CBSE Class 10 Assamese 2026-27

Sample Paper with Solutions

Conducted by the Central Board of Secondary Education (CBSE)

Time Allowed: 3 hours **Maximum Marks: 80**

General Instructions

(i) The paper has four sections: **Section A** (Comprehension), **Section B** (Writing skill), **Section C** (Grammar) and **Section 4** (Prose and Poetry).

(ii) **Section A**: Q.1(a) is a comprehension passage with **9** MCQs of 1 mark each (1x9 = 9); Q.1(b) has **3** short-answer questions of 2 marks each (2x3 = 6); **15** marks in all.

(iii) **Section B** (Writing skill): Q.2 story completion or essay (5), Q.3 report (5), Q.4 explain any one idiom/proverb (5), Q.5 letter (5) and Q.6 make sentences with any 5 phrases (1x5 = 5); **25** marks in all.

(iv) **Section C** (Grammar): Q.7 (1x4 = 4), Q.8 to Q.11 (1x2 = 2 each), Q.12 (1x4 = 4), Q.13 and Q.14 (1x2 = 2 each); **20** marks in all.

(v) **Section 4** (Prose and Poetry): Q.15 (any one, 4), Q.16 (any one, 2), Q.17 (1x4 = 4), Q.18 (any one, 4), Q.19 (any one, 2) and Q.20 (1x4 = 4); **20** marks in all.

(vi) Internal choice is provided in Q.2, Q.4, Q.15, Q.16, Q.18 and Q.19.

Section A: Comprehension (বোধ পৰীক্ষণ) (15 marks)

তলত দিয়া অনুচ্ছেদটো ভালদৰে পঢ়ি নিম্নলিখিত প্ৰশ্নসমূহৰ উত্তৰ বাছি উলিওৱা।

1(I). Section A - Comprehension (বোধ পৰীক্ষণ)

a) তলত দিয়া অনুচ্ছেদটো ভালদৰে পঢ়ি নিম্নলিখিত প্ৰশ্নসমূহৰ উত্তৰ বাছি উলিওৱা।

অসমৰ কুটীৰ শিল্প

অসম কুটীৰ শিল্পত চহকী। এৰী, মুগা, পাট, কপাহী আদি বয়ন শিল্প, কাঁহ-পিতলৰ শিল্প, কাঠ, বেত, বাঁহৰ শিল্প, মৃৎ শিল্প, সোণ-ৰূপৰ অলংকাৰ, ভাস্কৰ্য শিল্প আদি কুটীৰ শিল্পেৰে অসম ঐশ্বৰ্য্যশালী।

অসমৰ শুৱালকুছিৰ পাট- মুগাৰ কাপোৰ ছাঁতে শুকোৱা মুঠিতে লুকোৱা। অসমীয়া ছোৱালী- বোৱাৰীয়ে ৰাতিৰ ভিতৰতে কপাহ নেওঠি, সূতা কাটি কাপোৰ বৈ উলিয়াই পিছদিনা পুৱা গৃহস্থ, পো-নাতিক সেই কাপোৰ পিন্ধাই যুদ্ধক্ষেত্ৰলৈ পঠিয়াইছিল। এনে কাপোৰক কবচ কাপোৰ বোলা হৈছিল।

কাঁহ শিল্পৰ বাবে সৰ্থেবাৰী বিখ্যাত। নানাবিধ আচবাবৰ উপৰিও বেদীৰ সিংহাসন, মূৰ্তি, মুখা আদি কাঠেৰে তৈয়াৰী শিল্প সমাজত যথেষ্ট আছে। বাঁহ-বেতৰ আচবাব, পাচি, থৰাহী, ডলা, চালনী, জাপি, মাছ মৰা সৰ্জুলি-চেপা, জাকৈ, পল, জুলুকি, ঠোহা আদি এতিয়াও প্ৰচলিত।

সোণ-ৰূপৰ অলংকাৰ তৈয়াৰী শিল্পও অসমৰ মূল্যৱান শিল্প। এসময়ত সোৱণশিৰি নৈৰপৰাও সোণ আহৰণ কৰা হৈছিল। জোনবিৰি, কেৰু, জাংফাই, গেজেৰা, থুৰীয়া অসমৰ আদৰৰ অলংকাৰ। বৰপেটাৰ হাতীদাঁতৰ অলংকাৰ শিল্পও অতি শুৱনি।

লোহাৰ দা, কুঠাৰ, কোৰ, কটাৰী আদি সামগ্ৰী অসমীয়া শিল্পীয়ে গঢ়ে। মাটিৰ বৰ্তন গঢ়া মৃৎশিল্প বৰ্তমানেও অসমৰ বিভিন্ন ঠাইত বৰ্তি আছে। অসমৰ পুৰণি মঠ- মন্দিৰ, ৰংঘৰ-কাৰেংঘৰ, দৌল- দেৱালয়ৰ ভাস্কৰ্য শিল্প অতি মনমোহা।

বৈজ্ঞানিক যুগত বৃহৎ উদ্যোগৰ সৈতে ক্ষুদ্ৰ উদ্যোগে ফেৰ মাৰিব নোৱাৰা হৈছে যদিও অসমীয়া শিল্পীসকলে এই কুটীৰ শিল্পসমূহ সংৰক্ষণ আৰু পৰিবৰ্দ্ধনৰ প্ৰচেষ্টা অব্যাহত ৰাখিছে।

b) তলত দিয়া প্ৰশ্নকেইটা চমু উত্তৰ লিখা

শুৱালকুছি কি কাপোৰৰ বাবে বিখ্যাত ? [1 mark]

(A) পাট

(B) কপাহী

(C) এৰী

(D) গৰম

Correct Answer: (A) পাট

Solution:

Concept:

- Sualkuchi is famous for which kind of cloth?
- Only one of the four options fits, so each one has to be tested against the rule.

Step 1: Recall the rule The second paragraph of the passage names the cloth of Sualkuchi directly: 'শুৱালকুছিৰ পাট- মুগাৰ কাপোৰ'.

Step 2: Check option (A) Option (A) is পাট. পাট (pat silk) is named beside Sualkuchi in the passage, so it matches.
So option (A) is CORRECT.

Step 3: Check option (B) Option (B) is কপাহী. কপাহী (cotton cloth) is listed among Assam's weaving crafts, but the passage does not tie it to Sualkuchi.
So option (B) is WRONG.

Step 4: Check option (C) Option (C) is এৰী. এৰী (eri silk) is also an Assamese silk, but the passage

names pat and muga for Sualkuchi, not eri.
So option (C) is WRONG.

Step 5: Check option (D) Option (D) is গৰম. গৰম (woollen cloth) is not mentioned in the passage at all.
So option (D) is WRONG.

Step 6: Conclusion The answer is option (A), পাট. So Sualkuchi is known for pat-muga cloth.

Quick Tip to Solve: Recall the rule for this item and test each option against it. Go back to the passage and look for the place name Sualkuchi.

1(II). তলৰ কোনবিধ কাঠেৰে নির্মিত সামগ্রী নহয় ? [1 mark]

(A) সিংহাসন

(B) মূর্তি

(C) মুখা

(D) চালনী

Correct Answer: (D) চালনী

Solution:

Concept:

- Which one of the following is NOT an object made of wood?
- Only one of the four options fits, so each one has to be tested against the rule.

Step 1: Recall the rule The passage says that 'বেদীৰ সিংহাসন, মূর্তি, মুখা আদি' are made of wood, while চালনী is listed among the bamboo and cane goods (বাঁহ-বেতৰ আচবাব).

Step 2: Check option (A) Option (A) is সিংহাসন. সিংহাসন (the throne of the altar) is a wooden article in the passage, so it is not the odd one out.
So option (A) is WRONG.

Step 3: Check option (B) Option (B) is মূর্তি. মূর্তি (an image) is a wooden article in the passage, so it is not the odd one out.
So option (B) is WRONG.

Step 4: Check option (C) Option (C) is মুখা. মুখা (a mask) is a wooden article in the passage, so it is not the odd one out.
So option (C) is WRONG.

Step 5: Check option (D) Option (D) is চালনী. চালনী (a sieve) comes in the list of bamboo and cane goods, not wooden goods.
So option (D) is CORRECT.

Step 6: Conclusion The answer is option (D), চালনী. The question asks for the item that is not wooden, which is চালনী.

Quick Tip to Solve: Recall the rule for this item and test each option against it. Sort the four items by material using the third paragraph.

1(III). হাতীদাঁতৰ অলংকাৰ ক'ত গঢ়া হয় ? [1 mark]

(A) নলবাৰীত

(B) বৰপেটাত

(C) যোৰহাটত

(D) শিৰসাগৰত

Correct Answer: (B) বৰপেটাত

Solution:

Concept:

- Where are ornaments of ivory made?
- Only one of the four options fits, so each one has to be tested against the rule.

Step 1: Recall the rule The fourth paragraph says 'বৰপেটাৰ হাতীদাঁতৰ অলংকাৰ শিল্পও অতি শুৱনি'. So the ivory ornaments belong to Barpeta.

Step 2: Check option (A) Option (A) is নলবাৰীত. নলবাৰী is not linked with ivory ornaments in the passage.
So option (A) is WRONG.

Step 3: Check option (B) Option (B) is বৰপেটাত. বৰপেটা is named with হাতীদাঁতৰ অলংকাৰ in the passage, so it is correct.
So option (B) is CORRECT.

Step 4: Check option (C) Option (C) is যোৰহাটত. যোৰহাট is not linked with ivory ornaments in the passage.
So option (C) is WRONG.

Step 5: Check option (D) Option (D) is শিৰসাগৰত. শিৰসাগৰ is not linked with ivory ornaments in the passage.
So option (D) is WRONG.

Step 6: Conclusion The answer is option (B), বৰপেটাত. Ivory ornament craft is tied to Barpeta in the passage.

Quick Tip to Solve: Recall the rule for this item and test each option against it. Look for the word হাতীদাঁত in the passage and read which place is named with it.

1(IV). ভাস্কৰ্য শিল্পৰ নিদৰ্শন ক'ত দেখিবলৈ পোৱা নাযায়? [1 mark]

(A) মন্দিৰ

(B) দৌল

(C) গাড়ী

(D) ৰংঘৰ

Correct Answer: (C) গাড়ী

Solution:

Concept:

- Where can samples of sculpture art NOT be seen?
- Only one of the four options fits, so each one has to be tested against the rule.

Step 1: Recall the rule The last part of the fifth paragraph says that the sculpture of old math-mandir,

rongghor-karengghor and doul-devalay is very beautiful. A vehicle is not on this list.

Step 2: Check option (A) Option (A) is মন্দিৰ. মন্দিৰ (temple) is named in the passage as a place of sculpture.
So option (A) is WRONG.

Step 3: Check option (B) Option (B) is দৌল. দৌল (a Vaishnav shrine/temple) is named in the passage as a place of sculpture.
So option (B) is WRONG.

Step 4: Check option (C) Option (C) is গাড়ী. গাড়ী (a vehicle) is not named as a place of sculpture, so this is the answer.
So option (C) is CORRECT.

Step 5: Check option (D) Option (D) is ৰংঘৰ. ৰংঘৰ (the Ahom royal pavilion) is named in the passage as a place of sculpture.
So option (D) is WRONG.

Step 6: Conclusion The answer is option (C), গাড়ী. Sculpture is seen in temples and old buildings, not in a গাড়ী.

Quick Tip to Solve: Recall the rule for this item and test each option against it. Find the places the passage links with ভাস্কর্য শিল্প and remove them.

1(IX). **'প্রচলিত' - শব্দটোত কি উপসর্গ যোগ হৈছে?** [1 mark]

(A) প্র

(B) পৰা

(C) পৰি

(D) পৰ

Correct Answer: (A) প্র

Solution:

Concept:

- Which prefix (upasarga) is added in the word 'প্রচলিত'?
- Only one of the four options fits, so each one has to be tested against the rule.

Step 1: Recall the rule A prefix is a small part added in front of a word. If we split প্রচলিত we get প্র + চলিত, so the prefix is প্র.

Step 2: Check option (A) Option (A) is প্র. প্র is the front part of প্রচলিত (প্র + চলিত), so it is correct.
So option (A) is CORRECT.

Step 3: Check option (B) Option (B) is পৰা. পৰা is a different prefix and does not make প্রচলিত.
So option (B) is WRONG.

Step 4: Check option (C) Option (C) is পৰি. পৰি is a different prefix (as in পৰিবর্তন) and does not make প্রচলিত.
So option (C) is WRONG.

Step 5: Check option (D) Option (D) is পৰ. পৰ is not a prefix of this word.
So option (D) is WRONG.

