

# SAMPLE QUESTION PAPER

## BLUE PRINT

**Time Allowed :** 3 hours

**Maximum Marks :** 80

Typology	MCQs (1 mark)	SA-I (2 marks)	SA-II (3 marks)	LA (5 marks)	Total
Reading Skills	20	–	–	–	20
Writing Skills	–	–	2	2	16
Literary Text Books and Supplementary Reading Text	20	7	–	2	44
<b>Total</b>	<b><math>20 \times 1 = 20</math></b>	<b><math>7 \times 2 = 14</math></b>	<b><math>2 \times 3 = 6</math></b>	<b><math>4 \times 5 = 20</math></b>	<b>80</b>

# ENGLISH CORE

Time allowed : 3 hours

Maximum marks : 80

## General Instructions :

- (i) This paper is divided into two parts: A and B. All questions are compulsory.
- (ii) Separate instructions are given with each section and question, wherever necessary. Read these instructions very carefully and follow them.
- (iii) Do not exceed the prescribed word limit while answering the questions.

## PART - A (40 Marks)

### READING (20 Marks)

#### 1. Read the passage given below.

- (1) From young mothers to CEOs, truck drivers to entrepreneurs, film-makers to doctors, we are enveloped in superstitious beliefs in varying degrees. We barely notice touching wood or our heads, with relief and hope when a situation is simply out of our control. Only, if the grim consequences of superstition did not stare us in the face. A study by the University of Kerala found that 48 per cent of post-graduate students responded positively to superstition-this in a state that claims 94 per cent literacy. There was no difference in students from the social science stream and those studying science. Also, students from rural societies had shown lower superstition rates than urban, so education and exposure seem to have little to do with rationalism. Superstition is, in fact, a cross-community preoccupation in India.
- (2) According to Dr Kamala Ganesh, a leading sociologist in Mumbai, "Superstition encompasses different practices, some cultural or cosmetic habits with no harmful consequences, some that are downright harmful to health and well-being, and others that discriminate against certain categories of people." Many of these, she explains, have evolved from times when the uncertainties and dangers of life and threats to survival actually made people create symbolic and metaphoric ways of dealing with them psychologically. According to her, many such customs and practices are born out of ignorance, fear or are a ploy for some to make money from the gullible.
- (3) It seems we continue to be drawn to it for multiple reasons - social indoctrination, and to find some control over the unpredictability of life, being key factors. Experts say that the lack of definitive knowledge has driven society to develop alternate models such as superstition.  
Also, turns out it's not just us Indians. A 2007 Gallup poll of Americans found that 13 per cent would be uncomfortable staying on the thirteenth floor of a hotel, and 9 per cent would actually ask for a change! Clearly then, this isn't some Eastern-world preoccupation. There are common beliefs about walking under a ladder and black cats being bad luck. Writers have lucky pens and notebooks, athletes have specific pre-game rituals and practices and actors are also prone to irrational beliefs. Most famously, theatre actors in England don't say the name of the play Macbeth on stage, only referring to it as The Scottish Play, or any of a wide variety of phrases.
- (4) We may be drawn to certain habits and behaviours, through conditioning, but it is repeated coincidences that ensure we become believers. It's like me going from, *I wore this shirt twice and got good news!* to *It's my lucky shirt, I absolutely must wear it to that job interview tomorrow*. Of course, sometimes, it works!

Goa-based psychologist Arpita Anand weighs in: “The way we think affects the way we feel and behave. So if you think you have something that is lucky, it probably impacts your mood and that in turn enhances motivation and affects behaviour positively.” She has a caveat, though: “If one is anxious about a situation, then a belief like this helps lower the anxiety by allowing a sense of control.” This explains studies that have found that nearly 70 per cent of students show superstitious behaviour before or during an exam. This is really, what psychologist and Harvard professor Dr Ellen Langer calls, the “illusion of control.”

It may backfire, though. Just as you can work yourself into a confident frame of mind if you carry your lucky pen, you can get a little panicky when you let yourself be led by that entirely.

You feel shaken, your confidence plummets and you might just blow the interview, which could seem to justify that ultimately self-fulfilling belief. Conversely, Langer studied how you may get a false sense of confidence because of that lucky mascot, and overestimate your chances of making a killing on the stock market, for instance.

- (5) Superstitions and folklore can quickly turn into tricky territory especially when it involves life. Sanal Edmaruku, president of Rationalist International, warns of a much darker side to the story: “The dangerous influence of superstitions keeps a large section of people under permanent fear. This leads to human rights violations, exploitation and crime. We have hundreds of mob murders of so-called witches in India where people think that illness or death is caused by them.” In fact, data from the National Crime Records Bureau (NCRB) for 2014 states that Jharkhand rates highest in murders in this category, followed by Odisha, Madhya Pradesh, Chhattisgarh and Gujarat. “Practitioners of black magic and tantric rituals are active in villages and urban areas. Many tantric rituals involve violation of human rights, sanctioning crime; some even promote rituals with organs of children. Thousands of missing children every year in India are connected with these rituals,” says Edmaruku.

