

TNPG TRB ENGLISH

New Syllabus Study Material WITH MCQ UNIT TEST

UNIT-7-

(A) INDIAN WRITING IN ENGLISH

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UNIT-VII-	*TEST FREE FREE*	MCQA

Gitanjali- Rabindranath Tagore

- Born on May 7th 1861, Father – Debendranath Tagore, Mother – Sarada Devi
 - Was a Brahmo (reformed Hindu) – a faith propagated by Raja Ram Mohan Roy.
 - Robi youngest of 14 children read magazines read English and Sanskrit. Embraced neither English and Sanskrit. It was Gandhiji who first called Tagore “Gurudev” It was Tagore who first called Gandhiji “Mahatma”. Tagore has authored the national anthems of two countries .Our own “Jana Gana Mana” and that of Bangladesh “Amar sonar Bangla”. Tagore met Einstein on 14th July 1930 both of them later denounce the extreme nationalism in Germany poet and dramatist 1901 went to Shantiniketan and set up experimental school there (today Vishwabharati University) Translated many works into English at the request of English writers. 1913 – won Nobel Prize for Gitanjali His works are translated into many
 - non – Indian languages too – Spanish, Argentinean etc.
 - 1915 – made knight of the British Empire
 - 1919 – renounced the knighthood in protest against Jallianwallah Bagh massacre at Amritsar.
- “Gitanjali” – (song offerings) 103 songs
 “Gita” – song in most Indian languages
 “Anjali – Offering in most Indian Languages

- First written in Bengali and later translated by Tagore himself into English
- Many songs from Gitanjali are used as hymns in churches and sung at Bhajans
- Though a religious poem – it is not about or for any one religion. Today it is difficult to separate God from religion for it is religion that give us an image and name for a God with whom we can relate. But in Gitanjali, Merley one mention of the name of a God in every other place god appears in many forms.
- The text can be read either as a single long poem or as a collection of small songs like Walt Whitman’s “Leaves of Grass” can be read as one or many.
- The poem can be seen as part of the medieval Bhakti tradition.
- It was written basically by a devotee seeking to reach God or the divine. God has no name or form. God is someone the human being tries to reach and understand.
- People feel that by participating rituals they get closer to God.
- He belonged to the group called Brahmo Samaj – a social reform movement started by Raja Ram Mohan Roy. It questioned many practices of orthodox Hinduism – esp caste and women. Many people joined this as it was so rebellious. Tagore’s own “Gora” and Saratchandra Chatterjee’s ‘Parineetha’ are the two books that tell us about people who converted to the Brahma Samaj. Gitanjali does not

advocate any kind of ritualism in religion or in one's experience of the divine. It constantly stresses on simplicity and human relationships.

➤ Song 7 (refer Gitanjali itself)

Song itself is a way of reaching the divine but the way needs to be simple. Although ornaments and jewels are meant for beautification there is the danger that we may be caught up with them that we may not be able to reach God. The ornaments here represent rituals – we are caught up with rituals that we forget our final goal is to communicate with God. This song advocates denial of rituals in our relationship with God.

➤ Song 8

The joy of a childhood is lost if there is too much ornaments. The child needs to enjoy the time of play just as we devotees need to enjoy our union with God.

➤ Song 64

The lamp loses all significance when it does not help light up another human being's dark house. Rituals do not create a bond between human beings are a waste. In most religions "light" also has connotations of "knowledge" and wisdom. So the song also implies that any kind of knowledge is useless unless it is shared with others who do not possess it.

➤ Song 10 and 11

God is shown as dwelling among the poor – He is a friend of the downtrodden. Christ and many images of Krishna that show as God

being friends with friendless and helping the needy in their times of need. In the Bible Christ asserts in many passages that he is with the poor and the downtrodden. Hinduism contains a number of stories (the South India legend of Nandanar, of Sudama, or the Maharashtrian story of Gora kumhar) where the same idea is reinforced.

- Gitanjali we find mingling of various religious traditions-Hinduism Sufism, Christianity etc. Many songs of Gitanjali remind us of Psalms of David. many songs can be related to massive Bakthi movement that swept across India from 11th century to around 15th century
- Saint poet – Kabir, Rahim, Mirabai and Andal – Bakthi movement poets.
- Most of the poets belonged to depressed classes – Weavers, barbers Women etc – who were traditionally not allowed to participate in any rituals. Through their songs and poems they propagated a different kind of religion in two different ways.

1. Poets like kabir who chose to see God as a nameless, formless being. Meditation was the main way of reaching God. Many Sufi poets too saw God this way.

2. Meera, Andal, Thulisidas, Surdas and other poets gave God a particular name, form and an elaborate mythology but stressed on a personal, emotional relationship with god. The God they ‘formulated’ was not kept far away from them and need not necessarily be reached through rituals. What was more important was to love God.

yearning for the complete union with God for which he tries several ways like the rigorous discipline and endurance. He says “If thou speakest not I will fill my heart with thy silence and endure it.” Ultimately he realizes that God is the impelling force within man and lives in the “Horoscope of ages.” In such realizations he recognizably echoes the *Gita*.

Nissim Ezeikel Goodbye Party to Miss Pushpa

Nissim Ezekiel (1924)

- ❖ Distinguished 20th century Indian writer of English poetry belonged to Beno-Israel family
- ❖ Published poems,
 - A Time to change (1952)
 - Sixty poems (1953)
 - The Third (1959)
 - The Unfinished man (1960)
 - The Exact Name (1965)
 - Hymns in Darkness (1976)
- ❖ The theme of alienation is central to Ezekiel’s poetry. He learnt his poetic craft from Eliot and Auden. 3 solutions to his problem of alienation protective assumption of easy superiority expressing itself in surface irony.

- ❖ To give himself the testimonial of being a good native to whom India is his mother land acceptance of failure ‘to weave himself more closely into things’.
- ❖ His poem “Night of the scorpion” is a thing of beauty.
- ❖ Uses the external metaphor in his “Enterprise”
- ❖ Large number of his poems are biographical in nature and they contain personal themes. A writer has immense responsibility to a society.

Text

Friends,

our dear sister

is departing for foreign

in two three days,

and

we are meeting today

to wish her bon voyage.

You are all knowing, friends,

What sweetness is in Miss Pushpa.

I don't mean only external sweetness

but internal sweetness.

Miss Pushpa is smiling and smiling

even for no reason but simply because she is feeling.

Miss Pushpa is coming from very high family.

Her father was renowned advocate in Bular or Surat,

I am not remembering now which place.

Surat? Ah, yes, once only I stayed in Surat with family members of my uncle's very old friend- his wife was cooking nicely... that was long time ago.

Coming back to Miss Pushpa she is most popular lady with men also and ladies also.

Whenever I asked her to do anything, she was saying, 'Just now only I will do it.' That is showing good spirit. I am always appreciating the good spirit.

Toru Dutt Our Casuarina Tree

Toru Dutt(1856-1877)

- ❖ Toru Dutt was an Indian poet who wrote in English and French.
- ❖ Her father was Govind Chandra Dutt, sister Aru and brother Abju.
- ❖ Their family became Christian in 1852. She died at a very young age of 21. She was a poet, novelist and translator. She was born in Calcutta.
- ❖ She translated some sonnets of de Cramont and regarded him as one of the best modern French poets. She is considered as the “First English writing women of India”. Edmund goose wrote about her that “she brought with her from Europe a store of knowledge that would have sufficed to make an English or French girl seemed learned.”

