

C. S. (M) 2011

Sl. No.



A-DTN-L-JM-99

ENGLISH

(Compulsory)

Time Allowed : Three Hours

Maximum Marks : 300

INSTRUCTIONS

Candidates should attempt ALL questions.

The number of marks carried by each question is indicated at the end of the question.

Answers must be written in ENGLISH.

Question No. 3 must be attempted only on the precis sheet(s) provided in this question paper.

The precis sheet(s) must then be attached securely to the answer book by the candidate.

-
1. Write an essay in about 300 words on any *one* of the following : 100
- (a) The predicaments of Democracy.
 - (b) In India when inflation rises governance stalls.
 - (c) Modern world's fears about nuclear energy.
 - (d) Information Technology transforming the Indian society.
 - (e) Inventions generate necessity.

(Contd.)

2. Read carefully the passage below and write your answers to the questions that follow in clear, correct and concise language : 5×15=75

‘Water is the basis of all life. Every animal and every plant contains a substantial proportion of free or combined water in its body, and no kind of physiological activity is possible in which the fluid does not play an essential part. Water is, of course, necessary for animal life, while moisture in the soil is equally imperative for the life and growth of plants and trees, though the quantity necessary varies enormously with the species. The conservation and utilisation of water is thus fundamental for human welfare. Apart from artesian water the ultimate source in all cases is rain or snowfall. Much of Indian agriculture depends on seasonal rainfall and is therefore very sensitive to any failure or irregularity of the same. It is clear that the adoption of techniques preventing soil erosion would also help to conserve and keep the water where it is wanted. In other words, on and in the soil, and such techniques therefore serve a double purpose. It is evident, however, that in a country having only a seasonal rainfall an immense quantity of rain-water must necessarily run off the ground. The collection and utilization of water is therefore of vital importance. Much of it flows down into the streams and rivers and ultimately finds its way to the sea. The harnessing of our rivers, the waters of which now mostly run to waste is a great national problem which must be considered and dealt with on national lines. Closely connected with the conservation of water supplies

is the problem of afforestation. The systematic planting of suitable trees in every possible or even in impossible areas and the development of what one can call civilized forests as distinguished from wild and untamed jungle is one of the most urgent needs of India. Such plantation would directly and indirectly prove a source of untold wealth to the country. They would check soil erosion and conserve the rainfall of the country from flowing away to waste and would provide the necessary supplies of cheap fuel and thus stop unnecessary waste of farmyard manure.

Questions :

1. Where does the world get water from ?
 2. What is the national problem relating to our rivers ?
 3. What are the benefits of afforestation ?
 4. What is fundamental for human welfare ?
 5. What are the advantages of preventing soil erosion ?
3. Make a precis of the following passage in about 204 words. It is not necessary to suggest a title. Failure to write within the word limit may result in deduction of marks. The precis must be written on the separate precis sheets provided, which must then be fastened securely inside the answer-book.

75

'While all the religious teachers tell us that compassion gives us a motive for existence, a guide for action and a reason for courage and helps us to diminish the sum of human suffering, in the very name of God, who is all compassion, abominable

crimes have been committed in the world. It is not enough to believe in a God of love but we must love. The rains that make the lower plains fertile are formed in the upper layers of the atmosphere. The saints are the masters who are not stained-glass figures, remote and ethereal in their sanctity. There is nothing in them, which we would like to spread everywhere in the world. It is there but what it is, we cannot say. It is there in their blood and bones, in the breath of their speech, in the lights and shades of their personalities, a mystery that can be lived but not spoken in words.

On the rock of moral law and not on the shifting sands of political or economic expediency can be built a civilized society with individual freedom, social justice and political equality. Truth, freedom and righteousness are essential to peace. The Evangelist tells us how 'the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them. And saith unto him, 'All these things will I give thee, if thou wilt fall down and worship me'. Then saith Jesus unto him, 'Get thee hence, Satan; for it is written, 'Thou shalt worship thy Lord, thy God and Him alone shalt thou serve'.

In the new society we need a new universal religion. By it we mean not a uniform religion but a religion of awareness and love of wisdom and compassion, *prajñā* and *karunā*, of truth and love. Religions must be cured of their provincialism and made to reveal their universality. This does not mean spiritual vagueness or ambiguity.

