

CUET – ENGLISH PRACTICE PAPER 1

DIRECTION (Qs. 1-9): Read the given passage below and answer the questions that follow by selecting the most appropriate option

The divine concept of the cosmos and to the dance techniques, Dance was a ritual form of worship in temples. The much denigrated devadasis in the temples, in their rituals of worship, kept alive the art form, till a cultural revival brought the dances out of the temples into the theatres of the present.

The principles of Indian classical dance-whatever the style-derive from the Natyashastra (c. 2nd century AD) by Bharatamuni. Natya includes dance, music and drama Bharatamuni traces the origin of the art form to Brahma It was Brahma who, on perceiving the growing desire, greed, jealousy, anger, and misery in the world, went into meditation and created a fifth Veda, viz., the Natyaveda, representing the essence of the existent four Vedas.

The intellectual content of the Rig-Veda, the music of the Samaveda, abhinaya or mime from the Yajurveda and the rasa from the Atharvaveda have been brought together in the Natyaveda to embody moral and spiritual truths Thus the art form is meant not just to entertain but also to instruct and inspire discipline and righteousness.

The dancing Shiva, Nataraja, represents in his art creation, preservation, destruction, release from bondage and the cycle of life and death. Parvati, learning the art from Shiva, in turn taught it to the people of the earth. Whatever the origin, dance is often considered to be a 'complete art', at least a composite art enfolding in its range other fine arts-music, of course, besides elements of sculpture, poetry and drama

1. "The philosophy of Indian thought pervades and forms a backdrop" The underlined words are

- (a) Noun, noun (b) Noun, verb
(c) Verb, verb (d) Verb, noun

2. "The Natyaveda, representing the essence of the existent four Vedas"

Which part of speech the underlined word is

- (a) Noun (b) Verb
(c) Adjective (d) Adverb

3. what does the word 'perceiving' mean in below giver phrase?

On perceiving the growing desire"

(a) Fighting (b) Understanding

(c) Joking (d) inspiring

4. at least a composite art enfolding in its range other fine art"

What does the word 'composite' mean?

- (a) Complex (b) Complete
(c) Contrasting (d) Amazing

5. Which of the following is not true?

- (a) Natyaveda was created by Brahma
(b) Music is described in Yajurveda
(c) Dance is considered as complete art
(d) The intellectual content is mentioned in Rigveda

6. Who is credited to bringing dances out of temple to present theatres?

- (a) Vedas (b) Devadasis
(c) Bharatmuni (d) Shiva

7 (1) Dance was a ritual form of worship in temples.

(2) Rasa from the samveda has been brought together in the Natyaveda.

- (a) 1 is true 2 is false (b) 2 is true, 1 is false
(c) Both 1 and 2 are true (d) Both 1 and 2 are false

8. Why the Natyaveda was created?

- (a) To describe the ritual form of worship in temples
(b) To describe the existing dance form
(c) To representing the essence of the existent four Vedas.
(d) To represent the intellectual content of the Rig

9. What is considered to be a 'complete art'?

- (a) The statue of Shiva (b) Dance
(c) Vedas (d) Devadasis

DIRECTIONS (Qs. 10-18) Following questions are based on passage given below:

What do we mean by fear? Fear of what? There are various types of fear and we need not analyse every type. But we can see that fear comes into being when our comprehension of relationship is not complete. Relationship is not only between people but between ourselves and nature, between ourselves and property, between ourselves and ideas, as long as that relationship is not fully understood, there must be fear. Life is relationship. To be is to be related and

without relationship there is no life. Nothing can exist in isolation, so long as the mind is seeking isolation, there must be fear. Fear is not an abstraction, it exists only in relation to something.

