

(i) Printed Pages : 8

Roll No. ....

(ii) Questions : 6

Sub. Code :

0 4 0 9

Exam. Code :

1 0 3

B.A./B.Sc. (General) 3<sup>rd</sup> Year

1046

ENGLISH (Elective)

Paper-A

Time Allowed : Three Hours]

[Maximum Marks : 90

Note :- Attempt all questions.

### SECTION-I

1. Write short notes on any **five** of the following **eight** literary terms :

- (i) Indian Literatures
- (ii) Indian Languages
- (iii) Multicultural Society
- (iv) Hybridity
- (v) Nation
- (vi) Importance of Translation
- (vii) Methods of Translation
- (viii) Orientalism.

15

2. Attempt any **five** of the following **seven** in not more than 60-80 words each :

- (i) How does the poet's native place look during autumn ?
- (ii) How will the marchers change the world in 'Forward March' ?

- (iii) What kind of internal conflicts did the travellers have in 'Enterprise' ?
  - (iv) Comment on the title of the poem 'Hunger'.
  - (v) Why was Rajam annoyed with Swaminathan ?
  - (vi) Who was Rabbu ? Describe her.
  - (vii) Why does the narrator visit the library in 'Squirrel' ? 15
3. Attempt any **two** of the following **three** questions in not more than 180–200 words each :
- (i) Discuss the theme of Jayanta Mahapatra's poem 'Grandfather'.
  - (ii) Draw a character sketch of Swaminathan on the basis of the story 'The M.C.C.'.
  - (iii) Discuss the theme of the poem 'Before Dying'. 15

## SECTION-II

4. In the first week of June 1982 I began a secular pilgrimage deep into the Alakananda valley. My destination was Gopeshwar, a town that clings to a hill somewhat short of Badrinath, and the living deity I wished to pay tribute to was Chandi Prasad Bhatt, founder of the Chipko Movement.

Chandi Prasad Bhatt was born on the 23rd of June 1934, in a family of priests who tended the temple of Rudranath, which nestles in a forest at 13,000 feet. Rudranath is part of the 'Panch Kedar', the five Himalayan temples dedicated to Shiva, the most venerated of which is Kedarnath. As a boy, Chandi Prasad went up often to the family shrine, the journey also alerting him to local traditions of folk ecology. When he walked through the *bugiyal* – the alpine pasture – he had to take off his shoes so as not to harm flowers. In one four kilometer stretch above the Amrit Ganga,



there was a ban on spitting, coughing and pissing: on anything at all that might cause pollution in the river below. There were taboos on plucking plants before the festival of Nandasthmi, in September, after which the restraint was removed so that the plucking of the now ripened flowers also released their seeds.

Once, on the walk to Rudranath, Chandi Prasad met a shepherd burning the flowers of the sacred and beautiful *brahmakamal*. He asked why, it being the week of Nandasthmi, and the shepherd answered that he wouldn't have, normally, except his stomach ached horribly and the extract of the flower would cure him. But, the offender quickly added, he had broken off the plant with his mouth, like a sheep, so that the deity would think it was nature's natural order rather than the hand of man at work.

While acquiring such informal education in ecology, Chandi Prasad studied in schools in Rudraprayag and Pauri, stopping short of taking a degree. To support his mother – his father had died when Chandi Prasad was a baby – he taught art to children for a year before joining the Garhwal Motor Owners Union (GMOU) as a booking clerk. With the GMOU he was posted up and down the Alakananda, in large villages with names as lovely as Pipalkoti and Karanprayag. His years selling bus tickets, he says, alerted him to the social diversity of India, for many of his customers were pilgrims from different parts of the country, practising various trades and professions.

How did an obscure transport clerk become an influential social worker? In Bhatt's telling, the transformation started with his attending a public meeting in Badrinath in 1956. The star speaker here was the great Jayaprakash Narayan, popularly known as JP, another speaker was the local Sarvodaya leader Man Singh Rawat. The young man was deeply impressed by both. Now, he

would seek out news of JP or Vinoba and their Sarvodaya movement. When the time came to take his annual holiday, he spent it with Man Singh Rawat in the interior villages of Uttarakhand. Man Singh's brother owned three buses of the GMOU. If this rich man (by local standards) can abjure his inheritance for Sarvodaya, thought Chandi Prasad, why not me ?

Between 1956 and 1960 Chandi Prasad spent his leave learning about Sarvodaya from Man Singh and his wife Sashi Behn, who had been trained by the legendary Sarla Behn at the Laxmi Ashram.

Make notes on the above passage using recognizable abbreviations.

