APRIL 2025 **71282/100L2Z/100H2Z**

Time : Three hours Maximum : 75 marks

SECTION A — (15 marks)

1. Choose the appropriate option that gives the correct meaning. (5 marks)

		(a)	(b)	(c)	(d)
(i)	trudge	- difficult	easy	walk heavily	walk slowly
(ii)	wobble	- inability	vibrate	remain	weakness
(iii)	mellow	- cheerful	satisfied	soft	harsh
(iv)	vigil	- carefree	look out	neglect	insincerity
(v)	fib	- lie	fact	honesty	validation
(vi)	exuberant	- forgiveness	sympathy	punishment	joyful
(vii)	diverge	- join	assemble	separate	collect
(viii)	pacify	- appease	forget	ignore	enrage
(ix)	Immense	- bold	dull	enormous	tiny
(x)	Maiden	- unmarried	married	polite	tame

2. Read the following passage and correct the errors. (10)

When all the people had assembled in the galleries, and the king, surround by his court, sits high up on his throne of royal state on one side of the arena, he gives a signal, a door beneath him opens, and the accused subject stepped out into the amphitheater. Directly opposite him, on the

other side of the inclosed space, were two doors, exactly alike and side by side. It is the duty and the privilege of the person on trial to walk directly to these doors and open one of them. He could open either door he pleased; he was subject to no guidance or influence but that of the aforementioned impartial and incorruptible chance. If he opens the one, there came out of it a hungry tiger, the fiercest and most cruel that could be procured, which immediately spring upon him and tear him to pieces as a punishment for his guilt. The moment that the case of the criminal was thus decides, doleful iron bells were clanging, great wails went up from the hired mourners posted on the outer rim of the arena, and the vast audience, with bowed heads and downcast hearts, wended slowly their homeward way, mourning greatly that one so young and fair, or so old and respected, should have merited so dire a fate.

SECTION B — (20 marks)

$(3 \times 5 = 15)$

3. (a) Read the following stanza and answer the questions that follow : (5)

When things go wrong, as they sometimes will,

when the road you're trudging seems all uphill,

when the funds are low and the debts are high,

and you want to smile but you have to sigh,

when care is pressing you down a bit - rest if you must, but don't you quit.

Life is queer with its twists and turns.

As everyone of us sometimes learns.

And many a fellow turns about when he might have won had he stuck it out.

Don't give up though the pace seems slow - you may succeed with another blow.

Often the goal is nearer than it seems to a faint and faltering man;

(i) Who wrote the above poem? (1)

(ii) What should you do when you feel overwhelmed and care is pressing you down? (2)

(iii) What does the poem suggest about the nature of life? (2)

(b) Read the following stanza and answer the questions that follow. (5)

I been scarred and battered.

My hopes the wind done scattered.

Snow has friz me,

Sun has baked me,

Looks like between 'em they done

Tried to make me

Stop laughin', stop lovin', stop livin'–

But I don't care!

I'm still here!

(i) What experiences does the speaker describe in the poem? (2)

(ii) What does the phrase 'stop laughin', 'stop lovin', 'stop livin' signify in the poem? (3)

(c) Read the following paragraph and answer the questions that follow. (5)

I also engaged fifty coolies to push the engine from behind. You may be sure this drained all my resources. The coolies wanted eight annas per head and the temple elephant cost me seven rupees a day and I had to give it one feed. My plan was to take the engine out of the gymkhana and then down the road to a field, half a furlong off. The field was owned by a friend. He would not mind if I kept the engine there for a couple of months, when I could go to Madras and find a customer for it.

It was a fine sight: the temple elephant yoked to the engine by means of stout ropes, with fifty determined men pushing it from behind, and my friend Joseph sitting in the driving seat. A huge crowd stood around and watched in great glee. The engine began to move. It seemed to me the greatest moment in my life. When it came out of the gymkhana and reached the road, it began to behave in a strange manner. Instead of going straight down the road it showed a tendency to wobble and move zigzag. The elephant dragged it one way, Joseph turned the wheel for all he was worth without any idea of where he was going and fifty men behind it clung to it in every possible manner and pushed it just where they liked.

