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EIPE'S GUIDE

SCHOOL FINAL ENGLISH
FIRST PAPER

1952

1589.

T. K. EIPE

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MUHAMMADIYA ISLAM HIGH SCHOOL
Date 1589
ERNAKULAM

EIPE'S GUIDE

SCHOOL FINAL ENGLISH FIRST PAPER

1952

CONTAINING

QUESTIONS AND ANSWERS

FROM

'SELECTIONS IN ENGLISH PROSE & VERSE'

AND

GRAMMAR

BY

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INTRODUCTION

To the Teacher

I must frankly admit that this book is not intended as a help to the teacher. It does not claim to be a reference book; it is only a supplement to what you teach in the class and never a substitute for it. It is meant merely to help the pupil.

Though the dictation of notes is against the principles of teaching, in our anxiety to coach up the pupil for the examination, do we not try to dictate notes? Do we ever succeed in dictating full notes from all lessons, in spite of extra-classes? And with what amount of mistakes the pupil writes down these notes!

Here, therefore, is a book written in simple English and as notes that you would have liked to dictate. The greatest care has been taken to see that no mistake in grammar, idiom or spelling is presented before the pupil.

I must therefore request the teacher to go through this book patiently and decide for himself if this book would be useful to the pupils. If he finds it so, I would request him to recommend it to them.

To the Pupil

1. This book is intended as a supplement to class work and Text Book, but is never a substitute for those. It is therefore essential to attend carefully in class, and study the Text Book and the notes given therein.

2. The book attempts to give you as many as possible of the different types of questions that may be asked from each lesson. The answers also have been given in the manner and at the length which are expected from you.

3. How pleased you would be if your teacher gave you full notes to supplement the notes given in the Text Book, and answered all the exercises given therein! This bok is notes that I would have dictated to my pupils but cannot be dictated in the class for want of time.

4. After the teacher has finished teaching each lesson, you should refer to the questions from that lesson given in this book. Study each answer carefully and try to re-write it. After doing so you should work the exercises, if any, given in the Text Book.

Types of E. S. L. C. Questions

Look at the model question paper given from page 126. In the next examination you may probably get a similar question paper.

The various types of questions are discussed below.

1. *One - page essay.* A story or some piece of description may be asked from the prose or verse lessons. Be careful not to make your answer a dry narrative; it should show some imagination. Paragraph it properly.

2. *Brief answer.* This may probably test your understanding of some particular point in the story. If so do NOT give the story in full. What has been said in (1) holds good here too.

3. *To answer in a short paragraph or in a few sentences.* In such questions attempt to give only the most

important part of the answer, and in the required number of sentences only. Take some time over it and make your sentences as correct as possible.

4. *To explain with reference to the context.* Here you may give the context first, or the explanation. But the explanation is the more important part of it, and so you should give only so much for the context as will help the explanation. Any special feature of the passage should also be mentioned. Find out from this book the length of the answer and the paragraph arrangement.

5. *To quote from memory.* This is a question in which you can score cent per cent. marks. But you generally postpone the learning of poems by heart, to the end, with the result you never learn them at all. *As each verse lesson is taught in the class learn it by heart.* It is best to practise writing out the poem from memory, with the correct division into lines and all the punctuation marks. Mistakes in these matters will lose you marks.

6. *Phrases to be used in sentences.* You can use the phrase in any tense. Take care to make the sentences self-explanatory. Avoid carefully any sentence which parallels too closely the original in the text. Avoid also politics and religion.

7. *Grammar questions.* These consist of analysis, synthesis and transformation of sentences. They will not be based entirely on the sentences in the text. The more important ones from the text have been answered in this book. No use trying to commit them to memory. Study them carefully and use them as guide to answer similar questions.

In The Examination Hall

1. *Be brave and cheerful* when you enter the examination hall. There is nothing to fear or to be anxious about.

2. Read all the pages of the question paper carefully. You have a number of alternative questions. In your hurry do not answer more questions than are needed. But see that you answer all the required number of questions.

3. The maximum is 50 marks. You get 120 minutes. **Set apart the last 20 minutes for revision of the answers.** Hence you get 100 minutes for 50 marks. This is 2 minutes for 1 mark. Keep a watch with you and limit your time accordingly, about 14 minutes for your question carrying 7 marks, 8 minutes for the question carrying 4 marks and so on. **Never give up your answer book before reading it over again.**

4. Limit your answer to the required length. The more you write the more the number of mistakes. The less the mistakes the more the marks you get.

You can achieve all these only by hard work and constant practice. *Practice makes perfect.* So start to-day.

PROSE

1. THE WORLD AROUND US

Questions

I. Summarise Nehru's advice to Children. (one page)

II. Write a short paragraph on what Nehru says about each of the following:—
1. The World. 2. Children in other lands.
3. Mahatma Gandhi.

III. Explain with reference to the context:
'Nor must I presume to be a superior person.'

IV. Use the following in sentences so as to bring out their meaning:—
For a moment, in a weak moment, make up the mind, in any event, lose ourselves in, make friends with, on behalf of, to show off, a great deal, go ahead.

V. 1. Use *ago* and *before* in a sentence so as to bring out the difference between them.
2. Change into a simple sentence:
I remember that I ..... was a boy. [p. 1]

3. Then, looking at myself, I begin to doubt this.

[Rewrite as a complex sentence]

4. I have tried to talk to you in this letter, as .....if you were sitting near me.

[Fill up using a suitable clause]

5. How easy it is to make friends with them.

[Rewrite as an assertive sentence]

6. Thus they live in prisons *of their own making*.

[Change the italicised portion into a clause]

7. But the world itself is the greatest fairy tale and story of adventure that was ever written.

[Change the degree]

8. I sent them a beautiful elephant on behalf of the children of India.

[Change the voice]

9. Form the negative and interrogative of the following:—

This elephant came from Mysore.

Answers

I. Nehru's Advice to Children

Like most great men Jawaharlal Nehru is a lover of children. He likes to be in their company, but he does not want to deliver sermons to them as old people generally do,

pretending to be very wise. People who are really wise do not try to show off their wisdom.

Nehru would love to talk to the children about this beautiful world of ours with all the wonderful things in it. Grown up people forget this in their arguments and quarrels, but children should be more sensible. They should observe the beauty and life around them. They must become familiar with and make friends with everything in nature.

Children will find this easy if they make a friendly and affectionate approach to it. If they keep open their eyes and ears, they can easily understand how very wonderful the world is.

Religion, politics and society produce barriers which separate grownups. Children are not affected by these; they play with each other and work with each other. As they grow up they should try to avoid these barriers.

Children everywhere are much the same. So we must think of the children of other countries in the world and try to make friends with them. We may quarrel among ourselves sometimes, but we must always make friends again.

We must not try to show off any wisdom but must be simple and child-like in our

behaviour. The best example of this was set by Mahatma Gandhi whom we affectionately called *Bapuji*.

There is a great deal to be done by each child, and everyone can do his best. The total effect of all that the children of India are doing will be really wonderful. It will take us a long way and lead the country to prosperity.

II. 1. The World

The world is a beautiful place with its flowers and trees, birds and animals, mountains and stars and numberless other wonderful things. These are all meant for our enjoyment. We must become familiar with and make friends with everything in nature. If we keep open our eyes and ears we will easily realise that the world is really most wonderful and surprising.

2. Nehru has made personal friendships with children in the West, and he knows children in the East. Children everywhere are much the same. They play with each other and work with each other. They may sometimes quarrel among themselves, but they make friends again. The barriers produced by religion, politics and society do not separate them as they do the grownups.

3. Mahatma Gandhi was a very great man whom we affectionately used to call *Bapuji*. He never tried to show off his wisdom. He was simple and child-like in his ways, and he was loving to all. He taught us to love not only our fellow-countrymen but the people of all the world. He taught us also not to quarrel with or hate anybody but to face the world cheerfully and bravely.

III. **'Nor must I ..... person'**

This is taken from the lesson, 'The World Around Us', which is advice to children from Jawaharlal Nehru. Nehru wrote it for the Children's Number of Shankar's Weekly.

Nehru wonders what he should write to the children. He does not want to give them a string of advice, for he knows children do not like that. He did not like it himself when he was a boy. Further he must not 'presume to be a superior person'.

Grown up people think that they are wise and great, and so they give advice to children. But Nehru does not think so about himself.

This is one of the characteristics which has made Nehru a really great man.

IV. John remained silent *for a moment* on hearing the news of the death of his father.

In a weak moment, Joan of Arc signed a paper admitting the charges against her.

We must *make up our mind* to do good even if we have to suffer evil.

We may be in difficulties and want; *in any event* we must not be dishonest.

Some boys often forget their lessons and *lose themselves* in silly pleasures.

Gopalan quickly *made friends with* Mathew who was a new pupil in the school.

Bharata ruled the country *on behalf of* Sri Rama when he had gone into exile.

Some boys commit a number of mistakes in trying *to show off* their knowledge of Hindi.

A great deal of money has to be spent if all our roads are concreted.

Though there is not enough money, the construction of the school building *goes ahead* due to the interest of the headmaster.

V. 1. Christ was born 1951 years *ago*, but Ashoka was born 300 years *before* the birth of Christ.

2. I remember disliking this very much long, long ago as a boy.

3. Then, when I look at myself, I begin to doubt this.

4. I have tried to talk to you in this letter as *I would talk to you* if you were sitting near me.

5. It is very easy to make friends with them.

6. Thus they live in prisons *which are of their own making.*

7. i. But the world itself is a greater fairy tale and story of adventure than any other that was ever written.

ii. No fairy tale and story of adventure that has ever been written is as great as the world itself.

8. A beautiful elephant was sent to them by me on behalf of the children of India.

9. a) This elephant did not come from Mysore.

b) Did this elephant come from Mysore?

2. THE QUESTION OF PRESENTS

Questions

I. How did Gandhiji show by example that a public worker should accept no costly gifts? (1 page)

II. Answer in short paragraphs:—

1. Why did Gandhiji decide to return to India?

2. Why did Gandhiji give away the gifts?
3. What were Mrs. Gandhi's arguments for not parting with the gifts?

III. Explain with reference to the context:—
1. "The Lord has ..... bondslave" [p. 9]
2. 'The voice of the people is the voice of God'.
3. 'The Natal Indians ..... love' [p. 9]
4. Service is its own reward.
5. These were pointed thrusts and some of them went home.

IV. Use the following in sentences:—
To be of service, forego, in favour of, easier said than done, to dance to one's tune, adamant, put in, toil and moil, all and sundry, *went home*, intact.

V. 1. Change the italicised portion into a clause:—
a) *On my relief* from ..... India. [p. 8]
b) *Accepting them*, how could I .... without remuneration. [pp. 9 — 10]
c) *Cajoled* they will dance to your tune.

2. Rewrite using *so* in place of *too*.
a) The cotton thread ..... was *too* strong to break.
b) The voice of friends was *too* real to be rejected.

3. Change the voice:—
   a) Farewell meetings ..... me. [p. 9]
   b) Gifts had been bestowed on me.
4. Change into the assertive:
   What right had ..... gifts? [p. 9]
5. And even if I should keep them, what ..... about my children? [Put suitable words to complete the sense]
6. Explain all the figures of speech in the following:-
   a) The Natal Indians bathed me with the nectar of love.
   b) And thus the torrent.....tears. [p. 12]
   c) These were pointed thrusts, and some of them went home.

Answers

I. The Question of Presents

In 1901, immediately after the Boer war, Gandhiji wanted to return to India. He did not like to remain in Natal, because he feared his main business in life might become merely money-making. Further, he felt he must serve India. So he determined to go. But he found it difficult to get his friends' permission. They however permitted him to go on

condition that he should return to Africa if they needed his services within a year.

Farewell meetings were now arranged at every place in Natal, and costly gifts were presented to him. These included gold watches, diamond rings and a costly gold necklace.

Gandhiji was very much troubled in mind. He was definitely of opinion that a public worker should accept no costly gifts. He hated also the mad love for jewellery. How then could he accept these gifts? He thought and thought and finally decided to give them away for the good of the community.

When Gandhiji suggested this his sons readily agreed. But he found it extremely difficult to persuade his wife. The children too joined in his effort. She said that the necklace was given to her and she would never part with it. If he and the children did not want ornaments, they might be needed in the future for her daughters-in-law. Her arguments were reinforced with tears. However, Gandhiji succeeded at last in forcing a consent from her.

The articles were deposited in a bank and a trust deed was prepared appointing Parsi Rustomji and others trustees. The fund was to be used for the service of the community,

according to his wishes or to those of the trustees. It is still there ready to be drawn upon for public need. Gandhiji never regretted the step, and his wife too realised the wisdom of it.

II. 1. In 1901, immediately after the Boer war, Gandhiji wanted to return to India. He knew that the work that he was doing could now be carried on by his co-workers. If he were to remain longer, his main business in life might become merely money-making. Besides, friends in India were pressing him to return. He felt he must serve the motherland. So he decided to return to India.

2. Gandhiji was definitely of opinion that a public worker should accept no costly gifts. He wanted people to learn that service is its own reward. If he were to take these gifts for himself, how could he then claim that he was serving the community for no reward? Further, he hated the mad love for jewellery. So he would not allow his wife or children to wear ornaments. Hence Gandhiji gave away the gifts for the good of the community.

