

his side. But Sumukha replied that he would never desert his master in the face of danger and would either try to save him or die by his side. At this point the hunter approached and as Sumukha saw him he decided to appeal to his compassion. The hunter asked the golden goose how come he had not noticed the trap that was set. The golden goose replied that when one's time was up it was no use to struggle against what was fated and one must just accept it. The huntsman was very impressed with his grace and wisdom. He then turned to Sumukha and asked why he had not fled with the other birds even though he was free to do so. Sumukha answered that the golden goose was his King, best friend and master and that he could never desert him even at the cost of his own life. Hearing this, the hunter realized that these were a couple of rare birds of great nobility. He didn't care much for his own King's reward and decided to do the right thing and set them free. He told Sumukha that as he was ready to die for his King he would set them both free to fly wherever they wished.

**Questions:**

i Why were the geese keen on visiting the lake in Benaras?

- (a) They were invited personally by King Bahuputtaka
- (b) They were tired of their cold lake
- (c) They were amused by the water lilies and lotuses
- (d) The lake was not very far from the mountains
- (e) The lake was to be a source of good food and protection

ii Why did the king approach the ministers?

- (a) In order to find out the best location for the lake
- (b) In order to find out if a golden goose existed
- (c) To enquire about his wife's dreams
- (d) To devise a plan to capture all rare bird species
- (e) To enquire about the best hunter in the locality

iii Why did the headhunter release the King, golden goose?

- (a) He was impressed by his wisdom and nobility
- (b) The geese were a rare species of birds
- (c) The golden goose, King Dhatarattha promised him a handsome reward
- (d) The hunter sympathised with a golden goose
- (e) The hunter did not want the chief captain to lose a friend

iv What was the king's intention behind building a lake?

- (a) To attract all rare species of living animals and birds
- (b) To beautify the city of Benaras
- (c) He did not want to go against the wishes of his wife
- (d) He wanted to capture the golden goose
- (e) He enjoyed bird watching and wanted to create a natural habitat for them



newcomer. It was a few months before he could find a patron and a few more months before he could find a suitable opportunity to recommend him to the Emperor who asked what he had learnt and what work he could do. On hearing the same, he said, —We are pleased to give the young man a chance. Let him take charge of the royal poultry house!|| When he heard the news Akbar was heartbroken. He, a scholar, capable of debating with the most learned men, was asked to look after chicking hens! All the same, he got down to work with great determination. His only concern was hens. He saw to it that they were well fed and had clean water, that their living quarters were clean and if a fowl took ill that it was separated from the others and given proper treatment. Meanwhile, the Emperor had forgotten about the scholar he had packed off to mind the hens. But one day while his Finance Minister was reading out the palace accounts to tell the Emperor how much money had been spent on the royal household, he mentioned such a low figure that the Emperor sat up. —Have most of the hens died?he asked. —No, your Majesty|| was the reply —The hens are not only alive but are plump and fit.|| "Send for the scholar,|| the Emperor demanded. When Akbar came to the palace, the Emperor demanded —Aren't you feeding them properly?|| —I am, sire, only the food is different — I'm feeding them what cannot be used in the royal kitchen, vegetable peels and dough used to seal the vessels while cooking for your Majesty. The hens not only enjoy it but it is also very good for them. —Good work, we hereby promote you to the rank of royal librarian. Akbar was bitterly disappointed. He had spent the first thirty years of his life gaining knowledge. How he wished to gain that knowledge and help people. Instead, as head of the royal library he would be seeing only books and no people. But he buckled down to organizing the library. A year later the Emperor came to visit the library. He was surprised to find each book covered with a packet of silk, velvet or brocade. There were hundreds of books and not one without a cover. —You have used expensive material to cover the books but have not charged us. Surely you are not spending your own money? Akbar bowed low, —Your Majesty, these covers did not cost anything. Everyday dozens of people come to the court with humble grievances on sheets of paper which are folded and placed inside a bag of the most expensive material that they can afford. I have used them. The emperor was very pleased and gave him a bigger responsibility.