Tolerance implies an elementary right belonging to the dignity of every man. The right to believe like the right to live a free, unfettered life is fundamental to the concept of brotherly love. We have had in our country peaceful co-existence of different religions. It is not mere passive co-existence but an active fellowship, a close inter-relation of the best of different religions. Co-existence is the first step and fraternity is the goal. We have not adhered steadfastly to these ideals and have suffered often. Yet the ideal has been kept in view and supported by great leaders like Ram Mohan Roy, Ramakrishna, Tagore and Gandhiji.

The view of tolerance is based on the conviction that all transcendental use of the logical categories, all attempts to submit the transcendent to the finite, are wrong. Nature and history announce God's presence but do not disclose his whole nature. Religions are cut off from one another by mutual incomprehensiveness. We are born or trained in certain traditions of religion. Loyalty to tradition does not mean imprisonment within it. We adopt different symbolic representations of the supreme determined by our age, circumstances, upbringing and by narrower loyalties of caste, class, race or nation. Whatever progress we make at the expense of those values is morally wrong.

The seers of all religions affirm that the various peoples of the world form a community with a common purpose and a common destiny. It is said that the whole world is the fatherland of a noble soul. The application of this universality of spirit requires us to look upon our common enemies not as monsters of evil but as misled by their obsessions and as capable of change. (611 words)

4. (a) Rewrite the following sentences after making necessary corrections : 10

1. Saints desire nothing _____ the society.
2. I regret at the delay in doing this.
3. I congratulate you for your success.
4. Ram as well as Mohan have gone.
5. He has passed order on my application.
6. He is more intelligent than any boy.
7. What will be ensued on this ?
8. This is high time that we should change the bike.
9. I did nothing but laughed.
10. I informed him, "Leave the room."

(b) Supply the missing words : 5

1. The wages of sin _____ death.
2. I trust _____ God.
3. I have no fondness _____ music.
4. I have no doubt _____ your honesty.
5. I am conscious _____ my duties.

(c) Use the correct forms of the verbs in brackets : 5

1. I remember _____ her when she was a little girl. (SEE)
2. You will _____ twenty-four hours to consider your decision. (GIVE)
3. Can you hear what he _____ ? (SAY)

(d) Write the opposites of the following : 5

1. Notorious
2. Legitimate
3. Responsible
4. Satisfaction
5. Promotion

5. Answer as directed :

(a) Rewrite the following sentences removing 'too to' : 5

1. He is too honest to steal.
2. He is too weak to run.
3. She is too shy to sing.
4. He was too shocked to speak.
5. The matter will be too complicated to resolve.

(b) Rewrite the following sentences using 'It' in the beginning as a subject. 5

1. To scold the boys would be foolish.
2. Smoking is bad for him.
3. To call after ten was unusual for him.
4. Keeping the windows open on the roadside does not look decent.
5. To play games on Sundays is not allowed.

- (c) Combine each pair of sentences using one of the words : 'nor', 'and', 'but', 'if' or 'when'.
Use each word only once : 5

1. He turned pale. He saw me.
2. They are poor. You consider their bank balance.
3. She wanted to make a speech. She did not know how to begin.
4. He took a pen. He started writing.
5. She doesn't like Rakesh. She doesn't like Mohini.

- (d) Change the narration of the following sentences : 5

1. The teacher said to me, "Why are you late?"
2. He said that his mother was just then absent from home.
3. A wrote to B, "Your letter reached me here early this morning."
4. Ramesh requested his sister, "Please keep my things ready when I return from my trip tomorrow."
5. He said, "What a strange man you are!"

- (e) Rewrite the following sentences using the passive voice structure : 5

1. He gave her a book to read.
2. Even a child can handle this machine.
3. Who has put the book on the shelf?
4. Everyone rejected the bold idea.
5. Ramesh is driving Sunita's car.

