

INDIAN WRITING IN ENGLISH

Code:16ACCEN13

Unit : 1 Poetry

The Harp Of India

- Henry Derozio

2Marks:

1.what does the poet express in “The Harp of India?”

The poet Derozio, express his great admiration for the past greatness and glory of india in the form of a beautiful sonnet.

2. To which does the poet compare the past greatness of india?

The poet compares the past greatness of india to a harp which remains unstrung and unused today.

3.where is the harp at present?

At present the instrument is hanging from the withered branch of a tree.

4. why is nobody now playing on the harp?

There are no strings on the harp and so nobody is now playing on it.

5. why does sweet music not come out of the harp?

Once sweet music was used to come out of the harp. But now the harp seems to be doomed for eternal silence. It is neglected and hence silent.

6.why is india's past greatness now in great danger?

Many great poets used to sing about india's past greatness. But for a long time now, poet have ceased to sing about india's past greatness. India's past greatness is now in danger of being forgotten by every body.

7. why does the poet wish to sing about india's past greatness?

India's greatness was so great that people should always remember it. The poet wishes to sing about india's past greatness so that people may remember it once again.

8. why does Derozio use concrete images in " The Harp of India?"

The poet uses concrete images and a figurative language to describe india's past greatness. Just as musicians like to play on a harp, many great poets liked to sing about india's past greatness.

5 Marks

1.why does the poet wish to sing about india's past greatness?

Why hang's thou lonely on yon withered bough?

Unstrung for ever, must thou there remain;

Thy music once was sweet- who hears it now?

Why doth the breeze sigh over thee in vain?

The past many great musicians used to play on this harp and it used to produce sweet music. In the same way, many great poets used to sing about india's past greatness. But for a long time now, poets have ceased to sing. India's past greatness is now in danger of being forgotten by everybody. But india's greatness was so great that people should always remember it. So the poet wishes to sing about india's past greatness so that people may remember it once again.

2.what does the poet want to write about?

Those hands are cold- but if thy notes divine

May be by mortal wakened once again,

Harp of my country, let me strike the strain!

There was a time when many great musicians used to play on this instrument and the harp used to give out beautiful sound. These musicians were greatly honoured by their contemporaries. Even after their death people honour their memory by placing flowers on their

graves. Those great poets are dead and gone. For a long time now nobody has cared to sing about the glory of india. The poet feels very unhappy about this. He wishes to sing about the past greatness of india so that people may remember it once again.

10 Marks

1.How does the poet Derozio express his admiration for the past glory of india?

The past greatness of india compared to a harp:

The harp is hanging on the withered and dead branch of a tree. It is unstrung. There are no strings on the harp and it seems that the harp is destined to remain unstrung forever. In ancient days this harp used to give out very sweet music. Now no music comes out of it. Only the breeze makes a melancholy sound while it is passing over the harp. The poet Derozio expresses his great admiration for the past greatness and glory of india in the form of a beautiful sonnet. He compares the past greatness of india to a harp which remains unstrung and unused today. Only the breeze produces a melancholy sound while passing over it. Why hang's thou lonely on yon withered bough?

Unstrung for ever, must thou there remain;

Thy music once was sweet- who hears it now?

Why doth the breeze sigh over thee in vain?

India's past greatness is now in danger:

The past many great musicians used to play on this harp and it used to produce sweet music. In the same way many great poets used to sing about india's past greatness. But for a long time now, poets have ceased to sing. Indias past greatness is now in danger of being forgotten by every body. So the poet wishes to sing about india's past greatness so that people may remember it once again.

Silence hath bound thee with her fatal chain;

Neglected, mute, and desolate art thou,

Like ruined monument on desert plain:

O! many a- hand more worthy far than mine

The symbol of the harp to represent india's past greatness:

The poet uses concrete images and a figurative language to describe india's past greatness. He uses the symbol of the harp to represent india's past greatness. Just as musicians like to play on a harp many great poets liked to sing about india's past greatness. They produced many great

poems on this theme. There are no strings on the harp and nobody is now playing on the harp. Once sweet music was used to come out of the harp. But now the harp seems to be doomed for eternal silence.