**Questions:**

i. Which of the following can be said about Akbar's family?

(1) They were poor and uneducated.

(2) They discouraged him from becoming courtier.

(3) He was ashamed of them and did not introduce them at Court.

(a) None

(b) Only (1)

(c) 2 and 3

(d) Only 3

(e) All of these

ii. Which of the following is TRUE in the context of the passage?

(1) Akbar was aged when he was finally made a courtier.

(2) Akbar excelled at whatever job the Emperor assigned him.

(3) The Emperor did not value a person's education but his family background.

(a) All of these

(b) Only 2

(c) 1 and 2

(d) 2 and 3

(e) Only 1

iii. How many years of Akbar's life was spent gaining knowledge?

(a) 50

(b) 20

(c) 10

(d) 30

(e) None of these

iv. Choose the word which is OPPOSITE in meaning to the word BITTERLY as used in the passage

(a) Sweetly

(b) Angrily

(c) Sourly

(d) Freezing

(e) Gladly

v. How did Akbar handle his appointment as royal librarian?

(a) He was angry and was waiting for an opportunity to tell the king so

(b) He was thrilled since he loved books.

(c) He was disappointed but put his best efforts into the job

(d) He considered it a good opportunity to learn more

(e) He was very happy since he preferred reading to interacting with people.

vi. How did Akbar manage the cover for books?

(a) He used the used-sheets of papers

(b) He spent his own money for this.

(c) He borrowed covers for books

(d) He was not aware of it.

(e) None of the above

vii. Why did the Emperor send Akbar when he was in charge of poultry?

(a) To test Akbar's knowledge of poultry.

(b) To see if Akbar was worthy of higher responsibility.

(c) To understand why the poultry was thriving despite reduced expenditure on them.

(d) To scold him for feeding the poultry leftovers instead of healthy food.

(e) To demand an explanation for the poultry being overweight and unfit.

viii. What lesson can be learnt from the story?

(a) Patience and hard work will help one achieve success.

(b) Pursuit of riches and wealth is all that matters

(c) One should use any means of possibility to attain a promotion.

(d) One should be satisfied with whatever job one gets and not much more.

(e) It is very difficult to get something in life without bribing.



them to leave the comfort of their own world and walk alone, unaided by the crutch of dogma. Most people would rather get caught up in the business of earning a living, raising a family unwillingly or helping their community, than deal with the unsettling immensity of all that. Yet it seems that all humans are meant to take this epic journey of discovery at some point in their series of lives on this planet.

**Questions:**

- i. In spite of the dismal scenario depicted in the passage, the writer talks of his epic journey of discovery. This discovery pertains to the
  - (a) longing for immortality
  - (b) Yearning for utopia
  - (c) quest for excellence
  - (d) search for reality
- ii. The expression 'holographic illusions' means
  - (a) sense of bewilderment
  - (b) shady dealings
  - (c) self-created phantasm
  - (d) artificial images
- iii. In the context of the passage, children adjust their ideas of reality, so that they
  - (a) are in conformity with their beloved ones
  - (b) can modify them according to the need of the situations
  - (c) may not be considered arrogant
  - (d) can use them to their advantage
- iv. Which of these is not true in the context of the passage?
  - (a) We generally imitate others in everything
  - (b) People are happy to take on others' roles
  - (c) We speak in other people's voices most of the time
  - (d) People are genuine in expressing their feelings
- v. In the context of the passage, 'wryly' means
  - (a) repulsively
  - (b) hesitatingly
  - (c) disapprovingly
  - (d) unwillingly
- vi. In the context of the passage, how can humanity get stuck in someone else's discarded chewing gum?
  - (a) By using discarded things
  - (b) By appreciating others' ideas
  - (c) By giving preference to others' views over one's own views.
  - (d) By choosing a product which is sponsored by some great personality
- vii. What does the expression 'lives a mimicry, passions a quotation' mean?
  - (a) Lives an imitation, feelings a borrowing

- (b) Lives a sham, feelings a deception
- (c) Lives a parody, feelings a repetition
- (d) Lives a duplication, feelings a recitation

viii. 'Unless you have been brave enough to forsake this trap' implies that one has to be

- (a) very pretentious to discard one's convictions
- (b) coaxed to come out of the clutches of tradition.
- (c) quite serious to give up the old values
- (d) daring enough to break free from the stranglehold of others' views

ix. To which of the following does the picture presented in the passages, not conform?

