

A Psycholinguistic Study on Metaphor Comprehension of Bengali Native Speakers

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Abstract : The present study deals with the understanding of metaphors by Bengali speaker. Even though metaphor is widely studied in literature a number of areas of linguistics are also relevant in examining metaphors. Especially psycholinguistics and cognitive linguistics offer an epistemological basis to study metaphor understanding. This paper mainly explores some aspects of metaphor comprehension process from psycholinguistic perspective. Using metaphor is a part of language use. A certain culture reflects on the usage of metaphors. In the paper, we have followed the metaphor theory by Lakoff and Johnson (1980, 1999) and the primary metaphor inventory proposed by Grady (1997). Considering the difficulties of understanding literary metaphors by speakers, we seek to investigate the process and capacity of understanding linguistic metaphors and literary metaphors by native Bengali speakers.

1. Introduction

Metaphor is an inter-domain concept that connects an idea and linguistic entity simultaneously. In conventional theories of language, metaphor is commonly seen as a matter of language expression of poetic decoration. In literature, the word *metaphor* is defined as a poetic linguistic expression where one or more words for a concept are used outside of its normal conventional meaning to express a *similar* concept (Ferreira, 2008). In our daily conversation, we use metaphor to express everyday senses in a different manner. However, in a broad sense metaphors are not used only in the figurative language but are also available in the language based communicative practice. The common theory of metaphor is centred on characterizing such cross-domain mappings. In

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describing the process of understanding metaphors, psycholinguistics plays a very important and pertinent role. As a knowledge domain, the main concerns of psycholinguistics are language acquisition, language understanding process, language learning and teaching etc. Along with these, metaphor conceptualization is also accepted as a prominent research area of psycholinguistics. Since, metaphor possesses multi-domain attributes, cognitive linguistics is also relevant to study metaphor. The purpose of the paper is to show the psychological base of the metaphor used by Bengali native speakers. Such issues are the central interest of the present study.

In general, metaphorical concepts are classified in three different types — such as orientation metaphor, ontological metaphor and structural metaphor. These are comprehended by an enormous figure of linguistic expressions. According to Lakoff and Johnson (1980) Orientation metaphor is a linear structure-based concept which indicates the non-metaphorical linear orientations. On the other way, ontological metaphor is involved with the projection of the entity or substance status on something that does not have that status inherently. Then, structural metaphor is involved with the structuring of one kind of experience or activity in terms of another kind of experience or activity. In the second phase we want to describe the theoretical base of metaphor theory. To achieve our purpose, we have first recalled some relevant features of cognitive metaphor theory. In particular, section 2 has examined the relations between metaphoric concepts and expressions from a cognitive metaphor perspective. In section 3, I have represented the methodology and planning of my research work and after that, in section 4 the survey result gained from the participants' opinion has been presented in detail.

2. Metaphor comprehension: Theoretical discussion

From the very beginning, Linguists and philosophers have focused on metaphor understanding. They have tried to unfold the process of metaphor comprehension. In a different way, psycholinguists also study the comprehension processes of metaphor interpretation and recognition (i.e. what metaphors mean). Metaphor comprehension corresponds to linguistic comprehension, recognition, interpretation, and appreciation. According to Gibbs (2006), comprehension refers to

the instantaneous, moment-by-moment procedure of constructing meanings for utterances. These moment-by-moment procedures usually insentient and incorporate the analysis of different linguistic information. This linguistic information is the combination of context and the real-world knowledge. It helps people to figure out what is metaphorical expression or what is metaphorical meaning. Recent linguistic researches (Lindner, 1981; Glucksberg, 2001; Janus & Bever, 1985, Ziken, 2007) show that these processes work very quickly. On the other hand, recognition refers to the identification of metaphoric meaning which is learned by the language user in a previous point of time and is therefore stored in some manner in the memory of that user. So, the comprehension process of metaphor by a user of a particular language can be explained as of consciously comprehended. In this way, interpretation refers to the mental representation of the meaning as well as the significance of something. Generally, interpretation process operates at a later time than the operation of the comprehension process. For example, a person can consciously create a consideration for a particular meaning after he/she has comprehended the word. And lastly appreciation refers to the ability to understand the worth, quality, or importance of something. According to the psychological evidence, metaphor comprehension and appreciation refer to the distinct types of mental processes. However, this is not a necessary part of metaphor understanding. It is an associative part of metaphor comprehension.

