**St. Joseph’s College (Autonomous)**

**III Semester Examination — June 2023**

**L1 General English (NSA Special course) L1 GE- 422**

**(BBZ, CBT, CBZ, CBBT, CZBT, CEB, CEZ, MCB, MCZ)**

**Time allotted: 2 hours Max Marks: 60**

**Instructions**

* This paper is for **IV semester** students who have opted for the **NSA** **Special course: Consuming the city**
* Please write **NSA Special** on the front page of your answer booklet.
* You are allowed to use a dictionary during the examination.
* This paper contains **TWO** sections and **THREE** pages

**Part A**

**I. Read the below excerpt from Meera Iyer’s ‘Discovering Bengaluru: History Neighbourhoods Walks’**

KR Market

At the end of Avenue Road is an iconic market whose origins go back 200 years. There was probably already a market in this area from the early 1800s. In about 1907, officials of the City Municipality, along with the then Dewan, PN Krishnamurti, visited the market. Finding it unsanitary, they suggested that a new one be built near Kalasipalyam. However, this plan was later modified as the area selected was found unsuitable, and it was decided to redevelop the old market instead. But, for want of a good map of the city and of town planners, nothing much happened for a few years.

In 1913, the reconstituted Bangalore City Improvement Committee proposed that a new and bigger market be built here." Accordingly, streets and shops in this area, then called Siddikatte, were acquired. However, for several reasons including funding, work on the market began only in 1918.

The new market was designed by the State of Mysore's Chief Architect, SH Lakshminarasappa, with Calcutta's Stuart Hogg

Though the market's layout is said to be modelled on Calcutta's New Market, in architectural terms, especially with its twin tower- like structures topped with mansard roofs and ornate railings, it takes its cue more from Victoria Hospital across the street. Both are colonial, Victorian-inspired styles of architecture.

Only the frontage remains of this once-elegant and clean market. The building that you see inside was constructed in 1997 when the market was expanded and modernised, with facilities like lifts and cold storage. However, most of the stalls in the upper floors remain unoccupied while the cold storage facility remains unavailable and unused. There have been repeated announcements and attempts at improving the market, which at the time of writing, have not materialised.

Bahadur Shah Dargah

Across from the market, at the intersection of Silver Jubilee Park Road and Avenue Road, stands the Dargah Hazrath Mir Bahadur Shah Al-Maroof Syed Pacha Shaheed. Like many of the other dargahs in the area, this one too is linked to the tumultuous wars of the late 1700s.

On 21 March 1791, when the British Grand Army (led by Gen Charles Cornwallis) attacked the fort of Bengaluru, the Mysore Army in the fort put up a stiff fight. One man in particular stood out-the killedar or commandant of the fort, Bahadur Khan. Tipu had only recently had him transferred from Krishnagiri to Bengaluru. Tall, fair and striking, with a white beard that reached almost to his waist, the 70-something veteran fought with all the vigour of a youth.

Contemporary British accounts recount how he led the fight from the front, urging his men to make a last stand against the enemy. The gallant soldier battled on till his last breath, dying of a shot in the head and multiple stab wounds. You can gauge the admiration the British felt for the old soldier from the encomiums they heaped on him.

After the battle, Cornwallis sent word to Tipu informing him that he could take the mortal remains of Bahadur Khan. Tipu is said to have wept with despair when he learnt of the loss of his trusted killedar. But to Cornwallis he responded that the spot where a soldier fell was the most honourable place where he could be interred. Accordingly, the British buried Bahadur Khan with full military honours near where he died.

The one-roomed dargah has granite cladding, a dome and four small turrets. In the centre is a grave draped with a red embroidered shawl, festooned with several garlands. Every day about a hundred men and women stream in, touch the grave and pray silently, believing that a wish made at this dargah will come true. The famous Karaga procession, too, makes a stop here. (One of Bengaluru's oldest festivals, Karaga comprises rituals mainly centred round the city's water bodies; the festival culminates in a procession that halts at religious centres in the pete.)

Bahadur Shah died years ago, but here, close to where he perished, he is still very much a part of people's lives.

