

Read the stories below then answer the questions that follow.

Extract A: The Three Admonitions

A man once left his country to go to foreign places, and there entered the service of an abbot. After he had spent some time in faithful service, he desired to see his wife and native land. He said to the abbot, "Sir, I have served you thus long, but now I wish to return to my country."

"Yes, my son," said the abbot, " but before departing I must give you the three hundred ounces that I have put together for you. Will you be satisfied with three admonitions, or with the three hundred ounces?"

The servant answered, "I will be satisfied with the three admonitions."

"Then listen. First: When you change the old road for the new, you will find troubles which you have not looked for. Second: See much and say little. Third: Think over a thing before you do it, for a thing deliberated is very fine. Take this loaf of bread and break it when you are truly happy."

The good man departed, and on his journey met other travellers. They said to him, "We are going to take the by-way. Will you come with us?" But remembering the three admonitions of his master answered, "No, my friends, I will keep on this road."

When he had gone halfway, bang! bang! he heard some shots. "What was that, my sons?" The robbers had slain his companions. "I have gained the first hundred ounces!" he said and continued his journey.

On his way, he arrived at an inn as hungry as a dog and called for something to eat. A large dish of meat was brought which seemed to say, "Eat me, eat me!"

He stuck his fork in it and turned it over, and was frightened out of his wits, for it was bear meat! He wanted to ask the meaning of such food and give the innkeeper a lecture, but just then he thought, "See much and say little;" so he remained silent. The innkeeper came, the man settled his bill, and took leave. But the innkeeper stopped him and said, "Bravo, bravo! you have saved your life. All those who have questioned me about my food have been soundly beaten."

"I have gained the second hundred ounces," said the good man, who did not think he was safe until then.

When he reached his own country he remembered his house, saw the door ajar and slipped in. He looked about and saw no one, only in the middle of the room was a table, well set with two glasses, two forks, two seats, and service for two.

"How is this?" he said. "I left my wife alone and here I find things arranged for two. There is some trouble."

So he hid under the bed to see what went on. A moment after he saw his wife enter, who had gone out a short time before for a pitcher of water. A little after he saw a sprucely dressed young priest come in and seat himself at the table.

"Ah, is that he?" and he was on the point of coming forth and giving him a sound beating; but there came to his mind the final admonition of the abbot: "Think over a thing before you do it, for a thing deliberated is very fine;" and he refrained.

He saw them both sit down at the table, but before eating his wife turned to the young priest and said: "My son, let us say our accustomed Paternoster for your father."

When he heard this he came from under the bed crying and laughing for joy and embraced and kissed them both so that it was affecting to see him. Then he remembered the loaf his master had given him and told him to eat in his happiness; he broke the loaf and there fell on the table all the three hundred ounces, which the master had secretly put in the loaf.

Extract B: A Story of a Young Man's Quest for Success

Once upon a time, in a small village nestled in the mountains, there lived a young man named Michael. Michael was known for his quick temper and impulsive nature, which often got him into trouble. He had always dreamed of leaving the village and making a name for himself in the big city. Growing up, Michael had always been fascinated by stories of the big city and the adventures that awaited those who ventured there. He longed for the excitement and opportunity that the city promised.

Despite his ambition, Michael's impulsiveness often got the better of him. He would act on his impulses without thinking through the consequences, which often led him to regret his decisions. His family and friends worried about him, and many of them feared that he would not be able to survive in the big city. They urged him to stay in the village and make a life for himself there.

But Michael could not be swayed. He was determined to leave the village and make his mark in the world. One day, an opportunity presented itself and Michael decided to leave the village and pursue his dreams. He packed his bags and set off on his journey.

As he travelled, he met a woman who saw the potential in Michael but also noticed his impulsiveness. The woman, who had lived a long and fulfilling life, had learned many valuable lessons and wanted to pass on her wisdom to Michael. She decided to take Michael under her wing and teach him the ways of patience and caution.

The old woman had always given Michael two pieces of advice. She told him to "Listen more and talk less," and "The road less taken may be the one that leads you to true success." Over time, Michael thanked the woman and continued on his journey, determined to put the woman's advice into practice.