- (a) Adopt a dogmatic approach towards life
- (b) Subscribe to others' views
- (c) Profess borrowed conviction
- (d) Cast themselves according to their own ways

x. The writer of this passage envisages a world where people will

- (a) desire to make these choices which hold the societies together
- (b) profess implicit allegiance to social institutions
- (c) have the courage to chart their independent course of action
- (d) take pride in an unquestioned loyalty to old values

#### **Passage 4**

The task which Gandhiji had taken in hand was not only the achievement of political freedom but also the establishment of a social order based on truth and non-violence, unity and peace, equality and universal brotherhood, and maximum freedom for all. This unfinished part of his experiment was perhaps even more difficult to achieve than the achievement of political freedom. Political struggle involved fight against a foreign power and all one could do was either join it or wish it success and give it his moral support. In establishing the social order of this pattern, there was a lively possibility of a conflict arising between groups and classes, of our own people. Experience shows that man values his possessions even more than his life because in the former he sees the means for perpetuation and survival of his descendants even after his body is reduced to ashes. A new order cannot be established without radically chaining the mind and attitude of men towards property and at some stage or the other, the 'haves' have to yield place to

the 'have-nots'. We have seen, in our time, attempts to achieve a kind of egalitarian society and the picture of it after it was achieved. But this was done, by a large amount, through the use of physical force. In the ultimate analysis, it is difficult if not impossible, to say that the instinct to possess has been rooted out or that it will not reappear in an even worse form under a different guise. It may even be that, like a gas kept confined within containers under great pressure, or water held by a big dam, once a barrier breaks, the reaction will one day sweep back with a violence equal in extent and intensity to what was used to establish and maintain the outward egalitarian form. This enforced egalitarianism contains, in its bosom, the seed of its own destruction. The root cause of class conflict is possessiveness or the acquisitive instinct. So long as the ideal that is to be achieved is one of securing the maximum material satisfaction, possessiveness can neither be suppressed nor eliminated but will grow on what it feeds. Nor will it cease to be such – it is possessiveness, still, whether it is confined to only a few or is shared by many. If egalitarianism is to endure, it has to be based not on the possession of the maximum material goods which cannot be shared by others or can be enjoyed only at the expense of others. This calls for substitution of spiritual values for purely material ones. The paradise of material satisfaction that is sometimes equated with progress these days neither spells peace nor progress. Mahatma Gandhi has shown us how the acquisitive instinct inherent in man could be transmuted by the adoption of the ideal of trusteeship by those who 'have' for the benefit of all those who 'have not' so that, instead of leading to exploitation and conflict it would become a means and incentive, for the amelioration and progress of society, respectively.

**Questions:**

i. The unfinished task of Mahatma Gandhi was

- (a) fighting against the foreign power
- (b) establishment of a peacefully coexistent non-violent society
- (c) achievement of political freedom
- (d) None of these

ii. Select the best option to complete the sentence. Gandhi aimed at \_\_\_\_\_

- (a) establishing a non-violent society
- (b) universal brotherhood
- (c) achieving political freedom
- (d) all of these



iii. According to the passage, people ultimately overturn the form of a social order.

- (a) which is based on conciliation and rapprochement
- (b) which is not congenial to the spiritual values of the people
- (c) which is based on coercion and oppression
- (d) which does not satisfy their basic needs.

iv. According to the passage, which of the following statements is not true?

