

This question paper contains 15 printed pages]

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S. No. of Question Paper : 1919

Unique Paper Code : 203664

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

Name of the Course : **English for B.A. (Hons.)/B.Sc. (Hons.) Math./  
B.Sc. (Mathematical Science)**

Semester : VI

Duration : 3 Hours

Maximum Marks : 75

*(Write your Roll No. on the top immediately on receipt of this question paper.)*

Attempt five questions in all.

Question no. 1 is compulsory.

*Note* : — 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) Discuss the new approach that Sujit Mukherjee proposes in the writing of a history of Indian Literature.

P.T.O.

- (b) Illustrate through an example how multilinguality existed in the ancient literary culture of India.
- (c) Sujit Mukherjee attributes a committed role to the poet in Indian society. Do you agree ? Give reasons.
- (d) Give *two* examples to show how literary forms have travelled from one language to another in India.
- (e) Write a short note on the Ramayana tradition.
- (f) Comment on the use of *Mahabharata* as a rich literary source for different Indian writers.

3×5=15

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

I am the boat, you are the sea and also the boatman.

Though you never make the shore, though you let me sink,

why should

I be foolish and afraid ?

- (i) What is the original language of the song and to which religious sect does it belong ?

- (ii) Who are the 'boat' and the 'boatman' ?
- (iii) Show how these lines reflect the theme of longing and union.
- (iv) Why is the poet not afraid of drowning in the sea ?

*Or*

I am neither a believer going to a mosque,

Nor am I given to non-believers ways.

I am neither clean nor unclean.

Neither a Moses nor a Pharaoh.

I know not who I am.

- (i) Name the poet. What is the original language of the poem ?
- (ii) How does the poet define himself ?
- (iii) What is the significance of "Moses" and a "Pharaoh" for the poet ?
- (iv) How does the line "I know not who I am" reflect the Sufi spirit ?

2+2+3+3=10

(b) Write a note on the Baul song.

*Or*

Write a short note on 'the concept of the "Mad Lover"' in Sufi/Bhakti poetry. Give examples. 5

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

We were fighting

a language battle to change society.

But the question of Hindi is no longer simply a question

of Hindi—we have lost out.

(i) Name the poet and the original language in which the poem was written.

(ii) Which "language battle" is the poet referring to, and in what context ?

(iii) What kind of change did the poet expect ?

(iv) Discuss the outcome of the battle.

*Or*

Long as tresses the night of parting,

The day of love is short as life,

If I see not my love, O friend,

How can I spend dark nights of grief ?

- (i) Name the poet and the form of the poem.
- (ii) Who is the friend that the poet is referring to ?
- (iii) Why are the lovers forced to part ways and by whom ?
- (iv) What are the different meanings of parting that are suggested ?

2+2+3+3=10

- (b) What are the changes that take place in the relationship between Sunderlal and Lajwanti after she is 'rehabilitated' ?

*Or*

Write a short note on Hindavi.

5

P.T.O.

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

We give a small baby fowl.

Take this and go away

Whichever way you came.

Go back, return,

Don't inflict pain on us

After your departure.

- (i) What is the original language of the above lines ? Name the tribe to which this song belongs.
- (ii) Who is being addressed in the above lines ?
- (iii) Why is the person addressed being asked to go away ?
- (iv) Why does the speaker feel that the person may inflict pain on them ?

*Or*

A son was born

The cowshed was depleted;

A daughter was born

The cowshed filled up.

(i) To which tribe does this song belong ? What is the original language ?

(ii) On which occasion is the song sung ?

(iii) Discuss the significance of the cowshed mentioned in the lines above.

(iv) What do these lines tell us about the role of women ? 2+2+3+3=10

(b) Write a note on the way in which tribals relate to nature and time with special reference to any *one* song.

*Or*

Write a short note on the Adi language.

5

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

even the sorrow

that visits you

sometimes, in dreams,

melts away, embarrassed.

Habit isn't used to breaking out

in feelings.

- (i) From which poem have these lines been taken ? Name the poet.
- (ii) What is the original language of the poem and what "habit" does the poem talk of ?
- (iii) Who does the poet blame for this habit ?
- (iv) Explain the significance of the last two lines.

*Or*

I cannot touch

the shadow of your wing.

I will be born

again and again.

- (i) From which poem have these lines been taken ? Name the poet.
- (ii) What cannot the poet touch and why ?
- (iii) What feelings well up in the poet's heart ?
- (iv) Explain the significance of the last two lines. 2+2+3+3=10
- (b) Describe the fate of children in Bama's community.

*Or*

Write a short note on Dalit Literature.

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P.T.O.

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

No, I don't work for a *Shah*

I said, but for a *Shahni*, very kind,

Very well off.

And I am not the only one

Working for her

She has many servants

Ever ready to do her bidding

(i) Name the poet and the original language of the above lines.

(ii) Who are the *Shah* and the *Shahni* ?

(iii) What does the poet mean when she says that she does not work for a

*Shah* ?

(iv) Who are the "many servants" of the *Shahni* ?

Or

mississippi traces your lifeline to the south

while the great lakes draw circles

along the st lawrence headline

but where is your heartline

on the mount of Jupiter

new England cocks its eye at Europe

- (i) Name the poet and the original language of the above lines.
- (ii) Who is being addressed by the poet ?
- (iii) Discuss the significance of the line, "new England cocks its eye at Europe".
- (iv) What does the poet want to say when he tells us that the "heartline" is missing ?

2+2+3+3=10

(b) Write a short note on the Dogri language.

*Or*

'We in India, think quickly, we talk quickly, and when we move we move quickly'. Elucidate the statement and comment on Raja Rao's use of English. 5

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

' ..... Finally to pacify her, the younger sister had to demonstrate it all : she became a tree and then returned to her normal self, right before her mother's eyes.'

(i) Name the author and the title of the story from which these lines have been taken.

(ii) Why did the younger sister have to pacify the mother ?

(iii) What do these lines state about the relationship between the mother and daughters ?

(iv) What was the demonstration all about ?

Or

.... [A]ll scholars agree that what is found as *Chandrabati Ramayana* is an incomplete text, an incomplete *Ramayana*. ... Besides it differs heavily from both Valmiki and Kritibas.

- (i) Name the author and the extract from which these lines have been taken.
- (ii) Who are the scholars who call *Chandrabati Ramayana* an "incomplete text" ?
- (iii) Do you agree with the above statement ? Give reasons.
- (iv) How is *Chandrabati Ramayana* different from both Valmiki and Kritibas ?

2+2+3+3=10

- (b) Do you think that *Sitayana* is a more suitable title for *Chandrabati Ramayana* ? Give reasons.

Or

Comment on "*A Flowering Tree*" as a woman-centered folk-tale.

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P.T.O.

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

The English have not taken India, we have given it to them. They are not in India on their own strength, but because we keep them.

- (i) Who is the author of these lines ? Name the text.
- (ii) In what context was this text written ?
- (iii) How have we given India to the English ?
- (iv) Explain the significance of the words "we keep them".

*Or*

Think not that these are mere couplets, they are signs.

They bear you to your True Friend and inspire you with true love.

- (i) Name the author and the original language of the above lines.
- (ii) Name the text from which these lines have been taken.

- (iii) Who, according to the poet is the "True Friend" ?
- (iv) What spiritual claim does the creator make about his poetry ? 2+2+3+3=10
- (b) Discuss 'Sindhi' as a suitable vehicle of anti-establishment views.

*Or*

Write a note on the Gujarati adikavi, Narasimha Mehta.

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