Many theories are developed in the area of metaphor comprehension. Among these theories conceptual metaphor theory (CMT) is exceptionally significant. In *Metaphors We Live By*, Lakoff and Johnson (1980) introduces a powerful theory for the study of the role of metaphor in our common conceptual system. After the primary initiative, Lakoff and Turner (1989) keep continuing the development of this theory as a result it is well accepted and strongly followed by a large number of linguists. Among them Gibbs (1990, 1992, 1996), Way (1991), Steen and Gerard (1994), and Kövecses (2002) are notable. Lakoff and Johnson try to analyze why our everyday concepts are structured in one way rather than another (1980). Therefore they (Lakoff and Johnson 1980) propose three types of metaphoric concepts. These are: marginal metaphoric concepts, conventional metaphoric concepts and new metaphoric concepts. For Lakoff and

Johnson, metaphors can be addressed as linguistic expressions precisely because there are metaphors in a person's conceptual system. When we say, such as OLD IS GLOD, it is implicit that *metaphor* means *metaphorical concept* (Lakoff and Johnson 1980). The aim of this study is to focus on Lakoff & Jonson's theory of metaphor, known as CMT (Conceptual metaphor theory).

Lakoff & Johnson use the term 'metaphor' to refer both the concepts and expression indistinctly. They identify different types of metaphorical concepts and their relation with the metaphoric expression.

Metaphoric concepts or metaphors	Metaphoric Expression or metaphors		
Marginal Metaphoric Concepts or Marginal metaphor	Literal metaphor	Dead metaphor	Literal dead metaphor
Conventional metaphoric concepts or Conceptual metaphor	Imaginative or nonliteral metaphor	Live metaphor	Literal live metaphor
New metaphoric concept or New metaphor			Imaginative live metaphor
			Imaginative live metaphor
		Novel metaphor	Imaginative novel metaphor

Table 1: Metaphoric concepts and metaphoric expressions in Lakoff and Johnson's approach

To achieve our purpose, we initially recollect some relevant features of cognitive metaphor theory. Conceptual metaphors and conventional concepts that convoluted metaphorically may capture public form in metaphoric expressions. But these metaphoric expressions do not need to be interpreted metaphorically. But for cognitive linguists, in these metaphoric expressions, language reflects some important aspects of our conceptual system which is motivated by embodied cognition (Gibbs, 2006). These patterns are experiential *gestalts*, known as image schemas, derived from our interaction when we manipulate objects or orient ourselves in space and time (Johnson, 1987). Some examples of

those schematic structures are CONTAINER, BALANCE, SOURCE-PATH-GOAL, PATH, CENTERPERIPHERY, and CORRELATION. Things we consider as being of physical nature are usually something that we conceptualize in terms of our bodily experience (Lakoff and Turner, 1989). Concepts like departure, journeys, or cold are usually and automatically understood because they are correlated with our social experiences. In this section, main features of conceptual metaphor theory will be discussed. At the end of the discussion, we can, with the help of Lakoff and Johnson, explain metaphor as a phenomenon.

Source domain : JOURNEY	Mapping	Target domation: LOVE
Travellers	→	Lovers
Vehicle	→	Love Relationship
Journey	→	Events in the Relationship
Distance Covered	→	Progress Made
Obstacles Encountered	→	Difficulties Experienced
Decisions about Direction	→	Choices about what to do
Destination of The Journey	→	Goals The Relationship

Figure 1: Mappings of a metaphor according to Lakoff & Johnson (year)

Conceptual metaphor theory describes the cognitive representation of metaphor understanding in both figurative language and linguistic metaphor. However, in contrast, Evans (2013) represents Lexical concept theory. According to Evans (2013), 'Conceptual metaphors are invariably activated by instances of language use that draw on them, language is a distinct semiotic system with a level of semantic representation independent of conceptual metaphors and other representation which inhere in the conceptual system' (p. 76). Evans calls it 'lexical concepts' (2006, 2009, 2010 & 2013). But in the present discussion we will follow Lakoff & Johnson (1980, 1999).