Once thy harmonious chords to sweetness gave,
And many a wreath for them did fame entwine
Of flowers still blooming on the minstrel's grave:

Conclusion:

The poets have now ceased to take interest in this noble theme. So india's greatness is in danger of being forgotten. The poet wants to write about this theme so that the people may be reminded of india's past greatness once again.

Love and Death

-Sarojini Naidu

2 Marks

1.What does the speaker of the poem Love and death want?

The speaker of this poem wants to move backward atleast in terms of her spirituality.

2. How does sarojini look upon death?

Sarojini looks upon death as a destroyer as well as a preserver.

3.How does sarojini Naidu regard death?

Sarojini Naidu regards death as a reliever from pains and sorrow of the world.

4. To whom does this poem address?

This poem address human's desire to recapture nostalgia of pure love and true affection.

5.what is the true way to escape when the ultimatum offers no solace?

When the ultimatum offers no solace the only true way to escape the adversities and perils of later life is death.

6.what is this poem about?

This poem is a meditation about love and worldly concerns getting in the way of man's earlist connection to god.

5 Marks

1.what is the theme of the love of Love and Death?

The poem is both a myth of origins and a moral and spiritual fable. It deals with the theme of supremacy of love and death. It portrays the amount of care to console the human beings. In this poem the passion of love is ardent. While the love adopts a witty and somewhat sarcastic manner and becomes truly ardent and fervid in its passion the poetess imagined that her love had set her spirit free from over whelming fate to grant freedom from her slavery. She wants to love her eternally. Time and space cannot have control over them. Love makes the utmost use of the brief time available for us.

2. explain sarojini Naidu's desire in the poem "Love and Death?"

Sarojini Naidu was one of the poets who belonged to the pre-independence era. She had mastered the language of the colonizers and used it brilliantly to write poetry goaded with sophisticated style and perfection. Thematic concerns of sarojini Naidu's poetry are treated with the romantic hue. She wrote poetry on varied themes as nature folk culture and traditions, patriotism love and mysticism. One of the themes that recurs in her poetry is the theme of death. Her poems on death reflected her keen desire to know the inscrutability of death. Death is portrayed as the ultimate reality in the poems of Naidu.

10 Marks

1.what are the major themes reflected in Sarojini Naidu's "Love and death?"

Introduction:

Sarojini Naidu's Love and Death is encapsulated in the title. While most people look at the world and their lives and want to keep moving forward the speaker of this poem wants to move backward at least in terms of her spirituality. This poem is a meditation about love and worldly concerns getting in the way of man's earliest connection to god.

Theme of love:

This poem is both a myth of origins and a moral and spiritual fable. It deals with the theme of supremacy of love and death. It portrays the amount of care to console the human beings. In this poem the passion of love is ardent. While the love adopts a witty and somewhat sarcastic manner and becomes truly ardent and fervid in its passion the potess imagined that her love had set her spirit free from overwhelming fate to grant freedom from her slavery. She wants to love her eternally.

Enfranchised your fate from the overwhelming power
And you measure the distance with your dowry without harm
Of rich , and joyous immortality
Of love, I dreamt that my soul had paid you freely.

The Conceit:

In this poem we can say that the withholding of death by love is the leverage that will draw mankind towards pleasure when her means would make that task difficult. Sarjini is at her best when she deals with the themes of love and death with nature and with eternity. Unlike those who look to the future with anticipation and always want to move forward with their lives, this speaker wants nothing more than to move backward returning to that earlier state of closeness with god. Sarojini uses subtle yet superior syntactical strategies imagery and tonal devices to examine life's inevitable moral degradation and its cyclical course of purity.

Poet's Desire:

Sarojini Naidu was one of the poets who belonged to the pre- independence era. She had mastered the language of the colonizers and used it brilliantly to write poetry goaded with sophisticated style and perfection. Thematic concerns of sarojini Naidu's poetry are treated with the romantic hue. Death is portrayed as the ultimate reality in the poems of Naidu.

