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**SSB**  
**Head Constable**  
**Previous Year Paper**  
**3 Jan 2021 Paper-II**



## **Précis Writing**

***To be answered in English  
only on the separate answer  
booklet provided.***

**(25 Marks)**

## **सारांश-लेखन**

**अलग से दिए हुए उत्तर-पुस्तिका में  
केवल अंग्रेजी में ही उत्तर देना है।**

**(25 अंक)**

2. There are two general topics given below for Letter Writing. Write a letter in about 200-250 words on any one of the topics. Letter should be written in English or Hindi as per your choice. The letter should be formal. Failure to adhere to the word limit will result in deduction of marks.

25

पत्र-लेखन के लिये दो साधारण विषय दिये गए हैं। किसी एक विषय पर 200-250 शब्दों में एक पत्र लिखें। अपनी पसन्द के अनुसार अंग्रेजी या हिन्दी भाषा का चुनाव किया जा सकता है। पत्र औपचारिक होना चाहिए। शब्द-सीमा में सीमित न रहने पर अंक काटे जा सकते हैं।

- (a) Write a letter to the Editor of a Newspaper on deforestation.

बनों की कटाई पर एक समाचार-पत्र के संपादक को एक पत्र लिखें।

Or / या

- (b) Write a letter to the Municipal Corporation regarding uncleaned garbage in your area.

अपने इलाके में कचरे की सफाई न होने के विषय पर नगरपालिका को एक पत्र लिखें।



3. Make a précis of the following passage in English in your own words in *one-third* of its length on the special précis-sheets provided. Marks will be deducted for précis, not written on the précis-sheets. 25

The Indian villager is not merely the subject of an academic, psychological or sociological study. The Planning Commission and the Central and State Legislatures are laying down plans and enacting legislation in which he is the pivotal figure. Unless there is a clear conception of what he is and what he stands for and the environment in which he lives and works, the result may well be entirely different from what everyone intends.

It is an unfounded aspersion to look upon the average resident of a village as an unintelligent person incapable of recognizing where his own interests lie. The result is that many of his mentors do not understand him or his problems. He has inherited a splendid tradition of farming methods suited to the conditions that have prevailed in the try for centuries and he is willing to work hard.



It is true that conditions are changing and he will have to revise his techniques. He is eager to do so if the advantages of a change are clearly brought to him. But it is really fortunate that he does not change his ways with every passing whim that seizes politicians and administrators. His experience of field conditions, on the strength of a brief visit or a newspaper article about what is supposed to be happening in some foreign countries. Progressiveness in this sense might spell chaos and rum. He possesses normal instincts and prejudices of peasants all over the world and is no more willing to surrender his land to a collective farm than peasants anywhere else. Many countries which had gone over to collectivization seem to be feeling a need for a revision of their agricultural policies. But our farmer is not at all averse to co-operation; if he can be assured that it is not intended to be a half-way house to collectivization. His weather lore is not pure science : it contains much over-generalization but is not pure nonsense either. In any case if he is not more science-minded; it is because science has not been so far brought to him in a more digestible form. And he is fast changing as literacy increases.



Even without being literate, he tries to derive the fullest advantages from better seed and manures and agricultural implements. He is more caste-ridden than his opposite number in the town, to some extent, but the castes come more in contact with one another in the country than they do in the town. But with all this, the man in the village is not an angel. He is not more altruistic than other people and will commit a crime with as much eagerness as a man from the city should his interest or his passion dictate such a course of action. Any planning or legislation based on the foundations of a figment of the imagination will be a founder on the rock of unreality.



## Comprehension

*To be answered in English  
only on the separate answer  
booklet provided.*

(25 Marks)

### गद्यांश बोधन एवं विश्लेषण

अलग से दिए हुए उत्तर-पुस्तिका में  
केवल अंग्रेजी में ही उत्तर देना है।

(25 अंक)



4. There are five questions based on this passage. You are required to write precise answer to each question in 50-60 words. 5×5=25

Maharana Pratap ruled over Mewar only for 25 years. However, he accomplished so much grandeur during his reign that his glory surpassed the boundaries of countries and time turning him into an immortal personality. He, along with his kingdom, became a synonym for valour, sacrifice and patriotism. Mewar had been a leading Rajput kingdom even before Maharana Pratap occupied the throne. Kings of Mewar, with the cooperation of their nobles and subjects, had established such traditions in the kingdom, as augmented their magnificence despite the hurdles of having a smaller area under their command and less population. There did come a few thorny occasions when the flag of the kingdom seemed sliding down. Their flag once again heaved high in the sky, thanks to the gallantry and brilliance of the people of Mewar.

The destiny of Mewar was good in the sense that barring a few kings, most of the rulers were competent and patriotic. This glorious tradition of the kingdom almost continued for 1500 years since its establishment, right from the reign of Bappa Rawal.

In fact, only 60 years before Maharana Pratap, Rana Sanga drove the kingdom to the pinnacle of fame. His reputation went beyond Rajasthan and reached Delhi. Two generations before him, [Rana Kumbha had given a new stature to the kingdom through victories and developmental work.] During his reign, literature and art also progressed extraordinarily. Rana himself was inclined towards writing and his works are read with reverence even today. The ambience of his kingdom was conducive to the creation of high-quality work of art and literature. These accomplishments were the outcome of a long-standing tradition sustained by several generations.

The lives of the people of Mewar must have been peaceful and prosperous during the long span of time; otherwise such extraordinary accomplishment in these fields would not have been possible. This is reflected in their art and literature as well as their loving nature. They compensate for lack of admirable physique by their firm but pleasant nature. The ambience of Mewar remains lovely, thanks to the cheerful and liberal character of its people.

One may observe astonishing pieces of workmanship not only in the forts and palaces of Mewar but also in public-utility buildings. Ruins of many structures



which are still standing tall in their grandeur are testimony to the fact that Mewar was not only the land of the brave but also a seat of art and culture. Amidst aggression and bloodshed, literature and art flourished and creative pursuits of literature and artists did not suffer. Imagine, how glorious the period must have been when the Vijaya Stambha which is the sample of our great ancient architecture even today, was constructed. In the same fort, Kirti Stambha is standing high, reflecting how liberal the then administration was which allowed people from other communities and kingdoms to come and carry out construction work. It is useless to indulge in the debate whether the Vijaya Stambha was constructed first or the Kirti Stambha. The fact is that both the capitals are standing side by side and reveal the proximity between the king and the subjects of Mewar.

The cycle of time does not remain the same. Where the reign of Rana Sanga was crucial in raising the kingdom to the acme of glory, it also proved to be his nemesis. History took a turn for the fortune of Mewar—the land of the brave, started waning. Rana tried to save the day with his acumen which was running against the stream and the glorious traditions for some time.

**Questions :**

- (a) What was Rana Kumbha's contribution to the glory of Mewar?
- (b) What does the writer find worth admiration in the people of Mewar?
- (c) How could art and literature flourish in Mewar?
- (d) How did the rulers show that they cared for their subjects?
- (e) What does the erection of Vijaya Stambha and Kirti Stambha in the same fort signify?

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