3. Objective, Hypothesis and Experiment Description

The main goal of this study is to present empirical data in order to support the theory that metaphor comprehension is based on user's cultural knowledge. In fact, we need to quantify the variation of their cultural knowledge based on their metaphor comprehension. Since, the quantitative research tends to prove or verify something (Maykut & Morehouse, 1994), we have used quantitative approach in our present

research as our focus is to find the capacity level of using figurative metaphors and linguistic metaphors respectively by Bengali native speakers. Moreover, 'Quantitative method typically depends on larger samples... in order to generalize with confidence from the sample to the population that it represents' (Patton, 2002: 46). For that reason, first we have taken necessary hypotheses to prove the objective of our study. We have formulated the null hypothesis (H_0) for this study as stated below:

H_0 = There is no universal pattern to understand figurative metaphor and linguistic metaphor.

In course of the interpretation and analysis of our data we have tested this hypothesis and it has been ruled out by our collected data nature. As a result, an alternative hypothesis (H_A) has been generated successfully. The alternative hypothesis is :

H_A = There is a universal pattern in the structuring of abstract concepts which facilitates metaphor comprehension in figurative language and same everyday language'.

For testing our hypothesis, we have taken ten figurative metaphors and ten linguistic metaphors. In this purpose, ten metaphorical expressions from different popular Bangla novels and ten from Bangla colloquial language were selected. After that, the underlying conceptual metaphors were recognized on the basis of the metaphor inventory presented by Lakoff and Johnson (1980, 1999) and Grady (1997). In course of this study we have tried to examine how the participants comprehend the metaphorical expressions with and without literary experience.

Participants

The sample involved fifty Bangladeshi undergraduate students with Linguistics background. It is important to state that a hundred marks literature course is included in the undergraduate level curriculum of the Department of Linguistics, University of Dhaka. In our study, we have taken two groups of students; one of them (group L) has already completed the Bangla literature course and the other group (group WL) is yet to complete it. Therefore, it is possible to assume that group L has the recent and fresh experience of reading literature whereas group WL does not have the formal experience of studying Bangla literature at the undergraduate level. In fact, our strategy was to

compare these two groups to assess their ability of understanding figurative metaphor while one group has the formal Bangla literature knowledge and other does not have that prerequisite.

Materials

A set of questionnaires has been formulated to collect information about various metaphorical expressions. We have divided the questionnaire into two parts. The questionnaire has been filled with ten figurative metaphors and ten conceptual as well as linguistic metaphors. This design has explored the features such as participants understanding about the context and the meaning of a metaphor. They are requested to tick the best answer of each question according to their understanding. In our questionnaire, we set the rank of each option given to the participants for each question according to its probability of being the most correct answer. Then we calculated one's final score. The score was based on rank number of the selected answer. For example, 'সম্ভাবনার দুয়ার' (The door of prosperous future) is our one of the linguistic metaphors listed in the designed questionnaire. According to the rank of the possible answers, ইতিবাচক ভবিষ্যৎ (positive future) ranked as 4 points; উজ্জ্বল ভবিষ্যতের সূত্রপাত (start out a bright future) ranked as 3 points and নতুন দিনের সূচনা (start out a new day) ranked as 2 points and the 'other (if any)' option was ranked as 1 point. The study contained the ranked answers of total 20 metaphors and the final score would fix the individual perception level and ability of metaphor understanding on the basis of his/her selection of the most probable answers.

Procedure and design

In the first sitting with participants, we made them introduced with the research work and gave a short description about the data collection process. In the second sitting, we provided them the questionnaire in order to collect data. The questionnaire was given separately to the above mentioned groups and requested them to fill them up properly. After collecting all the question papers, we have calculated the scores and have taken necessary initiatives to analyze them statistically. Basically we have used the two tail t-test to assess our hypothesis and get the result. In the following section, we present the result and interpret them accordingly.