Step 6: Conclusion The answer is option (A), প্র. প্রচলিত = প্র + চলিত.

Quick Tip to Solve: Recall the rule for this item and test each option against it. Split the word into two parts and see which small part sits in front of চলিত.

1(V). কোনটো নদীত সোণ পোৱা গৈছিল? [1 mark]

(A) দিখৌ

(B) বৰাক

(C) ব্ৰহ্মপুত্ৰ

(D) সোৱণশিৰি

Correct Answer: (D) সোৱণশিৰি

Solution:

Concept:

- In which river was gold found?
- Only one of the four options fits, so each one has to be tested against the rule.

Step 1: Recall the rule The fourth paragraph says 'সোৱণশিৰি নৈৰপৰাও সোণ আহৰণ কৰা হৈছিল', that is, gold was collected from the Sowansiri river.

Step 2: Check option (A) Option (A) is দিখৌ. দিখৌ is not named in the passage for gold.
So option (A) is WRONG.

Step 3: Check option (B) Option (B) is বৰাক. বৰাক is not named in the passage for gold.
So option (B) is WRONG.

Step 4: Check option (C) Option (C) is ব্ৰহ্মপুত্ৰ. ব্ৰহ্মপুত্ৰ is not named in the passage for gold.
So option (C) is WRONG.

Step 5: Check option (D) Option (D) is সোৱণশিৰি. সোৱণশিৰি is named in the passage as the river from which gold was collected.
So option (D) is CORRECT.

Step 6: Conclusion The answer is option (D), সোৱণশিৰি. The passage links gold with the Sowansiri river.

Quick Tip to Solve: Recall the rule for this item and test each option against it. Search the passage for the word সোণ and read which river is named with it.

1(VI). মৃৎশিল্পত কি সামগ্ৰী ব্যৱহাৰ কৰা হয়? [1 mark]

(A) মাটি

(B) লোহা

(C) ৰূপ

(D) তাম

Correct Answer: (A) মাটি

Solution:

Concept:

- What material is used in clay craft (mritshilpa)?
- Only one of the four options fits, so each one has to be tested against the rule.

Step 1: Recall the rule The word মৃৎ means clay or earth. The passage says 'মাটিৰ বৰ্তন গঢ়া মৃৎশিল্প'.

Step 2: Check option (A) Option (A) is মাটি. মাটি (clay) is the material of মৃৎশিল্প, so it is correct.
So option (A) is CORRECT.

Step 3: Check option (B) Option (B) is লোহা. লোহা (iron) is used for dao, axe and spade in the passage, not for মৃৎশিল্প.
So option (B) is WRONG.

Step 4: Check option (C) Option (C) is ৰূপ. ৰূপ (silver) is used for ornaments, not for মৃৎশিল্প.
So option (C) is WRONG.

Step 5: Check option (D) Option (D) is তাম. তাম (copper) is not used in মৃৎশিল্প; it is a metal.
So option (D) is WRONG.

Step 6: Conclusion The answer is option (A), মাটি. Clay craft is made from clay, which is মাটি.

Quick Tip to Solve: Recall the rule for this item and test each option against it. মৃৎ means soil.

1(VII). বিপৰীত শব্দ লিখা- "ছোৱালী" [1 mark]

(A) ল'ৰা

(B) বোৱাৰী

(C) নাতি

(D) গৃহস্থ

Correct Answer: (A) ল'ৰা

Solution:

Concept:

- Write the opposite word of 'ছোৱালী' (girl).
- Only one of the four options fits, so each one has to be tested against the rule.

Step 1: Recall the rule An opposite word (বিপৰীতাৰ্থক) gives the reverse of the meaning. The reverse of a girl is a boy, which is ল'ৰা.

Step 2: Check option (A) Option (A) is ল'ৰা. ল'ৰা (boy) is the opposite of ছোৱালী (girl), so it is correct.
So option (A) is CORRECT.

Step 3: Check option (B) Option (B) is বোৱাৰী. বোৱাৰী (daughter-in-law) is a relation, not the opposite of ছোৱালী.
So option (B) is WRONG.

Step 4: Check option (C) Option (C) is নাতি. নাতি (grandson) is a relation in the family, not the opposite of ছোৱালী.
So option (C) is WRONG.

Step 5: Check option (D) Option (D) is গৃহস্থ. গৃহস্থ (householder) is not the opposite of ছোৱালী.
So option (D) is WRONG.

Step 6: Conclusion The answer is option (A), ল'ৰা. The word-pair is ছোৱালী and ল'ৰা.

Quick Tip to Solve: Recall the rule for this item and test each option against it. Think of the pair: girl and its opposite in gender.

1(VIII). সমার্থক শব্দ লিখা- 'বৰ্তন' [1 mark]

(A) বিচনা

(B) বাচন

(C) কিতাপ

(D) কাপোৰ

Correct Answer: (B) বাচন

Solution:

Concept:

- Write the word with the same meaning as 'বৰ্তন'.
- Only one of the four options fits, so each one has to be tested against the rule.

Step 1: Recall the rule বৰ্তন means a vessel or utensil. The word with the same meaning is বাচন, which also means a vessel.

Step 2: Check option (A) Option (A) is বিচনা. বিচনা (a hand-fan or bedding) does not mean a vessel.
So option (A) is WRONG.

Step 3: Check option (B) Option (B) is বাচন. বাচন (a vessel or utensil) means the same as বৰ্তন, so it is correct.
So option (B) is CORRECT.

Step 4: Check option (C) Option (C) is কিতাপ. কিতাপ (a book) has no link with a vessel.
So option (C) is WRONG.

Step 5: Check option (D) Option (D) is কাপোৰ. কাপোৰ (cloth) has no link with a vessel.
So option (D) is WRONG.

Step 6: Conclusion The answer is option (B), বাচন. বৰ্তন and বাচন are synonyms.

Quick Tip to Solve: Recall the rule for this item and test each option against it. Find the word that means a pot or utensil, because that is what বৰ্তন stands for in the passage.

1(b)(A). অসম কি কি কুটীৰ শিল্পেৰে চহকী ? [2 marks]

Solution:

Concept:

- Name the cottage industries in which Assam is rich.

Step 1: Collect the points The first paragraph of the passage lists them in one sentence.
Weaving crafts: eri, muga, pat, cotton. Metal craft: bell-metal and brass (কাঁহ-পিতল). Wood, cane and bamboo crafts. Clay craft. Gold and silver ornaments. Sculpture.

Step 2: Write the answer in Assamese Model answer: অসম এৰী, মুগা, পাট, কপাহী আদি বয়ন শিল্প; কাঁহ-পিতলৰ শিল্প; কাঠ, বেত, বাঁহৰ শিল্প; মৃৎ শিল্প; সোণ-ৰূপৰ অলংকাৰ আৰু ভাস্কর্য শিল্প আদি কুটীৰ শিল্পেৰে চহকী।
In English: Assam is rich in weaving crafts (eri, muga, pat, cotton), bell-metal and brass work, wood, cane and bamboo crafts, clay craft, gold and silver ornaments and sculpture.

Step 3: Check the marks The answer is worth 2 marks, so write at least four crafts from the list.

Step 4: Conclusion The answer above covers every point asked and follows the marking scheme.

Quick Tip to Solve: Read the question again and note how many points are asked. Use the first paragraph of the passage.

1(b)(B). বাঁহ-বেতেৰে তৈয়াৰ কৰা কেইবিধমান সৰ্জুলিৰ নাম লিখা ।

[2 marks]

Solution:

Concept:

- Write the names of some articles made of bamboo and cane.

Step 1: Collect the points The third paragraph lists bamboo-cane goods: আচবাব, পাচি, থৰাহী, ডলা, চালনী, জাপি, মাছ মৰা সৰ্জুলি-চেপা, জাকৈ, পল, জুলুকি, ঠোহা.
Any few of these names are enough for full marks.

Step 2: Write the answer in Assamese Model answer: বাঁহ-বেতেৰে তৈয়াৰ কৰা সৰ্জুলিৰ ভিতৰত পাচি, থৰাহী, ডলা, চালনী, জাপি, চেপা, জাকৈ, পল, জুলুকি আৰু ঠোহা প্ৰধান।
In English: Among articles made of bamboo and cane are pachi, tharahi, dola, chalani, japi, chepa, jakoi, pal, juluki and thoha.

Step 3: Check the marks The answer is worth 2 marks, so name at least four articles.

Step 4: Conclusion The answer above covers every point asked and follows the marking scheme.

Quick Tip to Solve: Read the question again and note how many points are asked. Use the third paragraph of the passage.

1(b)(C). অসমীয়া মহিলাই পৰিধান কৰা কেইবিধমান অলংকাৰৰ নাম লিখা।

[2 marks]

Solution:

Concept:

- Write the names of some ornaments worn by Assamese women.

Step 1: Collect the points The fourth paragraph names the favourite ornaments: জোনবিৰি, কেৰু, জাংফাই, গেজেৰা, থুৰীয়া.
Any few of these names are enough for full marks.

Step 2: Write the answer in Assamese Model answer: অসমীয়া মহিলাই পৰিধান কৰা অলংকাৰৰ ভিতৰত জোনবিৰি, কেৰু, জাংফাই, গেজেৰা আৰু থুৰীয়া প্ৰধান।
In English: Ornaments worn by Assamese women include jonbiri, keru, jangphai, gejera and thuria.

Step 3: Check the marks The answer is worth 2 marks, so name at least four ornaments.

Step 4: Conclusion The answer above covers every point asked and follows the marking scheme.

Quick Tip to Solve: Read the question again and note how many points are asked. Use the fourth paragraph of the passage.

Section B: Writing skill (লিখন কলা) (25 marks)

2(a). b) যিকোনো এখন ৰচনা লিখা।

Section B - লিখন কলা

2) a) তলত দিয়া সংকেত বাক্যৰ সহায়ত গল্পটো সম্পূর্ণ কৰা। শিৰোনাম আৰু নীতিশিক্ষা দিবা ।

এহাল বুঢ়া-বুঢ়ী.....বুঢ়াই কচু কেচাঁই ৰুলে। শিয়ালে সিজাই ৰুব কোৱাত বুঢ়াই সিজাই ৰুলে.....শিয়ালে খাই পেলালে.....বুঢ়াই লালীগুৰ সানি মৰা ভাও ধৰিলে..... বুঢ়ীয়ে কান্দিবলৈ ধৰিলে.....শিয়ালবোৰে বুঢ়াক খাবলৈ অহাত কেইটামান কোবাই মাৰিলে.....এদিন বুঢ়ী জীয়েকৰ ঘৰলৈ গ'ল.... বাটত শিয়ালে আগচি খাব খোজাত বুঢ়ীয়ে কাৰৌ কৰি উভতি আহিলে খাব ক'লে...বুঢ়ীয়ে জীয়েকৰ ঘৰৰপৰা এটা ডাঙৰ লাউৰ ভিতৰত সোমাই বাগৰি আহিল .....ঘৰৰ ওচৰত শিয়ালে লাউটো ভাঙি বুঢ়ীক খাবলৈ ওলাল..... বুঢ়ীয়ে নাচ শিকাব বুলি কৈ গানৰ সুৰত কুকুৰ দুটাক মাতিলে.....কুকুৰে শিয়াল খেদিলে । নাইবা

[5 marks]

Solution:

Concept:

- Complete the story using the given hints, then give it a title and a moral.

Step 1: Collect the points Read all the hints once and put them in order: taro planting, the fox's trick, the old man's pretence, the old woman's journey, the gourd, the dogs.
Fill every dotted gap with one or two short sentences that link the two hints on either side.
Give a short title and one line of moral at the end.