- (a) It is difficult to change the mindset of people towards property.
- (b) In an egalitarian society, material satisfaction can be enjoyed only at the expense of others.
- (c) A social order based on truth and non-violence alone can help the achievement of maximum freedom for all
- (d) In establishing the social order of Gandhiji's pattern, the possibility of a conflict between different classes hardly exists.

v. In the context of the passage, what is meant by adoption of the ideal of trusteeship?

- (a) The privileged class voluntarily renounces the possessive instinct
- (b) Substitution of spiritual values by material values by those who live in the paradise of material satisfaction.
- (c) To equate peace and progress to material satisfaction.
- (d) 'haves' to adopt the ideal for the benefit of the society.

vi. Choose the most appropriate title for the passage.

- (a) The social order of Gandhi's vision
- (b) The renunciation of the possessive instinct
- (c) Material values vs. Spiritual values
- (d) Class conflicts in an egalitarian society

vii. Answer the following questions in the context of the passage. Why does man value his possessions more than his life?

- (a) To get recognition in society
- (b) To preserve his name even after death through his possessions.
- (c) He has the instinct of possession. (d) Possessions are essential to lead a comfortable life.

viii. Egalitarianism means

- (a) violence
- (b) inequality

(c) suppression (d) social and political equality  
ix. In the context of the passage, which of the following statements is false?

(a) Satisfaction of material needs cannot earn peace and progress.

(b) Conflicts between groups and classes are bound to arise.

(c) The instinct of possession causes conflicts.

(d) The instinct of possession can be rooted out completely.

x. In the passage, the metaphor of 'paradise' has been given for \_\_\_\_\_

(a) fulfilling spiritual needs

(b) renunciation of material goods.

(c) taking care of material needs

(d) acquisitive instinct.

### Passage 5

In November 1918, Dr. Ambedkar joined Sydenham College as a professor of political economics and worked there for two years. With his little savings, some help from the Maharaja of Kolhapur, and with a loan of five thousand rupees from his friend, Naval Bhathena, he left for England in 1920 to complete his studies in Law and Economics. He resumed his studies at the London School of Economics and kept his terms at Gray's Institute of Law. He turned his attention to the London Museum where the relics of the saintly and scientific thoughts are preserved, where the ruins of the antique world are displayed and where Karl Marx, Mazzini, Lenin and Savarkar had dug for knowledge and digested it. In the Museum, he pored over books from morning till evening. Time was an important factor with him. To save both money and time, he would go without lunch. After this, the second round of reading begins at his residence. The endless reading would go on till early morning. He told his roommate that his poverty and lack of time required him to finish his studies as early as possible.

During these studies in London for his academic eminence, he had not forgotten the real aim in his life. He could not for a minute forget the dumb faces of the untouchables in India. He took up this matter with the Secretary of State for India and also held discussion with Mr. Vithalbai Patel in London. Neither could he forget the alien political realities of the nation. In a paper read before the Students Union and also in his famous thesis, "The Problem of the Rupees", he exposed the hollowness of the British policies in India, which caused a stir in the academic world of London and Ambedkar was suspected to be an Indian Revolutionary.

### Questions:

i. Where did Dr. Ambedkar teach?

