

This question paper contains 8+3 printed pages]

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S. No. of Question Paper : 4031

Unique Paper Code : 203381

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Name of the Paper : English Elective Language (CP3.4)

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

Semester : III

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.

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) Write a short note on how Sujit Mukherjee compares the influence of English and Sanskrit on literatures in India.
- (b) Understanding of Indian literary tradition is incomplete unless one reads regional literatures through translation. Discuss this statement with reference to Sujit Mukherjee's essay.
- (c) Comment on the use of the *Mahabharata* as a rich literary source for different Indian writers.

P.T.O.

- (d) According to Sujit Mukherjee, the chronological approach does not work for writing the literary history of any Indian Language. What reason does he give for this ?
- (e) Sujit Mukherjee says that "a literary map of India would be just as extensive and varied as a political map or one showing the physical features." Discuss.
- (f) Give *one* reason why Sujit Mukherjee describes the poet as being "anti-establishment" during the Middle Ages.

3×5=15

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

Take these husbands who die
decay, and feed them
to your kitchen fires!

- (i) Identify the poet and the original language of the poem.
- (ii) Who does the poet mean by the words "these husbands" ?
- (iii) Discuss the significance of the image of "kitchen fires".
- (iv) How are "these husbands" different from the poet's lover ?

Or

Neither among the sinners nor the saints

I am neither happy nor unhappy.

I belong neither to water nor to earth

I am neither fire nor air.

(i) Name the poet and the original language of the poem.

(ii) Why is the poet neither happy nor unhappy?

(iii) Is the sense of belonging absent in the above lines? Discuss.

(iv) Comment on the repeated use of 'neither' and 'nor'. 2+2+3+3=10

(b) Comment on the relevance of 'the Baul tradition' in contemporary times.

Or

The dominating note of Indian religious poetry in the medieval period is that of ecstasy, a longing of the devotee for union with God...' Discuss this statement of Sisir Kumar Das with special reference to any one poem. 5

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

O good soldier,

know when you're beaten.

And now that question

which we just referred to in connection with the so-called

language battle,

let's put it this way :

P.T.O.

Were we and those on behalf of whom we fought

the same folk ?

- (i) Name the poet and the original language in which the poem was written.
- (ii) Who is the "good soldier" ?
- (iii) Which "language battle" is the poet referring to and in what context ?
- (iv) Discuss the meaning of the last two lines.

Or

Whatever he had imagined about her turned out to be wrong. He had thought that grief would have emaciated her, that she'd be too weak even to speak. The thought that she had been happy in Pakistan wounded him, but he said nothing to her, for he had sworn not to quiz her about such matters.

- (i) Identify the writer and the original language of the above lines.
 - (ii) Write a short note on the original language of the above lines.
 - (iii) Why had he decided to say nothing to her about her time in Pakistan ?
 - (iv) Why was he unhappy to find that she was not either "emaciated" or "too weak even to speak" ? 2+2+3+3=10
- (b) Write a note on the original languages in Amir Khusrau's "Ghazal".

Or

Was the term 'Hindi' used only for a language or does it have other meanings too ? 5

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 and in which tribe is it sung ?
- (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

P.T.O.

- (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 :

I cannot touch

the shadow of your wing.

I will be born

again and again.

As a devil,

a ghost,

as Kali,

as Isaki.

- (i) Name the poet and the original language of the above lines.
- (ii) What can the poet not touch and why ?
- (iii) Why does the poet think that he will be born "again and again" ?
- (iv) Discuss the significance of Kali and Isaki.

Or

Once you are used to it

you never afterwards

feel anything;

Your blood nevermore

congeals

nor flows

for wet mud has been slapped all

over your bones.

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

(ii) What does the 'it' refer to in the first line ?

(iii) What does the poet mean when he says that "wet mud has been slapped all over your bones" ?

(iv) Does the poet approve of not feeling anything ?

2+2+3+3=10

(b) The organisation of the streets reflects the caste divisions in Bama's village. Discuss.

Or

"Dalit poetry is poetry of protest." Discuss the statement with special reference to any one poem in your syllabus.

5

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

Give me, a quill, quickly

She must be looking for me

P.T.O.

The reed cut off its hand

Gave it to me and said

Take it

I too am her servant

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

Or

"One has to convey in a language that is not one's own the spirit that is one's own. One has to convey the various shades and omissions of a certain thought movement that looks maltreated in an alien language."

- (i) Identify the author and the title of this extract.
- (ii) Which is the language that the writer feels is most suitable to convey one's spirit.
- (iii) When can a thought movement begin to look maltreated ?
- (iv) Do you agree with the writer ? Give reasons.

2+2+3+3=10

- (b) In the poem "Passage to America", the poet asks America, "Where is your heart line." Explain the difference between East and West brought out through the use of the symbol of the "vanished heart line".

Or

Write a short note on the festival of lights in Kartik as described by Raja Rao.

5

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

Meanwhile, the girl who was now a 'thing' somehow reached the town into which her husband's elder sister had been given in marriage. Every time the palace servants and maids passed that way to fetch water, they used to see her. They would say to each other, "She glows like a king's daughter."

- (a) Identify the original language of the above lines and the title of the story from which they have been taken.
- (b) How had the girl become a "thing" ?
- (c) How was she treated by her husband's sister?
- (d) Do you think the fact that the girl becomes "thing" reflects the status of women in society ?

P.T.O.

Or

It is a Rama-story retold by a ... village woman, a woman who had known suffering, a woman who had to choose the lonely intellectual life of a poet, in sixteenth century rural East Bengal.

- (i) Identify the writer and the original language of the essay from which the above lines have been taken.
 - (ii) What kind of suffering did "village woman" go through ?
 - (iii) Why do the lines describe her life as being "lonely" and "intellectual" ?
 - (iv) In what way is the Rama-story retold by the woman? 2+2+3+3=10
- (b) "A Flowering Tree" is a good example of a popular folk tale bringing out the feminist perspective. Discuss.

Or

Do you think *Chandrabati Ramayana* is a silenced text ? Give reasons. 5

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) From which text have the above lines been taken ?
- (ii) Name the writer of the above lines.
- (iii) What does the writer mean when he says that we have given India to the English ?
- (iv) Discuss the mood of the above lines.

Or

I was asleep in a slumber, the *jogi* woke me up;

He cleaned my heart of dirt and showed me the essence

- (i) Identify the original language of the above lines.
- (ii) Who is the writer of the above lines ?
- (iii) Who is believed to be the *jogi* referred to in the first line ?
- (iv) What kind of cleaning does the second line refer to ? 2+2+3+3=10
- (b) Write a short note on *akhyan*.

Or

Discuss the major debates regarding the Sindhi script.

5