

Q. 2. Make a précis of the following text and suggest a suitable title. (20)

In studying the breakdowns of civilizations, the writer has subscribed to the conclusion – no new discovery! – that war has proved to have been the proximate cause of the breakdown of every civilization which is known for certain to have broken down, in so far as it has been possible to analyze the nature of these breakdowns and to account for their occurrence. Like other evils, war has an insidious way of appearing not intolerable until it has secured such a stranglehold upon the lives of its addicts that they no longer have the power to escape from its grip when its deadliness has become manifest. In the early stages of a civilization's growth, the cost of wars in suffering and destruction might seem to be exceeded by the benefits accruing from the winning of wealth and power and the cultivation of the "military virtues"; and, in this phase of history, states have often found themselves able to indulge in war with one another with something like impunity even for the defeated party. War does not begin to reveal its malignity till the war-making society has begun to increase its economic ability to exploit physical nature and its political ability to organize manpower; but, as soon as this happens, the god of war to which the growing society has long since been dedicated proves himself a Moloch by devouring an ever larger share of the increasing fruits of man's industry and intelligence in the process of taking an ever larger toll of life and happiness; and, when the society's growth in efficiency reaches a point at which it becomes capable of mobilizing a lethal quantum of its energies and resources for military use, then war reveals itself as being a cancer which is bound to prove fatal to its victim unless he can cut it out and cast it from him, since its malignant tissues have now learnt to grow faster than the healthy tissues on which they feed.

In the past, when this danger-point in the history of the relations between war and civilization has been reached and recognized, serious efforts have sometimes been made to get rid of war in time to save society, and these endeavours have been apt to take one or other of two alternative directions. Salvation cannot, of course, be sought anywhere except in the working of the consciences of individual human beings; but individuals have a choice between trying to achieve their aims through direct action as private citizens and trying to achieve them through indirect action as citizens of states. A personal refusal to lend himself in any way to any war waged by his state for any purpose and in any circumstances is a line of attack against the institution of war that is likely to appeal to an ardent and self-sacrificing nature; by comparison, the alternative peace strategy of seeking to persuade and accustom governments to combine in jointly resisting aggression when it comes and in trying to remove its stimuli before hand may seem a circuitous and unheroic line of attack on the problem. Yet experience up to date indicates unmistakably, in the present writer's opinion, that the second of these two lines of attack is by far the more promising.

• War led to the collapse of civilizations. Initially, it did not appear terrible until its devastating effects became clear. The accumulation of wealth and power motivated people to fight, as these benefits seemed greater than the cost of suffering. War began to show its true evil when societies stabilized their economies. It acted like a monster, destroying lives and happiness, and ultimately demolished societies. People took two different paths to get rid of war. They could act directly as private citizens, or they could act indirectly through their governments. The first path appealed to those who were self-sacrificing. The second path was based on governments taking collective action to resist war, and this had a greater chance of success.

• Title: The Destructive power of wars:
Impacts and solutions.

• Number of words in passage = 539

• Number of words in précis = 120

Q. 2. Write a précis of the following passage in about 120 words and suggest a suitable title: (20)

During my vacation last May, I had a hard time choosing a tour. Flights to Japan, Hong Kong and Australia are just too common. What I wanted was somewhere exciting and exotic, a place where I could be spared from the holiday tour crowds. I was so happy when John called up, suggesting a trip to Cherokee, a county in the state of Oklahoma. I agreed and went off with the preparation immediately.

We took a flight to Cherokee and visited a town called Qualla Boundary surrounded by magnificent mountain scenery, the town painted a paradise before us. With its Oconaluftee Indian Village reproducing tribal crafts and lifestyles of the 18th century and the outdoor historical pageant *Unto These Hills* playing six times weekly in the summer nights, Qualla Boundary tries to present a brief image of the Cherokee past to the tourists.

Despite the language barrier, we managed to find our way to the souvenir shops with the help of the natives. The shops were filled with rubber tomahawks and colorful traditional war bonnets, made of dyed turkey feathers. Tepees, coneshaped tents made from animal skin, were also pitched near the shops. "Welcome! Want to get anything?" We looked up and saw a middle-aged man smiling at us. We were very surprised by his fluent English. He introduced himself as George and we ended up chatting till lunch time when he invited us for lunch at a nearby coffee shop.

"Sometimes, I've to work from morning to sunset during the tour season. Anyway, this is still better off than being a woodcutter ..." Remembrance weighed heavy on George's mind and he went on to tell us that he used to cut firewood for a living but could hardly make ends meet. We learnt from him that the Cherokees do not depend solely on trade for survival. During the tour off-peak period, the tribe would have to try out other means for income. One of the successful ways is the "Bingo Weekend". On the Friday afternoons of the Bingo weekends, a large bingo hall was opened, attracting huge crowds of people to the various kinds of games like the Super Jackpot and the Warrior Game Special. According to George, these forms of entertainment fetch them great returns.

Our final stop in Qualla Boundary was at the museum where arts, ranging from the simple hand-woven oak baskets to wood and stone carvings of wolves, ravens and other symbols of Cherokee cosmology are displayed.

Back at home, I really missed the place and I would of course look forward to the next trip to another exotic place.

The author had an interesting trip to Cherokee with his friend John. They visited a town called Qualla Boundary, which had a village. The village had traditional craft. They also met George. He told them about his work and how he struggled to make a living as a woodcutter before. He told additionally, he explained that the tribe earns money by running popular bingo games. Finally, they visited museum, and saw various aircrafts. Thus, the author enjoyed the experience and looked forward to visiting another interesting place.

Title : An interesting trip to Cherokee

Number of words in precis = 85

Number of words in passage = 434

2000.