The question is, how to be rid of fear? First of all, anything that is overcome has to be conquered again and again. No problem can be finally overcome, conquered, it can be understood but not conquered. They are two completely different processes and the conquering process leads to further confusion, further fear. To resist, to dominate, to do battle with a problem or to build a defence against it is only to create further conflict, whereas if we can understand fear, go into it fully step by step, explore the whole content of it, then fear will never return in any form. As I said, fear is not an abstraction, it exists only in relationship. What do we mean by fear? Ultimately we are afraid, are we not? of not being, of not becoming. Now, when there is fear of not being, of not advancing, or fear of the unknown, of death, can that fear be overcome by determination, by a conclusion, by any choice? Obviously not. Mere suppression, sublimation, or substitution, creates further resistance, does it not? Therefore fear can never be overcome through any form of discipline, through any form of resistance. That fact must be clearly seen, felt and experienced: fear cannot be overcome through any form of defence or resistance nor can there be freedom from fear through the search for an answer or through mere intellectual or verbal explanation. Now what are we afraid of? Are we afraid of a fact or of an idea about the fact? Are we afraid of the thing as it is, or are we afraid of what we think it is? Take death, for example. Are we afraid of the fact of death or of the idea of death? The fact is one thing and the idea about the fact is another. Am I afraid of the word 'death' or of the fact itself? Because I am afraid of the word, of the idea, I never understand the fact, I never look at the fact, I am never in direct relation with the fact. It is only when I am in complete communion with the fact that there is no fear. If I am not in communion with the fact, then there is fear, and there is no communion with the fact so long as I have an idea, an opinion, a theory, about the fact, so I have to be very clear whether I am afraid of the word, the idea or of the fact. If I am face to face with the fact, there is nothing to understand about it the fact is there, and I can deal with it. If I am afraid of the word,

then I must understand the word, go into the whole process of what the word, the term, implies.

For example, one is afraid of loneliness, afraid of the ache, the pain of loneliness. Surely that fear exists because one has never really looked at loneliness, one has never been in complete communion with it. The moment one is completely open to the fact of loneliness one can understand what it is, but one has an idea, an opinion about it, based on previous knowledge; it is this idea, opinion, this previous knowledge about the fact, that creates fear. Fear is obviously the outcome of naming, of terming, of projecting a symbol to represent the fact, that is fear is not independent of the word, of the term.

I have a reaction, say, to loneliness, that is I say I am afraid of being nothing. Am I afraid of the fact itself or is that fear awakened because I have previous knowledge of the fact, knowledge being the word, the symbol, the image? How can there be fear of a fact? When I am face to face with a fact, in direct communion with it, I can look at it, observe it, therefore there is no fear of the fact. What causes fear is my apprehension about the fact, what the fact might be or do.

It is my opinion, my idea, my experience, my knowledge about the fact, that creates fear. So long as there is verbalization of the fact, giving the fact a name and therefore identifying or condemning it, so long as thought is judging the fact as an observer, there must be fear. Thought is the product of the past, it can only exist through verbalization, through symbols, through images, so long as thought is regarding or translating the fact, there must be fear.

Thus it is the mind that creates fear, the mind being the process of thinking. Thinking is verbalization. You cannot think without words, without symbols, images; these images, which are the prejudices, the previous knowledge, the apprehensions of the mind, are projected upon the fact, and out of that there arises fear. There is freedom from fear only when the mind is capable of looking at the fact without translating it without giving it a name, a label. This is quite difficult, because the feelings, the reactions, the anxieties that we have, are promptly identified by the mind and given a word. The feeling of jealousy is identified by that word. Is it possible not to identify a feeling, to look at that feeling without naming it? It is the naming of the feeling that gives it continuity, that gives it

strength. The moment you give a name to that which you call fear, you strengthen it, but if you can look at that feeling without terming it, you will see that it withers away. Therefore if one would be completely free of fear it is essential to understand this whole process of terming, of projecting symbols, images, giving names to facts.