Death has conquered by love, like savitri
When I got up expressed sorrow, my love was futile
Even to annul one put in agony of fate that pain'
Or by one heart beat to extend your breath.

Conclusion:

The poet conveys very effectively the idea of the ravage of death that work destructively on both love and death. Sarojini Naidu also viewed death from different angles. She regarded death as a destroyer of mankind.

Unit – 2

Poet ,Lover, Bird Watcher

-Nissim Ezekiel

2 Marks:

1.who are the three persons mentioned by Ezekiel in his poem?

The three persons mentioned by Ezekiel in his poem are poet, lover, birdwatcher.

2. How could the poet the lover and the birdwatcher succeed in their pursuits?

It is patient waiting which crowns the efforts of all the three with success.

3. How is the patient birdwatcher rewarded?

The patience of the birdwatcher is rewarded when the timid bird is suddenly caught in the net.

4.why and what for does the poet wait?

The poet waits for his mind or soul to provide him with the urge to write a poem.

5. what is the close resemblance among the three people?

There is no action no exercise of will in all the three people but patient waiting is itself a strategy.

6. when does the poet achieve noble utterance?

If the poet waits till the moment of inspiration he achieves some noble utterance.

5 Marks

1.how does Ezekiel compare birdwatcher's patience with that of the poet's wait?

In this poem love and bird-watching word woman and bird become interrelated .A bird watcher waits patiently on a hill to observe the movement of a rare bird. The patience of the bird watcher is rewarded when the timid bird is suddenly caught in the net the patience of the lover is rewarded when the women loved risks surrendering. The beloved surrenders to him only after she has convinced herself of his love. In a similar way the poet waits for his mind or soul to provide him with the urge to write a poem.

2.what are the rewards of the three people poet, lover, and bird watcher for their goal?

The slow movement in the three cases is rewarding. The bird watcher is rewarded when the bird is suddenly caught in the net the lover is rewarded when the beloved gladly surrenders and the patient poet gets inspiration to compose a fine piece of poetry. It is all the more rewarding.

The slow movement seems, somehow to say much more.

To watch the rarer birds you have to go

Along deserted lanes and where the rivers flow

In silence near the source or by a shore

Remote and thorny like the heart's dark floor.

10 Marks

1. What is the common characteristic possessed by the poet, lover, bird watcher? Explain.

Introduction:

Poet, lover, bird watcher is one of the best and most beautiful of Ezekiel's poems. In the poem, the poet, the lover, and the bird watcher are placed on a similar level. The poet finds a common characteristic in his group namely that all the three are given to patient silent waiting and that they show the same sensitivity to experience.

The need for patience to achieve goal:

Those persons who are interested in the observation of birds or in the study of women's nature and love are never in a hurry. They do not force themselves to make haste in order to achieve their goals. In the same way the great poets are those who do not force themselves to compose a poem in a certain time.

Bird- watcher's patience Vs poet's wait:

In this poem love and bird-watching word woman and bird become interrelated. A bird watcher waits patiently on a hill to observe the movement of a rare bird. The patience of the bird watcher is rewarded when the timid bird is suddenly caught in the net the patience of the lover is rewarded when the woman loved risks surrendering. The beloved surrenders to him only after she has convinced herself of his love. In a similar way the poet waits for his mind or soul to provide him with the urge to write a poem.

The rewards of slow movement:

The slow movement in the three cases is rewarding. The bird watcher is rewarded when the bird is suddenly caught in the net the lover is rewarded when the beloved gladly surrenders and the patient poet gets inspiration to compose a fine piece of poetry. It is all the more rewarding.

The slow movement seems, somehow to say much more.

To watch the rarer birds you have to go

Along deserted lanes and where the rivers flow

In silence near the source or by a shore

Remote and thorny like the heart's dark floor.

