



K21U 6712

Reg. No. :

Name :

**I Semester B.A. Degree (C.B.C.S.S. – O.B.E. – Regular/Supplementary/
Improvement) Examination, November 2021
(2019 Admission Onwards)
CORE COURSE IN ENGLISH
1B01 ENG : Malayalam Literature in English Translation**

Time : 3 Hours

Max. Marks : 40

SECTION – A

I. Answer **any seven** in a sentence or two :

- 1) What, according to Swapna Gopinath, does the word sensibility mean ?
- 2) What does the dog mistake 'the colony of ants' for ?
- 3) What do the "soot blackened" hands signify ?
- 4) What does the ant "wandering alone" signify in Veerankutty's poem ?
- 5) What is the difference between summary and explication ?
- 6) How did the people of the village display their solidarity and love for Kandunni ?
- 7) What are the similarities between Tendulkar and Terikkan ?
- 8) How did the word "Feminichi" evolve ?
- 9) What are the things not found in the sister's *Bible* ?
- 10) Why did the white men inflict violence on Africans ?

(7×1=7)

II. Answer **any three** in about **80 words each** :

- 11) Comment on the ending of Thakazhi's story "In the Flood".
- 12) Ecopolitics in "The Last Leaf".
- 13) The father-son relationship in "After the Hanging".
- 14) The train as a symbol of modernization in Ramachandran's poem.
- 15) The Depiction of African Landscape in Zachariah's travelogue.
- 16) The treatment of religion in "My Sister's *Bible*".

(3×3=9)

P.T.O.



III. Answer **any one** of the following in about **200** words :

- 17) Consider "Bhagavatham" as a counter-narrative to Malayali masculinity.
- 18) Identify the elements of sarcasm, irony and black humour in C. Ayyappan's story "Madness".
- 19) Discuss the phenomenon of 'the hunted' becoming 'the hunter' for the struggle for existence, with reference to Santhosh Echikkanam's "Amphibious Life".

(1×8=8)

SECTION – B

IV. Answer **any two** in about **80** words **each** :

- 20) The allegory of Mother India in Basheer's story "Mother".
- 21) "Pura-Navam" as a critique of Eurocentrism.
- 22) Comment on the treatment of Death in Kamala Das's story.
- 23) The idiocy of the food habits in "Cucumber Town".
- 24) Consider "After the war" as an anti-war poem.

(2×4=8)

SECTION – C

V. Read the passage given below and answer the following questions :

Too many parents these days can't say no. As a result, they find themselves raising 'children' who respond greedily to the advertisements aimed right at them. Even getting what they want doesn't satisfy some kids; they only want more. Now, a growing number of psychologists, educators and parents think it's time to stop the madness and start teaching kids about what's really important : values like hard work, contentment, honesty and compassion. The struggle to set limits has never been tougher and the stakes have never been higher. One recent study of adults who were overindulged as children, paints a discouraging picture of their future: when given too much too soon, they grow up to be adults who have difficulty coping with life's disappointments. They also have distorted sense of entitlement that gets in the way of success in the work place and in relationships.

Psychologists say that parents who overindulge their kids, set them up to be more vulnerable to future anxiety and depression. Today's parents themselves raised on values of thrift and self-sacrifice, grew up in a culture where no was a household word. Today's kids want much more, partly because there is so much more to want. The oldest members of this generation were born in the late 1980s, just as PCs and video games were making their assault on the family room. They think of MP3 players and flat screen TV as essential utilities,



and they have developed strategies to get them. One survey of teenagers found that when they crave for something new, most expect to ask nine times before their parents give in. By every measure, parents are shelling out record amounts. In the heat of this buying blitz, even parents who desperately need to say no find themselves reaching for their credit cards.

Today's parents aren't equipped to deal with the problem. Many of them, raised in the 1960s and '70s, swore they'd act differently from their parents and have closer relationships with their own children. Many even wear the same designer clothes as their kids and listen to the same music. And they work more hours; at the end of a long week, it's tempting to buy peace with 'yes' and not mar precious family time with conflict. Anxiety about future is another factor. How do well intentioned parents say no to all the sports gear and arts and language lessons they believe will help their kids thrive in an increasingly competitive world? Experts agree: too much love won't spoil a child. Too few limits will.

What parents need to find, is a balance between the advantages of an affluent society and the critical life lessons that come from waiting, saving and working hard to achieve goals. That search for balance has to start early. Children need limits on their behaviour because they feel better and more secure when they live within a secured structure. Older children learn self-control by watching how others, especially parents act. Learning how to overcome challenges is essential to becoming a successful adult. Few parents ask kids to do chores. They think their kids are already overburdened by social and academic pressures. Every individual can be of service to others, and life has meaning beyond one's own immediate happiness. That means parents eager to teach values have to take a long, hard look at their own.

