

SECTION-A
(READING)

1. (A) The mess in Mewar was created by Rana Sanga's son Ratan Singh,

(a) Niranjan and Uday Singh.

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

(c) Sher Shah did not attack Chittor because Uday Singh handed over the keys of Chittor fort to him.

(d) A new capital of Mewar was established at Udaipur because it was surrounded by mountains and was more secure than Chittor.

(e) The main contribution of Uday Singh to Mewar was that he brought bounds of peace and security to his kingdom.

(f) By capturing Mewar, Akbar wanted to teach a lesson to the rulers of the Rajput kingdoms.

(g) Fortunes of Mewar changed when the capital was shifted to Udaipur instead of remaining in Chittor.

(h) Akbar became an eminent ruler ~~no~~ because he was brave, clever and competent and obtained success one after another.

(i) repute/ importance - eminence

(ii) freedom - autonomy

(B)

(a) Ans

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 his song for fear of disturbance.

(b) Ans

The effect of her singing in the valley is lovely to the poet. William Wordsworth romanticises his adoration 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) Ans

The poet compares her song to that of the nightingale by saying that if a nightingale, no matter her singing prowess, has never chanted ~~as~~ more welcome notes 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.

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 novelty 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 girl sorrow, and to feel lost and pained.

(e) And the effect of her song on the poet was immense. He listened, motionless and still the whole time she hummed as she sailed. Wordsworth 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)

2. (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 emphasise and add to the 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 'mistake' among individuals. I narrate again another incident from Gandhi's life as a kid, when he was encouraged by his own teacher to copy from a fellow student.

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for he knew not the spelling of the word 'kettle'. 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. 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 pace 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

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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 for now, child labour seems to be deemed to exist and unavoidable.

There are endless slums in metropolitan cities like Delhi, Mumbai and Kolkata, many 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 depressed people in the society.

There is too 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 system. The Indian economy and the Indian attitude must

first change in order to eradicate child labour and its haunting repercussions. 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 torn asunder from what should have been a fun, carefree childhood.

1 + 42 + 4 = 92

to an early life of deprivation and endless labouring. If such grievances are not addressed and I see not much change in the future - then, child labour shall remain unavoidable.

~~By Ranay Dub~~

2. (a) (ii)

USE OF PUBLIC TRANSPORT CAN REDUCE AIR POLLUTION

- By Ranay Dub

In this present society, people like to show off their material opulence 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 way 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 our 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 solve miracles!

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

(ii) by some buffaloes

(iii) elder than 9

(iv) swimming in the

(v) middle of the

(vi) to the bank

(vii) pulled from upon
~~one~~ of his

(viii) one of his

(ix) stretched his naked

(x) on the animal's

(A)

Kartik asked Nalini if (i) she could ask ~~her~~ for a favour. Nalini agreed that he might, and enquired of him (ii) what she could do for him.

Kartik said that he (iii) wanted her history notes. Nalini 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 STUDY)

4. (a)

(i)

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

(ii) She wanted to leave home because when 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 looking after her father.

(iii)

Ans (i) 'I' is Pratikli, a chandal girl.

'I' heard the gentle words of Ananda, the radiant follower of Buddha, asking for some water.

→

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

(b)

(i) Ans In 'I sell my dreams' the narrator had encountered Frau Frieda first 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 dreams. 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 narrator was so well shocked from her warning and fear of the unknown used him to take action. With some measure of belief in her & her clear warning, he took the last train to Rome and went away never

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to return again. And so, he stayed afar and never went back to Vienna even after five years had passed. Her conviction had seemed to him; at that time so real and frightening that convinced, he had left Vienna soil 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 summer palace of Kubla Khan in Xanadu. He describes it as a pleasure-dome, some sort of fancy 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 surches and smashes ~~in the~~ and explodes into a fountain after which it winks 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 hears the sound of his ancestors 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 demon 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. The song seems to affect his senses and he wishes to join her ~~and~~ or create his own song. It makes him want to build domes in the air. He also depicts a figure of flashing eyes and floating hair, seemingly Kubla Khan who he says is almost godlike for he feeds on honey-dews, like the Nectar and ambrosia of the Gods, and he is said to have drunk the milk of Paradise. And thus, the description of his vision abruptly comes to a stop and we know not what he further sees in his vision.