- (a) London School of Economics. (b) Sydenham College  
(c) London Museum (d) Gray's Institute of Law
- ii. Dr Ambedkar was a teacher of  
(a) Political Economics (b) Law  
(c) Literature (d) Political Science
- iii. Who amongst the following was Dr Ambedkar's benefactor?  
(a) Raja of Kathiawar (b) Queen of England  
(c) Raja of Kolhapur (d) Lord Gray
- iv. Name Dr Ambedkar's friend who helped him to go to England.  
(a) Nawal kishore (b) Karl Marx  
(c) Lenin (d) Naval Bhathena.
- v. Why did Dr Ambedkar try to finish his studies as early as possible?  
(a) Due to illness (b) For lack of resources and time  
(c) due to adverse climate (d) Due to nostalgia
- vi. What was Dr. Ambedkar's real aim in life?  
(a) Upliftment of the downtrodden caste. (b) Upliftment of his family  
(c) Academic eminence (d) Successful career as a lawyer.
- Vii .What was the core slogan raised by Dr. Ambedkar?  
(a) Self-awareness amongst the oppressed. (b) Open revolt  
(c) Pacification of the untouchables. (d) Revolt of the oppressors
- viii. Where did Dr. Ambedkar spend most of his time in London?  
(a) Courtrooms (b) India House  
(c) Royal House (d) London Museum
- ix. How many years did Dr. Ambedkar expose in his thesis?  
(a) 1 year (b) 2 years  
(c) 3 years (d) 4 years
- x. What did Dr. Ambedkar expose in his thesis?  
(a) Marginality of the rulers (b) Infallibility of the British Rule  
(c) Universal laws of brotherhood (d) Hollowness of the English policies in India.

## Passage 6

The great sage once had a group of disciples. They were all very bright and eager students and the sage had all the reasons to be proud of them. One day the sage realized that he had imparted enough knowledge to his disciples. Now they were all very learned. There was only one thing the sage had not taught them, and that was the special verse that could bring the dead back to life. The sage knew that such knowledge was too wonderful and could prove to be a dangerous thing in the hands of someone who was not very wise. The sage pondered over this for a long time. But he also knew that if he did not pass on this secret verse, it could die with him. So, at last he called his cleverest disciple aside and said, —I am going to teach you a very special verse. If you chant this you can bring to life a dead person or animal. Use only when you need it to and never misuse, or test your powers vainly. He then called all the disciples together and said, —I am sending you all into the forest for forty days. Go together and come back together. Each one of you has to guide one another and do good things. So the disciples started out together into the forest. They were all united. But the clever disciple who knew the verse wanted to show he was better than the others, as they walked into the forest, they came across a dead tiger on the way. It was huge and looked wickedly fierce even when dead. The clever disciple stopped and said to the others, —Now I am going to show you what our teacher had taught me alone. He has taught me how to bring life back into the dead. The others would not believe him and he said, —I would prove it to you by bringing this tiger back to life.|| But the other disciples said, —Do not do anything to prove your knowledge vainly. Moreover, if you put life into this tiger, it will only turn on us and kill us all. This will not be a wise thing to do. But the clever disciple had decided to prove himself and prepared to recite the verse. But before he did so, the other disciples scrambled up to the topmost branch of a big tree nearby. The disciple then recited the magical verse. The tiger slowly began to breathe, —It's working, cried the disciple in excitement and joy. The tiger opened its eyes and saw him jumping and shouting in front of him. Roaring loudly, the tiger pounced on the poor disciple and killed him. The other disciples on the tree watched helplessly as the tiger threw down the dead body of the disciple and went away into the forest. After some time the disciples came down, took the body and went to the sage. The sage looked at them and said, —Now you see what can happen if you don't use your learning wisely. Let this be a lesson for you. With that, the sage uttered the magic verse and brought the dead disciple back to life. The sage then taught the verse to all his disciples and sent them into the world to do well. He was sure that after such a lesson, they would be wiser and use their knowledge learning only for doing good.

**Questions:**

- i. What did the sage say to his disciple while teaching his secret verse?

- (a) Not to share it with others.
- (b) Not to practice it on animals
- (c) Not to use it to prove his superiority
- (d) Never to misuse the power of the secret verse.

ii. Why was the sage proud of his disciples?

- (a) Because they never misused their knowledge.
- (b) Because they were very friendly with each other.
- (c) Because they were very obedient
- (d) Because they were very brilliant

iii. Why did all the disciples except one, climb up to the highest branches of the tree?

- (a) Because they did not know the secret verse.
- (b) Because they wanted to watch the scene of the tiger coming to life, from a distance.
- (c) Because they felt their lives were in danger.
- (d) Because they did not approve of the behavior of one of their fellows

iv. Why were the disciples sent to the forest by the sage?

