



KARNATAKA FOREST DEPARTMENT

PAPER CODE : EN

**TEST PAPER FOR
ENGLISH**

AFTERNOON SESSION OF 10TH DECEMBER 2011

Time : 3 hours

Maximum Marks : 100

INSTRUCTIONS :

1. Please keep away your mobile phone, calculator, slide rules and log tables before attempting the questions. Failure to do so can result in cancellation of your candidature.
2. There are **THIRTY FIVE** questions in this paper including twenty multiple options one correct type.
3. Please answer to the point to **all** questions. There are no marks for length of answers.
4. Please answer **all** the questions within the **answer booklet**. No extra sheets will be supplied to **any** candidate.



All Parts are compulsory.

PART – A

(1 mark each question)

Please answer the **twenty** questions on page 1 of the answer booklet by writing the serial of the answer that you find to be most complete and correct.

Read the passage below and answer the **20** questions that follow : **(Total marks=20)**

Sociability should also be exhibited in our dealings with animals. They too are sentient beings and some of them are capable of attachment and devotion to human beings and to one another. Men killed many animals in the early period of civilization in order to clear the jungle, and the same cruel but unavoidable process can be witnessed in new colonies. There are also noxious, venomous and ferocious animals like tigers, jaguars, wolves, sharks, snakes and others, which kill us, but we must not kill them. We are not responsible for their appearance on earth, and they cannot be tamed and used. There was only one wolf of Gubbio, and even he does not exist. Rats, flies, wasps, locusts, white ants and other animals destroy our property and spread disease; they must be destroyed.

We cannot afford to feed all these hungry hordes. Zoroaster enjoined upon all his disciples the duty of exterminating such pests, and you should follow his teaching. But all animals which are employed in the service of man be treated with the greatest kindness and sympathy. They are your colleagues and comrades. They have also done their part in building up the fabric of civilization. Feed them well; lay not too heavy burdens on them; give them medicine and a holiday when they are sick; allow them day of rest now and then; give them a warm blanket in cold weather; speak affectionately to them at times, they can feel the words of love, though they do not understand them. The cow, the ass, the shepherd's dog, the horse, the camel, the bullock, the elephant, the milkman's dog, the pony, the yak and other domesticated animals are humble and helpless members of the fellowship of labour. They must not be robbed of their rights, especially as they cannot strike back, or agitate for the redress of their grievances.

In England and America, you can walk into a pet shop and buy a bird, a reptile or a beast of your choice. Such odd creatures as tortoises, snakes, crocodiles as well as parrots, dogs, cats and lions are available. Pet animal like dog is the creature that not only gives love and loyalty but seeks it too. We have heard a lot of stories of the courage of dogs and the way they have laid down their lives for their drowning masters. So love animals. Both we and they are the creatures created by the one, the creator.

1. Some of the animals are capable of —
 - (a) attaching themselves to work.
 - (b) devoting themselves to God.
 - (c) serving human beings affectionately.



2. Before building new colonies we can see the builders —
 - (a) making the land smooth and level.
 - (b) killing animals.
 - (c) reviving the process of civilization.
3. The word “sociability” in the passage means —
 - (a) inclination to be friendly.
 - (b) spreading the ideas of socialism.
 - (c) considering all the animals socially equal.
4. We are not responsible for —
 - (a) taming and using cruel animals.
 - (b) the coming of ferocious and venomous animals to the world.
 - (c) treating noxious animals as our friends.
5. The word “enjoined” in the passage means —
 - (a) to join the disciples with zoroaster.
 - (b) to enjoy the company of animals even if they are vicious.
 - (c) imposed upon the people.
6. The animals which serve man —
 - (a) have built many fabrics.
 - (b) have shown kindness and sympathy to man.
 - (c) are our real companions.
7. The domesticated animals —
 - (a) are as humble and helpless as the poor labours.
 - (b) agitate for the redress of their grievances.
 - (c) do not understand the feelings of man.
8. Give the synonym of ‘kindness’.
 - (a) sympathy
 - (b) cruel
 - (c) affectionate



9. The animals —
- (a) cannot feel the words of love.
 - (b) can understand the words of love.
 - (c) cannot strike back of their grievances.
10. “They must not be robbed of their rights.” They here refers to —
- (a) men.
 - (b) animals.
 - (c) pests.
11. An unavoidable process witnessed in new colonies —
- (a) being cruel to the animals.
 - (b) showing sympathy.
 - (c) feeding them well.
12. Name the large dangerous sea fish mentioned in the passage.
- (a) locusts.
 - (b) sharks.
 - (c) wasps.
13. In the passage the animals are considered as —
- (a) the nature beings.
 - (b) the beings of experiencing sensations.
 - (c) the human beings.
14. Give the synonym of “noxious”.
- (a) harmful.
 - (b) devoted.
 - (c) harmless.
15. Name the hungry horde in the passage.
- (a) the milkman’s dog.
 - (b) the pony.
 - (c) white ants.