10. Which statement best expresses the meaning of fear as explained in the passage?

- (a) Fear is experienced because we do not form and understand relationships
- (b) Fear occurs in the mind and needs to be confronted
- (c) Fear is caused when we engage more closely with ideas about a fact, than with trying to understand the fact
- (d) Fear is an act of suppression of an understanding of facts

11. Human beings are victims of because of which they experience fear (Choose an option to fill the blank)

- (a) Conditioning (b) Deconditioning
- (c) Suppression (d) Isolation

12. We can eradicate fear if we do any one of the following:

- (a) Verbalize and think about the fact that causes fear
- (b) Look at the fact that causes fear and experience it fully
- (c) Withhold judgements about a fact or situation while experiencing it
- (d) Do all of above

13. Which set of key words, when put to practice will help us overcome fear?

- (a) Minimise: suppression, sublimation, substitution
- (b) Avoid naming, terming, projecting facts
- (c) Build: relationships, understanding, judgement of facts
- (d) Engage in: communion, experiencing facts, withholding judgement

14. Which of the following can be concluded from the passage?

- (a) As long as there is any relationship, there must be fear of losing it
- (b) As long as our thoughts can identify and judge a fact as an observer, there would be no fear

(c) Previous knowledge about a fact hinders dealing with the fact when it arrives

(d) Fear can be best diminished by fighting it and building a defence against it

15. Which of the following can be concluded from the passage?

- (a) If one is in complete communion with a fact, there is little chance of fear
- (b) Ideas of a fact aid us in making a communion with the fact
- (c) Fear is a feeling that is independent of the tag or the symbol representing the fact
- (d) None of the above

16. Which of the following can be concluded from the passage?

- (a) Fear can be overcome by conquering it once and for all
- (b) Fear of unknown can be overcome by determined resistance
- (c) Freedom of fear can be achieved by a simple intellectual explanation of the phenomenon
- (d) None of the above

17. "It is my opinion, my idea, my experience, my knowledge about the fact, that creates fear" This is a/an phrase/clause

- (a) Noun Clause (b) Adjective clause
- (c) Adverb Clause (d) Adjective phrase

18 Give the synonym and antonym of apprehension

- (a) dread, hope, (b) foreboding, confidence
- (c) misgiving excitement (d) alarm, optimism

DIRECTIONS (Qs. 19-27) Following questions are based on passage given below.

The driving force of evolution, according to the emerging new theory, is not to be found in the chance events of random mutations but in life's inherent tendency to create novelty, in the spontaneous emergence of increasing complexity and order. Once this fundamental new insight has been understood, we can then ask. What are the avenues in which evolution's creativity expresses itself? The answer to this question comes not only from molecular biology but also, and even more importantly, from microbiology, from the study of the planetary web of

the myriads of micro-organisms that were the only forms of life during the first two billion years of evolution. During those two billion years, bacteria continually transformed the Earth's surface and atmosphere and, in so doing, invented all of life's essential biotechnologies, including fermentation, photosynthesis, nitrogen fixation, respiration, and rotary devices for rapid motion.

During the past three decades, extensive research in microbiology has revealed three major avenues of evolution.

The first, but least important, is the random mutation of genes, the centrepiece of neo-Darwinian theory. Gene mutation is caused by a chance error in the self-replication of DNA, when the two chains of the DNA's double helix separate and each of them serves as a template for the construction of a new complementary chain

It has been estimated that those chance errors occur at a rate of about one per several hundred million cells in each generation. This frequency does not seem to be sufficient to explain the evolution of the great diversity of life forms, given the well-known fact that most mutations are harmful, and only very few result in useful variations.

In the case of bacteria the situation is different, because bacterium divides so rapidly. Fast bacteria can divide about every twenty minutes, so that in principle several billion individual bacteria can be generated from a single cell in less than a day. Because of this enormous rate of reproduction, a single successful bacterial mutant can spread rapidly through its environment, and mutation is indeed an important evolutionary avenue for bacteria.

