

卷之三

के दौरान बाध्यनिल शिक्षा गोर्ड, दिल्ली
प्रशिक्षित रखते हुए राजीव को अपनी विद्या का उत्तम संग्रह करते हुए।

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प्राचीन दृष्टि से यह विषय एक अत्यधिक महत्वपूर्ण विषय है। इसका अध्ययन विभिन्न विषयों के लिए जरूरी है।

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0001 / 50003 / 00027

SECTION-A
(READING)

1.

(A) The ~~soldiers~~ in Mewar was ~~shattered~~ by Rana Sanga's son ~~Ratna Singh~~,
 Nieramayur and Uday Singh.

(a)

(b)

(c)

(d)

When Uday Singh came to the throne of Mewar, Chittor was no longer
 the invincible fort it had been famous for.

Shah Shukh did not attack Chittor because Uday Singh ~~standed~~ over
 the keys of Chittor fort to him.

(a)

(b)

(c)

(d)

A new capital of Mewar was established at Udaipur because it was
 more secure than Chittor.
 surrounded by mountains and was made
 by Uday Singh to Mewar was ~~near~~ he brought
 the main contribution of
 Jaws of peace and security to his kingdom.

(a)

(b)

(c)

(d)

- (f) By capturing Mewar, Akbar wanted to teach a lesson to the rulers of the Rajput kingdom.
- (g) Outline of Mewar changed when the capital was shifted to Udaipur instead of remaining in Chittor.
- (h) Akbar became an eminent ruler ~~as~~ because he was brave, clever and competent and obtained success one after another.
- (i)
- (i) republic/importance - eminence
 - (ii) freedom - autonomy

(B)

(a) And the lonely Highland girl is singing a melancholy strain to herself as she works and reaps in the field. The poet wants us to stop whatever it is we are doing, leave everything, and behold and listen to that melodious singing of the girl. He further tells us to gently pass if we choose not to heed to her song for fear of disturbance.

(b) Now the effect of her singing in the valley is lovely to the poet. William Wordsworth conveys this admiration for her song and says that the Valley is overflowing with the sound. Her song can be heard across and throughout the vast and profound Valley for all to hear.

(c) And Ye heel company who sing to that of the nightingale by saying that of a nightingale, no matter his singing powers, has never chanted a more welcome note to weary and tired travellers as they rest. No nightingale, according to the poet, had such depth and emotion pouring out of the song itself.

(c) The poet queries that the song is about a sad and melancholy thing, an old event of the ancient past, such as of battles long ago. However, nothing is of surely because he knows not and he can only wonder. He also thinks that it may be of something more personal, the here and there of today that has caused the grie ~~sorrows~~, and to feel lost and strained.

(e) Ans. The effect of the song on the poet was immense. He listened, motionless and still the whole time she performed as she called. Hindworth was so mesmerised by the uniqueness of her song that he still felt and heard the music in his heart and in his very bones long after it had finished.

SECTION - B
CREATIVE WRITING AND APPLIED GRAMMAR

Q. (a)

(i)

Myopic, 'Honesty is the best policy' is arguably one of the most substantive debates since time immemorial. lots of arguments and counterarguments can be brought forth concerning such a thought-provoking idiom. This saying has been told and retold over the years, from generation to generation, from elders to young minds, from parents to children and even from the Father of the Nation, Mahatma Gandhi to us, Indians. And it holds a grain - no, many grains of truth, regardless of the strictest opposition you can think of. Honesty is and shall always, remain the best policy. This is what Gandhi tried so hard to emphasize and added to his Indian philosophy. And this truth shall be upheld, not just for Indians but for the world. There is no lasting satisfaction from cheating, lying, fraud or trickery. We shall never feel contented from such acts of mischief among individuals. I recall again another incident from Gandhi's life as a kid, when he was encouraged by his own teacher to copy from a fellow student.

for he knew not the spelling of the word 'honesty'. Gandhi, even as a young man, adamantly refused and stuck to his moral values. And today, he is a legend. So, it is important to embody a good virtue like honesty and seldom resort to dishonesty to achieve our goals! Everything is not a means to an end. There is no possible right justification for dishonesty. For dishonesty leads to a dishonest life and a dishonest life leads to misery and unfulfilment. Thus, it can be concluded that Honesty is the best policy.



