No: 467

NEW MODEL ENGLISH READER

THIRD BOOK

EDITED BY

MISS M. L. BUTLER, B.A. HONS. (LONDON)

Retired Principal, London Mission Girls' High School, Bangalore City

THE EDUCATIONAL PUBLISHING CO.
THYAGARAYANAGAR
MADRAS

NEW MODEL
ENGLISH READER

THIRD BOOK

EDITED BY

MISS M. L. BUTLER, B.A. HONS. (LONDON)

Retired Principal, London Mission Girls' High School, Bangalore City

THE EDUCATIONAL PUBLISHING CO.
THYAGARAYANAGAR
MADRAS

Copyright]

[*Price As. Twelve*

First Edition 1941

PREFACE

In learning a foreign language, too much stress cannot be laid on mastering, by means of constant repetition, rudimentary sentence forms at the earlier stages. With this end in view, conversations have been liberally introduced, and suitable exercises for conversation have been suggested at the end of each lesson. These exercises are merely illustrative, and not exhaustive. Likewise the notes on grammar which are given at the end of the lessons are not designed to replace the teaching of regular grammar, but only for purposes of recapitulation.

Familiarity of themes dealt with, an attempt to introduce the young learners to items of general knowledge, the imparting of a vocabulary effective for every day use, narrative interest, particularly in regard to the 'poetry' portion—these features which characterise the book, will, the compilers hope, make it acceptable and render its teaching interesting.

PUBLISHERS

CONTENTS

No.		Page
1.	The Wisdom of Yudhishtira	1
2.	Travel	5
3.	The Four Friends	8
4.	*The Beggar Maid*	11
5.	Riches	13
6.	The Boon of Kaikeyi	16
7.	Gopal Krishna Gokhale	20
8.	*What Bobbie Would Like To Be*	25
9.	Our Hands	28
10.	A Real King—I	31
11.	A Real King—II	33
12.	The Camel	37
13.	Ekalavya	40
14.	Cotton	45
15.	The King and the Barber	49
16.	*The Blind Boy*	53
17.	The Banyan Tree	55
18.	The Travelling Singers	58
19.	King Ravana	62
20.	The Throne of Vikramaditya	65
21.	*Father William*	69
22.	Washington and the Corporal	71
23.	Orchards	74
24.	Milk	78
25.	Milk Products	81
26.	*The Olive Tree*	84
27.	The Air Mail	87
28.	George Stephenson	90
29.	Silk-Worm	96
30.	This World of Ours	100

No.		Page
31.	*The Spilt Pearls*	105
32.	The Snake	108
33.	Iron—I	111
34.	A Little Hero	115
35.	Iron—II	118
36.	The Story of Perseus—I	122
37.	The Story of Perseus—II	126
38.	The Story of Perseus—III	132
39.	*The Parrot*	135
40.	Socrates	138
41.	Travancore—I	142
42.	Travancore—II	147
43.	*My Mother*	150
44.	*John Gilpin—I*	152
45.	*John Gilpin—II*	156
46.	*John Gilpin—III*	160
47.	Saint Tyagaraja	164

1. THE WISDOM OF YUDHISHTIRA

Once when the five Pandava brothers were wandering in the forest, they came to the shade of a big banyan tree to rest. Yudhishtira, the eldest of the brothers, had wandered all day, and was tired and thirsty. So he asked Nakula, the youngest of the brothers, to go and fetch some water from a tank near by.

Nakula went and as he was about to drink water, he heard a voice saying, 'Do not drink, O Nakula. This place belongs to me. First answer my questions, and then you may take this water and drink.' But Nakula thought it was an empty threat. So he drank the water, and soon he fell dead on the bank.

As Nakula had been away a long time, Sahadeva went to search for him. The same thing happened to him, and he too fell dead.

Then Arjuna and Bhima went in turn to the same spot, and the same voice warned them. But they heeded not; and they too fell dead one after the other.

Yudhishtira got up and went in search of all his brothers who had all disappeared so strangely without bringing water for him. He approached the bank, and heard the same voice which his brothers had heard, saying, 'Do not drink, O Yudhishtira. This place

belongs to me. First answer my questions and then you may drink till you are satisfied.'

Yudhishtira was tired and thirsty, but he was patient and said politely, 'Yes, I will try and answer your questions to the best of my knowledge.'

Then the voice asked Yudhishtira several questions on Dharma and other matters, and Yudhishtira gave brief and direct answers to every one of the questions.

For instance the voice asked, 'What is the only path to Dharma?'

'Skilful and active doing of one's duty,' said Yudhishtira.

'What is the only path to fame?' asked the voice.

'Giving gifts,' answered Yudhishtira.

'What is the only path to Heaven?' asked the voice.

'Truthfulness,' answered Yudhishtira.

'What is the only path to happiness?' asked the voice.

'Good conduct,' answered Yudhishtira.

'What is the greatest gain in the world?' asked the voice.

'Health,' said Yudhishtira.

'What is the greatest happiness?' asked the voice.

'Contentment,' said Yudhishtira.

And thus Yudhishtira gave brief and ready answers to all the questions.

Then the voice said, 'I am pleased with

your answers. I am a Yaksha, the guardian of this place. Now you may ask for a boon. Your brothers are all dead. Desire that any one of them may be brought back to life and I will grant thy wish.'

Yudhishtira said, 'Let Nakula come back to life.'

The Yaksha granted the boon and added, 'O Yudhishtira, why do you ask for Nakula's life and not the life of the others?'

Yudhishtira said, 'My father had two wives, Kunti and Madri. Nakula, is the son of Madri, my step-mother, and the youngest. He is as dear to me as my own brothers Bhima and Arjuna.' The Yaksha was very pleased and said, 'Truly you are called Dharma. Let all your brothers come to life. I am Yama, the Lord of Death. Your father, and I came here to test you. I am happy that you have answered all my questions, and shewn that your step-brother is as dear to you as any one else Your virtue is its own reward. It will bring you peace and joy.'

Then all the Pandava brothers came back to life. Yudhishtira drank of the water of the tank and refreshed himself. He told the brothers all that had happened, and greatly did they marvel at the wonderful patience and wisdom of Yudhishtira, and respected him more than ever.

EXERCISE

1. (1) Who was Nakula?
   (2) What did he hear when he was about to drink water?
   (3) Why did he fall dead?
   (4) What happened to Arjuna and Bhima?
   (5) What were the questions put to Yudhishtira? What answers did he give?
   (6) What boons did he ask for?

2. Choose the proper words or phrases from the following and write them in the blanks below: —

   came back, path to, disappeared, brought back, to search for.

   (1) Nakula did not — —.
   (2) He took the — — the pond.
   (3) Nakula was — — to life.
   (4) Yudhishtira went out to — — his brothers.
   (5) The Yaksha —.

3. Point out the clauses in the following: —
   (1) Nakula went and as he was about to drink water, he heard a voice.
   (2) Nakula thought that it was an empty threat.

4. Read these: —
   (1) He said, 'Do not drink water.'
   (2) He told him not to drink water.

Here the same thing is said in two different ways. In the first the very words of the speaker are repeated within quotation marks. This is called **Direct Speech.** In the second there are no marks, but the meaning is the same. The words are changed. This way of speaking is called **Indirect Speech.**

5. Change the following into Indirect Speech: —
   'What is the only path to fame?' asked the voice.

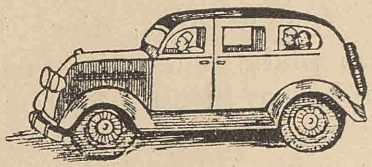
2. TRAVEL

Have you ever heard of a vegetable travelling? No, it springs up where you plant it, it grows and after a few months, dies. It never moves from the place where it starts to sprout. Some people are like this. They stay where they are born, they grow old and die in the very same place without having seen other places even in their own districts.

But many of us do go from one place to another for some reason or other. Yet we cannot say that all of us have travelled. Sometimes people go from Madras to Srirangam for a temple festival and return in a few days. They sit in the train that leaves Madras at night, and sleep or doze the whole way. They wake up at Srirangam station, go into the town and lodge somewhere. They go to the temple and worship, have a hurried meal and come back to Madras by the night train. Do you think they have really travelled? No, certainly not; they have lost all the charms and pleasures of travel.



Yet there are many people that really travel. People of Europe and America travel much more than we do here. A real traveller stays in many places, mixes with many people and learns many new things.



Long ago poor people used to travel on foot and in bullock carts. Rich people went on horse-back or were carried by men in palanquins. People who lived in the deserts of India rode on camels. Where the roads were fairly good, men rode in carriages drawn by horses. But now new methods of travelling are to be seen everywhere, and we are able to travel more quickly than before.

We have railway trains that can carry us from Madras to Delhi in two days; and we can buy food, sweets, milk, coffee, tea, and many other things at the wayside stations through which the train passes. Rich people have their own motor cars, and can travel along the big roads, called the trunk roads. From Madras, we can go to any big town or city in India by motor. Now-a-days, people can fly through the air like birds.

People going to Rangoon, Singapore,

London and very distant places have to cross the seas. They travel in steamers which take them very quickly. It takes only three days to go from Madras to Rangoon, and only fifteen days to go from Bombay to London. We can go from India to England in a week by aeroplane.

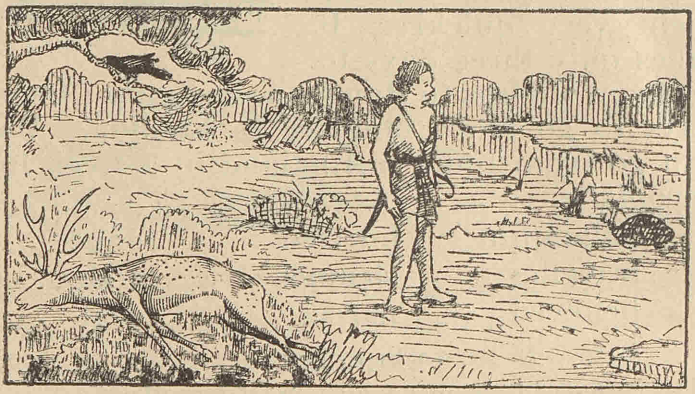


palanquin	hurried	lodge
traveller	steamer	mode
believed	parcel	meal

EXERCISE

1. What do we mean by a 'real traveller'?
2. In what different ways can we travel from Madras to Bombay?
3. Use phrases like 'some reason or other' to fill up the blanks in these:—
   (1) Every man will have to die — — — —.
   (2) Everybody will haev to eat — — — —.
   (3) I do not know why he does not talk to me; he seems to be angry with me — — — — —.
   (4) If a mean man wishes to hurt you, he will spread — — — — about you.
4. Rewrite the following sentences as directed:—
   (1) A first class ticket will cost a good deal.—Begin the sentence with *it*.
   (2) I am a third class passenger.—Change *third class* into an adjectival clause.
   (3) These carriages are divided into small rooms, which we call compartments.—Split this up into two separate sentences.
   (4) The crowd will be too great for us to stand comfortably.—Use *so* instead of *too*.

3. THE FOUR FRIENDS



Once upon a time a rat, a crow, a tortoise and a stag became fast friends. They always helped one another. When the tortoise wanted to travel fast, the stag would carry him on his back.

The four friends wanted to live near one another. After a hard search, they found a suitable site for their home. It was in a pleasant wood, through which a clear stream flowed. The big trees there gave the crow a home. The stag lived in a thicket near by. He had plenty of soft grass to feed on. The tortoise lived in the stream. A hole in one of its banks was the home of the rat.

For a long time the friends lived happily. They knew that union was strength. None the less they were always on the alert. At

the least scent of danger, they would all seek their places of safety. The stag would hide in his thicket and stay unseen. The rat would run into his hole. The tortoise would dive into the deepest part of the stream. The crow had little cause to be afraid, for she had strong wings to fly high up.

In spite of all this watchfulness, trouble came one day. A cunning hunter had spread a strong net very cleverly in one of the glades where the softest grass grew. The poor stag came there and trod upon the hidden net. His feet were caught in its meshes. He was frightened, and he struggled hard to escape. Soon his piteous cries brought his friends to the place. The rat began to gnaw the stout cords that held his friend. But before he could gnaw them through, the hunter was seen at a distance. There was no time to be lost. The crow at once hit upon a plan to save her friend.

Acting on the crow's advice, the stag lay stretched on the ground, as if he were dead. The crow sat on his head as though to peck at his eyes. The tortoise went up the bank, and lay still as if it was lazily basking in the sun. He chose a place where the hunter would easily see him. The rat hid in the grass very near the stag's feet.

When the hunter came near, the crow flew up and sat on a branch. The hunter was glad to see a stag caught in his net. He

thought the animal was dead and cut the cords that held him. As he did so, he raised his head and noticed the tortoise lying on the bank. He would gladly have it too. Leaving the stag alone, he approached the tortoise slowly and noiselessly. Just when he was about midway between the two animals, the crow gave a 'caw'. The stag started up at the signal and fled for dear life. At the sound of his hoofs, the hunter looked round and found that he had been tricked. The stag was too far away for him to pursue. He turned towards the tortoise, but it had gone under the water. Sadly did the hunter take up his damaged net and return home. The four friends lived happily thereafter.

Sighted	gnaw	stretched
thicket	basking	dive
disappeared	tricked	approached

EXERCISE

1. Who were the four friends? What did the tortoise do when he wanted to move quickly?

2. Where did each of the four friends live in their new home? What would each of them do at the least scent of danger?

3. What trouble came to the stag?

4. What was the plan of the crow to release her friend? How did it work?

5. Rewrite as directed:—

(1) At the least scent of danger, they would all seek their places of safety.—Change *at the least scent of danger* into a clause.

(2) A place that would suit them.—Change *suit* into *suitable.*
(3) The stag was too far away for him to pursue. Use *so that not.*
(3) The stag started up at the signal.—Change *at the signal* into a clause.
(4) Write out sentences using the following:— *To think of, as if, fled for dear life, in spite of, fast friends.*

4. THE BEGGAR MAID

Her arms across her breast she laid;
She was more fair than words can say;
Barefooted came the beggar maid
Before the king Cophetua.

In robe and crown the king stept down,
To meet and greet her on her way:
'It is no wonder', said the lords,
'She is more beautiful than day'.

As shines the moon in clouded skies,
She in her poor attire was seen:
One praised her ankles, one her eyes,
One her dark hair and lovesome mien.

So sweet a face, such angel grace,
In all that land had never been:
Cophetua swore a royal oath:
'This beggar maid shall be my queen!'

Tennyson

barefooted lovesome attire
robe mien greet oath

This is a short story in verse. It tells us how lovely a beggar maid was and how a great king married her and made her his queen. In prose we should begin the story in this way: —

'Once upon a time, there lived a great king, named Cophetua', and tell the story in the ordinary way. But in a poem, a poet starts his story wherever he pleases. He begins by telling us how fair the beggar maid was.

King Cophetua lived at a time when kings had the power to do anything they pleased. Whatever they ordered had to be done, whether the order was just or unjust, wise or foolish. If the king had ordered that everybody who came to see him should come dancing, then even the richest lords and ladies would have to obey him and come to him dancing.

So, when he said, 'I wish to marry the most beautiful maiden in my land; let all the maidens appear before me', every girl put on her most beautiful dress and appeared before the king in the hope that she would be chosen as his queen. The king looked at all of them, just as you or I might look at ribbons or jewels in a shop, before he chose the one whom he thought most beautiful. The beggar maid came too, in her poor dress, and as she happened to be the fairest of them all, she was chosen.

NOTES

Beggar maid—She did not really beg for her living; the phrase means, 'a maiden of a very poor family'.

Barefooted—Every other maiden came in her best pair of shoes, but this one was so poor that she had none to wear.

Stanza 2—When the other maidens stood before the king, he merely looked at them and sent them away, but when the beggar maid came, she was so beautiful that the king stood up and came down from his throne and went to receive her as if she were a king's daughter.

Attire—Dress.

Lovesome mien—An appearance which made people love her.

Grace—Charm of face, body and movement.

Swore a royal oath—All people in those days swore on something or other which they considered to be sacred or great. Some people would say, 'By God', or 'By my honour' or 'By my father's tomb'. A king would say, 'By my crown', or 'By my kingly majesty'. Such an oath is called a *royal oath.*

QUESTIONS

1. *It is no wonder*—What is no wonder?
2. *In robe and crown*—What does this phrase show?
3. *One* praised her ankles, *one* her eyes—Who were these people?
4. *Angel grace*—What does this mean?
5. This beggar maid *shall* be my queen—What does the word *shall* show?

5. RICHES

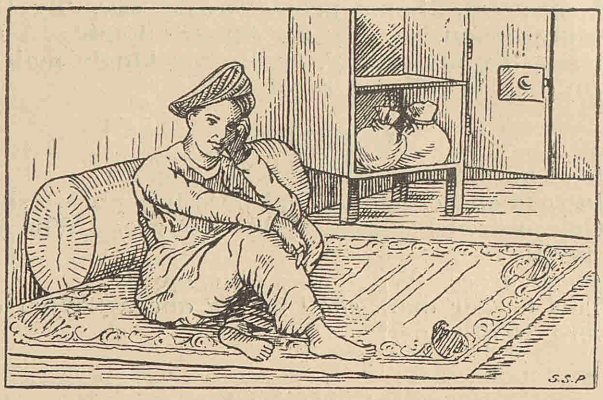
Teacher.—John, who is the richest man in your town?

John.—A banker in our street, Sir. He has got heaps of money. His safe is full of rupees, sovereigns and notes.

T.—Yes, all that is money. If a man has a great deal of money, we say that he is rich or that he has riches. Who is the richest man in your district, Abdul?

Abdul.—Our zemindar, Sir. He owns fifteen villages. All the lands in those villages are his. Father says that he has thousands and thousands of acres of land. We are his tenants and pay him rent for the land we hold.

T.—A banker has money, and a zemindar has lands. Both of them are rich, for money and lands are both riches. Nagappa, who is the richest man in your village?



Nagappa.—Rama Reddi, Sir. He owns five or six flocks of sheep. Each flock consists of one or two thousand sheep. He employs forty shepherds to look after them and take them to the hills to graze. All the people in our taluk buy sheep and wool from him.

T.—You see that flocks of sheep too can make a man rich. They are his riches. It is not money alone that is riches. Some people are rich in herds of cattle. The riches of others consists of herds of horses or elephants. Govind, which is the most useful animal in the deserts of Arabia?

Govind.—The camel, Sir.

T.—Yes, if an Arab has a hundred good, strong camels, he will be considered a rich

man. In Malabar, there are zemindars who own hills, with thick forests growing on them. Many thousands of big teak trees grow in these forests, and herds of wild elephants roam about in them. Every year, the owners cut down some of the teak trees and capture some of these elephants and sell them and get plenty of money. These people are the owners of great riches.

Some people have grown very rich because they found diamonds on their lands. Far, far away from here, in the land of America, many people found mineral oil coming up out of their wells and this oil has made them very rich. As you grow older, you will find that there are many other kinds of riches in the world.

zemindar	capture	tenants
sovereigns	mineral	riches
shepherds	banker	

(Note that the word *riches* used in this way is singular.)

EXERCISE

1. What does riches consist of? How many kinds of riches have you read about in this lesson? Can you think and add any other kinds of riches to those mentioned here?

2. Supply words in the blanks below: —

(1) A milking cow is rich in —
(2) A sheep is rich in —
(3) A zemindar — many acres of —
(4) A banker's riches — — money.

3. What is the exact meaning of the italicized words in these sentences: —

(1) He has *heaps* of money.

(2) The land has *heaps* of stones on it.

(3) He did not catch the train, *as* he arrived too late at the station.

(4) You learn more *as* you grow older.

(5) He talks *as* his father did.

6. THE BOON OF KAIKEYI

Prince Rama was the son of King Dasaratha, the Emperor of the land of the Kosalas. The prince was as good and wise as he was strong and handsome. As he was the eldest son of the old king, he should have ruled the land after his father. His wife, Sita Devi, was the daughter of King Janaka, the great King of the Mithilas. Prince Lakshmana was one of Rama's three younger brothers. The brothers were the sons of different mothers. The old king, Dasaratha, had three wives named Queen Kausalya, Queen Sumitra, and Queen Kaikeyi. Rama's mother was Kausalya, the chief queen. Lakshmana was Sumitra's son. Yet the two princes loved each other as if they had been born of the same mother.

After a time all the four princes married and for twelve years after that, they lived a happy life in Ayodhya, the capital of the kingdom. Dasaratha then felt that he had grown too old to rule, and wished to place

Rama on the throne. Everything was made ready for the coronation, and everybody was glad. But, the night before the appointed



day, Kaikeyi said to her husband, 'Once, long ago, you granted me two boons and I claim them now. Make my son, Bharata, king and send Rama away to live in the jungle

for fourteen years.' The old king could not say 'No', for he could not break the promise he had made. The next morning, he called Rama to him to tell him the sorrowful news. But the king was so full of sorrow that he could not speak a word. Kaikeyi then said to Rama, 'A long time ago your father granted me two boons and I have now claimed them, and you will have to go away and live in the jungle for fourteen years, leaving the kingdom to your brother, Bharata.' Rama merely said, 'I will gladly do so. My only sorrow is that I have not received the command from the lips of my father.'

