

00685



THE OPEN UNIVERSITY OF SRI LANKA  
 PROGRAMME IN BASIC ENGLISH – LSC 1202  
 FINAL EXAMINATION – 2010/2011  
 PAPER I - READING AND COMPREHENSION  
 SECTION B

Date : 23<sup>rd</sup> October 2011  
 Time : 10.00 a.m. - 12.00 noon

INDEX NO.	:	.....
CENTRE	:	.....
I.D. NO.	:	.....

INSTRUCTIONS : ANSWER ALL QUESTIONS.

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Question No:	Marks Obtained	Maximum
Section – A 1	.....	20
Section – B 2	.....	25
3	.....	30
<b>Total</b>	.....	75

Percentage %

Signature of Examiner : .....

Name : .....

Answers should be written in complete sentences in your own words as far as possible. Marks will be deducted for answers copied from the passage.

Examiner's only.

2. Read the following passage and answer the questions given below it.

1 In our society, offering betel is a way of showing respect. It's also a  
2 traditional way to greet people. To some people, the betel leaf means  
3 freshness and success. It's used for healing and is also chewed by many  
4 people.

5 'Every Sinhala and Tamil New Year, I remember a custom. My mother  
6 would hand us each a sheaf of betel. She would direct us to hold it in both  
7 hands with the stem pointing towards the receiver, often an older family  
8 member or an elderly person. Handing over this sheaf of betel, we would  
9 bend down and worship to show our respect for that person.

10 When you look at the betel leaf, you will find a thin line that runs along the  
11 middle of the leaf. This is called the mid rib. Traditionally, the standard  
12 sheaf of betel is a bundle of around 40 leaves folded along the mid rib; in  
13 modern times however, a sheaf has only 20 leaves.

14 Students offer a sheaf of betel to their teachers usually at the beginning of a  
15 new term or on teacher's day. A man starting a new job would greet the  
16 Head of the work place with a sheaf of betel. As a sign of friendship,  
17 villagers exchange betel leaves at important occasions, and a special guest  
18 at a special event is often greeted with an offering of betel leaves.

19 In the past, when consulting a native doctor, men offered a sheaf of betel.  
20 Money was often placed on the betel leaves because the doctors did not ask  
21 for any payment. Betel is offered to Buddhist monks when inviting them to  
22 a house to chant 'pirith', or at the end of their noon meal during an  
23 almsgiving.

24 According to Hindu traditions, the 'tamboolam', which comprises betel  
 25 leaves, arecanut and lime, marks the beginning of 'good' events and is  
 26 linked to three Gods. The betel leaf is linked to Vishnu, arecanut to Brahma  
 27 and lime to Shiva.

28 It is said that betel was chewed, mainly to keep hunger away when one  
 29 works hard, as chewing betel gave a feeling of liveliness. Usually for  
 30 chewing, a few arecanuts and chalk are wrapped in a betel leaf. Some  
 31 people add a few pieces of tobacco to this, and some add cardamoms to get  
 32 a better flavour. Some believe that the arecanut and the betel leaves  
 33 strengthen the gums. Many people also think that the fresh, peppery taste of  
 34 betel helps people to get rid of bad breath. A traditional tray, which holds  
 35 betel leaves and other items used for betel chewing, is called 'bulath  
 36 heppuwa' and the ingredients that are used together for chewing is known  
 37 as betel quid.

38 It is believed that betel was brought to the human world from the world of  
 39 the 'Naga' by a snake holding the tip of the leaf by its teeth, which is  
 40 perhaps the reason that many betel chewers throw away the tip of the leaf  
 41 when preparing a betel quid.

42 Whatever the occasion, the betel leaf is important to many Sri Lankans. At  
 43 the same time, those who have got a taste for betel, look for it all the time.  
 44 We can say that this greenish leaf is indeed very much a part of our society.

*(Adapted from Explore Sri Lanka-April 2010)*

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Questions

1. What facts do you learn about offering betel in paragraph 1?

(02 marks)

2. According to tradition, how many leaves of betel should a sheaf of betel have?

(01 mark)

3. Name three occasions that betel is offered as a form of respect.

(03 marks)

4. State whether the following statement is 'TRUE' or 'FALSE'.

'In the past, the native doctors did not charge any money for treatment given to patients'.

(01 mark)

Support your answer with a statement from the passage.

(02 marks)

5. Who are the Gods associated with 'tamboolam'?

(01 1/2 marks)

6. According to the passage, why was betel chewing popular among the poor?

(03 marks)

7. If you have to explain to a foreigner what a 'bulath heppuwa' is, how would you do that?

(03 marks)

8. Betel chewers throw away the tip of the betel leaf when preparing quid because

- (a) it's fashionable to do so
- (b) the tip has a bitter taste
- (c) of a traditional belief
- (d) the Gods have asked them to do so

(02 marks)

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9. What do you understand when the writer says that the betel leaf is very much a part of our society?