The patient search and favourable results:

The poet stress the fact that slow movement is good in all the three cases. In order to watch the rarer birds the bird watcher has to go along deserted lanes and where the rivers flow in silence near the source or by a shore. The poet passing through remote crooked and zigzag paths of his psyche and consciousness attains knowledge and inspiration and words occur to him which take the shape of poetry.

The moment of illumination:

The faculties of hearing and seeing would be restored to the man who had lost them but they would be restored only if a man waits long enough for such a re-awaking>

Conclusion:

The poet illustrates his view by comparing a poet to a lover and birdwatcher. In each case he says illumination and fulfillment come through a patient wait and through silent perserverance.

OF MOTHERS AMONG OTHER THINGS

-A.K.Ramanujan

2 Marks

1.What is the poem “of mothers among other things” about?

The poem is about the poet's own impressions of his mother during the different of her life.

2. How were the ear-rings of the poet's mother looking like?

There were three diamonds in her ear-rings and rays of bright light like needles splashed out of them.

3. How did the old women wear her sari?

As the poet's mother became lean and thin, her sari hung loose round her like a broken feather from the wing of a wounded bird.

4. How is rain pictured in the poem?

The rain is pictured as sewing loosely with its lengthy drops the tasseled blackbone tree.

5. What is the symbolism of rain that is conveyed in the poem?

The rain symbolizes difficulties in life that try to stitch in and contain one's energy and enthusiasm in life.

5 Marks

1. Write an account on the imagery in the poem of mothers among other things?

The poet has attempted to give an idea of his mother as she was during the different stages of her life youth, middle age and old age. In her youth the poet's mother was beautiful and delicate like the silk and white petal of a flower the poet visualizes that there were three diamonds in her ear-rings. He has nostalgic visions of his mother running to the cradle if the baby cried. When she grew old her hands became wrinkled like a wet eagle's two black pink-crippled feet crippled in a garden trap set for a mouse. She became lean and her sari hung loose round her like a broken feather from the wing of a wounded bird. Another vivid imagery of the old women is that her fingers turned into flex with which she could pick with difficulty a grain of rice from the kitchen floor.

10 Marks

1. How does A.K. Ramanujan describe his mother at various stages of her life?

Introduction:

In this poem "Of Mothers, Among Other Thing" Ramanujan communicates his own impressions about his mother during various stages of her life through telling and evocative images.

The poet's recollections of his mother's youth and middle ages:

The poet visualizes his mother at various times in her life. He just recalling past events.

though his memory is twisted and dry with grief he remembers how delicate she was in the prime of her life. She wore ear-rings where there were three diamonds. Then the poet visualizes his mother running back from the rain to the cradles in which lay her baby that was crying the rain may be the rain of years or of misfortunes which come with passing of time. The hands of the mother have become wet in the rain and they resembled a wet eagle's two wrinkled and twisted feet with one foot having been severely damaged because it was crippled in a garden trap set for a mouse.

The poet's recollections of his mother's old age:

The poet recalls to his memory his mother's old age and the way she dressed. Her saris hung loose round her like a broken feather from the wing of a wounded bird. This reveals that his mother became lean and thin in course of time and had lost her strength and energy. The poet cannot express his anguish in words as he remembers her in her old age grown weak and helpless. The old woman's fingers turned into flex with which she could pick with difficulty "a grain of rice from the kitchen floor".

Conclusion:

The poet brings to his mind the various images of his mother from the dark pictures of memory. The poet's memory is twisted and dry with grief at the thought of his mother in the prime of her life to her old age.

Unit -3

Playing The English Gentleman

-M.K.Gandhi

2Marks

1.what were the books that influenced Gandhi on vegetarianism?

Howard Williams The Ethics of Diet, Dr.Anne Kingsford's The Perfect Way in diet and Dr.Allinson's writings on health and hygiene were some of the books that influenced Gandhi on vegetarianism.

2. where did Gandhi and his friend go?

They went to the Holborn Restaurant.