A-DTN-L-JM-99

DO NOT WRITE YOUR ROLL NO. ON THIS SHEET

Name of Examination

Subject/Paper

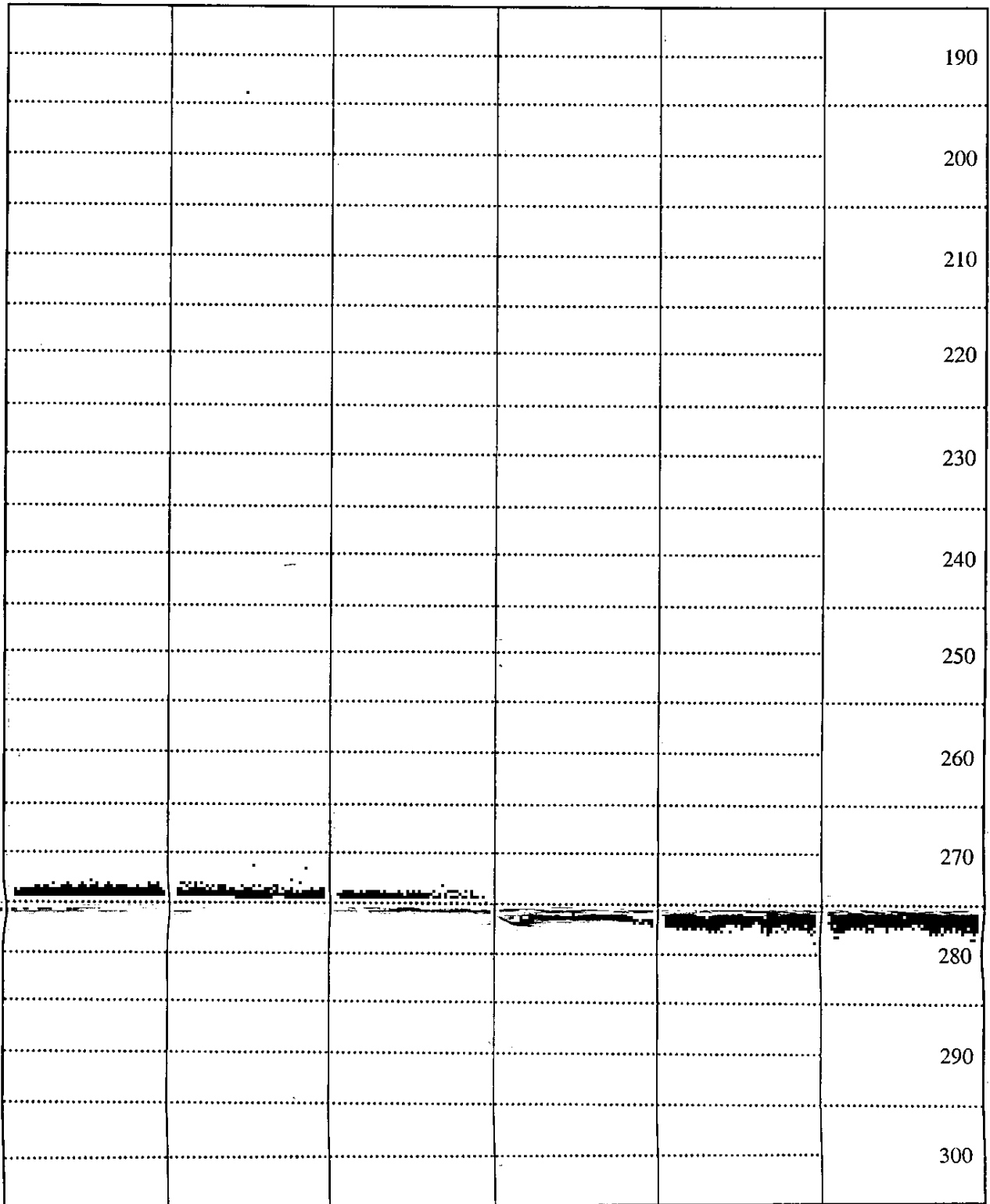
SPECIAL SHEET FOR PRECIS

Use both sides of this sheet. Write one word in each division and five words in each line. Punctuate your passage in the usual way and divide in into paragraphs, if necessary, leaving a line blank at the end of each paragraph. You may make a rough copy first, if you so, wish, on ordinary paper in the answer-book. The rough work should be scored through before you hand over your answer-book. You should fasten the precis sheet securely inside your answer-book.

Title					Do not write on this margin
					10
					20
					30
					40
					50
					60

					70
					80
					90
					100
					110
					120
					130
					140
					150
					160
					170
					180

A-DTN-L-JM-99



A-DTN-L-JM-99