Our Casuarina Tree

Like a huge Python, winding round and round
 The rugged trunk, indented deep with scars,
 Up to its very summit near the stars,
 A creeper climbs, in whose embraces bound
 No other tree could live. 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;
 And oft at nights the garden overflows
 With one sweet song that seems to have no close,
 Sung darkling from our tree, while men repose.

When first my casement is wide open thrown
At dawn, my eyes delighted on it rest;
Sometimes, and most in winter,—on its crest
A gray baboon sits statue-like alone
Watching the sunrise; while on lower boughs
His puny offspring leap about and play;
And far and near kokilas hail the day;
And to their pastures wend our sleepy cows;
And in the shadow, on the broad tank cast
By that hoar tree, so beautiful and vast,
The water-lilies spring, like snow enmassed.
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.
Blent with your images, it shall arise
In memory, till the hot tears blind mine eyes!
What is that dirge-like murmur that I hear
Like the sea breaking on a shingle-beach?
It is the tree's lament, an eerie speech,
That haply to the unknown land may reach.

Unknown, yet well-known to the eye of faith!

Ah, I have heard that wail far, far away
In distant lands, by many a sheltered bay,
When slumbered in his cave the water-wraith
And the waves gently kissed the classic shore
Of France or Italy, beneath the moon,
When earth lay tranced in a dreamless swoon:
And every time the music rose,—before
Mine inner vision rose a form sublime,
Thy form, O Tree, as in my happy prime
I saw thee, in my own loved native clime.

Therefore I fain would consecrate a lay
Unto thy honor, Tree, beloved of those
Who now in blessed sleep for aye repose,—
Dearer than life to me, alas, were they!
Mayst thou be numbered when my days are done
With deathless trees—like those in Borrowdale,
Under whose awful branches lingered pale
“Fear, trembling Hope, and Death, the skeleton,
And Time the shadow;” and though weak the verse
That would thy beauty fain, oh, fain rehearse,
May Love defend thee from Oblivion’s curse.

Toru Dutt has brought out the theme of nature as something that shares feeling with humans, that lightens the burden on the heart. The poet continues with a description of how strong the image of the tree is, even when in lands far away. Even in France and Italy (where the poet studied), she can hear the tree's lament. The poet wishes to consecrate the tree's memory and importance for the sake of those who are now dead - and looks ahead to her own death, hoping that the tree be spared obscurity (or that no-one will remember it). She immortalizes the tree through this poem like how Wordsworth sanctified the Yew trees of Borrowdale. She says "May love protect thee from Oblivion's curse"- by which she means that she is glad that her love for the Casuarina will protect it from the curse of being forgotten.

Synopsis

Our Casuarina Tree is an autobiographical poem . While living abroad, she is pining for the scenes of her native land and reliving the memories of childhood . In the first part of the poem the poet depicts the Casuarina Tree trailed by a creeper vine like a huge python, winding round and round with the rough trunk, sunken deep with scars . It reached to the height touching the very summit of stars .

The Casuarina Tree stood alone unaccompanied in the compound . It was wearing the scarf of the creeper hung with crimson cluster of flowers among the boughs accompanied by the bird an hives of bees humming around . the tree is dear to the poet because it is the solo bod between the poets past and present,

23-33: The casuarina tree becomes more a symbol than a tree, a symbol, like Keats's nightingale, of timelessness and eternity and like Wordsworth's rainbow a link between the past, the present and the future. While Wordsworth looks back upon the past to realize the way in which the days are bound each to each by natural piety, young Toru visualizes a similar continuity by thinking of the future when the tree will continue to be dear to her.

30-33: The sea breaking on a shingle beach, that is on a pebble-covered beach produces a ringing, rattling sound which sounds dirge-like. The lines are reminiscent of Arnold's "Dover Beach" while the last two lines echo a sentiment similar to that which finds expression in the Nightingale Ode: The dirge-like murmur sent forth by the tree becomes again symbolic of a universal wail, the still sad music of humanity which has been heard for centuries across many alien shores. This idea is fully developed in the stanza that follows (1.34-44).

39-40: "Beneath the Moon... dreamless swoon". A beautiful image which is at once Shelleyan and Arnoldian.

43-44: The tree which had been a physical and emotional companion in her childhood is no longer a mere tree in her memory but a sublime form, a symbol of time and timeless eternity.

45-55: In the words of K.R.S. Iyengar "the last stanza wills as it were the immortality of the tree". As Padmini Sen Gupta has observed, the poem has proved its own last line, "May love defend thee from oblivion's curse". .

45-57: An obvious reference to her dear Aru and Abju who had died very early.

49: The reference to the trees of Borrowdale makes it clear that equally tender and nostalgic are her ‘memories of the English landscape. A careful reading of the poem should reveal that even her portrayal of the Indian landscape is often coloured by such memories of familiar English rural scenes.

An Introduction-Kamala Das

Kamla Das (1934 – 2009)

- ❖ Kamla Surayya also known by her one time pen name Madhuikutty and Kamala Das, was an Indian.English poet, and a leading Malyalam author from Kerala.“An Introduction” is a poem by Das which has famous line –
- ❖ “I am an Indian very brown, born in Malabar, I speak three languages, write in two and dream in one”.
- ❖ Her first book of poetry Summer in Calcutta was a breath of fresh air in Indian English poetry.
- ❖ Her second book of poetry Descendants was even more explicit woman to –
- ❖ “Gill him what makes you woman, the scent of long hair, the must of, sweet between the breasts,
- ❖ The warm shock menstrual blood and all your endless female hungers” – The Looking Glass.

- ❖ At the age of 42, she published a daring auto-biography 'My Story' originally written in Malayalam and later in English. It has 50 chapters.
- ❖ In 2009, 'The Times' called her 'The mother of Modern English India Poetry'. She adopted Islam in 1999 and assumed the name Kamala Surayya. She got Sahitya Akademi Award in 1985. She founded a political party called 'Lok Sera'.

An Introduction-

I don't know politics but I know the names
Of those in power, and can repeat them like
Days of week, or names of months, beginning with Nehru.

I am Indian, very brown, born in Malabar,

I speak three languages, write in

Two, dream in one.

Don't write in English, they said, English is

Not your mother-tongue. Why not leave

Me alone, critics, friends, visiting cousins,

Every one of you? Why not let me speak in

Any language I like? The language I speak,

Becomes mine, its distortions, its queernesses

All mine, mine alone.

It is half English, half Indian, funny perhaps, but it is honest,

It is as human as I am human, don't

You see? It voices my joys, my longings, my
Hopes, and it is useful to me as cawing
Is to crows or roaring to the lions, it
Is human speech, the speech of the mind that is
Here and not there, a mind that sees and hears and
Is aware. Not the deaf, blind speech
Of trees in storm or of monsoon clouds or of rain or the
Incoherent mutterings of the blazing
Funeral pyre. I was child, and later they
Told me I grew, for I became tall, my limbs
Swelled and one or two places sprouted hair.
When I asked for love, not knowing what else to ask
For, he drew a youth of sixteen into the
Bedroom and closed the door, He did not beat me
But my sad woman-body felt so beaten.
The weight of my breasts and womb crushed me.
I shrank Pitifully.
Then ... I wore a shirt and my
Brother's trousers, cut my hair short and ignored
My womanliness. Dress in sarees, be girl
Be wife, they said. Be embroiderer, be cook,
Be a quarreller with servants. Fit in. Oh,
Belong, cried the categorizers. Don't sit
On walls or peep in through our lace-draped windows.