(b) DEBATE FOR THE TOPIC 'Child labour is unavoidable in Indian conditions'

This is an age old controversy that has plagued Indian society over the decades: Child Labour - the root cause of evil. Child labour is, in a certain way, both avoidable and unavoidable. But, if we take into account the Indian thinking and the current face of our society, it has been seen to lean more on the 'unavoidable' category. Yes, laws have been enacted condemning child labour, its evils and the consequences of practising it. However, small children (regardless of gender) can be seen working relentlessly in roadside food stalls and some sort of obscure company or factory dealing in questionable trade. Our society is too harsh and insensitive for child labour to just

(b)

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disappear in a month's notice. The attitude of an average Indian is obstinate and less considerate regarding this problem and as far now, child labour seems to be confined to rural and unavoidable. There are endless slums in metropolitan cities like Delhi, Mumbai and Kolkata, where families live in utter poverty and destitution. Children from such backgrounds are forced to work to earn a living. It is not their fault, neither their choice but a result of the lack of resources to defrayed people in the society. There is no much gap in Indian - not much middle ground. It is a country of the richest and the poorest. The rich continues to get richer, the poor poorer. This is because of uneven distribution of wealth. Child labour has its roots from such unfair policies of government. The Indian economy and the Indian educational system must change in order to eradicate child labour and its harrowing consequences. Child labour is unavoidable if not education must be widespread. The opportunities of these children has got limited by their material poverty and lack of education. They have been born abuser from what should have been a fun, carefree childhood.

14th May 2012

To an early life of deprivation and under labouring. If such grievances are not addressed and if ~~is~~ ~~not~~ much changes in the future - then child labour shall remain unavoidable.

2.(a)(ii)

USE OF PUBLIC TRANSPORT CAN REDUCE AIR POLLUTION

- By Ranay Dub

In this present society, people like to show off their materialistic qualities or in the form of numerous vehicles and car purchases. The number of vehicles is increasing day by day. Traffic congestion is a major problem of the cities, not only that but it also leads to air pollution. To reduce the pollution, we, as contributors to the environment, must attempt to use public transport more. It saves time, energy and fuel and effectively hampers the pollution growth. Already, countries in the west like America and in Asia, Japan has started following this system. Public transport usage will decrease traffic, plus reduce the amount of sulphur and smoke in the atmosphere. It is killing two birds with one stone, if you will like to put it that way. It saves money and an economy too if we spend less in buying petroleum imported from the Middle East. All in all, it is more beneficial to humans, so what's ~~stopping~~ you? Next time, leave your car in the garage as you head for work and hop onto a bus or a metro and it will save minutes!

3 (a) before word after
 (i) found it already

(ii)

by some buffaloes

(iii)

elder than I

(iv) swimming in the

(v) middle of the

(vi) to the bank

(vii) pulled from under his

(viii) one of his

(ix) stretched his naked

(x) on the animal

(b)

- Kartik asked Nalin if (i) he could ask when for a favour. Nalin agreed
that he might and enquired of him (ii) what she could do for him.
Kartik said that he (iii) wanted her history notes. Nalin replied
that (iv) she would bring them the next day. Kartik said that
(v) she would be thankful for that.

SECTION - C
(TEXT FOR DETAILED STORY)

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Q. (a)

(I)

Ans (i) She is twine Hill. She has agreed to leave her home and go to Buenos Aires with Frank, her lover.

(ii) She wanted to leave home because even she wishes to explore the world and be happy. All her life, she has been stuck to doing her duties and obligations. For once, she wants to do something for herself, not tied down to suffering after her father.

(II)

Ans (ii) 'g' is Protekili, a chandal girl. 'g' heard the gentle words of Amanda, the radiant follower of Buddha, asking for some water.

(ii) The words had a profound effect on her as Amanda learned from her.
 the early and misguided notions of self-condemnation. She ~~had~~ was reborn into a new consciousness about her rights as a human and as a woman. She no more felt unclear, rather she felt enlightened and cherished the words of Amanda.

