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# Lost Spring — CBSE Class 12 English Core Chapter Test

FREE CHAPTER TEST · CLASS XII · ENGLISH CORE (301) · PATTERN OF THE CBSE SAMPLE QUESTION PAPER 2026-27

| TIME ALLOWED | MAXIMUM MARKS | QUESTIONS | NAME / ROLL NO. |
|---|---|---|---|
| 45 minutes | 21 | 13 (A 8 · B 4 · C 1) | |

**GENERAL INSTRUCTIONS**

Read the following instructions very carefully and strictly follow them:

1. This question paper contains 13 questions. All questions are compulsory.
2. This question paper is divided into three sections: A, B and C.
3. Section A (Q1–8) contains objective questions of 1 mark each.
4. Section B (Q9–12) contains short answer questions of 2 marks each; answer in 40–50 words.
5. Section C (Q13) contains a long answer question of 5 marks with an internal choice; answer in 120–150 words and attempt only one of the alternatives.
6. Answer in your own words, within the word limits.
7. This chapter test follows the question types, marks and word limits of the Literature section (Section C) of the CBSE Class XII English Core (301) Sample Question Paper 2026-27, for one chapter: 21 marks in 45 minutes.
8. The answer key and the marking scheme are at the end of this booklet. Attempt the paper in 45 minutes before you look at them.

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**Chapter:** Lost Spring (Flamingo) · **Topics:** Saheb and the ragpickers of Seemapuri · Mukesh and the bangle makers of Firozabad · Child labour and poverty · Irony and imagery

## SECTION A

*This section comprises 8 objective questions of 1 mark each, testing comprehension, interpretation, inference and appreciation of the chapter.*

**1.** The subtitle of the chapter Lost Spring is 1

(A) Stories of Stolen Childhood
(B) Children of the Slums
(C) The Bangle Makers
(D) Garbage and Gold

**2.** The irony in Saheb's full name, Saheb-e-Alam, is that it means 1

(A) a brave soldier
(B) lord of the universe, though he is a barefoot ragpicker
(C) a learned man, though he cannot read
(D) a lucky child, though he is an orphan

**3.** Saheb's family had left Dhaka because 1

(A) the father wanted to work in a factory
(B) they wanted their children to study in Delhi
(C) storms had swept away their fields and homes
(D) they had relatives in Seemapuri

**4.** Firozabad is famous for 1

(A) carpets
(B) brassware
(C) silk sarees
(D) its glass bangle industry

**5.** When Saheb starts working at the tea stall, the author feels that he 1

(A) has become a happy young man
(B) has lost his freedom, as the steel canister he carries is not his own
(C) has saved enough to go to school
(D) has become a master of his own work

**6.** Mukesh is different from the other children of the bangle makers because he 1

(A) wants to be a motor mechanic and is ready to walk to a garage to learn
(B) wants to start his own glass factory
(C) has already gone to college
(D) wants to move to Delhi

**7.** The 'vicious circle' that keeps the bangle makers poor is formed by 1

(A) their teachers and doctors
(B) the sahukars, middlemen, policemen, keepers of law, bureaucrats and politicians
(C) foreign buyers of bangles
(D) the bangle makers' own children

**8.** Why does the author say the bangle makers' children lose the brightness of their eyes? 1

(A) They work long hours near hot furnaces in dark, dingy cells.
(B) They read too much by candlelight.
(C) They do not get enough sleep because of noise.
(D) They spend all day in the sun.

## SECTION B

*This section comprises 4 short answer questions of 2 marks each. Answer each in 40–50 words.*

**9.** What does the author mean by saying that, for the children of Seemapuri, garbage is wrapped in wonder? (40–50 words) 2

**10.** Why does the author feel embarrassed when Saheb asks her whether the school is ready? (40–50 words) 2

**11.** What does the bangle symbolise for the women of Firozabad, and what is the irony in it? (40–50 words) 2

**12.** Why are the bangle makers unable to organise themselves into a cooperative? (40–50 words) 2

## SECTION C

*This section comprises 1 long answer question of 5 marks. Answer in 120–150 words.*

