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১. ▀ বার্ষিক পরীক্ষা শেষে দুশ্রী বেরিয়ে এসেছে নানা বাড়িতে। চারদিকে শীতের জামজল। নানা গায়ে জড়ানোর জন্য রাস্তা থেকে বের করে দিল একটি নকশি কাঁথা। কাঁথারদিকে ছিল হাং বেরালের নকশার সুন্দর কাঁচকাঠ। নানার কাষ থেকে দুশ্রী জানতে পারল এটি নকশি কাঁথা। প্রায়শ এই লোক শিরাটি আসল লুণ্ঠকার। বর্ষাকাল ছিল গ্রামের মেয়েদের নকশি কাঁথা তৈরির উপযুক্ত সময়। কাঁথার প্রতিটি সুতের কৌতুকের মধ্যে লুকিয়ে আছে এক একটি পরিবারের কথিনি। তাদের পরিবেশ, তাদের জীবন গীতা।

କ. 'ଆତ୍ମସମ୍ପର୍କ' ଶ୍ରବଣାଦି କେବଳ ଶ୍ରବଣ ଯୋଗେ ହୁଏନା ?

४. 'संस्कृतमयं नमः' कोषाद्वयं 'संस्कृतमयं' — इति नमः ।

५. इसी प्रकार इतिवृत्त नरुनि कोषांत याता जायिन ए (जावनिक) वापरा कीताय
कोठार सभारत नाहि— बाबा क.

ঘ. 'কবিতার প্রতিটি লুপ্তের ফাঁদেই আছে লুকিয়ে আছে এক একটি পরিবারের কবিতা। তাদের পরিবেশ, তাদের জীবন গীতা'— প্রবাসের আলোকে বিশ্লেষণ কর।

২.  সৃজনের বা অল্পাধিকার পর থেকে সৃজন তার মন্য ব্যক্তিও থাকে। তার মন্য অনেক বহুলোক অথবা কৃপা। সৃজনকে আসর দর করলেও টাকা পরশা নিত না। সৃজন তার মন্যকে মনে মনে গালি দিলেও উপরে উপরে প্রস্থা দেখাত। মন্য যেন তার

ক. কৃষ্ণদেব বসু কোন জেলায় জন্মগ্রহণ করেন?

৬. ছোট শাবিকে আকৃষ্টের মুখের তিল বলা হয়েছে কেন?

৭. উদ্বীশ্বকর কথক তার জামাবানা খিচে চাওওয়ার সাথে 'সবীর হুগ' কবিতার কোন
 শিকড়ের খিল আছে—ব্যাখ্যা কর।

৬. “উদ্ভীলক ও ‘সমীর ছায়া’ কবিতার দু’খণ্ডে ভাষ্যনা হলো। উভয় কবিতার বিশেষত্ব হ্রসব একটি ভাবভঙ্গি প্রকাশ করেছে” — উক্তিটি বিতর্কিত নয়।

6. Summary: What Have We Learned?

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४. 'असुराणां राज्ञः' इति नाम्ना संज्ञितः (२)

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