3. what did Gandhi ask his friend in the restaurant?

He asked him whether the soup served to them was vegetarian or not.

4.what did Gandhi do to put his friend at ease?

Gandhi decided to put his friend at ease by becoming an English Gentleman.

5. How much money did Gandhi invest in learning dancing and violin?

Gandhi spent three pound each for learning dancing and violin.

6.what was the realization that occurred to Gandhi?

Gandhi realized that he had come to England to study law and not to stay in the country for a life time and therefore he gave up all European manners.

5 Marks

1.describe the peer pressure on Gandhiji to eat meat?

During his stay in England studying law Gandhiji's host told him that not eating meat would develop in him a weak physical health and moreover the English society would consider him a stupid person. When Gandhiji did not oblige his host the man took a last effort to reform him. The host took Gandhiji to the Holborn Restaurant a non-vegetarians hotel. As soon as the soup was served as the first course Gandhiji asked the host whether it was a vegetable soup or not the host got angry with Gandhiji and told him that he looked too awkward for a decent society and immediately asked him go out and find some other restaurant . Gandhiji found one nearby but that was closed and so he went without food that night.

10 Marks

1. What truth does Gandhi put forth in his autobiography? Describe the details with reference to chapter fifteen of the book, My Experiments with Truth?

Introduction:

In part I chapter 15 of his autobiography My Experiments With Truth, Gandhiji says about his journey to England to earn a law degree the problems he faced there with their culture. He also reveals the trials he faced towards his strict adherence to vegetarianism and his attempts to become an English gentleman by doing the European attire learning dancing attending violin French language and elocution classes.

Gandhi's principle of vegetarianism:

During his stay in England studying law Gandhi followed a strict vegetarian diet solely out of respect for his parents. There he faced strong peer pressure to eat meat. He encountered people who determinely claimed that in England one cannot subsist without eating meat.

Books that influenced Gandhi's vegetarianism:

Gandhiji read books on vegetarianism such as Howard William's, "The Ethics of Diet" and King Ford's "The Perfect Way" that strengthened his faith in vegetarianism. The study of diet and its effects on health had a great impact in Gandhiji's life. But his friend always insisted Gandhiji on eating meat.

His friend's pressure to eat meat:

During his stay in England studying law Gandhiji's host told him that not eating meat would develop in him a weak physical health and moreover the English society would consider him a stupid person. When Gandhiji did not oblige his host the man took a last effort to reform him. The host took Gandhiji to the Holborn Restaurant a non-vegetarians hotel. As soon as the soup was served as the first course Gandhiji asked the host whether it was a vegetable soup or not the host got angry with Gandhiji and told him that he looked too awkward for a decent society and immediately asked him go out and find some other restaurant. Gandhiji found one nearby but that was closed and so he went without food that night.

His attempts to become an English gentleman:

When Gandhiji's host's efforts to convert him a non-vegetarian failed Gandhiji decided to put his host at ease by becoming an English gentleman. In this attempt, Gandhiji first spent ten pounds to buy an evening suit and a chimney pot hat to make his attire. Further he got a double watch chain of gold sent by his noble hearted brother.

The courses Gandhiji attended:

In becoming an English gentleman Gandhiji invested three pounds to learn dancing and another three pounds to learn violin. He did not stop with that. He also joined elocution classes and tried a hand in learning French a lingua franca of the content. He took about six lessons in French in three weeks.

His feeling of a recluse:

Gandhiji suddenly felt like a recluse. His state was like the one told in the old Indian fable where a man kept a cat to keep off the rats. Then he bought a cow to feed the cat with milk then a caretaker to look after the cow so it went on. Similarly Gandhiji's ambitions to become an English gentleman grew like that of a recluse.

His realization of futility in aping English manners:

The period of imitation was to walk and talk gently like a polished Englishman hardly lasted in Gandhiji for three months. He writes in his autobiography that it was a period of introspection a period, of desires and experiments. Finally Gandhi realized that neither learning to dance nor lessons in elocution can make a gentleman out of him.