House”, “A Hot Noon in Malabar” etc. we get the miserable life that she has experienced. “[An Introduction](#)” by Kamala Das is an autobiographical and confessional poem that voices out her concern about patriarchy, starting from politics to sexual politics. “An Introduction” by Kamala Das encapsulates her personality as it expresses some incidents of her life, her rejection of patriarchal norms, and her rebellion against the gender role as well.

Summary

“An Introduction” revolves around the topics of gender bias, individuality, and imposition of societal norms and standards. The poet begins the poem with one aspect of Indian politics. There is little space for women in Indian politics. Though she does not know politics, she can repeat the names of politicians. Just as days of the week or names of months are repetitive, the names of Indian politicians are repetitive, all are male. There are very few names of women on the list.

After politics, she comes to talk about her introduction. She can write in two languages: Malayalam and English. But the critics, her friends, and cousins don't like her for writing in English. They prohibit her because English is a foreign language. In response to that, she asks everyone to leave her alone and give her the freedom to write in any language she likes. Writing in a colonial language like English does not mean she must follow the standardized form of the language.

Like language, the agents of patriarchy also come forward to impose norms of the society. They make her realize that she is grown up, and this implies that she is ready for marriage. When she feels the need for love, her family and relatives forcefully fix her marriage with a youth of sixteen. In her married life, she undergoes pain and suffering. Consequently, she starts to feel repulsive toward her womanliness and rejects her womanliness. Seeing the change in her, the agents of patriarchy again remind her of the roles that she needs to follow. Indifferent to them, she goes on to search for love. She falls in with a man. He is every man who wants a woman, and she is every woman who seeks love. She asks everyone their identity, and the answer is 'I'. In pursuing the 'I', she identifies with every woman who is having different experiences in life

Sujatha Bhatt A Different History

Summary:-

A Different History is written by an Indian poet, Sujata Bhatt, and reflects on the cultural and historical context of India. The poem alludes to historical events and cultural practices, highlighting the complexities of historical narratives. The poem explores the idea of history and how it is perceived differently by various cultures and individuals. The speaker reflects on the way history is taught and recorded, often from a dominant cultural perspective. "A Different History" is a thought-provoking poem that challenges readers to think critically about the nature of history and how it is perceived differently by various cultures and individuals.

A Different History

Great aunt, you must have seen"

the rivers of India"

Great aunt, you must have heard"

"the names of our ancestors"

"and the stories of their lives"

"Great aunt, you must have seen"

"the cities of India"

"Great aunt, you must have heard"

"the names of our conquerors"

"and the stories of their conquests"

"Great aunt, you must have seen"

"the rivers of India"

"Great aunt, you must have heard"

"the names of our freedom fighters"

"and the stories of their struggles"

The speaker begins by addressing their great aunt, seeking her perspective on history. The speaker mentions the rivers of India, symbolizing the flow of history and culture. The speaker asks their great aunt if she has heard the stories of their ancestors. The speaker emphasizes the importance of remembering their ancestors' names and stories. The speaker highlights the significance of sharing stories about their ancestors' lives.

The speaker repeats the phrase, emphasizing the importance of their great aunt's perspective. The speaker mentions the cities of India, symbolizing the complexity of Indian history and culture. The speaker asks their great aunt if she has heard the stories of India's history.

The speaker mentions the names of India's conquerors, highlighting the impact of colonialism. The speaker emphasizes the significance of remembering the stories of India's conquests. The speaker repeats the phrase, emphasizing the importance of their great aunt's perspective. The speaker mentions the rivers of India again, symbolizing the ongoing flow of history and culture.

The speaker asks their great aunt if she has heard the stories of India's struggle for independence. The speaker mentions the names of India's freedom fighters, highlighting their role in shaping India's history. The speaker emphasizes the significance of remembering the stories of India's struggle for independence. The poem concludes by emphasizing the importance of remembering and sharing stories about India's history, culture, and ancestors.

Poetic Devices:

1. Imagery: Vivid descriptions of historical events and cultural practices.
2. Metaphor: Comparing history to a "river" that flows differently for different cultures.
3. Allusion: References to historical events and cultural practices.

The mood in the country is one of despair and there is 'silent suffering ... throughout the country'. Discusses his own health, digressing to talk about middle class food habits; meat eating. Gandhi, on the outside, launches 'a new form of civil disobedience for individuals'. In jail, Gandhi goes on fast, on a 'trivial issue' (Harijan work from prison), which Nehru finds incomprehensible. Gandhiji 'had lost the will to live', and was preparing for death. CF Andrews intervenes, discharged from prison, survives. Nehru's release: 30 August 1933.

A visit to Gandhiji Politically a quiet time. India is a police state, spies and secret agents are everywhere, fear and demoralization among the people. Repressive measures increasing, for example a rule to ban employment of political offenders in Calcutta corporation. Turning to international events, discusses rise of Nazism. The British feel virtuous by comparison. Nehru admits, that while 'they indulge in the deed, they are a little ashamed of it.' Public hangings in Sind, watched by thousands, another instance of police state in operation. Censorship: Rafi Ahmed Kidwai, in prison, writes to himself in order to get across to censors. Economic hardship: he receives begging letters, esp from south India. Released from prison, he goes to Poona to see Gandhi. They have disagreements but agree that vested interests must be 'de-vested'. This probably has reference to the domination of the Congress by bourgeois class interests.

First of comments on Gandhi: a medieval saint (Elwin). CD was now on individual basis. Gandhi's personal problem: 'What was he to do

- In England he studied Indian Art and Philosophy
- In 1932 he returned to India and stayed with Gandhi for sometime in Sabarmathi. It was in this year he wrote his 1st novel “untouchable”.
- Foremost ‘folk-epic’ of the Indo Anglican fiction.
- Produced 15 novels.
- Almost all his novels are a variation on the same theme but there are striking issues involved in them 2nd Novel Coolie (1936)
- “Untouchable and coolie the earlier books of Mulk Raj Anand are not only the best Indian novels but also they have a place in English literature. It is a tragedy - a depiction of the economic exploitation
- It is a proliterian novel
- Pioneer of the Proliterian novel in India
- He experimented with the stream – of consciousness technique in untouchable and The Big Heart
- Major theme – Exploitation Picaresque Novel.
- Term “Picaresque” comes from the Spanish word ‘Picaro’ meaning a rogue. It is because the hero of a picaresque novel is a rogue – an anti hero who goes from place to place in search of adventures.
- 1st example of picaresque novel is Le saye’s GILBLAS, a French novel.
- In England Thomas Nashe 1st attempted this variety in his novel The unfortunate traveler (or) The story of Jack wilton where the hero is gambler. In 18th century become a dominant genre attempted by Fielding and Smollet

Arundathi Roy : God of Small Things

Arundhati Roy(1959 –)

- ❖ Suzanna Arundhati Roy is an Indian writer who is best known for her novel 'God of Small Things' (1997) which won the Man Booker Prize for Fiction in 1997.
- ❖ She is also a political activist involved in human rights and environmental causes.
- ❖ She was awarded with Sahitya Akademi Award in 2006.
- ❖ She is labeled as diasporic writer.