As he travelled, Michael came across many tempting shortcuts and detours, but he remembered the woman's words and stayed on the path he had chosen. He encountered many challenges along the way, but each time he thought through his options and made a deliberate decision.

Michael's journey was not without its struggles, but he persevered, always keeping the woman's advice in mind. He learned to listen more and talk less, which helped him to avoid many misunderstandings and conflicts. He also learned to think before he acted, which helped him to avoid many mistakes and regrets.

Finally, after many months of travelling, Michael reached the big city. He was amazed by all the sights and sounds, but he was also homesick. He missed his village and his family. He remembered the old woman's words and decided to return home.

When he arrived, he found that his village had changed. Many new houses had been built, and the people had grown prosperous. He was overjoyed and he had not only achieved his dream of reaching the big city, but he had also learned valuable lessons that would serve him well for the rest of his life.

Answer the following questions by choosing the letter of the best answer.

1 How are the two extracts similar in terms of the theme?

- A. Both extracts are about the power of incertitude and reluctance.
- B. Both extracts are about the importance of dismissing advice and guidance.
- C. Both extracts are about the struggle of the main character to achieve self-love.
- D. Both extracts are about the journey of a main character and the lessons they learn.

2 How are the two extracts different in terms of the setting?

- A. Both extracts take place in a fantasy realm with pegasus and dragons.
- B. Both extracts take place in a bustling city with skyscrapers and modern technology.
- C. One extract is set in a small village while the other is set in a foreign land.
- D. One extract is set in an urban setting while the other is set in a rural setting.

3 What is the purpose of both extracts?

- A. To entertain readers with gruesome adventures and vile plot twists.
- B. To educate readers on the history and culture of the main protagonists.
- C. To teach readers about personal growth and self-discovery through facing obstacles.
- D. To provide readers with a guide on how to achieve success and overcome obstacles in life.

4 What traits do the man in extract A and Michael in extract B show in both extracts?

- A. Both show a tendency to be easily charmed by others.
- B. Both show a strong sense of determination and persistence.
- C. Both show a lack of ambition and drive.
- D. Both show a complete disregard for the well-being of others.

- 5 What is the aim of both the abbot in extract A and the woman in extract B?
- A. To give advice and guidance to the protagonist.
 - B. To rob and deceive the protagonist.
 - C. To provide food and employment for the protagonist.
 - D. To provide entertainment for the protagonist.
- 6 In extract A, when the man noticed the bear meat, he remembered the abbot's admonition and stayed silent. What does this say about his decision?
- A. The man is afraid of confrontation.
 - B. The man is easily influenced by others.
 - C. The man is impulsive and doesn't think things through.
 - D. The man is wise and considers the consequences before acting.
- 7 In extract B, Michael was able to fulfil his dream of leaving the village. What does this say about his character?
- A. Michael is impulsive and quick-tempered.
 - B. Michael is successful and ambitious.
 - C. Michael is wealthy and powerful.
 - D. Michael is a skilled traveller.
- 8 What is the moral of both extracts?
- A. Always take the by-way and ignore the advice of others.
 - B. Success can only be achieved through deceit and betrayal.
 - C. Impulsiveness is a virtue, and one should act on their impulses without thinking.
 - D. The importance of thinking and acting with caution before making impulsive decisions.

Extract A: The Fish That Were Too Clever

Two fishes lived in a pond. Their names were Satabuddhi which means having the understanding of a hundred and Sahasrabuddhi which means having the understanding of a thousand. The two of them had a frog for a friend, whose name was Ekabuddhi which means having the understanding of one.

For a time they would enjoy friendly conversation on the bank, and then they would return to the water. One day when they had gathered for conversation, some fishermen came by just as the sun was setting. They were carrying nets in their hands and many dead fish on their heads.

When the fishermen saw the pond, they said to one another, "There seem to be a lot of fish in this pond, and the water is very low. Let us come back here tomorrow morning!" After saying this, they went home. These words struck the three friends like a thunderbolt, and they took counsel with one another.

The frog said, "Oh, my dear Satabuddhi and Sahasrabuddhi, what shall we do? Should we flee, or stay here?"