There are also the horrific consequences of superstitious beliefs or blind faith being substituted for medical practice. Instead of seeking medical help, a large number of Indians still rely on tantrics, faith healing and miracle cures that have been practised down the ages in the belief that these are acceptable. Delhi-based gynaecologist Dr Puneet Bedi notes it is alarming how the so-called educated elite insist on an ‘auspicious’ date and time of a baby’s birth, guided by astrologers and their forecasts by the stars. People persuade doctors to perform Caesarean sections accordingly, sometimes putting the lives of both mother and child in danger. “Of course, there are doctors who are catering to this ‘market,’” he adds.

- (6) Edmaruku and other rationalists, such as Dr. Narendra Dabholkar, eminent Kannada writer and scholar M.M. Kalburgi, etc. have fought to highlight that many dangerous superstitions black magic rituals and blind faith are taken too lightly in India, protected under the garb of faith and belief. “No civilized society can protect fraudulent practices, miracle-mongering, violence, human rights violations and crimes even if it is presented under the cover of tradition or religion,” he says. Both Dr. Dabholkar and Dr. Kalburgi were allegedly murdered in broad day light in 2013 and 2015 respectively.

Edmaruku himself is in self-imposed exile in Helsinki, Finland, for nearly four years now, fearing for his life if he were to return to India.

- (7) In 2013, the state of Maharashtra passed the Maharashtra Prevention and Eradication of Human Sacrifice and Other Inhuman, Evil and Aghori Practices and Black Magic Act, with other states like Karnataka looking to follow suit. There was a renewed call for the state to bring in legislation, the draft Karnataka Prevention of Superstitious Practices Bill (2013), which has seen prolonged debate and rather vociferous opposition from various groups. Rajasthan though, has passed the Rajasthan Prevention of Witch-Hunting Act, 2015. It provides for life imprisonment for murderers and an imposition of a collective fine on the residents of the area where witch-hunting has taken place.
- (8) Arrayed against them are the forces resistant to change, forces speaking on behalf of patriarchal systems, speaking for “tradition”, at times gaining dangerous ground, as they justify violence to win the argument. That is the scary truth of modern-day India, once home to so many different traditions through the ages: the materialistic, atheistic, sceptical philosophy of Carvakas back in the 7th Century BC.

Experts say those with the anxious aversion personality type are more prone to superstition and obsession. Turns out, often superstition can turn into an obsessive compulsive disorder. Dr. Sumant Khanna, a Gurgaon based senior consultant in psychiatry, specialising in obsessive behaviours, mentions a patient who believed that he had to wash every part of his body with extreme care (due to an obsession with purity). “So much so, it took him four hours each day to do this. He had developed the belief that he was unclean and used chemicals like toilet cleaners to wash himself,” says Khanna.

Khanna warns that some people may start with a superstition, but when they feel their beliefs are not working, they may even feel persecuted and anxious, leading to clinical depression in the long term.

But for those of us who touch wood and hope to steer away from our dependence on the ‘lucky mascot’, know that it’s never too late to change our behaviour and beliefs. Psychologist Irving Lorge found that only the speed of learning, rather than the power to learn, decreased with age. So while there’s nothing wrong with having your personal set of rituals to set your mind at ease, it’s not a bad idea to rethink some of your behavioural patterns.

**On the basis of your understanding of the above passage, answer ANY TEN questions from the eleven given below. (1 × 10 = 10)**

- (i) We are enveloped in \_\_\_\_\_.
  - (a) our own lucky blankets
  - (b) superstitious beliefs in varying degrees
  - (c) grim consequences of believing in the evil eye
  - (d) the sadness of not being a CEO
- (ii) People created symbolic and metaphoric ways to deal with \_\_\_\_\_.
  - (a) uncertainties, dangers of life and threats to survival psychologically
  - (b) superstitions, black magic and blind faith
  - (c) interference of the government in their religious traditions
  - (d) modernisation
- (iii) A common superstition is that \_\_\_\_\_.
  - (a) staying on the thirteenth floor is auspicious
  - (b) breaking of the prayer beads are a good sign
  - (c) black cats and walking under the ladder is bad luck
  - (d) reciting the alphabets backwards before doing anything important brings success
- (iv) Maharashtra Prevention and Eradication of Human Sacrifice and Other Inhuman, Evil and Aghori practices and Black Magic Act was passed by \_\_\_\_\_.
 

(a) Mumbai in 2013	(b) Pune in 2015
(c) Maharashtra in 2015	(d) Maharashtra in 2013
- (v) The scary truth of modern India is that \_\_\_\_\_.
  - (a) people are ready to let go of their superstition
  - (b) people have a definite mind set when it comes to superstition and are not ready to change; they justify violence to shut others down
  - (c) superstitious people are becoming more and more desensitised towards blind faith and black magic
  - (d) the government is not taking any action against people showing obsessive behaviour of superstition
- (vi) The most famous superstition among the theatre actors of England is \_\_\_\_\_.
 