3. Mrs. Gandhi thought that Gandhiji had no consideration for her and the children. He had already deprived her of her ornaments

and was trying to make *sadhus* of the boys. But now she would not part with the costly necklace, for that was a present to her. She had toiled and moiled for him all those long years, and so she had a right to accept it. If he and the children thought they did not want ornaments now, they must think of the future when her daughters-in-law might require them. She would therefore keep the gifts.

III. 1. "The Lord has ..... bondslave"

These lines are part of the song sung in praise of Lord Krishna by Mirabai, the great Indian saint. Mahatma Gandhi quotes these in the chapter, 'Return to India', in his autobiography.

Love is represented as a cotton-thread with which God binds man. Being thus bound in love, man is God's slave.

Mahatma Gandhi was bound to the Indian community in Natal by bonds of love. So he accepted their condition to come back to Africa if they required him again.

[N. B. Supply context in 2 to 7]

2. [See Text Book p. 14]

3. The Indian community in Natal overwhelmed Gandhiji with kindness as if they

were pouring over him a precious liquid. The idea is expressed by a *metaphor*. Nectar was supposed to be the sweet drink (of the Grecian gods) which gave life and beauty.

4. The true reward for service is only the satisfaction of having done the service. Gandhiji teaches that we must not expect reward in any other form for what service we do to others. This was Gandhiji's motto also.

5. The arguments and complaints of Mrs. Gandhi were based on facts. So 'these were pointed thrusts and some of them went home'. In other words they were painful because they were true.

The figure of speech is a *metaphor* from sword - fight.

IV. Scientists are doing experiments to control atomic power *to be of service* to man.

The boy was ready *to forego* his meals in order to watch the sports all day.

The man set apart half his property by a deed *in favour of* his wife.

They said they would raise ten lakhs of rupees for a college, but it was *easier said than done*.

Hitler killed a number of his generals because they refused to *dance to his tune*.

With tears in his eyes the boy requested permission to go to the cinema, but the father was *adamant*.

When the manager was considering the applications for appointment, I *put in* a word on behalf of my friend.

The poor man has been able to make some money by *toiling and moiling* for years together.

Requests for a village post office were made by *all and sundry*.

The hunter's arrow *went home*, and the deer fell dead.

If the seal is *intact*, the packet has not been opened.

V. 1. a) *When I got my relief* from war duty I felt ..... but in India.

b) *If I accepted them*, how could ..... remuneration.

c) *If they are cajoled*, they will dance to your tune.

2. a) The cotton thread ..... was *so* strong *that* it could *not* break.

b) The voice of friends was *so* real *that* it could *not* be rejected.

3. a) They arranged farewell meetings in every place.

b) They had bestowed gifts on me.

4. I had no right at all to accept these gifts.

5. And ..... them, what *should be done* about my children?

6. a) [See Answer III. 3]

b) The argument went on powerfully like a torrent. Tears strengthened the argument just like iron re-inforces concrete. Hence two *metaphors* are used.

c) [See Answer III. 5]

3. THE COOK'S ADVENTURES

Questions

I. Give in a page an account of the cook's adventures.

II. Explain with reference to the context:—

1. Fear lent him wings, though of a very elementary type.
2. The next time he sat down ..... of Blondin himself. [p. 23]
3. Now he was undecided whether it was a monstrosity or an apparition.

III. Use the following in sentences of your own:—

For the time being, struck a road, to lie full length, with a view to, very (adj.), make for, make his way, catch a glimpse of.

IV. Rewrite as directed:—

1. Nightfall found him tired and famished. [Begin with "He ....."]
2. Satisfied that the inmates of the cottage were all *abed* he .....
   [Write three words similar to *abed*]
3. The thief made for the door again *only to run* into the arms of a policeman. [Write a sentence of this pattern using *only to* .....]
4. *To the cook's horror*, she began pulling out about twenty fathoms of clothes-line. [Write a sentenc of this pattern using *To the* .....]
5. She struck a match and hastily *lit* a candle. [What tense is *lit?* Write the other tenses]
6. That would be best, I think.
   [Change the degree]
7. Worn out with fatigue and trouble, he at length fell asleep.
   [Change into a complex sentence]
8. Then, as he realised his position, he strove madly to rise and strengthen the afflicted limb.
   [Rewrite as a simple sentence]

9. Rewrite as affirmative sentences:—
   a) He had to perform feats of balancing not unworthy of Blondin himself.
   b) I've never seen anything like it before.
10. Change into a negative sentence:—
   I am the only man in England that can do it.
11. Change the narration:—
   a) The man said he could quite believe it.
   b) "I'm doin' it for a bet".....from London like this". [p 24]

Answers

I. The Cook's Adventures

The cook had killed a fine bull dog, and he thought the police would be after him. So he washed his face, hands and knife clean, and hurried off. By nightfall he reached a village.

When it was dark he tried to find shelter in a shed near a cottage. Unfortunately it turned out to be a fowl house, and the terrified fowls rushed in all directions screaming loudly. The noise brought the owner of the house who, taking the cook to be a thief, struck him hard. Wild with pain the cook

struck back sending the man sprawling. The man's wife now came to his help. They threw him down and the man knelt on him. Their neighbour also rushed to the scene and knelt on the cook.

They determined to hand him over to the police They carried him pleading and protesting into the kitchen, placed him in a stout oak chair and roped him to it. They would take him to the police in the morning, they said, and went to bed again.

The poor cook sat for long, cursing his fate. Being very tired he at last fell asleep. But he woke up suddenly with cramp in his legs; he began to hop about in a most awkward manner. Then with great difficulty he made his way to the door, opened it with his mouth and escaped through the garden gate into the road. Still bowed with the chair, he shuffled forward.

Sometimes he sat on the chair. Then he thought he would break it against a tree. But he only succeeded in breaking one leg, so that he could no longer sit comfortably on the troublesome chair.

Soon a man came by. He was at first afraid to see this strange combination of man and chair. The cook said good morning and

explained he had come like that all the way from London for a bet. But the effort was too much for him (he said) and he requested the man to cut the rope. He would reward him well.

The stranger freed the cook. He gave him his address so that the cook might send the reward. The cook shook him by the hand, presented him with the chair and hurried off. After several hours' journey along difficult roads he made his way to Brittlesea Port and got on board his ship. Thus he escaped from further trouble.

II. 1. Fear lent him.....type.

This is taken from the lesson, 'The Cook's Adventures', which is an extract from the amusing novel, "The Skipper's Wooing", written by W. W. Jacobs.

The cook had got into trouble. With a stout oak chair roped to his back, he now managed to escape into the road. He was so tired that he sat down again. But 'fear lent him wings'. In other words, fear gave him the strength to hurry on again.

Fear is often .....well developed. [See Text notes p. 29]

2. This is taken from ..... into the road (*as in 1*). He then banged the chair against a tree and broke off one of its legs. So the next time he sat down he had to perform feats of balancing as good as of Blondin's feats It was extremely difficult for him to sit in this inconvenient posture on a three-legged chair.

Blondin was a famous French acrobat of the 19th century who specialised in balancing feats. [He crossed the Niagra Falls on a rope and walked from mast to mast on a ship]

3. [Supply context]

The new-comer was at first afraid of this strange combination of man and chair. He was undecided whether it was a monstrosity or an apparition. In other words, he did not know whether it was a strange unnatural creature or a ghost.

III. I will lend you my pen *for the time being*, but you must bring your own to-morrow.

A poor boy had lost his way and was wandering through the lanes when he *struck a road.*

The bench was so short that one could not *lie* (*at*) *full length* upon it.

He planted trees *with a view to* enjoying the fruit.

The boy had his second cycle accident in the *very* place where he had the first.

Due to a severe storm the ship *made for* the nearest port.

He *made his way* through the thick crowd towards the cinema.

The police could only *catch a glimpse of* the criminal as he ran through the crowd.

IV. 1. He was tired and famished by nightfall

2. abed, aside, away, apart.

3. [See Text notes p. 28.]

4. *To their great grief* the school team lost the match.

5. Lit ..... past tense.

Light (pr.), Lit or lighted (pa.t), lit *or* lighted (pa.p.)

6. a) That would be better than anything else, I think.

b) Nothing else would be so good as that I think.

7. *Because he was worn out* with ..... asleep.

8. Then realising his position, he strove madly to rise and straighten the afflicted limb.

9. a) He had to perform feats of balancing worthy even of Blondin himself.

b) This is the first time I ever see anything like it.

10. No man in England can do it except me.

11. a) The man said, "I can quite believe it".

b) The cook said he was doing it for a bet.

The man's countenance cleared and he exclaimed that he had thought the man was mad. He then asked how much the bet was.

The cook replied it was fifty pounds. He had come all the way from London like that.

---

5. THE HAPPIEST HALF-HOURS OF LIFE

Questions

I. Answer the following questions briefly:—

1. 'No doubt I had these bad moments in real life .....' What moments does A. A. Milne refer to?
2. 'But oh! the utter wretchedness of the last day of the holidays'—Describe it.
3. What were Milne's thoughts as he travelled to school in the train?
4. What does Milne consider as the happiest half-hours in his life? Why?

5. 'And once the incredible did happen'—What was it? Describe it.

II. Explain with reference to the context:—
1. No Vandal destroyed historic buildings so light-heartedly as we.
2. This day twelve weeks!

III. Rewrite as directed:—
1. Yesterday I should have gone back to school, had I been a hundred years younger. [Write a sentence of this pattern meaning, 'I should have given him my book if he had been more polite']
2. Change the narration:—
a) Foolish visitors would ..... school? [p. 41]
b) As well might they ..... hanged? [p. 41]
3. We woke on Wednesday morning as wakes the murderer on his last day. [What is the figure of speech?]
4. No Vandal destroyed ..... we. [p. 41] [Begin, 'We destroyed .....']

Answers

I. 1. **The Bad Moments**

Milne often dreams that he is back at school, miserably failing in his attempts to

translate Greek authors. The teacher is about to scold him for not having prepared his work. At that moment he wakes with relief.

Another dream is that he is late. The bell has rung and he is hurrying to collect his books and get to school. But one book is missing. He searches desperately for it everywhere, but in vain, and the dread of being late lays hold of him.

2. The Last Day

Milne was happy at school, but he was happier at home. So the thought of leaving home for school after the vacation was really wretched.

The school was to re-open on a Thursday and the boy was to leave home on Wednesday. But the anxiety began on the Monday. Visitors used to ask when he was going to school. But it seemed to him as cruel as asking a condemned criminal when he was going to be hanged.

Still the boy played the usual games, and for a moment forgot about school. Sometimes he gave himself up to fond imaginations, such as that the building had been destroyed by lighting, or that there was some contagious disease, and hence that the school would not

begin for a long time. He longed for a telegram putting off his return.

Wednesday morning saw him very sad and down-hearted. Everything went on as usual till the afternoon when he put on the much disliked school uniform. Something specially good was served for tea. After tea he said good-bye to all and left by train; and still nothing had happened to save him from school.

Thus the last days of the holidays were days of utter wretchedness.

3. Milne thought about the unfairness of keeping children at school, away from their mothers. The poor child is kept away for all but fifteen out of the fifty-two weeks of the year. At no time is he allowed to remain at home for more than two months. It is really cruel, and seems like Russian harshness The only relief is the thought that he will get home after twelve weeks.

4. **The Happiest Half-Hours**

Milne has had many glorious moments since he left school But the happiest half hours of his life came on the last day of the term. That was the time when he and his companions were just leaving for home. Then

they usually had a lunch which they had ordered themselves. That they considered a decent meal such as they had not enjoyed for weeks together. And there was the joy of the whole of the holidays before them.

5. There was one occasion when Milne and his brothers had the good luck to be kept away from school. They had been near some boy with measles. So they were kept at home for two weeks. But this turned out to be the dullest time in all his life. They were supposed to do some work each day, but as a matter of fact they did nothing and were utterly bored. Though they were at home, their whole interest was in school, in the teams and cricket matches.

II. 1. 'No Vandal ..... as we'

This is taken from the humorous essay, 'The happiest half-hours of life', written by A. A. Milne.

In his later life Milne dreamed of his boyhood. He disliked most to leave home for school at the end of the holidays. Sometimes he gave himself up to fond imaginations, such as that the building had been destroyed by lightning and there wouldn't be school for a long time. He was as ready to destroy the

school in his imagination as the savage Vandals were to destroy the historic buildings of Italy which they invaded in the 5th century.

2. [Supply context]

As no help came to him, the boy comforted himself with the thought that twelve weeks from that day he would go home. The term lasted only for twelve weeks.

III. 1. I should have given him my book, had he been more polite.

2. a) Foolish visitors would ask sometimes on Monday when I was going back to school.

b) As well might they have asked a condemned criminal when he was going to be hanged.

3. Simile.

4. We destroyed historic buildings more light-heartedly than any Vandal did.

6. JULIUS CÆSAR

Questions

I. Tell briefly the following, in a page each:-

a) How Cæsar was killed.

b) How Antony set the Romans against the conspirators.

II. Summarise the speech of Brutus.

III. Write a short paragraph on each of the following characters:—
1. Cæsar, 2. Brutus, 3. Antony.

IV. Answer the following briefly:—
1. What were the ill-omens seen before the death of Cæsar?
2. Describe Calpurnia's dream. What was the meaning that Decius gave to it?