(b)

Cf Ans In '9 tell my dreams' the manager had encountered Frau Frieda ~~that~~ when he had arrived from Rome. She was known to be quite charming and he, along with other Spanish students in the tavern where Frau Frieda frequented, used to delight in her company. When he asked what her occupation was, she replied that she only dreamt and on one of her visits to the tavern one day, she told him that she had come only to tell him that she had dreamt about him. She further gave him strict instructions never to return to Vienna for atleast five years. The narration was so well shaped from then warning and fear of the unknown led him to take action. With some unaware of belief in her & her clear warning, he took the last train to Rome and went away never

to return again. And so, he stayed afar and never went back to Vienna even after five years had passed. His conviction had seemed to him at that time so real and frightening that convinced, he had left Vienna soon for some other place. Even years later, he still considered himself fortunate in having escaped some tragedy or terrible accident — a survivor of some major catastrophe that might have happened should he have continued staying in Vienna.

(ii) In his poem, Kubla Khan, S.T. Coleridge describes a vision he once saw. In that vision, he saw the mighty summer palace of Kubla Khan in Xanadu. He describes it as a pleasure-dome, some sort of honey palace where beautiful streams flowed. It was surrounded by fields, sweet smelling trees and green forests. He vividly describes a river that flows across the landscape and flows into underground caves and into the sea. He is excited about the river as it flows into a canyon where

The river turns back and vanishes into a fountain after which it winds again and meanders its way to the ocean. He suddenly describes Kubla Khan also listening to the sound of the river and thinking about war. He, Kubla Khan wears the sound of his ancestor warning him of a battle which signifies a possible destruction of his palace and long life. Coleridge gives his vision a mixture of surrealism and supernatural when he tells of a woman of crying for her dead lover under the moon. Suddenly, there is a shift in the atmosphere of Coleridge's vision. No more landscape or Kubla Khan. But, he sees a woman with an instrument and she is singing. She song seems to affect his senses and he wishes to join her ~~so~~ or create his own song. It makes him want to build domes in the air. He also depicts a figure of flashing eyes and flowing hair, seemingly Kubla Khan who he says is ancient godlike for he feeds on honey-dew, like the Nectar and ambrosia of the Gods, and he is said to have trouble the milk of Paradise. And thus, the description of his vision abruptly comes to a stop and we know no more what he further saw in his vision.

(C)
(i)

and Tao Ying did not quite feel to buy a ticket for travelling by bus. She often travelled without one, especially when the bus conductor or the driver seemed to be the ~~ladies type~~ ladies. But it was not her fault but theirs and their ~~ladies~~ attitude. And she justified her thinking by implying that there was not much use of one more ticket from one passenger because the bus would have to pull at stops and use the same amount of fuel regardless. She didn't like spending too much money and felt one more ticket made not much difference. However, she decided to buy two tickets, one for her and one for her son when they were on their way to the temple. Her son, being a kid, imagined if she was going to purchase tickets. And even though he did not reach 10 sometimes, which was the height requirement for those who eligible to buy a ticket, he adamantly objected and insisted on buying one. Her Tao Ying, a mother, affectionate and caring when it came to her son understood that her son's childlike pride was connected to his ability to purchase a ticket. And since she

had brought him to have fun and wanted him to be happy, she bought
bought one for her son. Besides, she needed to embody ~~well~~ principles and
principles if she wanted to set an example for her son.

(ii) ~~the~~ Slavery of man is ~~shameful~~ because it ~~breaks~~ the soul,
spirit and the body. This form of unnatural slavery is not right.
The hosts and thinkers since ancient times, have condemned its
practice and said that no man is worthy enough to be enslave another
man. He has no right. While Nature enslaves man and makes him
do certain compulsory things he cannot escape. She makes it so
unpleasant that we end up taking satisfaction and pleasure in it. Nature
makes eating and drinking so enjoyable that some people tend to
live to eat. Also, sleeping is so comfortable that humans don't feel like
getting up in the morning. Whereas, slavery of man by man takes
away a person's freedom. They entrap all the share of their work that
can be committed to the slaves, by some sort of trickery or fraud or
by persuading them that is their religious duty to serve them. So, instead
of working a few hours if they were to work only for themselves and
their family, the slave has to toil for 8 to 14 hours a day. Slavery can

only be abolished by law, says Marx. Slavery doesn't exist in a peaceful society. A slave is paid meagre wages and given a falsified notion of freedom, letting them do what the rich consider 'dirty' or 'immoral' work. So, slavery is hateful because through newspapers and schools, the élites try to hide from us and make us unable to realize our own slavery. And it can only be abolished when every man wants to work with his own hands and brains, instead of clutching them from someone else.