4. Results and Discussion

In this study, as mentioned earlier the groups are identified as L (Literature background) and WL (Without literature background) respectively. The mean score of the task that contains the linguistic task is 71.54, whereas the mean score of the Literature metaphor task is 56.58. Moreover, these data point out that the participants have taken decision on the basis of their understanding of other mechanisms, such as embodied experience while trying to comprehend metaphorical expressions. In order to verify the presence of significant differences between the variables, the t-test, a parametrical test of significance, was applied to the data. We have considered a significant level of $p < 0.05$ in the analysis. The difference between the two groups is of much value as it appears below:

Group	Mean	Variance	t Stat	P(T<=t) two-tail	t-Critical two-tail
L	71.54	9.74	13.599	9.92	2.01
WL	56.58	19.30			

Table 2: Comparing the total score of two groups

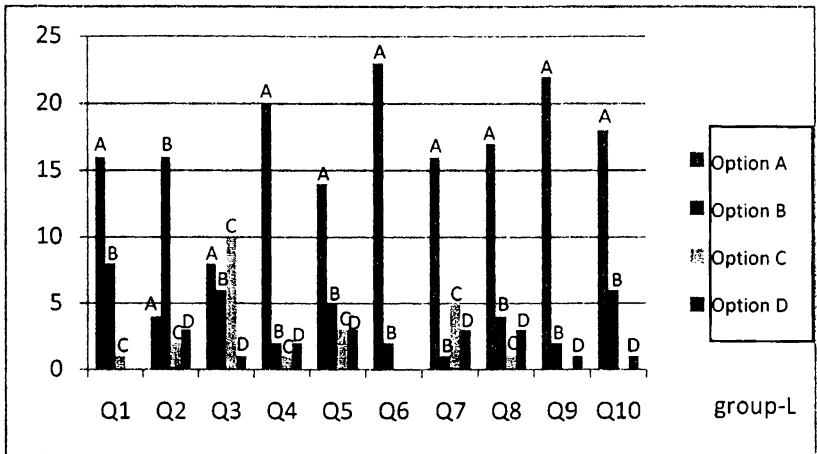
In literary metaphor understanding, there is a significant correlation ($p < 0.05$) between the two groups' choice of answers. This data corresponds to our expectations that the background literature knowledge about metaphor helps one in understanding literature metaphors.

However, two groups do not show any sort of significant correlation while they need to understand linguistic metaphors and make answers of the questionnaire properly. The linguistic metaphors listed in the questionnaire are a set of commonly used Bangla metaphors taken from Bengali culture. That is why both the groups understand the meaning of them easily. The result of the both L and WL participants has been illustrated in the following table:

Group	Mean	Variance	t Stat	P(T<=t) two-tail	t-Critical two-tail
L	34.54	6.34	0.87	0.38	2.01
WL	33.83	9.53			

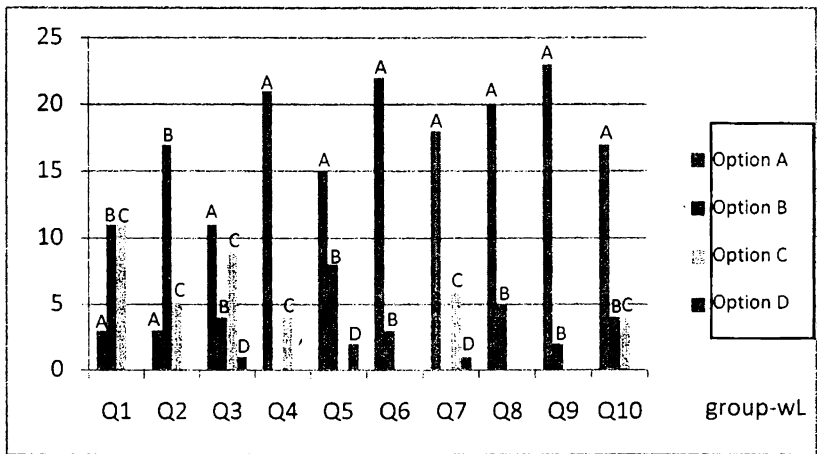
Table 3 : Comparing the mean variance of linguistic metaphor

This table shows there is no significant difference between two groups since the critical value is quite higher than the calculated value. Now we want to present a bar chart for better visualization. The following bar chart will help us to explain the status of two groups at the time of understanding linguistic metaphors. The choices of answers regarding different linguistic metaphors tend to be similar in two tables. In most of the cases participants of the both groups preferred to go for the option 'A' of respective questions. This is the reason why t-test fails to show any significance between the group-L and the group-WL



