

SECOND LANGUAGE URDU

Paper 3248/01

Composition and Translation

GENERAL

The overall performance of candidates was good, with the majority producing very good performances. There were some for whom the technical demands of the translation proved difficult, but most candidates coped with the differing requirements of the questions, the only limitations being that of:

- (a) the candidates' linguistic ability, and
- (b) their ability to understand and respond appropriately to the questions.

The paper consists of three questions with a total of 55 marks.

QUESTION ONE

This question requires candidates to write a short essay of about 150 words on the topic of:

'Sahyt mand zindagi '
'A healthy life.'

Six marks are awarded for content and nine for language, giving a total of fifteen marks for the question.

Three bullet points are given in the stimulus, namely:

- What is meant by a healthy life.
- The disadvantages of being unhealthy.
- What young people should do to keep healthy.

Two marks are awarded for each bullet point. Most candidates scored well on some of the bullet points this year, but quite a few did not score on at least one of the points.

Many candidates scored only one mark this year for the first bullet point because they wrote in an unfocussed way about general points that were a more appropriate response to the second or third point. Although many scored a mark by stating that it was a life free from sickness, the better responses used phrases such as *'sahyt hazar ne'mat'*.

The second bullet point, about the disadvantages of being unhealthy, was very well covered because nearly every candidate wrote about getting ill, and then included points such as being unable to work or being a burden on the family.

The third point, concerning advice to young people about keeping healthy, was also very well done, with nearly all the candidates achieving two marks. The obvious points were made by most, such as exercise and diet.

Unfortunately, the third point was sometimes missed out or was not marked because the candidate had overrun the prescribed word limit of 150 words. This meant that candidates lost marks for content because whatever points they made after the 200 word limit could not be taken into consideration. The main reason for this seemed to be that candidates tended to write lengthy introductions about why they had decided to enter for the competition, or overlong responses to point one, which is unnecessary. It is very important to follow the rubrics for each question if high marks are to be achieved.

The vast majority of candidates wrote relevant and linguistically mainly accurate responses to this question.

QUESTION TWO

This question provided candidates with a choice of either:

- (a) 'You want to get the Internet at home but your parents disagree. You are trying to persuade your parents. Write a dialogue about it.'

'Aap ke chacha ne ap ko ek khat likha hai jis men unhon ne ap ke mustaqbil ki khwahyshit ke bare men pucha hai. . Apne chacha ken am ek khat likhen awr unhen bataien ky mustaqbil men ap ka kya karne ka yrada hai.'

or

- (b) 'You have recently visited another country or city. Write a report for your school magazine on your trip.'

'aap ne hal hi men kysi dusre mulk ya shehr ki seyr ki hai.. Yskul ke riyale ke liye apni seyr par ek report lykhen.'

Candidates are instructed to write about two hundred words, with an exhortation to keep to the recommended length.

Most candidates chose the dialogue and in general this was very satisfactorily attempted. The few candidates who attempted the report did very well. Some, however produced a piece of work which read more like a tourist brochure than a report of an actual visit; the sort of language used was not the most appropriate, such as, 'The climate of is very pleasant all year round.' Most candidates however wrote in an appropriate register expressing their observations as if they had paid a real visit.

QUESTION THREE

This question requires candidates to translate a given passage into Urdu. The topic of the passage was Prince Charles and his activities.

In the translation, candidates are not penalised for grammatical or spelling errors as long as they do not impede the communication of meaning. Candidates' performance varied significantly. Some candidate's seemed to struggle all the way through the passage whereas others found the passage difficult to complete and missed out sentences and phrases they found too taxing. There were a few candidates however whose translation was excellent and who did not lose any marks.

The most difficult parts of the passage were certain complex sentences. Some candidates tried to split them into two, but it is the connecting words that give full meaning to the sentence and need to be translated. One example is the second sentence, starting '*For the many years he has been waiting to become king, it has been difficult for him to find a suitable role in life, though he has many interests.*' Many candidates treated '*though he has many interests*' as a simple sentence, '*He has many interests.*' This sentence included a phrase that discriminated between the stronger and the weaker responses, namely '*a suitable role*'. Responses ranged from '*accha kam*' and '*acchi nawkri*' to the correct '*munasyb kyrdar*'.

