

## ENGLISH COMPREHENSION (CSS 2001)

**Read the following passage and answer the questions given at the end in your own words. (20)**

Poetry is the language of imagination and the passions. It relates to whatever gives immediate pleasure or pain to human mind. It comes home to the bosoms and business of men: for nothing but what comes home to them in the most general and intelligible shape can be a subject of poetry. Poetry is the universal language which the heart holds with nature and itself. He who has a contempt for poetry cannot have much respect for himself or for anything else. Whatever there is a sense of beauty, or power, or harmony, as in the motion of the waves of the sea, in the growth of a flower, there is a poetry in its birth. If history is a grave study, poetry may be said to be graver, its materials lie deeper, and are spread wider. History treats, for the most part, cumbersome and unwieldy masses of things, the empty cases in which the affairs of the world are packed, under the heads of intrigue or war, in different states, and from century to century but there is no thought or feeling that can have entered into the mind of man which he would be eager to communicate to others, or they would listen to with delight, that is not a fit subject for poetry. It is not a branch of authorship: it is "the stuff of which our life is made". The rest is mere oblivion, a dead letter, for all that is worth remembering in life is the poetry of it. Fear is poetry, hope is poetry, love is poetry; hatred is poetry. Poetry is that fine particle within us that expands, refines, raises our whole being; without "man's life is poor as beasts". In fact, man is a poetical animal. The child is a poet when he first plays hide and seek, or repeats the story of Jack the Giant Killer, the shepherd – boy is a poet when he first crowns his mistress with a garland of flowers; the countryman when he stops he stops to look at the rainbow; the miser when he hugs his gold; the courtier when he builds his hope upon a smile; the vain, the ambitious the proud, the choleric man, the hero and the coward, the beggar and the king, all live in a world of their own making; and the poet does no more than describe what all others think and act. Hazlitt

(a) In what sense is poetry the language of the imagination and the passion?

(b) How is poetry the Universal Language of the heart?

- (c) What is the difference between history and poetry?
- (d) Explain the phrase: "Man is a poetical animal".
- (e) What are some of the actions which Hazlitt calls poetry and its doers poet?
- (f) Explain the followings underlined expression in the passage.
- (i) It relates to whatever gives immediate pleasure or pain to human heart
- (ii) A sense of beauty, or power, or harmony.
- (iii) Cumbersome and unwieldy masses of things.
- (iv) It is the stuff of which our life is made.
- (v) The poet does no more than describe what all others think and act.

## **ENGLISH COMPREHENSION (CSS 2002)**

**Read the given passage, then give brief answers, to the questions placed at the end, in your own words: - (20)**

There is indeed, something inexpressibly pleasing in the annual renovation of the world and the new display of the treasures of nature. The darkness and cold of winter with the naked deformity of every object, on which we turn our eyes, make us rejoice at the succeeding season, as well for what we have escaped, as for what we may enjoy. Every budding Flower, which a warm situation brings early to our view, is considered by us a messenger to notify the approach of more joyous days. The spring affords to a mind free from the disturbance of cares or passions almost everything that our present state makes us capable of enjoying. The Variegated Verdure of the fields and woods, the succession of grateful Odours, the Voice of pleasure pouring out its notes on every side, with the gladness apparently conceived by every animal from the growth of liis food and the clemency of the

weather, throw over the whole earth an air of gaiety, significantly expressed by Smile of nature.  
(Samuel John Son)

**Questions:**

- (a) Give meanings of the under lines expressions in the passage in your own words. (10)
- (b) Say howr an early budding flower becomes a messenger of happy days? (3)
- (c) Who, according to the writer can make the best of the spring season? (3)
- (d) Why are all animals glad at the approach of spring9 (3)
- (e) Suggest a title for the passage. (1)