Conclusion:

He tried or experimented with the European culture and manners but soon found them against his nature and principles and so gave it up. His confessions in his autobiography is daring and a lesson to youngsters.

The Power of Prayer

-Dr. A.P.J. Abdul Kalam

2 Marks

1. what is the title of Abdul Kalam's autobiography?

The title of Abdul Kalam's autobiography is "Wings of Fire".

2. what was the title given to Kalam's family by the British Government?

Kalam's family had earned the prestigious title of Bahadur by the British Government.

3. How was the relationship between Hindus and Muslims in Rameswaram?

The families of Hindus and Muslims lived quite amicably in the locality.

4. Who was Kalam's father's close friend?

The high Priest of Rameswaram temple, Pakshi Lakshmana Sastry was a very close friend of his father Jainulabdeen.

5.what is Kalam's opinion of the Divine power?

Kalam accepted that throughout his life he had tried to follow the view of his father in the field of science and technology. He got convinced that there was some divine power which helped man come out of confusion failure and melancholy. It is this power that leads one to true peace.

5 Marks

1.The divine power in every individual?

According to Kalam every individual is born with a divine power (fire) in him. A man should give wings to this power and fill the world with the glow of its goodness. Kalam says that every creature in this world is created by God to fulfil a particular role. Anything that is done by a man is the expression of God's will. What he had achieved in the field of science and technology missiles and rockets are the works of God, says Kalam. The achievements were possible to him only because of his teachers and colleagues mentors Kalam in his autobiography.

2. what was the power of prayer according to Kalam's father?

Kalam's father influenced the boy Kalam on spiritual matters. Even when Kalam chanted prayers with his father in the mosque he did not have the faintest idea of the meaning of the Arabic prayers. But he was convinced that they reached God. Kalam used to ask his father about the relevance of prayer. His father told him that there was nothing mysterious about prayer. According to him prayer made possible a communication of the spirit between people. Prayer transcends one's body and becomes a part of cosmos. It knows no division of wealth, age, caste or creed, he told Kalam. He firmly said that every human being 'is a specific element within the whole of the manifest Divine Being'.

10 Marks

1.Describe the nature of Kalam's parents and their influence on Kalam?

Introduction:

The article 'The Power of Prayer' is an extract from Kalam's autobiography "The Wings of Fire". In this chapter Kalam recalls his childhood days and speaks about his parents and birth place Rameswaram. Kalam's early religious impressions were very vague- the impressions of a child.

Kalam's birth and parentage:

Abdul kalam was born in the island town of Rameswaram. He was born into a middle class family. His father Jainulabdeen was neither very rich nor well educated but he was a wise and generous man. He was a true spiritual human being. His mother Ashiamma was a kind and pious woman. Her family was given the title Bahadur by the British government.

Kalam's childhood days:

Kalam records in his autobiography about his appearance as a little boy. His father a most humble man avoided all inessentials comforts and luxuries. But kalam was provided with all the necessities like food medicine and clothes. Thus kalam says that he had a secured childhood both materially and emotionally.

Amicable nature of Hindus and Muslims:

Kalam lived in an area where Muslims were the majority. There were a few Hindu families also in that locality. The Hindus came to the mosque with water in vessels. They got this water blessed by the prayers of kalam's father. Then this water was given to invalids at home. The hindu priest Pakshi Lakshmana Sastry and kalam's father were close friends. They often discussed spiritual matters.

The importance of prayer:

Kalam's father influenced the boy kalam on spiritual matters. Even when kalam chanted prayers with his father in the mosque he did not have the faintest idea of the meaning of the Arabic prayers. But he was convinced that they reached god. Kalam used to ask his father about the relevance of prayer. His father told him that there was nothing mysterious about prayer. According to him prayer made possible a communication of the spirit between people. Prayer transcends one's body and becomes a part of cosmos. It knows no division of wealth , age, caste or creed, he told kalam. He firmly said that every human being 'is a specific element within the whole of the manifest Divine Being'.