He then went back to his own palace and called Sita to him and said, 'My dear wife, my father has ordered me to go and live in the jungle for fourteen years and leave the kingdom to my brother, Bharata. I shall start to-day. Be brave and take care of yourself. I shall come back again when the fourteen years are over.' But Sita replied, 'How can I live without you? Do you think I would care to live in Heaven if you were not there? You cannot leave me, your wife, behind. Please take me with you.' Rama consented, and the princess made ready for the journey.

Then Lakshmana, who had been hearing everything, said, 'I too will go with you. I too cannot live without you. You will need someone to help you in the jungle, and no

one can serve you as well as I.' So, he too made ready for the journey.

Everybody in Ayodhya was sorry to hear the news and there was weeping and wailing everywhere in the city. Queen Sumitra was doubly sorry, she was losing one of her own sons and losing Rama too, who had been like another son to her. But, when the time for the departure came, she said to Lakshmana, 'My dear boy, think of Rama as your father, think of Sita as myself; think of the jungle as Ayodhya. Go, God bless you.' What a brave mother she was!

Thus did all three of them entered the fearful jungle to live and suffer there.

emperor	claim	Kosalas
Ayodhya	serve	Mithilas
departure	bless	wailing
coronation	suffer	husband
boons	consent	

EXERCISE

1. Why should Rama have become king after his father?

2. Why did Rama go to live in the jungle instead of becoming king?

3. Why did Sita wish to go to the jungle?

4. Why did Lakshmana wish to go to the jungle?

5. What did Lakshmana's mother tell her son when the time for departure came?

GRAMMAR

Study the sentences given below. You will find that nouns are formed from other words in different ways.

1. The same word may be both a verb and a noun:—
   (1) I *wish* to say. Let me know your *wish*.
   (2) I *start* tomorrow. He got a *start* of me.
   (3) You *need* my help. He helped me in my *need*.
   (4) I do not *care* to stay. Take *care* of yourself.

7. GOPALA KRISHNA GOKHALE

Who has not heard of Mahatma Gandhi? Even a child in India knows his name. He is the best known Indian now living. He has been called the greatest man in the world by some people. He has been compared to Gauthama Buddha, and there are numerous people all over the world who eagerly read all that he writes and says. We shall try and get to know something of Gopala Krishna Gokhale whom Gandhi has called his *guru* or teacher.

Gokhale was born of poor parents in the Ratnagiri District in Maharashtra in 1866. He went to the Rajaram High school, Kolhapur, and continued for his F.A. (now called the Intermediate course) in the Rajaram College. He then joined the B.A. class in the Elphinstone College, Bombay, from where he took his B.A. degree.

About this time Tilak and others had started a High School, which later developed into the Fergusson College of Poona. Brilliant

graduates accepted poor salaries, and banded themselves together to work in the college, and train young men. Gokhale joined this noble band of workers and was made professor of English and Mathematics.

At Poona lived justice Ranade who took great interest in Gokhale. Gokhale looked upon Ranade as his *guru*. Though Ranade was a busy judge, he still found time to work for the welfare of the country, and young men like Gokhale were trained by him. Gokhale worked as Secretary of the Poona Sarvajanik Sabha for several years. When the Indian National Congress met in Poona in 1895 he worked as Secretary of the Reception Committee. Two years later, he was requested to go to England to speak before the Welby Commission which was examining the question of Government expenditure in India. Gokhale was only about thirty years of age at this time.

For two years Gokhale was a member of the Bombay Legislative Council; but his friends wanted him to go to Delhi as member of the Imperial Legislative Council. He did this in 1902 and had to resign from the Fergusson College. He could not attend to his increasing public duties and to his college work at the same time.

In 1905 he was elected President of the Indian National Congress. No other President had been elected so young.

He went to England again in 1906 to plead the cause of India before the English people.

Thousands of Indians had settled in South Africa, and were subjected to numerous difficulties. At that time Gandhi, who had gone to South Africa, as a barrister was the leader of the Indian community in South Africa. Gokhale went over there in 1912, and his visit was a great encouragement to Indians in that far-off land. He met the Ministers of the South African Government and pleaded the case of the Indian settlers before them. It was then that Gandhi came to know him well. Gandhi was so much impressed by his wisdom and fair mindedness that though he was of the same age, Gandhi regarded Gokhale as his Guru in public work.

In 1908 Gokhale started the Servants of India Society to train young men who joined it for life, as good servants of the country. The Rt. Hon. Srinivasa Sastry, G. K. Devadhar, and Pandit A. N. Kunzru are some of the well known Servants of India. Gokhale wished that just as people become sadhus and monks and do penance to realise God, some persons should also devote themselves to the public work of the country in the same spirit. They must make this their only occupation in life, and take a small allowance for their maintenance. Such men are the members of the Servants of India Society.

Gokhale passed away in 1915, and his death cast a great gloom over the whole country. He had such pleasing manners that even those who opposed him felt attracted towards him. His wide knowledge of facts and figures about various problems of India was greatly admired both by the people and the Government. Gandhi said about him, when he first met him in 1896:

'It was like meeting an old friend, or better still, a mother after a long separation. His gentle face put me at ease in a moment. He seemed to me all I wanted as a political worker—pure as crystal, gentle as a lamb, brave as a lion . . . . He was and remains for me the most perfect man in the political field.'

numerous	to plead the cause of
continue	resign
brilliant	encourage
accept	penance

EXERCISE

1. (1) Who is Mahatma Gandhi's *guru*?
   (2) Write a few sentences about the Fergusson College?
   (3) Who is Gokhale's guru?
   (4) Why did Gokhale go to England?
   (5) Why did he resign from the Fergusson College?

(6) Why did he go to South Africa?

(7) What is the Servants of India Society?

2. Change into other degrees.

(1) He was the most perfect man in the political field.

(2) Gandhiji is the best known Indian living now.

3. Interchange the principal and subordinate clauses in the following:—

(1) Gokhale was elected President of the Indian National Congress, when he was only thirty-six years of age.

(2) At Poona lived Justice Ranade who took great interest in Gokhale.

4. When we take a word in a sentence and say what part of speech it is and say what work it does in the sentence, we give the *construction of the word.* But when we describe fully about the grammatical details of that word, we are said to *parse* it *fully.* Take for example *'Gokhale* is a great Indian.' Supposing you are asked to parse, 'Gokhale', you will have to say:

(1) What part of speech the word is;

(2) Its number, gender, case (if it is a noun) or voice, mood, tense (if it is a verb).

(3) Its work in the sentence.

Gokhale—Noun, Proper Noun, Masculine Gender, Singular Number, Nominative Case, Subject of 'is'.

Parse all the words in:
'Ranade was a busy judge'.

8. WHAT BOBBIE WOULD LIKE TO BE

I'd like to be a farmer,
With lots of stacks and mows,
And fowls and pigs, and carts and gigs,
And four-and-twenty cows.

I'd drive them all to market
On summer mornings fine;
'Oh, come and buy', I'd stand and cry,
'Buy, buy, good masters mine!'

But if they would not buy them
It would not give me pain;
I'd simply say: 'Fair Sirs, good day!'
And drive them home again.

I wish I were a farmer,
With lots of lamb and sheep,
I'd run and play with them all day
Until we went to sleep.

I'd take the wool to market
On summer mornings fine—
'Oh, come and buy', I'd stand and cry.
'Buy, buy, good masters mine!'

But if they would not buy my wool
It would not cause me pain,
I'd come and say: 'Dear sheep, good day
Here is your wool again.'

And if they could not put it on
I'd put it on myself;
And all the rest, when I was drest.
I'd lay upon the shelf.

For when the winter days come round,
And all the world is cold,
I know full well my wool will sell
For all its weight in gold.

And so I'll be a farmer,
Right happy in my lot,
And he who cares may buy my wares.
And other folk need not!

F. E. Weatherly

Farmers in England do not grow the same crops as our farmers do. In India many farmers grow only rice and no other crop, others grow only ragi. They do not often rear several kinds of cattle.

An English farmer grows many things at the same time on his farm. He grows grains like wheat, oats and barely; he has orchards of different kinds of fruit; he rears cattle, sheep, pigs and fowls. He makes butter and cheese from the milk he gets from his cows. He shears his sheep and sells the wool. He gets eggs from his hens, and sells his ducks and geese for food. He sometimes makes wine from his fruits and ale and beer from his grains. All the things he grows and makes he takes to the nearest market-town to sell.

Bobbie is the name of a boy; he thinks he would like to be a farmer, and tells us in this poem why he thinks he would like to be one. Of course, no boy would really speak in poetry like this. The poet has put his own thoughts about the life of a farmer into the poem.

Stack.—When hay or straw is carefully and neatly piled up, and left in a field until it is needed for use, the pile is called a stack. *Mow* is a very old word which no one uses now. It means 'a pile of hay'.

Gig.—a light, two-wheeled, one-horse carriage.

Good masters mine—my good masters—It means the same thing as 'dear sirs'.

Lots of *lamb* and *sheep*—Sheep has the same form in the plural as in the singular. But the plural of *lamb* is *lambs*. The poet uses 'lots of lamb' in the plural, meaning *many lambs*.

I'd come and say 'Dear sheep, good day! Here is your wool again'.—I would take the wool home and put it in my house and say to the sheep, 'See! I have brought your wool back.' Of course, the sheep cannot take the wool back. The next four lines tell us what Bobbie would do with the wool he cannot sell. He would make some of it into warm clothing for himself to wear in the cold winter months.

Full well—we should say 'very well'. Here *full* is used as an *adverb.*

My wool will sell, for all its weight in gold. This means that if I weighed the gold I get for selling my wool it would weigh as much as the wool itself.

Right happy—Very happy; the word *right* here is an *adverb.*

The last two lines show that Bobbie thinks that if he were a farmer he would be happy whether people bought his goods or not. If they bought, then he would get the money; if they would not buy them, he would be able to use them for his own food and clothing. So he will be able to enjoy them whatever happens. Would you not be always smiling and laughing, if you were such a farmer?

Here are three sentences taken from the poem, which are somewhat alike:—

(1) I'd like to be farmer.
(2) I wish I were a farmer.
(3) And so I'll be a farmer.

In the first two, he tells us what he would like to

be; he is not a farmer then, and wishes very much that he were one. In the last, he says that he is resolved to become a farmer, because he thinks that that is the kind of life he would like best.

QUESTIONS

1. Why does Bobbie say he would take his wares to market on a fine summer day?

2. What are the wares he would take?

3. What would he do if his wool was not bought by anybody?

4. Why does he say that this would not cause him pain?

9. OUR HANDS

Have you seen the hands of a monkey? They are very like our hands. They are smaller, but they have four fingers and a thumb, so that monkeys can hold a stick as we do. Have you seen an ape? Perhaps you have not, as apes are not found in India now. Apes are much bigger than monkeys. They have either no tails, or have very short ones. They are more like men than like other animals. Apes too have hands. Men, monkeys and apes have hands, but no other animal has them. Men can do much more work than animals without hands. As we are much wiser than monkeys or apes, we

can do much better work with our hands than these animals can.

With our hands we can catch a ball and hold it; we can pull or push a cart, we can lift a stone and throw it, we can twist a rope or turn a wheel, we can grip another person's hand and shake it, we can tear a cloth or break a thread.

We use our hands in various ways when preparing food, for baking, roasting or frying. We use them also when eating and drinking, when serving food and washing dishes, and when we draw water from a well.

We need our hands to build houses, to dig wells, to plant seeds, to water the plants in our gardens and to pluck the fruit from the trees. Without hands we could not spin or weave or make our clothes.

There are countless things we do with our hands. If we had no hands we should have to live like wild animals.

thumb	bake	spin
various	roast	weave
push	ape	throw
lift	build	monkey
draw	dig	forest

EXERCISE

[Teachers should ask the children to say what else they can do with their hands. Their answers should be, as always, in the form of complete sentences.]

Write out the proper words in the blanks below:—

(1) The waterman — water from a —.

(2) When a barber —, he — a razor in his hand.

(3) When a tailor — cloth for a coat, he — a pair of scissors.

(4) When I — a sum in arithmetic, I — a pencil

(5) At ten o'clock in the night, I — down on my bed, and —.

GRAMMAR

Read these small sentences:—My hand *holds*, my hands *hold;* the boy *eats*, boys *eat*; the girl *washes* clothes, the girls *wash* clothes. You will see that *verbs too have the two numbers, singular and plural.*

Write out the plural forms of:—

Is looking, was standing, has done, laughs, is done, has been taught.

Here is a sentence which is taken from this lesson: They have either no tails *or* have very short ones. We can explain this sentence clearly by two sentences, (1) some of them have no tails at all, and (2) even those which have tails, have very short tails.

There are two kinds of apes, and the phrase *either—or* shows how one kind may be distinguished from the other.

Write out three sentences using *either—or.*

10. A REAL KING—I

This is a true story which happened about four hundred years ago in Delhi. Do you know Delhi? It is a very big city and is now the capital of India. The Viceroy and his Council live there.



Even at the time of this story, Delhi was the capital of a big kingdom. The king who ruled at that time was called King Babar. He was a very brave man and a good man too. Before King Babar came to India, Delhi was ruled by Afghan kings. Babar fought against the last of these kings and then became king himself.

Before the Afghan kings ruled at Delhi, the kingdom was ruled by Rajput kings. The Rajput kings were Hindus but King Babar and the Afghan kings were Turks. The Rajputs did not like the new kings and were always trying to get back their lost kingdom. Many of these Rajput chiefs lived in Delhi, but they never succeeded in killing the new kings, because these always went about protected by a strong guard.

Still, the Rajputs waited, hoping that some day they might succeed.

As King Babar was a very wise ruler he said to himself, 'I should like to see how the people of my kingdom live. It is true that I am now their king, but I am not a Hindu. I am not even a native of this land. I am a foreigner. I try to rule justly, but I do not know whether the people like my rule or not. I should like to know what they really think of me in their hearts.'

What do you think he did? He went out into the streets and lanes every evening dressed like any ordinary man, like a peasant or a shop-keeper. He went about and mixed with all kinds of people and no one knew that he was talking to the king.

whether	native	Rajput
peasant	mixed	Viceroy
guard	capital	Afghan
heart	chief	foreigner

EXERCISE

1. (1) Where is Delhi?
   (2) What is the meaning of 'Delhi is the capital of India'?
   (3) Who ruled the kingdom of Delhi before the Afghan kings?
   (4) How did Babar become king of Delhi?
   (5) Why did the Rajputs wish to kill Babar?
   (6) Why did Babar go out into the streets in the evenings?

(7) How did he dress when he went out?
(8) Why did he dress like that when he went out?

2. Make adverbs from: *true, common, just, strong, angry, new.*

3. Complete these sentences, using *whether—or* in each:

(1) I wish to know —.
(2) I do not know —.
(3) He wants to see —.

GRAMMAR

Read this sentence:

I do not know *whether* the people like my rule *or* not. The object in this sentence is the noun clause 'whether the people like my rule or not'. It is really made up of two clauses, (1) 'Whether the people like my rule', (2) 'Whether the people do not like my rule'.

These two clauses are connected by the conjunction *or*. But the principal clause is connected with the subordinate clause by the conjunction *whether*. These two conjunctions are used together in such sentences. *Either—or* is another double conjunction of this sort.

11. A REAL KING—II

In the days of King Babar there were numbers of elephants in Delhi, for at that time every king kept elephants. Some rich people have horses and hounds and motor cars now, but very few people keep elephants. Sometimes elephants run mad, and rush like a whirlwind through the streets, doing a great deal of damage. Sometimes they even kill people. When they are not mad, tame elephants are very gentle and affectionate

animals and do a great deal of work for man.

One evening, a mad elephant went through the streets of Delhi and the people ran right and left in great fright and hid in the houses and lanes. One poor little boy could not run very swiftly, and while he was running he fell down. The elephant was close to him and in a few seconds it would have stepped on the boy and crushed him to death. But from a corner near by, a big man darted out and picked the boy up before the elephant reached him, and ran with him to the other side of the street. The mad elephant ran on without seeing them and went away down some other street, and the boy's life was saved. The man had been very, very swift. If he had been two seconds late, both he and the boy would have been killed.

After the elephant had gone away, many people came running to see who this brave man was. His turban had fallen off, and when they looked at his face, they saw it was the king who had saved the poor little Hindu boy's life. Just at that moment, another man came running across the street holding a dagger in his hand.

He came up to King Babar and cried, 'Great King! I am a Rajput. I was your enemy. I was waiting there to kill you with this dagger, but you have saved the life of a poor Hindu boy. The elephant would

have killed you if it had seen you. Yet, you did not think of your own danger. You are truly a great king, and a much better man than I. You are fit to rule over us all. Take this dagger and punish me as you will, for I intended to kill you'

King Babar took the dagger, but he only smiled and said, 'You too are a very brave man and a true man. You are no longer my enemy. Take this dagger back. I will make you the captain of my own guard, for I know that you will guard my life well.' This is how the king treated the man who meant to kill him.

Great and good men never punish brave enemies.

madness	affectionate	punish
captain	turban	corner
swiftly	fright	enemy
stepped	dagger	picked

EXERCISE

1. Why were there many elephants in Delhi at that time?
2. What do elephants do when they go mad?
3. What did the people do when they saw the mad elephant coming?
4. How was the boy who fell down in the way of the elephant saved?
5. Who was the man with the dagger in his hand?
6. Why was he waiting there?
7. What did he say to King Babar?
8. How did King Babar show himself to be a greater man than his enemy?
9. How did King Babar treat his enemy?

GRAMMAR

Here are two sentences which can be changed in many ways, without changing their meaning: —

1. 'Babar was *fitter* to rule than the Rajput.' In this sentence two people, namely, Babar and the Rajput, are compared. Therefore the word *fit* is used in the comparative form. We may change it so that the word *fit* is used in its positive form and write the sentence this way: —

The Rajput was *not so fit* to rule *as* Babar. Both sentences tell us that, of the two men, Babar was more fit and the Rajput was less fit to rule.

2. 'The elephant is the *biggest* of all the land animals': In this sentence, *all* the land animals are compared, and not merely two of them. Therefore the superlative form, *biggest*, is used. We may change it into either *bigger* or *big* and rewrite the sentence this way: —

(1) The elephant is *bigger than any other* land animal. Here the elephant is compared to each of the other animals, *one by one*; in each case, the elephant is seen to be the bigger animal; therefore the comparative form can be used.

(2) *No other* land animal is *so big* as the elephant. Here the other land animals are compared to the elephant, *one by one*; 'not so big', is what we say in *each case*; therefore the positive form can be used.

All the three sentences mean the same thing.

Rewrite the following sentences in the way you are asked to do.

1. King Babar was the *bravest* man in that crowd.—Use *braver* and *brave* instead of *bravest*.

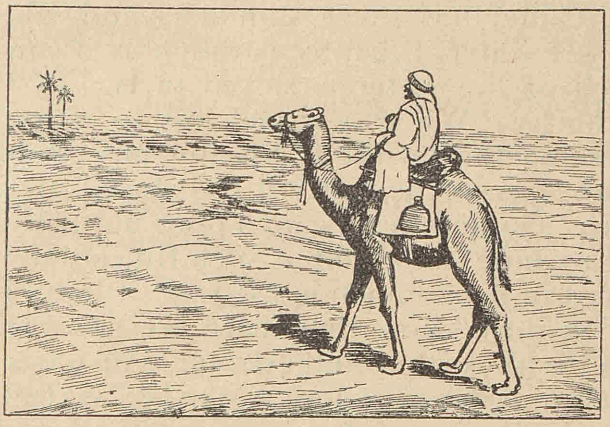
2. Snow-clouds are the *highest* in the sky. Change *highest* into *higher* and *high*.

3. The Ramayana is *better* than any other poem in Sanskrit.—Change *better* into *best* and *good*.

4. I like no other fruit so *well* as the apple.—Change *well* into *better* and *best*.

12. THE CAMEL

Here is a picture of a man riding on a camel. He is an Arab, and is travelling across the desert. The animal best suited for long journeys in a desert is the camel. Many people think the camel an ugly animal and the stag a very handsome one. But no stag can live in a desert. Not even an Arab horse can live as the camel does. The body of the



camel is specially suited to the life it has to lead. To the Arab the camel is a handsome animal. He loves it and tends it with care because it is of such service to him.

In some places in the desert a little coarse grass or a few prickly shrub may be found, but often there is nothing to be seen but miles of rock or sand. Water is found only in a

few places, which are sometimes many miles apart. The camel can eat even the prickly shrubs without hurting its tongue. The camel's body has a strange shape; if you look in the picture you will see that it has a great lump on its back and this is called a hump. Our Indian bulls have humps too. The hump of the camel is a very useful part of its body. It is a big lump of flesh and plenty of fat is stored in it, and when the camel can find no food, the fat from its hump keeps it alive. The camel has three stomachs and when it can get water it drinks as much as it can and much of the water is stored in two of these stomachs. When a camel has to travel for days together without finding any water to drink, it uses the water it has stored up in its body. Sometimes a camel does not get water for a whole week and at such times the water stored in its stomach is used up little by little.