**ENGLISH COMPREHENSION (CSS 2003)**

**Read the following passage and answer the questions given at the end, in YOUR OWN WORDS. 20**

My father was back in work within days of his return home. He had a spell in the shipyard, where the last of the great Belfast liners, the CANBERRA, was under construction, and then moved to an electronics firm in the east of the city. (These were the days when computers were the size of small houses and were built by sheet metal workers). A short time after he started in this job, one of his colleagues was sacked for taking off time to get married. The workforce went on strike to get the colleague reinstated. The dispute, dubbed the Honeymoon Strike, made the Belfast papers. My mother told me not long ago that she and my father, with four young sons, were hit so hard by that strike, that for years afterwards they were financially speaking, running to stand still. I don't know how the strike ended, but whether or not the colleague got his old job back, he was soon in another, better one. I remember visiting him and his wife when I was still quite young, in their new bungalow in Belfast northern suburbs. I believe they left Belfast soon after the Troubles began. My father then was thirty-seven, the age I am today. My Hither and I are father and son, which is to say we are close without knowing very much about one another. We talk about events, rather than emotions. We keep from each other certain of our hopes and fears and doubts. I have never for

instance asked my father whether he has dwelt on (he direction his life might have taken if at certain moments he had made certain other choices. Whatever, he found himself, with a million and a half of his fellows, living in what was in all but name a civil war. As a grown up I try often to imagine what it must be like to be faced with such a situation. What, in the previous course of your life, prepares you for arriving, as my father did, at the scene of a bomb blast close to your brother's place of work and seeing what you suppose, from the colour of the hair, to be your brother lying in the road, only to find that you are cradling the remains of a woman?  
(Giles Patterson)

- (a) From your reading of (he passage what do you infer about the nature of (he 'Troubles" (he writer mentions.
- (b) What according to the writer were (he working conditions in the Electronics firm where his father worked?
- (c) Why was his father's colleague sacked?
- (d) How does the writer show that as father and son they do not know much about each other?
- (e) Explain the underlined words/phrases in the passage:

Made the Belfast papers, had a spell, dubbed, was sacked, hit hard.

## **ENGLISH COMPREHENSION (CSS 2004)**

**Read the following passage and answer the questions given at the end, in YOUR OWN WORDS. (20)**

We look before and after, wrote Shelley, and pine for what is not. It is said that this is what distinguishes us from the animals and that they, unlike us, live always for and in the movement and have neither hopes nor regrets. Whether it is so or not I do not know yet it is undoubtedly one of our distinguishing mental attributes: we are actually conscious of our life in time and not merely of our life at the moment of experiencing it. And as a result we find many grounds for melancholy and foreboding. Some of us prostrate ourselves on the road way in Trafalgar Square or in front of the American Embassy because we are fearful that our lives, or more disinterestedly those of our descendants will be cut short by nuclear war. If only as" squirrels or butterflies are supposed to do,

we could let the future look after itself and be content to enjoy the pleasures of the morning breakfast, the brisk walk to the office through autumnal mist or winter fog, the mid-day sunshine that sometimes floods through windows, the warm, peaceful winter evenings by the fireside at home. Yet all occasions for contentment are so often spoiled for us, to a greater or lesser degree by our individual temperaments, by this strange human capacity for foreboding and regret - regret for things which we cannot undo and foreboding for things which may never happen at all. Indeed were it not for the fact that over breaking through our human obsessions with the tragedy of time, so enabling us to enjoy at any rate some fleeting moments untroubled by vain yearning or apprehension, our life would not be intolerable at all. As it is, we contrive, everyone of us, to spoil it to a remarkable degree.

What is the difference between our life and the life of an animal? (3)

What is the result of human anxiety? (3)

How does the writer compare man to the butterflies and squirrels? (3)

How does anxiety about future disturb our daily life? (3)

How can we make our life tolerable? (3)

Explain the underlined words/phrases in the passage. (5 )

## **ENGLISH COMPREHENSION (CSS 2005)**

**Here is an excerpt from the autobiography of a short story writer. Read it carefully and answer the questions that follow.**

My father loved all instruments that would instruct and fascinate. His place to keep things was the drawer in the 'library table' where lying on top of his folder map was a telescope with brass extensions, to find the moon and the Big Dipper after supper in our front yard, and to keep appointments with eclipses. In the back of the drawer you could find a magnifying glass, a

kaleidoscope and a gyroscope kept in black buckram box, which he would set dancing for us on a string pulled tight. He had also supplied himself with an assortment of puzzles composed of metal rings and intersecting links and keys chained together, impossible for the rest of us, however, patiently shown, to take apart, he had an almost childlike love of the ingenious. In time, a barometer was added to our dining room wall, but we didn't really need it. My father had the country boy's accurate knowledge of the weather and its skies. He went out and stood on our front steps first thing in the morning and took a good look at it and a sniff. He was a pretty good weather prophet. He told us children what to do if we were lost in a strange country. 'Look for where the sky is brightest along the horizon,' he said. 'That reflects the nearest river. Strike out for a river and you will find habitation'. Eventualities were much on his mind. In his care for us children he cautioned us to take measures against such things as being struck by lightning. He drew us all away from the windows during the severe electrical storms that are common where we live. My mother stood apart, scoffing at caution as a character failing. So I developed a strong meteorological sensibility. In years ahead when I wrote stories, atmosphere took its influential role from the start. Commotion in the weather and the inner feelings aroused by such a hovering disturbance emerged connected in dramatic form.