The divine power in every individual:

According to kalam every individual is born with a divine power (fire) in him. A man should give wings to this power and fill the world with the glow of its goodness. Kalam says that every creature in this world is created by god to fulfil a particular role. Anything that is done by a man is the expression of god's will. What he had achieved in the field of science and technology missiles and rockets are the works of god, says kalam. The achievements were possible to him only because of his teachers and colleagues mentins kalam in his autobiography.

Conclusion:

Kalam in his autobiography praises and thanks his parents for the formation his character. He sincerely glorifies god Almighty for having chosen him to achieve great tasks. The chapter reflects kalam's simplicity and submissiveness.

Unit- 4

Nagamandala

-Girish Karnad

2 Marks:

1.who is author of the play Naga-Mandala?

Girish Karnad is the author of the drama Naga-Mandala(1988).

2.what is the story Naga-Mandala?

Naga Mandala is the story about the newly married rani and her treacherous husband Appanna.

3.who is kurudavva?

Kurudavva is a blind old lady and gives love potion to rani.

4.why does Appanna faint?

Rani grinds the small root of the medicine into a paste and mixes it with and gives it to Appanna faints.

5.why is Rani mystified?

Rani is mystified how her husband who is so cold in the day becomes passionate at night.

6.How is rani pregnant?

At night the cobra visits her in the form of her husband . Appanna and has intercourse with her. So Rani is pregnant.

7.who compels Rani to try the other root?

Kurudavva compels Rani to try the other root.

8.How does the man in the Prologue feel?

The man in the prologue feels sleepy.

9. By what is the cobra bitten?

The cobra is bitten by the hound and the mangoose.

10. who smears an ointment on Naga's wounds?

Rani smears an ointment on Naga's wounds.

11. when does the play end?

The play ends at dawn.

5 Marks

1.How does Naga win over Rani on the first day of his visit itself?

The cobra creeps through the bathroom drain and enters rani's bedroom in the shape of Appanna. The storyteller calls this counterfeit man naga. Naga endears himself to Rani by calling her a tender blossom and the husband who ill-treats her a rotten creature. He also understands how much Rani longs for the company of her parents and so promises to bring them to her. Rani is entranced by Naga's sweet talk and goes to sleep trustfully laying her head on his shoulders. When she is in this sleepy state Naga extricates himself from her. He regains the form of the cobra and slithers away through the bathroom drain.

2. How does Naga vent his love for rani?

Naga is ravished by Rani's charms. He ingratiates himself into her mind by degrees. He says that she is a tender bud and that her husband beating her and locking her in is a rotten creature. Rani is electrified by his romantic talk. She sheds her coyness and lays her head on his chest trustfully and goes to sleep. Naga gently lays her on bed and in the form of the cobra, goes out through the drain. Thus in the first meeting itself Naga conquers Rani's reserve and becomes one with her. His diurnal visits ripen their love to such an extent that they have sexual relations and rani becomes pregnant.

10 Marks

1.Dramatic techniques in Naga Mandala?

Introduction:

Girish Karnad makes use of the frame work of the folk tale in his play , Naga Mandala. The situation on which the play hinges is as unbelievable as a fol tale which usually bristles with incredible incidents.

The technique of the prologue:

A dramatist normally uses a prologue to express his difficulties. The man in the prologue stands for Karnad himself. Karnad says through the mask of the man that his plays have only made the audience fall asleep and that he wants to listen to a story which will keep him awake the whole night. One woman is represented by a flame as having rigidly suppressed her romantic desires. These desires however spurt up to the surface when she is asleep. They take the form of a young girl bubbling with songs.

The technique of the humanized cobra:

The cobra's transformation brings in its wake a number of insoluble problems. First the cobra's human form resembles Rani's husband to such an extent that she unhesitatingly sleeps with him and becomes pregnant. This device must have posed considerable difficulties at the time of staging the play. Shakespeare dealing with identical twins easily overcame the problem by presenting the twins in different scenes.