You may know that there are oases in the deserts of Arabia and Africa. An oasis is a place in a desert where water is always to be found. A few date palms and other trees and some grass and a few green shrubs, may be found growing near a small spring of fresh water in such places. The distance between one oasis and another is very great; sometimes it is over a hundred miles. A camel that has fed and drunk in one oasis can carry men and goods to another without needing any more food or water till it reaches its des-

tination. There is no other animal that can do this.

The camel is a lean animal with long, thin legs; and because of this it can travel easily over sand. Do you think an elephant, with its thick legs and heavy body, could walk on sand easily? It will be rather like a very short and very fat man trying to take part in a running race.

The camel's feet are broad and flat and have soft pads; and so, camels' legs do not sink into the sand. Their necks are very long and they can bend down to the earth to eat grass and shrubs; or they can stretch their necks and eat leaves from the trees. Isn't the camel a wonderful animal?

suited ugly shrubs prickly
oasis destination hump stomachs
stored

EXERCISE

1. What sort of legs and feet has a camel?
2. What is in the hump of a camel and how is it useful to the animal?
3. How is the camel able to travel in hot deserts for many days without drinking water?
4. What is the food of the camel?
5. What is an oasis and what grows in it?
6. No other animal is so well suited for desert travel as the camel.

Change the sentence in two ways, using *better* and *best* instead of *well*.

GRAMMAR

You have read that *the* is a definite article; *the camel* commonly means 'the camel which we are speaking about'. But in this lesson you find that *the* is used in a different way. In the sentence, *'the camel* can live in such a land', *the camel* means *any camel.* Therefore *the camel* is another way of saying *all camels.* In the same way, the sentence 'not even *the Arab horse* can live as the camel does' means 'even Arab horses cannot live as camels do'.

1. Write out the meanings of the following sentences: —

(1) Death comes alike to *the old* and *the young.*

(2) *The Hindu* thinks of *the cow* as a sacred animal.

(3) *The elephant* is the bigger animal but *the lion* is the fiercer.

2. Fill up the blanks in the sentences below using *the* as shown above: —

(1) — —, — — and — — are grass-eating animals.

(2) — —, — — and — — are flesh-eating animals.

(3) — — and — — are animals that are very useful to man.

13. EKALAVYA

In ancient Hastinapur, the sons of Pandu and of Dhritarashtra were being trained in the use of bow and arrow, of mace and sword. They were young lads, but being Kshatriyas, they had to be taught these manly exercises. When they grew up they would then be able to defend the weak against the strong, and put down the wicked.

Dronacharya, a Brahmin teacher, was giving

them training in archery. He was the most famous teacher in those days. Under his excellent training the royal princes soon became expert bowmen, specially Arjuna who became the most famous archer in all India.

One day while the princes were under training, a forest boy, who was a hunter by profession, named Ekalavya, approached Dronacharya and begged him to take him as his pupil. But Dronacharya had his hands full, and more over he did not wish to help a hunter boy living in a forest to become a rival to the Kshatriya lads. The Aryan tribes had much trouble already from the forest tribes, and if Dronacharya taught a forest boy, that might increase the trouble. So he sent away Ekalavya.

Ekalavya, however, did not give up hope of becoming a skilled archer. He had approached Dronacharya and had not been chosen by the teacher. But Ekalavya, though refused, still adored the teacher. His gentle face and manner, his lofty figure and his skilful teaching all impressed deeply the young heart of Ekalavya. He said to himself, 'This shall be my guru. He may not choose me as pupil, but I have chosen him as my guru.'

So he went back to his forest home, and made an image of Dronacharya, and looked upon that image as his guru. He used to lay flowers at its feet, think of the guru with all love and respect, and then begin his practice

with bow and arrow. He practised regularly and eagerly; and soon became as skilled an archer as any Kshatriya prince taught by Dronacharya.

One day a dog strayed into the forest where Ekalavya lived. As the boy's appearance and dress looked strange, the dog barked loudly at him. Ekalavya got annoyed. He took aim with his bow and wounded the dog with his arrows in several places. One of the arrows pierced the dog's tongue and locked its mouth. The poor, wounded animal went back howling with pain.

Now Dronacharya and Arjuna happened to see the dog, and wondered who could have shot arrows in such a clever manner. They were eager to meet this wonderful archer, and their search brought them to the place where Ekalavya lived.

Ekalavya welcomed the noble Aryans, and told them that it was he who had punished that dog. Dronacharya was greatly surprised and asked, 'Young man, your skill is wonderful. Pray tell me who taught you archery.'

At this Ekalavya led these guests to the rudely made temple of his guru, where they saw an image decorated with flowers. Ekalavya said, 'This is my guru, Dronacharya. He taught me all my skill at archery. It is through his grace that I have learnt all my lessons.'

Arjuna was greatly troubled at heart to see such an archer, and among the forest tribes. Dronacharya understood what was passing across Arjuna's mind. Turning to Ekalavya he said, 'Very well then, if Dronocharya is your guru, you owe him a 'guru-dakshina,' that is, the offering to be paid to the guru.

'Yes, indeed,' said Ekalavya, 'Ask, O my guru, and what you ask shall be yours'.

'Give me then,' said Dronacharya in a cold voice, 'the thumb of your right hand.'

Ekalavya heard but was not dismayed. He had given his word. Promptly, he took a sharp arrow head, and cut off the thumb and laid it at the feet of Dronacharya.

Dronacharya was greatly moved by the boy's ready obedience. He gave him his blessings and went away with Arjuna.

It is said in the *Mahabharata* that thereafter Ekalavya was unable to shoot with his right hand. But he began to practise shooting with his left hand, and became as skilful as he was with his right hand.

dismay	blessings
obedience	archery
skill	skilful

EXERCISE

1. (1) Why were the princes taught all the manly exercises?
   (2) Who was Dronacharya?

(3) What was he famous for?

(4) Who came to Drona and asked him to teach him archery?

(5) Why did Drona refuse to teach the boy?

(6) What did Ekalavya do?

(7) What brought Drona and Arjuna to Ekalavya's dwelling? Who was Ekalavya's guru? Why was Arjuna troubled at heart? What reward did Drona ask of Ekalavya for being his guru?

2. What is the moral of the story?

3. 'Give me then,' said Drona, 'the thumb of your right hand.' Rewrite in the Indirect Speech.

4. Use the following in sentences of your own:— strayed into, laid at the feet of, to become a rival, to defend against, troubled at heart.

5. Learning archery is a difficult task.

'Learning' is the subject of the verb 'is' and does the work of a noun. It is formed from the verb 'learn' by adding 'ing'. So learning is both a noun and a verb. The verb-noun ending in 'ing' is called a *Gerund*. Look at the following; they are all gerunds:—

(1) I like reading good books.

(2) I like playing cricket.

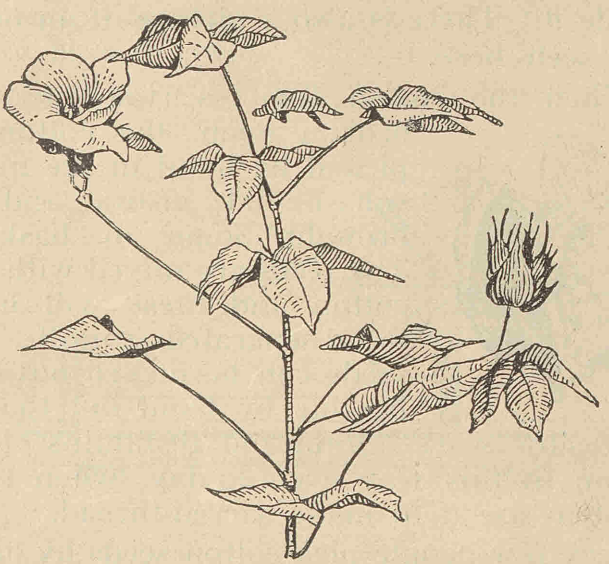
(3) Swimming is good.

Both gerunds and present participles have the same form. They must be carefully distinguished. To do this we must find out what work each does in the sentence. A gerund is a verb-noun. A participle is a verb-adjective.

Here are some examples of gerunds and participles.

Participle	*Gerund*
A sleeping cow.	A sleeping-room
Running water	A running-track
A jumping frog	A jumping-board

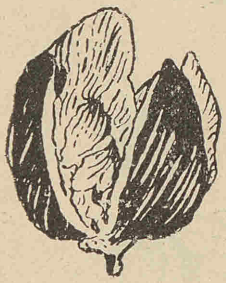
14. COTTON



You know that most of the cloth we use is made of cotton. Perhaps some of you have seen the cotton plant, which is grown in many parts of India. In the Madras Presidency, it is grown very extensively in the Ceded Districts and in Coimbatore. It is grown in other districts also, where the land is fertile and has moderate rainfall.

Here is a picture of a small branch of a cotton plant. If you look at it you will see that it has a fruit growing on it. The fruit is called a cotton-pod. When the pod ripens, its outer coat dries up like the outer coat of

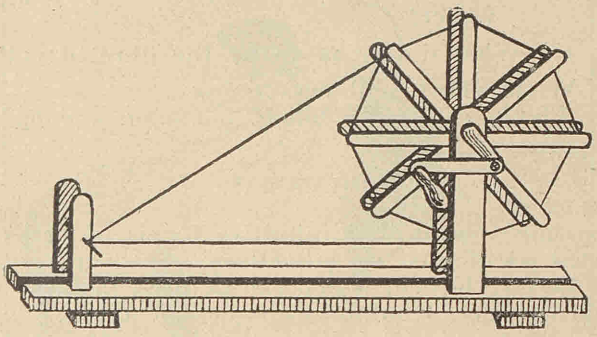
pods which contain beans. After some days, the pod opens and cotton is seen growing inside it. There is also a picture of an open pod seen here.



When the cotton fruit is ripe and has broken open, the cotton is picked by hand in the fields where it grows and is brought home in baskets. The seeds are mixed with the cotton and these will have to be separated from it. The seeds can be picked out one by one by hand but that is very slow work. Some old Brahmins clean cotton in this way even to-day, when they want to use it to make sacred-thread.

Very few people pick cotton seeds by hand now-a-days, because they can be separated from the cotton much more quickly by machinery in mills. Separating the cotton from the seeds is called ginning, and when cotton has been ginned, it is called lint. In villages, ginning was usually done by a small ginning mill which was turned by hand. But now-a-days there are hundreds of ginning mills in India, where the machinery is driven by engines. Many bales of cotton can be ginned in such mills in one day. After cotton has been ginned, it is spun into yarn on spinning wheels or by spinning machines.

Cotton must not be left too long in the pods in a field after the pods have opened. because dry cotton is very light and the winds will easily blow it away. If you look at a dry, open pod carefully, you will see that a great



deal of cotton is packed together in one pod. It is very white and very soft to touch. If you pull it out of the pod very gently, you can see the cotton-fibres coming out of it. Cotton is fibrous. These fibres are very light and thin, but they are also quite strong. A cotton rope no thicker than our middle finger can support the weight of half-a-dozen men hanging from it.

extensively	fibrous	beans
packed	basket	sacred
ginned	picked	contain

EXERCISE

1. (1) What is a cotton pod?
   (2) What happens when it is left on the plant for a long time?
   (3) What must be done to the cotton in the pod before it is ready for spinning?
   (4) What are the uses of a gin and of a spinning wheel?
   (5) What do we mean by the fibre of cotton?
2. Write short sentences using:—
   Plenty of, to the touch, too long, one by one.

GRAMMAR

You have learnt that infinitive forms of verbs may be used as nouns, as adjectives or adverbs. There is another verb-form which can be used in these ways. These sentences contain examples of them:—

(1) *Ginning* was done in villages by a small hand mill—Here *ginning* is the subject and therefore equal to a *noun.*

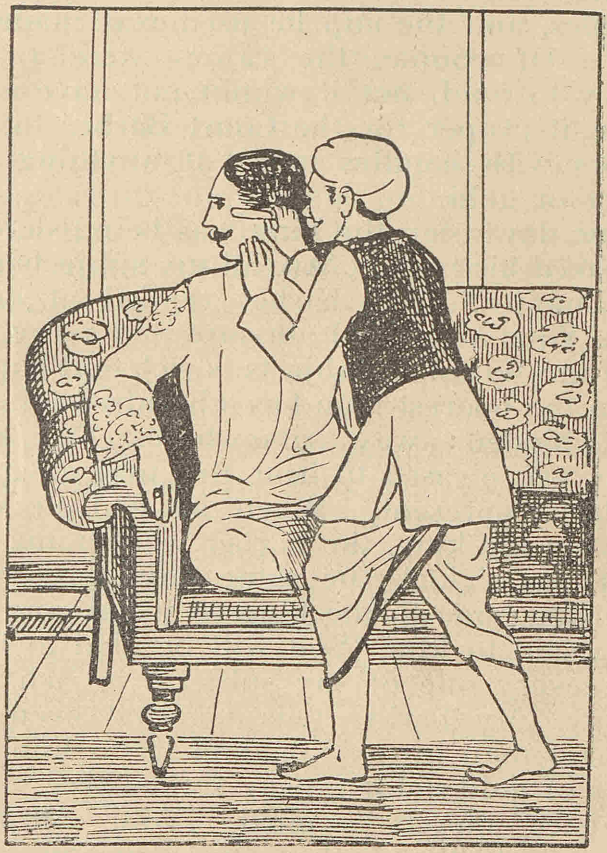
(2) Charkas are used for *spinning* cotton—Here *spinning* is like a noun in the objective case and *governed* by the preposition *for*; therefore it is used as a *noun.*

(3) This building has many *ginning* machines in it—Here *ginning* qualifies the noun *machines* and is therefore used as an *adjective.*

(4) The people in this house pass the whole of the day *spinning*—Here, when we ask the question *pass the day how*? the answer will be, *pass the day spinning.* Thus *spinning* modifies the verb *pass,* and is therefore used as an *adverb.*

You see that *a verb ending* in *'ing'* can do the work of a noun, or of an adjective, or of an adverb. When it does the work of an adjective or adverb, it is called a *Participle.* Participles may have other forms also.

15. THE KING AND THE BARBER



Once there was a king. He had a barber. The king's barber was called the Court Barber. He shaved only the king, the princes

and the nearest relatives of the king and of the queen. He would not shave even the Prime Minister. His razors had silver handles, and the cup he used was made of gold. Of course, the razors were rather heavy to hold, but it would not have been thought proper for the Court Barber to use razors with handles made of anything but silver or gold.

One day when the king was being shaved, he asked his barber, 'Are all my subjects rich and happy?' The barber replied at once, 'Yes, Your Majesty, I am sure that every one of Your Majesty's subjects is rich and happy. Even the poorest man has a hundred tolas of gold hidden away somewhere.' The king was very pleased to hear this and gave the barber a present. When he had finished shaving the king, the barber went home.

At ten o'clock the same day, the Prime Minister came to the king as usual, and the king said to him, 'You will be glad to hear that every one of my subjects is rich and happy. My barber tells me that even the poorest man in my kingdom has a hundred tolas of gold hidden away somewhere.' The minister merely replied, 'Your Majesty, please ask the barber the same question again to-morrow.' The king looked rather surprised, but agreed to do so, and when the minister had finished his work he went away.

The next morning when the barber came to the king, he looked very sad. The king did not notice this, but asked him the same question again, 'Barber, are all my people rich and happy?' This time the man answered slowly and sadly and said, 'Your Majesty, yesterday I thought that everybody was rich and happy. But I have now found out that they are really all poor and unhappy. I do not believe that even the rich people have much money and there are some who haven't even a single tola of gold saved up.' The king wondered at this reply but said nohing, and the barber went home after his work was over.

When the Prime Minister came at ten o'clock that day, the king said to him, 'To-day my barber tells me that none of my subjects is rich or happy. Why is this?' The minister replied, 'Your Majesty, yesterday when he came to shave your Majesty, the barber had a hundred tolas of gold hidden in his house and that was why he thought that every one was happy and had money. Last night he lost these savings, and so to-day his reply to your question was very different.' The king then knew what a wise man his minister was.

Majesty Prime Minister present notice
relatives salary handles princes

EXERCISE

1. Whom did the court barber shave?
2. What sort of razor and cup did he use?
3. How did he answer the king the first day?
4. How did he answer him the second day?
5. Why was his answer different the second day?
6. .Can you think how it was that the barber lost his gold?
7. What made the king think that his minister was a very wise man?

GRAMMAR

Study the verbs in these sentences:—

(1) The barber *shaves* the king.

(2) The barber *is shaving* the king.

(3) The barber *shaved* the king.

(4) The barber *was shaving* the king.

(5) The barber *will shave* the king.

(6) The barber *will be shaving* the king.

In (1) and (2) the action is taking place at the present time; the verb in these two sentences is therefore in a *present tense* form. In the same way, in (3) and (4) the verbs are in a *past tense* form, and in (5) and (6) they are in a *future tense* form.

But what is the difference between the forms of the verb in each pair of sentences? *Is shaving* shows that the action *is going on* or *is continuing* now; *was shaving* shows that it *was continuing* in the past. *Will be shaving* shows that it *will be continuing* in the future.

These forms are therefore given special names. They are called *Present Continuous, Past Continuous* and *Future Continuous* forms.

16. THE BLIND BOY

O say what is that thing call'd Light,
Which I must ne'er enjoy;
What are the blessings of the sight,
O tell your poor blind boy!

You talk of wondrous things you see,
You say the sun shines bright;
I feel him warm, but how can he
Or make it day or night?

My day or night myself I make
Whene'er I sleep or play;
And could I ever keep awake
With me 'twere always day.

With heavy sighs I often hear
You mourn my hapless woe;
But sure with patience I can bear
A loss I ne'er can know.

Then let not what I cannot have
My cheer of mind destroy:
Whilst thus I sing, I am a king,
Although a poor blind boy.

C. Cibber

Cibber, the author of this poem, was a dramatist and actor who lived about 200 years ago. He has written no great poems, but some of his smaller pieces are very nice and this little piece is one of them. The poem is very simple and tells us what a poor, blind boy thinks of his blindness.

Which I must never enjoy—which I can never have the pleasure of seeing in my life—because I am born blind.

Blessings of the sight—the pleasures that can be enjoyed by being able to see.

Wondrous—wonderful.

Or make it day or night—make it either day or night—Instead of *or—or* we now use *either—or.*

With me 'twere—with me it will be.

I often hear you—The blind boy is talking to *his mother,* who has often expressed her sorrow that her son was blind.

Hapiess woe—unhappiness which is unfortunate.
I am a king—I am as happy as a king.

EXERCISE

1. What is the meaning of *day and night* to the blind boy?

2. How can he tell that the sun is there? What can he not know about the sun?

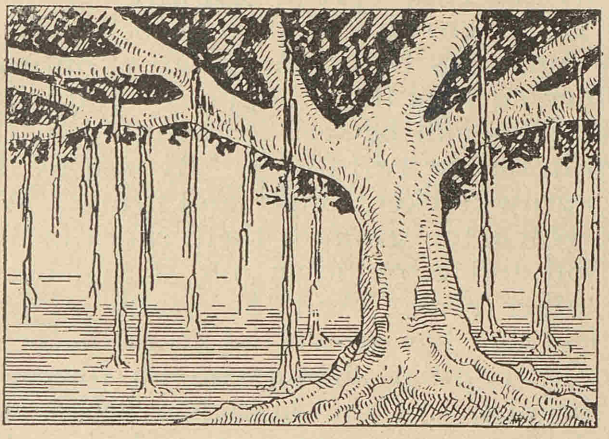
3. Rewrite as directed:—

   (1) And could I ever keep awake, with me 'twere always day.—In simple prose, beginning with *If.*

   (2) Say what is that thing called light.—Begin with *Tell* and change *'called Light'* into a clause.

4. But *sure* with *patience* I can bear a *loss* I *never can* know.—Parse the words italicized.

17. THE BANYAN TREE



Banyan trees grow in almost every village in the plains of India. They grow in warm climates. There is no village without one or two banyan trees. The banyan lives for a very long time and grows to an enormous size. It does not grow to a very great height, but it grows so much in breadth that one tree may come to cover several acres of land.

It is such a common tree in India that we often pass it by without paying much attention to it; but people from Europe and America who see it are amazed at its beauty and its size. They take away with them photographs of the tree to show to their friends who have not seen it.

The tree does not grow to a great height because many of its branches do not grow upwards like the branches of some of the other big trees. They spread sideways all round and go on growing until they become very, very long. As the branches grow outwards, another curious thing happens. Bunches of small roots can be seen growing down from them in one or two places. By and by these roots grow thicker, longer and firmer. When they reach the ground, their root-tips enter the soil and grow down into it and become like other roots. And the whole bunch of rootlets that has grown out from the branch becomes a pillar strong enough to support the branch. As the branches grow larger and longer, more and more pillars will be formed in this way. Each of these pillars plays the part of an extra trunk to the tree, and so when we look at a single old banyan tree from a distance, we think that we are looking at a big grove of trees.

They say in Ceylon there is a banyan tree which is many thousands of years old, and that it looks like a large forest. It is also said that seven thousand people can live under its branches. It must be a giant among trees.

The banyan is a very leafy tree, and its leaves are thick and smooth. Many people in southern India stitch them together and use them as plates. When the leaf-buds or leaves are broken off, a juice, which looks

like milk, oozes out. This is sometimes used as medicine. The thin hanging roots form good tooth-brushes, and are said to cure many diseases of the teeth.