(a) calling Macbeth ‘The Scottish play’	(b) faith healing
(c) Tantrics	(d) all of these

- (vii) What all practices does superstition include?
- Cultural or cosmetic habits not meant to harm anybody
  - Uncertainties of life
  - Self - indoctrination
  - None of these
- (viii) What are superstitious customs and practices born out of ?
- Ignorance
  - Fear
  - Greed to make money from the gullible
  - All of these
- (ix) One gets lured into superstition
- because of the prevalence of social indoctrination
  - because religion is not enough for them
  - because of the lack of right knowledge
  - because of their overpowering beliefs on other people
- Both 2 and 4
  - Only 3
  - Both 1 and 3
  - Only 4
- (x) “The way we think affects the way we feel and behave. So if you think you have something that is lucky, it probably impacts your mood ... and affects behaviour positively.”
- Who said the above lines ?
- M.M. Kalburgi
  - Edmaruku
  - Arpita Anand
  - Dr. Kamala Ganesh
- (xi) Find out the word from paragraph-1 which means the same as obsession.
- Preoccupation
  - Rationalism
  - Beliefs
  - Exposure

## 2. Read the passage given below.

- Referred to as ‘nature’s theatre’, auroras have long fascinated the human race. During medieval times, the occurrences of auroral displays were seen as harbingers of war or famine. The Menominee Indians of North America believed that the lights indicated the location of giants who were the spirits of great hunters and fishermen. The Inuit community of Alaska believed that the lights were the spirits of the animals they hunted: the seals, salmon, deer, and beluga whales. Other aboriginal people believed that the lights were the spirits of their ancestors.
- The bright dancing lights of the aurora are actually collisions between electrically charged particles from the sun that enter the earth’s atmosphere. The lights are seen above the magnetic poles of the northern and southern hemispheres. They are known as ‘aurora borealis’ in the North Pole and ‘aurora australis’ in the South Pole. Scientists have learned that, in most instances, northern and southern auroras are mirror-like images that occur at the same time, with similar shapes and colours.
- Auroral displays can also be seen over the southern tip of Greenland and Iceland, the northern coast of Norway, and over the coastal waters north of Siberia. Southern auroras are not often seen as they are concentrated in a ring around Antarctica and the southern Indian Ocean.
- Auroral displays appear in many colours, although pale green and pink are the most common. Common sightings of the same in shades of red, yellow, green, blue, and violet have been reported. Variations in colour are due to the type of gas particles in the Earth’s atmosphere that is colliding with charged particles released from the sun’s atmosphere. The most common auroral colour, a pale yellowish-green, is produced by oxygen molecules located about 96 kilometres above the earth. Rare, all-red auroras are produced by high – altitude oxygen, at heights of up to 320 kilometres from the Earth’s surface. Nitrogen produces blue or purplish-red aurora.
- The lights appear in many forms from patches of scattered clouds of light to streamers, arcs, rippling curtains or shooting rays that light up the sky with an eerie glow.

- (6) Auroras are classified as diffuse or discrete. Most aurorae occur in a band known as the auroral zone. Diffuse aurora is a featureless glow in the sky which may not be visible to the naked eye even on a dark night. Discrete aurorae are sharply defined features within the diffuse aurora which vary in brightness from being just barely visible to the naked eye to being bright enough to read a newspaper at night. Discrete aurorae are usually observed only in the night because they are not as bright as the sunlit sky.
- (7) Whereas some people still connect various legends with aurorae, the fact remains that it will continue to fascinate people who experience it.