SECTION - D (FICTION)

6.(a)

Mr. Paul Doss, the head at the Co-operative Bank appears to be an industrious but ~~a~~ curiously sort of fellow. He has wit and he knows how to use them to his advantage. Mr. Doss first ~~met~~^{met} Marayya into thinking he was a decent fellow, but no one who had to do what he did under a dynastical boss' orders. Marayya even offered him a

position of job with him when he was leave the Co-operative Bank.
Later, Mangayya ~~1890~~ in realie Avul was more of a double-faced person.

He said something else to Mangayya and something else to the Manager of the Co-operative Bank. Over all, not much of a positive impression is given by Avul Dev, in terms of his character and loyalty. He doesn't seem to me to be a dutiful person, but rather a corrupted bank staff who refuses to give loan application forms to the villagers mainly because of their material poverty. In my opinion he would act differently and infinitely in a polite manner were his clients of higher class, with money. He doesn't give off much of a good vibe and is the typical showed employee, ready to please and promote his employer and higher up for his own benefit. He is ~~methodical~~ when he needs to and ~~shrewdly~~ collects information by spying on Mangayya and his progress under the Bangash tree.

~~Methodical~~

(ii)

And Mangayya, after his transaction of business under the Banjara
 she used to stand home, frequently tired after a long day's work
 in the heat of the summer. One day, after returning home, he
 went to the well outside, in the backyard of his house which she
 unfortunately had to share with the most slothful people, his brother and
 his family. He considered it another unpleasant thought to share with
 them and reflected on the past. His brother and he got along well and
 was fond of each other but their wives' animosity could not keep the family together.
 As he reflected on such thoughts, Balu, his uncorgible son was up to his
 usual mischief. Pampered as he was, he was making a mess of the
 house in the absence of his mother. Mangayya's wife had gone
 out on an errand and left Balu to his care. Hearing a cry of
 anguish from his son, Mangayya ran into the kitchen where he
 saw Balu croddling his short fingers and crying his little heart out.
 No sooner, his wife ran in and accused him of being incompetent
 of even taking care of Balu for one minute. Such ~~was~~ that were
 the sequence of events leading up to the incident in which
 Balu burnt his fingers.

(b)

(i)

Manganya sought important advice to the villagers on how to secure loans from the Co-operative Bank. He said that it was their right as shareholders of the bank to seek apply for a loan and receive one. He helped them by accepting a small fee of thanks in return. He advised them to ask for an extra application when they were to take an application form for loan from the co-operative bank.

(b)

(ii)

In dealing with Madan Lal, Manganya went to painstaking efforts to have his book published - the manuscript that Dr Pal had given him. He adamantly insisted that Madan Lal read the manuscript in front of him; he could not risk letting him out of sight and losing the only copy he had of it. Madan Lal grew interested and listened to the book right from the start and asked to take it home as the office closing time neared. But Manganya, with all the steward instructions - a defined business man said that it was not possible for him to do so. Madan Lal countered and

Later, they struck a deal on mutual terms. Madan Lal advised that it would be better for the book's title to be 'Domestic Harmony' than the more explicit name 'Bed Life'. Mangayya clearly agreed, knowing that he had to please his partner in some way. He did not do it to start a partnership on unpleasant terms. As Madan Lal pointed talking about the mutuals of book publishing and book keeping, Mangayya attempted to hide his lack of knowledge about the subject for fear of being taken advantage of if Madan came to know of his ignorance. He knew in the world of business, people were shrewd and hard to be if he wanted success. He negotiated well with Madan Lal and they came to consider each other fondly. When Mangayya no longer wanted anything to have to do with Domestic Harmony, years later, he asked to buy the rights to Madan's share. Madan, following suggestions of Mangayya, every inch of the business plan he was then proposed another suggestion - that of him giving up his share to the profits obtained by the book's sales. Madan Lal grew humbly at this generous suggestion and refused, refusing but he agreed some short while later.

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This shows Mangayya's greed and businessman.