

This question paper contains 7 printed pages]

18/5/17

Evening

Roll No.

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S. No. of Question Paper : 8743

Thursday

Unique Paper Code : 12035908

GC-4

Name of the Paper : Readings in Linguistic Diversities and  
Literary Movements

Name of the Course : B.A. (H) English CBCS (GE)

Semester : II

Duration : 3 Hours

Maximum Marks : 75

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

**PART A**

Answer All questions.

3×10=30

- I. According to Sujit Mukherjee the writing of Indian Literary history requires a new approach. Briefly summarise his argument.

Or

According to Sujit Mukherjee, Indian literature has a tradition of primary text and its recreation in many classical and modern languages. Elaborate with suitable examples.

P.T.O.

2. Sufi and Bhakti poetry is reflection of human love for divine and the beautiful. Elaborate on this idea with reference to any two poems.

*Or*

Modern Hindi/Urdu belong to a common source of origin but have become incomprehensible to each other. Discuss this statement in light of the political divided that bifurcates *Hindustanee* into two languages.

3. Discuss the chief features of Dalit Literature with reference to any text of your choice.

*Or*

Multilingualism is an asset to the diverse literary and multilingual Indian social milieu. Comment with suitable examples.

6. Discuss how Chandrabati's Ramayan is a complete, woman-centred text ignored by literary historians.

*Or*

Discuss any *two* reasons of prejudice against the Indian Writing in English.

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.

**Questions :**

- (i) Identify the poem and the poet. 4
- (ii) What does the poet mean by "Once you are used to it" ? 5
- (iii) Why does the poet express harsh and extreme feelings in these lines ? 6

**PART B**

Answer *All* questions.

3×15=45

4. I belong neither to those who squat,

Nor to those who are given to wandering

I know not who I am

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.

I know not who I am.

**Questions :**

- (i) Identify the poem and the poet. 4
- (ii) Who according to the poet are "given to wandering" ? 5
- (iii) Why is the poet uncertain about his identity ? 6

Or

Forget me not, the sorrowful,

Talk to me with your eyes; dear heart,

I cannot bear the sorrow of parting,

Keep me well within your heart.

Long as trees the night of parting,

The day of love is short as life,

If I see not my love, O friend,

How can I spend dark nights of grief ?

**Questions :**

- (i) Identify the poem and the poet. 4
- (ii) Why is the poet unable to bear the "Sorrow of parting" ? 5
- (iii) Who according to you is the object of affection and love expressed in these lines ? 6

5. Non-tribal usually fail to notice that all of India's tribal communities are basically bilingual. All bilingual communities have an innate capacity to assimilate outside influences, and in this case a highly evolved mechanism for responding to the non-tribal world. The tribal oral stories and songs employ bilingualism in such a complex manner that a linguist who is not alert to this complexity is in danger of dismissing the tribal languages altogether as dialects of India's major tongues .....

**Questions :**

- (i) Identify the passage and the writer. 4
- (ii) Explain the term 'bilingual' used here. 5
- (iii) Comment upon the aspect of assimilative capacity of tribal communities. 6