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Your Roll No.....

1064

B.Com. (Hons.)/II

B

**Paper XV : CULTURAL DIVERSITY, LINGUISTIC
PLURALITY AND LITERARY TRADITIONS IN INDIA**

(Admissions of 2006 and onwards)

Time : 2 Hours

Maximum Marks : 50

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

Note :— Attempt *Four* questions in all. Question No. **1** is compulsory. Attempt any *three* from the rest. Questions carrying **3** marks must be answered in not more than **50** words and those carrying **5** and **5½** marks in not more than **100** words.

1. Attempt any *two* of the following :

- (a) Identify and comment on any two propositions made by Sujit Mukherjee in his essay.

P.T.O.

- (b) Explain the following lines by Sujit Mukherjee ".... [W]hile a text belongs to a language of its composition and an author remains attached to the language of his mastery, a (literary) form can travel freely from one language to another."
- (c) Sujit Mukherjee discusses a new approach to the writing of history of Indian Literature. What is it ? Discuss.
- (d) Sujit Mukherjee says, "..... literary development, even in the so called classical age, did not happen only in Sanskrit" Then how did it happen ? Comment on India's multi-linguality in the light of this statement.
- (e) 'The paradigm of our literary culture is any scene from classical drama in which the prince and the priests speak in Sanskrit, the women (even if they are princesses) in Prākrit, and the lowly characters in the Apabhramas'. Discuss.
- (f) The concept of the poet as a separate, almost divine being does not seem to have outlasted Vedic literature. Elaborate.

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

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

- (i) Name the poet of the above lines and the original language of the poet.
- (ii) Who does the poet mean by "these husbands" ?
- (iii) 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) To which aspect of 'sufi thought' is the poet referring to in these lines.
- (iii) Comment on the repeated use of 'neither' and 'nor'. 2+3+3=8
- (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 for union with god. Explain with reference to any one poem in this unit. 5

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

The loved one tricked me and went away

If I could find him, I will keep

Him in my heart with love always.

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

- (ii) Who is "the loved one" ?
- (iii) Comment on the nature of the relationship between the poet and "the loved one".

Or

Sunder Lal was shocked. He noticed that Lajwanti was fairer and healthier than ever before; indeed she looked plump. 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.

- (i) Name the author of the above lines and the original language of the text.
- (ii) Why was Sunder Lal shocked ?
- (iii) According to Sunder Lal, what 'grief' should have emaciated her ? 2+3+3=8
- (b) Write a note on language politics brought out by the poet in his poem titled 'Hindi'

Or

Write a note on Hindavi.

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

This we offer to you.

We can,

Because we are still alive;

If not,

How could we offer at all,

And what ?

- (i) Name the poet of the above lines. What is the original language of the poem ?
- (ii) What does the poet mean by "we can, because we are still alive" ?
- (iii) Comment on the significance of the ritual of offering that the poet is talking about.

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) Name the poet of the above lines. What is the original language of the poem ?

(ii) Who is the poet addressing and whose health is he concerned about ?

(iii) Explain 'Emul'.

2+3+3=8

(b) Generally in tribal communities 'nature and human life' are intimately linked. Explain this statement with special reference to *A Munda Song*.

Or

Write a short note on the Adi tribe.

5

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

Once you are used to it

You never afterwards

Feel anything;

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

(ii) What does the poet mean by 'it' in the first line ?

(iii) What is the meaning of, 'You never afterwards/Feel anything' in the context of the poem, "Habit" ?

Or

There are two or three schools available for the children nowadays. But these little ones' fate is the smell of match-box solution, not the smell of knowledge or learning. How can they afford to study, where it is such a struggle even to fill their bellies ?

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

(ii) Who are 'they' ?

(iii) What is the struggle that the writer is referring to ? 2+3+3=8

(b) Write a note on 'protest in Dalit literature' with special reference to the poem by N.T. Rajkumar.'

Or

Sketch the role of B.R. Ambedkar in the Dalit movement. 5

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

Are you some sort of an accountant

With some *Shah*

Writing account books

Where you need a new pen

Every other day he asked.

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

- (ii) Whom are these lines addressed to ?
(iii) Why does the poet need a new pen ?

Or

it's as if I suddenly meet you on the way
when I go for my usual walk in the evening
the earth that begins at your feet
seems to end at mine
the air you breathe out
enters into my lungs
and the lights that escapes from your eyes
focusses on mine.

- (i) Name the poet and the poem.
(ii) What is the relationship building up in these lines ?
(iii) What does 'your' and 'mine' mean in the following lines : 'the earth that begins at your feet/ seems to end at mine' ? $2+3+3=8$
- (b) M. K. Naik call Indian Literature as 'one vast joint family' with 'Indian writing in English' as the youngest brother. Do you agree ? Elaborate.

Or

'We in India, think quickly, we talk quickly, and when we move we move quickly'. Elucidate the statement with the help of Raja Rao's use of English in the extract from *Kanthapura*. 5

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

'..... I'd like to talk today of a tale that speaks of a woman's creativity, her agency, and the way it is bound up with her capacity for speech.

- (i) Name the author and the creative piece from which these lines have been taken.
- (ii) What is the 'tale that speaks of a woman's creativity' ?
- (iii) What is the significance of 'speech' in these lines ?

Or

Today, a re-reading of the narrative exposes an obvious failure : to recognize *Chandrabati Ramayana* as a personal interpretation of the Rama-tale, seen especially from the wronged woman's point of view.

- (i) Name the author and the extract from which these lines have been taken.

- (ii) Discuss if it is a personal interpretation.
- (iii) What 'point of view' is the author talking about ? 2+3+3=8
- (b) "A Flowering Tree" is a good example of a popular folk tale with a feminist perspective. Discuss.

Or

How significant is *Chandrabati Ramayana* from a woman's point of view ? 5

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

The Mullas say that they eat not, but they consume large vessels;

Sachu speaks the truth-they strut near the ovens.

- (i) Name the poet and the original language of the poem.
- (ii) What is the contradiction about 'Mullas' that the poet is referring to ?
- (iii) What does Sachu mean by these words 'they consume large vessels' ?

Or

'.....[E]arly phase of Gujarati literary culture, where a certain kind of trans-regionality would continue to be claimed, was to be prolonged even as new developments in regionality were arising.

- (i) Who is the author of these lines ?
- (ii) What 'trans-regionality' is the poet talking about ?
- (iii) State some 'new developments' in Gujarati literary culture. 2+3+3=8
- (b) Discuss 'Sindhi' as a suitable vehicle of anti-establishment views.

Or

Comment on the impact of partition on Sindhi literary culture. 5