V. Explain with reference to the context:—
1. "Cannot is false; that I dare not, falser; tell them I will not come to-day".
2. "The Ides of March are come."
3. "Speak, hands, for me!".
4. "You too, Brutus?"
5. "Would you rather.....free men?" [P. 55]
6. "Ambition should be made of sterner stuff."
7. "This was the unkindest cut of all."

VI. Use in self-explanatory sentences:—
fall upon, for a while, to win a hearing, pay for, to go too far.

VII. Rewrite as directed:—
1. Decius asked that he would at least give some reason *lest* he should be laughed at.
[Put *so* instead of *lest*]

2. *The more* they petitioned him for the return of Metellus's brother, *the more* sternly he answered them.
[Write a sentence of this pattern meaning, 'The marks you get will increase as you do better work.]

3. He could not speak for sobbing. [Write a sentence of this pattern meaning, 'He was very hungry. So he could not walk one step.']

4. When they slew the beast for sacrifice, they could find no heart. [Change the voice]

5. Change the narration:—
a) "Your voice", ... this deed."
[p. 53]
b) He said that.....Rome more. [p.55]
c) "There are not comets ..... princes"
[p.48]
d) "But not so foolish", ... a dog!"
[p.51]

6. O what a fall was there, my countrymen! [Rewrite in the assertive form]

Answers

I. a) **The Death of Cæsar**

The great power of Julius Cæsar made Cassius and a few other senators jealous of

him. So they conspired to kill him in the Senate-House on the ides of March.

Cæsar rose very early that day and prepared to go to the Capitol. But the omens were against him and so his wife tried to prevent him from stirring out. Decius, one of the conspirators, now came in. He succeeded in persuading Cæsar to come to the Capitol. The other conspirators also came in, and last of all, Antony, Cæsar's close friend. They all went together to the Capitol.

As soon as Cæsar was seated in the Senate-House, Trebonius, another of the conspirators drew Antony out of the way. Then Metellus Cimber knelt before Cæsar and prayed that his brother might be recalled from banishment. Cæsar spurned the request. Cassius, Brutus and the other conspirators joined Metellus and petitioned Cæsar. But he was adamant.

Casca, one of the senators, now raised his dagger behind Cæsar and cried out, 'Speak, hands, for me!'. At this signal all the conspirators fell upon Cæsar and stabbed him. He resisted for a while, but when he saw that Brutus, whom he held very dear, was among his enemies, he cried out, 'You too, Brutus', and gave up the struggle.

There was great confusion. The frightened senators fled from the Senate-House. The Romans were terror-stricken. But the conspirators closed round the dead body, proudly bathed their hands in Cæsar's blood and stained their swords with it. Antony presently came in and took away the body with the permission of the conspirators. Thus died the great Julius Cæsar.

b) Antony's Speech

Antony was extremely sorry at the death of Cæsar. He knelt beside the body and cursed the murderers, and vowed to take revenge on them.

On the funeral day the Romans collected in their thousands in the Forum. First they listened to a speech which Brutus made in defence of the murder. Then Antony arrived with the body. Brutus announced that Antony had his permission to speak to them and asked the people to remain and do honour to the departed general. When he left, Antony went up into the pulpit and made a speech.

Antony said he came to bury Cæsar, not to praise him. Brutus had told them Cæsar was ambitious, but he (Antony) would remind the people how Cæsar had thrice refusedthe

crown. He had also given away to the common treasury all the ransom he had obtained from prisoners. Those were not signs of ambition.

Antony saw that he had started working up the people's passion. He then spoke about Cæsar's will, but he would not read it. They were not wood or stones, said he, and so he feared that if he read it, the people might become violent.

The crowd were excited. Antony came down from the pulpit and showed them Cæsar's mantle torn and rent with the daggers of the conspirators. People were now sobbing. He then suddenly took away the mantle, showing the wounded body itself. The people were furious. They cried out in revenge and insisted on hearing the will. Antony then read; Cæsar was leaving seventy-five drachmas to every citizen, and was giving away his gardens and orchards as pleasure grounds for the Romans, for ever.

The crowd could no longer control their passion. They took the body, hurried with it to the market place and there burnt it. Then taking the burning faggots they ran round to the houses of the conspirators and set them on fire. There was blood-shed and destruction everywhere.

II. Brutus's Speech

Brutus went up to the pulpit and made a short speech explaining to the Romans why Cæsar was put to death. His love for Cæsar was great, but his love for Rome was greater. He thought it was better to have Cæsar dead and all Romans free, rather than to allow Cæsar to live and let the Romans remain slaves. He himself had tears for this great soul. He believed that in committing this murder he had offended none except those who did not want to be free, patriotic Roman citizens. He had done to Cæsar what the people themselves would do to Brutus if he became as ambitious as Cæsar. A correct statement of the event had been made in the state records, neither under-rating his virtues, nor magnifying his vices. Brutus concluded his speech by asking the Romans to give a patient hearing to Mark Antony in honour of the dead Cæsar.

III. 1. Julius Cæsar

Julius Cæsar rose to great power and so he got enemies among the senators. They, therefore, conspired to kill him. He believed in omens, but ill-omens had not so much influence over him as his wife had.. 'My will' was the only reason he would give for his

staying silent at home, and he expected the senators to be satisfied with it. Still his pride drew him forth from his house to the Senate-House. There, his sense of justice made him refuse the request of the senators to recall from banishment Metellus's brother. When he was attacked he tried to resist, but he could not bear to see Brutus, whom he loved most, stabbing him. With this he fell down dead.

2. Brutus

Brutus was an earnest young man and a true patriot. He was misled to thinking that he was doing real service to Rome by joining the conspiracy against Cæsar. But he loved Cæsar and was noble. So he asked the Romans to give a patient hearing to Mark Antony's speech in honour of the dead Cæsar. His love for Rome was so great that he would not be sorry to die at the hands of the Romans if he were overambitious.

3. Mark Antony

Mark Antony was the close friend of Cæsar. He was overwhelmed with sorrow at Cæsar's death and swore to bring bloodshed and revenge on the conspirators. This he managed indirectly. He pretended to be their friend, but

he worked up the passion of the Romans and set them against the conspirators. He had great oratorical powers, but he was unprincipled.

IV. 1. **The Ill-omens**

A soothsayer had warned Cæsar to beware the ides of March. On that day there were a number of ill-omens. There was thunder and lightning throughout the previous night. A lioness whelped in the streets, horses neighed, men groaned and ghosts shrieked, and the dead came out from their graves. There were the sights and sounds of battle in the clouds, and comets were seen. These were believed to foretell the death of some great man. Further, Calpurnia had dreamt that she saw Cæsar's statue spouting blood all over like a fountain. In the morning the augurers killed a beast for sacrifice; but they could find no heart. These things foretold danger to Cæsar.

2. **The Dream**

Calpurnia dreamt that she saw Cæsar's statue spouting blood all over like a fountain. Many Romans came smiling and bathed their hands in it. Calpurnia thought this foretold danger to Cæsar. But Decius gave a different explanation. He said it meant that great Rome

would get her nourishment from Cæsar. Great men would crowd around him to collect precious memorials of him. Cæsar was satisfied with this flattering explanation.

V. 1. "Cannot is false ..... come to-day"

This is taken from the lesson, 'Julius Cæsar' which is adapted from Shakespeare's play, by G. B. Harrison.

Cæsar prepared to go to the Senate-House, but his wife feared the ill-omens and prevented him. Decius, one of the conspirators, now came to fetch him. But Cæsar asked him to tell the senators that he would not come. He said, "cannot is false ..... come to-day"

If he said he could not come that day, it would be untrue since he could if he chose. To send them the message that he dared not come would be even falser, for there was nothing that Cæsar dared not do. So he asked Decius simply to tell the senators that he would not come because he did not chose to come.

This reflects Cæsar's truthfulness, bravery and arrogance.

[N. B. Supply context in 2 — 7]

2. Cæsar reminded the soothsayer of his old warning to beware the ides ofMarch. Cæsar pointed out thereby that there was no danger that day even though it was the ides of March. But the soothsayer said in reply, "but not gone". He meant that there was yet time that day for danger to happen.

3. This was the signal at which all the conspirators fell upon Cæsar and stabbed him to death. The words spoken by the conspirators had proved useless. So Casca wanted his hands to speak for him. In other words, he would act and stab him.

4. Brutus was Cæsar's dearest friend. So the blow from Brutus was to him the most cruel shock of all. He, therefore, cried out, 'You too, Brutus', and stopped struggling.

5. If Cæsar were living all the Romans would have to die as slaves. But if he died they would live as free men. Brutus wanted to know which of these they would choose. Thus Brutus succeeded in justifying the murder of Cæsar and satisfying the people.

6. Cæsar had refused the crown thrice. Further he paid away to the treasury all the money that came to him as ransom for his prisoners. These proved that he was not

ambitious. An ambitious man is more stern or hard-hearted.

7. The stab which Brutus gave was most unexpected because Cæsar loved Brutus most dearly. Hence it was the most cruel and most unbearable.

A double superlative is used to give more force to the expression.

VI. Some robbers *fell upon* the poor traveller in the night, killed him and took away his money.

The boy fell off his cycle, and *for a while* he lay senseless.

The people were so reasonable that the speaker was able *to win a hearing* very easily.

If you are lazy, you will have to *pay for it* in the examination by losing marks.

A fine of Rs. 5 is sufficient punishment; to demand Rs. 50 would be *going too far*.

VII. 1. Decius begged that Cæsar would at least give some reason so that he (Decius) might not be laughed at.

2. The more work you do, the more marks you get.

3. He could not walk one step for hunger.

4. When the beast was slain by them for sacrifice, no heart could be found.

5. a) Cassius added that his (Antony's) voice would be as strong as any man's in disposing of new offices.

Brutus requested him to be patient until they had appeased the terrified people; and then they would tell him the cause why he, who yet loved Cæsar even when he struck him, had done that deed.

b) He said, "If there be any one here who asks why Brutus rose against Cæsar, this is my answer: not that I love Cæsar less, but that I love Rome more".

6. It was a terrible fall, my countrymen.

7. AN AIRMAN'S LETTER

Questions

I. Write in your own words the substance of the airman's letter to his mother.

[1 page]

II. Answer the following questions in 1 or 2 sentences each:—

a) 'I (the airman) count myself lucky and honoured'. How?

b) 'Yet there is more work for you (mother) to do'. What is the work?

c) '..... I still maintain that this war is a very good thing'. Why?

d) 'You must not grieve for me'. Why?

e) 'I firmly and absolutely believe that evil things are sent to this world to try us'. How does he expand this?

f) 'I count myself fortunate'. In what?

g) 'I am prepared to die with just one regret and one only'. What is that?

h) 'My life will not have been in vain'. Why does he think so?

III. Explain with reference to the context:—
No man can do more, and no one calling himself a man could do less.

IV. Use the following in sentences of your own:—
call upon, throw one's full weight into, dare all, matter one jot, hope on, keep clear, in the face of, face with, to be the right age, keep up appearances.

V. Rewrite the following sentences without change of meaning:—

1. It means that your sacrifice is as great as mine. [Rewrite using "less" instead of "as ..... as"]

2. Change the degree:—
   a) To-day we are faced with the greatest organised challenge to Christianity.
   b) There a higher standard of civilisation has evolved, than anywhere else.

3. Every individual is having the chance to give and dare all for his principle *like the martyrs of old.* [Change the italicised portion into a clause]

4. Rewrite avoiding the negative:—
   a) I would have it no other way.
   b) My life will not have been in vain.

5. To-day we are faced with the greatest organised challenge to Christianity.
   [Change the voice]

Answers

1. **What the Airman Wrote**

A young airman wrote a letter to be given to his mother if he were killed. He knew he would soon be called upon to go on a bombing raid and there was the possibility that he might not return.

If things happend so, it did not matter much, for the airman would have done his duty to the utmost of his ability. That is

what a man should do. It was impossible to do more, and no honourable man could let himself do less.

Sacrifice is of the greatest importance. It was needed all the more at that time since the war was a challenge not only to the empire, but even to Christianity and civilization. The life of any man in the world could be justified only by the measure of his sacrifice. So it is highly necessary that we should try to develop character and personality.

All his good qualities the airman owed to his mother. She had given him a good education and background, and he had tried to live up to the ideals she had set before him. If her son died, it did not mean the mother's struggle had been in vain. It only meant that she had sacrificed for the country as much as he had.

He would therefore ask her not to grieve too much at his death, for that would be hypocritical for a person who professes religion. She should hope on for a month, and after that calmly accept the fact of his death.

The son had one regret and one only; he would not be able to devote himself to making her old age happy. But he desired

that she should play her little part for bringing about peace in the world. He was laying down his life for that.

II. a) The young airman counts himself lucky because he is the right age to take part in the war. He thinks it an honour that he has got the necessary training and can throw his whole weight into the scale for bringing about peace.

b) The airman gives this work to his mother, namely, to play her part, however little it may be, for establishing peace. There is enough to do on the home front, even after the war is over.

c) The war gives every individual a chance for sacrifice. Each can risk everything for his principles and be a martyr. Hence the airman maintains that the war is a good thing in spite of its evils.

d) It would be hypocrisy to grieve too much for the dead, because it is against the teachings of religion. Further the airman has no fear; he feels only a queer elation at the thought of death.

e) There is nothing that tests our mettle, like evil things. Hence the airman believes that evil things are sent to this world to try us.

f) The airman has seen the whole country and known men of every calling. And with the final test of the war his character will be fully developed. Hence he considers himself fortunate.

g) The airman has just one regret and one only. He is not able to devote himself to making his mother's old age more happy by being with her.

h) The mother will live in a world of freedom and peace when the war is over. The airman has the satisfaction that he too worked to bring peace. Hence his life will not have been in vain.

