

This question paper contains 8+4 printed pages]

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S. No. of Question Paper : 5028

Unique Paper Code : 203381

E

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

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 each.

And those carrying 4 marks, in approximately 75 to 150 words each.

Questions carrying 5 marks are to be answered in approximately 150-200 words each.

1. Attempt any *three* of the following :

3×5=15

(a) What is the role of translation in understanding the literary tradition of India ?

(b) What does Sujit Mukherjee mean when he says that Indian authors are committed to the society ?

(c) Give *two* examples of common literary forms across languages in India.

P.T.O.

- (d) How has the Krishna-bhakti and Ram-bhakti affected the Indian Literary tradition ?
- (e) Why is Nazrul Islam called a "Rebel Poet" ?
- (f) Folk literature has been an important part of Indian literary tradition. Explain by giving at least *one* example.
- (g) What are the different interpretations of *The Ramayana* as presented by Sujit Mukherjee ?

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

- (a) I was in the beginning, I would be there in the end.

Who could be wiser than me ?

None else is primed of this secret,

(Though) I know not who I am.

- (i) Name the poet and the original language of the poem. 2
- (ii) Explain "I know not who I am." 4
- (iii) Comment on the given lines in the context of Sufi poetry. 4

Or

So my Lord, white as jasmine, is my husband.

Take these husbands who die,

Decay, and feed them

To your kitchen fires !

- (i) Name the poet and the original language of the poem. 2
- (ii) Write a note on the *Vachana* form. 4
- (iii) Critically examine and comment on the expression "My lord, white as jasmine." 4
- (b) How does Bullah Shah look at his identity in *Kafi* ? 5

Or

Write a short note on the Baul and how they look at life and God in their songs.

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

- (a) Let's put it this way :

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 and the poem. 2
- (ii) Explain the phrases "agents of our oppressors" and "well-schooled agents." 4
- (iii) What is the battle about ? 4

*Or*

Laju stood straight in front of him, shaking with fear. If anyone knew Sunder Lal, it was she. She had forgotten none of how badly he had treated her before, and now she was returning after living with another man, there was no telling what he might do. Sunder Lal looked up at Laju. She had draped the upper half of her body in a black dupatta, one of its ends thrown over her left shoulder in the typical Muslim fashion, but only out of habit. Perhaps it made it easier to socialize with the Muslim ladies and finally to make her escape from her captor.

- (i) Identify the story from where the lines have been taken. What is the original language in which the story was written. 2
- (ii) Why was Laju afraid of Sunder Lal ? 4
- (iii) Why did Laju cover her body with a black dupatta ? 4

(b) How was the Hindi-Urdu controversy created ?

5

*Or*

Write a short note on Amir Khusrau.

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

(a) A son was born

The cowshed was depleted;

A daughter was born

The cowshed filled up.

- (i) Name the poem and the original language in which it is written ? 2
- (ii) What is the reversal of ideas to normal Indian psychology in the poem ? 4
- (iii) What is the significance of cowshed in the poem ? 4

*Or*

Oh my beloved one

If you lost your health due to ill luck

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 and to whom are they being addressed ? 2
- (ii) What is an "Emul" ? Who is trying it on the listener's body and why ? 4
- (iii) Show how these lines are a part of a ritual song. 4
- (b) Is it true to say that tribals are monolingual ? Discuss with reference to the Adi Song. 5

Or

Why does G.N. Devy call tribal literature "painted words" ?

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

(a) 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) Give the name of the poem and the poet. 2
- (ii) How does the poet contrast the Dalits and the kite ? 4
- (iii) What does 'Isaki' stand for ? 4

Or

But of course, they never received a payment that was appropriate to their labour.

And another thing. Even if they did the same work, men received one wage, women another. They always paid men more. I could never understand why.