The fruits of the banyan tree are small, red and round. They are not eaten by men, but numbers of birds live on them, and when the fruits are ripe troops of monkeys can be seen jumping from branch to branch, eating, playing, chattering and quarrelling together. When we sit in the cool shade of the banyan tree, we feel like little babes lying in our mothers' laps.

banyan	platform	sideways
wonderful	magic	grove
pillar	support	chattering
oozes	enormous	photograph
plates	properties	giant

EXERCISE

1. How long can the banyan tree live? Which is said to be the oldest banyan tree in the world? What does it look like?

2. How are the long side branches of this tree prevented from breaking?

3. Why is the banyan tree found at the entrance to many Indian villages?

4. How are its leaves and fruits used?

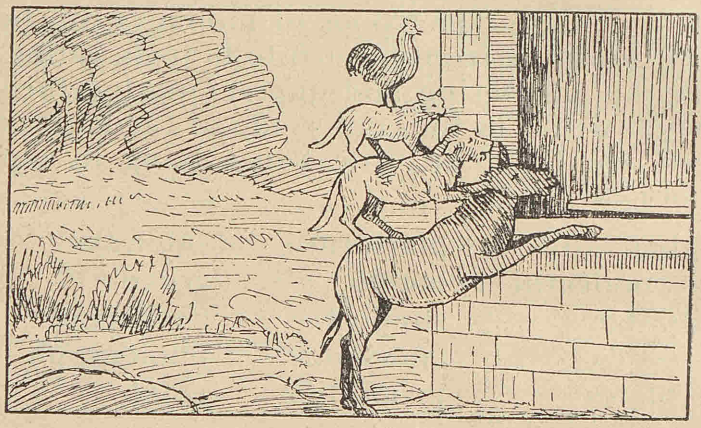
5. Divide each of these big sentences into two sentences: —

(1) It grows in breadth so much, that one tree covers many acres of land.

(2) It is such a common tree in India that we pass it by without paying much attention to it.

6. Write out sentences using the following phrases:—play the part of, amazed at.

18. THE TRAVELLING SINGERS



Once upon a time a farmer had a donkey. It served him well for many years. But when it grew too old for work, the farmer drove it out to live as it could. The poor animal could find nothing in the streets to feed on. It wandered away in search of food.

The donkey took the road that led to Bremen, and went feeding on whatever it could get. On its way it saw a cat sitting on the roadside mewing piteously. 'Why do you cry, Mouser?' asked Bray, the donkey.

'Alas', replied Pussy, 'I have grown too old to catch mice, and my mistress has asked her maid to drown me to-morrow.' 'Don't worry,' said Bray, 'you need not die. I am going to Bremen. I mean to become the town musician there. I see that you too have a fine voice. Come along with me and we shall form a pair.' The cat gladly agreed and went with Bray.

On their way they met an old dog howling. 'Why, Barker, why do you howl instead of barking?' asked the donkey. 'I am farmer Hardheart's sheep-dog,' replied Barker, 'I have guarded his flock well for him these fifteen years. But I am old now and have grown slow of foot. My master told me that I have grown worthless. He said he would shoot me to-morrow. Would you not howl if you were in my place?' 'No,' said the donkey, 'I wouldn't howl. I would bray. But why should you die before your time? Pussy and I are going to Bremen to set up business as town musicians. Your bark and howl are as good as a brass band. Why don't you go with us?' The dog agreed, and the three friends walked on to Bremen.

A mile farther on, they came to an old farmhouse near a wood There was an old cock sitting on the fence and crowing with all his might. 'Why, Redcomb, why do you crow so loud in the evening?' asked Bray. 'I have only a few hours left for me to crow,'

replied the cock. 'My mistress says that I have grown sleepy; she says I am not crowing early enough to wake up the servants of the house. She has asked the cook to serve me up for dinner to-morrow. That is why I crow as loud as I can, while I have the time.' 'You can use your voice to gain a better object,' said the donkey. 'Come with us to Bremen. We are sure to make the most famous band of musicians there.' The cock agreed and followed them.

The four travelling musicians were still in the wood when night fell. They saw a light coming out of an old cottage at a distance. Cautiously and noiselessly they approached the place. They peeped in at the window and saw a big table on which the most excellent dinner was spread. Half a dozen robbers were sitting round and were about to begin their meal. The four musicians planned to scare them away and have the dinner for themselves. Bray stood near the window and the dog got on his back. Pussy stood on Barker's back, while the cock perched on Pussy's head. Then all of them began their music together. The donkey brayed, the dog howled, the cat mewed and hissed and the cock crowed. And making these loud noises, the donkey and his friends dashed in through the window. The poor terrified robbers thought that all the devils in the woods had come to attack them. They

ran away as fast as they could and never cared to return. In this way the four friends earned a good dinner for themselves and a comfortable house to live in.

worry	piteously	enjoyable
musician	cautiously	perched
excellent	terrified	approached
	comfortable	

EXERCISE

1. Who was Bray? Why did he wander away in search of food?
2. Who was Mouser? Why did she sit mewing on the roadside? What did Bray propose to her?
3. Who was Barker? Why did he keep on howling? What did Bray propose to him?
4. Who was Redcomb? Why did he crow in the evening? What did Bray ask him to do?
5. What did the four travelling musicians find in the cottage? What was the trick they played to get their dinner? How did it succeed?
6. Explain the meanings of:—Slow of foot. To form a pair. To set up as a musician. With all his might.
7. Rewrite as directed:—
   (1) There was nothing in the streets for Bray to feed on.—Change *for Bray to feed on* into a clause.
   (2) Why should you die before your time? Change into an assertive sentence.

GRAMMAR

Among pronouns, you have learnt the words *my, our, your, his, their,* etc. They cannot be the subjects or the objects of sentences. They have a different form from the nominative or the objective. They are said to be in the **Possessive Case.** The meaning of *to*

possess is *to have*. *'Farmer Hardheart's sheep-dog'* means 'the dog *that Hardheart had*'. Possessive-case-forms of singular nouns are made by writing 's after them. The sign (') placed before *s* is called the *apostrophe*.

19. KING RAVANA

Some thousands of years ago many great kingdoms flourished in India. North of the Vindhyas, there were many powerful Aryan kingdoms. But south of that range, the land was still held by other powerful races. The strongest and fiercest of these were called Rakshasas by the Aryans, and between the Rakshasas and the Aryans there was endless war. Sometimes the Aryans drove the Rakshasas back and occupied their land. But at other times the Rakshasas gained the upper hand and carried the warfare into the Aryan country. This state of affairs lasted for many centuries.

One of the most powerful of the Rakshasa kings was named Ravana. He ruled over a vast empire and his capital was the city of Lanka. It was built on a high plateau in one of the larger islands of the Indian Ocean. In strength Ravana had few equals. In valour he had almost none.

Under him, his generals won back the territory that had been lost in the Deccan. He even crossed the Vindhyas and led his armies into the Aryan kingdoms of the far north;

and wherever he went, he was victorious. He destroyed the cities of his enemies and ravaged their lands. Each time he went he brought back countless booty with him to Lanka. The daughters of the kings and nobles of the conquered Aryan lands became his prisoners and his brides. The mighty kings of the Danavas and of the Nagas were glad to give him their daughters in marriage. Under Ravana, the Rakshasa Empire reached the height of its glory.

Yet his empire was short-lived; and a few days before his death, he himself knew that it would die with him. It was a sad thing to be sure, but it had to be so. Ravana was no doubt mighty as a warrior; but he had no laws to guide him aright in his rule. His will was law. He could punish anybody at will, and he was cruel in his punishments. He ruled by terror. He was so madly fond of war and conquest that he hardly thought of governing wisely. His victories made him very haughty. He began spending his days in pleasure; he did not care to keep a wary eye on his foes.

At last an event happened that brought about his downfall. Sri Rama, a prince of a powerful Aryan Royal House, came to live in the forest of Dandaka. He was the mightiest of the warriors among the Kshatriya clans at that time. On the day he crossed the Vindhyas, the Rakshasa power began to

go down. No Rakshasa could come within the range of Rama's bow and go back alive. In thirteen years Rama had cleared Dandaka of the Rakshasas. When Ravana heard the news he was furious. He carried off Sita, Rama's wife, and took her away to his own palace in Lanka city. Rama learnt of this and went south at the head of a vast army of the friendly Vanara tribes. They crossed over to Lanka and besieged it.

A number of fierce battles were fought with great losses on both sides. In the end, Ravana lost his ablest warriors and generals; his own powerful army was broken. The last and most terrible battle ended with the death of the greatest of the Rakshasa kings. And with him ended the Rakshasa Empire, once and for all.

victorious	valour	countless
ravaged	territory	booty
	besieged	

EXERCISE

1. Who were the people that lived north of the Vindhyas and who lived south of that range? Why were they at war with each other?

2. Who was the most powerful of the Rakshasa kings? How did he use his might against the Aryans? How did the Danavas and Nagas make him their friend?

3. What were the causes for the downfall of the Rakshasas? Who was Rama? What did Ravana do to him? How did Rama bring about Ravana's downfall?

4. Rewrite as directed: —

(1) The forest of Dandaka was the most terrible of the jungles of the Deccan.—Use *more* instead of *most.*

(2) The daughters of the Aryan kings became Ravana's prisoners.—Make *Ravana* the subject of the sentence.

(3) He could spare no time to govern wisely as he was too fond of war.—Use *so* instead of *too.*

5. Use the following phrases in sentences of your own: —

Height of glory. To be sure. To bring about.

GRAMMAR

Read these sentences: —

1. The most *terrible* jungle was the forest of Dandaka.

2. The jungles of the Deccan were *terrible.*

In the first sentence the adjective *terrible* is attached to the noun *jungle.* In the second sentence, the same adjective is used to complete the incomplete verb *were.* An adjective may be used in two ways: —

(1) It may qualify a noun.

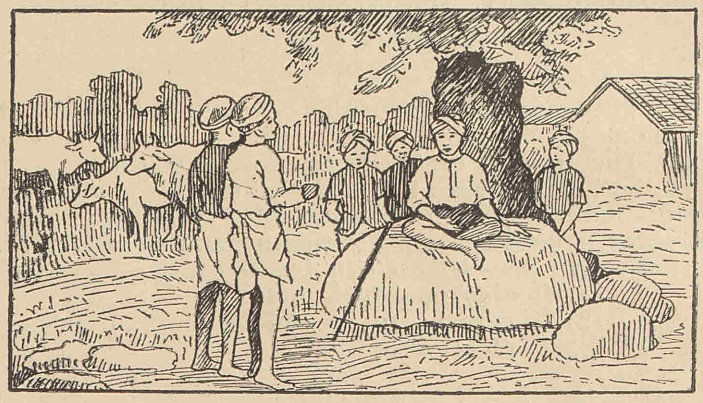
(2) It may be the complement of an incomplete verb.

20. THE THRONE OF VIKRAMADITYA

Some two thousand years ago, there lived a very famous king named Vikramaditya. He ruled over the great kingdom of Malwa, and his capital was Ujjain. He was as good as he was powerful. He was a very just ruler and his name is remembered even today throughout India. But after he passed away, his kingdom grew weaker and weaker. Even Ujjain, the capital, was partly in ruins.

A few hundreds of years later Bhoja became king of Malwa. A curious incident is said to have happened during his reign.

The cowherd boys of Ujjain drove their cattle every day to the pastures outside the city walls. At midday they would play under the shade of a big branching tree near by. One day one of them said, 'Let us play a new game to-day. Let us form a Court of



Justice. You see those two grown-up people there quarrelling about something. We shall ask them to bring their case to our Court.' The other boys gladly agreed. They thought that it would be great fun. One of the boys was chosen to act as a Judge. They made him sit on a mound under a tree. They went to the grown-up people and gravely said, 'Please do not go on quarrelling. You see our Judge sitting there on his seat. Place

your case before him and he will decide justly between you two.' The men laughed and agreed.

They came to the tree and saw that the Judge was just a boy. But when they heard him speak, they wondered. The boy's looks were grave like those of a real Judge; and he spoke with a wisdom beyond his age. He heard their case and gave his judgment. The men saw that it was just. They were satisfied and went away.

The two men went into the city and spoke of the wonderful cowherd boy-Judge. Many people came to see the wonder. Every day a real case was brought before the boy. And in every case his judgment was just. News of this wonder reached the ears of King Bhoja. He asked his ministers whether they knew anything of it. One of them said, 'My Lord King, the Judge is an ordinary cowherd boy; but when he is seated on the mound he is wiser than our wisest Judge. Something buried under the mound causes this miracle.' King Bhoja ordered that the mound should be dug out. When it was done, the great Golden Throne of Vikramaditya was found underneath. It had a large number of steps leading up to the king's seat. And on either side of each step there was a golden image of a winged Angel. The throne was carried to the Durbar Hall in the palace. King Bhoja made grand preparations to sit

on it. But when he was about to place his right foot on the first step, one of the images spoke. It said, 'Stop, King Bhoja, you are not as great as Vikramaditya. You may not sit on his throne.' The image then narrated one of the great deeds of Vikramaditya and asked, 'Can you do such a deed?' King Bhoja gave up his attempt for the day and went back.

Every time he tried to mount the steps, one of the images would speak. Each time the king heard of one of the mighty deeds of Vikramaditya. When the last image had spoken, King Bhoja understood his littleness. He realised that he was not fit to sit on the throne at all. The legend says that the throne was carried away by the Angel-images to heaven.

mound	angels	incident
gravely	image	legend
narrated	miracle	realised

EXERCISE

1. Look into the map of India and find out where Ujjain is. Who was Vikramaditya? Why is he considered great? Who was Bhoja? Where did he live?
2. What was the new sort of game that the cowherd boys decided to play? Where did they play it?
3. Why did the grown-up men consent to take part in it? Why did they wonder when they heard the boy Judge speak? Why did they accept his decision?
4. What did the minister say to the king about this wonder? What did Bhoja then do? What was it that was found under the mound?

5. What did the Angel images say to Bhoja? What lesson did the king learn from them? What happened to the throne at last?

GRAMMAR

Read these sentences. Each of them is made up of two clauses joined together.

1. 'He ruled over the great kingdom of Malwa, *and* his capital was Ujjain'. The conjunction *and* joins the two clauses.

2. 'Place your case before him *and* he will decide justly between you two'.

Sometimes a word or two is found omitted. You will have to supply them and then separate the clauses:

3. 'They came to the tree and saw the Judge'. The second clause here is, *They saw the Judge.*

4. 'The two men went into the city and spoke of the cowherd boy'. The second clause is, *They spoke of the cowherd boy.*

Each of the four sentences given here is called a **Compound Sentence.** Every *Compound Sentence has two or more principal clauses.*

21. FATHER WILLIAM

'You are old, Father William', the young man cried,
'The few locks which are left you are grey;
You are hale, Father William, a hearty old man;
Now tell me the reason, I pray.'

'In the days of my youth', Father William replied,
'I remembered that youth would fly fast,
And abused not my health and my vigour at first,
That I never might need them at last.'

'You are old, Father William', the young man cried,
'And pleasures with youth pass away;
And yet you lament not the days that are gone!
Now tell me the reason, I pray.'

'In the days of my youth', Father William replied,
'I remembered that youth could not last:
I thought of the future, whatever I did,
That I never might grieve for the past.'

Robert Southey

hale locks grieve
lament vigour

This little poem is written by Robert Southey, and it teaches us, in the simplest way, a most useful lesson in life. If we wish to be healthy and vigorous in old age, we should be careful not to waste our strength in our youth. If we wish to be cheerful in old age, we should keep in mind always the thought that every man and woman *must* grow old one day. If we remember these two very simple rules, there will be no need for us to be sorry that we have grown old. Yet, we sometimes see old people who are very unhappy because they did not live wisely when they were young.

Hale—healthy.

Hearty—vigorous, full of vigour.

Father William—William is the name of the old man. *Father* is a term of respect used when addressing old people; in our vernaculars, we use the word *grandfather*.

Abused not—did not misuse, did not use in wrong ways.

Need them—to be in need of them, be in want of them, i.e., not to have them when I wish to have them.

QUESTIONS

1. Why is Father William hale and hearty in his old age?
2. Why has he only a few grey locks?
3. Why does he not regret the pleasures of his youth?
4. Analyse:
   I thought of the future whatever I did, that I never might grieve for the past.

22. WASHINGTON AND THE CORPORAL

The people of America were fighting for their freedom. They wanted to set up an independent government, to build up the United States of America. Citizens joined the army as soldiers, and were drilled and trained to form the army.

There was a corporal who was in charge of a little band of soldiers.

He was supervising the construction of a barrack. A heavy beam had to be raised, and placed in the proper position on the roof. It was a huge beam and the soldiers were hard at work. The corporal was standing at a distance and giving orders to his men. He was crying out now and then, 'Go on, boys! Heave ho! Yes, it is going up! A little more!' But the beam was not yet raised to the proper position.

At that moment an officer in military uniform came that way. He looked at the task that was going on. He turned to the corporal and said in gentle tones, 'The soldiers

are doing their best. Why don't you also join and give your hand to aid them?'

'What! I?' said the astonished corporal, 'I am the corporal, Sir.'

'Oh! Is that so? I did not know that,' said the military officer and got down from his horse. Taking off his hat he bowed to the corporal and said, 'I beg your pardon.' He then took off his coat, joined the other soldiers, and gave his shoulder to the beam.

'Come boys! let us heave with a will. Come along! A little effort and the work will be finished.' The smile, and the cheering words of this officer put new strength into the soldiers; they all worked with a will and in a short time the beam went up.

After the thing was done, the military officer wiped the sweat off his forehead He put on his coat and hat, and, turning to the corporal, said, 'We have done the job, Mr. Corporal. Next time you have another such task and you need help, send word to your Commander-in-Chief, and I will come down and do my bit.'

The corporal stood aghast, and the soldiers were greatly astonished. It was the great George Washington who had helped them and now stood before them. They stood at attention and saluted him. The corporal looked very foolish indeed. George Washington returned the salute, wheeled his horse and rode away.

A true leader never stands aside looking on as the corporal did. He never simply says, 'Go,' or 'Do', when the task is too hard. He always joins them and says 'Come, let us do this.' He then gains their true respect and love. George Washington was such a true leader of the American people.

EXERCISE

1. (1) Who was the Officer in military uniform?
   (2) Whom did he see?
   (3) What were the soldiers doing?
   (4) What did the Corporal do?
   (5) What did the Officer say to the Corporal?
   (6) What was the reply of the Corporal?

2. Fill in the blanks: —
   (1) The people — America wanted — set up — independent government — build— the U. S. A.
   (2) The Corporal standing — a distance gave orders — his men.
   (3) Why don't you — your — to aid —?
   (4) The Officer — the sweat — his —.

3. Use the following phrases and idioms in your own sentences: —

   a band of soldiers, hard at work, give orders, give your hand, to give one's shoulder.

4. A Noun is a naming word. You know already that there are five kinds of Nouns.

(1) Proper Noun; (2) Common Noun; (3) Collective Noun; (4) Material Noun; (5) Abstract Noun.

Pick out examples of each from the lesson.

5. Analyse:

   It was the great George Washington who had helped them and now stood before them.

6. You already know that the three main tenses show the time of an action. There are four forms which show the state of action for each tense. **Learn:**

ACTIVE VOICE

	Present	*Past*	*Future*
Indefinite : Continuous	I come I am coming	I came I was coming	I shall come I shall be coming
Perfect	I have come	I had come	I shall have come
Perfect continuous	I have been coming	I had been coming	I shall have been coming

In the same way show the different forms of: — work, walk.

23. ORCHARDS

During the December holidays, the Headmaster of a school took about twenty of his pupils on an excursion to a place some distance away from their own town. The party got out at a railway station and walked for some miles. They found that the land was rising a little as they were walking uphill, and they could see low hills in the distance. The earth was light red in some places and deep red or dark brown in others, and the teacher told his pupils that fruit trees grow well in all the three kinds of soil. In fact, much of their walk was along cool shady paths with fruit gardens on either side.

The teacher said, 'Look at the trees in this garden. They are all so low and have so many leaves that it is difficult to see the

branches. It is a grove full of orange, lime and citron trees. Look at this tree very near the hedge, and you will find hundreds of oranges hanging among the leaves. This is the season for oranges and other fruits of that kind; and if you go now to Madras, Bangalore, or any other big city, you will find the fruit stalls full of these fruits. If you go into the groves, you will enjoy their beauty so much that you will not want to leave them to go home.'

The pupils did enjoy the beauty and the cool shade of the trees. They laughed and chatted and stopped now and then to point out to the teacher a tree with numbers of half golden, half green fruits. Suddenly they stopped as they heard a bird singing on one of the trees near by. They had heard many song-birds but never had they heard anything so delightful as the music that this bird was pouring forth. When the song ceased, the teacher said, 'That bird is a bul-bul; it is the most beautiful song-bird in India. Bulbuls love to live in orange and citron groves, and do not like the lights and noises of a town.'

A little further on, they came to a mango grove. The teacher told them that they were all graft mango trees which yielded the sweetest fruits; but that the fruits would not be ripe until after the end of March. As the pupils were getting tired with their long

walk, they sat down near a small stream and ate the food that they had brought with them. As they rested under the shade of a big banyan tree, the teacher told them more about the groves of fruit-trees they had seen.