Hearing this, Sahasrabuddhi laughed and said, "Oh, my friend, don't be afraid of words alone! They probably will not come back. But even if they do come back, I will be able to protect myself and you as well, through the power of my understanding, for I know many pathways through the water."

After hearing this, Satabuddhi said, "Yes, what Sahasrabuddhi says is correct, for one rightly says: Where neither the wind nor the sun's rays have found a way, intelligent understanding will quickly make a path. And also: everything on earth is subject to the understanding of those with intelligence. Why should one abandon the place of one's birth that has been passed down from generation to generation, just because of words? We must not retreat a single step! I will protect you through the power of my understanding."

The frog said, "I have but one wit, and it is advising me to flee. This very day I shall go with my wife to another pond." After saying this, as soon as it was night, the frog went to another pond.

Early the next day the fishermen came like servants of the god of death and spread their nets over the pond. All the fish, turtles, frogs, crabs, and other water creatures were caught in the nets and captured, also Satabuddhi and Sahasrabuddhi, although they fled, and through their knowledge of the various paths escaped for a while by swimming to and fro. But they too, together with their wives, fell into a net and were slain.

That afternoon the fishermen happily set forth toward home. Because of his weight, one of them carried Satabuddhi on his head. They tied Sahasrabuddhi onto a string and dragged him along behind.

The frog Ekabuddhi, who had climbed onto the bank of his pond, said to his wife, "Look, dear! Mr. Hundred-Wit lies on someone's head, and Mr. Thousand-Wit is hanging from a string. But Mr. Single-Wit, my dear, is playing here in the clear water."

Extract B: The Wise Owl, the Fox, and the Hare

In a dense forest, where the trees were tall and the leaves rustled in the wind, lived a wise old owl named Socrates. Socrates had spent his entire life studying and learning and had gained a great deal of knowledge and intelligence. He was well respected by the other animals in the forest, who often came to him for advice and guidance.

Socrates had two close friends, a fox named Diogenes, and a hare named Epimetheus. The three of them would often sit together and discuss the ways of the world, and Socrates would always impress his friends with his deep understanding of things. They would talk about everything from the changing of the seasons to the behaviour of different animals, to the mysteries of the universe.

One day, a hunter came to the forest and set up traps to catch the animals living there. Socrates was dismissive of the hunter's presence, believing that his intelligence would protect him and that there was no reason to be afraid of a human. He had always been fascinated by humans and had spent many

nights observing them from a distance. He felt that they were not as intelligent or wise as the animals of the forest and that they would not be able to outsmart him.

Diogenes, however, was more cautious. He had heard stories of hunters and knew that they were dangerous. He suggested that they leave the forest and come back when the hunter was gone. He believed that it was better to be safe than sorry and that it was important to protect themselves and their families.

Epimetheus, on the other hand, shared Socrates' sense of loyalty to their home. He felt that they should not abandon their home just because of one human, and believed that his intelligence would protect him. He argued that they should stay and defend themselves and that it was their duty to protect the forest and its inhabitants.

The three friends debated the issue for hours, but they were unable to reach a consensus. In the end, they decided to split up and each follow their own path. Diogenes made the decision that he and his family leave the forest, but Socrates and Epimetheus stayed behind.

The following day, the hunter returned and set his traps. Socrates and Epimetheus watched from a distance, carefully observing the hunter's movements and trying to figure out how to outsmart him. They saw that the hunter was using a type of trap that they had never seen before, and they knew that it would be difficult to avoid.

Despite the danger, Socrates and Epimetheus were determined to protect their home. They worked together to devise a plan to outsmart the hunter. They decided to use their intelligence and wit to create a diversion, which would distract the hunter and allow them to escape.

Socrates used his knowledge of the forest to create a loud noise, which echoed through the trees. The hunter, thinking that it was an animal, followed the sound, leaving his traps unattended. Epimetheus, using his speed and agility, quickly ran through the forest, avoiding the traps and leading the hunter on a wild goose chase.