- (i) Which text have these lines been extracted from and who is the author ? 2
- (ii) Whose plight is the author highlighting ? What is the attitude of the author towards them ? 4
- (iii) What kind/s of discrimination does the author refer to ? Does this discrimination occur everywhere ? 4
- (b) Discuss the following statement from the story *Karukku* :

"How can they afford to study, where it is such a struggle even to fill their bellies ?" 5

Or

Comment on Dalit poetry as poetry of anger and protest.

P.T.O.

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

(a) We cannot write like the English. We should not. We can write only as Indians. We have grown to look at the large world only as Indians. Our method of expression therefore has to be a dialect which will someday prove to be as distinctive and colourful as the Irish or the American.

(i) Identify the text and the writer. 2

(ii) What does the writer mean by "We can write only as Indians" ? 4

(iii) Why does the writer say "We should not write like the English" ? 4

*Or*

And I am not the only one

Working for her

She has many servants

Ever ready to do her bidding

That Shahni is my mother tongue.



- (i) What is the original language of the poem and who is the poet ? 2
- (ii) Who are the servants at the service of the 'Shahni' in the poem ? What are the services they perform for her ? 4
- (iii) What idea does the poet wish to convey through these lines ? 4
- (b) "English today can no longer be regarded as a non-native language in India." Support your answer through the poem "A Passage to America". 5

*Or*

Do you think creative writing is possible only in the mother tongue ? Comment with reference to one literary piece prescribed in this unit.

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

- (a) The bride wiped a tear from her eyes with the end of her sari, and said, 'Don't be angry with me. If you insist so much, I'll do as you say. Bring two pitchers of water.'

- (i) Name the story and the original language of this story. 2
- (ii) What is the context of these lines ? 4
- (iii) What does the passage tell about the position of the bride in this relationship ? 4

Or

The only episodes of the *Ramayana* depicted here are the episodes of Sita's life, beginning with the supernatural birth of Sita, going through her tales of woe, 'Sita's Baromasi' (which mentions her childhood, her marriage, her life as an abducted woman), describing her pregnancy, exile, humiliation and her entry into mother earth.

- (i) Name the author and the original language of the essay. 2
- (ii) What is different about *Chandrabati Ramayana* ? 4
- (iii) What is the significance of the focus on Sita in *Chandrabati Ramayana* ? 4
- (b) What does the Kannada word "*Pushpvati*" mean, according to A.K. Ramanujan ? Answer with reference to the folk tale in this unit. 5

Or

How does *Chandrabati Ramayana* violate the patriarchal code ?

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

- (a) He [Akho] observes in one of his poems that 'Sanskrit is studied with the help of Prakrit [i.e. Gujarati]. Just as pieces of wood, tied together in a large bunch, cannot be used

in a stove without untying them, so Sanskrit is of no use without Prakrit.' He added another simile : 'A merchant can use round-figure currency for writing down some accounts; but in actual commercial transaction, he cannot do without small change.' No writer, so Akho implies, can do without the spoken language.

- (i) Name the author and the essay from which these lines have been taken. 2
- (ii) What does Akho convey through the metaphors of wood and coins ? 4
- (iii) How does Akho perceive the relationship between Sanskrit and Gujarati ? 4

*Or*

The small group of intellectuals and literary critics who constitute the Arabic script lobby, contend that the adoption of the Devnagari would be suicidal for the Sindhi language in India, that would reinforce the hegemony that Hindi has over the younger generation and would complete the general absorption of young Sindhis into its literary culture. The Arabic script, they argue, would be a distinctive marker of Sindhi identity in India, serving as an important link between Indian and Pakistani Sindhis. It would also permit future generations of Hindu Sindhis to have access to the rich Sindhi literary heritage, most of which is available only in the Arabic script .....

P.T.O.

P.T.O.

- (i) Name the author and the essay from which these lines have been taken. 2
- (ii) Why did the dispute regarding the Arabic and the Devnagari script arise ? 4
- (iii) What is the advantage of using the Arabic script ? 4
- (b) Discuss Qazi Qadan's contribution to Sindhi poetry. 5

*Or*

What, according to Akho, should be the relationship between Sanskrit, the classical trans-regional language and Gujarati, the regional language ?