However, bacteria have developed a second avenue of evolutionary creativity that is vastly more effective than random mutation. They freely pass hereditary traits from one to another in a global exchange network of incredible power and efficiency. Here is how Lynn Margulis and Dorion Sagan describe it: Over the past fifty years or so, scientists have observed that [bacteria] routinely and rapidly transfer different bits of genetic material to other individuals. Each bacterium at any given time has the use of accessory genes, visiting from sometimes very different strains, which perform functions that its own DNA may not cover. Some of the genetic bits are recombined with the cell's native genes, others are passed on again. As a

result of this ability, all the world's bacteria essentially have access to a single gene pool and hence to the adaptive mechanisms of the entire bacterial kingdom. This global trading of genes, technically known as DNA recombination, must rank as one of the most astonishing discoveries of modern biology. 'If the genetic properties of the microcosm were applied to larger creatures, we would have a science-fiction world, write Margulis and Sagan, 'in which green plants could share genes for photosynthesis with nearby mushrooms, or where people could exude perfumes, or grow ivory by picking up genes from a rose or a walrus.'

The speed with which drug resistance spreads among bacterial communities is dramatic proof that the efficiency of their communications network is vastly superior to that of adaptation through mutations. Bacteria are able to adapt to environmental changes in a few years where larger organisms would need thousands of years of evolutionary adaptation. Thus microbiology teaches us the sobering lesson that technologies like genetic engineering and a global communications network, which we consider to be advanced achievements of our modern civilization, have been used by the planetary web of bacteria for billions of years to regulate life on Earth.

The constant trading of genes among bacteria results in an amazing variety of genetic structures besides their main strand of DNA. These include the formation of viruses, which are not full autopoietic systems but consist merely of a stretch of DNA or RNA in a protein coating. In fact, Canadian bacteriologist Sorin Sonea has argued that bacteria, strictly speaking, should not be classified into species, since all of their strains can potentially share hereditary traits and, typically, change up to fifteen percent of their genetic material on a daily basis. 'A bacterium is not a unicellular organism, writes Sonea, 'it is an incomplete cell belonging to different chimeras according to circumstances. In other words, all bacteria are part of a single microcosmic web of life'

19. If all human beings started behaving like bacteria, which of the following would be the most desired outcome by all humanity:

- (a) Creativity and innovation will increase
- (b) Greater unity in diversity

- (c) Population increase
(d) We shall become identical to each other and be free of conflict

20. Which three processes are responsible for evolution

- (a) Random mutation, Rapid division of genes in bacteria, Genes exchange in bacteria
(b) Random exchange of genes in bacteria; Speedy multiplication of bacteria; Creative mutation
(c) DNA self replication, Autopoieses, Gene pool theory
(d) Chance separation of double helix, Autopoiesis, Random selection

21. Regarding diseases caused by bacteria and virus and their eradication by medical science which conclusion is valid ?

- (a) Medical science generally remains ahead of bacteria and virus
(b) Bacteria and virus are generally ahead of medical science
(c) Bacteria and virus are not only ahead, but manage to undo somethings that medical science have achieved
(d) Bacteria and virus, and medical science are equal

22. Which statement is true regarding the work that bacteria do for the cause of humanity

- (a) Bacteria invented many essential biotechnologies that sustain life
(b) Bacteria challenge human beings to innovate
(c) Bacteria can give important lessons to human beings about sharing and communicating
(d) All of the above work are important for the cause of humanity

23. Which philosophical paradigm does the model of creativity in evolution as described in the passage derives from

- (a) Holistic world view
(b) Descartes, Darwin, Newton
(c) Ecological framework
(d) Deep Ecology

24. What are the reasons given in the passage against the theory of "random mutation", with respect to explaining evolution?

- (a) Random mutation is a slow process

(b) Most of the times random mutation is harmful for the organism

(c) Random mutation is not possible in smaller organisms

(d) (a) and (b) are correct

25. Which principle described in the passage can become the basis of science fiction

- (a) DNA recombination
(b) DNA recombination among large organism
(c) DNA recombination among very small organism
(d) Autopoietic system

26. In the case of bacteria the situation is different, because bacterium divides so rapidly". This a/an phrase/clause

- (a) noun clause (b) adverb clause
(c) adjective clause (d) adjective phrase

27. Give the antonym of the word "microcosmic"

- (a) maximum (b) macrocosmic
(c) minimum (d) the smallest

DIRECTIONS (Qs. 28-35) Following questions are based on passage given below.