III. No man can ..... do less

This is taken from the lesson, "An Airman's Letter to His Mother", which is a letter written by a young R. A. F. pilot. He wrote it to be given to his mother if he were killed. His mother would then find comfort in the fact that her son died in the discharge of his duty.

The airman says that if he dies he will have done his duty to the utmost of his ability. No man can do more than his best, and no man who claims to be a true man could do less. The first is a physical imposibility and the second a moral impossibility.

IV. The teacher *called upon* the boy to produce his homework.

The Allies won the Second World War because Russia *threw her full weight into* the matter.

God gives success to those who *dare all* for a purpose.

Man has such faith in God that it does not *matter one jot* if a fool says there is no God.

Man *hopes on* endlessly even if circumstances are unfavourable to him.

The careful man *kept clear of* debt all his life.

It is wonderful how some people keep cheerful *in the face of* difficulties and trials.

When we are *faced with* difficulties we look up to God for help.

The University rule says that students have *to be the right age* for admission into college.

Though most of the middle class families in Travancore are poor they manage *to keep up appearances.*

V. 1. It means that your sacrifice is no less than mine.

2. a) i. To-day we are faced with a greater organised challenge to Christianity than ever before.

ii. On no previous occasion were we faced with as great an organised challenge to Christianity as to-day.

b) i. The highest standard of civilisation has evolved there.

ii. Nowhere else has such a high standard of civilisation evolved as there.

3. Every individual is having the chance to give and dare all for his principle *as the martyrs of old did.*

4. a) I would have it only this way.
b) My life will have been successful.

5. To-day the greatest organised challenge to Christianity faces us.

8. FLORENCE NIGHTINGALE

Questions

I. Give an account of the interview between Florence Nightingale and the Army Purveyor. (one page)

II. Explain with reference to the context:—
Then according to your ..... originality.
[p. 85]

III. Use in self-explanatory sentences:—
Nothing to do with me, let down, supposed to, make allowance for, nothing but, put a premium on, by rule of thumb, to make shift, you had better .....

IV. 1. If you choose to *expend* private funds.....
[Write the noun and the adjective of *expend.*]

2. When I suggest a refund ..... talk about it. [Rewrite in the negative form]

3. Use *besides* and *beside* in a sentence each so as to bring out the difference in their meaning.

4. I have heard *nothing but* that wretched ship as an excuse for mismanagement ever since I came here.
a) What part of speech is *but*?
b) Write a sentence using *nothing but.*

5. I can't make a second *issue.*
(a) What part of speech is *issue*? (b) Use the transitive and intransitive verb of *issue* each in a sentence.

6. It's barely *weatherproof.* [Write other expressions in which the word *proof* is used in this way.]

7. *Change the regulations* and I'll be glad to oblige. [Change the clause in italics into an adverbial clause]

8. Change the narration:—
Florence: "I order you to supply these....
....
I will be glad to oblige". [p. 86]

Answers

I. Florence and the Purveyor

When Florence Nightingale took charge of the Nursing Services at Scutari, she found conditions far from satisfactory. The work proved extremely difficult for want of co-operation from the military authorities themselves.

The patients in the hospitals were already ill-cared for, and Florence got information that 590 more wounded were coming. She felt nearly desperate. She knew however that there was a large stock of hospital gowns and blankets in the Purveyor's stores. So she made an immediate requisition for these. But Mr. Bamford, the Army Purveyor, turned it down saying the stock was not available.

Florence, therefore, summoned the man and told him her difficulties. She pointed out how she had had to supply to the soldiers thousands of shirts, spoons, forks and a lot of medical comforts. These she bought with private funds because the Purveyor would

not supply them. Bamford replied that what she did had nothing to do with him and that she could not expect a refund from the treasury. He could not go against the War Office warrant and it was not for him to criticize the War Office regulations.

Miss Nightingale said that all regulations and rules had to be interpreted with common-sense. So she asked him to be reasonable and give what she wanted out of the large stock he was holding. But Bamford was unmoved. He said she would have to change the regulations before he could oblige.

Miss Nightingale was annoyed. She replied she would change the Purveyor, not the regulations. She was going to telegraph to Lord Palmerstone, the Prime Minister. At this Bamford realised the situation. He pleaded with her to excuse him out of consideration for his wife. But Miss Nightingale gave him an hour in which to obey her orders. She had to look to the interests not of one man but of numbers of suffering soldiers, many of whom were married.

Bamford complained that if he obeyed her, he risked dismissal. She pointed out that he could escape shame and dismissal only by obeying her immediately and fully.

At last Bamford gave in and supplied all the five hundred and ninety hospital gowns and blankets that were needed.

II. This is taken from the lesson, 'Florence Nightingale and the Army Purveyor', which is part of a scene from Reginald Berkeley's play, "The Lady with a Lamp".

At Scutari, Florence Nightingale found her work extremely difficult. Bamford, the Purveyor, turned down her request for hospital gowns and blankets though he had enough in stock. When questioned about it, he gave a number of excuses. According to his idea it would be more praiseworthy to lose a battle by rule of thumb than to win it by originality. In other words, he did not think that common-sense should be applied. The old rules, practices and methods should be strictly kept up even if that was going to bring about defeat.

III. Most people think that the war in Korea has *nothing to do with* India.

The two generals fought side by side, but after some time one *let* the other *down* by joining the enemies.

The conductor *is supposed to* issue tickets to all passengers before the bus reaches the next station.

When you are explaining things to little children, you must *make allowance for* their ignorance and use very simple words.

The doctor has advised me to drink *nothing but* water till my digestion is all right.

If a teacher shuts his eyes to copying in the examination hall he is *putting a premium* on dishonesty.

Instead of using modern methods of agriculture the Indian farmer works *by rule of thumb*.

In the camp we had no proper chairs and tables, so we had *to make shift with* any planks or broken boxes we could find.

Laziness will lead you into danger, so *you had better* study your lessons properly.

IV. 1. (N.) Expenditure, Expense.

(Adj.) Expensive.

2. I have not suggested a refund, Mr. Bamford, and so it is not time for you to talk about it.

3. We need honesty *besides* industry if we wish to prosper in life.

The trees which stood *beside* the house hid it from view.

4. a) Preposition.

b) [See answer III]

5. a) Noun

b) [See Text Answer p. 91]

6. Water-proof, Rain-proof, Fool-proof, Sound-proof, Fire-proof.

7. *If you change the regulations* I'll be glad to oblige.

8. Florence asked him to supply those things. They were absolutely necessary.

Bamford said he was sorry he couldn't.
Florence asked him to think again.
Bamford repeated that he couldn't.

Florence then *ordered* him to supply those things. Bamford sulkily said he was not responsible to her, or to the Army. He was an official of the Treasury. She knew the regulations. He told her to change the regulations, and he would be glad to oblige.

10. WHERE IS SCIENCE LEADING US?

Questions

I. Give in a page the summary of Dr. Pennycuick's broadcast talk.

II. Give brief answers to the following:—

1. Where is science taking us with regard to ethical and spiritual values?

2. What are the consequences of scientific discoveries?
3. What are the apparent aims of science?
4. 'I wish I had another hundred years'. Why does Dr. Pennycuick wish so?

III. Explain with reference to the context:—
1. Science has gained some measure of control over the Frankenstein monster, atomic energy.
2. Man needs more than ..... stomach.
[p. 109]

IV. Use in sentences of your own:—
Teeming with, to gain some measure of ....., the glut of (discoveries), push forward, far from (fantastic).

V. 1. Change the degree:—
a) Science is creating problems faster than they can be solved (positive)
b) The structure of the human brain is the greatest miracle of all. (comparative)
2. Use *regard* in sentences, in four different senses.
3. Many people are floundering and wondering whether after all ..... no control. [p. 106]

[Write the question only: Many people are floundering and asking themselves the question, ".....?"]

4. To swim under the sea, it is not necessary to have gills.
[Rewrite beginning — "Gills ....."]

5. Chromosome control *might well increase* the capacity and reasoning power of the human brain [Write any sentence of this pattern]

Answers

I. Where is Science Leading Us?

The thinking man has been long troubling himself with the important question of what life means. But modern developments in science have brought us face to face with a bigger question: Where is science taking us?

Science teaches about material things. It has laid so much importance on these matters that non-material things do not get a proper share of our attention. As far as ethical and spiritual matters are concerned science is neutral. It is even worse; it is actually harmful.

Science produces different consequences. For example the production of machines

gives us more leisure. But, it does not teach us the right use of leisure. Science discovers drugs which control birth and death. So the number of old people to be supported increases. The food and clothing problem has yet to be solved. And so on science is creating problems faster than they can be solved.

The aims of science are apparently the conquest of everything material and the understanding of all the mysteries of the human body. But these cannot be the ultimate goal of science. The ultimate goal goes beyond material things. It is the understanding of everything that makes life worth while.

The present or the future may look difficult. But we need not be anxious, for life is becoming more and more interesting with the development of science. There may be more and more wonderful scientific discoveries. Perhaps we may make a discovery which will help the brain to work better and give us a slight advance in charity, in understanding, forbearance, tolerance, justice and mercy. When that day comes man will have sufficient reason and understanding to abolish war. Perhaps we may be able to improve upon natural man.

Only we wish we lived long enough to see where science is leading us.

II. 1. [Answer I Para 2]
2. [Answer I Para 3]
3. [Answer I Para 4]
4. [Answer I Para 5]

III. 1. This is taken from Dr. Pennycuick's broadcast talk, 'Where is Science Leading Us?'

Science is raising problems. These problems may appear less important than the big question, 'What is the meaning of life?' This is not really so, particularly because 'science has gained some measure of control over that Frankenstein monster, atomic energy'. In other words, the control of atomic power is bringing us face to face with very important problems.

Frankenstein is a character ..... etc.

[Text notes p. 114]

2. [Supply context]

The ultimate goal of life is the understanding of everything that makes life worth while. 'Man needs more than food ..... stomach'. In other words the final aim of life goes beyond material things.

Dr. Pennycuick certainly has in mind the well-known Biblical passage, 'Man shall not live by bread alone'.

IV. Sind, which was a desert before, is now *teeming with* vegetation.

The driver has *gained some measure of control* over his car, but he is not yet a really good driver.

If we walk fast, we shall *catch up* with our friends who started before us.

glut [See Text notes p. 114]

We must *push forward* with our work so as to have time for revision at the end of the year.

What he says is *far from true.*

V. 1. a) Problems are being solved not so fast as science is creating them.

b) The structure of the human brain is a greater miracle than all others.

2) [Text notes p. 111]

3) "After all, is man but a fortuitous machine animated by ..... control?"

4) Gills are not necessary for swimming under the sea.

5) Money *might well influence* man to choose evil ways.

11. THE DISTINCTIVE CHARACTERISTICS OF MANKIND

Questions

I. What are the distinctive characteristics of mankind as given by Prof. Joad?

II. Answer briefly:—

1. In what respects do animals excel man and why?
2. 'Reasoning is broadly of two kinds'. What are they?
3. 'The sense of beauty is allied to that of right and wrong' — Explain how.
4. '*Then* it (the book) has value' — When?

III. Explain with reference to the context:—

1. The ants run the totalitarian state much better than any Fascist.
2. Not less important..... create [p. 120]

IV. 1. Use in sentences:—
Leave behind, give way to, run (the state), in respect of, by virtue of.

2. The ants run the totalitarian state much better than any Fascist. [Change into the positive degree]

Answers

1. The Distinctive Characteristics of Man

Man differs from animals in many ways. Animals excel man in physical qualities such as speed, size and strength. They excel him in other ways besides. For example the lion is more ferocious, the sheep more gentle and

the nightingale more melodious. Man, too, has less endurance than animals, for he has to clothe his complex and feeble body in their skins in order to protect himself against sudden changes of weather and thus prevent falling ill.

But man excels animals in certain important respects. First of all comes *reason*. By his reasoning power man reflects on past things, analyses them, and plans the future. This reasoning may be theoretical or practical. In the first, he is moved by curiosity, and has a simple desire to get knowledge for the sake of knowledge. This has resulted in the production of all sciences. In the second, it leads on to the application of theory to practice. This has resulted in scientific discoveries.

The second attribute in which man excels animals is *morals*. Animals act according to their nature; they cannot go against it. But man keeps a moral standard, or at least we expect that he should keep it. He has a sense of right and wrong according to which he is free to do what is right and avoid what is wrong. In fact he possesses the image of God, or is an immortal soul made in the image of God. Thus we find that man has a moral faculty. This makes him

desire the good, and strive after what he thinks to be right.

Another characteristic which is distinctive of the human species is man's *sense of beauty*. Man appreciates beauty. He can enjoy colours and forms and music. More than that, he copies these, and thus he shows his creative ability. Those who cannot create at least appreciate the work of others. Painting, music, literature and other arts have sprung up like this. This produces culture in man and changes his attitude to life. He becomes more sympathetic to others, hates cruelty, injustice, insincerity and lack of good manners.