'Such groves', he said, 'are called orchards. And these fruit-trees we have been seeing grow better in a high place than at sea level. That is why the province of Mysore is full of orchards. Apples, pears, plums, pomegranates, figs and mangoes are grown in the orchards of Mysore and on the Nilgiris Gardens of plantains, jack-fruit trees and coconut trees all grow well at sea level. When we see numbers of these trees growing together we do not speak of them as orchards, but as groves or gardens. Grapes are grown on grape-vines, and the places where a number of vines are grown are known as vineyards.'

It was about half-past three in the afternoon by that time; so the party sat down to lunch. They ate the biscuits they had brought with them and some oranges which the teacher bought for them in the orange grove; and they drank the cool, fresh water of the stream. After this they walked back to the railway station in time to catch the homeward train. The children enjoyed their day so much that the teacher promised to take them out again another day.

pomegranates	apples	pears
vineyards	suddenly	yield
bulbul	excursion	graft

[The word *either* is used in two senses in English. For example,

(1) You may give me *either* of the two pens. Here it means *one of the two pens,* whichever you like.

(2) There were long lines of people standing on *either* side of the road. Here *either side* means *both sides.*]

EXERCISE

1. What is an orchard? What is a vineyard?

2. What did the pupils see on either side of them as they walked uphill?

3. What was the music that the pupils suddenly heard? Why did it make them stop?

4. Use these phrases in sentences of your own: — All at once, now and then, in time, by that time.

5. Explain the meaning of the italicised parts of these sentences: —
   (1) This is the season *for oranges.*
   (2) They sat down *to lunch.*

6. Parse fully the words in italics below: —
   (1) The earth was *reddish.*
   (2) You will find oranges *hanging* among the leaves.
   (3) We may be unwilling to return *home.*

24. MILK

When a baby is born do you know what it feeds on? Can it eat rice or cakes? No, it lives on the milk from its mother's breast. But, alas, some babies have not the good fortune to be able to live on their mother's milk. Sometimes the mothers are too weak or too sickly to suckle their babies and then the baby is fed on cow's milk or goat's milk. Mother's milk is the best food that a baby can have. All four-footed mother-animals suckle their young. Mother's milk contains all that is necessary for a baby's growth. No other food is so well suited to make the baby grow into a healthy child. Our bodies have bones, blood, flesh, skin and many other different parts. Each of these needs some special kind of food for its growth and all these are found in mother's milk.

If a baby cannot have mother's milk, cow's milk or goat's milk can be given, because it is nearly as good. But we must take care to see that the cow or the goat that gives the milk is healthy. We cannot get good milk from a sick cow or goat.

Even when we grow older, milk is the best food that we can have. People who drink plenty of milk are much stronger and much healthier than those who do not.

We, in India, generally get our milk from cows, buffaloes and goats. But these are not the only animals that give milk to man. In the Kolar District, many people keep flocks of sheep which live on the coarse grass growing on the rocky hills. In many far-off countries outside India, big flocks of sheep are reared and people in those countries drink sheep's milk.

We use horses only for riding or drawing carriages or carts, but there are some countries beyond the Himalayas, where people eat horse-flesh and drink mare's milk. To them, mare's milk is as good as cow's milk. Perhaps, if you gave them cow's milk they would say that it did not taste so sweet as mare's milk.

Do you think you would like camel's milk? You wouldn't like it, but people in the deserts like it very well. Donkeys too give milk. Some doctors say that donkey's milk is better food for babies than cow's milk. So you see that, in different lands, different animals supply men with milk.

necessary	fortune	supply
generally	special	donkeys

EXERCISE

1. Why are breast-fed babies healthier than others?
2. Why is it that some mothers are not able to suckle their babies?
3. What is the best food for babies after mother's milk?

4. What are the different animals that supply man with milk?

5. Rewrite the following sentences as directed: —

(1) No food other than a healthy mother's milk is so well suited to make a baby grow into a healthy child.—Use the other degrees of *well.*

(2) We get milk from cows.—Make *cows* the subject.

(3) Some mothers are too weak or too sickly to suckle their babies.—Use *so* instead of *too.*

6. Analyse: —

There are countries beyond the Himalayas, where people eat horse-flesh and drink mare's milk.

GRAMMAR

Read these pairs of sentences: —

(1) People in the Kolar District *keep* flocks of sheep.
Flocks of sheep *are kept by* people in the Kolar District.

(2) We *drink* milk.
Milk *is drunk by* us.

(3) We *found* a book on the table.
A book *was found by* us on the table.

You will see that the object of the first sentence in each pair becomes the subject in the second, and the subject words are used in objective-case forms, governed by the preposition *by.* The form of the verb is also changed in each case.

Keep, drink, found are said to be verbs in the **Active Voice.**

Verbs like *are kept, is drunk, was found* are said to be in the **Passive Voice.**

Change the voice of the verb in the following sentences without changing their meaning: —

(1) We *can get good* milk from healthy cows.

(2) A baby *cannot eat* cakes.

(3) Sheep *are reared* by hill-men.

25. MILK PRODUCTS

We all know that many kinds of food can be made from milk. There is a very, very old story in the Hindu books about milk. It is said that there is an ocean of milk somewhere, that a very special food or drink, called Amrita, can be got from it, and that anyone partaking of it will become immortal and will never die. The story says that the Devas and the Asuras churned this ocean and got Amrita from it. The Devas alone were able to drink it, and thus they became immortal. That is how the story goes. We do not know what it was that they got, but we do know that we can get butter by churning milk; and I should like to have plenty of butter every day, even if it does not make me immortal.

We can get butter from milk in three ways. One way of making it is to put milk into a special kind of machine, called a separator. This machine separates the cream from the rest of the milk. The cream is then let out of the machine through one pipe and the creamless milk through another. Creamless milk is called skimmed milk. After the cream has been kept for a day or two, it turns sour, and becomes thicker. Then it can be made into butter by putting it into a churn which is turned round and round until the butter comes.

Another way of making butter is to heat milk, generally in an open vessel. When this is done, the heat makes the cream come to the top. This layer of cream is removed and placed in another vessel. The heating is then continued until all the cream has been removed. A small quantity of sour butter-milk is added to the cream, and the whole of the cream turns sour the next morning. It is then churned and made into butter. Some people say that this kind of butter is the better of the two.

There is a third way of making butter. It is the way that most people in England used to make it before the separator was invented, and many people who are too poor to buy a separator still make butter in this way to-day. The fresh milk is poured into large shallow pans which are left on the shelves of the dairy for several days. During this time all the cream in the milk comes to the top and the whole of the milk turns sour. The cream is then skimmed off the rest of the milk and churned into butter and the milk that is left behind is called 'butter-milk'. It does not contain any fat but it contains other foods that are very good for us.

Our bodies need some sort of animal fat, and cow's butter is the best animal fat that we can get. In India, we heat butter and change it into ghee. Here, many people eat curd with rice at every meal. Curd is made

by warming milk and adding a few drops of some sour liquid, such as butter-milk to it. Now-a-days skimmed milk is usually used to make curd.

In many countries in Europe cheese is made out of milk. A sour liquid is added to fresh raw milk, and very soon the milk curdles and separates into curds and a liquid which looks like water. This is called whey. The curd is separated and well pressed to drive out any water that is in it. It then becomes harder and is made into balls or rounded cakes. This is cheese and it can be kept for many months before it is eaten. Whey is a very cooling drink and is sometimes given to sick people. All these, cream, butter, whey, etc., are produced from milk, and so we say that they are the products of milk, or milk-products.

dairy	produced	curdles
cream	churned	products
continued	separator	skimmed
ghee	removed	butter-milk
cheese	curd	whey

QUESTIONS

1. Why did the Gods churn the ocean of milk?
2. What do we get when we churn milk?
3. How is butter made from fresh milk?
4. How is it made from heated milk?
5. How is cheese made?
6. What are butter-milk, whey and curd?

GRAMMAR

In the lesson on 'Milk' you read the word *'alas'* and you know now that this word merely expresses sorrow. This word is not in any way connected with any other part of the sentence. Other words are also used in the same way.

1. *'Oh*, how big the tree is!'—Here, *Oh* merely shows *wonder.*

2. *'Dear me*, no, it is horrid'. This is what a girl would say when she is asked if she liked castor oil.—Here *dear me* merely shows *disgust.*

There are many words of this sort that *merely express a feeling* and are not connected with any other part of a sentence. Such words are called Interjections.

26. THE OLIVE TREE

Said an ancient hermit, bending
Half in prayer upon his knee,
'Oil I need for midnight watching,
I desire an olive tree.'

Then he took a tender sapling,
Planted it before his cave,
Spread his trembling hands above it,
As his benison he gave.

But he thought—the rain it needeth,
That the root may drink and swell.
'God, I pray Thee, send Thy shower,'
So a gentle shower fell.

'Lord, I ask for beams of summer,
Cherishing this little child,'
Then the dripping clouds divided,
And the sun looked down and smiled.

'Send it frost to brace its tissues,
O my God!' the hermit cried,
Then the plant was bright and hoary,
But at evensong it died.

Went the hermit to a brother
Sitting in his rocky cell:
'Thou an olive-tree possessest;
How is this, my brother, tell?'

'I have planted one, and prayed,
Now for sunshine, now for rain:
God hath granted each petition,
Yet my olive-tree hath slain!'

Said the other,—'I entrusted
To its God my little tree:
He who made, knew what it needed
Better than a man like me.

'Laid I on Him no condition,
Fixed not ways and means: so I
Wonder not my olive thriveth,
Whilst thy olive tree did die.'

ancient	hermit	sapling
cherishing	dripping	tissues
brace	hoary	benison

NOTES

Ancient—very old.

Hermit—a holy man who lives far away from towns and villages, perhaps in a cave, and spends his life in fasting and prayer and in the study of sacred books.

Midnight watching—keeping awake at midnight while he spent the time in some holy exercise.

Olive—this tree is mostly found in the countries around the Mediterranean. Its fruit is full of sweet oil and is very nourishing. The oil is used for food and in medicine. Where olives grow, olive oil can be used in old-fashioned lamps.

Trembling—because he was very old and very weak, his hands trembled.

Benison—blessing: holy men bless everything that they have; food is never eaten by them without asking God to bless it.

Needeth—needs. A form in which verbs in the third person singular were once used.

This little child—the young tree was like a little child to him.

Sapling—a young tree.

Frost—a weather condition in which the air is very cold. We do not have frosty weather in South India. But in England some winter nights are frosty. Almost all plants and trees are then leafless; and the life-giving juices do not flow in their stems and branches. When winter is over and spring comes, the sap or life-juice will flow freely once again, as if the plant had been strengthened by its winter rest. That is why *frost is said to brace the tissues* of the plant.

Hoary—white on account of the frozen water-vapour which collects on it.

Evensong—the time when evening-prayers are said or sung, i.e., evening.

Brother—another hermit; hermits call each other *brother.*

Now for sunshine, *now* for rain—*at one time* that the sun may shine on it, and *at another time* that the rain may fall on it.

Hath slain—has died. Here the verb *slay* is intransitive.

He who made—God who created it. The word, *He*, beginning with a capital, is used to denote *God. Him* and *His* also have capital letters if they are used to refer to God.

Fixed not—In prose we write *did not fix.*

QUESTIONS

1. Why did the first hermit plant an olive sapling?
2. How did he try to make his tree grow? What was the result?
3. How did the second hermit explain why it died?
4. What is the lesson that this poem teaches us?

As you go on reading this poem, you will find the lines reading thus: —

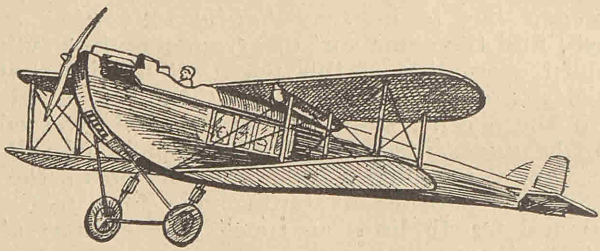
(1) Thén he/toók a/tén-der/sáp-ling/
(2) Oíl I/néed for/mid-night/wátch-ing/
(3) Sénd it/fróst to/bráce its/tís-sues/

Each of these lines consists of eight syllables, which can easily be divided into four pairs; in each pair, the *first* syllable has to be read *with a stress on it* and the *second* has to be read *lightly without a stress.* You will find the same sort of arrangement of syllables in almost every line of this poem. Syllables that are stressed are said to be *accented;* the stress laid on them is the *accent;* syllables that are not stressed are said to be *unaccented.* Each of the pairs of syllables marked above is called a *Foot.* In this poem, the first and third lines of each stanza have *four feet.* The second and fourth lines are one syllable short at the end of the lines.

27. THE AIR MAIL

All of you will be familiar with railway travel, and some of you will have travelled in country carts or motor cars. But within the last twenty years, men have found a way of flying in the air like birds. Of course, men cannot grow wings on their bodies like birds; nor can they make their bodies as light as those of birds. But flying machines have been made of light but strong metal, and with powerful engines which can lift them up in the air and drive them from place to place.

These machines are called aeroplanes, or merely 'planes', and they are now often seen in towns and cities. Even villagers see them as the machines fly regularly from one city to another. Our letters and parcels can now be taken by planes very quickly to very distant places, much more quickly than they can go by railway or steamer. A letter sent from Madras to London takes about seventeen days to reach its destination, if it goes



by mail-train and steamer. But, if it goes by the mail-carrying plane, it reaches London in a week.

You know that mail-trains carry mail-bags every day to all parts of India and Ceylon. In the same way mail-steamers carry mails to Europe, America and many distant countries once a week, and now aeroplanes carry mails to England from India twice a week. When aeroplanes fly regularly from one place to another carrying passengers and mails, we say that there is an Air-mail Service between those two places. We have

such services between the big cities in India twice a week.

Aeroplanes fly at a very great speed, and so they can carry mails much more quickly than railways or steamers. Passengers can also travel in them now without fear, for better planes are built every year, and pilots are specially trained to fly them. From the moment that a plane leaves a place, the pilot has to do everything to make the journey safe and to arrive at his destination at the fixed time. Sometimes the pilot has to fly his plane against heavy, stormy winds that beat it back. He has to fight his way against such winds and steer his machine safely out of the storm. He has to be able to land safely on the ground even when the engines go wrong or stop working. It is only when his flight comes to an end that he can be free and have rest.

Travel by aeroplane is becoming very common now-a-days. There is a regular service connecting Madras, Bombay, Karachi, Allahabad, Calcutta, Hyderabad, Ernakulam, Trivandrum and other cities; and more and more air-services are started every year to carry mails and passengers. But aeroplanes do not carry heavy goods. This work is still done by railways and ships.

familiar	mail-bags	regularly
aeroplane	destination	machine

EXERCISE

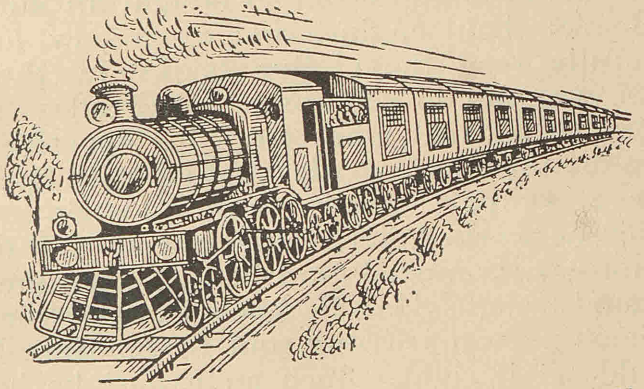
1. What is meant by an *Air-mail Service*? In what way is it better than a railway or steamship service?
2. What is the duty of the aeroplane pilot?
3. For what sort of work are aeroplanes unfit? How is such work done now?
4. Change the active forms of the verbs into passive forms and the passive forms into active forms in the following sentences: —
   (1) This work is still done by railways and by steamships.
   (2) The pilot has to take care of his plane.
   (3) Powerful engines lift them up in the air and drive them from place to place.
5. Write sentences containing: —
   (1) *Climbing* as a gerund.
   (2) *Rolling* as a participle.
   (3) *To fly* as a noun-infinitive.
6. What are the noun forms of: — see, fly, try, carry, serve.

28. GEORGE STEPHENSON

It was 1815. In England, a prize was offered and a competition was held for the construction of an engine that would run on rails and draw wagons. Stephenson won the prize. His engine ran twenty-three miles per hour, a great speed indeed for that time. Well, you may be curious to know who this man was.

George Stephenson was a very poor boy and by hard work and study he made himself an engineer. When he was eight years of age, he was forced to work to earn money to help his poor parents. Sometimes he had

to look after herds of cows for which he was paid only two-pence a day. George, found this life too dull, and wanted to be an engineer. There was a coal-mine near his home and George's father had charge of a small engine which was used to pump water out of the coal-mine. George was not allowed to work in the coal-field till he was fifteen years of age.



Imagine his great joy when he was allowed to go to work at the coal-mine. He had to coal to the boiler of the engine. George loved engines and worked so well that he was put in charge of the whole engine. He knew that to learn anything one should work patiently. So he worked hard in the boiler-room. His industry and earnestness won for him the admiration of his employers who transferred him to the boiler-room, where he watched how older men worked,

and he learnt all the details about the working of the engine by asking them questions. They were always ready to help him because he was obedient and honest and willing.

One day, one of the engineers asked George if he could write and read. He had to say, 'no'. Thereupon he was induced to attend a night school and soon he could write well and read anything. He wanted to learn more about engines and so bought all kinds of books about engines and machinery, and carefully read them. But books in those days were not so good as they are today.

But he learned more from his experience than by his books. He studied with great care every part of the pumping-engine on which he worked. He found out how all the various parts moved, and how to keep them in good order. Soon he knew exactly where a machine went wrong and in no time he would set it right. Such an expert he had become in so brief a time.

One day he heard that a man in a neighbouring town had invented an engine that could use its own power to move about. George decided to go there and see if such a thing were true. He spent a good deal of time in studying all about the new engine in great detail. It was only a small engine and could not move fast or very far.

Stephenson realised that it was an important invention. His head was full of plans

for making a better and a bigger engine, which would be powerful enough to pull heavy loads. No great work has ever been achieved without years of hard work and numerous failures. George worked hard for years. In the end he was crowned with success, and his joy knew no bounds. He had built a full-sized engine, which he named 'The Rocket'.

'The Rocket' did not run on the ordinary road. It ran on rails, and that is why it is called a railway engine. Using rails was quite a new idea. It was so strange that people hardly believed it possible and thought that if it were true it would be really dangerous. George promised that on a certain day he would take them all in his railway carriages drawn by his 'Rocket'.

On the day of the 'Trial Journey' many had come from afar to have a look at this wonderful 'iron-horse'.

All were surprised when they said that 'the Rocket' neither blew up nor fell off the rails. They were all the more struck with wonder when they saw the engine going at a speed of twelve miles an hour.

At last, Stephenson's patient labour was crowned with great success. He had proved that his engine could do all that he wanted it to do. Before long, he was requested to make engines and carriages for other parts of England. He proved that his trains made

travelling quicker and safer than travelling on horse-back or by stage-coach. He proved the power of steam. Very few of you think of the man who, suffering great hardships, gave us this great boon. How quickly we can cover long distances in the shortest time possible! How quickly goods can be sent from one part of a country to another! How it has brought about a feeling of oneness among all the people living in a country! It has indeed helped us in our march towards progress. Great and merciful is God who sends forth into this world such benefactors. Let us all try to walk in in their footsteps,

Lives of great men all remind us,
We may make our lives sublime;
And departing leave behind us
Footsteps on the sands of Time.

EXERCISE

1. (1) How is 1815 an important date?
   (2) Why was George Stephenson unable to go to any school?
   (3) Where and when did he learn to write?
   (4) When did he get his first experience with machinery?
   (5) What was the name of the first railway engine?
   (6) Why were people afraid of the first trains?
2. Write a few lines on 'A Railway Journey'.

3. Here are some sentences which contain participles: let us see what work they do.

(1) He stood watching the engine.

(2) He was busy talking to the older workmen.

In No. 1, 'watching' tells us how he stood.

In No. 2, 'talking' tells us how he was busy.

So in these sentences, the participles *watching* and *talking* modify verbs, and therefore do the work of an adverb. We have now learnt that:—

(1) Some participles have the form of verbs ending in 'ing'; they qualify nouns like adjectives; or modify verbs or adjectives like adverbs, but they do not cease to act as verbs.

(2) Gerunds also have the form of verbs ending in 'ing'; they do the work of nouns, but they too do not cease to act as verbs. In Grammar, we use the word, 'function' instead of work. We may say that:—

A *participle* has a double function, namely, the function of an adjective or an adverb, and the function of a verb. A Gerund has a double function, namely, the function of a noun and the function of a verb.

Say what the two functions of each of the participles and gerunds in the following are:—

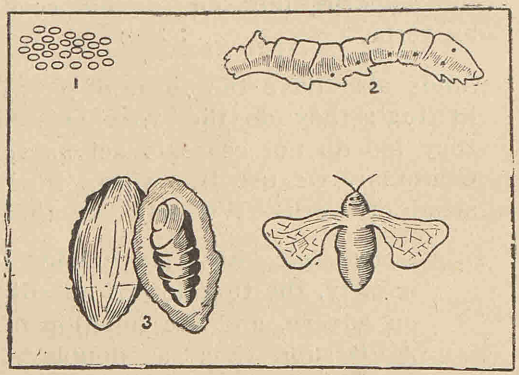
(1) They walked on talking.