Correctly used, the words in which ideas are clothed can quickly give the reader the information he wants. Wrongly used they can confuse and mislead him One quality that sets apart effective communicators is their ability to explain highly complex matters in a clear, simple language

Many labour under the impression that unless prose is difficult to follow, readers will not be suitably impressed. On the contrary, usage of big words or obscure phrases risk confusing the reader Often people hesitate to admit when they fail to understand a message. Rather than ask for clarification, they may simply fake understanding or guess what they think the writer meant.

The basic fault of present writing, observed Sir Ernest Gowers a great crusader against fuzzy writing is a "tendency to say what one has to say in as complicated a way as possible. Instead of being simple, terse and direct, it is stilled, long-winded and circumlocutory, instead of choosing the simple word, it prefers the unusual." Mark Twain recognized this problem when he said. "I never use a word like metropolis when I can get the same price for city Winston Churchill was even

more forthright: "Little men", he once remarked, "use big words, big men use little words."
Economy in words and the simplest form of presentation should be the constant aim in functional written communication. The story is told of a certain newspaper editor who once posted for his staff the following notice "The average mental age of readers of this newspaper is ten." One day, however, he came in, in a rage, crossed out "ten" and inserted "nine" instead. He was not insulting his readers but merely reminding his staff that they must write simply
The style to strive for is lean, which means stripped of all unnecessary words and jargon. In every field, specialists develop words that thereafter are understood only among the initiates. It is natural for any profession or discipline to have its own special and peculiar vocabulary. Technical terms do save time and would be perfectly intelligible to those who know how to interpret them. But often the so-called technical language of most people doesn't stand close scrutiny. It serves no purpose but nourishing the ego and creating a spurious air of sophistication. George Orwell once compared using jargon to the process of picking up ready-made and worn-out strips of words and gluing them together as an easy way to avoid the thought required for original writing. Present-day jargon often reflect a desire to avoid the responsibility of making a direct and clear statement. It also reflects the muddy thinking of its users
The best minds in any profession are rarely guilty of using jargon. Only those who are neither proficient in their language nor confident of their subjects fall prey to it. And once they have picked up jargons phrases, they roll them out automatically and save themselves of having to think a little harder
Interestingly, the word "jargon" was originally applied to the twitter of birds. Man, unable to follow their "language", derisively labelled it as mere babbling. Thus jargon came to mean gibberish. The Americans have coined a neat word for it gobbledygook. This unintelligible prose goes by various other names as well bureaucratese, bafflegab, and science. The scientific and technological revolution of our times has largely been responsible for the spread of this "assembly-line language" But no degree of specialization in any discipline can justify the use of "barbarous or debased language," which is how the pocket Oxford Dictionary defines jargon.

Jargon is characterised by vague general words instead of precise, informative ones and its prevalence stems from a thoughtless reaching for words which have always been used or which every one else uses. The indiscriminate use of the suffix-wise, is an obvious example of the way jargon spreads. When a business executive says, "Tax-wise, that would be a good course of action", does he means that action will reduce taxes, postpone them, eliminate them, cause a shift from one form of tax to another or make it easier to pay the tax? Similar poverty of language can be illustrated by too many specific examples. Here are few. Take the word Parameter, many people use it as a synonym for "Perimeter", which is not. A "Parameter" is neither a boundary nor a limit but a value that remains constant within a given system while varying from one system to another "Operative" is mistaken as a synonym for operating. When a causal factor is at work producing an effect, that factor is operative. Thus, quality control may be "operative" in correcting the faults of an operating plant
Problem is a favourite word of those who cannot be bothered to think of right words to express their thoughts precisely. "Phase" is another word often used as a sort of fill-in when a writer cannot think of the right word to express his meaning. Take this sentence for an actual report: "All phases of the company are currently moving to a position of optimum efficiency, productivity, and organization. Now, a phase is an aspect of something whose appearance changes. A company can go through phases as its characteristics change. But here, presumably, what the writer had in mind were not different stages through which the company was moving but different parts of company, perhaps divisions and departments
A blackboards is not a blackboard anymore. It is a "visual educational tool" A video is a "audio-visual aid." There are no longer any specialists, only "resource persons." We don't "make full use of the available equipment" No sir, "optimise the utilization of the equipment available"
The communication advantages of familiar words over the less familiar ones are illustrated by the following incident involving the US. President Franklin Roosevelt. Across his desk came the following memo advising federal workers what to do in the event of an air raid, "such preparations shall be made as will completely obscure all federal buildings occupied by

