# Odisha Judicial Service (Mains) 2023

## General English · compulsory paper

2½ hours · 150 marks

The figures in the right-hand margin indicate marks. Answer all questions.

**1.** Translate the following into English. [25 marks]

ସେଇ ସ୍କୁଲ୍ ଆଗକୁ ଖଣ୍ଡେ ଛୋଟ ପଡ଼ିଆ ଥାଏ। ସେଠିକି ଅନେକ ଗାଈ ଘାସ ଚରିବାକୁ ଆସନ୍ତି। ସ୍କୁଲ ଛୁଟି ପରେ ମୁଁ ସେମାନଙ୍କୁ ଅନେଇ ରହେ। ବଡ଼ ନିର୍ବୋଧ ପ୍ରାଣୀ। ତାଙ୍କ ଦୃଷ୍ଟିରୁ ମୁଁ କିଛି ବୁଝିପାରେନି। ଏକଥା ନିଶ୍ଚିତ ଯେ, ସେମାନେ ସ୍ୱାଧୀନ ଭାବରେ ଘାସ ଖାଉଛନ୍ତି ଏବଂ କୁଆର ମାଛପରି ଭୋକିଲା ନୁହଁନ୍ତି। ତେଣୁ ତାଙ୍କୁ କୌଣସି ରକମ ଖାଦ୍ୟ ଦବାର ଆବଶ୍ୟକତା ନାହିଁ। ଦିନେ ମୁଁ କେତେଟା ପଇସା ନେଇ ପୁରି ତରକାରୀ କିଣି ଖାଉଥିଲି। ଗୋଟେ ପୁରି ଖାଇ ସାରିଲାପରେ ମୋ ପେଟ ପୁରିଗଲା। ଆଉ ଗୋଟେ ପୁରିକୁ କ'ଣ କରିବି ବୋଲି ଭାବୁଛି ଗାଈଟିଏ ଆସି ମୁହଁ ବଢ଼େଇଲା।

**2.** Translate the following into Odia: [25 marks]

The woman came from a village near Helong. Earlier that day, finding her consumptive husband in a critical condition, she had decided to bring him to the nearest town for treatment. As he was frail and emaciated, she was able to carry him on her back for several miles, until she reached the motor road. Then, at some expense, she engaged a passing taxi and brought him to Pipalkoti. But he was already dead when she reached the small hospital. There was no morgue; so she sat beside the body in the courtyard, waiting for dawn and the arrival of others from the village. A few men arrived next morning and we saw them wending their way down to the cremation ground, we did not see the woman again. Her children were hungry and she had to hurry home to look after them.

**3.** Write a short essay in about 150 (one hundred and fifty) words on any one of the following : [50 marks]

(a) Economic Development and Social Justice

(b) Extremist Violence in Modern Era

(c) Injustice anywhere is a threat to justice everywhere

(d) When we heal the earth, we heal ourselves

**4.** Make a précis of the following passage in about 100 (one hundred) words. [25 marks]

Psychologically there are two dangers to be guarded against in old age. One of these is undue absorption in the past. It does not do to live in memories, in regrets for the good old days, or in sadness about friends who are dead. One's thoughts must be directed to the future and to things about which there is something to be done. This is not always easy; one's own past is a gradually increasing weight. It is easy to think to oneself that one's emotions used to be more vivid than that are, and one's mind more keen. If this is true it should be forgotten, and if it is forgotten it will probably not be true. The other thing to be avoided is clinging to youth in the hope of sucking vigour from its vitality. When your children are grown up they want to live their own lives, and if you continue to be as interested in them as you were when they were young, you are likely to become a burden to them, unless they are unusually callous. I do not mean that one should be without interest in them, but one's interest should be contemplative and, if possible, philanthropic, but not unduly emotional. Animals become indifferent to their young as soon as their young can look after themselves, but human beings, owing to the length of infancy, find this difficult.

I think that a successful old age is easiest for those who have strong impersonal interests involving appropriate activities. It is in this sphere that long experience is really fruitful, and it is in this

sphere that the wisdom born of experience can be exercised without being oppressive. It is no use telling grownup children not to make mistakes, both because they will not believe you, and because mistakes are an essential part of education. But if you are one of those who are incapable of impersonal interests, you may find that your life will be empty unless you concern yourself with your children and grandchildren. In that case you must realise that while you can still render them material services, such as making them an allowance or knitting them jumpers, you must not expect that they will enjoy your company.

**5.** Read the following passage and answer the questions that follow : [5 × 5 marks]

National Characteristics are not easy to pin down, and when pinned down they often turn out to be trivialities or seem to have no connexion with one another. Spaniards are cruel to animals, Italians can do nothing without making a deafening noise, the Chinese are addicted to gambling. Obviously such things don't matter in themselves. Nevertheless, nothing is causeless, and even the fact that Englishmen have bad teeth can tell something about the realities of English life.

Here are a couple of generalizations about England that would be accepted by almost all observers. One is that the English are not gifted artistically. They are not as musical as the Germans or Italians, painting and sculpture have never flourished in England as they have in France. Another is that, as Europeans go, the English are not intellectual. They have a horror of abstract thought, they feel no need for any philosophy or systematic 'world-view'. Nor is this because they are 'practical', as they are so fond of claiming for themselves. One has only to look at their methods of town planning and water supply, their obstinate clinging to everything that is out of date and a nuisance, a spelling system that defies analysis, and a system of weights and measures that is intelligible only to the compilers of arithmetic books, to see how little they care about mere efficiency. But they have a certain power of acting without taking thought. Their world-famed hypocrisy– their double-faced attitude towards the Empire, for instance – is bound up with this. Also, in moments of supreme crisis, the whole nation can suddenly draw together and act upon a species of instinct, really a code of conduct which is understood by almost everyone, though never formulated. The phrase that Hitler coined for the Germans, "a sleep-walking people", would have been better applied to the English. Not that there is anything to be proud of the in being called a sleep-walker.

But here it is worth noting a minor English trait which is extremely well marked, though not often commented on, and that is a love of flowers. This is one of the first things that one notices when one reaches England from abroad, especially if one is coming from southern Europe. Does it not contradict the English indifference to the arts? Not really, because it is found in people who have no aesthetic feelings whatever. What it does link up with, however, is another English characteristic which is so much a part of us that we barely notice it, and that is the addiction to hobbies and spare- time occupations, the privateness of English life. We are a nation of flower- lovers, but also a nation of stamp-collectors, pigeon-fanciers, amateur-carpenters, coupon-snippers, darts-players, crossword-puzzle fans. All the culture that is most truly native centres round things which, even when they are communal, are not official – the pub, the football match, the back garden, the fireside and the 'nice cup of tea'. The liberty of the individual is still believed in, almost as in the nineteenth century. But this has nothing to do with economic liberty, the right to exploit others for profit. It is the liberty to have a home of your own, to do what you like in your spare time, to choose your own amusements instead of having them chosen for you from above.

(i) What is the author's view on national characteristics?

(ii) What are the generalisations about the English, the author makes?

(iii) What counter-examples are given by the author to prove that the English are not 'practical'?

(iv) How does the author view the English love for flowers?

(v) What, according to the author, is the English notion of privateness?

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