Ranganathaswamy Temple

As you walk down Avenue Road, take a right at BT Street (Basavanna Temple Street) and then a left at 5th Cross. A short walk of a few hundred metres will take you to the market behind and adjacent to the Ranganatha temple. As you walk along, notice how most of the enterprises in this area are gold testers, refiners or otherwise working with gold or gemstones. This gives you a flavour of how the old pete was organised by professions.

As is often the case in the old pete area, stepping off the road and past the temple gateway means leaving behind the noisy chaos of one world and stepping into another that is far more peaceful. As you cross the threshold of the gopura, typical temple smells waft towards you, including the fragrances of incense, fire and faith. As you walk in, take a closer look at the granite pillars of the mantapa (pillared hall): showing riders atop rearing horses, they are derived from the Vijayanagar style but bear the stamp of the Wodeyar period. Notice that the horses are shown stamping another animal underfoot, which in turn is shown attacking people. No two pillars are exactly alike.

As in many of Bengaluru's old temples, the original granite floor has long been replaced by black and white kitchen/bathroom tiles, which are easier to clean but do perhaps mask the temple's antiquity.

Rice Memorial Church

A short walk of about 300 metres down Avenue Road brings you to this charming building, bright red in colour and distinctly colonial in architecture. This church, in its present form, dates to 1917. But it has been a Christian place of worship since 1834.

The London Missionary Society (LMS) first came to Bengaluru in 1820. (The LMS was constituted in London in 1795 with the express purpose of spreading the word of God to places where Christianity had not yet reached.") In 1834, the preacher William Campbell bought this piece of land and used it as a makeshift school and a place to preach from. The Pettah Chapel, as Europeans referred to it, was constructed here in 1837; it was expanded two years later, and then again six years later. As the congregation kept growing, the old chapel was felt to be too small and not ecclesiastical enough. It was razed and a new one built at a cost of Rs 3500; it opened for worship in October 1852, with the Rev Benjamin Rice preaching the first sermon in Kannada.

In 1907, there was a major rupture in this church's history: a Municipality engineer noticed cracks in the building and issued a notice asking for it to be vacated as the structure was unsafe. For the next few years, services were held either in Central College or in Mitralaya Girls School nearby. In 1912, the old building was finally demolished, and a year later, plans were drawn up for a new building. But all-too familiar hurdles arose: The Municipality widened the road, and with that, the old plans became useless. After two years of negotiations with the Municipality, the adjacent site was bought which made a new building possible. The new church cost Rs 16,000 to build; the funds came from donations, loans and by selling some furniture from the old building. Finally, on 27 January 1917, the new church, named after Rev Benjamin Rice, was opened for services."

**I A. Answer any THREE of the following questions in not more than 150 words each.**

**(3x10=30)**

1. The author uses the words, ‘elegant and clean’ to describe the market. Are these words you would use to describe a market in Bangalore? What words would you use? Justify.
2. ‘The original granite floor has long been replaced by black and white kitchen/bathroom tiles, which are easier to clean but do perhaps mask the temple's antiquity.’ Is it important to modernise old buildings to make them attractive to newer generations or just preserve the old structure? Give reasons for your stance.
3. The Karaga ‘One of Bengaluru's oldest festivals’ finds mention in the extract. What festivals have you observed in Bangalore? Recount the performance of the celebration.
4. The author paints a vivid picture of Bahadur Shah. Attempt a similar description of a vendor or shopkeeper you know. What do you find fascinating about their work?

**Part B**

**II. Answer any TWO of the following questions in not more than 200 words each. (2x15=30)**

1. In the extract, Meera Iyer talks about spots around Avenue road, Bangalore, she finds interesting. What locality/neighbourhood would you pick to talk about nearby interesting spots? Describe the spots and the stories of the neighbourhood in detail.
2. A Reddit commenter recently stated, ‘There is nothing much to do in Bangalore. It does not have a thriving cultural or literary scene. It’s so boring.’ Counter this statement using ideas and stories of the city you have come across this semester.
3. Walking, public transport or personal vehicle. What do you think is the best mode of exploring the city of Bangalore? Justify by pointing to how the experience in your preferred mode in better than the others modes of commute.

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