Step 2: Write the answer in Assamese Model answer: শিৰোনাম: বুদ্ধিমতী বুঢ়ী। এহাল বুঢ়া-বুঢ়ী আছিল। তেওঁলোকে অতি দুখেৰে দিন কটাইছিল। বুঢ়াই কচু কেচাঁই ৰুলে। এদিন শিয়ালে আহি ক'লে, 'কচু সিজাই ৰুলেহে বেছি ফল দিব।' বুঢ়াই সিজাই ৰুলে। সিজোৱা কচু নগজিল, শিয়ালে আহি মাটিৰ তলৰ পৰা সেইবোৰ খাই পেলালে। বুঢ়াই খংত লালীগুৰ গাত সানি মৰা ভাও ধৰিলে। বুঢ়ীয়ে কান্দিবলৈ ধৰিলে। শিয়ালবোৰে বুঢ়াক খাবলৈ অহাত বুঢ়াই লাখুটিৰে কেইটামান কোবাই মাৰিলে। এদিন বুঢ়ী জীয়েকৰ ঘৰলৈ গ'ল। বাটত শিয়ালে আগচি খাব খোজাত বুঢ়ীয়ে ক'লে, 'এতিয়া মই বৰ ক্ষীণ, জীয়েকৰ ঘৰৰ পৰা ভাল খাই মোটাই আহোঁ, তেতিয়া খাবা।' শিয়ালে সেয়ে মানি ল'লে। উভতি অহাৰ সময়ত বুঢ়ীয়ে জীয়েকৰ ঘৰৰ পৰা এটা ডাঙৰ লাউৰ ভিতৰত সোমাই বাগৰি আহিল। ঘৰৰ ওচৰত শিয়ালে লাউটো ভাঙি বুঢ়ীক খাবলৈ ওলাল। বুঢ়ীয়ে নাচ শিকাব বুলি কৈ গানৰ সুৰত কুকুৰ দুটাক মাতিলে। কুকুৰে শিয়াল খেদিলে। নীতিশিক্ষা: বুদ্ধি থাকিলে যিকোনো বিপদৰ পৰা ৰক্ষা পোৱা যায়।
In English: Title: The Clever Old Woman. The old man planted taro; on the fox's advice he planted it boiled, so nothing grew, and the fox ate it. The old man pretended to be dead, and drove off the foxes who came to eat him. Later the old woman, stopped by a fox on the way to her daughter's house, promised to come back fatter. She returned rolling inside a big gourd; when the fox broke the gourd she called her two dogs by pretending to teach a dance, and the dogs chased the fox away. Moral: with wit one can escape any danger.

Step 3: Check the marks Marks: 1 for the title, 3 for the completed story and 1 for the moral (1+3+1=5).

Step 4: Conclusion The answer above covers every point asked and follows the marking scheme.

Quick Tip to Solve: Read the question again and note how many points are asked. Use the hint sentences printed in the question; the marking scheme splits the marks as title 1, story 3, moral 1.

2(b)(I). অসমৰ নিবনুৱা সমস্যা [5 marks]

Solution:

Concept:

- Write an essay of about 150 words on 'The unemployment problem of Assam'.

Step 1: Collect the points Opening: say that unemployment is a major problem of Assam.
Causes: rising population, few industries, dependence on farming, lack of job-oriented education, limited government jobs.
Effects: frustration among youth, wrong paths, loss to society.
Remedies: cottage and small industries, vocational training, self-employment schemes, youth initiative.
Close with a hopeful sentence.

Step 2: Write the answer in Assamese Model answer: নিবনুৱা সমস্যা আজি অসমৰ এক গুৰুতৰ সমস্যা। শিক্ষিত-অশিক্ষিত বহু ডেকা-ডেকেৰীয়ে কাম নাপাই ঘূৰি ফুৰিব লগা হৈছে। জনসংখ্যা বৃদ্ধি, উদ্যোগৰ অভাৱ, কৃষিৰ ওপৰত অত্যধিক নির্ভৰশীলতা আৰু কর্মমুখী শিক্ষাৰ অভাৱ ইয়াৰ মূল কাৰণ। চৰকাৰী চাকৰিৰ সংখ্যা সীমিত, সেয়ে সকলোকে চাকৰি দিব নোৱাৰি। নিবনুৱা অৱস্থাত যুৱকে হতাশাত ভুগে আৰু কিছুমানে অসামাজিক কামতো লিপ্ত হয়। এই সমস্যা সমাধানৰ বাবে ক্ষুদ্র আৰু কুটীৰ শিল্প গঢ়ি তোলা, বৃত্তিমূলক শিক্ষা দিয়া আৰু স্ব-নিয়োজনৰ সুবিধা দিয়া প্রয়োজন। যুৱ সমাজেও কেৱল চাকৰিৰ ওপৰত নির্ভৰ নকৰি নিজে কিবা এটা কৰিবলৈ আগবাঢ়িব লাগিব। সকলোৱে একেলগে চেষ্টা কৰিলেহে এই সমস্যাৰ সমাধান সম্ভৱ।
In English: Unemployment is a serious problem of Assam today. Many educated and uneducated youths wander without work. The main causes are population growth, lack of industries, too much dependence on farming and lack of job-oriented education. Government jobs are limited. Jobless youths become hopeless and some turn to wrong paths. The remedy is to build small and cottage industries, give vocational education and support self-employment; the youth must also try to start something of their own.

Step 3: Check the marks Marks: the MS awards 5 marks for a well-organised essay within 150 words (content, order, language).

Step 4: Conclusion The answer above covers every point asked and follows the marking scheme.

Quick Tip to Solve: Read the question again and note how many points are asked. Use the five points above, arranged as introduction, causes, effects, remedies and conclusion.

2(b)(II). অভয়াৰণ্য [5 marks]

Solution:

Concept:

- Write an essay of about 150 words on 'Wildlife sanctuary' (abhayaranya).

Step 1: Collect the points Opening: what a sanctuary is.
Examples from Assam: Kaziranga, Manas, Nameri, Orang, Pabitora; the one-horned rhino.
Uses: protects animals and forests, keeps the balance of nature, brings tourists.
Dangers: poaching, forest clearing, floods.
Closing: our duty to protect sanctuaries.

Step 2: Write the answer in Assamese Model answer: অভয়াৰণ্য হৈছে বন্যপ্রাণীৰ নিৰাপদ আশ্রয়স্থল। ইয়াত বন্যজন্তু চিকাৰ কৰা বা কোনো ধৰণে ক্ষতি কৰা নিষেধ। অসমত কাজিৰঙা, মানাহ, নামেৰী, ওৰাং, পবিতৰা আদি অভয়াৰণ্য আছে। কাজিৰঙাৰ এশিংগীয়া গঁড় বিশ্ববিখ্যাত। অভয়াৰণ্যই বন্যপ্রাণী আৰু অৰণ্যৰ সম্পদ ৰক্ষা কৰে আৰু পৰিবেশৰ ভাৰসাম্য বজাই ৰাখে। ইয়াৰ লগতে দেশী-বিদেশী পর্যটক আহি দেশৰ আয়ো বাঢ়ে। কিন্তু অবৈধ চিকাৰ, অৰণ্য উচ্ছেদ আৰু বানপানীয়ে অভয়াৰণ্যৰ ক্ষতি কৰে। সেয়ে অভয়াৰণ্যবোৰ ৰক্ষা

কৰাটো আমাৰ সকলোৰে কৰ্তব্য।
In English: A sanctuary is a safe home for wild animals; hunting or harming them is banned there. Assam has Kaziranga, Manas, Nameri, Orang, Pabitora and others, and Kaziranga's one-horned rhino is world famous. Sanctuaries protect wildlife and forests, keep nature in balance and bring tourists. Poaching, forest clearing and floods harm them, so protecting sanctuaries is everyone's duty.

Step 3: Check the marks Marks: the MS awards 5 marks for a well-organised essay within 150 words.

Step 4: Conclusion The answer above covers every point asked and follows the marking scheme.

Quick Tip to Solve: Read the question again and note how many points are asked. Use the five points above, arranged as introduction, examples, uses, dangers and conclusion.

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3. তোমাৰ বিদ্যালয়ত অনুষ্ঠিত আধুনিক নৃত্য প্ৰতিযোগিতাৰ বিষয়ে জনাই বাতৰি কাকতত প্ৰকাশৰবাবে এখন প্ৰতিবেদন লিখা। [5 marks]

Solution:

Concept:

- Write a report for a newspaper about the modern dance competition held in your school.

Step 1: Collect the points Start with a headline of the event.
Write the dateline: place, date, and 'own correspondent' (no real name is to be written).
Body: what, where, why, who took part, who opened and judged, what the audience felt, who won.
Keep the language factual, in the past or present news style, and short.

Step 2: Write the answer in Assamese Model answer: আধুনিক নৃত্য প্ৰতিযোগিতা অনুষ্ঠিত
নিজা সংবাদদাতা, গুৱাহাটী, ১৪ নৱেম্বৰ: শুক্ৰবাৰে গুৱাহাটীৰ এখন উচ্চ বিদ্যালয়ত আধুনিক নৃত্য প্ৰতিযোগিতা অনুষ্ঠিত হয়। বিদ্যালয়ৰ বাৰ্ষিক সাংস্কৃতিক সপ্তাহ উপলক্ষে আয়োজন কৰা এই প্ৰতিযোগিতাত বিভিন্ন শ্ৰেণীৰ ত্ৰিশজনতকৈ অধিক ছাত্ৰ-ছাত্ৰীয়ে অংশগ্ৰহণ কৰে। প্ৰতিযোগিতাৰ উদ্বোধন কৰে বিদ্যালয়ৰ অধ্যক্ষই। বিচাৰকৰ আসনত আছিল স্থানীয় শিল্পী আৰু নৃত্য শিক্ষকসকল। দৰ্শকসকলে প্ৰতিযোগীৰ নৃত্য আনন্দেৰে উপভোগ কৰে। শেষত প্ৰথম, দ্বিতীয় আৰু তৃতীয় স্থান লাভ কৰা প্ৰতিযোগীক পুৰস্কাৰ প্ৰদান কৰা হয়।
In English: Headline: Modern dance competition held. Dateline: own correspondent, Guwahati, 14 November. The report states what happened (a modern dance competition at a Guwahati high school during the annual cultural week), who took part (more than thirty students), who opened it (the principal), who judged (local artists and dance teachers), how the audience reacted and who won prizes. No personal name is written.

Step 3: Check the marks Marks: the MS gives 5 marks when the subject, date, place and reporter reference are stated and the report is complete.

Step 4: Conclusion The answer above covers every point asked and follows the marking scheme.

Quick Tip to Solve: Read the question again and note how many points are asked. Use the report format: subject, date, place, reporter, then the event details (the MS asks for these and says no name should be written).

4(I). তলত দিয়া যিকোনো এটা ফকৰা- যোজনা বুজাই লিখা।
এশ গৰু মাৰিলে বাঘৰো মৰণ [5 marks]

Solution:

Concept:

- Explain the idea of the proverb 'এশ গৰু মাৰিলে বাঘৰো মৰণ'.

Step 1: Collect the points Read the proverb word by word: a tiger that kills a hundred cattle meets its own death.
Link it to life: a person who keeps harming others, or who takes too much, brings ruin on himself in the end.
A proverb explanation has three parts: meaning, the idea behind it, and a short example.

Step 2: Write the answer in Assamese Model answer: এই ফকৰাটোৰ অৰ্থ হ'ল, বাঘে বহু গৰু মাৰি থাকিলে শেষত বাঘৰো মৃত্যু হয়। অৰ্থাৎ যিয়ে আনৰ অনিষ্ট কৰি থাকে বা সীমাতকৈ বেছি অত্যাচাৰ কৰে, তেওঁৰো শেষত বিপদ ঘটে। উদাহৰণ: অন্যায় কৰি ধন গোটোৱা মানুহ এদিন ধৰা পৰে আৰু নিজেই ক্ষতিগ্রস্ত হয়।
In English: The proverb means: if a tiger keeps killing cattle, the tiger itself finally dies. A person who keeps harming others or crosses the limit also meets trouble in the end. Example: a man who collects money by wrong means is caught one day and suffers himself.

Step 3: Check the marks Marks: the MS awards 5 marks for explaining the idea of the chosen proverb.

Step 4: Conclusion The answer above covers every point asked and follows the marking scheme.

Quick Tip to Solve: Read the question again and note how many points are asked. Use the words of the proverb and the common idea that excess and cruelty end in the doer's own loss.

4(II). অভ্যাসৰ নৰ কৰ্ণ পথে কৰে শৰ [5 marks]

Solution:

Concept:

- Q4(II): Explain the idea (ভাৱ) of the proverb-line 'অভ্যাসৰ নৰ, কৰ্ণপথে কৰে শৰ'.
- The printed line is a genuine Assamese ফকৰা-যোজনা (proverb); the comma after 'নৰ' is simply missing in the paper.

Step 1: Meaning of the words অভ্যাস = practice, repeated doing. নৰ = man, a person. কৰ্ণপথ = the narrow passage of the ear / a very narrow opening. শৰ = arrow. কৰে = does/makes. Word by word: 'Through practice, a man can send an arrow even through the narrow passage of the ear (i.e. do something that looks impossible).'

Step 2: The underlying idea (ভাৱ) The saying tells that continuous practice (অভ্যাস) makes a person skilful. A feat that looks impossible, like passing an arrow through a very narrow opening, becomes possible for the person who has practised it again and again. So practice turns difficult work into easy work.

