

Time : Three Hours]

[Maximum Marks : 75

**Note :** Attempt all questions.

1. (a) Construct *two* words from each of the prefix given:  
(any 5) (1×5)

1. ante.....

2. Endo.....3. Circum.....4. Meta.....5. Para.....6. Con.....

- (b) Construct *two* words from each of the suffix given :  
(any 5) (1×5)

1. ..... al2. ..... ess3. ..... ed.4. ..... ward5. ..... ian6. ..... or

champion

(c) Write full forms of the following abbreviations: (any 5)  
(1×5)

(b)

1. R.S.V.P.
2. B.A.
3. I.Q.
4. R.O.F.L.
5. A.M.
6. Viz.

3. (a)

2. (a) Correct errors in the following sentences : (any 10)  
(1×10)

(b)

1. I often watch television until late night.
2. I don't like shopping however I will come with you.
3. Old cars are easier to mend.
4. At school I used to lack in confidence.
5. Nobody knows why the ship drowned.
6. He is Daniel in judgement.
7. Will you kindly open this knot? *reach for knot*
8. His family members are coming by this train.
9. Good, night, Rita; where have been all these day?
10. I have read the Shakespeare's *Macbeth*.
11. At school I used to lack in confidence.

(b) Discuss in detail the basic organizing principles of paragraphs in a document.

Inductive (5)  
deductive  
chronology

3. (a) Punctuate the following sentences: (any 5) (5)

1. I have one goal to find her
2. will you accompany me to the party today
3. the flight is scheduled to arrive at 5:30 am
4. when will you return this book she asked
5. come here or I leave said meera
6. Did anyone see you

(b) Read the passage carefully and answer the questions that follow : (10)

A large number of travel writers and photographers visit all corners of our planet and publish their travelogues and photographs. They are all consciously or unconsciously helping the world to come together, creating a close-knit community of global citizens aware of the exquisite beauty and diversity of our planet. Cities have always fascinated me. I grew up in Nalanda, Bihar before moving to New Delhi for higher studies. I studied Geography at the Kirorimal College, Delhi University and later at the Jawaharlal Nehru University. After joining the Indian Foreign Service, I worked in New Delhi, Moscow, St Petersburg and Kathmandu before moving to Brasilia. As part of my work, I often visit the capitals of different countries at very short notice. I look for poems on places I visit before setting



out as I believe poems have the ability to render a deep and intimate experience of a place. Thus I set out on an impossible journey of finding a poem on each capital city of the world.

Jumoke Verissimo's Abuja is a – "Signpost/This capital is under construction/So enter into this rock town/shaped like a mug/and see that/still when nothing happens/it moves into the news." She takes us to Abuja's dark underworld and bares her soul. She expresses her deep fears of being swallowed and at the same time hopes to move on. Kwame Dawes in his poem Green Boy takes us to a night in Accra when drums are heard instead of the sound of guns – "That night, they stared into/the orange dusk over Accra, poured libation, listening for guns first, but soon/it was drums, the celebration." Liyou Libsekal describes Addis Ababa as a – "dappled green core pulses with early song/ taxi boys in convulsive refrain." In Christopher Merrill's Algiers – "the ash fall hasn't reached the city, and yet the sky at noon is pitch-black...." I have never been to Conakry but Gerard Noiret's poem on Conakry instantly makes me feel the heat of this capital city in capital letters – "WHO FORGOT TO INVENT SHADE IN THIS COUNTRY?" Charlotte Hill O'Neal reminisces about her city In Memories of Dar es Salaam, – "Charcoal smell wraps 'round makaa coals/Sizzling and fizzling and assaulting my nostrils/with acrid sweet odors that I will never forget...."

I would like to end it with an observation about Delhi by Jan Morris that holds true even today – "But Delhi? Delhi is not just a national capital, it is one of the political ultimate, one of the prime movers...

*Questions:*

1. ✓ How do travel writers and photographers help the world? (2)
2. ✓ Explain: "I believe poems have the ability to render a deep and intimate experience of a place." (3)
3. ✓ Write a summary of the passage. (3)
4. Write antonyms of the following words: (2)
  - a. conscious
  - b. ✓ create
  - c. ✓ same
  - d. ✓ odour

4. ✓ (a) Discuss in brief the basic techniques of writing a precise. (5)

(b) Write a precise or summary of the following passage: *dist* (10)

Our knowledge of truths, unlike our knowledge of things, has an opposite, namely *error*. So far as things are concerned, we may know them or not know them, but there is no positive state of mind which can be described as erroneous knowledge of things, so long, at any rate, as we confine ourselves to knowledge by



acquaintance. Whatever we are acquainted with must be something; we may draw wrong inferences from our acquaintance, but the acquaintance itself cannot be deceptive. Thus there is no dualism as regards acquaintance. But as regards knowledge of truths, there is a dualism. We may believe what is false as well as what is true. We know that on very many subjects different people hold different and incompatible opinions: hence some beliefs must be erroneous. Since erroneous beliefs are often held just as strongly as true beliefs, it becomes a difficult question how they are to be distinguished from true beliefs. How are we to know, in a given case, that our belief is not erroneous? This is a question of the very greatest difficulty, to which no completely satisfactory answer is possible. There is, however, a preliminary question which is rather less difficult, and that is: What do we *mean* by truth and falsehood? It is this preliminary question which is to be considered in this chapter.

In this chapter we are not asking how we can know whether a belief is true or false: we are asking what is meant by the question whether a belief is true or false. It is to be hoped that a clear answer to this question may help us to obtain an answer to the question what beliefs are true, but for the present we ask only 'What is truth?' and 'What is falsehood?' not 'What beliefs are true?' and 'What beliefs are false?' It is very important to keep these different questions entirely separate, since any confusion between them is sure to produce an

answer which is not really applicable to either. There are three points to observe in the attempt to discover the nature of truth, three requisites which any theory must fulfill.

- (1) Our theory of truth must be such as to admit of its opposite, falsehood. A good many philosophers have failed adequately to satisfy this condition : they have constructed theories according to which all our thinking ought to have been true, and have then had the greatest difficulty in finding a place for falsehood. In this respect our theory of belief must differ from our theory of acquaintance, since in the case of acquaintance it was not necessary to take account of any opposite.
- (2) It seems fairly evident that if there were no beliefs there could be no falsehood, and no truth either. in the sense in which truth is correlative to falsehood. If we imagine a world of mere matter, there would be no room for falsehood in such a world, and although it would contain what may be called 'facts', it would not contain any truths, in the sense in which truths are thins of the same kind as falsehoods. In fact, truth and falsehood are properties of beliefs and statements: hence a world of mere matter, since it would contain no beliefs or statements, would also contain no truth or falsehood.
- (3) But, as against what we have just said, it is to be observed that the truth or falsehood of a belief



always depends upon something which lies outside the belief itself. If I believe that Charles I died on the scaffold. I believe truly, not because of any intrinsic quality of my belief, which could be discovered by merely examining the belief, but because of an historical event which happened two and a half centuries ago. If I believe that Charles I died in his bed, I believe falsely: no degree of vividness in my belief, or of care in arriving at it, prevents it from being false, again because of what happened long ago, and not because of any intrinsic property of my belief. Hence, although truth and falsehood are properties of beliefs, they are properties dependent upon the relations of the beliefs to other things, not upon any internal quality of the beliefs.

5. (a) Write an essay on any *one* of the topic mentioned below : (10)

1. Digital India: Myth or Reality?
2. GST: Effects and Impact on Economy.
3. Is education too commercialised these days?
4. Effects of 'Global Warming' around the world.

(b) What are jargons? Explain using suitable examples.

(5)