(C)
(i)

Ans Tao Ying did not quite bother 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 careless type. ~~She~~ ~~no~~ ~~felt~~ it was not her fault but theirs and their careless 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 halt at stops and use the same amount of fuel regardless. She did not 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, enquired if she was going to purchase tickets. And even though he did not reach 110 centimetres, which was the height requirement that made one eligible to buy a ticket, he adamantly objected and insisted on buying one. Her Tao Ying, a mother, affectionate and doting 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 bought him to have fun and wanted Xiao Ye to be happy, she ~~thought~~ bought one for her son. Besides, she needed to embody well manner and principles if she wanted to set an example for her son.

(ii) the slavery of man to man is hateful because it breaks the soul, spirit and the body. This form of unnatural slavery is not right. The poets and thinkers since ancient times, have condemned its practice and said that no man is worthy enough to enslave another man. He was no right. While Nature enslaves man and makes him do certain compulsory things he cannot escape, she makes it so enjoyable that we end up taking satisfaction and pleasure in it. Nature makes eating and drinking so enjoyable that humans don't feel like getting up in the morning. Whereas, slavery of man by man takes away a person's freedom. They entirely all the share of their work that can be transmitted 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 work for 8 to 14 hours a day. Slavery can

only be abolished by law, says Marx. Slavery doesn't entail a peaceful society. A slave is paid meagre wages and given a falsified notion of freedom, letting them do what the rich considers 'dirty' or 'manual' work. So, slavery is hateful because through newspapers and schools, the elites try to hide profits 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 dumping their work on someone else.

SECTION - D (FICTION)

6. (a)

Like the other boys, the hero at the Co-operative bank appears to be an industrious but ~~is~~ cunning sort of fellow. He

has wit and he knows how to use them to his advantage.

And Ben first ~~looks~~ ^{looks} Margayya into thinking he was a decent fellow, but someone who had to do what he did

under a tyrannical boss' orders. Margayya even offered him a

position of job with him should he ever leave the Co-operative Bank.

Later, Mangayya ~~came~~ to realise Anil was more of a double-faced person.

He said something else to Mangayya and something else to the

manager of the Co-operative Bank. Overall, not much of a positive

impression is given by Anil Desai, 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 a higher

class, with money. He doesn't give off much of a good vibe and is

the typical shrewd employee, ready to please and please his employer

and higher ups for his own benefit. He is unethical when he

needs to and absurdly collects information by spying on Mangayya

and his progress under the Bangor tree.

~~Handwritten scribbles and marks at the bottom of the page.~~

(ii)

Ans

Margayya, after his transaction of business under the Banyan tree, used to head 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 he unfortunately had to share with the next door neighbour, 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 incorrigible son was up to his usual mischief. Pampered as he was, she was making a mess of the house in the absence of his mother. Margayya's wife had gone out on an errand and left Balu to his care. Hearing a cry of anguish from his son, Margayya ran into the kitchen where he saw Balu cradling his burnt fingers and crying his little heart out. No wonder, his wife ran in and accused him of being incompetent. Of even taking care of Balu for one minute. Such was the sequence of events leading up to the incident in which Balu burnt his fingers.

Margayya
Balu
Margayya's wife
Balu's mother

(b)

(i)

Mangayya gave 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 use 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)

and

In dealing with Madan Lal, Mangayya went to painstaking efforts to have his book published - the manuscript that Sri 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 nodded to the book right from the start and asked to take it home as the office closing time neared. But Mangayya, with all the shrewd instructions of a refined business man said that it was not possible for him to do so. Madan Lal consented 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 rather than the more explicit name 'Bed Life'. Margayya duly agreed, knowing that he had to please his partner in some way. It wouldn't do to start a partnership on unpleasant terms. As Madan Lal started talking about the methods of book publishing and book-keeping, Margayya attempted to hide his lack of knowledge about the subject for fear of being taken advantage of if Madan came to know of his ineptitude. He knew in the world of business, people were shrewd and had to be if he wanted success. He negotiated well with Madan Lal and they came to consider each other friendly. When Margayya no longer wanted anything to have to do with Domestic Harmony, years later, he asked to buy the rights to Madan's share. Madan, growing suspicious of Margayya refused. Margayya, ever such of the businessman he was, then proposed another suggestion - that of him giving up his share to the profits earned by the book's sales. Madan Lal, grew humble at this generous suggestion and refused, saying But he agreed some short while later. This show's Margayya's success and businessman.

~~But he agreed some short while later.~~