Step 3: Model answer in Assamese (about 5 marks) এই ফকৰা-যোজনাটোৰ অন্তর্নিহিত ভাৱ হ'ল - অভ্যাসৰ গুণত মানুহে অতি কঠিন কামো সহজে কৰিব পাৰে। ইয়াত 'কৰ্ণপথে শৰ' বুলিলে অতি সৰু বা সংকীৰ্ণ ঠাইৰ মাজেদি কাঁড় মৰাৰ দৰে অসম্ভৱ যেন লগা কামক বুজোৱা হৈছে। যি জনে বাৰে বাৰে অনুশীলন কৰে, তেওঁৰ হাত পকি যায় আৰু অসম্ভৱ যেন লগা কামো সম্ভৱ হয়। সেইবাবেই তীৰন্দাজে নিয়মিত অনুশীলনেৰে নিশানা ভেদ কৰে, ছাত্রই নিয়মীয়া পঢ়াৰ অভ্যাসেৰে পৰীক্ষাত সফল হয়, আৰু গায়ক-বজোৱাইও দীঘলীয়া সাধনাৰ জৰিয়তে নিপুণতা লাভ কৰে। গতিকে জীৱনত সফল হ'বলৈ অধ্যৱসায় আৰু নিয়মিত অভ্যাস অতি প্রয়োজনীয়।

Step 4: English translation of the model answer The inner idea of this proverb is that, by the power of practice, a person can do even a very difficult task easily. 'An arrow through the passage of the ear' stands for an act that seems impossible, like shooting through a very narrow opening. The person who practises again and again gets a steady hand and makes the seemingly impossible possible. That is why an archer hits the target through regular training, a student succeeds in the exam through the habit of regular study, and a singer or musician gains mastery through long practice. So steady practice and perseverance are essential for success in life.

Step 5: Conclusion (By constant practice a person can master even the most difficult task.)

Quick Tip to Solve: Read the question again and note how many points are asked. Use the printed words and the MS note that the underlying idea has to be explained.

5. তোমাৰ অঞ্চলটোৰ ৰাজহুৱা পথটো নির্মাণৰ অনুৰোধ জনাই চৰকাৰী বিভাগলৈ এখন চিঠি লিখা। চিঠিত নাম আৰু ঠিকনা সাংকেতিক চিহ্নত লিখিবা। [5 marks]

Solution:

Concept:

- Write a letter to a government department requesting the construction of the public road of your area.
- Use coded names and addresses.

Step 1: Collect the points Layout: sender's coded address, date, receiver (a government office), subject line, salutation, body, ending and signature.
Body: the road is in a bad state, the trouble it causes, and a polite request to build it soon.
Use symbolic names and addresses only, as the question requires.

Step 2: Write the answer in Assamese Model answer: প্ৰেৰকৰ ঠিকনা: ক খ গ, গাঁও- ঘ ঙ, ডাকঘৰ- চ ছ, জিলা- জ ঝ
তাৰিখ: ১৪ নৱেম্বৰ, ২০২৬
প্ৰাপক: মুখ্য বাস্তুকাৰ, পূৰ্ত বিভাগ (পথ), অসম চৰকাৰ, দিছপুৰ, গুৱাহাটী
বিষয়: আমাৰ অঞ্চলৰ ৰাজহুৱা পথ নির্মাণৰ অনুৰোধ।
মহোদয়,
বিনীতভাৱে জনাইছোঁ যে আমাৰ অঞ্চলৰ ৰাজহুৱা পথটো দীর্ঘদিনৰ পৰা অতি বেয়া অৱস্থাত আছে। বৰষুণৰ দিনত পথটো কাদোময় আৰু পিছল হৈ পৰে, ফলত বিদ্যালয়লৈ যোৱা ল'ৰা-ছোৱালী, ৰোগী আৰু সাধাৰণ মানুহে বহুত অসুবিধা পায়। জৰুৰীকালীন সময়ত এম্বুলেন্স সোমাব নোৱাৰাত বিপদ ঘটে। কৃষকেও নিজৰ উৎপাদিত সামগ্ৰী বজাৰলৈ নিবলৈ কষ্ট পায়। গতিকে পথটো সোনকালে নির্মাণ কৰি দিবলৈ আপোনাক অনুৰোধ জনাইছোঁ।
ধন্যবাদেৰে,
নিবেদক,
ক খ গ
In English: The letter has a sender address with a coded name (ক খ গ), the date, the receiver (Chief Engineer, Public Works Department (Roads), Dispur), a subject line, the salutation, a body, and a close. The body describes the bad condition of the public road, the trouble it causes to students, patients, ambulances and farmers, and requests that the road be built soon. Only symbolic names and addresses are used.

Step 3: Check the marks Marks: the MS gives 5 marks when the subject matter is correct and the letter is complete with coded name and address.

Step 4: Conclusion The answer above covers every point asked and follows the marking scheme.

Quick Tip to Solve: Read the question again and note how many points are asked. Use the letter format and the request given in the question; the MS asks for the content to stay correct and the name and address to be in code.

6(I). তলত দিয়া খণ্ডবাক্য কেইটাৰে বাক্য ৰচনা কৰা (যিকোনো ৫ টাৰ)
গা পাতি লোৱা, ঘৰ পাত, চকু মেলি চা, চকুৰ কুটা, মুখ মেলি থাক, দাঁতে ওঁঠে নালাগ
গা পাতি লোৱা [1 mark]

Solution:

Concept:

- Write a sentence using the phrase 'গা পাতি লোৱা'.

Step 1: Collect the points The phrase is an idiom, so its meaning is figurative, not word for word.
Meaning given by the marking scheme: আনৰ দায়িত্ব গ্ৰহণ কৰা.
Write one complete sentence in which the phrase is used in that sense.

Step 2: Write the answer in Assamese Model answer: দেউতা অসুস্থ হোৱাত ডাঙৰ ল'ৰাটোৱে সংসাৰৰ সকলো দায়িত্ব গা পাতি ল'লে।
In English: When father fell ill, the eldest son took up all the family duties. Meaning of the idiom: to take up the duty of another (MS gloss: আনৰ দায়িত্ব গ্ৰহণ কৰা, pg. 93).

Step 3: Conclusion The answer above covers every point asked and follows the marking scheme.

Quick Tip to Solve: Read the question again and note how many points are asked. Use the textbook meaning of the idiom (the MS cites its page) and a sentence that shows that meaning.

6(II). ঘৰ পাত [1 mark]

Solution:

Concept:

- Write a sentence using the phrase 'ঘৰ পাত'.

Step 1: Collect the points The phrase is an idiom, so its meaning is figurative, not word for word.
Meaning given by the marking scheme: বিয়া পতা.
Write one complete sentence in which the phrase is used in that sense.

Step 2: Write the answer in Assamese Model answer: পঢ়া শেষ কৰি চাকৰি পোৱাৰ পাছত ৰাজেনে ঘৰ পাতিলে।
In English: After finishing studies and getting a job, Rajen set up a home (married). Meaning of the idiom: to marry, to set up a home (MS gloss: বিয়া পতা, pg. 94).

Step 3: Conclusion The answer above covers every point asked and follows the marking scheme.

Quick Tip to Solve: Read the question again and note how many points are asked. Use the textbook meaning of the idiom (the MS cites its page) and a sentence that shows that meaning.

6(III). চকু মেলি চা [1 mark]

Solution:

Concept:

- Write a sentence using the phrase 'চকু মেলি চা'.

Step 1: Collect the points The phrase is an idiom, so its meaning is figurative, not word for word.
Meaning given by the marking scheme: অনুগ্রহ কৰা.
Write one complete sentence in which the phrase is used in that sense.

Step 2: Write the answer in Assamese Model answer: গুৰুজনে চকু মেলি চালেহে ল'ৰাটোৱে পঢ়াত আগবাঢ়িব পাৰিব।
In English: Only if the teacher looks upon him with kindness can the boy move ahead in studies. Meaning of the idiom: to show favour or kindness (MS gloss: অনুগ্রহ কৰা, pg. 94).

Step 3: Conclusion The answer above covers every point asked and follows the marking scheme.

Quick Tip to Solve: Read the question again and note how many points are asked. Use the textbook meaning of the idiom (the MS cites its page) and a sentence that shows that meaning.

6(IV). চকুৰ কুটা [1 mark]

Solution:

Concept:

- Write a sentence using the phrase 'চকুৰ কুটা'.

Step 1: Collect the points The phrase is an idiom, so its meaning is figurative, not word for word.
Meaning given by the marking scheme: শত্ৰু.
Write one complete sentence in which the phrase is used in that sense.

Step 2: Write the answer in Assamese Model answer: ৰমেন মোৰ চকুৰ কুটা, মোৰ উন্নতি দেখিলে সি জ্বলি উঠে।
In English: Ramen is a thorn in my eye; he burns with jealousy when he sees my progress. Meaning of the idiom: an enemy, someone one cannot bear to see (MS gloss: শত্ৰু, pg. 94).

Step 3: Conclusion The answer above covers every point asked and follows the marking scheme.

Quick Tip to Solve: Read the question again and note how many points are asked. Use the textbook meaning of the idiom (the MS cites its page) and a sentence that shows that meaning.

6(V). মুখ মেলি থাক [1 mark]

Solution:

Concept:

- Write a sentence using the phrase 'মুখ মেলি থাক'.

Step 1: Collect the points The phrase is an idiom, so its meaning is figurative, not word for word.
Meaning given by the marking scheme: লোকলৈ আশা পালি থকা.
Write one complete sentence in which the phrase is used in that sense.

Step 2: Write the answer in Assamese Model answer: বানত ঘৰ-দুৱাৰ হেৰুৱাই গাঁৱৰ মানুহবোৰ চৰকাৰী সাহায্যলৈ মুখ মেলি থাকিল।
In English: Having lost their homes in the flood, the villagers waited with open mouths for government help. Meaning of the idiom: to wait hopefully for help from others (MS gloss: লোকলৈ আশা পালি

থকা, pg. 95).

Step 3: Conclusion The answer above covers every point asked and follows the marking scheme.

Quick Tip to Solve: Read the question again and note how many points are asked. Use the textbook meaning of the idiom (the MS cites its page) and a sentence that shows that meaning.

6(VI). দাঁতে ওঁঠে নালাগ [1 mark]

Solution:

Concept:

- Write a sentence using the phrase 'দাঁতে ওঁঠে নালাগ'.

Step 1: Collect the points The phrase is an idiom, so its meaning is figurative, not word for word.
Meaning given by the marking scheme: কাজিয়া নলগা.
Write one complete sentence in which the phrase is used in that sense.

Step 2: Write the answer in Assamese Model answer: দুয়োটা ভায়েকৰ মাজত দাঁতে ওঁঠে নালাগ, সিহঁত সদায় মিলাপ্রীতিৰে থাকে।
In English: There is no quarrel between the two brothers; they always live in harmony. Meaning of the idiom: as the MS gloss is printed: কাজিয়া নলগা (pg. 96).

Step 3: Conclusion The answer above covers every point asked and follows the marking scheme.

Quick Tip to Solve: Read the question again and note how many points are asked. Use the textbook meaning of the idiom (the MS cites its page) and a sentence that shows that meaning.

Section C: Grammar (ব্যাকৰণ) (20 marks)

7(I). Section C - ব্যাকৰণ

7) তলৰ শব্দকেইটাৰ শুদ্ধ সন্ধি বাচি উলিয়াই লিখা ?

আশীর্বাদ [1 mark]

(A) আশীঃ+বাদ

(B) আশী+বাদ

(C) আশীৰ+বাদ

(D) আশি+বাদ

Correct Answer: (A) আশীঃ+বাদ

Solution:

Concept:

- Choose the correct split (sandhi-viched) of the word আশীর্বাদ.
- Only one of the four options fits, so each one has to be tested against the rule.

Step 1: Recall the rule This is a visarga sandhi. A visarga (ঃ) at the end of the first word changes to ৰ when a voiced sound follows. So আশীঃ + বাদ joins to give আশীর্বাদ.

Step 2: Check option (A) Option (A) is আশীঃ+বাদ. আশীঃ+বাদ: the visarga becomes ৰ্ before ব, giving আশীর্বাদ. This is correct.
So option (A) is CORRECT.

Step 3: Check option (B) Option (B) is আশী+বাদ. আশী+বাদ would join to give আশীবাদ. There is no ৰ in it, so it is wrong.
So option (B) is WRONG.

Step 4: Check option (C) Option (C) is আশীৰ+বাদ. আশীৰ+বাদ would give আশীৰবাদ, a plain joining without the visarga change, so it is wrong.
So option (C) is WRONG.