Thus we find that reason, morals and the sense of beauty are the distinctive characteristics of mankind. These have made man a superior being.

II. 1. [Answer I Para I]

2. [Choose from Answer I Para 2]

3. Man has a sense of beauty. We look at a painting, listen to music, or read good literature for the pleasure of doing so. But by degrees these affect our life. We become more sensitive and considerate to the feelings of others, we begin to hate cruelty and injustice and dislike insincerity and lack of good

manners. Thus we find that the sense of beauty is allied to that of right and wrong.

4. We read a book for the pleasure of reading. But pleasure is not the only thing we have a right to expect from fine literature. A book can be said to be good only if it influences our personal conduct. It should excite thought, stimulate the sense of beauty, of pity or of sympathy. It must help us in the understanding of our fellowmen. It must increase our vitality, and awaken our conscience. Only such a book can be said to have value.

III. 1. 'The ants run ..... Fascist'

This is taken from 'The Distinctive Characteristics of Mankind' which is a broadcast talk by Prof. C. E. M. Joad.

Joad points out that animals excel man in many respects. Among many examples he says, 'The ants run ..... Fascist'. He is only remarking, in a humorous way, how the ants manage things better than man.

A totalitarian state is one in which all resources, human and material, are used for the good of the country. The Italian kind of totalitarian state under Mussolini is known

as Fascism, and a member of the party is called a Fascist.

In the ant community no member works for its own good. Each works for the whole community. So they provide a perfect model for totalitarians.

2. [Supply context and then use Text notes p. 125]

IV. 1. Hardworking boys *leave behind* their companions who waste their time.

In modern methods of agriculture, India must *give way* to America.

If a school is to be *run well* there must be enough money to pay the teachers.

in respect of [Text notes p. 122]

Our country grows paddy in plenty *by virtue of* the fact that here it is hot and wet.

2. No Fascist runs the totalitarian state as well as the ants.

VERSE

12. A NEST IN THE POCKET

Questions

I. Write in a page the story of the poem, 'A Nest In the Pocket.'

II. 1. Explain with reference to the context:—
And straightway every gaping thing
Its wide mouthed terror uttered.

2. 'But merry was his wonder'. What was his wonder? Why was it merry?

3. Express the meaning in simple prose:—
The farmer keeps it ..... (Last stanza)

4. Give in the prose order:—
..... on a nail suspended,
The farmer's coat she chanced to see.

Answers

I. **A Nest in the Pocket**

One spring time a little bird flew about here and there in search of a place to build her nest. At last she flew into a granary in an upper room of a farmer's cottage. There she found the farmer's coat hanging from a nail. The coat had wide and deep pockets,

and she made up her mind to build the nest in one of them. That would be a quiet and safe place, she thought.

The bird and her mate now set to work, and soon the nest was built. In it she laid three beautiful eggs and sat on them. Soon three little baby birds hatched out. They began to chirp and twitter.

One morning the farmer came to the loft and suddenly took his coat down from the nail. The frightened little mother bird now flew out. All the baby birds screamed in terror. The man started with fear, but his fear gave way to wonder and joy when he found the birds.

The farmer did not want to trouble the baby birds, nor lengthen the fear of the mother bird. He had another coat and so he could do without this one. Further, being a parent himself, he knew how much anxiety one can have about little ones. So he put back the coat carefully.

He ran away to tell his wife this merry story. She too enjoyed the fun and agreed that her husband could do without that coat. Thus the birds were left in peace.

Soon the young birds got wing-feathers and could fly. Then one day they all flew

away together. The farmer kept the nest and showed it off proudly. His coat was as good as before, and he himself had gained something from the incident.

II. 1. **'And straightway ..... terror uttered'.**

This is taken from the poem, 'A Nest in the Pocket,' written by Mary Bradley.

Baby birds hatched out of the eggs that the mother bird had laid in the farmer's coat pocket. Without knowing this, the farmer suddenly removed the coat from where it hung. 'And straightway ..... terror uttered.' In other words, they all began to scream in terror.

'Wide mouthed,' is an epithet (adjective) that should go to 'birds', but here transferred to 'terror' for the sake of beauty. Such a figure of speech is called *transferred epithet.*

2. The farmer was struck with wonder on seeing the baby birds and the nest in his coat pocket. The wonder was merry because the sight was so curious and pleasing.

3. The farmer kept the nest, and he showed it proudly to others. He felt that he owed more to the birds than they owed

to him. His coat was none the worse for the incident, and he had actually gained by it.

4. She chanced to see the farmer's coat suspended on a nail.

13. HEATHER ALE.

Questions

I. Write the story of the poem, 'Heather Ale'.

II. Write a paragraph on each of the following:—

1 Heather Ale. 2. The Picts.

III. Explain with reference to the context:–

1. "I will give ..... drink" [2 lines]
2. "Only my son I fear."
3. "I doubt the ..... beard" [2 lines]
4. "Here dies in my bosom
   The secret of Heather Ale".

Answers

I. HEATHER ALE.

In olden days Scotland was inhabited by two sets of people, the Picts and the Scots. The Picts were a race of small, dark-headed people. They had not learnt to build houses,

and lived in hollows under great stones. Their favourite drink was heather ale which they brewed out of heather flowers.

Once a Scottish king declared war on them. The Picts were defeated and killed wherever they were found.

When summer came the heather was in bloom. But no ale could be prepared, for only the Picts knew the secret of brewing the ale. Search was therefore made for some surviving Picts, and at last two were found. They were the last of the Picts, a son and his aged father.

These two were taken to the brink of a sea-cliff and questioned. The king promised that he would not kill them if they would tell the secret. There was no other way of escape.

The Picts had sworn to keep the secret of the drink, but the father feared that torture might get it out of the boy. The old man therefore played a trick. He told the king in his ear, that he would gladly sell his secret if only they got rid of his son. He feared his son would turn against him if he betrayed the secret.

The boy was now bound hand and foot and cast into the sea When his son was dead,

the old man was sure that the secret was safe. So he boldly told the king the trick he had played on him, and declared that the secret was safe now, for no torture would drag it from him. It would die with him.

II. 1. HEATHER ALE.

Heather ale was an extremely sweet and strong drink used by the ancient picts of Scotland. They brewed it out of pink flowers of heather, and they alone knew the secret of making it. They thoroughly enjoyed it and often lay unconscious with drink.

2. THE PICTS.

[Answer I, para 1]

III. 1. 'I will give you ..... drink'.

This is taken from the poem, 'Heather Ale,' written by R. L. Stevenson, a Scottish writer and poet.

The Picts alone knew the secret of brewing heather ale, but they were all killed in the war. Search was therefore made for some surviving Picts, and two people, a son and his aged father, were found. The Scottish king questioned them saying, "I will give.....drink" In other words, the king promised to spare

their lives if only they would tell him the secret of making heather ale.

'Vermin' means unwholesome animal, and the word is used contemptuously because the Scots held the Picts in contempt.

[N. B. Supply context in 2, 3 & 4]

2. The old man said he would gladly sell his secret, but feared his son's anger.

In fact his fear was that torture might get the secret out of his son. So he was merely playing a trick upon the king.

3. [See page 134 of Text Book]

4. The old man was certain he would be killed, but the secret of how to make Heather Ale was locked in his heart. It would die with him.

14. FREEDOM

Questions

I. Give the idea contained in the poem, 'Freedom'.

II. Answer in three or four sentences each:—

1. What does the poet tell about (a) Men (b) Women?

2. What is not true freedom? What is real freedom?
3. Who are really slaves?

III. Explain with reference to the context:—
1. If there breathe on earth a slave,
Are ye truly free and brave?
2. They are slaves who dare not be
In the right with two or three.

Answers

1. **Freedom**

There are men who boast that they belong to a brave and free race. The poet tells them that so long as there is a single man left in slavery they themselves are not really free and brave. If they do not feel the misery caused by slavery, then they are only slaves, and are not fit to be free.

Then he addresses the women who might one day give birth to sons who shall have the spirit of freedom. These women should blush with shame to hear the sufferings of the women slaves. These were enough to make any one hot with shame, sorrow and anger. If they did not so blush, they were not fit to be mothers of free and brave sons.

Real freedom is not simply to make ourselves and our immediate friends free, and have an unfeeling heart for others. We must remember that we have a duty to fulfil to mankind in general. True freedom consists in sharing the sufferings of our brethren. We must feel for them and do our utmost to free them.

Some people fear to take up the cause of the fallen and the weak. They do not want to bring on themselves the displeasure of others. They dare not choose the course which will make them unpopular. Such people are the real slaves.

Instead of shrinking from the truth they must dare to be in the right even though they are in the minority.

II. 1. a. [Answer I para 1]
b. [Answer I Para 2]
2. [Answer I para 3]
3. [Answer I para 4]

III. 1. This is taken from the poem, 'Freedom', written by the American poet, J. R. Lowell.

There are men who boast that they belong to a brave and free race. But the poet is trying to touch their sense of justice on behalf of the slaves. He says, "If there

breathe ..... and brave". In other words, you never can claim to be free and brave so long as there is a single man left in slavery.

2. [Supply context]

There are those who dare not choose the right for fear of the majority. These have lost their freedom more seriously than any ordinary slaves.

15. ONLY A SOLDIER

Questions

I. Tell the story contained in the poem, "Only a Soldier".

II. 1. Explain with reference to the context:—

'Such an one goes not
Unhonoured to his grave'.

2. Put in the prose order:—

a) Unarmed and unattended.....(2 lines)

b) The passers of the street ..... (2 lines)

Answers

I. **Only A Soldier**

One cold winter day the Emperor of Russia was walking all alone through the streets of

Moscow. But the people recognised him and cheered him as he passed.

A sorrowful spectacle now met his eye. It was a poor coffin laid on a sledge and drawn along by a man. The Emperor asked the man who it was he was taking to the grave. The man replied it was only a dead soldier.

The Emperor could not bear that this poor brave Russian should be slighted as '*Only* a Soldier', and carried to his grave unhonoured and unattended. The Czar took off his cap and bowed his head. He told the man to go forward while he followed the coffin.

The people in the streets were struck with wonder at what was happening. They followed the coffin and the king. The procession moved on slowly, gathering numbers as it moved. At last the funeral was held in the presence of thousands of people led by the Czar himself. Thus the poor soldier was given an honourable burial.

II. 1. 'Such an one ..... his grave'.

This is taken from the poem, 'Only a Soldier',

As the Czar was walking along the road, all alone, he saw a poor coffin being drawn on a sledge. He was told that it was only a dead soldier. But the Czar could not bear to see this poor brave Russian carried to his grave unhonoured and unattended, and said, "Such an one goes not unhonoured to his grave." In other words the Czar expressed his determination to honour the soldier by following him to his grave.

So the Czar took off his cap, bowed his head and followed the coffin.

2. a) One winter day the Czar walked unarmed and unattended through Moscow's busy street.

b) All the passers of the street looked on that sight wondering (and) then followed silently.

16. UP - HILL

Questions

I. Give in your own words the idea contained in the poem, 'Up-hill'.

II. Explain with reference to the context:—
'Of labour you shall find the sum',

Answers

I. Up - Hill

In this poem the traveller on the road of life is supposed to ask questions. They are such as any traveller would ask about a journey, the road and the chances of rest at the end of the day. We understand from the answers more than the traveller seems to do.

Life will be full of difficulties right to the end. There is no possibility of our missing the inn (death) at nightfall. Certainly we shall find those who have gone this way before us, and certainly we shall all come to the grave at last.

II 'Of labour ..... the sum'

This line is taken from the poem, 'Up - hill' written by C. G. Rossetti.

The poetess pictures life as an up-hill journey at the end of which we find rest in death. In death "of labour you shall find the sum". In other words, we shall find the end or completion of all our labours there.

17. GEORGE NIDIVER

Questions

I. Write the story of George Nidiver. (one Page)

II. Explain with reference to the context:—
1. He knew one charge was all—
2. Against those frightful ..... (3 lines)
3. But sure that rifle's ..... (4 lines)

III. a) Give in the prose order:—
i. I of good George ..... [2 lines]
ii. In Californian mountains.....[2 lines]

b) Keen his eye and sure his aim
As — any — you should see
[Fill up the blanks suitably]

c) Use *fell* as a verb and as an adjective, each in a sentence.

d) He Knew one charge was all .....
[Fill up suitably]

Answers

I. **George Nidiver**

George Nidiver was a bold Californian hunter. He had a faithful Indian boy who followed him wherever he went to hunt in the mountains. On such occasions the good hunter shared his meal with the boy.

One day they were walking through a narrow opening between two steep mountains Then suddenly they came upon two fierce bears. The savage beasts rushed upon them. The frightened boy turned and ran screaming with one of the savage bears pursuing him.

Nidiver raised his gun. He knew quite well that he had only one charge of shot in his gun. If he emptied his gun at the bear, he himself would almost certainly be killed, for the other bear was rushing towards him.

Nidiver at once decided to save the life of his faithful boy even at the risk of his own. He fired and the bear fell. He had now no effective weapon against the other bear which was rushing upon him. He stood still and looked hard into the bear's eyes. The bear now stopped amazed, but advanced again slowly. It came nearer, but Nidiver stood firm, gazing fixedly at it.