Y

X



Y

X

Figure 2: Choices of linguistic metaphors by two groups separately

In analyzing group-L participants' individual choices of linguistic metaphors, we have seen such interesting facts. Answering the first question, 11 participants went for option B, 11 participants chose option C where as only 3 participants chose option A. Similarly, in Group-WL, 16 participants chose option B, 8 participants went for option A and the rest chose option C. In the same way, Group-L, while answering the first question of literary metaphor, 15 participants chose option A, 10 participants selected option B and others went for option C. This result helps us to assume that the native speakers understand and conceptualize linguistic metaphors in a natural way. No formal training is necessary to understand this type of metaphors. This is why group-WL and group-L both show almost analogous performance while attempting to answer linguistic metaphors. The formal training on Bangla literature does not help group-L to perform better than group-WL. It has been recommended that linguistic individuals comprehend metaphors as much the same way they comprehend the literary speech—by retrieving information from the lexicon, selecting the part, i.e. germane, and identifying a relationship between the retrieved lexical representations (Carroll, 2000). However in spite of difference between linguistic metaphor and literary metaphor understanding process a kind novelty is seen in literary metaphor understanding, which makes a unique stimuli in our sense of experience. Now we want to analyze the result of literary metaphor understanding process of the two groups separately.

The following table shows the differences between the two groups based on the literary metaphors. Just like the previous tables, two types of information can be found:

Group	Mean	Variance	t Stat	P(T<=t) two-tail	t-Critical two-tail
L	37	2.08	28.04	1.42	2.01
WL	22.75	4.10			

Table 4: Comparing the mean variance of literary metaphors

This result is illustrated in detail in the following two bar charts. We need to explain them properly.