The God of Small Things (1997) is the debut novel of Indian writer Arundhati Roy. It is a story about the childhood experiences of fraternal twins whose lives are destroyed by the "Love Laws" that lay down "who should be loved, and how. And how much." The book explores how the small things affect people's behavior and their lives. It won the Booker Prize in 1997.

The God of Small Things was Roy's first book and, as of 2015, is her only novel. Completed in 1996, the book took four years to write. The potential of the story was first recognized by Pankaj Mishra, an editor with HarperCollins, who sent it to three British publishers. Roy received 500,000 pounds in advances, and rights to the book were sold in 21 countries. In 2013, *Talkhiyan*, a Pakistani serial based on the novel, was aired on Express Entertainment.

Eventually, Paradise Pickles & Preserves folded. Comrade Pillai was the last person to see Velutha before "The last betrayal that sent [him] across the river, swimming against the current, in the dark and rain, well in time for his blind date with history."

Another new sub-chapter begins. Mammachi summons Velutha to her house. As soon as he arrives, she lays into him with yelling and insults. She banishes him from her property and says that if she ever finds him there, she will have him killed. She spits in his face. Velutha says simply, "We'll see about that," before leaving. Sapped and revolted, he heads straight to Comrade Pillai's house. He asks for the Party's help, but Comrade Pillai refuses and sends him away. After he shuts the door on Velutha, Comrade Pillai remarks that Velutha is wearing red nail polish, which the children painted on earlier. Velutha feels as though he has no control over his body or actions--as though he is a slave to history and destiny.

Chapter 15 -

It is after midnight. Velutha strips naked and swims across the river to the History House, completely undetected and undetectable. He is sad and beautiful in the moonlight as he moves deliberately but unconsciously. Again Roy refers to him as "The God of Loss" and "The God of Small Things."

sighs that he is not blaming her and Kapila is more like a brother than a friend. He wonders, though, if it is wrong to want some time with just the two of them, husband and wife.

Padmini asks if he is jealous of Kapila. Devadatta is annoyed at this and she laughs and tells him not to sulk. Padmini tells him she knows he is liberal and openhearted and could never get jealous; in fact, if she died tomorrow he wouldn't care. Devadatta is shocked and Padmini apologizes for saying whatever comes into her head. Finally, Padmini comforts Devadatta by saying he is her everything and Kapila is just an innocent and a baby. They both laugh in recognition of this.

Devadatta wonders, though, if she does not see how Kapila looks at her. He tells her that Kapila is not used to women. She wonders if he means Kapila is dangerous, which makes Devadatta mad. She tells him the trip can be canceled, and they will spend the day together and go to Ujjain some other time. Devadatta is excited to hear this and starts to think about how they will spend the whole day by themselves.

Kapila arrives and Padmini tells Devadatta to tell him the trip is off. She stands hidden in a corner. Kapila is excitedly talking but Devadatta cuts him off and tells him their trip is canceled. Kapila is very distressed and wonders what he is to do now, and why it feels like the "whole world has been wiped out for a whole week" (94).

right room at the right time, she is chosen to play a woman on trial for infanticide in a mock trial that takes a dark turn toward the serious. While she mocks the whole thing at first, we see her grow tenser, more frightened, and more burdened as the trial goes on. She tries to escape it numerous times but can never manage to do so, and she sits to hear judgment passed upon how she chooses to live her life.

Sukhatme

A major player among the Sonar Moti Tenement (Bombay) Progressive Association, he is usually cast as a lawyer in the association's mock trials because he *is* a lawyer in real life, albeit one who apparently isn't very talented. Here, he is the attorney in charge of prosecuting the mock case against Benare. He unflinchingly and happily persecutes her the entire time, showing no mercy but disingenuously protesting that the whole thing is a game.

Samant

Samant is a local villager who helps get the actors set up with the hall. He is a simple man, one who is mostly kind throughout the play. However, when asked to pretend to be a witness to Benare's "immoral" behavior, he finds it easy enough to fabricate a story about her being pregnant with Damle's child and claiming she will kill herself. While Samant is not as deliberately cruel and manipulative as the others, it says something about him (and people in general) that he finds it easy to be swept up in the malicious game.

Balu Rodke

Rodke is a young man who was raised and supported by the Kashikars as a sort of son. He is clearly rather servile to them, though we learn later that

Mahasweta Devi Rudali

Mahasweta Devi(1926-2016)

- ❖ Mahasweta Devi is an Indian social activist and writer. She is a Bengali writer. She is famous for her Agnigarbha (Womb of Fire); 1978. She was influenced by the communist movement of the 1940's.
- ❖ Postcolonial scholar Gayatri Chakraborty Spivak has translated most of the stories of Mahasweta Devi into English, most notably among them is 1955 collection Imaginary Maps.
- ❖ She is renowned social activist.

Awards

1. Sahitya Akademi (For Bengali 'Aranyer Adhikar')
2. Padma Shri (1986)
3. Janpith Award (1996)
4. Padam Vibhusan (2006)
5. Raman Magsaysay

Summary:

In a compelling narrative, Mahasweta Devi's Rudali scrutinises how the traditional image of a crying woman can be subverted against the background of outrageous corruption. Here the women do not cry at their own destitution, but their tears rescue the men from their shame. Engrossed in their lust for property and lacking in emotions, the Rajput men from their shame. Engrossed on their lust for property and lacking in emotions, the Rajput men in Chhotanagpur area hire the rudali to cry at the funeral of their family members. But a powerful bonding between two rudalis who join hands with a host of

- The Nation and the landscape are the favourite themes stirring pride and patriotism of common wealth Literature.
- He never idealises his country but delight in laying bare and dismal geography and history of his own land.
- 7 stanzas
- 1st 5 portray a dismal picture of Australia carry a catalogue of what Australia lacks. She is without songs, architecture and history, the emotion and superstitions of younger lands.
- Last 2 stanzas strike a dissenting note of what is presented in the previous stanzas.
- Australia is “a young country”.
- Deserves to be called “The last of the land” an empty far off land.
- She is sterile woman with “a breast still tender” but “womb dry within” “She has rivers but they are rivers of “stupidity” for they flow in the reverse direction from sea to land instead of fertilizing the island sand.
- (forced to leave the county because they have broken the law) The foreign settlers – the convicts deported for life from England.
- Refers five main cities (Melbourne, Sydney, Perth, Adelaide, Brisbane) which drain all the vitality (energy enthusiasm) like ‘five teeming sores’.
- 5 cities – ‘vast parasite robber state’ and ‘the second hand Europeans pullulate (drain | squeeze) her.
- Despite these repulsive aspects, people are attracted to their roots.

No Longer at Ease 1960

Arrow of God 1964

A man of the people 1966

Things Fall Apart (1958)

- ❖ Achebe had already chosen the title of the book after much thought as – “The Pacification of the Primitive Tribes of the Lower Niger.
- ❖ It is a post-colonial historical novel of Chinua Achebe, published in 1958. The title of the novel comes from a line in W.B. Yeats poem “The Second Coming”.
- ❖ The novel follows the life of Okonkwo, an Igbo (Ibo in the Novel), leader and local wrestling champion in the fictional Nigerian Village of Umuofia.
- ❖ The novel is in three parts. First describing his family and personal history, the customs and society of the Igbo. The second and third sections introduce the influence of British Colonialism and Christian missionaries on the Igbo community.
- ❖ The protagonist Okonkwo defeats a wrestler nickname “the cat”.
- ❖ He has a 12yrs old son Nwoye whom he finds lazy.
- ❖ Okonkwo took the charge of the boy Ikemefuna, who was won by Umuofia.
- ❖ At the end of the novel, Okonkwo hangs himself in his compound
- ❖ In the novel, Okonkwo’s furious manhood over powers everything “feminine” in his life.