- (a) He wanted them to be eliminated
- (b) So that the disciple could show them the magic of the secret verse.
- (c) He did not want to teach them anything more.
- (d) To teach them the lesson not to use their learning unsafely.

v. What is the message conveyed in the passage?

- (a) A teacher must pass on all his knowledge to others before he dies.
- (b) Knowledge and learning should never be misused.
- (c) Teachers should impart equal knowledge to all their disciples.
- (d) None of these.

vi. Why did the sage decide to pass on his secret verse to his disciple?

- (a) So that the cleverest disciple could revive the tiger.
- (b) We wanted to see if the cleverest disciple abided by his instructions.
- (c) He did not want the verse to die with him.
- (d) So that the cleverest disciple could take his place.

vii. Why did the clever disciple recite the verse to the dead tiger?

- (a) To carry out the instructions of the sage.
- (b) To flaunt the power of the verse to the other disciples.
- (c) So that the tiger may come back to life.
- (d) So that he could test the power of the verse.

viii. How did the other disciples react when the clever disciple decided to bring the tiger back to life?

- (a) They tried to deter him from doing so
- (b) They remained indifferent

(c) They were quite surprised (d) They felt quite happy

ix. Who is referred to as wicked and fierce by the author?

(a) All the disciples

(b) The tiger

(c) The sage

(d) the clever disciple

x. In the context of the passage, which statement is false?

(a) The sage was prejudiced against the clever disciple.

(b) The sage wanted the disciples to use their learning only for doing good.

(c) The sage brought the clever disciple back to life.

(d) The sage taught the secret verse to all his disciples.

### **Passage 7**

The choices we make on a daily basis—wearing a seatbelt, lifting heavy objects correctly or purposely staying out of any dangerous situation—can either ensure our safety or bring about potentially harmful circumstances.

You and I need to make a decision that we are going to get our lives in order. Exercising self-control, self-discipline and establishing boundaries and borders in our lives are some of the most important things we can do. A life without discipline is one that's filled with carelessness. We can think it's kind of exciting to live life on the edge. We like the image of "Yeah! That's me! Living on the edge! Woo-hoo!" It's become a popular way to look at life. But if you see, even highways have lines, which provide margins for our safety while we're driving. If we go over one side, we'll go into the ditch. If we cross over the line in the middle, we could get killed. And we like those lines because they help to keep us safe. Sometimes we don't even realize how lines help to keep us safe.

I'm not proud of this, but for the first 20 years of my life at work, I ignored my limits. I felt horrible, physically, most of the time. I used to tell myself "I know I have limits and that I've reached them, but I'm going to ignore them and see if or how long I can get by with it." I ran to doctors, trying to make myself feel better through pills, vitamins, natural stuff and anything I could get my hands on. Some of the doctors would tell me, "It's just stress." That just made me mad. I thought stress meant you don't like what you do or can't handle life, and I love what I do. But I kept pushing myself, traveling, doing speaking engagements and so on— simply exhausting myself. Finally, I understood I was living an unsustainable life and needed to make some changes in my outlook and lifestyle.

You and I don't have to be like everyone else or keep up with anyone else. Each of us needs to be exactly the way we are, and we don't have to apologize for it. We're not all alike and we need to find a comfort zone in which we can enjoy our lives instead of making ourselves sick with an overload of stress and pressure.

### **Questions:**

l) which of the characteristics are apt about the writer in the following context: “I know I have limits and that I’ve reached them, but I’m going to ignore them and see if or how long I can get by with it.”?

- (a) Negligent (b) Indecisive  
(c) Spontaneous (d) Purposeless

ii The reason why living on the edge has become popular, is because of the

- (a) Constant need for something different.  
(b) Population being much younger.  
(c) Exhausting effort to make changes.  
(d) Strong tendency to stay within our limits.

iii The phrase “potentially harmful circumstances” refers to circumstances that can

- (a) Certainly be dangerous. (b) Be fairly dangerous.  
(c) Be possibly dangerous. (d) Seldom be dangerous.

iv The author explains the importance of discipline and boundaries in our lives using the example of

- (a) Road accidents. (b) Traffic rules.  
(c) Lines on the highway. (d) Safe driving.

v The author attempts to \_\_\_\_\_ the readers through this write-up.