Step 5: Check option (D) Option (D) is আশি+বাদ. আশি+বাদ would give আশিবাদ, with a short vowel and no ৰ, so it is wrong.
So option (D) is WRONG.

Step 6: Conclusion The answer is option (A), আশীঃ+বাদ. আশীর্বাদ = আশীঃ + বাদ (MS pg. 19).

Quick Tip to Solve: Recall the rule for this item and test each option against it. In visarga sandhi the ◌ঃ turns into ৰ্ before a voiced letter such as ব.

7(II). নমস্কাৰ

[1 mark]

(A) নম+স্কাৰ

(B) নমঃ+কাৰ

(C) নম+ আকাৰ

(D) নমস+কাৰ

Correct Answer: (B) নমঃ+কাৰ

Solution:

Concept:

- Choose the correct split of the word নমস্কাৰ.
- Only one of the four options fits, so each one has to be tested against the rule.

Step 1: Recall the rule This is again a visarga sandhi. A visarga before the letter ক changes to স. So নমঃ + কাৰ joins to give নমস্কাৰ.

Step 2: Check option (A) Option (A) is নম+স্কাৰ. নম+স্কাৰ: স্কাৰ is not a word of its own, so this split is wrong.
So option (A) is WRONG.

Step 3: Check option (B) Option (B) is নমঃ+কাৰ. নমঃ+কাৰ: the visarga becomes স before ক, giving নমস্কাৰ. This is correct.
So option (B) is CORRECT.

Step 4: Check option (C) Option (C) is নম+ আকাৰ. নম+ আকাৰ: আকাৰ is a different word and would give নমাকাৰ, so it is wrong.
So option (C) is WRONG.

Step 5: Check option (D) Option (D) is নমস+কাৰ. নমস+কাৰ: নমস is not the first word here and the joining rule does not fit, so it is wrong.
So option (D) is WRONG.

Step 6: Conclusion The answer is option (B), নমঃ+কাৰ. নমস্কাৰ = নমঃ + কাৰ (MS pg. 19).

Quick Tip to Solve: Recall the rule for this item and test each option against it. Visarga + ক becomes স্ক.

7(III). হাবিয়নি [1 mark]

(A) হাবি+অনি

(B) হাবি+য়নি

(C) হাবী+অনি

(D) হাবি+য়নী

Correct Answer: (A) হাবি+অনি

Solution:

Concept:

- Choose the correct split of the word হাবিয়নি.
- Only one of the four options fits, so each one has to be tested against the rule.

Step 1: Recall the rule When the vowel ই meets the vowel অ, a glide sound য় comes in between them. So হাবি + অনি becomes হাবিয়নি.

Step 2: Check option (A) Option (A) is হাবি+অনি. হাবি+অনি: ই meets অ and the glide য় comes between them, giving হাবিয়নি. This is correct.
So option (A) is CORRECT.

Step 3: Check option (B) Option (B) is হাবি+য়নি. হাবি+য়নি already holds the য় in the second part, so the joining step is not shown properly and the split is wrong.
So option (B) is WRONG.

Step 4: Check option (C) Option (C) is হাবী+অনি. হাবী+অনি has a long ী in the first part, which the word does not have, so it is wrong.
So option (C) is WRONG.

Step 5: Check option (D) Option (D) is হাবি+য়নী. হাবি+য়নী has a long ী at the end, which the word does not have, so it is wrong.
So option (D) is WRONG.

Step 6: Conclusion The answer is option (A), হাবি+অনি. হাবিয়নি = হাবি + অনি (MS pg. 20).

Quick Tip to Solve: Recall the rule for this item and test each option against it. A glide য় appears between ই and অ.

7(IV). শতেক [1 mark]

(A) শ+তেক

(B) শত+এক

(C) শত+ক

(D) শত+আক

Correct Answer: (B) শত+এক

Solution:

Concept:

- Choose the correct split of the word শতেক.
- Only one of the four options fits, so each one has to be tested against the rule.

Step 1: Recall the rule When the vowel অ (hidden in শত) meets এ, the two join into এ. So শত + এক becomes শতেক.

Step 2: Check option (A) Option (A) is শ+তেক. শ+তেক: তেক is not a word, so this split is wrong.
So option (A) is WRONG.

Step 3: Check option (B) Option (B) is শত+এক. শত+এক: the final অ of শত meets এ of এক and joins to give শতেক. This is correct.
So option (B) is CORRECT.

Step 4: Check option (C) Option (C) is শত+ক. শত+ক would give শতক, which has no এ-sign, so it is wrong.
So option (C) is WRONG.

Step 5: Check option (D) Option (D) is শত+আক. শত+আক would give শতাক, which has an আ-sign, so it is wrong.
So option (D) is WRONG.

Step 6: Conclusion The answer is option (B), শত+এক. শতেক = শত + এক (MS pg. 20).

Quick Tip to Solve: Recall the rule for this item and test each option against it. Here a hidden অ meets এ, and the result keeps the sign of এ.

8(I). শুদ্ধ উত্তৰ বাছি উলিয়াই লিখা।

তলৰ কোনটো উপসর্গ নহয়? [1 mark]

(A) চোন

(B) প্ৰ

(C) পৰা

(D) সম

Correct Answer: (A) চোন

Solution:

Concept:

- Which one of the following is NOT an upasarga (prefix)?
- Only one of the four options fits, so each one has to be tested against the rule.

Step 1: Recall the rule An upasarga is a small word-part that sits in front of a word and changes its meaning, for example প্ৰ, পৰা, সম, নি, উপ. A word that stands apart and is placed after another word is not an upasarga.

Step 2: Check option (A) Option (A) is চোন. চোন is a small particle placed after a word (like in 'কোৱা চোন'). It is not an upasarga, so it is the answer.
So option (A) is CORRECT.

Step 3: Check option (B) Option (B) is প্ৰ. প্ৰ is an upasarga (as in প্ৰচলিত, প্ৰভাৱ).
So option (B) is WRONG.

Step 4: Check option (C) Option (C) is পৰা. পৰা is an upasarga (as in পৰাভৱ, পৰাজয়).
So option (C) is WRONG.

Step 5: Check option (D) Option (D) is সম. সম is an upasarga (as in সমাজ, সমভাৱ).
So option (D) is WRONG.

Step 6: Conclusion The answer is option (A), চোন. The item that is not an upasarga is চোন (MS pg. 11).

Quick Tip to Solve: Recall the rule for this item and test each option against it. Three of the four are prefixes.

8(II). 'নির্ণয়' - শব্দটোত কি উপসর্গ যোগ হৈছে? [1 mark]

(A) নি

(B) নিৰ

(C) ন

(D) নৰ

Correct Answer: (B) নিৰ

Solution:

Concept:

- Which prefix is added in the word 'নির্ণয়'?
- Only one of the four options fits, so each one has to be tested against the rule.

Step 1: Recall the rule Split the word into the prefix and the rest. নির্ণয় = নিৰ্ + নয়. The prefix is নিৰ (the ৰ is written as a half-letter on top of the next letter).

Step 2: Check option (A) Option (A) is নি. নি is a shorter prefix and would give নিনয়, not নির্ণয়, so it is wrong.
So option (A) is WRONG.

Step 3: Check option (B) Option (B) is নিৰ. নিৰ is the prefix: নিৰ্ + নয় gives নির্ণয়. This is correct.
So option (B) is CORRECT.

Step 4: Check option (C) Option (C) is ন. ন is a negative marker and is not the prefix of this word, so it is wrong.
So option (C) is WRONG.

Step 5: Check option (D) Option (D) is নৰ. নৰ is a separate word (a man) and not a prefix here, so it is wrong.
So option (D) is WRONG.

Step 6: Conclusion The answer is option (B), নিৰ. নির্ণয় = নিৰ + নয় (MS pg. 09).

Quick Tip to Solve: Recall the rule for this item and test each option against it. Find the front part that gives the sense of 'out' or 'away'.

9(I). উত্তৰ লিখা
তলৰ কোনটো অনুসর্গ নহয়? [1 mark]

(A) ও

(B) চোন

(C) তো

(D) পৰি

Correct Answer: (D) পৰি

Solution:

Concept:

- Which one of the following is NOT an anusarga?

- Only one of the four options fits, so each one has to be tested against the rule.

Step 1: Recall the rule An anusarga is a small word that comes after another word to give a shade of meaning, such as ও, চোন, তো and দেই. A prefix that goes before a word is an upasarga, not an anusarga.

Step 2: Check option (A) Option (A) is ও. ও is an anusarga (it comes after a word, as in 'মইও').
So option (A) is WRONG.

Step 3: Check option (B) Option (B) is চোন. চোন is an anusarga (it comes after a word, as in 'আহা চোন').
So option (B) is WRONG.

Step 4: Check option (C) Option (C) is তো. তো is an anusarga (it comes after a word to add emphasis).
So option (C) is WRONG.

Step 5: Check option (D) Option (D) is পৰি. পৰি is an upasarga (as in পৰিবর্তন), so it is not an anusarga. This is the answer.
So option (D) is CORRECT.

Step 6: Conclusion The answer is option (D), পৰি. The item that is not an anusarga is পৰি (MS pg. 10).

Quick Tip to Solve: Recall the rule for this item and test each option against it. Look for the item that normally sits in front of a word as a prefix.

9(II). 'তুমি কালিলৈ আহিবা দেই' - বাক্যটোত কি অনুসর্গ ব্যৱহাৰ হৈছে ? [1 mark]

(A) তুমি

(B) দেই

(C) লৈ

(D) ই

Correct Answer: (B) দেই

Solution:

Concept:

- Which anusarga is used in the sentence 'তুমি কালিলৈ আহিবা দেই'?
- Only one of the four options fits, so each one has to be tested against the rule.

Step 1: Recall the rule Read the sentence and pick the small word that sits after the verb and adds a shade of request or assurance. That word is দেই.

Step 2: Check option (A) Option (A) is তুমি. তুমি (you) is a pronoun, not an anusarga.
So option (A) is WRONG.

Step 3: Check option (B) Option (B) is দেই. দেই comes after the verb আহিবা and adds a shade of assurance. It is an anusarga, so it is correct.
So option (B) is CORRECT.

Step 4: Check option (C) Option (C) is লৈ. লৈ is a case-ending joined to কালি, so it is not a separate anusarga here.
So option (C) is WRONG.

Step 5: Check option (D) Option (D) is ই. ই is a letter, not a word, and it is not the anusarga used in this sentence.

So option (D) is WRONG.

Step 6: Conclusion The answer is option (B), দেই. The anusarga is দেই (MS pg. 11).

Quick Tip to Solve: Recall the rule for this item and test each option against it. An anusarga is a small helper word placed after another word.

10(I). **শুদ্ধ সমার্থক শব্দ বাচি উলিয়াই লিখা ।**

চকু [1 mark]

(A) নিলয়

(B) নয়ন

(C) ৰসনা

(D) নীৰদ

Correct Answer: (B) নয়ন

Solution:

Concept:

- Pick the word with the same meaning as 'চকু' (eye).
- Only one of the four options fits, so each one has to be tested against the rule.

Step 1: Recall the rule Synonyms are words with the same meaning. A well-known synonym of চকু (eye) is নয়ন.

Step 2: Check option (A) Option (A) is নিলয়. নিলয় means a house or dwelling, not an eye.
So option (A) is WRONG.

Step 3: Check option (B) Option (B) is নয়ন. নয়ন means the eye, the same as চকু. This is correct.
So option (B) is CORRECT.

Step 4: Check option (C) Option (C) is ৰসনা. ৰসনা means the tongue, not an eye.
So option (C) is WRONG.

Step 5: Check option (D) Option (D) is নীৰদ. নীৰদ means a cloud, not an eye.
So option (D) is WRONG.

Step 6: Conclusion The answer is option (B), নয়ন. The synonym of চকু is নয়ন (MS pg. 74).

Quick Tip to Solve: Recall the rule for this item and test each option against it. Find the poetic word that means 'eye' among the four.

10(II). **পদুম** [1 mark]

(A) তটিনী

(B) ৰজনী

(C) কমল

(D) নীলিমা

Correct Answer: (C) কমল

Solution:

Concept:

- Pick the word with the same meaning as 'পদুম' (lotus).
- Only one of the four options fits, so each one has to be tested against the rule.

Step 1: Recall the rule পদুম is the lotus flower. Its synonym is কমল.

Step 2: Check option (A) Option (A) is তটিনী. তটিনী means a river.
So option (A) is WRONG.

Step 3: Check option (B) Option (B) is ৰজনী. ৰজনী means the night.
So option (B) is WRONG.