16. What does Zoroaster impose upon the people ?
- (a) to exterminate pests.
 - (b) to be friendly with hungry hordes.
 - (c) to feed the pests.
17. The word “redress” in the passage means —
- (a) decorate.
 - (b) set-right.
 - (c) repeat.
18. There are animals who not only destroy property
- (a) and spread disease
 - (b) also spread disease
 - (c) but also spread disease
19. _____ have done their part in building up civilization.
- (a) few animals
 - (b) all animals
 - (c) some animals
20. Snakes are —
- (a) noxious animals.
 - (b) ferocious animals.
 - (c) venomous animals.

PART – B

(To be Answered on pages **other than 1** of answer book)
Correct the following sentences.

(1 Mark×5=5 Marks)

21. Do you know the English alphabets ?
22. One is proud of his success.
23. The fields were full of cattles.
24. Rama's house is different from Shyam.
25. Please see my certificates.



Read the following passage and answer the **two** questions given below.

"To be good is noble, but to teach other how to be good is nobler and no trouble," said a well known writer. This may explain why in this world there is more of preaching than of practice. We do not mean the preaching which we get in church, but that which is given freely and without stint, on buses, in the streets and even in the homes of our land. Where is the parent who does not discover himself telling his child to do just what he himself does regularly ? How many people are there who are certain that they have never made anything but financial mistakes ? The man who never swam a stroke feels perfectly competent to tell another how to swim. The man who cannot find his way to modest livelihood pretends to know just how to save the nation from all economic ills. It is no trouble to preach, but it is considerable trouble to carry out what we preach. This is so true that the honest preacher preaches to himself even more than to his hearers every season. Only the man who is striving to climb the loftiest heights knows just how difficult is the way.

26. Give a suitable title to the above passage. **(2 Marks)**

27. Write the summary of the passage. **(3 Marks)**

Distinguish between the following pairs of words by using them in sentence of your own which demonstrates the difference of meanings of each word of the pair.

(1 Mark×5=5 Marks)

28. Bail/Bale.

29. Cannon/Canon.

30. Human/Humane.

31. Stationary/Stationery.

32. Wave/Waive.

33. Choose **any one** of the following topics and write a letter in about **200-250** words.

(15 Marks)

Write a letter to a friend congratulating him on the choice of his profession and blessing him of a happy and bright future.

OR

Write a letter to the Editor of a newspaper describing the state's political scene.



34. Make a precis of the following passage in about **125** words and suggest a suitable heading. **(25 Marks)**

There is much to be said for the narrowly utilitarian view of education. There is no time to learn everything before beginning to make a living, and undoubtedly "useful" knowledge is very useful. It has made the modern world. Without it we could not have had machines or railways or aeroplanes; but it should be added that we should not have modern advertising or modern propaganda. Modern knowledge has brought about an immense improvement in average health, and at the same time has discovered how to exterminate large cities by poison gas. Whatever is distinctive of our world, as compared with former times, has its sources in "useful knowledge". No community as yet has enough of it, and undoubtedly education must continue to promote it.

It must also be admitted that a great deal of the traditional cultural education was foolish. Boys spent many years acquiring Latin and Greek grammar, without being at the end, either capable or desirous (except in a small percentage of cases) of reading a Greek or Latin author. Modern languages and history are preferable, from every point of view, to Latin and Greek. They are not only more useful, but they give much more culture in much less time. For an Italian of the fifteenth century, since practically everything worth reading, if not in his own language, was in Greek or Latin, these languages were the indispensable keys to culture. But since that time great literatures have grown up in various modern languages, and the development of civilization has been so rapid that knowledge of antiquity has become much less useful in understanding our problems than knowledge of modern nations and their comparatively recent history. The traditional school master's point of view, which was admirable at the time of the revival of learning, became gradually unduly narrow, since it ignored what the world has done since the fifteenth century. And not only history and modern languages, but science also, when properly taught, contributes to culture. It is therefore possible to maintain that education should have other aims than direct utility, without defending the traditional curriculum. Utility and culture, when both are conceived broadly, are found to be less incompatible than they appear to the fanatical advocates of either.

Apart, however, from the cases in which culture and direct utility can be combined; there is indirect utility, of various different kinds, in the possession of knowledge which does not contribute to technical efficiency. I think some of the modern world could be improved by a greater encouragement of such knowledge and a less worthless pursuit of mere professional competence.

35. Write an essay on about **five hundred** words on **any one** of the following : **(25 Marks)**
- 1) Corruption – is it possible to get the country rid of it.
 - 2) The future of this world is in the hands of women.
 - 3) Tuition craze – why and how of it.
 - 4) Role of man in controlling pollution.
 - 5) India and the internet.

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SPACE FOR ROUGH WORK