**On the basis of your understanding of the passage, answer ANY TEN questions from the eleven that follow.**

**(1 × 10 = 10)**

- (i) The phrase 'nature's theatre' given in the above passage refers to \_\_\_\_\_.  
 (a) Coast of Norway (b) South pole  
 (c) auroras (d) aboriginal people
- (ii) During medieval times, the occurrences of auroral displays were seen as harbingers of  
 (a) Love and peace (b) tranquility and loveliness  
 (c) war or famine (d) prosperity
- (iii) Pick out the option that is correct according to the above passage.  
 (a) Inuit community of Alaska believed the lights were the spirit of animals they hunted.  
 (b) Aboriginal believed that the lights indicated the location of giants.  
 (c) Menominee Indians believed the lights were the spirits of their ancestors.  
 (d) North Americans believed that the lights were the spirits of fishermen and hunters.
- (iv) Which of the following produces blue or purplish red aurora?  
 (a) High - altitude oxygen (b) Earth's atmosphere  
 (c) Nitrogen (d) Low - altitude hydrogen
- (v) According to the passage the lights are seen above the magnetic poles of the \_\_\_\_\_ hemispheres.  
 (a) northern (b) Southern  
 (c) eastern (d) both (a) and (b)
- (vi) Pick out the correct option with reference to the above passage.  
 (a) Red auroras – high - altitude oxygen (b) North pole – aurora australis  
 (c) South pole – aurora borealis (d) Hemispheres-Mirror like images
- (vii) What are the most common colours of an auroral display?  
 (a) Black and blue (b) Pink and red  
 (c) Pale green and pink (d) Dark blue and orange
- (viii) Pick out the words from the given options that are synonyms of 'eerie'.  
 1. Earthly 2. Ordinary  
 3. Bizarre 4. Funny  
 5. Uncanny  
 (a) 1 and 2 (b) 4 and 5  
 (c) 2 and 4 (d) 3 and 5
- (ix) Pick out the option that is not true about auroras as given in the above passage.  
 (a) Since very long auroras have fascinated the human race.  
 (b) Diffuse aurora can be seen with the naked eyes, in the night.  
 (c) The pale yellowish green colour of aurora is produced by oxygen molecules.  
 (d) Auroral displays can also be seen in shades of red, yellow, green blue and violet.

- (x) Where else can we see auroral display other than northern and southern hemisphere?
1. Southern tip of Greenland and Iceland
  2. In the north of Australia
  3. Southern Indian Ocean
  4. The Northern coast of Norway
  5. Over the coastal waters in the north of Siberia
- (a) Both 2 and 3      (b) 1, 4 and 5      (c) Only 5      (d) 2, 3, and 4
- (xi) Find out the word from paragraph 1 which means the same as 'indigenous'.
- (a) Medieval      (b) Menominee      (c) Aboriginal      (d) Ancestor

### LITERATURE (20 Marks)

3. Read the extracts given below and attempt ANY TWO of the three given by answering the questions that follow. (4 + 4 = 8)
- A.** In his hand is a steel canister. "I now work in a tea stall down the road," he says pointing in the distance. "I am paid 800 rupees and all my meals." Does he like the job? I ask. His face, I see has lost the carefree look. The steel canister seems heavier than the plastic bag he would carry so lightly over his shoulder.
- (i) "I now work in a tea stall down the road." Who said the above line?
- (a) Saheb      (b) Anees      (c) Mukesh      (d) An old man
- (ii) Why does the author compare canister with the plastic bag?
- (a) Because it was too big and carries 5 ltr. of tea in it.  
 (b) Because the canister was made up of iron.  
 (c) Because the canister is much heavier than plastic bag that carries rags in it.  
 (d) Because the plastic bag is much too small than the canister.
- (iii) What does the job pay him?
- (a) 600 rupees and his school fee      (b) 800 rupees and all his meals  
 (c) 1000 rupees only      (d) 500 rupees and all his personal expenses
- (iv) What does the writer observe?
- (a) Saheb was enjoying his work.  
 (b) Saheb was paid a good amount.  
 (c) Saheb has lost his carefree look because of the burden of the job.  
 (d) Saheb wanted to leave his job.
- B.** From the beginning however, I had an aversion to the water when I was in it. This started when I was three or four years old and father took me to the beach in California. He and I stood together in the surf. I hung on to him, yet the waves knocked me down and swept over me. I was buried in water. My breath was gone. I was frightened. Father laughed but there was terror in my heart at the overpowering force of the waves.
- (i) The horrible incident had taken place at the beach in
- (a) Florida      (b) Washington      (c) France      (d) California
- (ii) What happened to Douglas that developed a fear of water in him?
- (a) He was scolded by his father for not completing his homework.  
 (b) He was punished by his mother when he went to Yakima river for swimming.  
 (c) He was knocked down by waves at a beach when he was 3 or 4 years old.  
 (d) He failed to win the race in his childhood.
- (iii) What does the word 'aversion' mean here?
- (a) Liking      (b) Desire      (c) Inclination      (d) Phobia