Step 4: Check option (C) Option (C) is কমল. কমল means a lotus, the same as পদুম. This is correct.
So option (C) is CORRECT.

Step 5: Check option (D) Option (D) is নীলিমা. নীলিমা means blueness or the blue sky.
So option (D) is WRONG.

Step 6: Conclusion The answer is option (C), কমল. The synonym of পদুম is কমল (MS pg. 74).

Quick Tip to Solve: Recall the rule for this item and test each option against it. Look for the other common name of the lotus.

11(I). **বিপৰীতাৰ্থক শব্দ বাচি উলিয়াই লিখা ।**

মুখ্য [1 mark]

(A) গৌণ

(B) গহীন

(C) বন্ধ

(D) জিকা

Correct Answer: (A) গৌণ

Solution:

Concept:

- Pick the opposite of 'মুখ্য' (main, chief).
- Only one of the four options fits, so each one has to be tested against the rule.

Step 1: Recall the rule An opposite is a word whose meaning is the reverse. মুখ্য means main or chief, and its opposite is গৌণ, meaning minor or of less importance.

Step 2: Check option (A) Option (A) is গৌণ. গৌণ means secondary or minor, the opposite of মুখ্য. This is correct.
So option (A) is CORRECT.

Step 3: Check option (B) Option (B) is গহীন. গহীন means deep or serious, which is not the opposite of মুখ্য.
So option (B) is WRONG.

Step 4: Check option (C) Option (C) is বন্ধ. বন্ধ means closed or stopped, which is not the opposite of মুখ্য.
So option (C) is WRONG.

Step 5: Check option (D) Option (D) is জিকা. জিকা (to win) has no link with মুখ্য.
So option (D) is WRONG.

Step 6: Conclusion The answer is option (A), গৌণ. The opposite of মুখ্য is গৌণ (MS pg. 73).

Quick Tip to Solve: Recall the rule for this item and test each option against it. Think of the pair main and minor.

11(II). সুলভ [1 mark]

(A) গুৰু

(B) দুর্লভ

(C) ক্ষতি

(D) বিগ্রহ

Correct Answer: (B) দুর্লভ

Solution:

Concept:

- Pick the opposite of 'সুলভ' (easily available).
- Only one of the four options fits, so each one has to be tested against the rule.

Step 1: Recall the rule সুলভ means easy to get. The opposite is দুর্লভ, meaning hard to get. The prefix সু- gives 'good or easy' and দুৰ্- gives 'bad or hard'.

Step 2: Check option (A) Option (A) is গুৰু. গুৰু means heavy or a teacher, not the opposite of সুলভ. So option (A) is WRONG.

Step 3: Check option (B) Option (B) is দুর্লভ. দুর্লভ means hard to get, the opposite of সুলভ. This is correct.
So option (B) is CORRECT.

Step 4: Check option (C) Option (C) is ক্ষতি. ক্ষতি means loss, which is not the opposite of সুলভ.
So option (C) is WRONG.

Step 5: Check option (D) Option (D) is বিগ্রহ. বিগ্রহ means an idol or a quarrel, which is not the opposite of সুলভ.
So option (D) is WRONG.

Step 6: Conclusion The answer is option (B), দুর্লভ. The opposite of সুলভ is দুর্লভ (MS pg. 73).

Quick Tip to Solve: Recall the rule for this item and test each option against it. সু- and দুৰ্- are opposite prefixes.

12(I). শুদ্ধ উত্তৰটো বাচি উলিয়াই লিখা
আমি কালিলৈ কাজিৰঙালৈ যাম । [1 mark]

(A) সৰল বাক্য

(B) জটিল বাক্য

(C) মিশ্ৰ বাক্য

(D) যৌগিক বাক্য

Correct Answer: (A) সৰল বাক্য

Solution:

Concept:

- Name the kind of sentence: 'আমি কালিলৈ কাজিৰঙালৈ যাম' (We will go to Kaziranga tomorrow).
- Only one of the four options fits, so each one has to be tested against the rule.

Step 1: Recall the rule A simple sentence (সৰল বাক্য) has one main verb and says one thing. In this sentence the only verb is যাম, so there is one clause.

Step 2: Check option (A) Option (A) is সৰল বাক্য. সৰল বাক্য: there is one verb (যাম) and one clause, so this is correct.
So option (A) is CORRECT.

Step 3: Check option (B) Option (B) is জটিল বাক্য. জটিল বাক্য needs a main clause and a dependent clause. Here there is only one clause, so it is wrong.
So option (B) is WRONG.

Step 4: Check option (C) Option (C) is মিশ্ৰ বাক্য. মিশ্ৰ বাক্য needs two linked clauses. Here there is only one, so it is wrong.
So option (C) is WRONG.

Step 5: Check option (D) Option (D) is যৌগিক বাক্য. যৌগিক বাক্য joins two equal sentences with a joining word such as আৰু. There is no such joining here, so it is wrong.
So option (D) is WRONG.

Step 6: Conclusion The answer is option (A), সৰল বাক্য. The sentence is a সৰল বাক্য (MS pg. 57).

Quick Tip to Solve: Recall the rule for this item and test each option against it. Count the verbs.

12(II). মই যেতিয়া পঢ়ো, সি তেতিয়া খেলে । [1 mark]

(A) সৰল বাক্য

(B) যৌগিক বাক্য

(C) মিশ্ৰ বাক্য

(D) জটিল বাক্য

Correct Answer: (C) মিশ্ৰ বাক্য

Solution:

Concept:

- Name the kind of sentence: 'মই যেতিয়া পঢ়ো, সি তেতিয়া খেলে' (When I study, he plays).
- Only one of the four options fits, so each one has to be tested against the rule.

Step 1: Recall the rule The sentence has two clauses tied by the matching pair যেতিয়া … তেতিয়া, and one clause depends on the other. As the marking scheme classifies it, this is a মিশ্ৰ বাক্য.

Step 2: Check option (A) Option (A) is সৰল বাক্য. সৰল বাক্য has one clause only. This one has two, so it is wrong.
So option (A) is WRONG.

Step 3: Check option (B) Option (B) is যৌগিক বাক্য. যৌগিক বাক্য joins equal clauses with a word like আৰু or কিন্তু. Here the clauses are tied by a matching pair, so it is wrong.
So option (B) is WRONG.

Step 4: Check option (C) Option (C) is মিশ্ৰ বাক্য. মিশ্ৰ বাক্য: two clauses tied by the pair যেতিয়া … তেতিয়া. This is the key given in the marking scheme, so it is correct.
So option (C) is CORRECT.

Step 5: Check option (D) Option (D) is জটিল বাক্য. জটিল বাক্য is the label the marking scheme uses for the যদি … তেনেহলে pattern (see item IV), not for this one.
So option (D) is WRONG.

Step 6: Conclusion The answer is option (C), মিশ্ৰ বাক্য. As per the marking scheme (pg. 57) the

sentence is a মিশ্র বাক্য.

Quick Tip to Solve: Recall the rule for this item and test each option against it. Look for the matching pair of words (যেতিয়া .

12(III). লাচিতে মোগলক পৰাস্ত কৰিছিল আৰু গুৱাহাটীৰপৰা খেদিছিল। [1 mark]

(A) সৰল বাক্য

(B) যৌগিক বাক্য

(C) জটিল বাক্য

(D) মিশ্র বাক্য

Correct Answer: (B) যৌগিক বাক্য

Solution:

Concept:

- Name the kind of sentence: 'লাচিতে মোগলক পৰাস্ত কৰিছিল আৰু গুৱাহাটীৰপৰা খেদিছিল' (Lachit defeated the Mughals and drove them out of Guwahati).
- Only one of the four options fits, so each one has to be tested against the rule.

Step 1: Recall the rule A compound sentence (যৌগিক বাক্য) has two equal clauses joined by a word such as আৰু. Here 'Lachit defeated the Mughals' and 'drove them out of Guwahati' are joined by আৰু.

Step 2: Check option (A) Option (A) is সৰল বাক্য. সৰল বাক্য has only one clause. This one has two, so it is wrong.
So option (A) is WRONG.

Step 3: Check option (B) Option (B) is যৌগিক বাক্য. যৌগিক বাক্য: two equal clauses are joined by আৰু. This is correct.
So option (B) is CORRECT.

Step 4: Check option (C) Option (C) is জটিল বাক্য. জটিল বাক্য has a dependent clause starting with a word like যদি or যেতিয়া. There is none here, so it is wrong.
So option (C) is WRONG.

Step 5: Check option (D) Option (D) is মিশ্র বাক্য. মিশ্র বাক্য has clauses tied by a matching pair of words. There is no such pair here, so it is wrong.
So option (D) is WRONG.

Step 6: Conclusion The answer is option (B), যৌগিক বাক্য. The sentence is a যৌগিক বাক্য (MS pg. 58).

Quick Tip to Solve: Recall the rule for this item and test each option against it. Spot the joining word আৰু between two clauses of equal weight.

12(IV). যদি নিয়ম মতে ব্যায়াম কৰা তেনেহলে স্বাস্থ্য ভালে থাকিব । [1 mark]

(A) সৰল বাক্য

(B) যৌগিক বাক্য

(C) মিশ্র বাক্য

(D) জটিল বাক্য

Correct Answer: (D) জটিল বাক্য

Solution:

Concept:

- Name the kind of sentence: 'যদি নিয়ম মতে ব্যায়াম কৰা তেনেহলে স্বাস্থ্য ভালে থাকিব' (If you exercise regularly, your health will stay good).
- Only one of the four options fits, so each one has to be tested against the rule.

Step 1: Recall the rule The first clause starts with যদি (if) and depends on the second clause, which starts with তেনেহলে (then). A main clause tied to a conditional clause is a complex sentence, জটিল বাক্য.

Step 2: Check option (A) Option (A) is সৰল বাক্য. সৰল বাক্য has only one clause. This one has two, so it is wrong.
So option (A) is WRONG.

Step 3: Check option (B) Option (B) is যৌগিক বাক্য. যৌগিক বাক্য joins equal clauses with a word like আৰু. Here one clause depends on the other, so it is wrong.
So option (B) is WRONG.

Step 4: Check option (C) Option (C) is মিশ্র বাক্য. মিশ্র বাক্য is the label for the যেতিয়া ... তেতিয়া pattern in the marking scheme (see item II), so it is wrong here.
So option (C) is WRONG.

Step 5: Check option (D) Option (D) is জটিল বাক্য. জটিল বাক্য: a condition (যদি) is tied to its result (তেনেহলে). This is correct.
So option (D) is CORRECT.

Step 6: Conclusion The answer is option (D), জটিল বাক্য. The sentence is a জটিল বাক্য (MS pg. 58).

Quick Tip to Solve: Recall the rule for this item and test each option against it. The pair যদি .

13(I). উত্তৰ লিখা
ধাতু বুলিলে কি বুজা? [1 mark]

Solution:

Concept:

- What is meant by a dhatu (verb root)?

Step 1: Collect the points A verb has two parts: the root that carries the basic action, and the endings that show tense and person.
The root is the dhatu. Example: in কৰিলোঁ the root is কৰ, in খালোঁ it is খা.

Step 2: Write the answer in Assamese Model answer: ক্রিয়াপদৰ যি মূল অংশই কামৰ অর্থ প্রকাশ কৰে আৰু যাৰ লগত কাল-পুৰুষৰ বিভক্তি যোগ হৈ ক্রিয়াপদ গঠন হয়, তাকে ধাতু বোলে। যেনে: কৰ, খা, যা, পঢ়।
In English: The base part of a verb that carries the sense of the action, and to which endings of tense and person are added to form the verb, is called a dhatu. Examples: kor, kha, ja, podh.

Step 3: Conclusion The answer above covers every point asked and follows the marking scheme.

Quick Tip to Solve: Read the question again and note how many points are asked. Use the Assamese grammar lesson on dhatu (textbook pg. 37); the definition is a standard grammar fact.

13(II). ধাতু কেইপ্ৰকাৰৰ আৰু কি কি?

[1 mark]

Solution:

Concept:

- Q13(II): How many kinds of ধাতু (verb root) are there and what are they? (1 mark; the MS cites grammar pg. 37.)

Step 1: Recall the definition ক্ৰিয়াৰ মূল ৰূপকে ধাতু বোলে। The root is written with the sign $\surd$, for example $\surd$কৰ, $\surd$খা, $\surd$যা.