- 25) What values do parents and teachers want children to learn ?
- 26) What are the results of giving the children too much too soon ?
- 27) Why do today's children want more ?
- 28) What is the balance which the parents need to have in today's world ?
- 29) What is the necessity to set limits for children ? (5×1=5)

VI. Based on the Passage given above, answer **any one** of the following in **80** words :

- 30) The perils of overindulging the kids.
 - 31) The generation gap between parents and children.
 - 32) The Upbringing of Children. (3×1=3)
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K20U 3262

Reg. No. :

Name :

**I Semester B.A. Degree (CBCSS (OBE) Reg./Sup./Imp.)
Examination, November 2020
(2019 Admn. Onwards)
CORE COURSE IN ENGLISH
IB01 ENG : Malayalam Literature in English Translation**

Time : 3 Hours

Max. Marks : 40

SECTION – A

I. Answer **any seven** in a sentence or **two** :

- 1) What is apartheid ?
- 2) Whose voice does Vellayi-appan hear in the wind-blown sounds ?
- 3) What is 'syntax' ?
- 4) Explain the expression "the twisted lanes of life".
- 5) What is the complaint of the 'I' who narrates the poem "Bhagavatha" ?
- 6) What is the difference between summary and explication ?
- 7) Why did Krishnankutty congratulate himself ?
- 8) What are the things found in the sister's Bible ?
- 9) What happens to the derailed train at the end of the poem ?
- 10) How does Rabassa defend the charges against translations ? **(7×1=7)**

II. Answer **any three** in about **80** words **each** :

- 11) Comment on the opening stanza of the poem "The Last Leaf".
- 12) "Bhagavatha" exposes the crises of modern Malayali family lives. Elucidate.
- 13) What were the reasons behind the narrator's decision to commit suicide ?
- 14) How does the writer emphasize the necessity of plural views in the story "Madness" ?
- 15) Comment on the speaker's analogy of ball at the bottom of the river and Terikkan's memories of the past.
- 16) Discuss the significance of the title "Amphibious Life". **(3×3=9)**

P.T.O.



III. Answer **any one** in about **200** words :

- 17) How does Zachariah succeed in exploring the colonial history of South Africa ?
- 18) Consider the story "In the Flood" as a fable that throws light on how human beings behave when there is a natural disaster.
- 19) Attempt a critical analysis of the story "After the Hanging". (1×8=8)

SECTION – B

IV. Answer **any two** in **80** words **each** :

- 20) Writing as presented in "Write, write, write, write".
- 21) Modernism as presented in "The Scent of the Bird".
- 22) Comment on the title "Cucumber Town".
- 23) Reflection of nuclear family in "Scooter".
- 24) Yati's recollection of his student life. (2×4=8)

SECTION – C

V. Read the passage given below and answer the following questions :

Punctually at midday he opened his bag and spread out his professional equipment, which consisted of a dozen cowrie shells, a square piece of cloth with obscure mystic charts on it, a notebook and a bundle of palmyra writing. His forehead was resplendent with sacred ash and vermilion, and his eyes sparkled with a sharp abnormal gleam which was really an outcome of a continual searching look for customers, but which his simple clients took to be a prophetic light and felt comforted. The power of his eyes was considerably enhanced by their position – placed as they were between the painted forehead and the dark whiskers which streamed down his cheeks: even a half-wit's eyes would sparkle in such a setting. To crown the effect he wound a saffron-coloured turban around his head. This colour scheme never failed. People were attracted to him as bees are attracted to cosmos or dahlia stalks. He sat under the boughs of a spreading tamarind tree which flanked a path running through the Town Hall Park. It was a remarkable place in many ways: a surging crowd was always moving up and down this narrow road morning till night. A variety of trades and occupations was represented all along its way: medicine-sellers, sellers of stolen hardware and junk, magicians and, above all, an auctioneer of cheap cloth, who created enough din all day to attract the whole town. Next to him in vociferousness

came a vendor of fried groundnuts, who gave his ware a fancy name each day, calling it Bombay Ice-cream one day, and on the next Delhi Almond, and on the third Raja's Delicacy, and so on and so forth, and people flocked to him. A considerable portion of his crowd dallied before the astrologer too. The astrologer transacted his business by the light of a flare which crackled and smoked up above the groundnut heap nearby. Half the enchantment of the place was due to the fact that it did not have the benefit of municipal lighting. The place was lit up by shop lights. One or two had hissing gaslights, some had naked flares stuck on poles, some were lit up by old cycle lamps and one or two, like the astrologer's, managed without lights of their own. It was a bewildering crisscross of light rays and moving shadows. This suited the astrologer very well, for the simple reason that he had not in the least intended to be an astrologer when he began life; and he knew no more of what was going to happen to others than he knew what was going to happen to himself next minute. He was as much a stranger to the stars as were his innocent customers. Yet he said things which pleased and astonished everyone: that was more a matter of study, practice and shrewd guess work. All the same, it was as much an honest man's labour as any other, and he deserved the wages he carried home at the end of a day.

He had left his village without any previous thought or plan. If he had continued there he would have carried on the work of his forefathers – namely, tilling the land, living, marrying and ripening in his cornfield and ancestral home. But that was not to be. He had to leave home without telling anyone, and he could not rest till he left it behind a couple of hundred miles. To a villager it is a great deal, as if an ocean flowed between.