Their plan worked, and the hunter was unable to catch any animals that day. Socrates and Epimetheus were proud of their success, and they felt that they had done their duty to protect their home. However, their joy was short-lived. The next day, the hunter returned, and this time he was more determined than ever. He had heard the noise from the previous day and knew that there was something in the forest that was outsmarting him.

The hunter set his traps in new locations, and this time, he was more careful. Socrates and Epimetheus were still determined to protect their home, but they knew that their plan from the previous day would not work again. They tried to think of new ways to outsmart the hunter, but this time, their intelligence and wit were not enough. Despite their best efforts, the hunter was able to catch Socrates and Epimetheus in his traps.

Answer the following questions by choosing the letter of the best answer.

9 How do the two extracts differ in terms of the setting?

- A. Extract A's setting is in a pond with aquatic creatures while Extract B's setting is a desert.
- B. Extract A's setting is a desert with sand dunes while Extract B's setting is a city with skyscrapers.
- C. Extract A's setting is in a pond while Extract B's setting is in the forest.
- D. Extract A's setting is a city with skyscrapers while Extract B's setting is a dense forest with tall trees.

10 Which of the following are themes taken from the two extracts?

- I. Wisdom
 - II. Adaptation
 - III. Survival
 - IV. Beliefs
 - V. Friendship
- A. I, II and III
 - B. IV, V and I
 - C. II, V and IV
 - D. All of the above

11 What is the purpose of both extracts?

- A. To teach about the dangers of overconfidence.
- B. To teach about the importance of survival and adaptation.
- C. To teach about the importance of friendship.
- D. To teach about the importance of intelligence and wisdom.

12 What traits do Satabuddhi and Sahasrabuddhi in extract A and Socrates and Epimetheus in extract B show in both extracts?

- A. They can be interpreted as intelligent and humble.
- B. They can be interpreted as wise and cautious.
- C. They can be interpreted as wise and intelligent.
- D. They can be interpreted as intelligent and cowardly.

13 How are Ekabuddhi in extract A and Diogenes in extract B similar?

- A. Both were intelligent and wise yet overconfident.
- B. Both were willing to sacrifice their pride for their beliefs.
- C. Both were cautious and humble of their roots.
- D. Both were cautious and made appropriate decisions.

14 In extract A, Satabuddhi agreed not to retreat a single step. What does this say about his decision?

- A. Satabuddhi is cautious and humble, not wanting to take any unnecessary risks and always considering the potential consequences of his actions.
- B. Satabuddhi is overconfident in the power of his understanding and believes that his intelligence will protect him from any harm or danger.
- C. Satabuddhi is intelligent and wise and uses his knowledge and understanding to make the right decisions.
- D. Satabuddhi is prideful, but afraid to stand up for himself and his beliefs, even when not faced with adversity.

15 In extract B, Diogenes and his family quickly left the forest to escape the hunter. What does this say about him?

- A. He is courageous, willing to face challenges head-on and not backing down from danger even if it means putting himself at risk.
- B. He is cautious and possesses the willingness to adapt his beliefs, assessing the situation objectively and making necessary changes to ensure his safety and survival.
- C. He is overconfident, believing in his abilities and intelligence more than necessary and not taking the potential dangers and risks into account.
- D. He is wise and prideful, using his knowledge and understanding to make random decisions to navigate through life.

16 Which of the following displays the key takeaway of both extracts?

- A. Intelligence and wisdom are all you need to survive, and there is no need to worry about external threats or dangers.
- B. Overconfidence leads to success, and one should always trust in their own abilities and intelligence.
- C. Ignorance is bliss, and one should avoid gaining knowledge and understanding of potential dangers.
- D. Intelligence and knowledge alone cannot protect one from danger, and it is sometimes wise to take action to protect oneself even if it goes against one's pride or previous beliefs.

Extract A: Androcles and the Lion by Joseph Jacobs

It happened in the old days in Rome when a slave named Androcles escaped from his master and fled into the forest, and he wandered there for a long time until he was weary and spent the night with hunger and despair.

Just then, he heard a lion near him moaning and groaning and at times roaring terribly. Tired as he was, Androcles rose up and rushed away as he could from the lion. But, as he made his way through the bushes, he stumbled over the root of a tree and fell down, and when he tried to get up there he saw the lion coming towards him, limping on three feet and holding his forepaw in front of him.