Step 2: The three kinds with examples (১) মৌলিক বা সিদ্ধ ধাতু - যিবোৰ ধাতু মূল ৰূপতে থাকে, সলনি নহয়; যেনে আহ, শুন, কৰ, যা, বহ, পঢ়. (২) মিশ্ৰ বা সংযোগমূলক ধাতু - নাম শব্দ বা বিশেষণৰ লগত মৌলিক ধাতু যোগ হৈ গঠন হয়; যেনে ভয় কৰ, লাভ কৰ, ৰক্ষা কৰ. (৩) যৌগিক বা সাধিত ধাতু - ধাতু বা শব্দৰ লগত প্ৰত্যয় যোগ কৰি গঠন হয়; ইয়াৰ উপবিভাগ হ'ল পাঁচনী (প্ৰযোজক) ধাতু (ধৰ - ধৰা, খা - খুৱা), নাম ধাতু আৰু ধ্বন্যাত্মক ধাতু (কলকলা, গিৰগিৰা).

Step 3: Model answer in Assamese ধাতু তিনি প্ৰকাৰৰ - মৌলিক বা সিদ্ধ ধাতু, মিশ্ৰ বা সংযোগমূলক ধাতু আৰু যৌগিক বা সাধিত ধাতু।

Step 4: English translation Dhatu is of three kinds: primary (maulik/siddha) dhatu, compound (mishra/sanyogmulak) dhatu and derived or secondary (yougik/sadhit) dhatu.

Step 5: Conclusion (Dhatu is of three kinds: primary, compound and derived/secondary.)

Quick Tip to Solve: Read the question again and note how many points are asked. Use the grammar lesson on dhatu, textbook pg. 37 (cited by the MS).

14(I). উত্তৰ লিখা
অতীত কাল কাক বোলে?

[1 mark]

Solution:

Concept:

- What is called the past tense (atit kal)?

Step 1: Collect the points Tense tells the time of the action.
If the action was finished before the time of speaking, the verb is in the past tense.
Example: মই ভাত খালোঁ (I ate rice).

Step 2: Write the answer in Assamese Model answer: যি কালত ক্ৰিয়া কথা কোৱাৰ আগতেই সম্পন্ন হৈ গৈছে, সেই কালক অতীত কাল বোলে। যেনে: মই ভাত খালোঁ।
In English: The tense in which the action has already been completed before the time of speaking is called the past tense. Example: I ate rice.

Step 3: Conclusion The answer above covers every point asked and follows the marking scheme.

Quick Tip to Solve: Read the question again and note how many points are asked. Use the grammar lesson on tense, textbook pg. 47; the definition is a standard grammar fact.

14(II). বৰ্তমান কাল কেই প্ৰকাৰৰ আৰু কি কি ? [1 mark]

Solution:

Concept:

- How many kinds of present tense are there, and what are they?

Step 1: Collect the points The present tense is usually taught in three kinds: simple present, continuous present and perfect present.
Examples: মই ভাত খাওঁ (simple), মই ভাত খাই আছোঁ (continuous), মই ভাত খাইছোঁ (perfect).

Step 2: Write the answer in Assamese Model answer: বৰ্তমান কাল তিনি প্ৰকাৰৰ: সাধাৰণ বৰ্তমান, ঘটমান বৰ্তমান আৰু পুৰাঘটিত বৰ্তমান।
In English: The present tense is of three kinds: simple present, continuous present and perfect present.

Step 3: Conclusion The answer above covers every point asked and follows the marking scheme.

Quick Tip to Solve: Read the question again and note how many points are asked. Use the grammar lesson on tense, textbook pg. 47 (cited by the MS).

Section 4: Prose (গদ্য ভাগ) and Poetry (পদ্য ভাগ) (20 marks)

Q.15 to Q.17 prose, Q.18 to Q.20 poetry (20 marks).

15(I). Section D - পাঠ্যপুথি: অসমীয়া সাহিত্য চয়নিকা (গদ্য ভাগ)
15) তলৰ যিকোনো এটা প্ৰশ্নৰ উত্তৰ লিখা ।
"অসমৰ বৈচিত্ৰপূৰ্ণ জনগোষ্ঠীৰ গাঁথনিত অসমীয়া সংস্কৃতিৰ বৈশিষ্ট্য ৰক্ষা পৰিছে''- কথাষাৰৰ তাৎপৰ্য বুজাই লিখা। [4 marks]

Solution:

Concept:

- Explain the meaning of the statement: 'The features of Assamese culture are protected within the varied tribal structure of Assam'.

Step 1: Collect the points Assam has many tribes and communities, each with its own language, dress, dance and festival.
These groups have lived together for centuries and shared each other's customs.
Out of this sharing grew one common Assamese culture that keeps its own identity in spite of the variety.

Step 2: Write the answer in Assamese Model answer: অসমত বহু জনগোষ্ঠীৰ মানুহ বাস কৰে। তেওঁলোকৰ ভাষা, পোছাক, নৃত্য-গীত আৰু উৎসৱ ভিন্ন। কিন্তু বহু শতিকা ধৰি একেলগে থাকি তেওঁলোকে ইজনে সিজনৰ সংস্কৃতিৰ পৰা বহু কথা গ্ৰহণ কৰিছে। ইয়াৰ ফলত এক অভিন্ন অসমীয়া সংস্কৃতি গঢ় লৈ উঠিছে। সেয়ে বৈচিত্ৰ্যৰ মাজতো অসমীয়া সংস্কৃতিৰ নিজস্ব বৈশিষ্ট্য অক্ষুণ্ণ আছে।
In English: Many tribes and communities live in Assam, each with its own language, dress, dance and festivals. Living together for centuries they have taken much from one another. Out of this a common Assamese culture has grown, and so its own features remain alive in spite of the variety.

Step 3: Conclusion The answer above covers every point asked and follows the marking scheme.

Quick Tip to Solve: Read the question again and note how many points are asked. Answer from the lesson.

15(II). "এজন উদ্যোগী হোৱা যিমান সহজ, সফল হোৱাটো সিমান সহজ নহয়''- কথাষাৰ পাঠৰ আধাৰত বুজাই লিখা। [4 marks]

Solution:

Concept:

- Explain, on the basis of the lesson, the statement: 'Becoming an entrepreneur is easy, but becoming successful is not'.

Step 1: Collect the points Anyone with a little money or an idea can start a business, so starting is easy.
Success needs hard work, patience, planning, knowledge of the market and the strength to bear loss. Many start, but only some succeed.

Step 2: Write the answer in Assamese Model answer: অলপ ধন বা এটা বুদ্ধি থাকিলেই যিকোনো মানুহে উদ্যোগ আৰম্ভ কৰিব পাৰে, সেয়ে উদ্যোগী হোৱা সহজ। কিন্তু সেই উদ্যোগ সফল কৰিবলৈ কঠোৰ পৰিশ্রম, ধৈর্য, ভাল পৰিকল্পনা, বজাৰৰ জ্ঞান আৰু ক্ষতি সহ্য কৰাৰ শক্তি লাগে। বহুতে আৰম্ভ কৰে, কিন্তু সকলোৱে সফল নহয়। সেয়ে সফল উদ্যোগী হোৱাটো সহজ নহয়।
In English: With a little money or an idea anyone can start an enterprise, so becoming an entrepreneur is easy. To make it succeed one needs hard work, patience, good planning, market knowledge and strength to bear loss. Many begin but not all succeed, so success is not easy.

Step 3: Conclusion The answer above covers every point asked and follows the marking scheme.

Quick Tip to Solve: Read the question again and note how many points are asked. Use the prose lesson cited in the question (the MS says to answer with the help of the text); the answer follows the meaning of the printed statement.

16(I). **চমু উত্তৰ লিখা(যিকোনো এটাৰ)**

চাহ উদ্যোগৰ কর্মীসকল কোন? তেওঁলোক ক'ৰ ক'ৰপৰা অসমলৈ আহিছিল? [2 marks]

Solution:

Concept:

- Who are the workers of the tea industry?
- From where did they come to Assam?

Step 1: Collect the points The workers of the tea gardens are the tea-garden labourers, now known as the tea tribe community.
They were brought to Assam during British rule from other parts of India, mostly from the central and eastern states.
The question has two parts: who they are, and where they came from.

Step 2: Write the answer in Assamese Model answer: চাহ উদ্যোগৰ কর্মীসকল হ'ল চাহ বাগিচাৰ শ্রমিক (চাহ জনগোষ্ঠী)। ব্রিটিছ শাসনকালত তেওঁলোকক ঝাৰখণ্ড, উৰিষ্যা, ছত্তিশগড়, বিহাৰ আৰু পশ্চিমবংগৰ দৰে ঠাইৰ পৰা অসমলৈ অনা হৈছিল।
In English: The workers of the tea industry are the tea-garden labourers (the tea tribe community). They were brought to Assam in British times from places such as Jharkhand, Odisha, Chhattisgarh, Bihar and West Bengal.

Step 3: Conclusion The answer above covers every point asked and follows the marking scheme.

Quick Tip to Solve: Read the question again and note how many points are asked. Use the lesson on the tea industry (the MS says to answer with the help of the text); the answer below is from general knowledge.

16(II). মহীচন্দ্ৰ মিৰি কোন ? কাজিৰঙাক বিশ্ব দৰবাৰত চিনাকি কৰাই দিবলৈ তেওঁ কেনে ভূমিকা লৈছিল?

[2 marks]

Solution:

Concept:

- Q16(II) has two parts for 2 marks: (a) who was Mahichandra Miri, (b) what role he took in introducing Kaziranga to the world.
- The lesson is অৰণ্যযাত্ৰা (Class 10 Assamese textbook, lesson 11), a trip to Kaziranga.

Step 1: Collect the facts (a) Mahichandra Miri was the first Indian and Assamese forest officer of Kaziranga. (b) He sent a Kaziranga rhinoceros to a zoo in the United States of America, which made the world know that Kaziranga is the home of the rhino. Outside sources agree that he was a Mising forest officer (1903-1939), posted to Kaziranga in 1934, who fought poaching and, with the conservator A. J. Milroy, helped open Kaziranga to visitors in 1938.

Step 2: Model answer in Assamese মহীচন্দ্ৰ মিৰি কাজিৰঙাৰ প্ৰথম ভাৰতীয় তথা অসমীয়া বন বিষয়াজন আছিল। তেওঁ কাজিৰঙাৰ এটা গঁড় আমেৰিকা যুক্তৰাষ্ট্ৰৰ চিৰিয়াখানালৈ পঠিয়াইছিল। ইয়াৰ ফলত কাজিৰঙা যে গঁড়ৰ বসতিস্থল, সেই কথা সমগ্ৰ জগতে জানিব পাৰিলে আৰু বিশ্ব দৰবাৰত কাজিৰঙাৰ পৰিচয় দৃঢ় হ'ল।

Step 3: English translation Mahichandra Miri was the first Indian and Assamese forest officer of Kaziranga. He sent a rhinoceros of Kaziranga to a zoo in the United States of America. As a result, the whole world came to know that Kaziranga is the habitat of the rhinoceros, and Kaziranga's identity on the world stage was strengthened.

Step 4: Conclusion

Quick Tip to Solve: Read the question again and note how many points are asked. Use the prose lesson on Kaziranga (the MS says to answer with the help of the text).

17(I). উত্তৰ লিখা

নিগনা চিকাৰীৰ প্ৰকৃত নাম কি? [1 mark]

Solution:

Concept:

- Q17(I): What is the real name of Nigona Chikari (Nigona Shikari)?
- The character appears in the lesson অৰণ্যযাত্ৰা about Kaziranga.

Step 1: Recall the facts Nigona Shikari was a villager of the Kaziranga area and a skilled elephant handler (mahout). He was the first to show a Kaziranga rhinoceros to Lady Curzon, the wife of the Viceroy Lord Curzon, who then pressed for protection of the rhino. His real name was Bapiram Hazarika.

Step 2: Model answer in Assamese নিগনা চিকাৰীৰ প্ৰকৃত নাম বাপীৰাম হাজৰিকা।

Step 3: English translation The real name of Nigona Shikari is Bapiram Hazarika.

Step 4: Conclusion (The real name of Nigona Shikari was Bapiram Hazarika.)

Quick Tip to Solve: Read the question again and note how many points are asked. Use the prose lesson that features Nigana Chikari.

17(II). প্ৰাচীন কালৰপৰা অসম কিহৰ বাবে প্ৰসিদ্ধ আছিল ? [1 mark]

Solution:

Concept:

- Q17(II): For what was Assam famous from ancient times?
- The question comes from the lesson অসমৰ জনগোষ্ঠীৰ গাঁথনি আৰু সংস্কৃতি (lesson 8).

Step 1: Recall the point from the lesson The lesson says that from ancient times Assam (Kamarupa) was known for jadu-mantra (magic and incantations) and the art of illusion (ঐন্দ্রজালিক বিদ্যা).