Part – I

- 1) How is the appearance of the 'Astrologer' described in the passage ?
- 2) Describe the ways followed by the vendor of fried groundnuts to attract the people.
- 3) According to your perspective, is the astrologer true or fake ? Justify your answer with instances from the passage.
- 4) "To a villager it is a great deal" – Explain the context.
- 5) Choose the word from the passage which means, "attractive and impressive through being richly colourful or radiant".

(5×1=5)

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K19U 3262

Reg. No. :

Name :

**I Semester B.A. Degree CBCSS(OBE)-Regular
Examination, November - 2019
(2019 Admission)
CORE COURSE IN ENGLISH**

1B01 ENG : MALAYALAM LITERATURE IN ENGLISH TRANSLATION

Time : 3 Hours

Max. Marks : 40

SECTION - A

I. Answer any **seven** in a sentence or two: (7×1=7)

1. Give any one definition of literature?
2. To whom does the speaker in the poem compare Anthony Terikkan to?
3. To whom did Krishnankutty refer as 'angels on earth'?
4. What was the reason for derailment of the train?
5. How did Chenna Parayan succeed to find a way of escape from his sinking hut?
6. Why didn't the villagers accompany Vellayi-appan?
7. Who is David Farrar?
8. What is the historic blunder that the whites have committed?
9. What are the advantages of having translations?
10. How did the snake survive in the well without eating the frog?

P.T.O.



II. Answer any **three** in about **80** words each: (3×3=9)

11. Evaluate the poem "Bhagavatha" as a counter-narrative.
12. Comment on the end of the story "After the Hanging".
13. Consider "The Last Leaf" as an eco-political poem.
14. Comment on the binary poison/chocolate in "The Girl Who Spreads Light".
15. How do the animals respond to the presence of the train in their midst?
16. What are the things found in the sister's Bible and how those things relate to her identity?

III. Answer any **one** in about **200** words: (1×8=8)

17. Consider the story "In the Flood" as a fable that throws light on how human beings behave when there is a natural disaster.
18. Elaborate on the role of class and caste in the life of a person and how they lead him to an identity crisis, based on the story "Madness".
19. Travel writing evokes in the minds of the readers the culture, history and topography of alien lands and civilizations. Discuss.

SECTION - B

IV. Answer any **two** in **80** words each: (2×4=8)

20. Explain the political context in "Mother".
21. Relationship between body and writing as presented in "Writing".
22. Comment on the title "The Scent of the Bird".
23. Thoughts of consumerism as depicted in "Cucumber Town".
24. The student life as narrated by Yati.

**SECTION - C**

- V. Read the passage given below and answer the following questions:

We stand before this great world. The truth of our life depends upon our attitude of mind towards it - an attitude which is formed by our habit of dealing with it according to the special circumstance of our surroundings and our temperaments. It guides our attempts to establish relations with the universe either by conquest or by union, either through the cultivation of power or through that of sympathy. And thus, in our realization of the truth of existence, we put our emphasis either upon the principle of dualism or upon the principle of unity. The ideal of perfection preached by the forest-dwellers of ancient India runs through the heart of our classical literature and still dominates our mind. The legends related in our epics cluster under the forest shade bearing all through their narrative the message of the forest-dwellers. Our two greatest classical dramas find their background in scenes of the forest hermitage, which are permeated by the association of these sages.

The history of the Northmen of Europe is resonant with the music of the sea. That sea is not merely topographical in its significance, but represents certain ideals of life which still guide the history and inspire the creations of that race. In the sea, nature presented herself to those men in her aspect of a danger, a barrier which seemed to be at constant war with the land and its children. The sea was the challenge of untamed nature to the indomitable human soul. And man did not flinch; he fought and won, and the spirit of fight continued in him. This fight he still maintains; it is the fight against disease and poverty, tyranny of matter and of man.

But in the level tracts of Northern India, men found no barrier between their lives and the grand life that permeates the universe. The forest entered into a close living relationship with their work and leisure, with their daily necessities and contemplations. They could not think of other surroundings as separate or inimical. So the view of the truth, which these men found, did not make manifest the difference, but rather the unity of all things. When we know this world as alien to us, then its mechanical aspect takes prominence in our mind; and then we set up our machines and our methods to deal with it and make as much profit as our knowledge of its mechanism allows us to do. This view of things does not play us false, for the machine has its place in this world. And not only this material universe, but human beings also, may be used as machines and made to yield powerful results. This

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aspect of truth cannot be ignored; it has to be known and mastered, Europe has done so and has reaped a rich harvest.

PART - I

1. According to the author, how is our attitude formed? (5×1=5)
2. What is the significance of the 'sea', as mentioned in the passage?
3. What is the attitude of the men of Northern India towards 'forests'?
4. Identify the theme of the passage.
5. Choose the word from the passage which means, "tending to obstruct or harm".

PART - II

- VI. Based on the passage given above, answer any **one** of the following questions in **80** words. (1×3=3)
6. Discuss the contemporary relevance of the passage.
 7. Comment on the tone of the author as expressed in the passage.
 8. Illustrate how the author has compared two different cultures throughout the passage.
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