- ❖ Before meeting the lady in person the student rings her up. He wants to avoid a wasted journey and so introduces himself as African. The sudden revelation of his race and colour, the phone falls dead for sometime No response from other side.
- ❖ After taking considerable time her voice asked “Are you light’ or very dark?’ – The student cannot bear the insult at the questions (to hit something with your open hand unfair treatment of who belong to different race) smacking racism and imperialism – (one country controls other country)
- ❖ He tries to control his mind and can hardly believe that the world in which he lives is ‘real’. He never thought that anyone could refer to his colour with such impunity (disapproval)
- ❖ He is clever with his words tries to tease the lady playing on the very issue of colour. He asks her whether she thinks of his brown colour as that of plain milk chocolate (reddish – brown colour) or the clam of a west African sepia.
- ❖ He can see clearly that the landlady is shocked at his limited knowledge of now words do not allow her to grasp what he is saying.
- ❖ He adds that his colour is closer to the hair of brunette – (a white skinned woman with dark brown hair palm of his hand and soles of his (liquid to bleach hair) (pale gold in colour) feet are a peroxide blonde. (liquid to bleach hair)
- ❖ His bottom is raven black due to friction while sitting down.

simple mind. Baroka pats Sidi and says her mind is straight and truthful. He admits that he and Lakunle are a great deal alike and must learn from each other. The old and new must join; old wine thrives in new bottles. Sidi seems overcome. Her head drops on his shoulders.

As the scene shifts, a troupe of dancers files in. Female dancers pursue a male dancer. Lakunle and Sadiku are waiting for Sidi's return. Lakunle is very nervous and assumes that either Baroka has killed her or that she is languishing in a dungeon. He plans to risk his life to save her, even though she little deserves it. The mummers can be heard in the distance. Sadiku tells Lakunle he ought to pay for a performance. Lakunle refuses, but when the mummers come by Sadiku grabs money from his pocket and gives it to them.

The mummers dance the story of Baroka. It first depicts him in his prime, but then shows his downfall. Sadiku is given the honor of participating and "killing" him. Lakunle enjoys the performance against his will. Sidi suddenly comes running in, sobbing. She will not let Sadiku touch her, and Lakunle assumes she has been beaten. Sidi lifts her head and calls them both fools, telling them the Bale lied to Sadiku and is more cunning than they knew. It was a trick: he knew Sadiku would not keep the story of his impotence to herself.

advantage of, such as schools and health services. He claims that they don't keep jobs ("Your reliability record is ruined and an employer has to regard you as lazy, undependable") and that they purposefully migrate to working-class neighborhoods in the cities. His message is clear: "You Indians seem to be incapable of taking action to help yourselves". Before he exits, he warns Rita that her days are numbered.

The Murderers appear on stage. As Rita runs away from them, she runs into Jaimie. He tells her they will go eat and watch a movie. The Murderers attack Jaimie. Jaimie dies. The Murderers attack Rita. She dies. They rape her. Rita's father enters carrying Jaimie's body. He is surrounded by Mourners. They place his body next to Rita's. They all kneel around the two bodies.

Jane Harrison Stolen

Summary:

"Stolen" tells the story of five Aboriginal children who are forcibly removed from their families and placed in a mission. The play explores the traumatic experiences of the Stolen Generations and the ongoing impacts of colonialism and racism on Aboriginal communities. "Stolen" is a powerful and moving play that explores the experiences of the Stolen Generations and the ongoing impacts of colonialism and racism on Aboriginal communities.

Themes:

The play highlights the traumatic experiences of the Stolen Generations and the ongoing impacts of colonialism and racism on Aboriginal communities. The play explores the children's struggles to maintain their cultural identity in the face of forced assimilation. The play emphasizes the importance of family and cultural connections for Aboriginal people. The play explores the children's experiences of trauma and their struggles to heal.

The play highlights the trauma and suffering inflicted on Aboriginal children who were forcibly removed from their families. The characters struggle to maintain their cultural identity in the face of forced assimilation. The play emphasizes the importance of family and cultural connections for Aboriginal people. Trauma and Healing: The characters' experiences of trauma and their struggles to heal are central to the play.

Main Characters:

Ruby: The protagonist, a young Aboriginal girl stolen from her family and placed in a mission. Ruby's story is central to the play.

Jimmy: Ruby's brother, also stolen and placed in a mission. Jimmy struggles with his identity and the trauma of being separated from his family.

Shirley: A younger sister, also stolen and placed in a mission. Shirley's innocence and vulnerability highlight the tragedy of the Stolen Generations.

Anne: A nurse at the mission, who tries to care for the children but is ultimately complicit in the system that harms them.

Nan Dear: Ruby and Jimmy's grandmother, who tells stories of their family's past and helps them connect with their culture.

Supporting Characters:

The Mission Superintendent: A strict, authoritarian figure who enforces the rules of the mission and seeks to assimilate the Aboriginal children into white Australian culture.

The Welfare Officer: A bureaucratic figure who is responsible for removing Aborig

Act 1:

- Introduces the five Aboriginal children: Ruby, Jimmy, Shirley, Sandy, and Joe.
- Shows the children being forcibly removed from their families by the Welfare Officer.
- Introduces the harsh conditions and strict rules of the mission.

Scene 1:

The play opens with Ruby, Jimmy, and Shirley, three Aboriginal children, being taken from their family by the Welfare Officer. They are placed in a mission, where they meet Anne, a nurse.

Scene 2:

The children struggle to adjust to life in the mission. Jimmy is rebellious, while Ruby tries to make sense of their situation. Shirley is traumatized by the separation from her family.

Scene 3:

Nan Dear, the children's grandmother, tells stories of their family's past and helps them connect with their culture.

Act 2:

- Explores the children's struggles to adjust to life in the mission
- Shows the children's experiences of physical and emotional abuse
- Introduces Nan Dear, the children's grandmother, who tells stories of their family's past and helps them connect with their culture

Scene 1:

The children face harsh treatment at the mission. The Mission Superintendent enforces strict rules, and the children are punished for speaking their native language or practicing their culture.

Scene 2:

Jimmy becomes increasingly angry and rebellious, while Ruby tries to find ways to cope with their situation. Shirley's trauma deepens.

Scene 3:

Nan Dear's stories help the children hold on to their cultural identity. They begin to resist the mission's attempts to erase their culture.

Act 3:

- Shows the children's growing resistance to the mission's attempts to erase their culture
- Explores the traumatic experiences of the children, including the loss of their families and culture
- Concludes with the children finding strength in their cultural identity and their connection with each other

Scene 1:

The children face a crisis when Jimmy is punished severely for speaking his native language. Ruby and Shirley are devastated.

Scene 2:

Ruby finds a way to resist the mission's oppression by creating art that reflects her cultural heritage. Shirley begins to heal through her connection with Nan Dear's stories.

Scene 3:

The play ends with the children finding strength in their cultural identity and their connection with each other. They look to the future, determined to survive and thrive despite the trauma they have experienced.

