

6/ENG-352(b) Syllabus-2023

2026

(May-June)

FYUP : 6th Semester Examination

ENGLISH

(**Folk Literature**)

(ENG-352-B)

Marks : 75

Time : 3 hours

*The figures in the margin indicate full marks
for the questions.*

SECTION—I

Answer any *three* of the following questions : 5×3=15

1. Briefly explain the contribution of William J. Thoms to folklore studies.
2. How does H. R. Ellis Davidson define the fundamental relationship between 'folklore and literature'?
3. Define the genre of Trickster Tales and provide one example from the text you have read.

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4. What is the significance of the 'written form' in the process of preserving oral traditions?
5. Examine the cultural context of the *Lost Manuscript* in Khasi legends.
6. Explain the role of mythology as a genre of folk literature.
7. Describe the significance of the 'Tree' as a symbol of transformation and vulnerability in Ramanujan's *A Flowering Tree*.
8. Briefly explain the moral 'test' faced by the protagonist in the legend of *Sir Gawain and the Loathly Lady*.

SECTION—II

Answer any four of the following questions : 15×4=60

9. Discuss the evolution of folklore as an academic discipline. 15
10. Compare and contrast the theme of transformation in the Grimm Brothers' *The Frog Prince* and A. K. Ramanujan's *A Flowering Tree*. How do these stories reflect their specific cultural roots? 8+7=15

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(3)

11. Examine the concept of 'sovereignty' and the 'loathly lady' motif in Brockman's retelling of *Sir Gawain and the Loathly Lady*. How does the legend bridge the gap between folk tradition and courtly literature? 5+10=15
12. What according to R. Ellis Davidson are the challenges of translating 'oral lore'/'folklore' into 'written literature'? 15
13. Discuss the universal nature of flood myths. How do such myths identify the 'knowledge of lore' through varying cultural contexts? 7+8=15
14. Examine *The Legend of Raja Nala* by discussing the specific characteristics that defy this narrative as a 'legend' rather than a 'myth'. 15
15. Discuss Habib Tanvir's *The Living Tale of Hirma* as an exploration of tribal identity and the resistance of indigenous values against the forces of modernity. 15

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