- (iv) What is name of the chapter from which the above passage has been taken?
- (a) The Enemy (b) The Last Lesson  
(c) Deep Water (d) The Third Level
- C. But that's the reason, he said, and my friends all agreed. Everything points to it, they claimed. My stamp collecting, for example; that's a temporary refuge from reality. Well, maybe, but my grandfather didn't need any refuge from reality; things were pretty nice and peaceful in his day, from all I hear, and he started my collection. It's a nice collection too, blocks of four of practically every U.S. issue, first day covers, and so on, president Roosevelt collected stamps too, you know.
- (i) What did the narrator find in his stamp collection?
- (a) First - day covers (b) Old letters  
(c) Some of his primary class books (d) His old toys
- (ii) What does the term first day cover imply?
- (a) A gift  
(b) A souvenir given by a higher authority  
(c) A present wrapped in a beautiful wrapper  
(d) An envelope bearing a stamp postmarked on their day of issue
- (iii) Who is the speaker of the above lines?
- (a) Charley (b) Louisa (c) Sam (d) William
- (iv) The author's act of collecting stamps is a significance of
- (a) author's love for stamps  
(b) author's hobby of collecting old things  
(c) author's intention to take refuge from reality  
(d) author's responsibility to carry his grand fathers's lineage of stamp - collection
4. **Read the extracts given below and attempt ANY ONE of the two given by answering the questions that follow.** (1 × 4 = 4)
- A. Therefore, one every morrow, are we wreathing  
A flowery band to bind us to the earth,  
Spite of despondence, of the inhuman dearth  
Of noble natures, of the gloomy days,  
Of all the unhealthy and O'er darkened ways  
Made for our searching: yes, in spite of all,  
Some shape of beauty moves away the pall  
From our dark spirits.
- (i) Which poetic device has been used by the poet in the phrase "wreathing a flowery band"?
- (a) Alliteration (b) Synecdoche (c) Metaphor (d) Simile
- (ii) Give one cause of human suffering.
- (a) Lack of noble nature (b) Lack of money  
(c) Selfishness (d) Communication gap
- (iii) What does the word 'despondence' mean?
- (a) Gloominess (b) Happiness (c) Enthusiasm (d) Confidence
- (iv) What is name of the poem from which the above stanza has been taken?
- (a) A Thing of Beauty (b) Keeping Quiet  
(c) My Mother at Sixty-six (d) Aunt Jennifer's Tigers



OR

B. When Aunt is dead, her terrified hands will lie  
Still ringed with ordeals she was mastered by.  
The tigers in the panel that she made  
Will go on prancing, proud and unafraid.

- (i) Of whom does Aunt Jennifer terrified with in the third stanza?  
She was terrified of her \_\_\_\_\_.  
(a) husband (b) teacher (c) mother (d) father
- (ii) The 'ordeals' that Aunt Jennifer is surrounded by are  
(a) fear of men  
(b) obeying her husband's orders  
(c) giving into the dominance of her husband and fulfilling his commands  
(d) all of these
- (iii) What does the word 'ringed' indicate?  
(a) Freedom of choice (b) Freedom of speech  
(c) Entrapment (d) Fearlessness
- (iv) The poem shows that the speaker hates  
(a) freedom (b) dominating men  
(c) animals except for the tiger (d) loves to be enslaved

5. Attempt ANY EIGHT questions of following from the ten given below.

(1 × 8 = 8)

- (i) Where does Saheb start to work?  
(a) Restaurant (b) Tea stall (c) shop (d) office
- (ii) When does Douglas begin to learn swimming?  
(a) At the age of five (b) At the age of two  
(c) At the age of eleven (d) At the age of eight
- (iii) What gift did the peddler leave for Edla?  
(a) A golden watch (b) Two silver coins  
(c) Some cards  
(d) A little package containing a rat-trap and thirty kronors
- (iv) How does Jo want the story to end?  
1. The mother skunk should hit the wizard.  
2. The wizard should have killed both Roger and mother skunk.  
3. The wizard should have hit back the mother skunk with his magic wand.  
4. The wizard should have chopped off mother skunk's arms forcibly.  
(a) 1 and 3 (b) 2 and 4 (c) 3 and 4 (d) 1 and 2
- (v) Which of the two things of beauty that add joy to our life?  
(a) Heavenly bodies like the sun and moon (b) Daffodils growing on the grass  
(c) Clear springs of water (d) All of these
- (vi) Who is referred to as the 'unlucky heir' in the poem An Elementary School Classroom In a Slum?  
(a) Shakespeare (b) The paper-seeming boy  
(c) The tall girls (d) The children of the classroom

- (vii) Why were young trees described as sprinting?
- Because they seem to be running past the moving car.
  - Because they were very tall.
  - Because they seem to be chasing the car.
  - Because the trees are running after each other.
- (viii) Why did Gandhiji chide the lawyers?
- For helping the villagers
  - For not taking bribe from them
  - For charging a huge fee from the sharecroppers
  - For not attending the conference
- (ix) What was the significance of the bulletin board near the town hall?
- It is the source of all the good news for the town-people.
  - For villagers, it has been a source of all the bad news like lost battles, orders passed in Berlin.
  - It has been a source for children to showcase their talent.
  - It represents the oppression of the Prussian occupiers who have invaded the region of Alsace - Lorraine.
- 2 and 4
  - 1 and 3
  - 2 and 3
  - 1 and 2
- (x) Describe the children of the classroom of a slum school.
- Depressed
  - Contented
  - Ailing
  - Slovenly
  - Affluent
  - Fortunate
- 1, 2 and 3
  - 1, 3 and 4
  - Both 5 and 6
  - Only 2