TNPG TRB ENGLISH

New Syllabus Study Material WITH MCQ UNIT TEST

UNIT-VII-

INDIAN WRITING IN ENGLISH

1. 'Achakka' is the narrator in the novel-

- (a) Kanthapura (b) The Road
(c) The Village (d) Serpent and the Rope

2. The author of the novel, "I Shall Not Hear the Nightingale" is-

- (a) Chaman Nahal (b) Anita Desai
(c) Nayantara Sahgal (d) Khushwant Singh

3. "Prison and Chocolate Cake" is an autobiography of -

- (a) Shashi Deshpande (b) Nayantara Sahgal
(c) Ruth Praver Jhabvala (d) Kamala Markandaya

4. Which of the following novel is about the struggle for independence-

- (a) So Many Hungers (b) Inquilab
(c) Kanthapura (d) Selective Memory

5. Cleopatra is a character in Aurobindo's play-

- (a) Perseus, the Deliverer (b) Rodo gune
(c) Vasavadut ta (d) None of the above

6. Which of the following is not a partition novel?

- (a) Train to Pakistan (b) The Shadow Lines
(c) In Custody (d) The Inheritance of Loss

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7. "Ric Like Us" is a novel which is set against the backdrop of-

- (a) **The Emergency** (b) Globalization
(c) Indo-Pak wars (d) Five year plans

8. How many books did Mulk Raj Anand publish before 1935-

- (a) 10 (b) 6 (c) 4 (d) **5**

9. In India by Nissim Ezekiel depicts the relationship between

- (a) Literature and Sex (b) **Literature and Environment**
(c) Literature and Science (d) Literature and War

10. Kamala Das's poetry can be best described as -

- (a) social (b) political (c) religious (d) **confessional**

11. V.S. Naipauls works present :

- (a) **a cultural crisis** (b) predicament of immigrants
(c) crisis in a multicultural society (d) individuals conflict with society

12. "Can the subaltern speak"? is the title of an essay by-

- (a) **Gayatri C. Spivak** (b) Ashish Nandy (c) Homi Bhabha (d) Derek Walcott

13. The protagonist of Upamanyu Chatterjee's 'English, August' is-

- (a) Ashok Sharma (b) **Agastya** (c) Balram Halwai (d) Krishnan

14. Which of the following is not a novel by Amitav Ghosh?

- (a) The Circle of Reason (b) The Shadow Lines
(c) The Calcutta Chromosome (d) **Beethoven Among the Cows**

15. Who among the following is not a diasporic writer?

- (a) Meena Alexander (b) **Malati Rao**
(c) Kamala Markandeya (d) Mahashweta Devi

16. The novel 'Midnight's Children' was published in-

- (a) 1980 (b) 1990 (c) 1986 (d) **1981**

17. Tagore's Gitanjali comprises ----- poems.

- (a) 101 (b) **103** (c) 88 (d) 90

18. 'The Captive Ladie' is a narrative poem by-

- (a) Aurobindo Ghosh (b) Henri Derozio
(c) Jayant Mahapatra **(d) Michael Madhusudan Dutt**

19. Arun Joshi's novel "The Apprentice" is in the form of-

- (a) Long Monologue** (b) Oblique narrative
(c) Epistelery form (d) Verse narrative

20. "The Road" is a novel by-

- (a) R.K. Narayan (b) Raja Rao
(c) Manohar Malgaonkar **(d) Mulk Raj Anand**

21. Which of the following is not a work by Mulk Raj Anand

- (a) The Private Life of an Indian Prince (b) Coolie
(c) Kanthapura (d) Two Leaves and a Bud

22. The author of My story is -

- (a) Ruskin **(b) Kamala Das** (c) Amitav Ghosh (d) V.S. Naipaul

23. Which of the following is not a poem by Kamala Das ?

- (a) " Summer in Calcutta" (b) " The Dance of the Eunuchs"
(c) " Night of the Scorpion" (d) " Krisna"

24. Nissim Ezekiel belonged to the ----- community.

- (a) Christian (b) Parsee **(c) Jewish** (d) Muslim

25. Mulk Raj Anand died in the year -

- (a) 2005 (b) 2003 **(c) 2004** (d) 2002

26. Who wrote the Foreword to Anand's novel Untouchable?

- (a) E.M. Forster** (b) Rudyard Kipling (c) R.K. Narayan (d) Graham Greene

27. Name the author of the essay "Naipaul's India and Mine".

- (a) Dom Moraes **(b) Nissim Ezekiel**
(c) Salman Rushdie (d) Vikram Seth

28. A Bend in the Ganges' is a work of -

- (a) Anita Desai (b) Amitav Ghosh
(c) Manohar Malgonkar (d) M. R. Anand

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29. The first Indian author to win the prestigious Pulitzer Prize in the U.S.A. was –

- (a) Anita Desai (b) **Jhumpa Lahiri**
(c) Vikram Seth (d) Khushwant Singh

30. What is the title of Kamala Das autobiography?

- (a) Summer in Calcutta (b) The Descendants
(c) **My Story** (d) None of these

31. Which poem of Kamala Das has the following expression?

"Why not leave

Me alone, critics, friends, visiting cousins,

Every one of you? Why not let me speak in

Any Language I Like?"

- (a) The Maggots (b) The Doubt
(c) **An Introduction** (d) Luminol.

32. "The Old Playhouse" by Kamala Das is a poem of

- (a) surrender to male domination
(b) **protest against male domination**
(c) harmony between husband and wife
(d) jealousy

33. Which of the following novels is not by Mulk Raj Anand?

- (a) Untouchable (b) Coolie
(c) Two Leaves and a Bud (d) **The Second Wife**

34. In which of his poem did Nissim Ezekiel talk about love and sex :

- (a) **Sixty Poems** (b) The Exact Name
(c) Hymns in Darkness (d) Passion Poems

35. "His poetry comes out of his reactions to his environment, and he juxtaposes old and new by selling peasant superstition against modern scepticism." This is a comment on Ezekiel and one of this particular poem. Which one is it?

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- (a) Mamaji (b) The Untouchable
(c) The Hill of Devi (d) **Night of the Scorpion**

36. What of these is not a novel by Mulk Raj Anand?

- (a) Coolie (b) **Heat and Dust**
(c) Across the Black Waters (d) The Untouchable

37. What does Mulk Raj Anand satirize in Coolie?

- (a) Indian imitating English society and its consequences (b) Nationalism
(c) Industrialization (d) **Exploitation of the poor people**

38. I am every

Woman who seeks love.....

These lines are from the poem by :

- (a) Anita Desai (b) Sarojini Naidu (c) **Kamala Das** (d) Toru Dutt

39. R. K. Narayan wrote many wonderful novels which of these is not his?

- (a) **Coolie** (b) The Guide
(c) Malgudi Days (d) The English Teacher

40. Nissim Ezekiel's poem, 'Background, Casually' reflects:

- (a) **his feeling alienation** (b) his love for rural life
(c) his love for religion (d) None of the above

41. What was the origin of the race of Nissim Ezekiel?

- (a) **Bene Israel** (b) Indian Christians
(c) Dravidian (d) Latin American

42. 'Munoo' is the central character of M.R. Anand's novel?

- (a) **Coolie** (b) Untouchable
(c) Two Leaves and a Bud (d) The Village

43. The Dance of Eunuchs has been written by:

- (a) Sylvia Plath (b) Sarojini Naidu
(c) **Kamala Das** (d) Nissim Ezekiel

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44. Which of the following is a work of Ezekiel?