Another point here is the appropriate use of tenses. '*He has been waiting*' is better rendered as '*intyazar karta rahta hai*' or even '*kar raha hai*' than the incorrect '*ittyzar kiya hai* or '*kar raha tha*'.

The sentence '*He takes a great interest in ways of farming that produce food without using artificial methods.*' was generally quite well handled although '*artificial*', '*masnui*', proved difficult for some candidates, who used '*naqli*'.

Some words should have been translated as they have common equivalents in Urdu, but many candidates did not translate them. Words such as '*supporter*' and '*rights*' have everyday Urdu equivalents, '*hami*' and '*huquq*'.

Unfortunately, some of the weaker candidates simply left out certain words and phrases, presumably because they did not fully understand them. Whatever the reason, they lost marks. It is always better to have a try than to leave parts of the passage out.

SECOND LANGUAGE URDU

Paper 3248/02

Language Usage, Summary and Comprehension

General Comments

The majority of candidates performed very well with only a small number whose work was less than adequate. There were no significant problems coping with the technical demands of most questions except for some candidates whose limited linguistic ability meant they didn't understand the question or respond appropriately. Most errors were made in Language Usage **Question 1**. A small number of candidates were also unable to secure full marks in the summary task, though the performance varied from Centre to Centre. In some Centres almost all the summary tasks were brief and to the point whereas the pattern was totally different in others. Lengthy summaries were awarded only for the points covered within the word limit. Comprehension questions were well attempted by most candidates and only a small number made minor errors in the occasional question.

PART 1 LANGUAGE USAGE

In the 'Sentence Transformation' section almost all the candidates secured full marks. The 'Cloze Passage' was also well done except for task three, where some candidates wrote the word **اصل** 'Asli' instead of **پراسرار** 'Purisraar'.

Question 1 and **2** required candidates to compose five sentences using the given idioms. Most candidates did well to secure 4 to 5 marks. 'Taqdeer Aazmaana' **تقدیر آزمانا** and 'Haath Phelaana' **ہاتھ پھیلانا** created confusion for some candidates.

TAQDEER AAZMAANA

A common error regarding this idiom occurred in the sentence,

'Usne..... apne dowst ki taqdeer aazmaai'

The correct response should have been 'Apni taqdeer' **اپنی تقدیر** rather than 'Dowst ki taqdeer.'

دوست کی تقدیر

The most popular responses were,

'Usne lottery ki ticket khreed ker apni taqdeer aazmaai lekin naakaam raha'

اس نے لٹری کی ٹکیٹ خرید کر اپنی تقدیر آزمائی لیکن ناکام رہا۔

'Who apni taqdeer aazmaane mowlk se baahir chala gya.'

HAATH PHELAANA

The most common responses were,

'Humeyn Allah ke siwa kissi ke aage haath nahin phelaane chahiayn.'

'We must not beg from anyone except God.'

کے سوا کسی کے آگے ہاتھ نہیں پھیلائے چاہیں۔

'Haath phailaane ki bjaey mehnat ker ke kamaana sikhow.'
'Earn your living by working hard and do not beg from anyone.'

کسی کے آگے ہاتھ پھیلائے سے بہتر یہ کہ محنت سے کمایا جائے۔

A common error was,

'Who kamre meyn haath phelaa ker so raha tha.'

وہ کمرے میں ہاتھ پھیلا کر سو رہا تھا۔

The rest of the idioms were straightforward and posed no problems for candidates.

PART2 SUMMARY

The summary task requires candidates to provide two pieces of information on each point. Many candidates did not understand the word 'بناوٹ' 'bnaavat' and added unnecessary information, for example about the colour and texture of bananas.