## PART - B (40 Marks)

### WRITING (16 Marks)

6. Attempt ANY ONE of the following : (1 × 3 = 3)
- A. You are Manisha of 10, Rajaji Nagar, Bangalore. You want a Maths teacher for your son who is a class 10 student. Draft a suitable advertisement in not more than 50 words stating your requirements.
- OR
- B. You are Rahul, Secretary of the Arts Club, Navodaya School, Nagpur. An inter-school cultural competition is being conducted in your school on the 25<sup>th</sup> of November. Put up a notice informing House Captains and Badge Holders about a meeting to discuss the arrangements for the programme. Write the notice in not more than 50 words.
7. Attempt ANY ONE of the following : (1 × 3 = 3)
- A. You have received an invitation to be the chief guest for a skit competition in Sunshine Glory School. Draft a small letter in not more than 50 words expressing your inability to accept the invitation due to a prior engagement. You are Nitesh/Ragini.
- OR
- B. You have received an invitation to be the judge for a literary competition in St. Ann's School. Send a reply in not more than 50 words, confirming your acceptance. You are Mohan/Mohini.
8. Attempt ANY ONE of the following : (1 × 5 = 5)
- A. You are Karuna/Kailash staying at B-101, Yamuna Vihar, Delhi. You find it inspiring that hill stations in India, like Ooty implement a strict ban on polythene bags, which helps in preserving the natural beauty of the place. Write a letter in about 120-150 words to the Editor of a national daily expressing your views on how people in the city can learn from this and be more active in prevention of environment degradation. Also, suggest ways to mobilise city dwellers for being eco-friendly.

**OR**

- B.** Write a letter the Editor, 'The Hindu' about the mosquito menace due to stagnant water in your locality. Give suggestions to improve the situation. You are Raman/Renu, living in Rajaji Nagar, Tirunelveli.

**9. Attempt ANY ONE of the following :** (1 × 5 = 5)

- A.** You are Neerja/Nitin, a reporter with ABP News India, posted at Ghaziabad. You are one of the first group of reporters who reached the fire accident site in a slum near the Gajraula toll booth where a massive fire destroyed the slum entirely. Write a report in about 120-150 words for the newspaper giving details of loss of life and damage caused.

**OR**

- B.** Varshini/Varun reads about the terror attacks in the Middle East. She/he decides to write an article for a local daily on the disaster caused by terrorism and the need to preserve peace. Write the article in about 120-150 words. Use the input given.

- Innocent lives lost
- Affects community
- Problem of refugees
- Loss of identity and culture
- Destruction begets more destruction.

**LITERATURE (24 Marks)**

**10. Attempt ANY FIVE out of the six questions given below, in 30-40 words each.** (2 × 5 = 10)

- (i) Garbage to them is gold. Why does the author say so about the ragpickers?
- (ii) How did Shukla succeed in persuading Gandhiji to visit Champaran?
- (iii) Why did Edla plead with her father not to send the vagabond away?
- (iv) Which exotic moment is the poet talking about in the poem 'Keeping Quiet'? Why is it 'exotic'?
- (v) Why are the young trees described as 'sprinting'?
- (vi) What factors made Douglas decide in favour of the YMCA pool?

**11. Attempt ANY TWO out of the three questions given below in 30-40 words each.** (2 × 2 = 4)

- (i) On the seventh day after the American soldier was found by Dr. Sadao two things happened. Why did Hana feel scared of the second?
- (ii) How did the wizard help Roger Skunk?
- (iii) Why did Evans not take off his hat when Jackson ordered him to do so?

**12. Answer ANY ONE of the following questions in about 120-150 words.** (1 × 5 = 5)

- A.** How did the peddler betray the confidence reposed in him by the crofter in 'The Rattrap'?

**OR**

- B.** How is aunt Jennifer different from her tigers?

**13. Attempt ANY ONE out of the following questions in 120-150 words** (1 × 5 = 5)

- A.** How was 'injured' McLeery able to befool the prison officers?

**OR**

- B.** How did Mr. Lamb's meeting with Derry become a turning point in Derry's life?

# SOLUTIONS

1. (i) (b) superstitious beliefs in varying degrees  
 (ii) (a) uncertainties, dangers of life and threats to survival psychologically  
 (iii) (c) black cats and walking under the ladder is bad luck  
 (iv) (d) Maharashtra in 2013  
 (v) (b) people have a definite mind set when it comes to superstition and are not ready to change; they justify violence to shut others down  
 (vi) (a) calling Macbeth 'The Scottish play'  
 (vii) (a) Cultural or cosmetic habits not meant to harm anybody  
 (viii) (d) All of these  
 (ix) (c) Both 1 and 3  
 (x) (c) Arpita Anand  
 (xi) (a) Preoccupation

2. (i) (c) auroras  
 (ii) (c) war or famine  
 (iii) (a) Inuit community of Alaska believed the lights were the spirit of animals they hunted.  
 (iv) (c) Nitrogen  
 (v) (d) both (a) and (b)  
 (vi) (a) Red auroras – high - altitude oxygen  
 (vii) (c) Pale green and pink  
 (viii) (d) 3 and 5  
 (ix) (b) Diffuse aurora can be seen with the naked eyes, in the night.  
 (x) (b) 1, 4 and 5  
 (xi) (c) Aboriginal

3. A. (i) (a) Saheb  
 (ii) (c) Because the canister is much heavier than plastic bag that carries rugs in it.  
 (iii) (b) 800 rupees and all his meals

(iv) (c) Saheb has lost his carefree look because of the burden of the job.