(i) How much did the coolies want to be paid per head? (1)

(ii) Who was sitting in the driving seat of the engine during the move? (1)

(iii) What was the narrator's plan for the engine after moving it out of the gymkhana? (3)

4. Write an email to your employee to appreciate his outstanding contribution for completion of the project within time. (5)

SECTION C — (20 marks)

$(3 \times 5 = 15)$

5. (a) Read the following paragraph and answer the questions that follow. (5)

In the very olden time there lived a semi-barbaric king, whose ideas, though somewhat polished and sharpened by the progressiveness of distant Latin neighbors, were still large, florid, and untrammeled, as became the half of him which was barbaric. He was a man of exuberant fancy, and, withal, of an authority so irresistible that, at his will, he turned his varied fancies into facts. He was greatly given to self-communing and when he and himself agreed upon anything, the thing was done.

When every member of his domestic and political systems moved smoothly in its appointed course, his nature was bland and genial; but, whenever there was a little hitch and some of his orbs got out of their orbits, he was blander and more genial still, for nothing pleased him so much as to make the crooked straight and crush down uneven places.

Among the borrowed notions by which his barbarism had become semified was that of the public arena, in which, by exhibitions of manly and beastly valor, the minds of his subjects were refined and cultured.

(i) What characteristics defined the semi-barbaric king's personality? (2)

(ii) Describe the king's approach to authority and decision-making. (3)

(b) Read the following stanza and answer the questions that follow. (5)

I shall be telling this with a sigh

Somewhere ages and ages hence:

Two roads diverged in a wood, and I–

I took the one less traveled by,

And that has made all the difference.

(i) What do you think the 'two roads' symbolize in this context, and how does it relate to real-life decision-making? (2)

(ii) In what ways can the decisions we make at difficult situations in life influence our future? (3)

(c) Read the following stanza and answer the questions that follow. (5)

A snake came to my water-trough

On a hot, hot day, and I in pyjamas for the heat,

To drink there.

In the deep, strange-scented shade of the great dark carob tree

I came down the steps with my pitcher

And must wait, must stand and wait, for there he was at the trough before me.

He reached down from a fissure in the earth-wall in the gloom

And trailed his yellow-brown slackness soft-bellied down, over the edge of the stone trough

And rested his throat upon the stone bottom,

And where the water had dripped from the tap, in a small clearness,

He sipped with his straight mouth,

Softly drank through his straight gums, into his slack long body, Silently.

(i) Who is the speaker of the poem? (2)

(ii) What type of tree provides shade near the water-trough? (2)

(iii) The voice of the speaker's education insisted him that the snake must be..... (1)

6. As a Head of the Department write a circular informing the students about the meeting to be conducted in connection with Anti-Drug Awareness programme. (5)

SECTION D — (20 marks)

$(3 \times 5 = 15)$

7. (a) Read the following paragraph and answer the questions that follow. (5)

One of her novels, called Kashi Yatre, was appearing as a serial in the Kannada weekly Karmaveera then. It is the story of an old lady and her ardent desire to go to Kashi or Varanasi. Most Hindus believe that going to Kashi and worshipping Lord Vishweshvara is the ultimate punya. This old lady also believed in this, and her struggle to go there was described in that novel. In the story there was also a young orphan girl who falls in love but there was no money for the wedding. In the end, the old lady gives away all her savings without going to Kashi. She says, 'The happiness of this orphan girl is more important than worshipping Lord Vishweshwara at Kashi.'

My grandmother, Krishtakka, never went to school so she could not read. Every Wednesday the magazine would come and I would read the next episode of this story to her. During that time she would forget all her work and listen with the greatest concentration. Later, she could repeat the entire text by heart. My grandmother too

never went to Kashi and she identified herself with the novel's protagonist. So more than anybody else she was the one most interested in knowing what happened next in the story and used to insist that I read the serial out to her.

