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BENGALURU REGION
PRE BOARD EXAMINATION I-2018
CLASS X (ENGLISH COMMUNICATIVE): CODE -101



TIME ALLOWED: 3 hours

Maximum Marks: 80

General Instructions:

1. The question paper is divided into three sections:
Section A: Reading 20 marks
Section B: Writing and Grammar 30 marks
Section C: Literature 30 marks
2. All questions are compulsory.
3. You may attempt any section at a time.
4. All questions of that particular section must be attempted in the correct order

Section - A

(Reading)

20

1. Read the passage given below:

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1. According to the Punjabi calendar, Basant is held on the fifth day of the lunar month of Magha, marking the start of spring. In north India, and in the Punjab province of Pakistan, Basant is considered to be a seasonal festival and is celebrated as a spring festival of kites by people of all faiths. The festival marks the commencement of the spring season. The festival is summed up in the phrase, 'Ayi Basant, Pala Udant' (here comes spring, the cold will disappear).

2. The Indian year is divided into six seasons or the ritus. The first season is the 'vasanta' or the spring season, the second is 'grishma' or summer, the third is the 'varsha' or the monsoon, the fourth is the 'sharad' or the autumn, the fifth is the 'hemant' or the winter and the sixth or the last is the 'shishir' or the cool season.

3. In the Punjab region and many other regions of India, Basant is celebrated with much gusto and it has a distinctive feature. There is a long established tradition of flying kites and holding fairs. Lahore and Amritsar are the traditional areas where kite flying festivals are held. A popular Basant Mela is held in Lahore. However, the festival has also been

traditionally celebrated in areas such as Sialkot , Gujranwala and Gurdaspur. The ruler of the Kapurthala princely state ,Maharaj Jagatjit Singh ,started the Basant Panchami Fair which is now in its 101st year .People attend the fair at Shalimar Bagh wearing yellow clothes and turbans.In Hoshiarpur,a fair is held at the Baoli of Baba Bhandari where thousands of men,women and children participate and pay obeisance at the Samadhi of Martyr Dharamvir Hakikat Rai. Basant in Punjab is associated with Hakikat Rai who laid down his life for the right of people to follow the religion of their choice. It is traditional for people to wear yellow. It is customary to eat rice coloured with saffron. People decorate their houses with yellow flowers too. These traditions can be observed in Uttarkashi where Basant is a farmer's festival. People pluck yellow flowers and decorate the main doors of their houses with them, symbolizing the welcome of spring and the new sowing season.

Attempt any eight of the following questions :

1x8=8

- (a) When is Basant celebrated according to the Punjabi calendar?
- (b) What is the popular belief of the North Indians related to this festival?
- (c) How many seasons are there in India? Name them in sequence.
- (d) How is Basant celebrated in many parts of India?
- (e) In which areas of Pakistan is this festival traditionally celebrated?
- (f) How is it celebrated in Hoshiarpur?
- (g) What special arrangements are done during the festival?
- (h) Why is Basant also called a 'farmer's festival'?
- (i) Which word in **Para 3** means 'enjoyment and enthusiasm in doing something'?



2. Read the passage given below

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1.The other day I received an unusual and a very gratifying gift. I was given a tree. Or rather, I was given half a dozen trees which would be planted on my behalf. I had been invited to give a talk at an organization. After such events, the speaker is usually given a token gift. Sometimes the gift is that of a pen, or something useful. However well meant, such gifts are destined to gather dust in forgotten corners. Which is why I was agreeably surprised to be given a scroll which attested that on a designated plantation established for the purpose ,six trees would be added in my name as a part of the 'green movement' being sponsored by the organization.

2. In an increasingly environmentally conscious world, the gift of a living tree or plant makes for a perfect present. The tradition of giving and receiving gifts has increasingly become a highly evolved marketing exercise. Apart from festivals like Diwali, Holi, Christmas, Eid and others, a whole new calendar of celebratory events has been created to promote the giving of gifts; Mother's day, Father's day, Teacher's day, Valentine's day, and so on.
3. What to give to people – friends, relatives, spouses, children, parents, employees, clients, well-wishers – who more or less have everything, or at least everything that you could afford to give them as a gift? Another shirt or kurta? Another bottle of scent or aftershave? Another box of chocolates? Thinking up unusual and pleasing presents which are also affordable is a full time job.
4. However, the best planned gifts of mine and thine oft go awry. How often – particularly during the so called 'festive seasons' when gift giving and gift receiving reach epidemic proportions – have you had the embarrassing experience of getting back as a present, a gift you yourself had given to someone who, having no use for it and not realizing that it was you who had gifted it to begin with, had unwittingly returned your gift to you? Like musical chairs, musical gifts only too often go round and round.
5. If the giving of tree saplings were to be institutionalized, it could lead to another 'green revolution' in the lucrative and growing field of gift-giving, with a new, eco-friendly industry taking root in plantations and nurseries specially created for the purpose.

2.1 On the basis of your reading the passage, answer **any four** of the following questions in **30-40 words** each: **2x4=8**

- (a) "*The other day I received an unusual and a very gratifying gift...*" What was it and why was it unusual and gratifying?
- (b) Why is selecting a gift described as a full-time job?
- (c) "*However, the best planned gifts of mine and thine oft go awry.*" What does the writer mean by this?
- (d) How can we lead to another green revolution?
- (e) How has the tradition of giving and receiving gifts increasingly become a highly evolved marketing exercise?