- B. (i) (d) California  
 (ii) (c) He was knocked down by waves at a beach when he was 3 or 4 years old.  
 (iii) (d) Phobia  
 (iv) (c) Deep Water  
 C. (i) (a) First - day covers  
 (ii) (d) An envelope bearing a stamp postmarked on their day of issue  
 (iii) (a) Charley  
 (iv) (c) author's intention to take refuge from reality

4. A. (i) (c) Metaphor  
 (ii) (a) Lack of noble nature  
 (iii) (a) Gloominess  
 (iv) (a) A Thing of Beauty

OR

- B. (i) (a) husband  
 (ii) (d) all of these  
 (iii) (c) Entrapment  
 (iv) (c) animals except for the tiger
5. (i) (b) Tea stall  
 (ii) (c) At the age of eleven  
 (iii) (c) (d) A little package containing a rattrap and thirty kronors  
 (iv) (c) 3 and 4  
 (v) (d) All of these  
 (vi) (b) The paper-seeming boy  
 (vii) (a) Because they seem to be running past the moving car.  
 (viii) (c) For charging a huge fee from the sharecroppers  
 (ix) (a) 2 and 4  
 (x) (b) 1, 3 and 4

6. A.

## Required

An enthusiastic maths teacher for my son studying in class-X. He/She should be proficient in the subject with at least ten years of teaching experience. He/She should be kind and patient towards children. Contact immediately, Manisha Rana, 10, Rajaji Nagar, Bangalore.

OR

B.

## NAVODAYA SCHOOL, NAGPUR

### NOTICE

25<sup>th</sup> October, 20××

All House Captains and Badge Holders are requested to assemble in the school library on the morning of 26<sup>th</sup> October, 20××, to discuss the arrangements for the inter-school cultural competition, to be held in our school on 25<sup>th</sup> November, 20××.

Please be present before 8:00 A.M.

Rahul

(Secretary, Arts Club)

7.B.

22/4, P.Q. Puri

New Delhi

23 February, 20××

Respected Principal,

Thank you for your thoughtful invitation. I am honoured on being invited to judge the literary competition that is to be held at St. Ann's School.

I accept the invitation and consider it will be pleasure to attend the programme.

Yours sincerely,

Mohini Singh

8.B.

Rajaji Nagar

Tiruneveli-21

9 March, 2007

The Editor

The Hindu

New Delhi-31

Subject: Mosquito Menace in the Locality

Sir,

Through the columns of your esteemed newspaper, I wish to draw the attention of the concerned authority towards the mosquito menace in our locality.

I am a resident of Ram Vilas Society, which is situated in one of the poshest localities of Rajaji Nagar. However, due to lack of maintenance, the locality has lost its charm. One of the empty plots has, by default, become the garbage dumping ground. In addition, the heavy down pour last month let a lot of water get accumulated in the ground. The unattended garbage and the stagnant water has resulted in breeding of mosquitoes and other harmful germs. Due to the negligence of the authorities the entire locality is living in fear that epidemic may break any time now.

Despite many requests to the officers of the Municipal Corporation, the ground has not been cleared and dried off for a very long time. Children and adults are still exposed to multiple diseases because of unhygienic conditions within the locality. The situation needs to be checked soon as it is hazardous for everyone's health.

I wish that the authorities will pay heed to our urgent requests and take remedial action immediately.

Thank you

Yours sincerely

Renu Gopalan

## 9. A. Slum Area Destroyed in Massive Fire

*by Nitin Sharma, Staff Reporter ABP News India,  
Ghaziabad*

Gajraula 5 March, 20××: On Saturday, life as they knew it, turned to ashes for Madhu Vihar slum dwellers; a massive fire destroyed it entirely. The slum was situated near the Gajraula toll booth.

Witnessing the billowing smoke, panic and wailing of victims, many bystanders rushed to help them escape. The arrival of fire engines finally brought some respite for the helpless slum dwellers.

The police, who arrived at the scene half-an-hour late, suspects that the fire was caused due to short circuit. Red Cross along with some local NGOs and police were able to rescue the victims. At least eighty people have died and more than three hundred and fifty have received serious burn injuries. They are now admitted in the local government hospital.

Most of the 500 jhuggis, which form the Madhu Vihar slum have completely perished in the fire and about

2000 dwellers have been rendered homeless in this tragic incidence.

Relief was provided immediately in the form of clothes, food and medical aids so that they may carry on with their lives. Free medical service has been provided to the wounded. However, basic essentials are still required and being accepted. A group of volunteers have taken the initiative to look after those admitted in the hospitals.