- a. why did the writer's father spend time studying the skies ? (3)
- b. why the writer thinks that there was no need of a barometer? (3)
- c. what does the bright horizon meant for the writer's father ? (3)
- d. How did her father influence the writer in her later years ? (3)
- e. explain the underlined words and phrases in the passage. (8)

## **ENGLISH COMPREHENSION (CSS 2006)**

**Read the passage and answer the questions that follow: (20 Marks)**

“Elegant economy!” How naturally one fold back into the phraseology of Cranford! There economy was always “elegant”, and money-spending always “Vulgar and Ostentatoin;” a sort of sour grapeism which made up very peaceful and satisfied I shall never forget the dismay felt when certain Captain Brown came to live at Cranford, and openly spoke of his being poor \_\_ not in a whisper to an intimate friend, the doors and windows being previously closed, but in the public street! in a loud military voice! alleging his poverty as a reason for not taking a particular house. The ladies of Cranford were already moving over the invasion of their territories by a man and a gentleman. He was a half-pay captain, and had obtained some situation on a neighbouring rail-road, which had been vehemently petitioned against by the little town; and if in addition to his masculine gender, and his connection with the obnoxious railroad, he was so brazen as to talk of his being poor \_\_ why, then indeed, he must be sent to Coventry. Death was as true and as common as poverty; yet people never spoke about that loud on the streets. It was a word not to be mentioned to ears polite. We had tacitly agreed to ignore that any with whom we associated on terms of visiting equality could ever be prevented by poverty from doing anything they wished. If we walked to or from a party, it was because the weather was so fine, or the air so refreshing, not because sedan chairs were expensive. If we wore prints instead of summer silks, it was because we preferred a washing material; and so on, till we blinded ourselves to the vulgar fact that we were, all of us, people of very moderate means.

- (a) Give in thirty of your own words what we learn from this passage of Captain Brown. ( 4 marks )
- (b) Why did the ladies of Cranford dislike the Captain. ( 2 marks )
- (c) What reasons were given by the ladies of Cranford for “not doing anything that they wished”? ( 2 marks)
- (d) “Ears Polite”. How do you justify this construction? ( 2 marks )
- (e) What is the meaning and implication of the phrases? ( 2 marks each )

(1) Sour-grapeism

(2) The invasion of their territories

(3) Sent to Coventry

(4) Tacitly agreed

(5) Elegant economy

## **ENGLISH COMPREHENSION (CSS 2007)**

**Read the following passage and answer the questions that follow:**

Strong section of industrials who still imagine that men can be mere machines and are at their best as machines if they are mere machines are already menacing what they call "useless" education. They deride the classics, and they are mildly contemptuous of history, philosophy, and English. They want our educational institutions, from the oldest universities to the youngest elementary schools, to concentrate on business or the things that are patently useful in business. Technical instruction is to be provided for adolescent artisans; book keeping and shorthand for prospective clerks; and the cleverest we are to set to "business methods", to modern languages (which can be used in correspondence with foreign firms), and to science (which can be applied to industry). French and German are the languages, not of Montaigne and Goethe, but of Schmidt Brothers, of Elberfeld and Dupont et Cie., of Lyons. Chemistry and Physics are not explorations into the physical constitution of the universe, but sources of new dyes, new electric light filaments, new means of making things which can be sold cheap and fast to the Nigerian and the Chinese. For Latin there is a limited field so long as the druggists insist on retaining it in their prescriptions. Greek has no apparent use at all, unless it be as a source of syllables for the hybrid names of patent medicines and metal polishes. The soul of man, the spiritual basis of civilization- what gibberish is that?