- (a) Rebuke (b) Question  
(c) Offer aid to (d) Offer advice to

vi Which of the following is the ‘noun’ form of the word ‘unsustainable’

- (a) unsustain (b) sustain  
(c) unsustainability (d) unsustained

vii What does the author mean when he says, “to get our lives in order”?

- (a) To resume our lives. (b) To organize our lives.  
(c) To rebuild our lives. (d) To control our lives.

viii Noun form of ‘dangerous’.

- (a) Danger (b) endanger  
(c) dangerous (d) none of these

ix What had the narrator finally understood?

X What do people need to find according to the narrator?

Cataract is the major cause of blindness, which is also caused by damage to the cornea. It occurs more often in old age. As one starts growing old, the lens of the eye hardens, loses its transparency and becomes opaque. It obstructs the light rays from entering the eye. The onset of cataract blurs the vision. Sometimes, the cataract patient sees multiple images instead of a single object image. Because of the gradual development of cataract, the afflicted person loses his/her vision and the world becomes dark to him/her. The development of cataract is a complex process. However, the following factors can be attributed to its formation. Cataract generally develops in old age but sometimes, children are born with cataract because of hereditary defect. Eye injuries too, can cause cataracts.

People exposed to sun rays for longer periods develop cataract earlier than others. Researchers opine that the smoke inhaled while smoking carries substances internally damaging the eyes.

Ultraviolet radiation, invisible to the human eye, is linked to skin cancer. The victim loses vision and the world becomes dark to him.

**Questions:**

i What is the major cause of blindness?

- (a) pollution (b) mobile phones  
(c) cataract (d) None of these

ii Why does the lens of the eye become opaque in old age?

- (a) it loses its transparency (b) it becomes dirty  
(c) it becomes old (d) All of these

iii How does cataract affect its victim ultimately?

- (a) Leads to partial loss of vision (b) leads to complete loss of vision  
(c) both of these (d) None of these

iv How does one detect cataract in early stages ?

- (a) Vision becomes clear (b) vision becomes blurred  
(c) see multiple images (d) both b and c.

v Find the word from Para 1 that means 'that through which light cannot enter'.

- (a) transparent (b) opaque  
(c) semitransparent (d) none of these

vi Noun form of patient.

- (a) patient (b) patience  
(c) passionate (d) None of these

vii Type of cancer caused by ultraviolet radiation is.....

- (a) blood cancer (b) breast cancer  
(c) skin cancer (d) lung cancer

viii The onset of cataract.....the vision.

- (a) blurs (b) distracts



(c) diffracts (d) protracts

ix when does cataract generally occur?

x How is smoking responsible for the development of cataract?

### Passage 9

Then all the windows of the grey wooden house (Miss Hilton used to live here. She expired last week), were thrown open, a thing I had never seen before.

At the end of the day a sign was nailed on the mango tree: FOR SALE.

Nobody in the street knew Miss Hilton. While she lived, her front gate was always locked and no one ever saw her leave or saw anybody go in. So, even if you wanted to, you couldn't feel sorry and say that you missed Miss Hilton.

When I think of her house I see just two colours, Grey and green. The green of the mango tree, the grey of the house and the grey of the high iron fence that prevented you from getting at the mangoes.

If your cricket ball fell in Miss Hilton's courtyard you never got it back. It wasn't the mango season when Miss Hilton died. But we got back about ten or twelve of our cricket balls.

The house was sold and we were prepared to dislike the new owners even before they came. I think we were a little worried. Already we had one resident of the street who kept on complaining about us to our parents. He complained that we played cricket on the pavement; and if we were not playing cricket, he complained that we were making too much noise anyway.