**13.** (a) Saheb and Mukesh are victims of poverty and exploitation, yet each has a spark of hope. Compare their lives as shown in Lost Spring. (120–150 words) 5

**OR**

(b) Lost Spring explains the grinding poverty and traditions that condemn children to a life of exploitation. Discuss with reference to the bangle makers of Firozabad. (120–150 words)

**END OF THE QUESTION PAPER**

## ANSWER KEY — SECTION A

| Q1 | Q2 | Q3 | Q4 | Q5 | Q6 | Q7 | Q8 |
|---|---|---|---|---|---|---|---|
| (A) | (B) | (C) | (D) | (B) | (A) | (B) | (A) |

## MARKING SCHEME AND WORKED SOLUTIONS

*Value points are shown with their marks in brackets. Credit any other relevant point made in the student's own words.*

**Q1. Answer (A).** The chapter is subtitled Stories of Stolen Childhood: both Saheb and Mukesh lose their childhood to poverty and work.

**Q2. Answer (B).** Saheb-e-Alam means lord of the universe, yet he roams the streets barefoot, scrounging for gold in garbage.

**Q3. Answer (C).** Their fields and homes were swept away by storms, so they came to the big city to look for a living.

**Q4. Answer (D).** Firozabad is the centre of India's glass-blowing and bangle-making industry, where Mukesh's family works.

**Q5. Answer (B).** He earns 800 rupees and all his meals, but the canister belongs to the tea-stall owner; he is no longer his own master.

**Q6. Answer (A).** He insists on being his own master: he dreams of being a motor mechanic, a dream unlike his family's acceptance of fate.

**Q7. Answer (B).** The bangle makers are trapped by moneylenders, middlemen, police, bureaucrats and politicians, and cannot organise themselves.

**Q8. Answer (A).** Working near furnaces with high temperatures in dingy cells without light or air damages their eyes; many go blind.

**Q9. (2 marks)** Answer: means of survival for elders; hope and surprise for children.
For the adult ragpickers garbage is only a means of survival; [1] for the children it holds a surprise — a rupee coin or even a ten-rupee note may turn up, so they keep searching with hope. [1]

**Q10. (2 marks)** Answer: she had made a casual promise that he took seriously.
She had casually asked Saheb whether he would come to a school if she started one, half-joking, and he took it seriously; [1] when he came back asking whether it was ready, she was embarrassed at having made a promise she never meant to keep. [1]

**Q11. (2 marks)** Answer: suhaag; the makers never enjoy them.
Bangles stand for a married woman's suhaag — her auspiciousness in marriage; [1] the irony is that the women who make them, like Mukesh's grandmother, never enjoy that joy: they work all their lives in poverty and many lose their eyesight. [1]

**Q12. (2 marks)** Answer: fear of the powerful; belief in fate.
They are caught in a vicious circle of sahukars, middlemen, police, keepers of the law, bureaucrats and politicians; [1] they fear being hauled up, beaten and jailed if they organise, and believe their work is a god-given lineage (karam) that cannot be changed. [1]

**Q13. (5 marks)** Answer: both lose childhood; Saheb loses freedom; Mukesh dares to dream.
Value points [5]: Saheb, from a family that fled storms in Dhaka, picks rags in Seemapuri, barefoot, without school; Mukesh belongs to a family of bangle makers in Firozabad, where children work near hot furnaces; both lose their childhood to poverty and work — Saheb later works at a tea stall for 800 rupees and meals and loses his freedom; both are trapped by circumstances and by adults' acceptance of fate; yet Saheb once asks about the school, and Mukesh dares to dream of becoming a motor mechanic, ready to walk to the garage; the author shows that education, awareness and the will to break the cycle are the way out.
**OR** Value points [5]: generations of families have worked around furnaces, welding glass for bangles; about 20,000 children work in dingy cells and lose the brightness of their eyes; they believe the work is a god-given lineage and cannot be escaped; they are trapped by sahukars, middlemen, police, bureaucrats and politicians and fear organising; the grandmother and the elders have accepted their fate; the women make bangles, symbols of suhaag, yet never enjoy their joy; child labour is illegal, but law and poverty both fail the children; only a dreamer like Mukesh hints at hope.

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