A wonderful thing happened. Unable to stand the hunter's gaze the beast slowly turned round and walked away. Thus by his generous action and quick decision he saved the life of the poor Indian boy, and his courage and coolness saved his own life.

II. 1. **"He knew one charge was all...."**

This is taken from the poem, 'George Nidiver', written by R. W. Emerson.

George Nidiver and his faithful Indian boy came face to face with two fierce bears. When the boy began to run, one of the beasts pursued him. Nidiver then raised his gun. If he shot the bear there was the other one which would kill him. And 'one charge was all' that he had. 'Charge' means 'bullet'.

2. [Supply context]

Straws are proverbially ..... it were a straw. [Text notes p. 144]

3. [Supply context]

The hunter quickly chose to do the generous thing. He fired. In doing so he saved the boy's life at the risk of his own. This proved that he had a deep love and a brave heart.

III. a) 1. I will now tell the tale of good George Nidiver.

2. He was a bold hunter in (the) Californian mountains.

b) Keen his eye and sure his aim
As *that of* any *hunter* you should see.

c) He *fell* ten feet from the wall but escaped unhurt. Tuberculosis is the *fell* disease that kills people in millions.

d) He knew one charge was all *that he had (in the gun).*

18. LAMENT FOR FIDELE

Introduction

The poem is taken from Shakespeare's play, 'Cymbeline'.

Imogen, the daughter of King Cymbeline of England, dressed herself as a boy in order to go to Rome to meet her husband. On the way she fell into the company of her two brothers in a forest. They had been living there from their childhood. She did not know who they were, and told them her name was Fidele.

One day, while the brothers were out hunting, Imogen fell into a sound and deathlike sleep. When they returned they thought Fidele had died, carried her out into the forest and covered her with leaves and flowers. And as they buried her they sang this lament or funeral song.

Questions

I. What are the advantages of death as pictured in the poem, 'Fidele'?

II. Give the main idea contained in the poem, 'Fidele', in two or three sentences.

III. Explain with reference to the context:—
1. Golden lads ..... dust. (ll. 5 & 6)
2. To thee the reed is as the oak.
3. The Sceptre, ... dust. (ll. 11 & 12)
4. All lovers must ..... dust. (ll. 17 & 18)

Answers

I. **Death — Its Advantages**

Man fears the summer's heat and the winter's cold. But when he dies he becomes free from the fear of nature. When your work in the world is finished you are like a labourer at the end of the day. Death is a home coming. It comes to all whether they be rich or poor.

Once dead you do not have to fear the anger of the great or the tyranny of the cruel. You don't have to worry about food or clothing, and you are free from all cares. Great men, kings, scholars, doctors, all must die.

Lightning does not frighten you, nor the thunder-bolt; slander does not affect you, nor unjust judgement. Your joys and sorrows are ended. Even young lovers, all must die at last.

II. Death brings escape from danger, and relief from suffering. To the dead all earthly things are alike. Death brings all human beings down to the same level.

III. 1. Golden lads..... come to dust.

This is taken from the poem, 'Fidele', which is a funeral song in Shakespeare's play, 'Cymbeline'.

Fidele falls into a sound and deathlike sleep, and her brothers suppose her to be dead. So they place her in the earth and cover her body with leaves and flowers. And as they do so they sing this song saying, 'Golden lads ..... to dust'.

'Golden' may mean beautiful, brilliant or very rich. 'Chimney-sweepers' are very poor, and hence different from 'Golden lads'.

Whatever your position may be, death is the end.

[Supply context in 2, 3 & 4]

2. The reed is a weak plant and very different from the mighty oak. But to the

dead man there is no difference between them. He cares nothing for anything on earth.

3. [Choose from Answer I]

4. Lovers are young and happy. But that does not matter. Even they partake the same fate, namely death, and they will end in dust.

'Consign to' means to sign to the same contract or agreement. The figure of speech *is metaphor*.

'Come to dust' has reference to the Biblical verse, "Dust thou art, and unto dust shalt thou return."

19. LADY CLARE

Questions

I. Tell the story of Lady Clare in your own words.

II. Answer the following questions in one or two sentences each:—

a) Why, according to Lady Clare, did Lord Ronald love her?

b) "Alas, my child, I sinn'd for thee" What is this '*sin*'?

c) "And you shall still be "Lady Clare" How would Lord Ronald manage it?

d) "I will know if there be any faith in man". What does she mean?

III. Explain with reference to the context:—

1. "I speak the truth as I live by bread!"
2. "O Lady Clare, you shame your worth!"

Answers

I. **Lady Clare**

Long ago it happened that an Earl's wife died leaving a tiny baby in the care of a nurse named Alice. Soon after, that child died too. The nurse, to gain an advantage for her own child, put it in the place of the dead baby, and buried the Earl's child as if it were her own. She kept the secret many years, and thus cheated the next heir (Lord Ronald) from his inheritance.

The child grew up in the belief that she was the Earl's daughter. She became a good and beautiful girl known as Lady Clare.

Lady Clare's cousin, Lord Ronald, was in love with her, and their marriage was fixed. The day before the wedding, he paid her a visit and gave her a white doe as a

present. Clare rejoiced to think that Ronald loved her for herself and not for her wealth or rank.

When Alice learnt of the marriage, she was filled with great joy, because the old wrong to Ronald would now be righted. In her excitement she let out the secret she had kept so long.

The young lady was amazed at this story. Her first thought was the injustice to her lover and her false position. She wanted to tell him the whole truth. But old Alice advised her to keep the secret, lest he should refuse to marry her. Further, no harm would be done to him, for by marriage he would become the actual owner of all his proper inheritance.

The young lady was still determined to tell the secret at any cost. That would also test his faithfulness. She therefore put on the simple dress of a village maiden, kissed her mother affectionately and walked to Lord Ronald's castle.

When the young lord saw Lady Clare coming in the distance, he went forward to meet her. He was filled with surprise at the simple dress of his lady love. But she told him she was only a peasant girl and

not the real Lady Clare. She bravely told him all her nurse's tale.

For a minute Ronald thought she was playing him a trick to test his love. But when he knew the truth, he laughed away his fears. He kissed her and told her that he was certainly going to marry her. For if she was not the real Lady Clare, he would make her so by their marriage. Thus Lord Ronald showed that he loved her for her own true worth and not for her noble birth or riches.

II. a) Lord Ronald loved Lady Clare not because she was of noble birth, nor because she was a rich heiress. He loved her for her character, which is the real worth of a human being.

b) Lady Clare thinks it unjust to have kept Lord Ronald falsely from his inheritance so long This was how Alice had sinned for Lady Clare.

c) If the girl, who was supposed to be Lady Clare, was not really a Lady, Lord Ronald would make her a Lady by marriage.

d) By telling the secret, Clare could test if it was real love that bound him to her. Thus she could find out if there was any faith in him.

III. 1. "I Speak the truth ..... bread"

This is taken from the poem 'Lady Clare' written by Lord Tennyson.

Alice, the nurse, tells Lady Clare the trick she had played when Lady Clare was a baby. She thus tells the girl that she was not the real Lady Clare and that Lord Ronald was the heir of all her wealth. In order to make her believe the story Alice vows again and again, and says, "I speak.....bread".

This means, I speak the truth as truly as I live by bread — the most common food in England.

2. [Supply context]

Lord Ronald was telling Lady Clare that she was dishonouring her noble position by coming in the dress of a poor peasant girl.

20. INTEGRITY

Questions

I. How does Thomas Campion describe the upright life?

II. Explain with reference to the context:— The earth his sober ..... [2 lines]

Answers

I. **The Upright Life**

The man who lives an upright life has an innocent heart, and is free from the thought of dishonest and worthless matters. He lives a quiet life and enjoys harmless pleasures. Vain hopes do not deceive him, nor sorrow make him discontented.

Such a man needs no protection against the displeasure of powerful men. He faces dangers calmly.

He scorns all dangers, and learns from nature. He is wise only about spiritual matters and not about worldly things. Good thoughts are his only friends, and a well-spent life is his only wealth. Life, to him, is a pilgrimage and the earth is only a resting place where he lives a sober life.

II. These lines are taken from the poem, 'Integrity' written by Thomas Campion.

Campion concludes his description of the man of upright life with the words, 'The earth his sober ..... pilgrimage'. To the man who leads an honest life, life is a pilgrimage and the earth is only a temporary resting place (inn) where he stays quietly for a short time.

21. THE PLATE OF GOLD

Questions

I. Tell, in your own words, the story of the Plate of Gold. (one page)

II. Answer the following questions in one or two sentences each:—

1. 'The news ran swift as light'. What news?
2. On whom did the priests, at first, decide to bestow the plate of gold, and why?
3. 'And, one by one, departed.' But what did the peasant do?

III. Explain with reference to the context:—

1. "Son, rejoice. The gift of God is thine. Thou lovest best."
2. "O thou, my brother! bear thy trouble bravely."
3. "To him who loveth best, a gift from Heaven."

IV. a) Put in the prose order:—

1. Let those assemble who for virtue deem their right to heaven's gift the best.
2. ..... whose whole estate within the year had parted been among the poor,

b) What is the figure of speech in the following:—

1. The news ran swift as light.

2. Over his soul like morning streamed the love of God.

Answers

I. The Plate of Gold

One day there fell in the great temple-court in Benares a wonderful plate of gold. It was a gift from Heaven 'to him who loveth best'.

The news spread rapidly and people came from far and near to claim this heavenly gift. The priests weighed the claims of all and decided to bestow the plate of gold on one who seemed the most generous lover of mankind. He had been a very rich man and had lately given away all his wealth to the poor.

But when the man touched the plate of gold, it changed to lead. He dropped it, and lo! it changed again to shining gold. So the priest sat in judgement again. They awarded the plate of gold thrice, but each time Heaven rejected their choice.

Meanwhile a host of poor maimed beggars had collected near the temple gate. The pilgrims gave coins to them freely hoping thereby to gain Heaven's gift. Then there came to the temple a simple peasant to fulfil a vow. He was ignorant of all that was going on. The sight of the poor maimed beggars filled him with sorrow and pity. He knelt before one who seemed the most miserable of them all, took his palms in his and spoke comforting words.

Then he walked away into the temple. There he listened for a while to the noisy arguments of the pilgrims who claimed heaven's gift. He was just about to leave when the priest called him. Something had moved the priest, and he was willing to give the plate of gold to the poor peasant. He gave it, and to the amazement of all it shone three times as brightly as before.

This simple peasant, who had shown tender sympathy for the poor, was thus shown to be he who loved best. He knelt in prayer and thankfulness for God's love and mercy.

II. 1. [Answer I, Para. 1.]

2. At first the priests decided to bestow the plate of gold on one who seemed the greatest lover of mankind. He had been a

very rich man and had lately given away all his wealth to the poor.

3. The peasant knelt in prayer and thankfulness for God's love and mercy.

III. 1. **"Son, rejoice ..... lovest best!"**

This is taken from the poem, 'The Plate of Gold', written by Leigh Hunt.

Without considering his claims, the priest handed the plate of gold to a simple peasant who had taken pity on a miserable beggar. In the peasant's hands the plate shone three times as brightly as before. Then the priest congratulated him and encouraged him, saying, "Son, rejoice. The gift of God is thine; thou lovest best!"

This shows that God judges our love not by the amount we give but by the feelings with which we give it. The man who showed brotherly sympathy was more loving than the rich man who gave all his wealth without tenderness.

[Answer 2 & 3 yourself]

IV. a) 1. Let those assemble who for virtue deem their right (to be) best to heaven's gift.

2. ..... whose whole estate had been parted among the poor within the year.

b) 1. Simile.
2. Simile.

22. THE POPLAR FIELD

Questions

I. Give in your own words the idea which Cowper gives in the poem, 'The Poplar Field'.

II. Explain with reference to the context:–
1. 'Farewell to the ..... colonnade' [ll. 1-2]
2. 'My fugitive years are all hasting away'
3. Short - lived as ..... we [ll. 19-20]

Answers

1. **The Poplar Field**

In this poem, the poet thinks about the uncertain nature of human life and its pleasures.

There was a row of poplars in a field beside the river Ouse. The poet was very fond of walking here. The trees stood like

a row of columns giving a pleasant cool shade, and throwing their beautiful images in the water. The wind played among the leaves making a whispering sound. The blackbird used to sing from among the branches. The poet first saw this field twelve years before.

But now the poplars are cut down and they lie low in the grass. The tree that once gave shade, now forms a seat. That cool shade, the whispering sound of the leaves and the image in the water are all gone. The blackbird has fled to a far away retreat among the hazels.

The Poet's heart sorrows for the change, and his fancy is occupied in reflecting on it. The sight reminds him of the uncertain nature of man's pleasures. Human life is short, and its joys are shorter still. The poet feels that his life is slipping away from him too fast. Long before another grove such as this one can grow in its place, he will be lying in his grave, covered with turf and with a tombstone at his head.

II. 1. 'Farewell to the ..... colonnade'

This is taken from the poem, 'The Poplar Field', written by William Cowper.

The poet visits his favourite poplar field and finds that the trees have been cut down. That is the end of the pleasant cool shade given by the row of trees and the whispering sound of their leaves. The poet tells this in the words, 'Farewell ..... colonnade'.

This sets the poet thinking on the uncertain nature of human life and its pleasures.

