Class : 11th

Subject : English

Chapter : 4(Essays)

Chapter Name : Tribal Verse

Q1 Identify the common characteristics shared by tribal communities all over the world.

Answer. Tribal communities are distant from the materialistic world. They have their own communities and rules that are the same all over the world. Tribal communities have the same rituals all over the world. Trial's believe nature is the purest form of God. They make all attempts to save nature from exploitation. They believe in intuition rather than the decision. They believe God is linked to human beings and humans have the ability to extract the truth.

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Q2 What distinguishes the tribal imagination from the secular imagination?

Answer. The imagination of tribal is highly fictional. Tribal imagination is unlike secular imagination they have all the characteristics of being dreamlike and unreal. In their imagination all the impossible happens like oceans can fly and mountains can swim. The temporal sequence does not stop them from restricting the narrative or imagination.

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Q3 How does G.N. Devy bring out the importance of the oral literary tradition?

Answer. G.N Devy through his essay highlights their tradition. Many people don't consider oral literature as an important part of literature. G.N. Devy has collected these materials all overage.

Oral tradition is an important thing to learn more about a particular culture. He advocated and earned more deeply about the culture.

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Q4 List the distinctive features of the tribal arts.

Answer. G.N. Devy list various features of tribal arts. The art was hallucinatory. In oral and visual forms of depiction, artists from tribal belts seem to interpret verbal or visual space as marked by an extremely flexible form. The boundaries between art and non-art became blurred. Tribal painting has abstract concepts, it is not necessary to be logical. No logic or temporal sequences are necessary. Tribal treats nature as a direct form of God and looks for answers in it only.

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Q5 ‘New literature’ is a misnomer for the wealth of the Indian literary tradition. How does G.N. Devy explain this?

Answer. Tribal literature is not new literature. It is an ancient form of literature discovered later by the people. Discovering it late and then claiming it to be new literature is certainly not accepted. The literature isn’t new and it is not their problem if you didn’t discover it earlier. Their language should be heard around and more read about them.

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Q1 How does ‘A Munda Song’ show that the perspective of the tribal mind towards the girl child is different from that of (other) mainstream communities?

Answer. A Munda Song is sung at the birth of a son or a daughter and it tells about nature is an important part of life. The birth of a daughter is associated with a cowshed full of cows and that

of the son with its depletion. Hence in their culture daughter is held in high esteem than the son. In Munda society, women take the lead and play major role in society.

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Q2 How does ‘A Kondh Song’ substantiate the tribal urge to gain domination over time by conversing with their dead ancestors?

Answer. The Kondh tribe believes in the existence of gods and souls. A Kondh song is usually sung at the death of a person to stop troubling the living. It is based on the Kondh belief that people love their abode so much that their souls are displeased to leave the earth even after death. These spirits, though generally kind, sometimes at times since they are now unable to take part in the earthly life. It is, therefore, important to make generous offerings to the spirit. The song begins by saying that the dead spirit will be able to receive offerings only if the family propers.

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Q3 Adi Song for the Recovery of Lost Health’ is in Miri Agom while Adi Agom is the Adi community’s language for routine conversation. How does this reflect upon the high level of language sensitivity of the Adi? Can you think of other parallels in modern languages between the literary variety and the colloquial variety?

Answer. Miri Agom is a rhythmic language used to chant mantras. It is different from the Adi Agom song. There are different languages for regular conversation and chanting mantras. In Hindi and English languages, such similarities can be marked.

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Q1 ‘It is time to realise that unless we modify the established notion of literature as something written, we will silently witness the decline of various Indian oral traditions.’

Answer. Literature is not only limited to written sources. Anything that depicts culture, word or meanings in written oral form is a part of literature. G.N. Devy says if we fail to revive oral literature it will lead to a silent decline of Indian oral traditions. Great literature will be lost if we go on limiting it to written source.

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Q2 ‘Tribal arts are not specifically meant for sale.’ Does this help or hamper their growth and preservation?

Answer. Tribals arts, are used in preservation of tribal arts. They are simple yet extraordinary in the forms. Tribal epics are a great source of information from the past. The tribal artist expect greater patronage.

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Q3 Because India’s tribal communities are basically bilingual there is a danger of dismissing their languages as dialects of India’s major tongues.

Answer. Bilingual communities have power to assimilate in themselves other cultural effects. It is indeed a highly evolved mechanism for responding to the non-tribal world. In fact, the tribal oral stories and songs employ bilingualism in such a complex manner that a linguist who is not alert to this complexity often dismiss the tribal languages as dialects of India’s major tongues.

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Q4 While tribal communities may not seem to possess the scientific temper, there are many ideas from tribal conventions that could enrich modern societies.

Answer.These tribal communities may not have scientific knowledge but are more close to nature. They are are close to nature and away from evils. The Kondh tribe don't believe in the practice of dowry, instead they fix a price for the bride that the groom pays in cash or kind.

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Q1 Comment on the symbols used in ‘A Munda Song’. What aspect of the tribal worldview do they reflect?

Answer. The symbols of a Munda song σηοωτηεπροξιμιτψοφτηετριβαλσωιτηνατυρε.τηειρλιϖεσαρεσψνχηρονισεδωιτητηεχηανγινγ

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Q2 Explain the significance of the lines ‘I tie this Ridin creeper to fasten your soul to your body.’

Answer. Ridin is a creeper that has special medicinal qualities. It was believed that Ridin creeper ensures good health to the body to ensure good effect.

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Q3 What is the central argument of the speaker?

Answer. The author G.N. Devy, through his essay ‘Tribal Verse’ attempts to familiarise people with importance of oral literature. He says if we continue to give importance to written culture we will be losing a great deal of valuable literature.

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