Poor Androcles was in despair; he had no strength to rise and run away, and there was the lion coming upon him. But when the great beast came up to him, instead of attacking him, it kept on moaning and groaning and looking at Androcles, who saw that the lion was holding out his right paw, which was covered with blood and much swollen.

Looking more closely at it Androcles saw a great big thorn pressed into the paw, which was the cause of all the lion's trouble. Plucking up courage he seized hold of the thorn and drew it out of the lion's paw, who roared with pain when the thorn came out, but soon after found such relief from it that he fawned upon Androcles and showed, in every way that he knew, to whom he owed the relief.

Instead of eating him up, he brought him a young deer that he had slain, and Androcles managed to make a meal from it. For some time, the lion continued to bring the game he had slain to Androcles, who became quite fond of the huge beast.

But one day, a number of soldiers came marching through the forest and found Androcles, and as he could not explain what he was doing they took him prisoner and brought him back to the town from which he had fled. Here, his master soon found him and brought him before the authorities, and he was condemned to death because he had fled from his master.

Now, it used to be the custom to throw criminals to the lions in a huge circus, so that while the criminals have been punished, the public could enjoy the spectacle of combat between them and the wild beasts.

So Androcles was condemned to be thrown to the lions, and on the appointed day, he was led forth into the Arena and left there alone with only a spear to protect him from the lion. The Emperor was in the royal box that day and gave the signal for the lion to come out and attack Androcles.

But when it came out of its cage and got near Androcles, what do you think it did? Instead of jumping upon him it fawned upon him and stroked him with its paw and made no attempt to do him any harm.

It was of course the lion which Androcles had met in the forest. The Emperor, surprised at seeing such strange behaviour in such a cruel beast, summoned Androcles to him and asked him how it happened that this particular lion had lost all its cruelty of disposition. So Androcles told the Emperor all that had happened to him and how the lion was showing its gratitude for having relieved it of the thorn.

Thereupon, the Emperor pardoned Androcles and ordered his master to set him free, while the lion was taken back into the forest and let loose to enjoy liberty once more.

Extract B: The Lion and the Saint by Andrew Lang

If you should have the opportunity of seeing any large picture gallery abroad or our own National Gallery in London, you will be very likely to come across some picture by one or another "old master" representing an old man, with a long beard, sometimes reading or writing in a study, sometimes kneeling in a bare desert-place; but wherever he may be, or whatever he may be doing, there is almost always a lion with him.

The old man with the beard is St. Jerome, who lived fifteen hundred years ago, and I want now to tell you why a lion generally appears in any picture of him.

At one time in his life, St. Jerome lived in a monastery he had founded in Bethlehem. One day, he and some of his monks were sitting to enjoy the cool of the evening at the gate of the monastery when a big lion suddenly appeared walking up to them. The monks were horribly frightened, and scampered off as fast as they could to take refuge indoors; but St. Jerome had noticed that as the lion walked he limped as though in pain, and the Saint, who always tried to help those in trouble, waited to see what he could do for the poor animal.

The lion came near, and when he was quite close he held up one paw and looked plaintively at the men. St. Jerome fearlessly took the paw on his lap, and, on examining it, found a large thorn, which he pulled out, binding up the injured limb. The wound was rather a bad one, but St. Jerome kept the lion with him and nursed him carefully till he was quite well again.

The lion was so grateful, and became so attached to his kind doctor, that he would not leave him, but stayed on in the monastery. Now, in this house, no one, from the highest to the lowest, man or beast, was allowed to lead an idle life. It was not easy to find employment for a lion, but at length, a daily task was found for him. This was to guard and watch over the donkey, who each day, carried in the firewood which was cut and gathered in the forest. The lion and donkey became great friends, and no doubt the donkey felt much comfort in having such a powerful protector.

But it happened, on one very hot summer's day, that whilst the donkey was at pasture the lion fell asleep. Some merchants were passing that way and seeing the donkey grazing quietly, and apparently, alone, they stole her and carried her off with them.