(2) The cooly walked carrying a load.

29. THE SILK-WORM

[Get some silk worms before taking this lesson. Let boys learn by personal observation all the facts about the worm. Later on all the facts may be marshalled in the following way. Put the eggs in a box and cover them with a piece of drawing paper in which you have pricked dozens of little holes. Put leaves on top of the paper. When the eggs hatch, they find it hard to get rid of their shells. They will crawl through the tiny holes to reach the food, and in doing so, the shells will be rubbed off. Feed them on mulberry leaves or if they cannot be obtained, have lettuce leaves.]

This shallow box with its glass lid looks as if it should contain something funny. Some greyish white worms, rather like caterpillars are crawling all over the green leaves. They are silk-worms. Let us look at them carefully.



This funny chap is about two inches long. He is so fat that his skin will surely burst. They eat and eat until their skins are tight.

Are these like cater-pillars? 'Yes, there is the long body made of many little rings and the small black head in front. Do you see the breathing holes along the sides, a pair to nearly every ring? The feet also are similar to those of the cater-pillar. There are the six thin feet just behind the head, and other false feet towards the end of the body. They only help them to cling to the leaf. They are called 'suckers'. The silk-worm is more like a cater-pillar than a worm.

Five or six weeks ago there were tiny whitish eggs about the size of a pin's head. When the eggs hatched, out came a tiny black worm a quarter of an inch long and no thicker than a piece of thread. It began to eat at once and every day it seemed to grow bigger. Before long its skin was too tight. Then it stopped eating for a time while it was resting, the old skin split and out crawled the silk-worm in a new skin, with plenty of room for more food.

Silk-worms feed on lettuce or mulberry leaves for six or eight weeks altogether and during that time they change their skin four times. To keep them healthy we must clean them every day, and give them fresh leaves to eat. When they have finished eating a wonderful change comes over the little creatures.

The worms that have done eating the leaf begin to spin silk. Look at that twig. A

worm has just fastened himself to the twig with some waste silk and now he is making his cocoon. Do you notice how his head is moving round and round? A thread of silk comes from a tube in his lower lip and as he moves his head, he weaves the thread round and round. At first you can see him working hard. Then you see him through a thin veil of bright yellow silk. This veil gets thicker and thicker until the worm is completely hidden. It takes from three to five days for the silk-worm to make his cocoon, and during that time he moves his head a countless number of times.

While he is resting inside his little house, the cocoon, wonderful changes are taking place. If we wait for two or three weeks we shall soon see a small hole in the cocoon. One day, clinging to the side of the box there will be a moth with feathery wings. This moth will only live for a short time, but it will have an important piece of work to do before it dies. It will have to find a mate and dozens of eggs will be laid under the leaves, where rain or sun will not hurt them.

When a silkworm moth crawls out of its cocoon it breaks the thread of silk into little pieces and it is no good to us. We must get the silk before the moth emerges.

To get silk, put the cocoons in warm water as soon as the silk-worms have finished spinning. This will loosen the silk, and we can

wind it off the cocoons. Each cocoon will give a thread about 1,400 yards long. The silk is very fine, soft and shining.

The Chinese are the people who first learned to use silk for clothing. An empress of China watched some silk-worms making their cocoons, she found out how to weave this silk into cloth. The fame of Chinese silk spread to other countries, and in Japan, Italy, India and the south of France, people began to plant mulberry-trees and keep silk-worms. Today our silk comes from all these countries. Mysore produces very fine silk in large quantities. The fame of her silk fabrics has spread from China to Peru.

EXERCISE

1. (1) How are the silk-worms like cater-pillars?
   (2) What are 'suckers', 'cocoon'?
   (3) When does the old skin split? How many times do the worms change their skin?
   (4) What is the most important work of the moth?
   (5) How is silk got?
   (6) From where does our silk come?
2. Use these idioms in sentences of your own:
   give way, gave up, give in, gave out, gave rise, keep on, keep up, keep to, keep off, put on, put to, put off, put up.
3. A noun clause does the work of a noun. It may be:
   (1) the subject of a verb;
   (2) an object of a verb or preposition;
   (3) a complement of an incomplete verb;
   (4) in apposition to a noun or pronoun.

Give examples of each from the lesson.

4. Fill in the blanks with some form of the verbs *think, guess* or *expect*: —

(1) I shall — about it.
(2) No one was able to — the question.
(3) Do you — to meet your friend.
(4) I — he did not go.
(5) I — your plan is a wise one.
(6) Do you — the silk to be cheap.

It must be remembered that the same word can be used in diffierent parts of speech. You can say which part of speech it is, only when you know its function. The same verb may be intransitive or transitive, e.g.,

(1) We fed on fruits.

Here *fed* has no object and is intransitive.

(2) Mother fed me on milk.

Here *me* is the object of fed, and therefore transitive.

(3) We *stopped* the car at the station—(Transitive).
(4) The train stopped at the Station—(Intransitive).

30. THIS WORLD OF OURS

A good many children ask how life came into the world. This is indeed a very hard question for us to answer. Many of us snub the boy who puts such a clever question. We can only tell him that the first living things were certainly plants. From these all the life we know has come.

At first this big ball of ours, the earth, was simply a ball of flaming gases and molten metals. As it cooled it formed a solid hard crust. This contained iron and lime, sulphur and sodium, just those elements which were needed for life. When this crust cracked, out came steam from beneath and condensed into water and some gas. Thus

we got rivers and seas and an atmosphere. After many years of flame and fire, of boiling and bubbling, there came out the right thing to make life. The water, lifted and tossed by the air, broke down the crust into soil and mud—into the clay of life.

This earth is our home, full of bright and beautiful things. On and on we go, seeing in all things the wisdom and love of God. The life fills the seas, covers the land and flies in the air above. All round us we see life. Always and everywhere there is life and more life. These are the most interesting facts of the world we live in, and we must answer many questions concerning them. For instance, what is the difference between a living thing like a fly or a child, and a thing that is not living, like a stone? What are the different kinds of living things?

We know that living creatures die, and yet life does not die. There is no living thing now that was alive some five hundred years ago, except perhaps a few great trees. All the living things that were alive then, are dead now.

Why is it? It is because of the very wonderful fact that all living things have children, and when the parents die the children carry on their lives, and so the world goes on.

There is an old Greek story of the runners who had to carry a flaming torch, and as one

runner fell, tired out, he gave the torch to another; and so, though the runners fell and failed to reach the goal, the torch was not put out, but went on burning. The torch is like the flame of life, and each living creature is like the runner, handing the flame to the children who will carry it on when he is gone.

It is well for us that we have been born in the days when we know more about living things. The more we know about the things around us the better and happier will be our lives.

Now, you may say, it is silly to ask how we can tell whether a thing is alive or not alive. We know that a fly is alive, just as we know that a boy is alive. We call anything alive that moves about itself, jumps, or shouts, or flies. But is it true? Really, it is not. Why, you may ask. The answer is simple enough. A boy is still alive when he is asleep. He is just as alive when asleep as he was when he was playing. Some wise boy may still say that this is not a wise argument. The boy, when he is asleep, still moves, for we can see him breathing.

That is true. The heart is busy working inside. So, after all, the boy is still living whether asleep or awake, and the question really is whether a thing which does not seem to move at all is alive like the boy.

Let us try to take a bird's-eye view of

living things and let not our ideas be as silly as a fly's idea of an elephant. There are two great kinds of living things. They are quite different from each other, not in size, but in kind or quality. They are animals and plants. They are quite different. Are they not?

Animals move about; plants do not. Shall we say, then, that plants are not alve? That has been said in the past, but now we see the truth that a plant also has life, though it cannot move like a boy or a dog. In some ways plants are more alive than animals, though they lack liveliness. The plant is alive because it helps the animals to live and to be lively. If there were no plants, there would be no animals. If there were no animals, there would be no life. If there were no life this world would be an empty space. While animals make a great noise and show their importance, trees work quietly for making all of us grow.

Should we not be grateful to the plant world?

We see now that life means more than liveliness. Many things that are not lively are really alive, but all living things do not make a noise. The best way for us to understand what it is that really makes a thing alive is to study very simple kinds of plant life. Plants are older than animals.

EXERCISE

1. (1) What were the first living things?
   (2) What was the earth like at first?
   (3) How did we get rivers and seas?
   (4) What is the clay of life? Why is it so called?
   (5) How does life in the world go on?
   (6) How was the torch kept burning by the Greeks?
   (7) What makes our life happier?
   (8) How can you tell whether a thing has life or not?
   (9) What are the two kinds of living things?
   (10) What difference do you see between the two?

2. Give the construction of all the words in the following sentence: —

The plant is alive, because it helps the animals to live.

3. We see that life means more than liveliness.
   (1) Analyse:
   (2) Express the subordinate clause in the negative.

4. Plants are more alive than animals in some ways. (Rewrite using positive degree.)

5. Show by examples the use of: —
   each other, one another, between, among.

6. Animals make a great noise when they want food. (Change the voice.)

31. THE SPILT PEARLS

His courtiers from the Kaliph crave,
'O say, how this may be,
That, of thy slaves, this Ethiop slave
Is best beloved by thee?

'For he is ugly as the night;
And when has ever chose
A nightingale for its delight
A hueless, scentless rose?'

The Kaliph then, 'No features fair,
Nor comely mien is his;
Love is the beauty he doth wear,
And love his glory is.

'When once a camel of my train
Fell in a narrow street,
From broken casket rolled amain
Rich pearls before my feet.

'I, nodding to the slaves, that I
Would freely give them these,
At once upon the spoil they fly
The costly boon to seize.

'One only at my side remained—
Besides this Ethiop none;
He, moveless as the steed he reined,
Behind me sat alone.

'"What will thy gain, good fellow, be
Thus lingering at my side?"
"My king, that I shall faithfully
Have guarded thee", he cried!

'True servant's title he may wear,
He only who has not—
For his lord's gifts, how rich soe'er—
His lord himself forgot.'

Archbishop Trench

This poem is a little more difficult than those you have studied before, because the author has used some old-fashioned words, and has very often changed the order of the words in his sentences. For example, we can understand the last verse better, if we alter some of the words and change their order so that it reads:— He, who has not forgotten his lord for the gifts of his lord, howsoever rich (they may be), he alone may wear the title of *'true servant'*. When we change the order of the words of poetry in this way, we say that the sentence is written in *Prose*.

Kaliph—is a name given to the rulers of a Muslim kingdom in W. Asia. You may have read in the *Arabian Nights* stories, that there was a famous Kaliph called Harun al Rashid who ruled in Baghdad.

Slaves—Men and women were bought and sold for servants in the open market in those days in almost every country of the world. Some people treated their slaves very cruelly, and others treated them very kindly. The slave mentioned in this poem held a high position, for he was the chief of the body-guard of the Kaliph. In Indian history, you will have read of Kutb-ud-din, king of the Slave Dynasty in Delhi.

Ethiop—Ethiopian, a native of the land Ethiopia, which is another name for Abyssinia in Africa. Ethiopians are very dark-coloured people, and people of the white races think that they are very ugly. But

they have always been great warriors, and most of the Muslim kings and nobles had a body-guard of Ethiopians.

Has chose—has chosen.

Nightingale—The sweetest song-bird of the world.

Hueless—without colour.

Comely mien—good-looking face.

Amain—forcibly and in large numbers.

Spoil—valuable things that can be got for nothing, like articles got by plunder or theft.

Moveless—without movement.

Steed—a great horse.

How rich soe'r—however valuable they may be.

QUESTIONS

1. What is meant by *Kaliph*? Who are the Ethiopians? What was this Ethiopian doing with the Kaliph?

2. What did the Kaliph's courtiers wonder at?

3. How did the Kaliph explain this?

4. What sort of servant deserves the title of *'true servant'*?

5. Write out the meanings of the following in simple prose: —

(1) When has ever chose a nightingale for its delight a hueless, scentless rose?

(2) Love is the beauty he doth wear, and love his glory is.

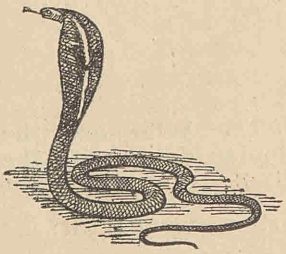
(3) At once upon the spoil they fly.

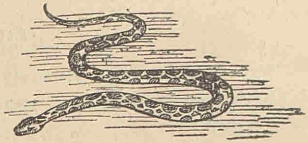
(4) Who has not, for his lord's gifts, how rich soe'er, his lord himself forgot.

6. Find out how many feet there are in each line in a verse.

32. THE SNAKE

In the First Reader, you have seen a picture of a cobra. Perhaps you have also seen real cobras carried about by snake-charmers. The cobra is only one of the many kinds of snakes that are found in the world. Here you have pictures of the cobra and of another kind of snake, both of which are very poisonous. There are hundreds of different kinds of snakes in different parts





of the world. Some are long, others short; some have hoods, other have none; some are yellow, some green, some black and others are of many colours. Yet they are all called snakes, because they all have something in common.

Snakes have no legs or feet, and so they have to glide along the ground on their bodies. Their bodies are specially fitted for such a gliding movement. Some snakes can move very fast, as fast as a man can run. Snakes have no eyelids, and cannot close or open their eyes as we do. So, some people

wrongly think that snakes sleep with their eyes open. Snakes have no outer ears as other animals have, and this has made some people believe that snakes hear with their eyes.

Have you ever seen a snake eating a frog or a rat? Snakes have no teeth with which to tear or chew their food. So, they have to swallow the bodies of animals whole. Their necks and stomachs can grow very large like rubber tubes; so, they can swallow animals whose bodies are much thicker than their own. The food which snakes swallow is digested by juices within their bodies.

Snakes are of different colours and sizes. There are some very small snakes in India which are only a foot and a half long; but they are as poisonous as the biggest cobra, and are called 'kraits'. In the forests of Central India there are snakes, called 'pythons', which grow to a length of thirty feet. In another country very far from here, these pythons are bigger still. There they are called 'anacondas' and they grow to a length of nearly forty feet.

Some snakes are poisonous, but others are not. The big rat-snake that is common everywhere in India has no fangs. Pythons are not poisonous, they kill their prey by squeezing them to death. But cobras, whip-snakes, green tree-snakes, vipers and many

other kinds are very poisonous; and we should move about with very great care in places where such snakes are to be found.

anacondas	squeezing	digested
pythons	stomach	eyelids

QUESTIONS

1. How do snakes move without legs?
2. What is the difference between the eyes and ears of a snake and those of a man?
3. How does a snake take in its food? How is the food digested?
4. [The phrase *squeezed to death* means, *squeezed until it dies.*] Explain the meaning of the following in the same way: —

   Beaten to death, torn to bits, ground to powder, cut to pieces.
5. Rewrite as directed: —
   (1) Some snakes are very small; but they are very poisonous.—As a complex sentence.
   (2) Though big, pythons are not poisonous.—As a complex sentence.
   (3) Cobras are the *most poisonous* of all snakes.—Change the superlative into the comparative and into the positive.
   (4) Some people wrongly think that snakes sleep with their eyes open.—Change into the passive voice. (Begin with *it*.)

GRAMMAR

As you go on studying English, you will find many new ways of using common words. Here are a few examples: —

(1) *Some* people think—Here, *some* is an adjective qualifying the noun people. *Some* are black —Here, *some* is the subject of the sentence, and must therefore be called a *pronoun*.

(2) All snakes are not poisonous—Here, *all* is an *adjective.*

All of them have something in common—Here, *all* is a pronoun.

His answer was *all* wrong—Here, *all* means *completely,* and it modifies the adjective *wrong;* therefore it is an *adverb.*

(3) It is a *fast* train—Here, *fast* is an *adjective.* Some snakes can move very *fast*—Here, *fast* modifies the verb *can move,* and is therefore an *adverb*....

So, when we are asked to parse a word, we have first to see what its function is in the sentence.

33. IRON—I

In these days iron is the most useful metal that we have, so much so that the poorest among us cannot do without it. We use other metals and alloys too, such as copper and brass, for household use, but all these put together are not as useful as iron. In the first place, iron is cheaper than the other metals and alloys, and can be made more easily and, as you go on reading this lesson, you will come to understand the reason why iron is such a useful metal.

Iron is used for the commonest purposes. At one time, we used wood for the beams, pillars and rafters in our houses. Now-a-days, they are slowly going out of use, and steel girders and steel pillars are taking their

place. Iron sheets are sometimes used for roofing instead of tiles, and for doors in the place of wood. Bars for windows, hinges, screws, nails and bolts for doors are all made of iron. Even chairs, cots and other pieces of furniture are now being made of iron instead of wood, for iron is more rigid and easier to keep clean than wood. In big buildings in many towns and cities, sometimes even the walls are built of steel, which is a special kind of iron.

All our cutting and piercing tools and many weapons are made of steel, because steel can take a sharper edge or point than the other metals. Our knives, needles, spades, axes, saws, files, swords, and hundreds of articles of this sort are made of steel. Instead of wooden boxes, we have now sheet-iron or steel trunks; our cans, our buckets, our frying-pans and other common household utensils are made of iron. But vessels made of iron are very heavy and most people like utensils that are made of a lighter metal better. Find out what articles used in your own house are made of this very useful metal.

Have you looked carefully at a carriage spring? When many people sit in a carriage their weight makes the spring flatter; but, when the people get out, that is to say, when the weight is removed, the spring curves up once again. If you take a watch spring,

draw it out straight and then let it go, you will see the spring curls up again at once. We say that things which curl up again as when they are stretched out and then allowed to go, are elastic. Steel is more elastic than copper or brass or any other metal. That is why the best wire for musical instruments is made of steel.

Besides the iron articles which are used in our houses, there are countless other things that are made of iron. The engines used in railways and in motor cars, in steam ships and aeroplanes and for every other purpose, are all made of steel. Machines for cutting, stitching, spinning, weaving, grinding and for numbers of other purposes are made of steel. Bases and wheels of heavy cars or carriages are built of iron and steel. We could go on for days and days making a list of the things made of iron or steel, but it will be a very long time before the list would be complete.

purposes	rafters	spades
bolts	furniture	curls
piercing	weapons	frying-pan
swords	files	grinding
needles	buckets	machine
utensils	engine	hinges
elastic	girders	axes
pillars	rigid	trunks

EXERCISE

1. Why is iron more useful than copper or brass?

2. What do we mean when we say that iron is a rigid metal and that steel is elastic? Give two examples of the elastic nature of steel.

3. Name ten articles, not named in the lesson, made of steel?

4. Why are cutting and piercing instruments made of steel?

5. Write down the meanings of the following phrases: —

In the first place, to take the place of, in the place of, so much so, to curl up.

GRAMMAR

Some words like *who, which, when, where,* can each be used with two different meanings in clauses of the same kind. For example: —

(1) The messenger, *who* brought me that message, was a very dark man.—Here the subordinate clause specially shows one messenger out of many.

(2) The sun, *who* was then rising in the east, cast his rays on the peak.—It does not mean that there are many suns, and that the subordinate clause shows which sun is meant; that would be nonsense, because there is only one sun which rises and sets. The sentence merely means, 'The sun cast his rays on the peak *and* it was then rising.'

The other words, *which, when, where,* can also be used as in the second sentence; they can then be replaced by *and it, and then, and there.*

Pick out three sentences from the lessons you have already read which contain *which* used this way.

34. A LITTLE HERO

Holland is a small country in the western part of Europe. The people of Holland are called the Dutch, and their language is called Dutch. It is a country many parts of which are below the level of the sea, and so the country came to be known as Holland or Hollow-land. They had to build embankments along the coast so that the waters of the sea might not rush into the land. You may see tanks with high embankments in our own country. These embankments or dykes as they are called protect the country from being flooded by the sea.

One evening a small Dutch boy was returning home from school. He lived in a village on the sea-coast, and his way ran by the side of a high embankment. As he was going along, he noticed some water coming out through the dyke. The water was trickling down and forming a small pool. The pool would soon grow bigger and overflow. He had heard that such small holes in the embankments would gradually become bigger. More water would then rush in, and in a day or two the village and its fields would be under sea water.

When the boy noticed the small hole, all this future danger came to his mind. What should he do? As he was thinking the hole

appeared already to be growing bigger. There was no time, he thought to run to his village and tell the elders about it. There was no one near about. The brave little boy therefore went immediately and stopped the hole with his hand. He sat there hoping some one would come. But no one came.

The night became darker, and hour by hour passed. The boy had now no hope of any help from others. There were strange cries of insects and of animals. But the boy sat on. He made up his mind to sit up till morning when he was sure some people would come that way. He was hungry and cold. But the brave little hero sat on, without caring for his own comfort, conquering the desire to get back to his own home.

His mother waited for him long, but her dear son did not return. She grew alarmed, and told her neighbours about her anxiety. They took up lanterns and started off to make a search. They walked along the way which the boy usually took to school. Some walked on the embankment. They tried to look through the darkness everywhere for signs of him. The sea was making its hollow roar, and they tried to listen to any cry which the boy might make. But they saw nothing and heard nothing.

