

[This question paper contains 8 printed pages.]

Sr. No. of Question Paper : 128

D

Your Roll No.....

Unique Paper Code : 203381

Name of the Course : B.Com. (Prog.)

Name of the Paper : English Elective Language (CP 3.4)

Semester : III

Time : 3 Hours

Maximum Marks : 75

Instructions for Candidates

1. Write your Roll No. on the top immediately on receipt of this question paper.
2. Attempt **five** questions in all.
3. Question 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.
5. Questions carrying **5** marks are to be answered in approximately 150-200 words.

1. Attempt **any three** of the following questions : (3×5= 15)

- (a) What is Sujit Mukherjee's opinion on the literary developments on the Classical Age ?
- (b) Why the chronological approach to literary history writing can not be applied in the context of Indian literature ?
- (c) What according, to Sujit Mukerjee are the aspects of Tulsidas writing which is been overlooked ? Why ?
- (d) Sujit Mukerjee provides a fresh perspective of looking at the literary history of India. What it is ? Critically comment.
- (e) Why is translation vital to understanding Indian literary tradition ?

P.T.O.

- (f) Critically comment on the Mahabharata as a rich source for many Indian writers.

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

(2+2+3+3=10)

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) Name the poet of the above lines and the original language in which the poem was composed ?
- (ii) What does the poet mean by "I live in you" ?
- (iii) Who is "you" in the last line quoted above ? What relationship does the "I" share with "you" ?
- (iv) What is the poet's appeal to "you" in the above lines ?

OR

I am neither clean nor unclean

Neither a Moses not a Pharaoh.

I know not who I am

- (i) Identify the poet and the original language of the poem.
 - (ii) What does the poet mean by "neither clean nor unclean" ?
 - (iii) Who are Moses and Pharaoh ?
 - (iv) Critically comment on the above lines.
- (b) The dominating note of Indian religious poetry in the medieval period is that of an ecstasy. Do you agree with this statement of Sisir Kumar Das ? Explain the above statement with reference to any one poem in this unit. (5)

OR

What is Vanchana ? What is Virshaivism? Critically comment on Mahadeviyakka's *Vanchana*.

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

(2+2+3+3=10)

Two magic eyes with a hundred charms

Have put my sad heart's rest to flight;

Now who would care to go and tell

Dear love of my sad and lonely plight ?

- (i) Identify the poet and the original language of the poem.
- (ii) What is "hundred charms" ?
- (iii) Why is the poet's heart sad ?
- (iv) What relationship is recalled ? Comment on the relationship.

OR

We were fighting

A language battle to change society.

- (i) Identify the poet and the original language of the poem.
 - (ii) What is the battle referred to in the above lines ?
 - (iii) How will it affect society ?
 - (iv) Comment on the political nature of the poem.
- (b) What is Hindavi ? What role did it play in the emergence of Hindi and Urdu ? (5)

P.T.O.

OR

Sunderlal is successful in rehabilitating his wife in the story *Lajwanti*. Discuss.

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

(2+2+3+3=10)

A son was born

The cowshed was depleted.

A daughter was born

The cowshed was filled up.

- (i) Identify the poem and the original language of the poem.
- (ii) What is the significance of "cowshed" in the poem ?
- (iii) What tradition is referred to in the poem ?
- (iv) Critically comment on the tradition.

OR

Take this and go away

Whichever way you came

Go back, return.

- (i) Identify the poem and the original language of the poem.
 - (ii) Who is asked to go where ?
 - (iii) What is the offering made ? Why ?
 - (iv) Comment on the above lines.
- (b) Tribal verses are expressions of the close contact between the world of nature and the world of tribal existence. Do you agree ? Explain with reference to any one poem in this unit. (5)

OR

G. N. Devy says – “Tribal artists work more on the basis of their racial and sensory memory than on the basis of a cultivated imagination.” Explain with reference to any one poem of this unit.

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

(2+2+3+3=10)

Once you are used to it

you never afterwards

feel anything.

- (i) Identify the poet and the original language of the poem.
- (ii) Who is “you” in the first line ?
- (iii) What do “you” get used to ?
- (iv) What, according to the poet, is the effect of being used to ?

OR

You fly away

disappear in the distance

like a dot.

- (i) Identify the poet and the original language of the poem.
 - (ii) Who is “you” ?
 - (iii) Where does the “you” disappear ? Why is it like a dot ?
 - (iv) How does the poet situate himself against “you” ?
- (b) “We had to listen to what they said. However furious or resentful I felt in my heart, I have stepped aside from them, along with the other women of my community.” Comment on these lines. (5)

P.T.O.

OR

Briefly comment on Dalit literary aesthetics.

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

(2+2+3+3=10)

“... Indian writing in English is the equivalent of ‘*Vandhyaputra*’ or ‘*Sasarings*’ – both utter impossibilities.”

- (i) Who is the writer ? What is his contribution to Indian Writing ?
- (ii) What is the comparison made in the above lines ?
- (iii) What do the terms ‘*Vandhyaputra*’ and ‘*Sasarings*’ mean ?
- (iv) Critically comment on these lines.

OR

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

- (i) Identify the poet and the original language of the poem.
 - (ii) Who is Shah ? Who is Shahni ?
 - (iii) What is being told about Shahni ? What does the poet mean by “I am not the only one” ?
 - (iv) Critically comment on these lines.
- (b) “One has to convey in a language that is not one's own the spirit that is one's own.” In the light of this statement critically comment on Indian writing in English. (5)

OR

“No one can think or write with music and vigour except in his mother tongue.” Do you agree with this statement of W. B. Yeats ? Critically comment on the nature of Indian Writing in English with reference to any one prose piece/poem from this unit.

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

(2+2+3+3=10)

“I don’t like all this lying and cheating. I saw you the other day becoming a beautiful tree. I saw you with my own eyes. If you don’t become a tree for me, for whom will you do that.”

- (i) Identify the writer and the title.
- (ii) Who spoke these lines to whom ?
- (iii) Why is the speaker accusing the other person of lying and cheating ?
- (iv) Which day is the speaker referring when he says “ I saw you the other day becoming a beautiful tree” ?

OR

We have a narrative about a woman, narrated by a woman (by two women, in fact), meant for women audience.

- (i) Identify the text and the author of these lines.
- (ii) Which narrative is being referred to ? What is unusual about the narrative ?
- (iii) Who are the narrators of the said narrative ?
- (iv) What does the author mean by the fact that it was meant for women audience ?

P.T.O.

- (b) Critically comment on the following lines : (5)

“Rama himself was gently pushed back to a corner where he is hardly visible except in relation to Sita.”

OR

“... where men are protagonists, especially in the tales of quest, women are secondary.”