Linguistic Plurality and Literary Traditions in India

Semester : VI

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 five questions in all.
3. Question No. 1 is compulsory.
4. Questions carrying 2 marks must be answered in approximately 20-25 words and those carrying 3 marks in approximately 75-100 words. Questions carrying 5 marks are to be answered in approximately 150-200 words.

1. Attempt any three of the following questions:

- (a) "Tulsidas is evaluated mainly as a Hindi poet...." Comment with reference to Sujit Mukherjee's essay.
- (b) Write a short note on how Sujit Mukherjee compares the influence of either English or Sanskrit on regional literatures in India.
- (c) Give one reason why Sujit Mukherjee describes the poet as being "anti-establishment" during the Middle Ages?
- (d) Discuss two differences that *Valmiki's Ramayana* has undergone when it was recreated in other languages in India.
- (e) Sujit Mukherjee says, "A literary map of India would be just as extensive and varied as a political map or one showing the physical features." Discuss.

P.T.O.

(f) Show how any two of the following forms travelled from one language and one region to another:

(i) Kirtaniya

(ii) Gatha

(iii) Novel

(iv) Ghazal

(3×5=15)

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

I love the Handsome One:

he has no death

decay nor form

no place or side

no end or birthmarks,

I love him O mother, Listen.

- (i) What is the original language of the above lines? What is the lyric form called?
- (ii) Name the poet of the above lines.
- (iii) Who is the Handsome One referred to?
- (iv) In what way is the "Handsome One" different from other men?

OR

Neither I know the secret of religion

Nor am I born of Adam and Eve

I have given myself no name

I know not who I am

- (i) Name the poet and identify the original language of these lines?

- (ii) Why does the poet say that he has given himself no name?
- (iii) What is the kind of knowledge does the 'secret of religion' refers to?
- (iv) In what way does the line 'I know not who I am' reflect the Sufi vision?
(2+2+3+3=10)
- (b) Discuss two features of society that the Bhakti movement revolted against.

OR

Write a short note on Bauls.

(5)

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

Yes, she had been rehabilitated, but she had also been ruined.

- (i) Identify the extract and the language in which it was originally written.
- (ii) Who does "she" refer to?
- (iii) How is the term "rehabilitated" connected with the condition of women during the Partition?
- (iv) How was she "ruined" by this rehabilitation?

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) Who is the poet of the above lines and what is its original language?
- (ii) Do you think the English translation does justice to the original language?
- (iii) Why is there no rest in the poet's heart?
- (iv) Why has the poet been banished?
(2+2+3+3=10)
- (b) What kind of battle does the poet talk about in the poem "Hindi"?

P.T.O.

OR

Discuss "Lajwanti" as a Partition story.

(5)

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

My mother the sun rose

A son was born

My mother the moon rose

A daughter was born.

- (i) Which tribe does the above song belong to? What is its original language?
- (ii) On what occasion is this song sung?
- (iii) The rising of the sun and the moon shows a way of keeping time. What does this tell us about tribal life?
- (iv) What do the above lines tell us about the condition of women in the community?

OR

Listen to the sound of this sweet ornament

And follow me to your sweet home

I tie this Ridin creeper

To fasten your soul to your body.

- (i) What is the original language of the above lines? To which tribe does the song belong?
- (ii) Who is the speaker of the above lines and who is the "beloved one"?
- (iii) What is "Ridin" and what is its purpose?
- (iv) Discuss the above lines as revealing a belief in the world of spirits.

(2+2+3+3=10)

- (b) Write a short note on the Adi tribe.

OR

Write a short note on the language and religion of the Kondh Tribe. (5)

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

Once you are used to it
you never afterwards
feel anything.

- (i) Name the poet and the original language of the above lines.
(ii) What does the 'it' refer to in the first line?
(iii) Who does the word 'you' refer to in the second line?
(iv) Do you think that the poet is happy about the fact of there being no feeling?

OR

These tiny crab-like children pour their kuuzh into their carriers half asleep, totter along to the van, climb in and go off to work.

- (i) What is the original language of the above lines? What is the title of the work from which these lines have been taken?
(ii) What does "kuuzh" mean?
(iii) Why does the writer call the children "crab-like"?
(iv) What kind of work do the children do? (2+2+3+3=10)
- (b) Describe how Bama's village is structured on caste lines.

OR

Write a note on the theme of revenge in Dalit poetry. (5)

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

The reed cut off its hand

Gave it to me and said

Take it

I too am her servant

- (i) Name the title of the poem and the original language of the above lines.
- (ii) Why did the reed cut off its head?
- (iii) Who is the master of both the poet and the reed?
- (iv) Why do they consider themselves as her servant?

OR

but america

where has vanished your heartline

has some test explosion

sucked it underground

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

- (i) Name the poet and the original language of the above lines.
- (ii) What does the poet mean by saying that America's heartline has vanished?
- (iii) What do you think the 'river phalgun' symbolizes here?
- (iv) Comment on the contrasting worlds that the poet communicates by using the images of "buddha" and "the fission and the fusion".

(2+2+3+3=10)

- (b) Raja Rao says, "One has to convey in a language that is not one's own the spirit that is one's own." Discuss.

OR

Why is the reed irritated on being asked to give a quill to the poet in "Mother Tongue"? (5)

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

But the last cart-driver stopped his cart and took a look. There lay a shapeless mass, a body. Only the face was a beautiful woman's face. She wasn't wearing a thing.

- (i) What is the original language of the above lines?
- (ii) How did the "beautiful face" get the "shapeless body"?
- (iii) What did the cart driver do to the "shapeless mass"?
- (iv) How is the mutilation of a woman's body connected with issues regarding environment?

OR

Chandrabati Ramayana has been neglected and rejected for years by our male custodians of Bengali literature as an incomplete work. This is what we call a silenced text. The editors decided it was a poor literary work because it was a *Ramayana* that did not sing of Ram. Its eccentricity confused not only the editors but also the historians of Bengali literature to such an extent that they could not even see the complete narrative epic pattern visible in it.

- (i) Name the author and the language of the essay from which these lines have been taken.
 - (ii) What is the "eccentricity" in the text?
 - (iii) Why have male custodians called it an "incomplete text"?
 - (iv) What do the words "silenced text" mean? (2+2+3+3=10)
- (b) Describe the story of Sita's birth as narrated in *Chandrabati's Ramayana*

OR

Discuss how "The Flowering Tree" is a story about how a woman's expression may be curtailed by society. (5)

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

Narsimha is considered Gujarati's first poet in the same sense in which Valmiki was Sanskrit's first poet ... His definition and his demonstration become the cultural norm for his own times and for times to come.

- (i) Name the writer of the above lines.
- (ii) In which century did Narsimha live?
- (iii) Narsimha is called by a name which means the first poet. What is this name?
- (iv) Why is he compared to Valmiki?

OR

Divine knowledge is revealed to lovers

What do *Mullasand* Kazis know of it?

Hear, O Kazi! The refuting arguments of love.

We have love and you have knowledge,

How can you be reconciled to us?

- (i) Name the creator of the above lines.
 - (ii) In what way can divine knowledge be revealed?
 - (iii) What do the lines show about the poet's attitude to religious orthodoxy?
 - (iv) Why can the poet not reconcile with the Kazi? (2+2+3+3= 10)
- (b) Write a short note on Abdul Latif's *Risalo*.

OR

Write a short note on *Hind Swaraj*. (5)