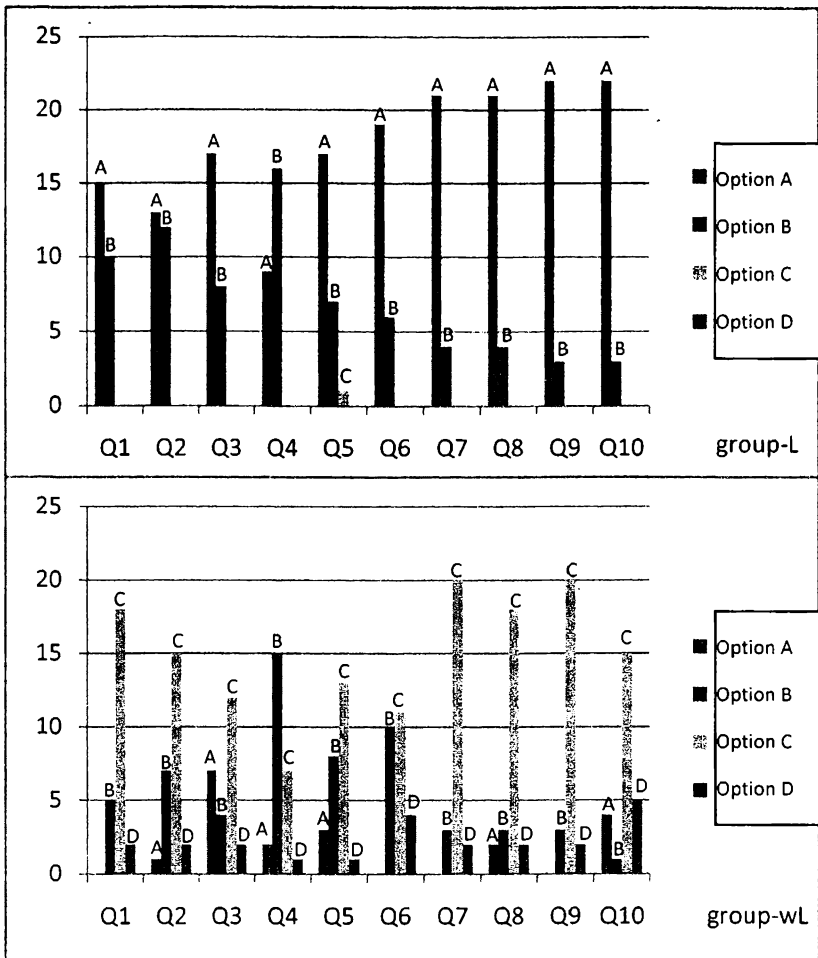


Figure 3 : Choices of literary metaphors by two groups separately

Regarding the understanding of literary metaphors these two table show different results. The participants of group-L consistently chose the higher ranked answer options in all most all questions. In contrast, the participants of group-WL do not have necessary knowledge of different kinds of literary metaphors. In answering the question no. 1 of the literary metaphor part, 14 participants of L-group, went for option A. In contrast, no participant of group-WL chose option A of the same question. Similarly, we have observed that no participant of group-WL chose the best answer (option A) while answering question no. 6, 7, 9 and 10 respectively.

Therefore, most of them chose low ranked answer options. These data reveals that the group-WL participants have used their conceptual knowledge and embodied experience in understanding the metaphorical expressions of the questionnaire and that is also supported by Gibbs (2006). Since they have deficiency in understanding the figurative nature of literature, their literary metaphor conceptualization has faced a great challenge. According to Lakoff and Johnson (1980), year new metaphors, or novel metaphors are different from conventional metaphors in that they are beyond social conventions and 'are capable of giving us a new understanding of our experience' (Lakoff and Johnson, 1980:139). The power of new metaphors is to construct a new reality rather than simply to give mankind a way of conceptualizing a pre-existing reality as conventional metaphors do (Lakoff and Johnson, 1980). Therefore, new metaphors play a very important role in the imagination process and the creation of new meaning.

Now we want to see the result of both the groups separately. In order to analyze the score of each group separately, a set of new t-tests has been carried out properly.

Group	Metaphor type	Mean	Variance	t Stat	P(T<=t) two-tail	t-Critical two-tail
L	Linguistics	34	6.34	-	0.00	2.01
L	Literature	37	2.08	4.14		

Table 5: Comparing two sets of metaphor in group L

It is observed that in group-L, the result does not reveal any kind of significant difference ($p > 0.05$) between the linguistic metaphors and the literary metaphors. Therefore, the t-test points out that the participants of group-L are probably have the balanced understanding to choose the higher ranked answer options irrespectively metaphor types. On the other hand, in the group-WL participants show significant correlation while they have attempted to choose linguistic metaphors and literary metaphors.

Group	Mean	Variance	t Stat	P(T<=t) two-tail	t-Critical two-tail
WL	33.83	9.53	14.69	5.35	2.01
WL	22.75	4.10			

Table 6: Comparing two sets of metaphor in group-WL

By following Gibbs (1994), we have assumed that the pattern works in the comprehension of metaphorical expressions in the mother tongue is also active in the native speakers' understanding of some special literary metaphorical expression in their first language. Such hypothesis suggests the existence of a universal pattern in the structuring of the abstract concepts; in different uses of language, this pattern facilitates the metaphor comprehension also. This universal pattern allows the learners comprehend the metaphorical language on the basis of their embodied cognition. In other words, it enables learners to predict the possible meaning of metaphorical expressions without relying on the contextual information.

The result of the two empirical studies presents strong evidence that corroborates the hypothesis of the universality of metaphor and the role of embodiment in the comprehension of the metaphorical expressions from a psycholinguistic perspective. An analysis of group-L's choice of answers for the questionnaire presenting the linguistic metaphorical expressions points out an average score with the group-WL. On the other hand, the questionnaire presenting literary metaphors points out a distinguishable difference between the two groups. Though the acquisition process of the ability to understand the metaphorical expressions is a universal pattern, it can be said that the previous literary knowledge about metaphorical expressions and its experience are necessary for getting proficiency in understanding metaphors. Therefore, the data resulting from this empirical study rules out the null hypothesis clearly since both the groups at least bear some level of universal pattern that helps them to choose higher ranked answer options from the linguistic metaphor questionnaire. This has given us to justify the relevance of formulating the alternative hypothesis. However, the same universal pattern does not work equally in understanding literary metaphors by the both groups. In fact, there is a universal pattern of metaphor understanding; and, the experience of encountering the literary metaphors is an important factor to achieve all purposes. Our results point out that the literary metaphors are related to the educational knowledge and practice.