### **Questions**

a) What kind of education does the writer deal with? (2)

b) What kind of education does the writer favour? How do you know? (3)

c) Where does the writer express most bitterly his feelings about the neglect of the classics? (3)

d) Explain as carefully as you can the full significance of the last sentence. (4)

e) Explain the underlined words and phrases in the passage (8)

## **ENGLISH COMPREHENSION (CSS 2008)**

**Read the following passage carefully and answer all the questions given at the end.**

These phenomena, however, are merely premonitions of a coming storm, which is likely to sweep over the whole of India and the rest of Asia. This is the inevitable outcome of a wholly political civilization, which has looked upon man as a thing to be exploited and not as a personality to be developed and enlarged by purely cultural forces. The people of Asia are bound to rise against the acquisitive economy which the West have developed and imposed on the nations of the East. Asia cannot comprehend modern Western capitalism with its undisciplined individualism. The faith, which you represent, recognizes the worth of the individual, and disciplines him to give away all to the service of God and man. Its possibilities are not yet exhausted. It can still create a new world where the social rank of man is not determined by his caste or colour or the amount of dividend he earns, but by the kind of life he lives, where the poor tax the rich, where human society is founded not on the equality of stomachs but on the equality of spirits, where an untouchable can marry the daughter of the king, where private ownership is a trust and where capital cannot be allowed to accumulate so as to dominate that real producer of wealth. This superb idealism of your faith, however, needs emancipation from the medieval fancies of theologians and logists? Spiritually, we are living in a prison house of thoughts and emotions, which during the course of centuries we have woven round ourselves. And be it further said to the shame of us—men of older generation—that we have failed to equip the younger generation for the economic, political and even religious crisis that the present age is likely to bring. The while community needs a complete overhauling of its present mentality in order that it may again become capable of feeling the urge of fresh desires and ideals. The Indian Muslim has long ceased to explore the depths of his own inner life. The result is that he has ceased to live in the full glow and colour of life, and is consequently in danger of an unmanly

compromise with force, which he is made to think he cannot vanquish in open conflict. He who desires to change an unfavourable environment must undergo a complete transformation of his inner being. God changes not the condition of a people until they themselves take the initiative to change their condition by constantly illuminating the zone of their daily activity in the light of a definite ideal. Nothing can be achieved without a firm faith in the independence of one's own inner life. This faith alone keeps a people's eye fixed on their goal and save them from perpetual vacillation. The lesson that past experiences has brought to you must be taken to heart. Expect nothing from any side. Concentrate your whole ego on yourself alone and ripen your clay into real manhood if you wish to see your aspiration realized.

Questions:

- i. What is the chief characteristic of the modern political civilization? (4)
- ii. What are possibilities of our Faith, which can be of advantage to the world? (4)
- iii. What is the chief danger confronting the superb idealism of our Faith? (4)
- iv. Why is the Indian Muslim in danger of coming to an unmanly compromise with the Forces opposing him? (4)
- v. What is necessary for an achievement? (2)
- vi. Explain the expression as highlighted/under lined in the passage. (5)
- vii. Suggest an appropriate title to the passage. (2)

## **ENGLISH COMPREHENSION (CSS 2009)**

**Read the following passage and answer the questions that follow. (20)**

It is very nature of helicopter that is great versatility is found. To begin with, the helicopter is the

fulfillment of one of man's earliest and most fantastic dreams. The dream of flying – not just like a bird – but of flying as nothing else flies or has ever flown. To be able to fly straight up and straight down – to fly forward or back or sidewise, or to hover over and spot till the fuel supply is exhausted.

To see how the helicopter can do things that are not possible for the conventional fixed-wing plane, let us first examine how a conventional plane "works". It works by its shape – by the shape of its wing, which deflects air when the plane is in motion. That is possible because air has density and resistance. It reacts to force. The wing is curved and set at an angle to catch the air and push it down; the air, resisting, pushes against the under surface of the wing, giving it some of its lift. At the same time the curved upper surface of the wing exerts suction, tending to create a lack of air at the top of the wing. The air, again resisting, sucks back, and this gives the wing about twice as much lift as the air pressure below the wing. This is what takes place when the wing is pulled forward by propellers or pushed forward by jet blasts. Without the motion the wing has no lift.

### **Questions:**

- (i) Where is the great versatility of the helicopter found?
- (ii) What is the dream of flying?
- (iii) What does the wing of the conventional aircraft do?
- (iv) What does the curved upper surface of the wing do?
- (v) What gives the wing twice as much lift?