

2<sup>nd</sup> Mid-Sem Exam

Introduction to Humanities

Date: Friday 20<sup>th</sup> March 2015

Duration: 1½ Hrs

Question Paper

Total Marks: 180

1. Write Point-Skeleton model of the following Short Story:

60

**Two-headed Bird**

Once upon a time, there lived a strange bird named Bharunda. He lived on a banyan tree near the banks of a river. The strangeness of the bird lies in the fact that he had two necks with two heads, but shared a common stomach.

One day, the bird was wandering on the banks of the lake and found a red-golden fruit, which appeared delicious at the first sight. One of the two heads mumbled, "Oh what a fruit. I am sure the heavens have sent it for me. I am so lucky." He started eating the fruit with immense pleasure and claimed that it was the most delicious fruit he had ever eaten.

Hearing this, the other head said, "O dear, let me also taste the fruit you are praising so much". The first head laughed and replied "You know that we've only one stomach, whichever head eats, the fruit will go to the same stomach. So, it makes no difference whether I eat it or you eat it. Moreover, I'm the one who found this fruit. So I've the right to eat it". The other head became silent and disappointed after hearing the first head. This kind of selfishness, on the part of the first head pinched him very much.

Later one day, the other head found a tree bearing poisonous fruits. He took the poisonous fruit and told the first head, "You deceitful fellow. I will eat this poisonous fruit and avenge your insult which you have done to me".

The first head yelled, "Please don't eat this poisonous fruit. If you eat it, both of us will die, because we've a common stomach to digest it." The other head replied, "Shut up! As I have found this fruit, I have every right to eat it." The first head started crying, but the other head didn't bother and ate the



poisonous fruit. In the consequence of this action, both of them lost their lives.

**2. On Method:**

- (a) Give five rational grounds for differentiating 'empirical' qualities from purely 'experiential' qualities? 16
- (b) What is a problem with inductive method? What is abductive justification of induction? 8

**3. Sense of Past:**

- (a) What is a difference between modern discipline of History and traditional Indian discipline of *Itihāsa*? Give two examples of conflict between History and *Itihāsa* in understanding Indian past. 8
- (b) What is a difference between Indexical Objects and Vital Objects of past? Give examples of these objects. Explain how our access to these objects differs. 16

**4. Significant summarization of Human Action:**

- (a) What is a difference between 'action', 'deed' and 'fiat'? 8
- (b) Explain how asymmetry in the recollection of Justice and Injustice is related to difference between *Itihāsa* and History. 16

**5. Sense of Deed:**

- (a) What is a difference between a 'point' and a 'fact'? Illustrate with examples. 8
- (b) Give general form of the narrative structure of films, plays and novels. On what ground can it be said that this form has features like universality, necessity, closure and recursivity. 16

**6. Sense of Play:**

- (a) Explain difference between 'embodiment', 'disembodiment' and 're-embodiment' in the making of painting as highlighted by the story of Nagnajit. 16
- (b) What is 'eternal yesterday'? How is person constituted in 'eternal yesterday'? 8

Have a good day !