[N. B. Supply Context in 23]

2. The poet feels that his life is slipping away, or escaping from him too fast.

'Years' is *personified*. The figure of speech may even be a *metaphor*. The years run away from him as a fugitive runs for his life.

3. [Choose from Answer I, last para]

24. LEAD, KINDLY LIGHT

Questions

I. Give in your own words Newman's prayer as given in his poem, 'Lead, Kindly Light.'

II. a) Explain with reference to the context:—

1. Lead, Kindly Light, amid the encircling gloom.

2. .....till the night is gone,
And with the morn those angel faces smile.

b) Put in the prose order:
So long Thy ..... on (2 lines)

Answers

I. **Newman's Prayer**

The poet is in great trouble of mind about choosing the right course in life. He is like a traveller who has lost his way in the darkness and has wandered far from home. He therefore prays for heavenly light and guidance. He does not ask for much; he only wants to see the next step.

The poet has not always tried to find God's guidance. He has been proud, liking to decide matters for himself. Now he wants forgiveness and guidance.

The poet feels that God's power has blessed him so long that surely it will lead him on through all difficulties. The darkness will vanish and he will again enjoy heavenly blessing and guidance which he has lost for a while.

II. a) 1. **'Lead, Kindly Light, ... gloom'**

This is taken from the famous hymn, 'Lead, Kindly Light,' written by J. H. Newman.

The poet is in difficulties about choosing the right course in life. He used to trust himself, but now he feels quite uncertain what he ought to do. So he prays, "Lead, Kindly ..... gloom". In other words, he prays for God's guidance and help.

God is addressed as 'Kindly Light'.

2. [Write the context and use notes on Text book p. 170]

b) [Text notes p. 170]

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25. COROMANDEL FISHERMEN

Questions

I. Give the idea contained in the poem, 'Coromandel Fishermen'.

II. Explain with reference to the context:—

1. The wind lies ..... night. (l. 2)
2. He who holds ..... lives. (l. 8)

III. 1. Pick out an example each of simile, metaphor and personification from the poem.

2. Give in the assertive form, changing the sentence into the prose order:
'What though we ..... drives?' (l. 7)

Answers

Coromandel Fishermen

The poem is a song of the fishermen calling on their brothers to rise and begin work, for it is already morning. The wind which was blowing all night has now calmed down. They should therefore gather their nets from the shore and row their catamarans into the sea to go fishing.

There is no time for delay. They would go far into the sea where the sea-gulls are flying. They are not afraid, for the sea is their mother, the cloud is their brother and the waves are their comrades. Even if they have to toss on the waves far out in the sea at sunset, they are not afraid, for God who controls the storm will lovingly keep their lives safe.

The shade of the coconut glade, the scent of the mango grove, the sands on the beach in the full moon, with dear ones moving about, all these are certainly sweet to the fishermen. But the spray and the wild foam of the sea are sweeter still to them. So they call on their brother fishers, to row far out into the sea to the blue horizon.

II. 1. 'The wind lies ..... night'

This line is taken from the poem, 'Coromandel Fishermen,' written by Mrs. Sarojini Naidu.

The poem is a song of the fishermen calling on their brothers to rise, for it is already morning. 'The wind ..... all night'. In other words, the air is calm.

The wind is compared to a child that had been crying all night but now sleeps quietly in the arms of the mother. The wind had been blowing all night, but now, at dawn it is quiet. The wind and the child are compared by a *simile*. Also the wind and the dawn are *personified*.

2. [Supply context]

These are words of encouragement, and express faith in God. He who controls the storm will lovingly keep their lives safe.

III. 1. *Simile* 'The wind lies ..... like ..... all night. (l. 2)

Personification wakening *skies, wind, dawn.*

Metaphor (a) The wakening skies pray to the morning light.

b) The low sky mates with the sea.

2. It does not matter though at the fall of the sun we toss, where the hand of the sea-god drives (us).

26. SONNET UPON WESTMINSTER BRIDGE

Questions

I. Write in your own words Wordsworth's description of London in the early morning.

II. Explain with reference to the context:—
1. This city now doth like a garment wear the beauty of the morning.
2. Never did sun ..... [2 lines]
3. The river glideth at his own sweet will.
4. And all that mighty heart is lying still.

Answers

I. **London in the early morning**

The poet stands on Westminster Bridge at sunrise and looks at London. He is struck with the sight of the city which is as beautiful as anything in nature. Only a dull man would fail to notice such a touching and majestic sight. The beauty of the early morning

shines on the city. Ships, towers, domes, theatres and churches can be seen through the clear and smokeless air.

The early sunlight fills the city with splendour quite as much as it does the country-side. Deep calm reigns throughout. The river glides past undisturbed. The houses themselves seem asleep. London, the mighty heart of the country, thus lies still.

II. 1. This City now ..... morning

This is taken from the sonnet on Westminster Bridge written by Wordsworth.

The poet stands on Westminster Bridge at sunrise, and looks eastward at London. He is struck with the beauty of the city which 'now doth like ..... the morning'.

A garment or dress gives beauty to the wearer. Similarly the morning light clothes the city with a new beauty. The figure of speech is *simile*.

[N. B. Supply Context in 2, 34]

* * *

2. The city is steeped or 'soaked' in light, just as yarn (thread) is steeped in the dye (colour). The figure of speech is *metaphor*.

3. Now the river flows freely according to his own pleasure. When the morning is advanced

the river will be disturbed by the busy movement of boats and ships.

4. The heart is the most important organ which pumps life blood to the different parts of the body. In the same way the capital is the heart of the country. But in the morning quiet even this mighty heart is lying still.

28. THE KING OF KINGS

Questions

I. Write in your own words the idea contained in the passage, 'The King of Kings.'

II. Give the central idea contained in Tagore's "King of Kings" in a short paragraph.

III. Explain with reference to the context:-
1. Ah, what a kingly jest it was to open thy palm to a beggar to beg!

Answers

I. **The King of Kings**

Man is, so to say, a beggar on this earth. As he goes about the street begging from door to door, he sees in the distance the

golden chariot of God, the King of Kings, approaching him.

In rising hope he awaits God expecting riches. But the chariot stops and the King of Kings holds out his hand and asks for alms. The man wonders why the King should beg for alms from a beggar. He gives the King the smallest grain of corn in his bag.

In the evening he empties the bag and finds the small grain of corn still there; but it has been changed into gold. The man is ashamed and saddened, because he had not had the heart to give God his all.

II. We expect to receive freely from God, and are surprised to realise that God expects something from us. We cannot believe that this request is real, and we give the smallest gift we can. But later we find that what we have given still remains with us, very much enriched. What we have refused to give is as poor as before. In other words, the surrendered life is the life of truest happiness.

III. 1. This is taken from the lesson, 'The King of Kings,' which is one of Dr. Rabindranath Tagore's group of poems, 'Gitanjali'.

Man is a beggar on the earth. When he sees the approach of the golden chariot

of God, his hopes rise high and he expects wealth. But he is surprised to find that the King of Kings asks him for alms. The man wonders, 'Ah, what a kingly ..... beg!' In other words the man thinks it must be some kind of joke that He who has everything should demand anything from us.

29. THE LAST JUDGEMENT

Questions

I. Describe briefly the last judgement as pictured in St. Mathew's gospel.

II. Give the central idea of the passage, 'The Last Judgement', in two or three sentences.

III. Explain with reference to the context:—
1. Inasmuch as ye have done it ..... unto me.
2. Depart from me ..... angels. [p. 184]

IV. 1. Rewrite in modern English:—
Then shall the righteous ..... drink?
[p. 183]
2. And before him shall be gathered all nations. [Change the voice]

Answers

I. The Last Judgement

On the day of the last judgement the Lord shall come in His glory in the company of all His angels. He shall sit upon His throne and divide men into two groups. He shall gather the good on His right hand and the evil on the left hand. This is like a shepherd separating the sheep from the goats.

The good are called blessed. They are invited to enjoy everlasting heavenly happiness. The Lord declares that they have given Him food, drink, shelter, clothes and medicine, and visited Him in prison. They are amazed at this and ask when they did it. The Lord tells them that what they have done to the least of the poor (whom He calls His brethren) has been done to Him. So they are invited to enjoy everlasting happiness.

The sinful are called cursed. They have not given the Lord food or drink or shelter, nor visited him in sickness or in prison, for they have not done it to any one of the poor, whom again the Lord calls His brethren. They are therefore sent into punishment without hope of return.

II. The righteous man is one who has done good to the poorest and the least, and the unrighteous man is he who has done no good. *God judges man according to his actions.* The righteous enjoy everlasting happiness, but the unrighteous are driven to share the lot of the devil and the spirits who take his part.

III. 1. This is taken from the passage, 'The Last Judgement,' given in the Gospel of St. Mathew.

The Lord sits in judgement and separates the righteous from the unrighteous. The righteous do not know that they have done any good. But the Lord tells them, 'Inasmuch as ye.....me.'

The Lord considers the poorest and the least as his brethren. He accepts service to them as service to himself. Man is judged by his actions and not by his words.

2. [Supply context]

Christ does not curse them. They have brought the curse on themselves by their sins. They are sent to suffer the punishment which is the just reward of all evil.

IV. 1. Then the righteous shall answer him saying, "Lord, when did we see you hungry, and fed you? or thirsty and gave you drink?"

2. And he shall gather all nations before him.

ANALYSIS OF SENTENCES

1. The World Around Us

I. p. 1. For a moment I forget ..... child.

1. For a moment I forget (P. C.) 2. that I am terribly old (N. C. obj. of *forget.*) 3. that it it is a very long time ago (N. C. obj. of *forget.*) 4. since I was a child (Adv. C. mod. *is*)

II. p. 2. In any event, people who ..... persons.

1. In any event, people do not talk about their wisdom (P. C.) 2. who are wise (Adj. C. qual. *people*) 3. and [they] do not behave (co-ordinate P. C.) 4. as [they would behave] (Adv. C. mod. *do not behave*) 5. if they were very superior persons (Adv. C. mod. *would behave*)

III. p. 2. I hope you will be more ..... you.

1. I hope (P. C.) 2. you will be mor sensible (N. C. obj. of *hope*) 3. and [that you will] open ... . life (N. C. obj. of *hope*) 4. that surrounds you (Adj. C. qual. *beauty* or *life*)

IV. p. 5. I have tried to talk to you ..... intended

1. I have tried ..... letter (P. C.) 2. as [I would talk] (Adv. C. mod. *have tried to talk*)

3. if you were sitting near me (Adv. C. mod. [*would talk*] 4. and I have written more (P. C.) 5. than I intended (Adv. C. mod. *more*)

2. The Question of Presents

I. p. 9. I thought it was a difficult ..... accept it.

1. I thought (P. C.) 2. it was a difficult condition (N. C. obj. of *thought*) 3. but the love made me accept it (P. C.) 4. that bound me to the community (Adj. C. qual. *love*)

II. p. 11. I knew that I should ..... concerned.

1. I knew (P. C.) 2. that I should.....wife (N. C. obj. of *knew*) 3. and I was sure (P. C.) 4. that I ..... so far (N. C. obj. of *was sure*) 5. as the ..... concerned (Adv. C. mod. *so*)

III. p. 13. Often when I was in need ..... intact.

1. Often I have been ..... intact (P. C.) 2. when I was.....purposes (Adv. C. mod. *have been able*) 3. and [when I] felt (Adv. C. mod. *have been able*) 4. that I must ..... trust (N. C. obj. of *felt*)

3. The Cook's Adventures

I. p. 19. He then pushed on ..... travelled.

1. He then ..... rapidly (P. C.) 2. until he struck another road (Adv. C. mod. *pushed on*)

3. and begging.....straw (P. C.) 4. and [he] nervously scanned the landscape (P. C.) 5. as they travelled (Adv. C. mod. *scanned*)

II. p. 19. **Conscious of the power ... . altogether.**

1. Conscious of ..... telegraph, he skulked .....hedge (P. C.) 2. which was interesting..... districts (Adj. C. qual. *telegraph*) 3. he had no doubt (Paranthetical clause) 4. until the lights ..... cottage (Adv. C. mod. *skulked*) 5. and then [until the lights] went out altogether (Adv. C. mod. *skulked*)

III. pp. 19—20. **Satisfied that the ..... door.**

1. Satisfied he entered the garden (P. C.) 2. that the inmates of the cottage were all abed (N. C. obj. of *satisfied*) 3. and treading .....shed (P. C.) 4. and [he] fumbled at the hasp (P. C.) 5. and [he] opened the door (P. C.)

IV. p. 21. **As they declined ..... candle.**

1. He was ..... kitchen (P. C.) 2. as they .....walk (Adv. C. mod. *was carried*) 3. where [=and there] the woman ..... match (P. C.) 4. and [she] hastily ..... candle (P. C.)

V. p. 23. **Fear lent him ..... it.**

1. Fear lent him wings (P. C.) 2. though [they were] of a ..... type (Adv. C. mod. *lent*)

3. and he backed up against a tree (P. C.) 4. and [he] vigorously .....it (P. C.) 5. as soon as he judged (Adv. C. mod. *backed up* or *banged*) 6. [that] he was out of earshot (N. C. obj. of *judged*)

5. The Happiest Half-Hours of Life.

I. p. 40. My most frequent ..... me.

1. My most frequent dream nowadays is (P. C.) 2. that I am back at school (N. C. complement of *is*) 3. [that I am] trying to construe .....to me (N. C. complement of *is*) 4. or I should say nowanights (Paranthetical clause) 5. I suppose (Paranthetical clause)

II. p. 40. That they are unknown ..... moment.

1. That they are unknown (N. C. subject of *is*) 2. .....is my own fault (P. C.) 3. as [=and this] will.....moment (P. C.)