(02 ½ marks)

10. Choose the word that best expresses the meaning of the following words.

- (a) sheaf - sheet
- bundle
- share
- (b) comprises - be made up of
- complicates
- converts

(02 marks)

11. What do following words refer to, according to the passage ?

(i) It's in paragraph 1 line 1.

(ii) them in paragraph 5 line 21.

(02 marks)

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3. Read the following passage and answer the questions given below it.

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1 Father was standing in the small courtyard, wearing a *dhoti* and *banian*, the  
 2 dress which, for its very homeliness, Swaminathan detested to see him in; it  
 3 indicated that he did not intend going out in the near future.

4 "Where are you going?"

5 "Nowhere."

6 "Where were you yesterday at this time?"

7 "Here."

8 "You are lying. You were not here yesterday. And you are not going out  
 9 now."

10 "That is right," Mother added, just appearing from somewhere, "there is no  
 11 limit to his loafing in the sun. He will die of sunstroke if he keeps on like  
 12 this."

13 Father would have gone on even without Mother's encouragement. But now  
 14 her words put him to action. Swaminathan was asked to follow him to his  
 15 'room' in his father's dressing-room.

16 "How many days is it since you have touched your books?"

17 Father asked as he blew off the fine layer of dust on Swaminathan's books,  
 18 and cleared the web that an industrious spider was weaving between a  
 19 corner of the table and the pile of books.

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20 "Should I read even when I have no school?"

21 "Do you think you have passed the B.A.?" Father asked.

22 "I mean, Father, when the school is closed, when there is no examination  
23 even then should I read?"

24 "What a question! You must read."

25 "But Father, you said before the examinations that I needn't read after they  
26 were over. Even Rajam does not read." As he uttered the last sentence, he  
27 tried to believe it; he clearly remembered Rajam's complaining bitterly of a  
28 home tutor who came and pestered him for two hours a day thrice a week.

29 Father was apparently deaf to Swaminathan's remarks. He stood over  
30 Swaminathan and set him to dust his books and clean his table.  
31 Swaminathan vigorously started blowing off the dust from the book covers.  
32 He caught the spider carefully, and took it to the window to throw it out. He  
33 held it outside the window and watched it for a while.

34 "Look sharp! Do you want a whole day to throw out the spider?" Father  
35 asked. Swaminathan suddenly realized that he might have the spider as his  
36 pet and that it would be a criminal waste to throw it out. He secretly slipped  
37 it into his pocket and, after shaking an empty hand outside the window,  
38 returned to his duty at the desk.

39 "Look at the way you have kept your English text! Are you not ashamed of  
40 yourself?" Swaminathan picked up the oily red-bound *Fourth Reader*,  
41 opened it, and banged together the covers in order to shake off the dust, and  
42 then rubbed violently the oily covers with his palm.



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43 "Get a piece of cloth, boy. That is not the way to clean things. Get a piece  
44 of cloth, Swami" Father said, half kindly and half impatiently.

45 Swaminathan looked about and complained, "I can't find any here, Father."

46 "Run and see."

47 This was a welcome suggestion. Swaminathan hurried out. He first went to  
48 his grandmother.

49 "Granny, get me a piece of cloth, quick."

50 "Where am I to go for a piece of cloth?"

51 "Where am I to go?" He asked peevishly, and added quite irrelevantly, "If  
52 one has got to read even during holidays, I don't see why holidays are given  
53 at all."

*(Adapted from 'Swami and Friends' by R.K. Narayan)*

Questions

- 1. Who are Swaminathan's family members mentioned in this story?

(03 marks)

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2. Why does Swaminathan think that he can enjoy his free time?

(02 marks)

3. Who stops him from going out with his friends.

(01 mark)

4. (a) Does his mother accept his father's comments over Swaminathan's misbehaviour?

(01 mark)

(b) Support your answer with a comment from his mother.

(03 marks)

5. How did the father know that he has neglected his books for a long time? Explain in your own words.

(03 marks)

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5. What did Swaminathan dislike doing?

(02 marks)

7. Write down the comments he makes about his friend to make his father believe his argument.

(02 marks)

8. Is he telling the truth to his father?

(01 mark)

9. What does his father make him do?

(02 marks)

10. Where does he put the spider?

(02 marks)

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11. How did his father want him to clean the books?

(02 marks)

12. Find words/phrases from the passage which mean the same as the following.

- (i) bothered - .....
- (ii) did not wish - .....
- (iii) heap of - .....
- (iv) disliked - .....
- (v) idling - .....
- (vi) not relevant - .....

(06 marks)