Different climaxes:

Theatergoers have different tastes and different expectations. Some like comedies and some prefer tragedies. Shakespeare overcame this problem by inserting comic scenes even in intense tragedies such as Hamlet and Antony and Cleopatra. Troilus and Cressida and Measure for Measure are comedies but they contain many sombre scenes and have a tragic gloom.

Conclusion:

Karnad tackles the problem in a different way. He gives two climaxes, one unhappy and the other happy. In the first ending Naga dies and in the second one he is safely hidden by Rani in her tresses. The audiences are left free to choose either of the two endings.

Unit-5

COOLIE

- Mulk Raj Anand

2Marks:

1.What is the first blunder done by munoo at Nathooram's house?

The first blunder that munoo commits is to relieve himself in the drain outside the kitchen door.

2.who is seth prabha dayal?

Seth prabha dayal is the owner of a pickle factory. He also manufactures essences of various factory.

3.how much is Munoo paid by Nathooram?

Munoo is appointed servant by Bibiji on three rupees a month.

4.who are Munoo's boon companions?

Bishan and Bishambar are munoo's boon companions. Munoo shares stolen fruits with them.

5. How does Ganpat waste the money collected by him from customers?

Ganpat wastes the money by spending it on a dancing girl.

6.who lives in the mall?

Rich Englishmen live in the mall.s

5 Mark

1.Write a note on the role of Gujri and Daya Ram?

Gujri and Daya Ram are Munoo's aunt and uncle. Both are extremely cruel towards Munoo. Daya decides to sell him as a servant to Bibi Uttam Kaur getting the boy's monthly salary of three rupees himself. The boy is unwilling to leave the bucolic Bilaspur and go to the unfamiliar Sham Nagar. But Gujri pushes him out almost literally. Daya also drives him along mercilessly without allowing him to rest anywhere during the 10 mile long trek to Sham Nagar. Bibi Uttam Kaur beats up Munoo even for minor lapses and gives him only insipid left overs to eat.

2. Describe about the Munoo's death?

Munoo's death is most moving. Run over by a car he is in the clutches of the promiscuous Anglo- Indian lady. With her incessant and insistent sexual demand she drains away all his energy. He dies of consumption despite Mrs. Mainwaring's careful nursing. Born in the hilly Bilaspur he dies in Simla which is also a hilly region. That his character is of a very high order is symbolized by his association with hills.

10 Marks

1. Describe the circumstances that lead to Munoo's leaving his native place and going to Sham Nagar?

Introduction:

Munoo is a fourteen year old orphan living with his aunt Gujri and uncle Daya Ram in a mud hut in a small village. He is studying in the fifth class. During holidays he grazes his uncle's cattle on the hill side.

The unkind aunt and uncle:

Daya takes a unilateral decision to find a job for Munoo in Sham Nagar so that he will be self supportive. At present he is a burden on his uncle who is currently working as a chaprasi in the imperial Bank of India in Sham Nagar. He walks a few miles every morning to reach the bank. One morning his aunt Gujri shouts aloud asking Munoo to go with Daya Ram to Sham Nagar. For her the boy is not Munoo but Munoo of the evil star who has died and drifted.

Munoo and his boon companions:

Munoo is quite happy with his boon companions Bishan and Bishambar. The three urchins pool together the fruit stolen by them from different gardens sit together and eat them in leisure. Munoo hates the company of Jay Singh because the latter's father cheated Munoo's father and got all his land reducing him to destitution and death.

Munoo torn between the city and the village:

Munoo lives in his village in harmony with nature. The different kinds of noise that he hears all around him are a feast to his ear the cicadas chirping the frogs croaking the insects buzzing etc. He enjoys jumping on and off trees.

Conclusion:

His uncle's decision to take him to town is a shock to him. He wants to stay on in the village and learn all that can be learnt here and then go to the town machines. He admires the nice clothes and delicacies that are available in the town. He cannot turn down his aunt's insistent calls any more. He gets up and walks homeward.