- (a) **A Time to Change** (b) Rough Passage
(c) Summer (d) None of the above

45. Which of the following writers writes uninhibitedly about his or her sexual relationships?

- (a) Mulkraj Anand (b) Nissim Ezekiel
(c) **Kamala Das** (d) Robert Frost

46. Which of the following collections of poems was written by Kamala Das?

- (a) **Summer in Calcutta** (b) Gitanjali
(c) Leaves of Grass (d) Songs and Sonnets

47. Who among the following writers was a University Professor of English?

- (a) Kamala Das (b) Mulkraj Anand
(c) **Nissim Ezekiel** (d) None of these

48. Who among the following writers has not won the Nobel Prize?

- (a) T.S. Eliot (b) **Mulkraj Anand**
(c) William Faulkner (d) Ernest Hemingway

49. "Background, Casually" is written by :

- (a) Kamala Das (b) Robert Frost
(c) Whitman (d) **Nissim Ezekiel**

50. Who has penned the following lines?

I am sinner,

I am saint. I am the beloved and the betrayed.

- (a) Rabindranath Tagore (b) Nissim Ezekiel
(c) **Kamala Das** (d) Sarojini Naidu

51. What is real name of the poetess Kamala Das?

- (a) **Madhavi Kutty** (b) Ratnavalli
(c) Kalluri Devi (d) None of them

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52. Nissim Ezekiel is a born -

- (a) British (b) American (c) Swiss **(d) Jew**

53. Who is the author of the poem 'Enterprise'?

- (a) Kamala Das **(b) Ezekiel**
(c) Ramanujan (d) None of them

54. The theme of alienation is central to the poetry of -

- (a) Nissim Ezekiel** (b) Kamala Das
(c) Robert Frost (d) Walt Whitman

55. Who changed his/her religion some years ago?

- (a) M.R. Anand **(b) Kamala Das**
(c) Nissim Ezekiel (d) None of them

56. Indian English Drama begins with

- a) The Persecuted** c) Chandalika
b) Mukthdhara d) Hayavadhana

57. 'Gitanjali' in English was published in :

- (a) 1911 **(b) 1912** (c) 1913 (d) 1914

58. Which among the following is the author of The Barber's Trade Union?

- (a) R. K. Narayan **(b) Mulk Raj Anand**
(c) Shashi Deshpande (d) Raja Rao

59. The original title of Mulk Raj Anand's Gauri was :

- (a) The Woman and the Cow**
(b) The Village
(c) Across the Black Waters
(d) Untouchable

60. When was Mulk Raj Anand's novel, Untouchable, published?

- (a) 1934 **(b) 1935** (c) 1936 (d) 1937

61. Who is bitten by the scorpion in Night of the Scorpion?

- (a) The poet (b) The narrator **(c) The mother** (d) The father

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62. Mulk Raj Anand passed away in the year:

- (a) 1998 (b) 2000 (c) 2002 **(d) 2004**

63. Which among the following is the hero of Coolie?

- (a) Munoo** (b) Oliver (c) Raju (d) Shankar

64. The solution of the evil practice of untouchability suggested by Mulk Raj Anand in Untouchable is :

- (a) conversion **(b) use of machines**
(c) refusal to do dirty work (d) social reform

65. Who is the author of Summer in Calcutta?

- (a) Nissim Ezekiel (b) A. K. Ramanujan
(c) Kamala Das (d) Toru Dutt

66. "Yes why not let the natives run their own show? It is their country and we have really no right to it"?

Who speaks these words in Mulk Raj Anand's novel

Two Leaves and a Bud?

- (a) Reggie Hunt (b) Croft-Cooke **(c) Dr. John de La Havre** (d) Barbara

67. When was Kamala Das born?

- (a) 1934** (b) 1937 (c) 1947 (d) 1941

68. Gangu occurs in Mulk Raj Anand's -

- (a) Coolie **(b) Two Leaves and a Bud**
(c) Private Life of an Indian Prince (d) Untouchable

69. The name of the priest who makes improper suggestions to Sohini in Mulk Raj Anand's *Untouchable* is

- (a) Kalidas (b) Kaliprasad **(c) Kalinath** (d) Kalipada

70. Who is the author of the volume of poems *The Descendants*?

- (a) Nissim Ezekiel (b) A. K. Ramanujan **(c) Kamala Das** (d) None of them

71. Who among the following later embraced Islam?

- (a) Kamala Markandeya **(b) Kamala Das**
(c) Nissim Ezekiel (d) Mulk Raj Anand

72. *The Old Playhouse and Other Poems* was written by :

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(a) T. S. Eliot **(b) Kamala Das** (c) Mulk Raj Anand (d) Nissim Ezekiel

73. Where was Mulk Raj Anand born?

(a) Peshawar (b) Lahore (c) Amritsar (d) Jalandhar

74. Who authored the novel-'The Financial Expert'-

(a) Mulk Raj Anand **(b) R. K. Narayan**

(c) William Faulkner (d) Hemingway

75. Which novel of R. K. Narayan is similar to the 'A Doll's House'.

(a) Mr. Sampath (b) The Guide

(c) The Dark Room (d) The Bachelor of Arts

76. Who is of a Jewish origin-

(a) Kamala Das (b) R. K. Narayan **(c) Nissim Ezekiel** (d) None

77. Who wrote these lines-

I cannot leave this island

I was born here and belong

(a) Kamala Das (b) T. S. Eliot (c) Whitman **(d) Ezekiel**

78. Which of the following poems by Kamala Das is in dialogue form-

(a) The Invitation (b) In Love (c) Composition (d) The Suicide

79. Kamala Das got 'Kerala Sahitya Academy Award' in the year -

(a) 1985 **(b) 1969** (c) 1964 (d) 1965

80. Which of the following Indian English poets was professor of English at Bombay University?

(a) Jayant Mahapatra (b) A. K. Ramanujan

(c) Nissim Ezekiel (d) Keki N. Daruwalla

81. The protagonist of Mulk Raj Anand's Coolie is

(a) Munoo (b) Gangu (c) Ratan (d) Ramcharan

82. The mother tongue of Kamala Das was

(a) Konkani (b) Bengali **(c) Malayalam** (d) Tamil

83. Kamala Das died in the year -

(a) 2009 (b) 2008 (c) 2004 (d) 2005

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84. Mulk Raj Anand's father was a clerk in

- (a) a post office (b) a bank **(c) the army** (d) the navy

85. 'Night of the Scorpion' is a poem by

- (a) Kamala Das **(b) Nissim Ezekiel**
(c) Dom Moraes (d) A. K. Ramanujan

86. R. K. Narayan wrote novels :

- (a) 20 novels (b) 12 novels **(c) 15 novels** (d) 19 novels

87. In the novel, Untouchable, Bakha's sister is

- (a) Mohini **(b) Sohini** (c) Sajani (d) Gulabo

88. The central theme of Nissim Ezekiel's work is

- (a) social reform** (b) Patriotism
(c) nostalgia (d) alienation

89. The theme of.....dominates the poetry of Kamala Das.

- (a) Death (b) Patriotism **(c) Love** (d) Disease

90. "The Mimic Men" presents Naipaul's encounter with -

- (a) Indians (b) Trinidadians
(c) Palestinians **(d) English People**

91. Which of the following novels is written in verse?

- (a) An Equal Music **(b) A Golden Gate**
(c) A Suitable Boy (d) Sacred Games

91. Ratan Rathor is a character in-

- (a) The Strange case of Billy Biswas (b) The Last Labyrinth
(c) The Foreigner **(d) The Apprentice**

92. According to Gandhiji Non Violence is

- (A) A way to attain truth** (B) A way to win political freedom
(C) The only way to realize God (D) An end in itself

93. The essential condition of Satyagraha led by Mahatma Gandhi was

- A: Non-violence** B: Disobey the British government
C: Become extremist D: Finite capacity for suffering

118. Her lover was dead and her love was not that powerful.....

- a) the pain of death
- b) nothing had changed
- c) **enough to bring him back**
- d) a kind debate

119. The sonnet Love and death contains a kind debate. Its between a certain idea of love which would conquer everything including death but that usually never happens even though a lover loves his/her beloved from heart and soul. Whose poem is dealt with the above sentences.