6. We don't want to give up trying.
(a) PRQS (b) ROSP (c) QSRP (d) QRPS

371. It is now five in the evening.
P. And so it will bear away another child.
Q. Soon it will be six and it will be time
R. I have to unveil the truth, I have to end the injustices committed by the shadow
S. The shadow will then come in darkness.
6. The shadow must be defeated.
(a) PSRQ (b) SQRP (c) QSPR (d) PRQS

38. 1. "Mother do you love me?", she asked.
P. She then looked into her mother's tear-filled eyes out of impatience for a reply
Q. She kept waiting but her mother did not speak
R. Then, she understood what words the mother's eyes spoke and the reason for her silence.
S. She got no direct reply and grew restless.
6. She climbed slowly on to her mother's lap.
(a) PRQS (b) QSRP (c) SQPR (d) RQPS

DIRECTIONS (Qs. 39-40): Choose the option which can be substituted for the given sentences

39. Someone having many skills
(a) Versatile (b) Projectile
(c) Cyclostyle (d) Anglophile

40. To officially take private property away to seize
(a) Offer (b) Confiscate
(c) Annex (d) Hijack

DIRECTION (Q. 41): Choose the correctly spelt word out of the given options.

41.
(a) Mountaineous (b) Mountaneous
(c) Mountainous (d) Mountanus

DIRECTIONS (Qs. 42-43) Pick out the nearest meaning of the given words.

42. cavil
(a) appreciate (b) amuse (c) quibble (d) munch

43. Restitute
(a) help (b) avenge (c) revenge (d) repair

DIRECTION(Q. 44): Pick out the opposite meaning of the given word.

44. foreigner
(a) national (b) stranger (c) native (d) alien

DIRECTIONS (Qs. 45-47): Choose the correct alternative from the given options to fill in the blank.

45. The criminals managed to escape from the prison even through two armed policemen were them. vigil over
(a) taking (b) putting (c) guarding (d) keeping

46. The speaker did not properly use the time as he went on on one point alone.

(a) dilating (b) devoting
(c) deliberating (d) diluting

47. Ravi had to drop his plan of going to picnic as he had certain to meet during that period.

(a) preparations (b) observations
(c) urgencies (d) commitments

DIRECTION (Q. 48): In the following sentence four words have been underlined, only one underlined part has an error. Pick up the part a, b, c or d.

DIRECTION (Q. 48) : In the following sentence four words have been underlined, only one underlined part has an error. Pick up the part a, b, c or d.

48. It is wise to marry away the girls before they reach the age of puberty.
a b c
d

DIRECTION (Q. 49): Change the sentence into Active/Passive voice.

49. Has anybody answered your question?
(a) Your question has been answered?
(b) Anybody has answered your question?
(c) Have you answered your question?
(d) Has your question been answered?

DIRECTION (Q.50): Change the sentence into Direct/Indirect speech.

50. I said to you, "He should not be trusted."
(a) I said to you do not trust him.
(b) I told you that he cannot be trusted.
(c) I told you he shall not be trusted.
(d) I told you that he should not be trusted