

- (e) Write a short note on the Ramayana tradition.
- (f) "...Tulsidas is evaluated mainly as a Hindi poet; ..." Why does Sujit Mukherjee disagree with this evaluation ? (5×3=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 in Bhakti poetry.
- (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, [sic] 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) How does the line "I know not who I am" reflect the Sufi spirit ?
- (iv) Write a short note on 'kafi'. (2+2+3+3=10)
- (b) What are the main features of the Baul tradition ?

OR

Write a short note on 'the concept of the "Mad Lover"' in Sufi/Bhakti poetry with reference to Mahadeviyakka's "Vachana". (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:
 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) Explain 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 this extract.
- (ii) Why was he unhappy to find that she was not "emaciated" or "too weak even to speak" ?
- (iii) Why had he sworn not to quiz her about her life in Pakistan ?
- (iv) Write a short note on the original language of the quoted lines.

(2+2+3+3)

P.T.O.

- (b) Write a short 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 quoted lines and to which tribe does the song belong ?
- (ii) Who is being addressed in these lines ?
- (iii) Why is the person being addressed asked to go away ?
- (iv) What do these lines tell us about tribal beliefs ?

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 what 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 position of women ?

(2+2+3+3=10)

- (b) Write a short note on the way in which tribal communities relate to nature and time with special reference to any one song.

OR

Write a short note on the language of the Adi tribe. (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" do these lines refer to ?
(iii) Whom 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.
As a devil,
a ghost,
as Kali,
as Isaki.

- (i) From which poem have these lines been taken ? Name the poet.
(ii) What can the poet not touch and why ?
(iii) Explain the references to "Kali" and "Isaki".
(iv) Why does the poet want to be born "again and again" ?

(2+2+3+3=10)

P.T.O.

- (b) Describe the fate of children in Bama's community.

OR

Write a short note on Dalit Literature.

(5)

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 headling
 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

Discuss any two reasons for the existence of “prejudice” against Indian Writing in English. (5)

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

‘...[A]ll scholars agree that what is found as *Chandrabati Ramayana* is an incomplete text, an incomplete *Ramayana*.’

- (i) Name the author and the title of the essay from which these lines have been taken.
- (ii) Why is *Chandrabati Ramayana* considered “an incomplete *Ramayana*” ?
- (iii) Does the author agree with these scholars? Give reasons for your answer.
- (iv) What does describing *Chandrabati Ramayana* as an incomplete text tell us about these scholars ?

OR

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 quoted lines ? Name the translator.
 - (ii) Whose body was lying as “a shapeless mass” ?
 - (iii) How did the “beautiful face” get a “shapeless” body ?
 - (iv) Compare the attitude of the cart driver with the other characters in the story. (2+2+3+3=10)
- (b) Discuss how “The Flowering Tree” may be read as a story about preserving our natural environment.

OR

Write a note on the narrative strategies employed in *Chandrabati Ramayana*.
(5)

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

... He adds another simile: 'A merchant can use round-figure currency for writing down some accounts; but in actual commercial transactions he cannot do without small change.'

- (i) Name the author and the title of the essay from which these lines have been taken.
- (ii) Name the poet who used this simile and the languages that are being compared in these lines.
- (iii) What is the difference between these two languages ?
- (iv) What does the relationship between the two languages tell us about Indian literary culture ?

OR

The *Mullas* offer prayers for the dead ardently for the sake of dishes;
With a staff in their hand, they are magnetized by cauldrons;
They settle down to dinner and fill their bellies to the full;

- (i) Name the author and the title of the essay from which these lines have been taken ?
 - (ii) Name the poet and the original language in which these lines were composed.
 - (iii) How do these lines reflect the Sufi spirit ?
 - (iv) Comment on the significance of the poet's pen name. (2+2+3+3=10)
- (b) Why did Qazi Qadan, who was well versed in Arabic and Persian compose his oral poetry in Sindhi ?

OR

Why is Narasimha Mehta considered the "first" Gujarati poet or *adikavi* ?
(5)