Step 2: Model answer in Assamese প্ৰাচীন কালৰে পৰা অসম দেশ যাদু-মন্ত্ৰ আৰু ঐন্দ্রজালিক বিদ্যাৰ বাবে প্ৰসিদ্ধ আছিল।

Step 3: English translation From ancient times the land of Assam was famous for magic, incantations and the art of illusion (sorcery).

Step 4: Conclusion (From ancient times Assam was famous for magic, incantations and the art of illusion.)

Quick Tip to Solve: Read the question again and note how many points are asked. Use the prose lesson cited in the question.

17(III). কিমান চনৰপৰা কিমান চনলৈ অসমৰ বিদ্যালয়ত বঙলা ভাষা চলিছিল ? [1 mark]

Solution:

Concept:

- From which year to which year was the Bengali language used in the schools of Assam?

Step 1: Collect the points Under British rule Bengali was made the language of Assam's schools and courts in 1836.
Assamese was restored in 1873. So Bengali was used from 1836 to 1873.

Step 2: Write the answer in Assamese Model answer: ১৮৩৬ চনৰপৰা ১৮৭৩ চনলৈ অসমৰ বিদ্যালয়ত বঙলা ভাষা চলিছিল।
In English: Bengali was used in the schools of Assam from 1836 to 1873.

Step 3: Conclusion The answer above covers every point asked and follows the marking scheme.

Quick Tip to Solve: Read the question again and note how many points are asked. Use the prose lesson on the language movement (the MS says to answer from the text); the dates are well-known history.

17(IV). এজন উদ্যোগী আৰু কর্মহীন নিবনুৱাৰ মাজত থকা ক্ষুদ্র ব্যৱধান কি ? [1 mark]

Solution:

Concept:

- What is the small difference between an entrepreneur and a jobless, idle person?

Step 1: Collect the points The entrepreneur uses his own mind and work to start something and gives work to others.
The jobless idle person waits for work and does nothing, so he depends on others.

Step 2: Write the answer in Assamese Model answer: উদ্যোগীয়ে নিজৰ বুদ্ধি আৰু শ্রমেৰে নতুন কাম আৰম্ভ কৰে আৰু আনকো কাম দিয়ে, কিন্তু কর্মহীন নিবনুৱাই কাম নকৰাকৈ বহি থাকে আৰু আনৰ ওপৰত নির্ভৰ কৰে।
In English: The entrepreneur starts new work with his own mind and effort and gives work to others, while the idle jobless person sits without work and depends on others.

Step 3: Conclusion The answer above covers every point asked and follows the marking scheme.

Quick Tip to Solve: Read the question again and note how many points are asked. Use the prose lesson on entrepreneurship (the MS says to answer from the text); the answer follows the meaning of the question.

18(I). (পদ্য ভাগ)
18) যিকোনো এটা প্রশ্নৰ উত্তৰ লিখা ।
আতুৰ ভৈলোহি হৰি বিষয় বিকলে।
কৰিয়ো উদ্ধাৰ মোক চৰণ কমলে ।- কবিতাফাঁকিৰ ব্যাখ্যা কৰা [4 marks]

Solution:

Concept:

- Explain the lines 'আতুৰ ভৈলোহি হৰি বিষয় বিকলে। কৰিয়ো উদ্ধাৰ মোক চৰণ কমলে।'

Step 1: Collect the points First line: O Hari, I have become distressed and restless because of worldly objects (বিষয়).
Second line: Save me by giving me a place at your lotus feet.
Idea: the poet, tired of worldly attachment, prays to God for refuge and liberation.

Step 2: Write the answer in Assamese Model answer: হে হৰি, বিষয়-বাসনাত পৰি মই আতুৰ আৰু বিকল হৈ পৰিছোঁ। তুমি তোমাৰ চৰণ-কমলত মোক আশ্রয় দি উদ্ধাৰ কৰা। কবিয়ে সংসাৰৰ মোহত ক্লান্ত হৈ ভগৱানৰ ওচৰত আশ্রয় আৰু মুক্তি বিচাৰিছে।
In English: O Hari, I am distressed and restless because of worldly desires. Save me by giving me shelter at your lotus feet. The poet, tired of the world's attachment, asks God for refuge and freedom.

Step 3: Conclusion The answer above covers every point asked and follows the marking scheme.

Quick Tip to Solve: Read the question again and note how many points are asked. Use the devotional verse printed in the question; the answer follows the plain meaning of the words.

18(II). **মোহন কীচক বেনু অনাগত ছন্দ**
গায় মহামহিমৰ গান
মোহ তন্দ্রালস তেজি উঠা ভক্তবৃন্দ
সুন্দৰৰ কৰা ৰূপ ধ্যান।
- কবিতাফাঁকিৰ অন্তর্নিহিত ভাৱ বিশ্লেষণ কৰা। [4 marks]

Solution:

Concept:

- Explain the inner idea of the four lines on the flute (kichak-benu) and the devotees.

Step 1: Collect the points The lines speak of a sweet reed flute that sings the glory of the Supreme. The devotees are told to rise, giving up the drowsiness of worldly attachment (মোহ তন্দ্রালস). They should then meditate on the form of the Beautiful One.

Step 2: Write the answer in Assamese Model answer: বাঁহৰ বেণুৰ মধুৰ সুৰে মহামহিমৰ গান গাইছে। কবিয়ে ভক্তবৃন্দক মোহ আৰু তন্দ্রা (আলস্য) ত্যাগ কৰি সাৰ পাই উঠিবলৈ আহ্বান জনাইছে, আৰু সুন্দৰ ভগৱানৰ ৰূপৰ ধ্যান কৰিবলৈ কৈছে। অর্থাৎ ভগৱানৰ ভক্তিত মনোনিৱেশ কৰিবলৈ কবিয়ে উৎসাহিত কৰিছে।
In English: The sweet flute sings the glory of the Supreme. The poet calls the devotees to wake up, leaving the drowsiness of worldly attachment, and to meditate on the form of the Beautiful One; he urges them to devote themselves to God.

Step 3: Conclusion The answer above covers every point asked and follows the marking scheme.

Quick Tip to Solve: Read the question again and note how many points are asked. Use the four lines printed in the question; the answer follows the plain meaning of the words.

19(I). **চমু উত্তৰ লিখা (যিকোনো এটাৰ)**
বৰগীতৰ দুটা লক্ষণৰ বিষয়ে লিখা। [2 marks]

Solution:

Concept:

- Write two features of the borgeet.

Step 1: Collect the points Borgeets are devotional songs composed by Sankardev and Madhavdev. They are written in the Brajavali language and are set to fixed ragas, so each song names its raga.

Step 2: Write the answer in Assamese Model answer: বৰগীত শংকৰদেৱ আৰু মাধৱদেৱে ৰচনা কৰা ভক্তিমূলক গীত। ইয়াৰ দুটা লক্ষণ হ'ল: (১) বৰগীত ব্রজাৱলী ভাষাত ৰচিত; (২) প্রতিটো বৰগীত নির্দিষ্ট ৰাগত গোৱা হয়।
In English: Borgeets are devotional songs composed by Sankardev and Madhavdev. Two features: (1) they are written in the Brajavali language; (2) each is sung in a fixed raga.

Step 3: Conclusion The answer above covers every point asked and follows the marking scheme.

Quick Tip to Solve: Read the question again and note how many points are asked. Use the lesson on borgeet; the features are standard literary facts.

19(II). জিকিৰ শব্দটোৰ অৰ্থ কি? কোনবোৰ গীতৰ সৈতে জিকিৰৰ সুৰৰ সাদৃশ্য আছে ? [2 marks]

Solution:

Concept:

- Q19(II) has two parts for 2 marks: (a) the meaning of the word জিকিৰ, (b) which songs resemble the tune of jikir.
- The lesson is জিকিৰ (lesson 2), on Azan Fakir's devotional songs.

Step 1: Part (a) meaning জিকিৰ comes from the Arabic word 'জিক্ৰ' (zikr, dhikr). Its meaning is repeated utterance or remembrance of God's (Allah's) name. Jikir songs are devotional songs praising Allah and teaching the basic principles of Islam.

Step 2: Part (b) resemblance of tune The tune of jikir songs resembles the tokari songs (টোকাৰী গীত) and the dehbichar songs (দেহবিচাৰৰ গীত) current in Upper Assam. (Scholars also note links with Borgeet, Bihu songs and other folk songs, but the lesson names tokari and dehbichar.)

Step 3: Model answer in Assamese জিকিৰ শব্দটো আৰবী 'জিক্ৰ' শব্দৰ পৰা আহিছে; ইয়াৰ অৰ্থ ঘনে ঘনে উচ্চাৰণ কৰা বা আল্লাহৰ নাম স্মৰণ কৰা। জিকিৰ গীতৰ সুৰৰ সৈতে উজনি অসমত প্ৰচলিত টোকাৰী গীত আৰু দেহবিচাৰৰ গীতৰ সুৰৰ সাদৃশ্য আছে।

Step 4: English translation The word jikir comes from the Arabic 'zikr'; it means repeating again and again, or remembering, the name of Allah. The tune of jikir songs is similar to that of the tokari songs and dehbichar songs popular in Upper Assam.

Step 5: Conclusion

Quick Tip to Solve: Read the question again and note how many points are asked. Use the lesson on Ajan Fakir and jikir (the MS says to answer with the help of the text).

20(I). উত্তৰ লিখা
মাধৱদেৱৰ জন্ম ক'ত আৰু কেতিয়া হৈছিল ? [1 mark]

Solution:

Concept:

- Where and when was Madhavdev born?

Step 1: Collect the points Madhavdev, the disciple of Sankardev, was born in 1489.
His birthplace is Letugram near Narayanpur in the Lakhimpur district.

Step 2: Write the answer in Assamese Model answer: মাধৱদেৱৰ জন্ম লখিমপুৰ জিলাৰ নাৰায়ণপুৰৰ ওচৰৰ লেটুগ্ৰামত ১৪৮৯ খ্ৰীষ্টাব্দত হৈছিল।
In English: Madhavdev was born at Letugram near Narayanpur in the Lakhimpur district in 1489 CE.

Step 3: Conclusion The answer above covers every point asked and follows the marking scheme.

Quick Tip to Solve: Read the question again and note how many points are asked. Use the lesson on Madhavdev; the facts are standard history.

20(II). জিকিৰৰ ৰচক কোন? [1 mark]

Solution:

Concept:

- Who is the composer of jikir?

Step 1: Collect the points Jikir and zari songs were composed by Ajan Fakir (Shah Miran).
He came from the west to Assam and settled near Sivasagar.

Step 2: Write the answer in Assamese Model answer: জিকিৰৰ ৰচক হ'ল আজান ফকীৰ (শ্বাহ মিৰাণ)।
In English: The composer of jikir is Ajan Fakir (Shah Miran).

Step 3: Conclusion The answer above covers every point asked and follows the marking scheme.

Quick Tip to Solve: Read the question again and note how many points are asked. Use the lesson on jikir; the fact is standard history.

20(III). "ৰছুল'' শব্দটিৰ অর্থ কি? [1 mark]

Solution:

Concept:

- What is the meaning of the word 'ৰছুল'?

Step 1: Collect the points ৰছুল (rasul) is an Arabic word.
It means a messenger of God, that is, a prophet; it is used for Prophet Muhammad.

Step 2: Write the answer in Assamese Model answer: ৰছুল মানে ঈশ্বৰৰ বার্তাবাহক বা নবী।
In English: Rasul means a messenger of God, a prophet.

Step 3: Conclusion The answer above covers every point asked and follows the marking scheme.

Quick Tip to Solve: Read the question again and note how many points are asked. Use the lesson on jikir, where the word appears; the meaning is a standard fact.

20(IV). ৰঘুনাথ চৌধাৰীক কি কবি হিচাপে জনা যায় ? [1 mark]

Solution:

Concept:

- As what kind of poet is Raghunath Choudhury known?

Step 1: Collect the points Raghunath Choudhury wrote many poems on birds and nature.
Because of this he is called the 'Bihogi Kobi' (the bird poet).

Step 2: Write the answer in Assamese Model answer: ৰঘুনাথ চৌধাৰীক বিহগী কবি (চৰাইৰ কবি) হিচাপে জনা যায়।
In English: Raghunath Choudhury is known as the Bihogi Kobi, the bird poet.

Step 3: Conclusion The answer above covers every point asked and follows the marking scheme.

Quick Tip to Solve: Read the question again and note how many points are asked. Use the lesson on Raghunath Choudhury; the title is a well-known literary fact.