In due time, the lion awoke. But when he looked for the donkey, she was not to be seen. In vain, he roamed about, seeking everywhere; he could not find her; and when evening came he had to return to the monastery alone, and with his head and tail drooping to show how ashamed he felt.

As he could not speak to explain matters, St. Jerome feared that he had not been able to resist the temptation to eat raw flesh once more and that he had devoured the poor donkey. He, therefore, ordered that the lion should perform the daily task of his missing companion, and carry the firewood instead of her.

The lion meekly submitted, allowed a load of faggots to be tied on his back, and carried them safely home. As soon as he was unloaded he would run about for some time, still hoping to find the ass.

One day, as he was hunting about in this fashion, he saw a caravan coming along with a string of camels. The camels, as was usual in some places, were led by a donkey, and to the lion's joy, he recognised his lost friend. He instantly fell on the caravan, and, without hurting any of the camels, succeeded in frightening them all so completely that he had no difficulty in driving them into the monastery where St. Jerome met them.

The merchants, much alarmed, confessed their theft, and St. Jerome forgave them and was very kind to them; but the ass, of course, returned to her former owners. And the lion was much petted and praised for his goodness and cleverness and lived with St. Jerome till the end of his life.

Answer the following questions by choosing the letter of the best answer.

17 What is the main message of the story?

- A. Domestication of wild animals is morally justifiable.
- B. Acts of kindness can lead to unexpected and positive consequences.
- C. Violence and cruelty towards animals are acceptable if it serves a greater purpose.
- D. Fear should be overcome through submission and obedience to authority.

18 What characteristics do Androcles and St. Jerome exhibit in both extracts?

- A. Bravery and empathy
- B. Intelligence and capability
- C. Submissiveness and obedience
- D. Impulsiveness and recklessness

19 After receiving assistance, the lion in extract A continued to bring the game he had slain to Androcles while the lion in extract B became attached to St. Jerome and agreed to perform a daily task for him. What does this imply about the two animals?

- A. It implies that their actions are driven by fear of punishment and not genuine appreciation.
- B. It implies that even wild animals can possess gratitude and compassion.
- C. It implies that the lions were not acting on their own accord as they are trained to do such acts.
- D. It implies that they were repaying for the help despite doing it against their will.

- 20 How are the lion in extract A and the lion in extract B analogous in the first few parts of the extracts?
- A. Both lions are living their best life in their natural habitat, freely roaming the wild.
 - B. Both lions are trained animals, performing tasks assigned to them by their owner.
 - C. Both lions are in distress and experiencing discomfort due to a thorn in their paw.
 - D. Both lions are living in a captive environment with limited space and interactions with other wild animals.
- 21 In extract A, Androcles drew out an object off of the lion's paw despite being very scared. What does this tell about his decision?
- A. He was foolish and didn't think about the potential danger to himself, acting impulsively without considering the consequences.
 - B. He was brave and had a strong moral compass, choosing to help the animal even in the face of his own fear.
 - C. He was skilled in animal behaviour and was able to approach the lion without alarming it, allowing him to safely remove the object from its paw.
 - D. He was lucky and just happened to stumble upon the lion at the right time, with the right set of circumstances that allowed him to remove the object without incident.
- 22 In extract B, the lion agreed to perform the daily task of the missing donkey. What can we assume about it?
- A. The lion is submissive and willing to accept punishment without question.
 - B. The lion is domesticated and trained to perform specific tasks like a donkey.
 - C. The lion is intelligent and incapable of understanding and fulfilling tasks assigned to it.
 - D. The lion is compassionate and willing to take on responsibilities to make amends for its actions.
- 23 How are the two extracts distinct in terms of their respective environments?
- A. Extract A is set in a forest; Extract B is set in a monastery in London.
 - B. Extract A is set in a monastery; Extract B is set in a forest.
 - C. Extract A is set in a forest in Rome; Extract B is set in London.
 - D. Extract A is set in Ancient Rome; Extract B is set in a monastery in Bethlehem.
- 24 What is the genre of both extracts?
- A. Drama
 - B. Satire
 - C. Fable
 - D. Science fiction