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| <b>PP – 13/1</b>       |
| <b>General English</b> |
| <b>Paper – I</b>       |

*Time : 2½ hours*

*Full Marks : 150*

*The figures in the right-hand margin indicate marks.*

*Answer all questions.*

1. Translate the following paragraph into English :

25

ଆଉ ଗୋଟାଏ କଥା ଏଠାରେ କହିବା ଆବଶ୍ୟକ । ପ୍ରାୟ ସକଳ ଦେଶରେ ଦେଖାଯାଏ, ଦେଶର ରାଜା ଏବଂ ଧନୀ ବ୍ୟକ୍ତିମାନେ ସାହିତ୍ୟର ପ୍ରଧାନ ପୃଷ୍ଠପୋଷକ ରୂପେ ପ୍ରତିଭାଶାଳୀ ବ୍ୟକ୍ତିମାନଙ୍କୁ ସମ୍ବୃଦ୍ଧିତ ଉତ୍ସାହ ପ୍ରଦାନକରି ସାହିତ୍ୟ ସଙ୍ଗଠନ କାର୍ଯ୍ୟରେ ପ୍ରଭୃତ ସହାୟତା କରିଥାନ୍ତି । ଏହିପରି ଗୁଣଗ୍ରାହୀ ରାଜା ବା ଧନୀ ବ୍ୟକ୍ତିମାନଙ୍କ ସହାୟତାରେ ପ୍ରତିଭାଶାଳୀ ପଣ୍ଡିତଗଣ ନିର୍ଦ୍ଦିଷ୍ଟ ମନରେ ସାହିତ୍ୟ ସେବାରେ ନିୟୋଜିତ ରହି ମାତୃଭାଷାକୁ ଗୌରବାନ୍ୱିତ କରିଯାଇଥାନ୍ତି । ଏ ଦୃଷ୍ଟାନ୍ତ ସକଳ ଦେଶରେ ଅଛି । ଆମ୍ଭମାନଙ୍କ ଦେଶରେ ବର୍ତ୍ତମାନ ଏ ସମ୍ମିଳନର କେତେଦୂର ଅଭାବ, ତାହା ବିଶେଷ

ଭାବରେ କାହାକୁ ବୁଝାଇଦେବାକୁ ହେବନାହିଁ । ଇଂରେଜ ବର୍ତ୍ତମାନ ଦେଶର ରାଜା । ମାତ୍ର ସେମାନେ ବିଦେଶୀ, ଦେଶର ଯଥାର୍ଥ ଅଭାବ ବୁଝି ବିଭିନ୍ନ ପ୍ରଦେଶର ଭାଷାର ଉନ୍ନତି ପାଇଁ ସମୁଚିତ ଉପାୟ ବିଧାନ କରିବା ସେମାନଙ୍କ ପକ୍ଷରେ ଅସମ୍ଭବ । ଇଂରେଜ ସରକାର ଯେ କିଛି କରିନାହାନ୍ତି ବା କରୁନାହାନ୍ତି, ତାହା ନୁହେଁ । ମାତ୍ର ତାହା ସମୁଦ୍ରକୁ ଶଙ୍ଖେ ପାଣି ! ଦେଶର ରାଜଶକ୍ତି ଦ୍ଵାରା ଯାହା ସମ୍ଭବ, ଏମାନଙ୍କଠାରୁ ତାହା ପ୍ରତ୍ୟାଶା କରିବା ବିତ୍ତମ୍ଭନା । ମାତ୍ର ସ୍ଵଦେଶର ସାନ ବଡ଼ ରାଜା ଓ ଧନୀ ବ୍ୟକ୍ତିମାନେ କ'ଣ କରିଅଛନ୍ତି ଓ କରୁଅଛନ୍ତି ? ସେମାନେ କି ସ୍ଵଦେଶର ଗୁଣୀ ସନ୍ତାନମାନଙ୍କର ଯଥେଷ୍ଟ ସମାଦର କରୁଅଛନ୍ତି ? ସାହିତ୍ୟ ସେବକମାନେ କି ସେମାନଙ୍କଠାରୁ ସମୁଚିତ ଉତ୍ସାହ ପ୍ରାପ୍ତହେଉଅଛନ୍ତି ? ପ୍ରକୃତ ଅଭାବ ବୁଝି ଉପଯୁକ୍ତ ରୂପେ ସାହାଯ୍ୟ କରିବାକୁ ସେମାନେ କି ଶିକ୍ଷା କରିଅଛନ୍ତି ? ଯଥାର୍ଥରେ ଧନ ଓ ମନର ସମ୍ମିଳନ ଆତ୍ମମାନଙ୍କ ଦେଶରେ ହୋଇନାହିଁ । ତାହା ହୋଇଥିଲେ ଅବଶ୍ୟା ନିଶ୍ଚୟ ଭିନ୍ନ ପ୍ରକାର ହୋଇଥାନ୍ତା ।

2. Translate the following paragraph into Odia : 25

The meeting was a crowded one and was attended by people of all castes and creeds.