15

5. On the occasion of our child's third birthday, my father wrote to say that he would advance me money to buy a house in Malgudi or to build one. He did not think it was very wise to go on living in a rented house. This offer made us very happy. I and my wife sat down and carried on endless discussions to decide which would be better, whether a built house or a site on which to build. "A room all for myself where I can sit and spin out great poetry," I said.

"Well, some place where you can be free from my presence ?" she asked. "Why don't you be plain ?" "No, no," I replied awkwardly.

"I'm not eager to thrust my company on you either," she said : "I am as eager to have a separate room."

"In that case, I don't want one", I replied. "Why should both of us have separate rooms ?"

"Are you fighting ?" the little one asked, gazing at us bewildered. "You are always scolding mother," she said looking at me, and I felt unhappy at this thrust.



We agreed to go out on the following Sunday morning to Lawley Extension to choose a house or a site.

A fresh morning breeze blew. I took in a deep breath and said : "Do you know how I used to love the early morning walk along the river when I was in the hostel ..... There is a magic in the atmosphere ....." I was highly elated. The fresh sun, morning light, the breeze, and my wife's presence, who looked so lovely – even an unearthly loveliness—her tall form, dusky complexion, and the small diamond ear-rings—Jasmine, Jasmine ....." "I will call you Jasmine, hereafter," I said. "I've long waited to tell you that ....."

"Remember, we are in a public road and don't start any of your pranks here," she warned, throwing at me a laughing glance. Her eyes always laughed—there was a perpetual smile in her eyes. "The soul laughs through the eyes, it is the body which laughs with lips ....." I remarked. "What are you saying ?" she asked. "Nothing," I replied.

"I hope you've not forgotten that we are in a public road." "What I say is perfectly innocent, no harm even if repeated on a public platform." We were now in Market Road. Vehicles were moving about. The market was stirring into activity.

People as they passed threw a glance at us, some students saluted me. I said, "My boys, good fellows ....." "Must be, because they salute you," she said.

We were now passing before Bombay Ananda Bhavan, a restaurant. "Shall we go in ?" she asked. I was only too delighted. I led her in. A number of persons were sitting in the dark hall over their morning coffee. There was a lot of din and clanging of vessels. Everybody turned and stared, the presence of a woman, particularly at that hour, being so very unusual. I felt rather shy. She went ahead, and stood in the middle of the hall not knowing where to go. A waiter appeared. "Here Mani," I hailed, knowing this boy,

a youngster from Malabar, who had served me tiffin for several years now. I felt very proud of his acquaintance.

Mani said, "Family room upstairs, follow me." We followed him. There was a single room upstairs, with a wooden, marble-topped table and four chairs. The walls were lined as usual with fancy, coloured tiles.

Read the above passage carefully and select the correct answer from the choices given below :

(i) What birthday was it of the child ?

(a) Third

(b) First

(c) Tenth

(d) Fifth.

(ii) Where did the father offer to help him buy the house ?

(a) Santapur

(b) Belapur

(c) Malgudi

(d) Kuppur.

(iii) Why did 'I' want a room for himself ?

(a) To write poetry

(b) To sleep well

(c) To sing loudly

(d) To paint.

(iv) Where did they decide to go to choose a house or site ?

(a) Lawley Extension

(b) Mall Road

(c) Indigo Factory

(d) M.G. Road.

(v) His wife wore what jewels in her ears ?

- (a) Diamonds
- (b) Pearls
- (c) Corals
- (d) Opals.

(vi) What did he call her in fun ?

- (a) Rose
- (b) Violet
- (c) Pansy
- (d) Jasmine.

(vii) Her eyes always :

- (a) Laughed
- (b) Cried
- (c) Mocked
- (d) Rebuked.

(viii) What seems to be the narrator's profession ?

- (a) Doctor
- (b) Engineer
- (c) Teacher
- (d) Lawyer.

(ix) What was Bombay Ananda Bhawan ?

- (a) A Park
- (b) A Restaurant
- (c) A Forest
- (d) A Bus Depot.

(x) Who was Mani ?

- (a) A Peon
- (b) A Waiter
- (c) A Cook
- (d) A Sweeper.



6. Applied Grammar :

(a) Use the following pairs of words in sentences :

- (i) altar, alter
- (ii) excess, access
- (iii) vain, vein
- (iv) yoke, yolk
- (v) zest, jest.

(b) Give one word substitute for the following and then use them in sentences :

- (i) A fictitious name adopted by a writer
- (ii) Four babies born of one mother at the same time
- (iii) One who knows everything
- (iv) A large shed for keeping the aircraft
- (v) That which can be easily heard.

(c) Change the form of the words as directed and then make sentences :

- (i) Innocent (noun)
- (ii) Poverty (adjective)
- (iii) Black (verb)
- (iv) Attend (adjective)
- (v) Brutal (noun).