III. p. 40. But it is curious ..... there.

1. But it is curious (P. C.) 2. that I should never dream (N. C. put in apposition with *it*) 3. that I am going back to school (N. C. obj. of *should dream*) 4. for the misery .....mind (P. C.) 5. than all the.....troubles of life [left] (Adv. C. mod. *deeper*) 6. when [I was] there (Adv. C. mod. *left* in 5)

IV. p. 41. Our favourite dream ..... erected.

1. Our favourite dream was (P. C.) 2. that the school ..... morning (N. C. complement of *was*) 3. and that a telegram ..... pointing out (N. C. complement of *was*) 4. that it would be several months (N. C. obj. of *pointing out*) 5. before even ..... erected (Adv. C. mod. *would be*)

V. P. 43. I have had many ..... life

1. I have had ..... moments (P. C.) 2. since I left school (Adv. C. mod. *have had*) 3. but I have no doubt as to (P. C.) 4. what have ..... life (N. C. obj. of *to*)

6. Julius Caesar

I. p. 50. As they passed through ..... come.

1. Caesar noticed the soothsayer (P. C.) 2. as they passed ..... crowds (Adv. C. mod. *noticed*) 3. that came out to watch them (Adj. C. qual. *crowds*) 4. and [he] said to him smiling (P. C.) 5. "The Ides of March are come" (N. C. obj. of *said*)

II. p. 52. If Brutus will grant ..... faith.

1. Mark Antony will ..... better (P. C.) 2. If Brutus will grant (Adv. C mod. *will love*) 3. that Antony may come to him safely (N. C. obj. of

will grant) 4. and [that Antony may] learn (N. C. obj. of *will grant*) 5. how Caesar deserved to die (N. C. obj. of [*may*] *learn*) 6. than [he will love] Caesar dead (Adv. C. mod. *better*) 7. and [he] will follow ..... faith (P. C.)

III. p. 53. "Only be paitent," ..... deed".

1. Brutus added (P. C.) 2. only, [you] be patient (N. C obj. of *added*) 3. until we have appeased the terrified people (Adv. C. mod. *be patient*) 4. and then we will tell you the cause (P. C.) 5. why I have done this deed (N. C. put in app. with *cause*) 6. who yet loved Caesar (Adj. C. qual. *I*) 7. even when I struck him (Adv. C. mod. *loved*)

IV. p. 54. Then Antony asked that ..... funeral.

1. Then Antony asked (P. C.) 2. that he might ..... market place (N. C. obj. of *asked*) 3. as was ..... friend (Adv. C. qual. *might bring*) 4. and [that he might] there speak ..... funeral (N. C. obj. of *asked*)

V. p. 54. I will tell them that ..... ceremonies.

1. I will tell them (P. C.) 2. that — is by our leave and by our permission (N. C. obj. of *will tell*) 3. and that we are willing (N. C. obj. of *will tell*) 4. Whatever Antony says (N.

C. subject of *is*) 5. that Cæsar ..... ceremonies (N. C. obj. of *are willing*)

VI. p. 54. "You shall not", he ..... funeral.

1. You shall not blame us in your speech (P. C.) 2. He added (Paranthetical C.) 3. but [you shall] speak all the good of Cæsar (P. C.) 4. [that] you can (Adj. C. qual. *good*) 5. and [you shall] say (P. C.) 6. that ..... permission (N. C. obj. of *say*) 7. otherwise ..... funeral (P. C.)

VII. p. 55. Then he cursed ..... unburied.

1. Then he cursed them (P. C.) 2. that this foul ..... Italy (N. C. obj. of *cursed*) 3. until blood and destruction were so common (Adv. C. mod. *should be followed*) 4. that all pity should be choked (Adv. C. mod. *so*) 5. and [that] Cæsar's spirit ..... destruction (N. C. obj. of *cursed*) 6. that the whole earth would ..... unburied (Adv. C. mod. *such*)

VIII. p. 55. He said that if ..... more.

1. He said (P. C.) 2. that this was his answer (N. C. obj. of *said*) 3. if there was any one (Adv. C. mod. *was*) 4. who asked (Adj. C. qual. *one*) 5. why Brutus rose against Cæsar (N. C. obj. of *asked*) 6. not that he loved Cæsar less (N. C. put in app. with *this*) 7. but

that he loved Rome more (N. C. put in app. with *this*)

IX. p. 59. It is not good ..... it?

1. It is not good (P. C.) 2. that you should know (N. C. put in app. with *it*) 3. that you are his heirs (N. C. obj. of *should know*) 4. for what might come of it? (P. C.) 5. if you should [know it] (Adv. C. mod. *might come*)

X. p. 60. Through this his ..... angel.

1. Through this ..... stabbed (P. C.) 2. and [you] see (P. C) 3. how Cæsar's blood followed (N. C. obj. of *see*) 4. as he ..... away (Adv. C. mod. *followed*) 5. as though [it was].....know (Adv. C. mod. *followed*) 6. if it were Brutus (N. C. obj. of *know*) 7. who ..... knocked (Adj. C. qual. *it*) 8. for Brutus was ..... angel (P. C.) 9. as you know (Parenth. C.)

XI. p. 61. "But were I Brutus ..... mutiny".

1. But then there would be an Antony (P. C.) 2. were I Brutus (Adv. C. mod. *would be*) 3. and [were] Brutus Antony (Adv. C. mod. *would be*) 4. who ..... spirits (Adj. C. qual. *Antony*) 5. and [who would] put ..... Cæsar (Adj. C. qual. *Antony*) 6. that ..... mutiny (Adj. C. qual. *tongue*)

XII. p. 62. Then some of them ..... pyre.

1. Then some of them ..... body (P. C.) 2. and [they] ran with .... market place (P. C.) 3. where [=and there] they ..... forms (P. C.) 4. and [where they] pulled out ..... anything (P. C.) 5. that would burn (Adj. C. qual. *anything*) 6. which [=and these] they heaped up ..... pyre (P. C)

7. An Airman's Letter to His Mother

I. p. 72. Though I feel no ..... undertake.

1. Events are moving rapidly (P. C.) 2. and I have instructed (P. C.) 3. though I feel no premonition at all (Adv. C. mod. *have instructed)* 4. that this letter be forwarded to you (N. C. obj. of *have instructed*) 5. should I fail ..... raids (Adv. C. mod. be *forwarded*) 6. which we ..... undertake (Adj. C. qual. *raids*)

II. p. 73. History resounds with ..... else.

1. History resounds with illustrious names (P. C.) 2. who have given all (Adj C. qual. *names*) 3. yet their ..... Empire (P. C.) 4. where there is ..... all (Adj. C. qual. *Empire*) 5. and where a higher standard of civilisation, has evolved (Adj. C. qual. *Empire*) 6. and [where a higher standard of civilization] is still

evolving (Adj. C. qual. *Empire*) 7. than [is evolving] anywhere else (Adv. C. mod. *higher*)

III. p. 74. I firmly and absolutely ..... for us.

1. I firmly and absolutely believe (P. C.) 2. that evil things are sent to this world to try us (N. C. obj. of *believe*) 3. They are sent ..... mettle (P. C.) 4. because He knows (Adv. C. mod. *are sent*) 5. what is good for us (N. C. obj. of *knows*).

8. Florence Nightingale

I. P. 83. But you know ..... Crimea.

1. But you know (P. C.) 2. as well as I do (Adv. C. mod. *know*) 3. that all kits ..... Bulgaria (N. C. obj. of *know*) 4. when the army moved to Crimea (Adv. C. mod. *were dumped*)

II. p. 84. I know it must ..... regulations.

1. I know (P. C.) 2. [that] it must be .... lady to realise ..... regulations (N. C. obj. of *know*) 3. who is accustomed to ordering (Adj. C. qual. *lady*) 4. what she pleases (N. C. obj. of *to ordering*)

III. p. 86. Unless I receive this ..... yours.

1. I shall inform the Government (P. C.) 2. Unless I ..... hour (Adv. C. mod. *shall*

inform) 3. that I cannot continue to hold my post (N. C obj. of *shall inform*) 4. if you remain in yours (Adv. C. mod. *cannot continue*)

10. Where is Science Leading Us?

I. p. 106. When man first began ..... Life?

1. he asked himself the deepest of all questions — a question (P. C.) 2. when man first began to think (Adv. C. mod. *asked*) 3. which you ..... times (Adj. C. qual. *question*) 4. What is the Meaning of Life? (N. C. put in app. with *question*)

II. p. 106. Here science is actually ..... control.

1. Here science ..... nothing (P. C.) 2 for many people are floundering (P. C.) 3. and [many people are] wondering (P. C) 4. whether after all ..... forces (N. C. obj. of *wondering*) 5. over which he has no control (Adj. C. qual. *forces*)

III. p. 109. The ultimate goal, ... means.

1. The ultimate goal must be the understanding of everything, the enrichment of all (P. C.) 2. if there is such a thing (Adv. C. mod. *must be*) 3. that makes life worth-while (Adj. C. qual. *everything*) 4. that life means (Adj. C. qual. *all*)

IV. p. 110. I should say that ..... understanding.

1. I should say (P. C.) 2. that there is little doubt (N. C. obj of *should say*) 3. that man ..... man (N. C. put in app. with *doubt*) 4. [that man will] raise his intellectual status (N. C. put in app. with *doubt*) 5. and [that man will] give ..... understanding (N. C. put in app. with *doubt*)

11. Characteristics of Man

I. p. 117. Their enormous complexity .... survive

1. Their enormous complexity means (P. C.) 2. that they ..... ways (N. C. obj. of *means*) 3. while [=and] so poorly are we .... climate (P. C.) 4. that it is only .... animals (Adv. C. mod. *so*) 5. that we can survive (N. C. put in app. with *it*)

II. p. 119. When, however, we say ..... be like"

1. We can say not only (P. C.) 2. This is (N. C. obj of *can say*) 3 what he is like (N. C. complement of *is*) 4. but [we can] also [say] (P. C.) 5. that is (N. C. obj. of *can also say*) 6. what he ought to be like (N. C. complement of *is*)

MODEL QUESTION PAPER

ENGLISH

FIRST PAPER [Time—2 Hours

Marks

I. Describe in about a page

How Mahatma Gandhi handled the question of presents.

OR

How Mark Antony set the Romans against the conspirators.

OR

How George Nidiver showed 'the depths of a brave heart'. 7

II. Give an account of *one* of the following in not more than a page :—

a) Nehru's advice to children.

b) How Lord Ronald proved to be a faithful lover.

c) The Cook's adventures. 6

III. Write a paragraph about *one* of the following:—

a) The last day of the term for Milne.

b) Any *one* distinctive characteristic of the human species.

c) Heather Ale.

d) What 'The Poplar Field' tries to teach. 4

IV. Answer *three* of the following, each in not more than *three* or *four* sentences:—

a) 'I still maintain that this war is a very good thing'— Why does the Airman say so?

b) Who are really slaves, according to Lowell?

c) How did the Czar honour the dead soldier?

d) The farmer 'says that he's the debtor'. Why?

e) Where is science taking us with regard to ethical matters?

f) Give the central idea of the passage 'The Last Judgement'. 6

V Explain with reference to the context any *four* of the following:—

a) 'This was the unkindest cut of all'

b) 'Then according to your idea it would be more praiseworthy to lose a battle by rule of thumb than to win one by originality?'

c) Golden lads and ladies all must,
As chimney-sweepers, come to dust.

d) The earth his sobber inn and quiet pilgrimage

e) Lead, Kindly Light, amid the encircling gloom

f) The wind lies asleep in the arms of the dawn
[like a child that has cried all night.

g) And all that mighty heart is lying still.

h) "What hast thou to give to me?" 6

VI. Quote with the necessary punctuation marks *one* of the following:—

a) The first four stanzas of 'Integrity'.

b) The first two stanzas of 'Lead, Kindly Light'.

c) The last three stanzas of 'Freedom' from 'No! true freedom is to share .....'. 6

VII. Use *five* of the following in self-explanatory sentences:—

a) on behalf of
b) adamant
c) catch a glimpse of
d) to go too far
e) in the face of
f) to make shift
g) push forward
h) by virtue of
i) intact
j) let down. 5

VIII. Rewrite as directed:—

a) At the midday hour,
Each day, let those assemble who for virtue deem
Their right to heaven's gift the best.
(Give the prose order) 1

b) Science is creating problems faster than they can be solved. (Change into the positive degree) 1

c) I would have it no other way. (Change into an affirmative sentence) 1

d) O what a fall was there, my countrymen! (Rewrite in the assertive form) 1

e) Cajoled they will dance to your tune. (Change into a complex sentence) 1

f) Analyse into clauses, giving the kind and construction of each:—
It is not good that you should know that you are his heirs, for if you should, what might come of it? $2\frac{1}{2}$

g) Change into indirect speech:—
Bamford: I'm sorry, madam — you can't have them. *(Pertly)* Why not continue to be self-supporting?
Florence (disregarding the sneer): There are bales of them in your store. $2\frac{1}{2}$

1589

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