Elaborate arrangements were made for the people. Punctually at the time notified, a formal

resolution proposing Debesh babu to the chair was moved and duly seconded. The meeting began with songs sung by a college student. The song was specially composed for the occasion and was full of deep pathos. After the song was over, the President called upon the gentlemen mentioned in the agenda, one by one, to speak on the occasion. Several speakers came to the stage and made moving speeches in which they dwelt upon the dead man's noble qualities, the services he has rendered to the country and his part in all movements, political, social and religious.

3. Read the following paragraphs and answer the questions that follow. Avoid replicating the exact language of the paragraphs as far as possible :

5×5 = 25

Man's growth from barbarism to civilisation is supposed to be the theme of history. But



sometimes, looking at great stretches of history, it is difficult to believe that this ideal has made much progress or that we are very much civilized or advanced. There is enough of want of co-operation today, of one country or people selfishly attacking or oppressing another, of one man exploiting another.

It is well to remember that in many ways man has not made very great progress from the other animals. It may be that in certain ways some animals are superior to him still. We look down upon the insects as almost the lowest of living things, and yet the tiny bees and ants have learnt the art of co-operation and of sacrifice for the common good far better than man. If mutual co-operation and sacrifice for the good of society are the tests of civilization, we may say that the bees and ants are in this respect superior to man.

In one of our old Sanskrit books there is a verse which can be translated as follows :

For the family, sacrifice the individual, for the community the family, for the country the community, and for the soul the whole world. What the soul is few of us can know or tell, and each one of us can interpret it in a different way. But the lesson this sanskrit verse teaches us is the same lesson of co-operation and sacrifice for the larger good. We in India had forgotten this sovereign path to real greatness for many a day, and so we had fallen. But again we seem to have glimpses of it, and all the country is astir. How wonderful it is to see men and women, and boys and girls, smilingly going ahead in India's cause and not caring about any pain of suffering ! Well may they smile and be glad, for the joy of serving in a great cause is theirs ; and to those who are fortunate comes the joy of sacrifice also.

(a) In what respects insects are better than human beings ?

- (b) What are the actual lessons of history ?
- (c) What are the causes of the decline of India ?
- (d) Who alone can enjoy sacrifice ?
- (e) Which human traits are being attacked in these paragraphs ?

4. Write an essay on any **one** of the following within 1500 words : 50

- (a) People's participation in the prevention of corruption.
- (b) Eternal vigilance is the price of Democracy.
- (c) The role of Judiciary in the prevention of ecological degradation.
- (d) Domestic violence.

5. Attempt a precis of the following passage and suggest a title to go with it : 25

The noblest of souls can find full satisfaction for his best aspirations in the sustained effort to do his duty in the work that lies at hand to the utmost



that is in him. It is the function of education in the highest sense to teach him that there are latent in him possibilities beyond what he has dreamed of, and to develop in him capacities of which, without contact with the highest learning, he had never become aware. And so the University becomes at its best, the place where the higher ends of life are made possible of attainment, where the finite and the infinite are found to come together. The wider our outlook, the more we have assimilated the spirit of the teachers of other nations and other ages than our own, the more will be the possibilities of action open to us, and the more real may become the choice of that high aim of man, the dedicated life. We learn so to avoid the unconscious devotion of our energies to that for which we are not fit, and peril of falling unconsciously into insincerity and unreality of purpose. We learn to choose the work that is most congenial to us, because we find in it what makes us keenly conscious that we are bringing into actual existence the best that lies latent in us. The wider outlook, the deeper sympathy, the keener

insight which this kind of culture gives, do not paralyse. They save him who has won them from numberless pitfalls. They may teach him his own limits and the more he has learned his lesson the more he will realize these limits. But they do not dishearten him, for he has become familiar with the truth that the very essence of consciousness and of life is to be aware of limits, and to strive to overcome them. He knows that without limits there can be no life, and that to have comprehended these limits is to have transcended them. As for what lies beyond him he has realised that it is but as the height in front, which is gained only to disclose another height beyond. He is content with his lot if, and so far as he feels that in him too as he seeks with all strength to bring forth the best that is in him, and at the same time to be helpful to others God is realizing himself.

