

Time : Three hours

Maximum : 75 marks

SECTION A — (5 × 2 = 10 marks)

I. Annotate any FIVE of the following.

1. But gallantly
The giant wears the scarf, and flowers are hung
In crimson clusters all the boughs among,
Whereon all day are gathered bird and bee;
2. But not because of its magnificence
Dear is the Casuarina to my soul:
Beneath it we have played; though years may roll,
O sweet companions, loved with love intense, For
your sakes, shall the tree be ever dear.
3. No longer delay, let us hasten away in the track of
the sea gull's call,
The sea is our mother, the cloud is our brother, the
waves are our comrades all.
What though we toss at the fall of the sun where
the hand of the sea-god drives?
He who holds the storm by the hair, will hide in
his breast our lives.

4. Sweet is the shade of the cocoanut glade, and the
scent of the mango grove,
And sweet are the sands at the full o' the moon
with the sound of the voices we love;
But sweeter, O brothers, the kiss of the spray and
the dance of the wild foam's glee;
Row, brothers, row to the edge of the verge, where
the low sky mates with the sea.

5. Parting with his poison - flash
of diabolic tail in the dark room -
he risked the rain again.
6. Your own divided face in the pair of glasses
on an oldman's nose
is all the countryside you get to see.
7. Patiently they sit
Like empty pitchers
on the mouth of the village well
pleating hope in each braid of their mississippi-
long hair
looking deep into the water's mirror
for the moisture in their eyes.

8. I watched
Your silent city weave

A tapestry of poems, songs, dead roses
And a pair of deep brown eyes.

SECTION B – (35 marks)

II. Answer any THREE of the following passages and
answer the questions given below:

(3 × 5 = 15 marks)

9. Recent developments have given rise to the
misleading impression that, while the West is
scientific in outlook, the East is spiritually
minded. The one is said to be rational, while the
other is held to be religious. The one is regarded
as dynamic and perpetually changing, while the
other is treated as static and unchanging. If we
take a long view, we will find that China and
India have made fundamental contributions to
science and technology till three or four hundred
years ago, and there have been illustrious
examples of religious wisdom and sanctity in the
West.
 - (a) What is the impression about West and
East?
 - (b) Give the meaning of the word "perpetually".
 - (c) Explain the passage.

10. The responsibility of literary writers and
historians is great in the matter of exaggerating
past wrongs and keeping old sores running. They
help to make nations drunk by imparting to them
false memories, inducing in them a sense of cosmic
destiny. While, as individual human beings, we
are sensible, humble, generous and appreciative of
others, as members of this or that nation State, we
are bitter, arrogant, vain and almost unbearable.
 - (a) What role do the literary writers and
historians play in creating the history of a
nation?
 - (b) What is the meaning of the phrase "cosmic
destiny"?
 - (c) Explain the passage.

11. If conditions which prevail within a welfare state
are extended on a world scale, we should be
prepared for a little sacrifice of national
sovereignty, and be willing to accept peaceful
methods of settling disputes, enforce peaceful legal
solutions and avert violence, secure minimum
economic conditions of well-being, and remove the
grievances of large communities which suffer from
political subjection and racial oppression and
develop a moral community based on spiritual
values. A proper appreciation of the duties and
responsibilities implied in world citizenship is
necessary today. We have to lift the world off its
hinges and transform the national man into a
universal man.

- (a) What does the phrase "universal man" refer to?
- (b) What is the meaning of the word "sovereignty"?
- (c) Explain the above passage in your words.

12. If you don't begin to understand life while you are young, you will grow up inwardly hideous; you will be dull, empty inside, though outwardly you may have money, ride in expensive cars, out on airs. That is why it is very important to leave your little room and perceive the whole expanse of the heavens. But you cannot do that unless you have love – not bodily love or divine love, but just love; which is to love the birds, the trees, the flowers, your teachers, your parents, and beyond your parents, humanity.

- (a) What kind of love is referred to here?
- (b) What is the meaning of the word hideous?
- (c) Explain the passage.

13. To be consistent is to have a mind that is unvaryingly following a particular pattern of thinking - which means that you must not do contradictory things one thing today and the opposite thing tomorrow. We are trying to find out what is a consistent mind. A mind which says "I have taken a vow to be something and I am

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SECTION C — (30 marks)

- IV. Write essays on any THREE of the following in about 300 words. (3 × 10 = 30 marks)
20. Discuss Macaulay's minutes.
21. Bring out the Indianness in "Night of the Scorpion".
22. What is the purpose of the author in writing "Freedom from the Known"?
23. Explore the idea of patriarchy in "Dance Like a Man".
24. Sketch the character of Achakka in *Kanthapura*.

going to be that for the rest of my life" is called consistent; but it is really a most stupid mind, because it has come to a conclusion and it is living according to that conclusion. It is like a man building a wall around himself and letting life go by.

- (a) What is meant to be consistent?
- (b) What is the meaning of the word "contradictory"?
- (c) Explain the passage.

III. Answer any FOUR of the following questions in about 100 words each. (4 × 5 = 20 marks)

14. Comment on Ratna's passion for her profession on "Dance Like a Man".
15. Discuss Mahesh Dattani's art of characterization in "Dance Like a Man".
16. Bring out the autobiographical elements in "Handful of Nuts".
17. Explore the theme of obsession in "Laburnum for my Head".
18. Why does Bhatia despise Gandhism in *Kanthapura*?
19. Discuss the plot construction of *Kanthapura*.

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