Parage

Besant describing the middle class of the 19th century wrote "In the first place it was for more a class apart". "In no sense did it belong to society. Men in professions of any kind (except in the army and navy) could only belong to society by right of birth and family connections; men in trade - Bankers were still accounted tradesmen - could not possibly belong to society. That is to say, if they went to live in the country they were not called upon by the country families, and in the town they were not admitted by the men into their clubs, or by ladies into their houses. ... The middle class knew its own place, respected itself, made its own society for itself, and cheerfully accorded to rank the deference due."

Since then, however, the life of the middle classes had undergone great changes as their numbers had swelled and their influence had increased.

Their already well-developed consciousness of their own importance had deepened. More critical than they had been in the past of certain aspects of aristocratic life, they were also more concerned with the plight of the poor and the importance of their own values of society, thrift, hard work, piety and respectability as examples of ideal behavior for the guidance of the lower orders. Above all they were respectable. There were divergences of opinion as to what exactly was respectable and what was not. There were, nevertheless, certain conventions, which were universally recognized: wild and drunken behaviors were certainly not acceptable, nor were godlessness or overt promiscuity, nor an ill-ordered home life, unconventional manners, self-indulgence of flamboyant clothes and personal adornments.

Precis Writing

In the 9th century, the middle class was not considered part of society. Except in few professions, only men born into the right families could be part of society or get certain jobs. Others were not included in society. Although the middle class was not given respect, they valued self-respect and respected others. As their influence grew, their lives changed. They cared for the poor, and their good habits served as a guide. Nonetheless, some traditions comprising bad habits were universally disliked.

Title: Societal change of the Middle class of the 9th Century.

Number of words in preci = 82

Number of words in passage = 283

2001

Passage

It was not from want of perceiving the beauty of external nature - but from the different way of perceiving it, that the early Greeks did not turn their genius to portray, either in colour or in poetry, the outlines, the hues, and contrasts of all fair valley, and bold cliffs, and golden moors, and roses, and lawns which their beautiful country affords in lavish abundance. Primitive

people never so far as I know, enjoy what is called the picturesque in nature, wild forests, beetling cliffs, reaches of Alpine snow are with them great hindrances to human intercourse, and difficulties in the way of agriculture. They are furthermore the homes of the enemies of mankind, of the eagle, the wolf, or the tiger, and are most dangerous in times of earthquake or tempest. Hence the grand and striking features of nature are at its first looked upon with fear and dislike. I do not suppose that Greeks

different in their respect from other people, except that frequent occurrence of mountains and forests made agriculture peculiarly difficult and intercourse scanty, thus increasing their dislike for the apparently reckless waste in nature. We have even in Homer a similar feeling as regards the sea, -- the sea that proved the source of all their wealth and the condition of most of their greatness. Before they had learned all this, they called it; "the unwintagable sea" and looked upon its shore as merely so much waste land. We can, therefore, easily understand, how in the first beginning of Greek art, the representation of wild landscape would find no place, whereas, fruitful fields did not suggest themselves as more than the ordinary background. But in those days - was struggling with material nature to which it felt a

certain antagonism. There was nothing in the social circumstances of the Greeks to produce any revolution in this attitude during their greatest days. The Greek republics were small towns where the pressure of the city life was not felt. But as soon as the days of the Greek republics were over, the men began to congregate for imperial purposes into Antioch, or Alexandria, or lastly into Rome; then, we seek of the effect of noise and dust and smoke and turmoil breaking out into the natural longing for moral rest and retirements so that from Alexander's day --- we find all kinds of authors --- epic poets lyricist, moralist and preachers --- agreeing in the praise of nature, its rich colours, and its varied sounds.

(3)
7.6

502.

Precis

In earlier times, the ancient Greeks viewed natural beauty as an obstacle to human interaction and agriculture, but later they began to appreciate it.

They believed that these places served as habitats for wild animals and were sources of devastating natural disasters. They disliked the sea and did not include these sceneries in their art. Additionally, their communities were like small towns, isolated from bustling city life. However, after the era of the Greek republics, people began to migrate to large imperial cities. In these crowded centers, the chaos and dirt of urban life made them desire for peace. Therefore, they later recognized nature's importance and started appreciating its vibrant colors.

Title: The Greeks Transformation Towards Nature

Number of words in Passage: 398

Number of words in Prec: 111

2002

Parage

The official name of our species is homo sapiens; but there are many anthropologists who prefer to think of man as homo Faber-the-smith, the maker of tools. It would be possible, I think, to reconcile these two definitions in a third. If man is a knower and an effective doer, it is only because he is also a talker. In order to be Faber and Sapiens, Homo must first be loquax, the loquacious one. Without language we should never merely be helpless chimpanzees^{chimps}. Indeed should be something more worse. Possessed of high IQ but no language, we should be like the Yahoos of Gulliver's Travels. Creatures too clever to be guided by instincts, too self centered to live in a state of animal grace, and therefore condemned forever, frustrated and malignant, between contented apeloood and aspiring hummanity. It

was language that made possible the accumulation of knowledge and the broadcasting of information. It was language that permitted the expression of religious insight, the formulation of ethical ideals, the codification of laws, it was language, in a word, that turned us into human beings and gave birth to civilization.

Precis Writing

Humans are loquacious, a trait that enables them to to Homo Sapiens and Homo faber. It is languages that distinguishes a human from a chimpanzee. Without language, humans would be evil creatures. Additionally, language made knowledge possible and allowed for ethical, religious and legal understandings. Thus, it was language that gave rise to civilization, ultimately shaping human nature.

Title: Humans as Loquacious Creation

Number of words in passage : 198

Number of words in preci : 58