5. Conclusion

The findings of our research are quite convincing, and thus the following conclusions can be drawn that the Bengali native speakers

acquire metaphors naturally as a part of their cultural orientation. However, for literary metaphor understanding, the background schema of literary metaphoric expressions is needed. Moreover, for a better realization of literary metaphors, subjective experiences of metaphors leave a vital impact in the psychology of the speakers. Such findings are suggestive for at least two reasons such as when the participants of group-WL give attention to look for the best answer, they feel puzzled and want more options for achieving the best score. The other is that the literary sense imposed factors play an important part in good understanding. Thus, the statistical analysis of the experiment suggests that, although there appears a connection between the metaphor's perceptual and conceptual domains, subjective experiences that because one's cognitive development in a socio-cultural context plays a significant role in the meaning construction of metaphors.

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Appendix

তথ্যদাতার নাম:

লিঙ্গ: নারী/পুরুষ

শিক্ষাগত যোগ্যতা:

শ্রেণি:

সেশন:

প্রশ্নমালা: সেট-১ (ভাষাবৈজ্ঞানিক রূপক)

নিচের প্রশ্নগুলোতে ঠিক রূপকের পাশে টিক (✓) দিন

১. সম্ভাবনার দুয়ার

ক) ইতিবাচক ভবিষ্যৎ (৪)

খ) উজ্জ্বল ভবিষ্যতের সূত্রপাত (৩)

গ) নতুন দিনের সূচনা (২)

ঘ) অন্যান্য (১)

২. দারিদ্র্যের কষাঘাত

ক) গরিবি হাল (৪)

খ) দরিদ্র লোকদের অনাহার (৩) গ) অভাবের

বেত্রাঘাত (২)

ঘ) অন্যান্য (১)

৩. সাফল্যের সোপান

ক) ধারাবাহিক সাফল্য (৪)

খ) ধাপে ধাপে অর্জন (৩)

গ) সার্থকতার সিঁড়ি (২)

ঘ) অন্যান্য (১)

৪. দুঃখের তিমির রাত

ক) সীমাহীন দুঃখ (৪)

খ) দুঃখের সূত্রপাত (৩)

গ) অন্ধকার কাল (২)

ঘ) অন্যান্য (১)

৫. জীবন সায়াহ্ন

ক) শেষ জীবন (৪)

খ) পড়ন্ত জীবন (৩)

গ) জীবন সংকট (২)

ঘ) অন্যান্য (১)

৬. মাখার ঘাম পায়ে ফেলা

ক) কর্তার পরিশ্রম (৪)

খ) অপাদামস্তক পরিশ্রান্ত (৩)

গ) শ্রমিকের জীবন (২)

ঘ) অন্যান্য (১)

৭. অন্ধ আবেগ

ক) যুক্তিহীন ভাবনা (৪)

খ) অতি নাটকীয়তা (৩)

গ) বাঁধভাঙা প্রেম (২)

ঘ) অন্যান্য (১)

৮. হিরের টুকরো ছেলে

ক) সর্বগুণসম্পন্ন মানুষ (৪)

খ) সুবোধ বালক (৩)

গ) খ্যাতিমান ছেলে (২)

ঘ) অন্যান্য (১)

৯. জীবন তন্নী

ক) জীবন প্রবাহ (৪)

খ) ভাসমান জীবন (৩)

গ) বেঁচে থাকার নৌকা (২)

ঘ) অন্যান্য (১)

১০. মরণ কামড়

ক) সর্বশক্তি দিয়ে লড়াই (৪)

খ) দাঁতে দাঁত চেপে বাঁচার চেষ্টা (৩)

গ) পঞ্চতু প্রাণ্ডি (২)

ঘ) অন্যান্য (১)

প্রশ্নমালা: সেট-২ (সাহিত্যিক রূপক)

১. হায় হায়, স্নেহের নীড়ের মধ্যেও হিংসা ঢুকিয়াছে ...। (বঙ্কিমচন্দ্র, রাজর্ষি)