**10.** (i) The writer says that garbage is gold for the ragpickers because for children, garbage is wrapped in wonder. They expect to get some coins, notes or valuables in it. If fate permits, sometimes, they find a rupee or even a ten-rupee note. For adults, garbage is a means of livelihood.

(ii) Raj Kumar Shukla showed a great deal of patience and perseverance. He accompanied Gandhiji wherever the latter went. Gandhiji gave Shukla an appointment and asked him to meet the former in Calcutta on a specific date and time several months later. When

Gandhiji arrived in Calcutta, he found Shukla waiting for him at the station. Such determination and perseverance of Shukla impressed Gandhiji, who agreed to visit Champaran.

(iii) Edla had a kind and sympathetic heart that was pained by the plight of the poor peddler. She pleaded with her father not to send him away because first, it was Christmas and Edla wanted to keep the spirit of Christmas alive and second, she wanted the peddler to spend a day of comfort and solace as a respite from his visual struggle.

(iv) The poet is talking about the exotic moment when everyone will keep quiet and count to twelve. There will be no rush, no movement, only stillness and self introspections.

The moment would be exotic because all will be together in this moment to create a feeling of mutual understanding.

(v) The poet is in a car on her way to the Cochin airport. She looks outside from the moving car and feels the young trees seem to be running along with them. By describing the young trees as 'sprinting' the poet wants to show a striking contrast between their liveliness and her mother's fading youth.

**11. (i)** On the seventh day, after the American Soldier was found by Dr. Sadao, two things happened. First, all the household servants quit their job and second, General's messenger in official uniform came to meet Sadao.

Hana felt scared of the uniformed messenger because she thought he had come to arrest Dr. Sadao.

(ii) Roger Skunk had asked the wizard to make him smell like roses. The wizard took a magic wand and chanted a spell and all of a sudden, the wizard's whole house smelt of roses and so did Roger Skunk. This is how the wizard helped Roger Skunk.

(iii) Evans did not take off his hat when Jackson ordered him to do so because according to Evans it was his lucky charm. However in reality he wanted to hide his cropped hair so that he could pass off as McLeery. Also, keeping his hat on would hide his plan to escape.

**12. A.** The old crofter was a lonely man without wife or a child. He was generous and compassionate by nature, always in search of a good company. When the peddler came knocking on his door, the crofter welcomed him into his house, fed him and shared his tobacco. Having found a likable companion in the peddler, the crofter opened up to him. Since the peddler seemed incredulous, the crofter even showed him his possession, the leather pouch containing the thirty kronor notes. Next morning, the peddler thanked and said goodbye to his kind host and left only

to come back once again half an hour later, after the crofter had left the house to milk his cow. The peddler did not try to enter the house. Instead, he smashed the windowpanes, got the pouch, took the money and thrust it into his own pockets. Then, the peddler hung the leather pouch at its exact place and smartly walked away with the money. This is how the peddler betrayed the confidence reposed in him by the crofter.

**13. A.** An 'injured' McLeery was able to fool the prison officers easily because he was actually Evans dressed as parson, pretending to be Rev. McLeery. Evans was nicknamed 'Evans the Break' because earlier he had been able to escape prison thrice already. This time, he requested to appear for O-Level German Exam. The one who came to invigilate carried pig blood in a rubber tube. With the help of fake blood McLeery pretended to be bleeding profusely. He pretended to cover his 'bleeding wound' with a handkerchief. This was an opportunity for him to hide his face and since he was in so much pain he could not speak. To avoid being taken to the hospital, Evans (as McLeery) offered to help the officers track 'Evans', whom they thought had escaped. He even told them that 'Evans' had gone towards Elsfield Way. The Governor ordered McLeery to accompany Carter since he was the only one who knew everything that had happened. Thus, Evans (as McLeery) managed to leave the premises with Detective Superintendent Carter without anyone suspecting anything. An unsuspecting Detective Superintendent Carter dropped 'McLeery' at the Radcliffe hospital. However, when the Governor called the hospital, he was told that the injured McLeery had escaped.

**OR**

**B.** Derry is a withdrawn and defiant boy. He does not like to be around people because they look at his face and pass uncharitable remarks. Once, one side of his face got burnt by acid, which left a scar on his face. This created a complex in his mind. He thinks that people are afraid of him. Mr. Lamb is a physically challenged man, one of whose leg is made of tin.

Mr. Lamb is a complete contrast to Derry when it comes to his attitude and outlook towards life. He is an optimist who does not allow trivial teasing and name calling do not bother him. In fact, he likes having company. Mr. Lamb is not repulsed by Derry's scarred face. Neither he is angry nor put off by the boy's rudeness. Instead, Mr. Lamb understands Derry's anguish and tries to make him realise that being handicapped is not a drawback.

His meeting with Mr. Lamb becomes a turning point in Derry's life because Derry is ready to overcome his obstacles and face the world. He finds courage and strength to get what he wants.