At last the boy saw the lanterns and a group of people, and shouted for them. He was tired and faint, and so he could not shout

loud enough. They at last came near, and saw his bent figure.

How happy they were when they saw it was he! How proud and thankful they were when they learnt that the boy had stayed here to save their village from danger! Immediately the men gathered stones to stop the hole. Some stayed behind to attend to this work while others took the boy home.

Tears came to their eyes as they thought of the heroism of this little fellow. They felt that when they had such brave boys in their country, their land need fear no danger. They blessed the mother that bore such a son, and they thanked God that a great danger which would have destroyed their village was averted.

EXERCISE

1. (1) Where is Holland? Why is it so called?
   (2) How is it protected from the sea?
   (3) What did the small Dutch boy notice one day? What did he do?
   (4) How was he discovered? Why did the search party cry?
2. Fill in the blanks: —
   (1) He was — and faint, and he could — shout — enough.
   (2) —happy they were!
   (3) Some stayed behind — attend — this work while — took the boy — his home.
3. In the sentence, 'This is my home', the word 'home' is a noun. But in the sentence 'He went home', the word home gives us an answer to the question 'Where did he go?' It, therefore, does the work of an adverb, modifying the verb 'went'. So it is a noun

doing the work of an adverb. What question is answered by each of these?

(1) We walked a mile.
(2) The plant grew a foot a week.
(3) The speech lasted an hour.

4. The use of *shall* and *will*.

Shall and *will* when employed as helping verbs show futurity. Study the following tables in which their different uses are shown:

To express	1st person	2nd & 3rd person	Examples
1. Futurity	shall	will	I shall come to-morrow. You will get back late. He will arrive first.
2. Question	,,	will	Shall I come ? Will you come ? Will he come ?
3. Determination	will	will	I will come. You will come. He will come.
4. Promise	will	shall	I will pay you money. You shall be paid money. He shall be paid money.
5. Compulsion	shall	shall	He says I shall do it. You shall do it. He shall do it.

35. IRON—II

We read in the last lesson how important a metal iron is and what a very large number of different things are made out of it. As we use iron so much in our everyday life, it is sometimes said that we are living in 'The Iron Age'. There are many interesting things we can learn about iron, where it comes from and how iron goods are made.

All metals, including iron, are found in the rocks, sand and clay which make up the crust of the earth. Most metals are not found in their pure state, that is to say, iron, silver, lead and most other metals are found mixed together with other things. Gold, however, is found quite pure, although often the particles of gold are so very small that they are very difficult to see, and many things have to be done to the rock they are found in, before the gold can be separated from it.

Iron in its impure state, mixed together with other things, is taken out of the earth in the form of lumps of rock. These lumps are called 'iron ore'. Iron ore is found in every country in the world and it is found in many different kinds of rock. In South India there is a very valuable kind of iron ore in the hills of the Salem District, very near Salem town. There is also iron ore in the Mysore State. Some of the rocks which have iron ore in them are of light brown colour, very like the colour of rust which is found on iron vessels which have been left out in the rain or in a damp place. Some of the rocks which have iron in them are black. The rocks of the hills near Salem are black rocks.

Any ore can be melted down if it is made very, very hot, and when it is melted the pure metal can be got from it. Perhaps you have seen how gold is melted in a goldsmith's

work-shop. To make all these various iron things we use in our daily life, thousands of tons of iron ore have to be melted down, and to do this a great deal of coal or charcoal is needed. Coal and charcoal are heavy and it costs a great deal to carry large quantities of them from one place to another; and so iron ores are usually only dug out and melted down in places where there is also plenty of coal. No coal is found in the Salem District and so although the iron ore there is very rich in iron, much of it is not used.

In the Mysore State there are very large forests and plenty of charcoal can be made by cutting down the trees and burning them to make charcoal. So there is quite a big iron factory there at Bhadravati called 'The Mysore Iron Works'.

In Bengal, there are very large coal-fields and a great deal of iron ore near them, and there are many big iron works there. The iron works at Jamshedpur produce iron beams and trusses used all over India. This city is named after Jamshedji N. Tata, a wealthy Parsi, who has done so much for Indian industries. But the biggest iron works of all are in England, Germany and the United States of America.

In order to get out the iron, iron ore is broken into small pieces by powerful hammers and packed into furnaces specially built for the purpose. An equal quantity of char-

coal or coal and a small amount of lime-stone are also put in, and the whole is heated. You will have seen a blacksmith's furnace, in which charcoal is heated white-hot by blowing air on it from a pair of bellows. Blasts of air are made to pass over the coal or charcoal in the big iron furnaces just in the same way. These furnaces are therefore called blast-furnaces. The ore and the lime-stone melt into a white-hot liquid in which there is molten iron which is very heavy and it sinks to the bottom, and this pure iron is drawn out by pipes from the bottom of the furnace. Iron which is got from iron ores in this way is said to be smelted from the ores.

The making of iron and steel is so very important that every boy and girl should try to learn as much as possible about it.

including	crust	blasts
ores	particles	molten
hammers	lime-stone	smelted
bellows	furnace	factory

QUESTIONS

1. What is meant by an ore? In what forms are the chief ores often found? Where is iron ore found in the Madras Presidency?
2. What is meant by 'the *Iron Age*'?
3. Explain how iron is got from iron ore.
4. Explain the meaning of the words:—*blast-furnace* and *smelting furnace*.
5. Where are the biggest iron-smelting factories in the world?

GRAMMAR

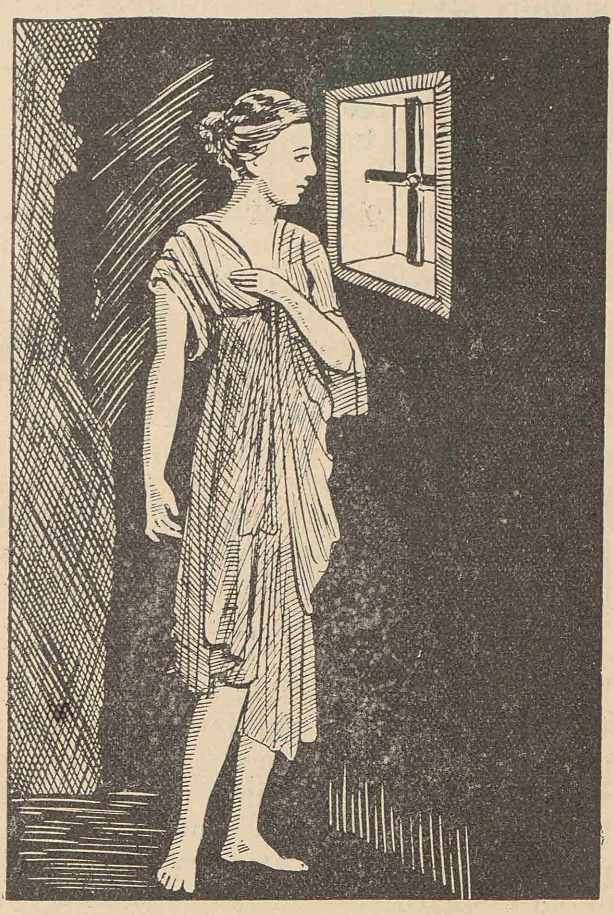
In the clause, 'From *whence* it comes', the word *whence* means *the place where*. The word *whence* is commonly an *adverb;* but here it acts as a noun and is governed by the preposition *from*. In the same manner 'till *now*' means 'till *this* time', 'by *then*' means 'by *that time*'. *A few adverbs are sometimes used as nouns.*

36. THE STORY OF PERSEUS—I

The story of Perseus was written long ago in ancient Greek. It tells us what the Greeks were like who lived then, how brave they were, and how fearlessly they did what was right even when they were in great trouble. Long long ago, there was a king called Acrisius who ruled over a very small kingdom in Greece. He had an only daughter called Danae. One day a prophet came to the king and said, 'Your daughter will bear a son, and you will die at his hands'. The king was greatly troubled when he heard this, and shut up his daughter in a strong castle and ordered that no man should enter it. When he had done this he thought that Danae could never bear a son and that his life would be safe.

But the Gods willed otherwise, and one day Danae had a son; and the baby was very beautiful, but Acrisius had no pity for him. He placed his daughter and the baby in a casket and pushed it out into the sea to go wherever the winds might take it. But the winds

were gentle and the sea was calm, and the casket floated on and on till it reached a dis-



tant land. There the mother and the baby were found by a good old king named Dictys.

He had no children and Danae lived with him as his daughter.

The baby grew up to be a tall, strong boy, very much stronger than any of the other boys who lived in the kingdom. He was so beautiful that people said he must be the son of a God. Good King Dictys brought him up as though he were the son of a king, and taught him to be brave and truthful. Dictys loved him as if he were his own grandchild. When the lad was fifteen years old, he sent him to a distant island with a ship loaded with merchandise, to trade. And one day the boy, who was called Perseus, dreamt a strange dream while on his travels.

In his dream, he saw a tall unknown lady who came and talked to him. She said, 'I am Pallas Athene, the Goddess of Wisdom. I can see whether a person has a noble soul or a mean one. I send men of noble souls out into the world to do great deeds. What kind of soul would you like to have?' The boy Perseus answered boldly that he would like to be a hero and said that he was not afraid of danger or death. The Goddess showed him a bright shield and asked him to look into it; and as he looked he saw the reflection of a strange woman's head, which was both beautiful and terrible. Athene said to Perseus, 'This is Medusa, the Gorgon, a great enemy of Gods and men, and she must be killed. For the present you go home

as you are needed there, but some day I shall send you to go and kill this monster.' She then disappeared and Perseus awoke and found that it was nothing but a dream. After a time he sailed back to his own land, but he could never forget the words of the Goddess or the face of the monster in the shield.

merchandise	otherwise	reflection
castle	monster	prophet

[This ancient story has been written by many great writers in English and in many other languages. No writer has written it so well in English as Charles Kingsley has, and you will find it in his book, called *The Heroes*. It is easy to understand and when once you start reading it you will not want to stop reading until you have finished it.]

EXERCISE

1. Who was Perseus? Why were he and his mother left to float in a casket on the sea?
2. Who found the mother and the baby and how were they treated in the place to which they came?
3. Write out, in your own words, the dream that Perseus had.
4. Rewrite as directed: —
   (1) He was not afraid of danger or death.— Use *neither—nor*.
   (2) This is Medusa, and she must be killed.— Use *who* as the subject of an adjectival clause.

GRAMMAR

You have analysed complex sentences containing one principal clause, and one or more subordinate clauses. Here is a complex sentence analysed, which shows some change in the arrangement of the clauses: —

'Such stories teach us how brave the Greeks were even when they were in great trouble and how fearlessly they did what was right.'

(1) Principal sentences:
Such stories teach us (how brave the Greeks were even when etc.)

(2) Subordinate clause:
(1) How brave the Greeks were.
(2) Even when they were in great trouble.
(3) How fearlessly they did (what was right).
(4) What was right.

Clauses (1) and (3) are easy to construe; they are the objects of the transitive verb *teach* in the principal clause. But clauses (2) and (4) are connected, not with the principal clause, but with the subordinate clauses. Clause (2) is an adverbial clause modifying *were brave* in clause (1). Clause (4) is a noun clause, object of the transitive verb *did*, in clause (3), When you ask the question, 'What do such stories teach us?' the answer gives the two objects, two *complex clauses*, namely:—

(1) How brave the Greeks were even when they were in great trouble.
(2) How fearlessly they did what was right.

Both these object-clauses are complex, because each of them contains a subordinate clause within itself.

37. THE STORY OF PERSEUS—II

When Perseus reached home, he heard that his mother had been dragged away by Polydectes, the wicked king who was then reigning, to work as a slave. Perseus went to the king's palace in such a rage that nobody dared to stop him. He went in, struck off his mother's chains and took her away with him, while Polydectes stood trembling lest Perseus should kill him.

The wicked king said nothing and appeared to be friendly, but all the while he was planning to send Perseus out of the country.

Some time after, the king invited all the great men of the land to a banquet, and sent an invitation to Perseus as well. All the guests that had been invited brought presents to the king, as was the custom, but Perseus was too poor to bring anything, and the king and his other guests laughed at him because of his poverty. Perseus became very angry and said that he would bring a better present than any of the others, the head of Medusa, the Gorgon. He did not know why he said this; perhaps the Goddess Athene put the thought into his mind, because she thought the time had come for him to do a heroic deed.

Who was Medusa, the Gorgon, and why should she be killed? There is an old poem that says that, somewhere in a far-away land, there lived three dreadful winged monsters, called the Gorgons. They were three sisters, having human forms, but only one of them, Medusa, could be killed, for the other two were immortal. Medusa's face was so terrible to look at that anybody who looked at it would be turned into stone. She was an enemy of both Gods and men, and Perseus had promised to kill her and bring her head.

He went to the sea-shore and prayed to the Goddess to help him. Pallas Athene appeared before him once again and gave him some magic weapons: a magic sword which would cut through anything at one stroke; magic winged-sandals with which he could fly over

land and water like an eagle; and her own shield, which was made of brass and was as bright as a mirror. She told Perseus not to



look directly at Medusa, but only to look at her image in the shield, and to be sure to cut off her head at one stroke. Pallas Athene also gave him a bag of goat's leather in which

to keep the head after he had killed the Gorgon. With these gifts Perseus started on his journey, and flew at first to some place in the Arctic Ocean. He went there to try to find out the way to the island of the Gorgons, but he could learn nothing except that it was somewhere in the south, and that he might learn more from some immortal maidens. He flew back southward, till he came to the Atlas Mountains in Africa. The old Greek poems say that there was a big kindly giant named Atlas on the highest peak of these mountains; and that the Gods had placed him there to hold up the sky above the earth. When Atlas heard why Perseus had come, he asked one of his immortal nieces to go down into the lower world and fetch the Cap of Darkness for Perseus. Any one wearing this cap became invisible, and, without this cap, Perseus could never have gone to the island of the Gorgons without being seen by them.

Then Perseus put on this cap and soared up into the sky and flew on and on towards the west till he reached the land of the Gorgons. He found them all asleep and hovered for a while high up above them, like a hawk before it swoops on its prey. When he came to the ground, he kept his eye on the image of Medusa in the shield and, with one stroke of the magic sword, he cut off her head. Quickly he wrapped the head up in the goat's skin and flew up again into the

sky, for, in slaying Medusa, he had awakened the other two sisters. Finding their sister dead, they uttered a terrible cry and flew up in pursuit of Perseus; and, if they had caught him, they would have torn him to pieces.

lest	guests	custom
banquet	invisible	shield
wrapped	pursuit	swoops
prey	dreadful	directly
soared	poverty	hovered

The use of the word *lest* is rather difficult to understand. It generally means *for fear that;* 'lest he should be killed' means 'for fear that he would be killed'. You may take this to be the meaning, and as you go on reading more of English prose and poetry, you will learn its *exact* meaning more clearly. But you should remember that only some particular forms of verbs can be used after *lest*, e.g., *should do, do, should be done, be done.*

Here are some sentences to show you how *lest* is used: —

(1) He kept far away from the snake, *lest* it should strike him (or, *lest it strike him*).

(2) He picked his way, step by step, in the dark, *lest he should fall* (or, *lest he fall*) into the well.

The general idea in such sentences is that, if one does not act in a particular way, something will happen, which one does not wish to happen.

EXERCISE

1. What did Perseus find when he came home from his voyage? What did he do then?

2. How did Polydectes contrive to have Perseus sent out of his land?

3. What were the magic gifts that Perseus received from the Goddess? How were they useful to him?

4. Who was Atlas? What did he do to help Perseus?

5. Who was Medusa, and why was Perseus asked to kill her?

6. How was it that the presence of Perseus was not discovered by the other two Gorgons?

7. Write sentences containing:—In a rage, a heroic deed, for a while.

8. Combine all these small sentences into a single sentence:—

(1) Perseus needed the Cap of Darkness.

(2) Atlas knew this.

(3) He then sent one of his nieces to the under-world.

(4) She was immortal.

(5) She was sent to get the Cap for Perseus.

GRAMMAR

In the sentence, 'She was taken by *Polydectes,* the wicked *king*', the word *king* does not perform any of the functions of the noun that you have read about. It is merely connected with he word *Polydectes,* and tells us something about him like the adjectival clause, 'Who was a wicked king'. The word *king* is construed thus:—

Noun, nominative case, *put in apposition with* the noun *Polydectes.* You will find such words in, 'Alexander, the *Great*', 'Socrates, the *Philosopher*', 'Athene, the *Goddess*', etc.

38. THE STORY OF PERSEUS—III

Fortunately for Perseus, he had his Cap of Darkness on, and so the Gorgons could only hunt him by the scent of the blood. They rushed after him howling, but the winged sandals that Perseus wore were too swift for them, and by the evening he had left them far behind. Perseus flew on through the whole of the night and never saw them again. When he came back to Atlas, the nieces of the giant were glad to see him alive, and gave him some magic fruit, and sent him on his way.

Perseus flew eastward across the deserts of northern Africa and reached the land of Egypt. From there he flew northward along the shore of the Red Sea until he came to the town of Iopa in Palestine. There he saw a beautiful maiden chained to a rock very near the sea. Perseus pitied her and alighted near her. When he took off his Cap of Darkness and appeared before her, and when she suddenly saw him in front of her, she was frightened; but he told her not to be afraid and asked her why she was left there chained to the rock. She said, 'I am Andromeda, the daughter of the king of this land. We worship the Queen of the Fishes, who lives in the sea. One day my mother boasted that I was fairer than the Goddess. Soon after that, floods and famine came to the

land; and the priests said that the Goddess was angry and had sent these as a punishment. They told my parents that her anger would cease if I was offered as a sacrifice. So I am chained here, and very soon the Goddess will send her terrible sea-monster to come and eat me.' Perseus told her, with a laugh, that he would kill the monster and save her, and asked her whether she would become his wife if he did this. She said she would; so he cut through her chains at one stroke and freed her. Then he flew up into the air and waited for the monster to come. When it came, he flew down and held the Gorgon's head before its eyes, and the sight of the head turned the monster into stone. Then Perseus took the princess back to her home, and her parents welcomed her as one who had come back from the dead. So the Princess Andromeda became the wife of Perseus, and he stayed with her in her own land for a year. While he was there, no more sacrifices were offered to the Queen of the Fishes. Pallas Athene appeared again to Perseus, in a dream, and took away the sword, the sandals, the cap and the shield as he had now no more use for them.

At the end of the year, a big ship was built for him and he sailed away to Greece with his wife. When he reached Greece, he left Andromeda with his mother and went to the court of King Polydectes. The wicked king

was sitting in his hall feasting with his nobles, and scornfully asked him whether he had performed his promise. Perseus showed them the head of Medusa and they were all turned into stone. Then Perseus gave the kingdom to the good King Dictys and sailed away with his mother and wife to his own land, and he ruled there long and happily.

scornfully	alighted	welcomed
performed	sacrifice	boasted

EXERCISE

1. Why was Andromeda left chained to a rock near the sea?
2. How did Perseus save Andromeda?
3. What happened to the magic things that had been lent to Perseus?
4. How did Dictys become king of the land where Polydectes had been ruling?
5. Perseus must have told Andromeda something about Medusa's head. What do you think he told her?
6. [Her parents welcomed her, as one come back from the dead.—If this sentence is written fully, it will be something like this: Her parents welcomed her, as they would have welcomed one (person) who had come back from the dead.]

Rewrite the following sentences fully, in the manner shown above: —

(1) He stood still as if he had been turned to stone.

(2) He saved his pies as if they were rupees.

GRAMMAR

1. They left her *chained.*
2. She found the monster *turned* into stone.
3. He found the dog *beaten.*

These words *chained, turned, beaten* are made out of the verbs *chain, turn, beat.*

They are called the **Past Participles** of those verbs; *chaining, turning, beating* are the **Present Participles.** Past participles can also be used as adjectives; for example, *a chained bear, a beaten horse, a turned head,* and so on.

Write out three examples of Past Participles used as adjectives and the same three words used as complements to an incomplete verb such as, was, is, am, have, etc.

39. THE PARROT

The deep affections of the breast,
That heaven to living things imparts,
Are not exclusively possessed
By human hearts.

A parrot, from the Spanish main,
Full young and early caged, came o'er,
With bright wings, to the bleak domain
Of Mulla's shore.

To spicy groves where he had won
His plumage of resplendent hue,
His native fruits, and skies, and sun,
He bade adieu.

For these he changed the smoke of turf,
A heathery land and misty sky,
And turn'd on rocks and raging surf
His golden eye.

But petted in our climate cold,
He lived and chattered many a day;
Until with age, from green and gold,
His wings grew gray.

At last when blind, and seeming dumb,
He scolded, laughed, and spoke no more,
A Spanish stranger chanced to come
To Mulla's shore.

He hailed the bird in Spanish speech,
The bird in Spanish speech replied;
Flapp'd round the cage with joyous screech,
Dropt down and died.