The relevant pieces of information were 'high', اونچا 'soft stem', نرم تنہا 'no branches' and بغیر شاخوں کے

'covered with leaves.' پتوں سے لھرا ہوا

Many candidates were not able to cover the last point within the set number of words. This was mainly due to detailed explanation of points one and three.

PART3 COMPREHENSION PASSAGE A

Most candidates secured good marks in this part. Some candidates thought Cleopatra was a man and referred her as a male. Most candidates managed full marks for **Questions 15, 16, 17 and 18** except those who had minimal language skills.

Question 14 required the candidates to explain how Cleopatra's image in real life was different than in films, theatre and books. The task needed an explanation of both aspects for comparison but a number of candidates mentioned either one or the other.

مثال
معلموں میں اسے حسین پیش کیا گیا ہے لیکن وہ زمین تھی، زبانوں پر عبور.....
مثال
وہ عام شکل و صورت کی تھی لیکن زمین تھی۔ زبانوں پر عبور۔ اچھی حکمران

In **Question 19** candidates had to write three responses to acquire three marks but most candidates secured two out of three. The appropriate responses should have been,

She was 'intelligent,' 'brave,' knowledgeable,' 'softly spoken,' and 'an excellent ruler.'

وہ بہت ذہین تھی (۱) بہادر تھی (۱) علمی قابلیت کی مالک تھی (۱)
شیریں گفتار/صوفی زبان کی مالک تھی (۱) بہترین/اچھی حکمران تھی (۱)

Many candidates wrote,

'was weak' کمزور تھی 'committed suicide' خودکشی کی
'a bad ruler' بُری حکمران تھی 'could not cope with stress' حالات کا مقابلہ نہ کر سکی

COMPREHENSION PASSAGE B

Candidates performed better in this part compared with **Passage A**. A few candidates made isolated errors in **Questions 20, 21 and 25**. In **Question 26** most candidates missed at least one of the three responses and generally secured two out of a possible three marks.

Question 20

Some candidates mentioned that villagers gathered together after the evening meal,

but missed 'and listened to the stories.'
- گاؤں والے شام کے کھانے کے بعد اکٹھے ہونے لگے۔
- اور کہانیاں سنتے تھے۔

Question 21

Weaker candidates did not understand the word اصلاحی پہلو and copied out irrelevant text from the passage.

مثال - 'نہ صرف ذہنی تفریح مہیا کرتی تھیں بلکہ اصلاحی پہلو بھی رکھتی تھیں۔'
مثال - 'کچھ فرضی ہوتی تھیں اور کچھ حقیقی۔ پشاور کا بازار۔۔۔ یاد دلانا ہے'

Question 25

The phrase منفی اثرات 'munfi asraat' (negative effects) was misinterpreted by the weaker candidates as positive effects and instead of writing the negative effects of computers on youngsters, they wrote about the benefits,

بچوں کو معلومات کے ساتھ ساتھ دماغی نشوونما اور سوچنے سمجھنے کی صلاحیتیں بڑھاتا ہے۔

Question 26

The majority of candidates gave their opinion for or against modern technology followed by only one instead of two responses,

For example,

میں مصنف کی رائے سے اتفاق کرتا/کرتی ہوں۔ اس کے نقصان زیادہ ہیں مثلاً بچے سارا وقت اس پر بیٹھے رہتے ہیں۔

Candidates could have included one of the following responses,

- 1۔ مہسروں کے ساتھ کم و نت گزارتے ہیں ۔
- 2۔ ورزش نہ کرنے سے صحت خراب ہو جاتی ہے ۔
- 3۔ نظر کمزور ہو سکتی ہے ۔

اتفاق نہیں رکھتا / رکھتی ۔ ان ریبادات نے انسان پر ترقی کے دروازے
 کھولے ہیں ۔ زندگی آسان بنادی ہے ۔ فاصلے کم کر دیئے ہیں ۔ یہ خود
 ہم پر ہے کہ ہم اس کا کیسے استعمال کرتے ہیں ویزہ دینہ ۔