One afternoon when I came back from school Pal said, "Is a man and a woman. She pretty, but he ugly like hell." I didn't see much. The front gate was open, but the windows were shut again. I heard a dog barking in an angry way.

One thing was settled pretty quickly. Whoever these people were they would never be the sort of people to complain that we were making noise and disturbing their sleep.

A lot of noise came from the house that night. The radio was going at full volume until midnight when the radio station closed down. The dog was barking and the man was shouting. I didn't hear the woman

### Questions:

i Nobody went into Miss Hilton's house because her front door was always.....

- (a) locked (b) settled  
(c) open (d) None of these

ii Her house had only two colours-----

- (a) Black and white (b) red and green  
(c) grey and green (d) purple and green

iii The high iron fence did not let the boys get \_\_\_\_\_ .

- (a) at the mangoes (b) at the guavas

- (c) at the bananas (d) at the oranges  
 iv they never got it back if their \_\_\_\_\_ fell into her courtyard.  
 (a) Cricket ball (b) tennis ball  
 (c) volleyball (d) badminton shuttle  
 v The boys were ready to dislike the \_\_\_\_\_ .  
 (a) new children (b) new owners  
 (c) new neighbours (d) none of these  
 vi One resident of the street always \_\_\_\_\_ about them.  
 (a) Talked (b) complained  
 (c) discussed (d) none of these  
 vii The noun form of settle is-----  
 (a) Settling (b) settled  
 (c) settlement (d) settlement  
 viii The adjective form of 'station'----  
 (a) Stationed (b) stationary  
 (c) stand (d) stational  
 ix How were the new owners of Miss Hilton's house?  
 x Whose house was put on sale?

### Passage 10

Caged behind thick, glass the most famous dancer in the world can easily be missed in the National Museum, Delhi. The Dancing Girl of Mohenjo – Daro is that rare artifact that even school children are familiar with. Our school textbooks also communicate a wealth of our 5000 years heritage of art. You have to be alert to her existence there, amid terracotta animals to rediscover this bronze image.

2. Most of us have seen her only in photographs or sketches; therefore the impact of actually holding her is magnified a million times over. One discovers that the dancing girl has no feet. She is Wall, a little over 10 cm tall, the length of a human palm, but she surprises us with the power of great art, the ability to communicate across centuries.

3. A series of bangles of shell or ivory or thin metal clothes her left upper arm all the way down to her fingers. A necklace with three pendants bunched together and a few bangles above the elbow and wrist on the right-hand display almost modern art.

She speaks of the undaunted, ever hopeful human spirit. She reminds us that it is important to visit museums in our country to experience the impact that a work of art leaves on our senses, to find among all the riches one particular vision of beauty that speaks to us alone.

### Questions:

i The Dancing Girl belongs to:

- (a) Mohenjo-daro
- (b) Greek culture
- (c) Homo sapiens
- (d) Tibet

ii In the museum she's kept among:

- (a) dancing figures
- (b) bronze statues
- (c) terracotta animals
- (d) books

iii Which information is not given in the passage?

- (a) the girl is caged behind the glass
- (b) she is a rare artefact
- (c) school books communicate the wealth of our heritage
- (d) she cannot be rediscovered

iv. Great AK has power because;

- (a) it appeals to us despite a passage of time
- (b) its small and can be understood
- (c) it is seen in pictures and sketches
- (d) its magnified a million times

v. The jewelry she wears consists of -----

- (a) Bangles of shell
- (b) necklace
- (c) anklets
- (d) all these

vi. She reminds us of-----

- (a) Our culture
- (b) our past
- (c) our traditions
- (d) why museums of our country are exciting

vii. Synonym of the word 'among' in para 1

- (a) Amid
- (b) between
- (c) rediscover
- (d) communicate

viii. Antonym of the word magnify is---

- (a) Amplify
- (b) enhance
- (c) verify
- (d) compress

ix. What is the size of the dancing girl?

x. What does the dancing girl speak of?

**Note Making**