(i) How does the journey of the old lady in Kashi Yatre reflect the cultural and spiritual beliefs of Hindus regarding Kashi? (2)

(ii) In what ways does the bond between the old lady and the orphan girl demonstrate themes of love and sacrifice? (3)

(b) Read the following dialogue and answer the questions that follow. (5)

NARRATOR 4	:	Kimana went to Rabbit.
KIMANA	:	(holds out letter) Will you take this letter?
NARRATOR 4	:	Rabbit said,
RABBIT	:	I cannot go to Heaven. (hops away)
NARRATOR 2	:	Kimana went to Antelope
KIMANA	:	(holds out letter) Will you take this letter?
NARRATOR 12	:	Antelope said,
ANTELOPE	:	I cannot go to Heaven. (leaps away)

(i) What action does Kimana take when approaching Rabbit? (1)

(ii) What is Rabbit's response to Kimana's request? (1)

(iii) Who does Kimana approach after Rabbit? (1)

(iv) What is the main theme of the interactions between Kimana and the animals? (2)

(c) Read the following stanza and answer the questions that follow. (5)

I stayed on the St. Joseph's campus for four years and shared my room with two others. One was an orthodox Iyengar from Srirangam and the other a Syrian Christian from Kerala. The three of us had a wonderful time together. When I was made secretary of the vegetarian mess during my third year in the hostel, we invited the Rector, Rev. Father Kalathil, over for lunch one Sunday. Our menu included the choicest preparations from our diverse backgrounds. The result was rather unexpected, but Rev. Father was lavish in his praise of our efforts. We enjoyed every moment with Rev. Father Kalathil, who participated in our unsophisticated conversation with childlike enthusiasm. It was a memorable event for us all. My

teachers at St. Joseph were the true followers of Kanchi Paramacharya, who evoked people to "enjoy the action of giving". The vivid memory of our mathematics teachers, Prof. Thothathri Iyengar and Prof. Suryanarayana Sastry, walking together on the campus inspires me to this day. When I was in the final year at St. Joseph's, I acquired a taste for English literature. I began to read the great classics, Tolstoy, Scott and Hardy being special favourites despite their exotic settings, and then I moved on to some works in Philosophy. It was around this time that I developed a great interest in Physics. The lessons on subatomic physics at St. Joseph's by my physics teachers, Prof. Chinna Durai and Prof. Krishnamurthy, introduced me to the concept of the half-life period and matters related to the radioactive decay of substances. Sivasubramania Iyer, my science teacher at Rameswaram, had never taught me that most subatomic particles are unstable and that they disintegrate after a certain time into other particles. All this I was learning for the first time. But when he taught me to strive with diligence because decay is inherent in all compounded things, was he not talking of the same thing?

I wonder why some people tend to see science as something which takes man away from God. As I look at it, the path of science can always wind through the heart. For me, science has always been the path to spiritual enrichment and self-realisation. Even the rational thought-matrices of science have been home to fairy tales. I am an avid reader of books on cosmology and enjoy reading about celestial bodies. Many friends, while asking me questions related to space flights, sometimes slip into astrology. Quite honestly, I have never really understood the reason behind the great importance attached by people to the faraway planets in our solar system. As an art, I have nothing against astrology, but if it seeks acceptance under the guise of science, I reject it. I do not know how these myths evolved about planets, star constellations, and even satellites-that they can exercise power on human beings. The highly complicated calculations manipulated around the precise movements of celestial bodies, to derive highly subjective conclusions appear illogical to me. As I see it, the Earth is the most powerful and energetic planet. As John Milton puts it so beautifully in Paradise Lost, Book VIII: What if the Sun Be centre to the World and other stars.... The planet earth, so steadfast though she seem,

(i) What was the author's experience of sharing a room during their time at St. Joseph's campus? (2)

(ii) What role did the author take on during their third year in the hostel? (1)

(iii) Who were the authors mathematics teachers at St. Joseph's and what impact did they have? (2)

8. As a safety officer, write a memo for reminding proper use of fire extinguishers. (5)

Or

9. Write minutes for Board of Directors Meeting conducted in a Multi National Company. (5)