ক) আনন্দপূর্ণ গৃহাশ্রম (৪)	খ) প্রবল বাৎসল্যবোধ (৩)
গ) ভালোবাসায় বসবাস (২)	ঘ) অন্যান্য (১)
২. তার নিজের জীবনটা তাকে যেন অজাগরের মতো গিলছে ...। (রবীন্দ্রনাথ ঠাকুর, যোগাযোগ)

ক) তীব্র অন্তর্ভুক্তি ও জীবনমন্ড (৪)	খ) জীবন সংগ্রামে হেরে যাওয়া (৩)
গ) জীবনের গলাধঃকরণ (২)	ঘ) অন্যান্য (১)
৩. তাহার দৃষ্টি যেন তীরের ফলাটার মতো। (রবীন্দ্রনাথ ঠাকুর, গোরা)

ক) তীক্ষ্ণ দৃষ্টিশক্তি (৪)	খ) ভবিষ্যৎ দ্রষ্টা (৩)
গ) প্রবল দৃষ্টিশক্তি (২)	ঘ) অন্যান্য (১)
৪. হতভাগিনীর হাড় জুড়িয়েছে। (শওকত ওসমান, সৌদামিনী মালো)

ক) মৃত্যুবরণ করা (৪)	খ) পার্থিব যন্ত্রণা থেকে মুক্তি (৩)
গ) বিশ্রাম নেয়া (২)	ঘ) অন্যান্য (১)
৫. ঠিক যেন ফুলদানিতে ভিজাইয়া রাখা বাসি ফুলের মতো। (শরৎচন্দ্র চট্টোপাধ্যায়, বিলাসী)

ক) মলিন মুখাবয়ব (৪)	খ) পরিশ্রান্ত (৩)
গ) দুর্বল শরীর (২)	ঘ) অন্যান্য (১)
৬. পয়লা সিলেবলে অ্যাকসেন্ট দেওয়া খারাপ রান্নায় লক্ষ্য ঠেসে দেওয়ার মতো। (সৈয়দ মুজতবা আলী, গল্পব্য কাবুল)

ক) ত্রুটি আড়াল করা (৪)	খ) রান্নার বিষাদ গোপন করার কৌশল (৩)
গ) খাবারের স্বাদ বাড়ানো (২)	ঘ) অন্যান্য (১)
৭. এই আগুনের ঝাঞ্জা দুলিয়ে পথে বাহির হলাম। (কাজী নজরুল ইসলাম, আমার পথ)

ক) বিদ্রোহ ঘোষণা (৪)	খ) যুদ্ধ ঘোষণা (৩)
গ) পথ প্রদর্শক (২)	ঘ) অন্যান্য (১)
৮. তাকে বাধ্য হয়ে খেলার পুতুলের মতো ... একটার পর একটা ভুল করে যেতে হয়। (কাজী মোতাহার হোসেন, ভুলের মূল্য)

ক) অদৃশ্য শক্তি দ্বারা চালিত (৪)	খ) ক্রীড়ানক (৩)
গ) অলঙ্ঘনীয় নিয়তি (২)	ঘ) অন্যান্য (১)

৯. বিন্দু-বিন্দু লাগচে আলো ঘন আঁধারেও সর্বসহা আশার মতো মৃদু মৃদু জ্বলে। (সৈয়দ ওয়ালীউল্লাহ, নয়নচারা)
- ক) অবিনশ্বর জীবন-ভাবনা (৪) খ) জিইয়ে রাখা জীবন (৩)
 গ) জীবনের শেষ আশা (২) ঘ) অন্যান্য (১)
১০. হাসনেবানু বলিয়াছেন, 'বিষাদ-সমুদ্রে আনন্দশ্রোত!' (মীর মশাররফ হোসেন, বিষাদ সিঙ্ক)
- ক) প্রচণ্ড কষ্টের মধ্যে আনন্দবার্তা (৪) খ) তিক্ত জীবন (৩)
 গ) সুখের মত ব্যথা (২) ঘ) অন্যান্য (১)
- * প্রতিটি প্রশ্নের উত্তরসমূহের ডানপাশের সংখ্যা, সংশ্লিষ্ট উত্তরের গুরুত্ব (weight) নির্দেশক, যা অংশগ্রহণকারীদের কাছে উপস্থাপন করা হয়নি।