- a) **Sir Aurobindo Ghosh - The Tiger and the Deer**
- b) Sarojini Naidu - Love and Death
- c) Vikram Seth - Evening Wheat
- d) Nissim Ezekiel - Good Bye Party

120. "Evening Wheat" is a poem by Vikram Seth that **explains**.....

- a) the beauty of children coming home for dinner
- b) the beauty of farming country
- c) **the beauty of wheat at the end of the day.**
- d) the beauty of his poem

121. There on the other side of the raised path
Is the untransplanted emerald rice.

But it is the wheat I watch, the still dark gold

With maybe a pig that has strayed from the brigade

enjoying a few soft ears. From whose poem are these lines quoted ?

- a) **Vikram Seth - Evening Wheat**
- b) Nissim Ezekiel - Good Bye Party
- c) Kamala Das - An Introduction
- d) A.K. Ramanujam - Of Mothers, Among other Things

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163. One of the closest friend of swami is _____

a. Rajam b. Manic. Somu d. Sankar

164. Rajam is the son of _____ superintend.

a. Police b. Forestc. Doctord. Teacher

165. who is the class monitor and gets along well with everyone _____

a. Sankar **2. Somu** 3. Rajam 4. Mani

166. Mr. Ebenezar is the fanatical _____ scripture teacher at the mission school.

a. Hindu 2. Muslim 3. Other **4. Christian**

167. Mr. Nair is the district _____ who helps swami return home after being lost.

a. Army officer b. Police officer **c. Forest Officer** d. Medical Officer

168. Swami views _____ as ancient and sometimes embarrassing.

a. Granny b. fatherc. mother 4. friends

169. "The three mistakes of my life" is the third novel of the author.....

a) Mulk Raj Anand

c) Chetan Bhagat

b) R.K. Narayan

d) Vijay Tendulkar

170. "The three mistakes of my life" Who is very simple and belongs to a poor family.....?

a) Govind,

c) Ishaan

b) Omi

d) Chetan Bhagat

171. Where did Govind admitted.?

a) the civil hospital of Ahmedabad

b) the civil hospital of Delhi

c) the civil hospital of Australian

d) the civil hospital of Mumbai

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200. "We part as friends" – Who are parting?

- | | |
|---------------------------------|----------------|
| a) Seetha & Lakshman | c) Lion & Bear |
| b) Rama | d) Lakshman |

201. "Is there a creature on the Earth, that dares to work our hero harm" – Who is the hero?

- | | |
|----------------------|----------------|
| a) Seetha & Lakshman | c) Lion & Bear |
| b) Rama | d) Lakshman |

202. Who did cover, when they see Rama's look?

- | | |
|----------------------|---------------------------|
| a) Seetha & Lakshman | c) Lion & Bear |
| b) Rama | d) Lakshman |

203. At the tread of Rama, pythons and cobra's covert glide to _____

- | | |
|-----------------------|--------------------|
| a) Most secret | c) One of the most |
| b) More secret | d) NOTA |

204. Let the mouth speak and my life be spent, to clear the sky of thy discontent – Who is the speaker and who is discounted?

- | | |
|------------------------------------|-----------------|
| a) King Feroz, Queen Gulnar | c) Queen Gulnar |
| b) Murmuring rose | d) Mirror |

205. Queen Gulnar sighed like a _____

- | | |
|------------------------------------|-----------------|
| a) <i>King Feroz, Queen Gulnar</i> | c) Queen Gulnar |
| b) Murmuring rose | d) Mirror |

206. "No savour or salt hath my dream or day" – Whose dreams have no salt?

- | | |
|-----------------------------|------------------------|
| a) King Feroz, Queen Gulnar | c) Queen Gulnar |
| b) Murmuring rose | d) Mirror |

207. "Wow I am a thought worn singer, In life's high and lonely faces" – Who is the singer?

- | | |
|--------------------|-------------------|
| a) The poet | c) Sarojini Naidu |
| b) Gilderness | d) Lotus leaves |

208. Honey, child.....to wed you. Who has composed this poem?

- | | |
|---------------------------|---------------|
| a) Sarojini naidu. | c) Tagore |
| b) Toru dutt | d) Kamala das |

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(C) cattle are auctioned)

(D) No Tax Campaign

248. In the words of Narayan English Teacher is largely _____

(A) **Autobiographical**

(C) Lithography

(B) Biography

(D) Social novel

249. The opening chapter of The English Teacher is an example of Narayan's technique of----

(A) Writing with economy of human

(B) Writing with economy of social

(C) **Writing with economy of words**

(D) Writing with economy of society

250. Who is the doctor called by Krishna?

(A) Typhoid

(C) **(Dr. Shankar**

(B) Leela

(D) Door mechanism

251. The river flows through the country of _____

(A) Green Heaven

(C) **Kosala**

(B) Hinduism

(D) the Garden

252. Why did Ravi feel disturbed?

(A) By Ravi's non-chalant attitude

(C) East West relationship

(B) **Damodar lived in luxury**

(D) Returning home drunk

253. Which is recurring indicated the terms of poor and the rich?

(A) By Ravi's non-chalant attitude

(C) **East West relationship**

(B) Damodar lived in luxury

(D) Returning home drunk

254. Which words are used ironically?

(A) By Ravi's non-chalant attitude

(C) Returning home drunk

(B) East West relationship

(D) **Decent and respectable**

255. What is there upon it?

(A) **Crescent Moon**

(C) Cassia leaves

(B) Man's ear ring

(D) Woman's ear ring

256. What type of dress was worn by Shiva?

(A) non-living things

(C) Living and non-living things

(B) living things

(D) **Tightly fitting breaches**

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265. Who is the son of Ranjith?

- (A) Ranjith Singh
- (B) Rani Jinda
- (C) **Dalip Singh**
- (D) Lord Hardingle

266. A strongly independent Punjab will be our buffer against the loose, unruly hordes of Central Asia – Who is the speaker?

- (A) Ranjith Singh b) Rani Jinda c) Dalip Singh d) **Lawrence**

267. Which dimmed the vision of Eagle?

- a) Man's loose of independence
- b) Heaven & Earth
- c) Man's Independence
- d) **Silver Flash**

268. Bird's despondency is a symbol of _____

- a) Man's loose of independence**
- b) c) Heaven & Earth
- c) Man's Independence
- d) d) Silver Flash

269. "The Dying Eagle is symbolic of old order changes' yielding place to new? – Yes or No?

- a) Yes**
- b) No
- c) Nota
- d) Error

270. The song of the fire is the desire of _____

- a) Love and life
- b) Love and wife
- c) Love and leaves
- d) **Love and death**