T. Campbell

impart	surf	misty
resplendent	exclusively	screech
heathery	plumage	domain
bleak	adieu	chattered
	spicy	

The author of this poem, Thomas Campbell, lived and wrote about a hundred years ago. He has written many very fine poems. Some of his shorter poems are much finer than this; perhaps the one you would like best is *Lord Ullin's Daughter.*

Great poets always use simple language in writing short story poems, and so you will be able to understand this piece easily. The first verse tells us that animals can love the land of their birth as much as men do. The rest of the poem tells the story of a parrot, which proves that this is so.

Breast—used in this way to mean *heart.*

Heaven—used to mean *God.*

Main—sea.

Bleak domain—cold and cheerless land.

Mulla's shore—the coast of Mull.—Mull is a rocky island on the west coast of Scotland; the land is very poor, and the storms of the Atlantic Ocean often sweep over it. There are only a few scattered villages on it, and the people have to work hard to make a living. This poem tells you how different the skies of Mull were from the bright skies of Spain.

Spicy—producing sweet scents.—The orange groves of Spain are full of sweet smells.

Plumage—wings and feathers.

Resplendent hue—brilliant colours.—The fifth verse tells us what the colours were.

Turf—a block of peat dug from the earth and used as fuel. *Peat* is a sort of very inferior coal taken out of boggy land.

Heathery land—bare, uncultivated land where coarse grass and low shrubs grow.

Raging surf—the white foamy waves breaking on a shore.

EXERCISE

1. What sort of land did the parrot come from?
2. What sort of land was it brought to?
3. What was its condition when the Spanish stranger spoke to it?
4. What did it do when he spoke to it?
5. Tell the story of the parrot in your own words.
6. Explain the meanings of:—
   (1) Full young and early caged.
   (2) Where he had won his plumage of resplendent hue.
   (3) The bleak domain of Mulla's shore.
7. Analyse the sentence in verse 3; and parse the words, *plumage, fruits, sun,* in the same verse.

40. SOCRATES

(The Story of His Life)

If you look into your atlas, you will find a sea to the north of Africa, which is called the Mediterranean Sea. On its northern shore you will find a peninsula called Greece. More than two thousand years ago, it was a very famous country. Some of the most learned men in the world lived there, and one of the greatest of them was Socrates.

He lived in the city of Athens, which was the capital of Greece. He was the wisest of the Greeks living at that time. In those days the Greeks worshipped many Gods, just as most Hindus do now; but they also thought that, when a man died, his soul died with him. Socrates was the first wise man in Greece who thought that the soul of a human being could never die. He taught his students that the body alone is mortal, but that the soul is immortal. Learned men who spend their lives thinking about the human soul and in telling their thoughts to others are called philosophers. Socrates was a philosopher.

Socrates also knew a very great deal about many other subjects. He knew Greek poetry very well. In those days, there were no big school buildings in Greece and there were very few written books. So, teachers like

Socrates talked to their students in the market-place or in a garden or a temple. The students of Socrates loved and honoured



him greatly, for he was not only a very great philosopher but also a good and true man. He lived a pure, simple, truthful and useful

life. He was great because he was one of the most learned men of those days; he was good because his life was pure. He was very gentle, very truthful and very helpful to others. He really believed all that he taught to others. That is why we say that he was a really good man. Let us see what happened to him.

In Athens, there were many other teachers who were also philosophers; but none of them was so wise and truthful as Socrates. They did not like Socrates to be called the wisest man in Greece, they did not like the best youths of Greece becoming his students, and they did not like his teaching that the human soul is immortal, because they had always taught that the soul died with the body. They said that he was spoiling the minds of the young men and women of Greece, and that he was destroying religion and the worship of the Gods.

In those days, the rulers of Athens could punish people for teaching a new sort of philosophy. They put Socrates into prison, and sentenced him to death, which means that they said he must die. In Greece, in those days, they did not hang educated people when they were sentenced to death, but they gave them poison and told them to drink it. So, Socrates took the poison and drank it with a smile and died. Don't you think that the Greek rulers behaved very foolishly

when they killed a good man like that, who only wished to teach them wisdom?

famous	poison	philosophers
mortal	prison	religion
immortal	destroying	sentenced

EXERCISE

1. Who was Socrates? Why was he called a philosopher?

2. What was the difference between the teachings of Socrates and of the other philosophers in Greece at that time?

3. Why were the other learned men of Athens displeased with Socrates?

4. What was the complaint that they made against Socrates?

5. What did the rulers of Athens do?

6. Combine the following pairs of sentences using *not only—but also,* making the necessary changes: —

(1) The priests of Iopa were foolish in their beliefs; they were also hard-hearted.

(2) The wind was very high; it was also very chill.

(3) The air is very dry; it is also free from dust and smoke.

GRAMMAR

Suppose that your friend said to you one day in October, 'It *is raining* heavily' and suppose you wish to remind him of it two months later. You will say to him, 'You said that day that it *was raining* heavily'. On the day of the rain your friend will use the present tense form, *'is raining* heavily', but later on you will use the past tense form, *'was raining* heavily'.

Now read this sentence which is found in this lesson: —

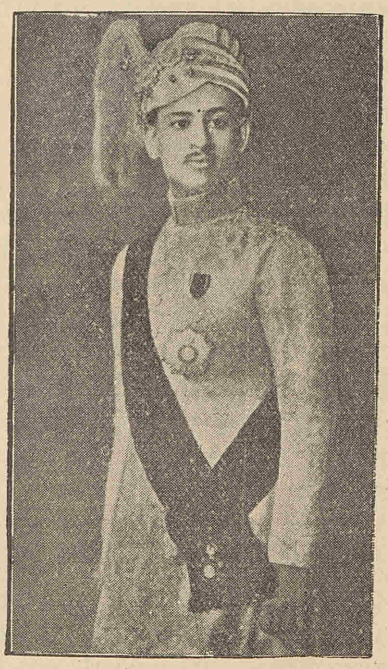
'He taught his students that the body alone *is mortal* and that the soul *is immortal*'.—Socrates said this more than two thousand years ago; yet we use the present tense, *is*, now. We do this because the body *is always* mortal, and the soul *is always* immortal. These two statements *are always true*, true before to-day, true to-day, and true hereafter. And so the present tense is used.

41. TRAVANCORE

You will have read in your geography book that the west coast of the Madras Presidency has much more rain than the other parts of the province. You will also have read that the narrow plain between the mountains and the sea is called the Malabar Coast, and many other things about this part of the country. Although you will have learnt all this, I wonder if you have any real picture of it in your mind. Geography text-books do not often describe to you what a beautiful place it is and how different from us are the people who live there and what different habits and customs they have. The best way for one to understand all about the west coast people is to go and live there with them.

There have been many kingdoms in Malabar at different times, and one of the chief of them was the kingdom of the Keralas. The northern part of it is now part of the Madras Presidency, and is known as the Dis-

trict of Malabar, but the southern part belongs to Indian rulers, the Maharajas of Travancore and of Cochin. The right names for these States are Tiruvangur (or Tiruvidangur) and Cochin. Travancore State is by far the bigger of the two states.



The word Malayalam means the land of mountains and valleys, and this exactly describes Travancore. The coastal plain is very narrow, but in Travancore it is much broader than in other places. To the east of it rise the Western Ghats, from which rivers and streams flow swiftly down to the sea. In north Travancore the mountains are much higher than anywhere else, and the range here is called the Anamalai, which means the Elephant Hills. It is a fitting name for, even to-day, herds of elephants can be seen roaming in the dense forests which cover the steep hillsides. The highest peak of the Anamalai

is Anaimudi. The word *mudi* means that it is a *knot* of peaks. In the south of Travancore the mountains gradually decrease in height.

The whole of the west coast of South India is one of the rainiest places in the world, and Travancore gets its full share of rain. Because of this, dense forests grow well on the mountain slopes, and the land is everywhere very fertile. In Travancore, the farmer need not trouble to water his fields and does not need so much manure as in many other places. Every year the rains bring down rich soil from the mountain slopes and deposit it on the fields; and the rains never fail to water them at the right season.

Seed cocoanuts are planted before the rains and they sprout up, grow into trees and begin to yield fruit at the end of six or seven years. There are innumerable rice fields cocoanut, arecanut, and banana groves, and betel and pepper plantations in the plains; and tea, coffee, rubber and cardamom plantations, and noble timber trees flourish on the hills.

Travancore is, therefore, chiefly a land of agriculturists, and is a land of prosperous villages rather than of towns and cities; and on the hillsides there are many scattered cottages.

The people of Travancore are much fairer

than those that live on the eastern side of the Western Ghats. If you cross the mountains from east to west, you will think that you have entered a new world. You will learn more about this beautiful country in another lesson.

agriculturists	arecanut	betel
cardamom	decreases	banana
timber	knot	scattered

The exact meanings of the two phrases, *by far* and *rather than* can be better understood if you read sentences like those given below: —

(1) The Zemindar gets an income of two lakhs of rupees a year; the next richest man gets only 5,000 rupees a year; therefore the Zemindar is *by far* the richest man in our taluk.

(2) Of all the motor-cars here, Muthuvelu's car can run 75 miles an hour, while no other car can do more than 55 miles an hour. So Muthuvelu's car is *by far* the fastest car.

(3) The citizens of the fortress were willing to starve to death, *rather than* make peace with the enemy.

(4) Kesavan liked to sleep *rather than* get up and eat his food.

EXERCISE

1. Where was the kingdom of the Keralas? Who rules over the different parts of it now?

2. What does the word 'Malayalam' mean? How does it fit Travancore?

3. If you are taken very high up in the air in an airship, and made to look down on Travancore below you, how would the country look?

4. Why is the soil of Travancore so very fertile? Give some examples to show that it is so.

5. What are the chief crops and trees that grow in Travancore?

6. Where are the Anamalai hills? How did they get this name? Which is the highest peak in these hills?

7. What do we mean by saying that Travancore is a land of agriculturists and prosperous villages?

GRAMMAR

You have learnt that the word *'that'* can be a *relative pronoun* or a *subordinate conjunction*. The word has another function also: —

(1) *That* strip of land is called the Malabar Coast.

(2) You will have learnt little of *that* wonderful land.

In both these sentences, the word *that* shows what strip or what land is meant. It is an adjective used when we wish *to show something* or *to speak of something at a distance* from us. It is called a **Demonstrative Adjective.** The word *demonstrative* means *showing* or pointing out. The word *this* shows *something near*. The word *that* shows *something at a distance*. *These* and *those* are the plural forms.

Parse the word *that* in the following: —

We know *that that* strip of land, *that* lies between the Western Ghats and the sea, is called the Malabar Coast.

42. TRAVANCORE—II

Next to the Mysore province, Travancore is the biggest Indian State in South India. Hyderabad, Kashmir and a few other states are larger in area than Travancore, but none of them is so old. All the great ancient kingdoms and empires of Northern India have come to an end, or are no longer independent states. In the south, the ancient kingdoms of the Pandyas and the Cholas too have disappeared. It is only Travancore, a part of the old land of the Keralas, that still survives as a very old kingdom. It has been ruled by Hindu kings for at least three thousand years. It is no wonder, therefore, that the Maharaja is loved and revered by his subjects.

The language of the people is Malayalam. It is a language which is like Tamil, with many pure Sanskrit words mixed in it, and even in the speech of the peasants and the coolies, many Sanskrit words can be heard. For many centuries the people have been educated. In the olden days pupils did not learn from books, and therefore reading and writing did not form part of their studies; but you find that even the womenfolk of villages can recite verses from great Malayalam and Sanskrit poets. Within the last fifty years, a large number of schools have been opened in the State for boys and girls; and

the number of people who can read and write is rapidly increasing. Travancore leads the other parts of India in this matter.

The people of Travancore have very pleasant manners. They do not speak rudely to strangers or treat them roughly. For centuries together they have been leading peaceful lives, and they have always lived simply. In big towns, the old customs are changing and European methods of living are coming in; and people have begun to get accustomed to these new ways. But, even to-day, the people in villages live their lives in the simple old way.

Travel in Travancore is very delightful. Wherever possible, good roads have been laid, but the country is too often crossed by swift hill streams to have many lines of railway. Close to the shore, there are a number of salt-lakes, called lagoons, which are connected with one another by salt-water canals. The whole of this forms a very fine water-way from north to south in the State. Country sailing boats and motor boats travel regularly to and fro, carrying passengers, mails and goods. Travelling by boat is pleasanter than by railway, except in very stormy weather.

There is much more to be learnt about Travancore, and this you will doubtless do when you yourself visit the State and when you grow older.

survives	waterway	weather
empires	rudely	rapidly
lagoons	roughly	accustomed

EXERCISE

1. Why do we say that Travancore is the oldest State in India?

2. What is the language of the people of Travancore? How has it been formed?

3. What are our reasons for saying that Travancore stands first in education in India?

4. What sort of lives do the common people of Travancore lead?

5. Which is the pleasantest method of travelling in the State? Why is it so?

6. Analyse these sentences: —

   (1) Close to the shore, there are a number of salt-lakes which are called lagoons and which are connected with one another by salt-water canals.

   (2) Even in the ordinary language that peasants and coolies use, there are many Sanskrit words.

7. Rewrite as directed: —

   (1) The language of the people is Malayalam—Make *the people* the subject.

   (2) Travancore leads other parts of India in this matter—Make *other parts of India* the subject.

   (3) They have been leading *peaceful* lives—Use the adverbial form of *peaceful.*

   (4) Travel by boat is more pleasant than travelling by railway—Use *travelling by railway* the subject.

43. MY MOTHER

Who fed me from her gentle breast
And hush'd me in her arms to rest,
And on my cheek sweet kisses prest?
My Mother.

When sleep forsook my open eye,
Who was it sung sweet lullaby
And rock'd me that I should not cry?
My Mother.

Who sat and watched my infant head
When sleeping in my cradle bed,
And tears of sweet affection shed?
My Mother.

When pain and sickness made me cry,
Who gazed upon my heavy eye
And wept for fear that I should die?
My Mother.

Who ran to help me when I fell,
And would some pretty story tell
Or kiss the part to make it well?
My Mother.

Who taught my infant lips to pray,
To love God's holy word and day
And walk in wisdom's pleasant way?
My Mother.

And can I ever cease to be
Affectionate and kind to thee,
Who wast so very kind to me,
My Mother.

Oh, no! the thought I cannot bear;
And, if God please my life to spare,
I hope I shall reward thy care,
My Mother.

When thou art feeble, old and gray,
My healthy arm shall be thy stay,
And I shall soothe thy pains away,
My Mother.

And when I see thee hang thy head,
'T will be my turn to watch thy bed
And tears of sweet affection shed,
My Mother.

forsook	hushed	reward
lullaby	rock'd	feeble
affection	gazed	soothe
spare	stay	gray

Gentle breast—it is not the breast that is gentle; the mother is gentle when she suckles the babe at her breast.

Prest—poetic form of *pressed*.

Tears of affection—it is not sorrow alone that can make us shed tears; feelings of joy and tender affection will make us do this too.

Kisses the part—kisses that part of my body which had been hurt by the fall.

Taught my infant lips to pray—in Europe, it is the mother who first teaches the children their daily prayers.

God's holy word—the Bible.

God's holy day—Sunday. On this day all pious Christians leave aside their usual work and go to Church to worship. The word *holiday* once meant the same thing; it meant *holy day.*

Walk in wisdom's pleasant way—to live wisely and therefore happily. The mother had taught her child that a life wisely led was really a pleasant life.

EXERCISE

1. Write, in your own words, how the mother cared for her child.
2. In what way does the son wish to show his affection towards his mother?

44. JOHN GILPIN

William Cowper, the author of this amusing poem, is considered to be the best of English letter-writers. He was besides a famous poet of his day. His was not a happy life on the whole, for many a time had he become mad. In his fiftieth year he formed a fine friendship with a rich woman, who was to a large extent responsible for bringing to light the great abilities of this man. Though naturally full of fun, by and by he became sad and depressed owing to the frequent fits of madness to which he was subject.

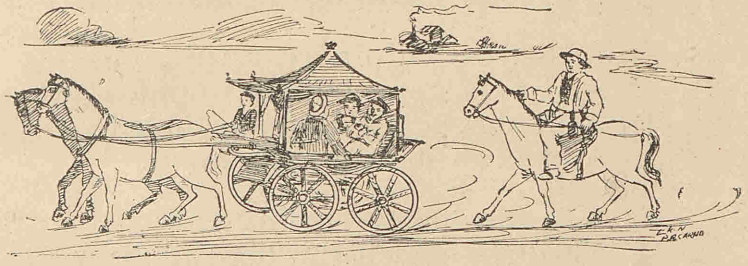
Once he was entertained by a rich lady. To amuse him she told him this funny story. It produced such a good effect on his heavy heart that he soon put it into these humorous and ringing verses.

I

John Gilpin was a citizen
Of credit and renown,
A train-band captain eke was he
Of famous London town.

John Gilpin's spouse said to her dear
'Though wedded we have been
These twice ten tedious years, yet we
No holiday have seen.

'To-morrow is our wedding day,
And we will then repair
Unto the Bell at Edmonton
All in a chaise and pair.



'My sister and my sister's child,
Myself and children three,
Will fill the chaise; so you must ride
On horseback after we.'

The morning came, the chaise was brought
But yet was not allowed
To drive up to the door, lest all
Should say that she was proud.

So three doors off the chaise was stay'd,
Where they did all get in,
Six precious souls, and all agog
To dash through thick and thin.

Smack went the whip, round went the wheels,
Were never folk so glad;
The stones did rattle underneath,
As if Cheapside were mad.

John Gilpin, at his horse's side,
Seiz'd fast the flowing mane,
And up he got, in haste to ride,
But soon came down again.

Now Mistress Gilpin (careful soul)
Had two stone bottles found,
To hold the liquor that she loved,
And keep it safe and sound.

Each bottle had a curling ear,
Through which the belt he drew
And hung a bottle on each side,
To make his balance true.

EXERCISE

1. Train-band = In England, in the 17th century, citizens were trained to bear arms. This later became the regular militia. All able-bodied male citizens between eighteen and forty-five years of age were subject to military duty in times of emergency. John Gilpin was the Chief Officer of such a troop.

Eke = also, (poetic usage) likewise. (It may be used as adverb or conjunction.)

Spouse = husband or wife; here it is wife.

Twice ten tedious = Note the skilful art of the poet. These three words begin with the same letters and produce an attractive effect on our ears.

Repair = go.
Bell = an inn called 'the Bell'.
Chaise = four-wheeled carriage drawn by one horse.
doth = does (old).
linen-draper = a dealer in linen or cotton cloth.
We = Note the use of this in verse 4.
And up he got, but soon came down = a fine and funny picture of Gilpin's ride.
curling ear = handle.

2. Explain: train-band, eke, spouse, through thick and thin.

3. What humour is in the words 'these twice ten tedious years'?

4. Why did Mrs. Gilpin ask her husband to come on horse-back? What is funny about his ride?

5. (1) My good friend will lend his horse to go. (Change the voice.)
(2) A train-band *captain* was he. (Put it into prose order and parse *captain*.)
(3) And up he got, but soon came down again. (Use *no sooner than*.)
(4) Use 'as' in other parts of speech.

We do not say 'after we'. The preposition 'after' cannot govern a pronoun in the nominative. So we say 'come after us'. But the poet uses 'we' here because he wants it to rhyme with 'three', the last word in line 2, verse 4. This is done for the sake of rhyme. Pick out some more examples of words rhyming like this. (The students may be taught how poetry is quite different from prose.)

three doors off = notice the humour. Mrs. Gilpin does not want the chaise to stop at her house lest she should be called a vain woman.

Through thick and thin = amidst great difficulties.

Cheapside = The part of London where Gilpin lived.

Smack went the whip: notice the order of words. The subject comes at the end. In prose it will be 'the whip went smack'. Such changes in the order is quite common in poetry.

45. JOHN GILPIN

II

Now see him mounted once again
Upon his nimble steed,
Full slowly pacing o'er the stones,
With caution and good heed.

But finding soon a smoother road
Beneath his well-shod feet,
The snorting beast began to trot,
Which gall'd him in his seat.

So, 'Fair and softly,' John he cried,
But John he cried in vain;
That trot became a gallop soon,
In spite of curb and rein.

So stooping down, as needs he must
Who cannot sit upright,
He grasp'd the mane with both his hands,
And eke, with all his might.

His horse, who never in that sort
Had handled been before,
What thing upon his back had got
Did wonder more and more.

Away went Gilpin, neck or nought;
Away went hat and wig;
He little dreamt, when he set out,
Of running such a rig.

The wind did blow, the cloak did fly,
Like streamer long and gay,
Till loop and button failing both,
At last it flew away.

Then might all people well discern
The bottles he had slung;
A bottle swinging at each side,
As hath been said or sung.

The dogs did bark, the children scream'd,
Up flew the windows all;
And every soul cried out, 'Well done!'
As loud as he could bawl.

Away went Gilpin—who but he?
His fame soon spread around,
'He carries weight! he rides a race!
'Tis for a thousand pound!'

And still as fast as he drew near,
'Twas wonderful to view
How in a trice the turnpike men
Their gates wide open threw.

And now, as he went bowing down
His reeking head full low,
The bottles twain behind his back
Were shatter'd at a blow.

Down ran the wine into the road,
Most piteous to be seen,
Which made his horse's flanks to smoke
As they had basted been.

At Edmonton his loving wife
From the balcony spied
Her tender husband, wondering much
To see how he did ride.

'Stop, stop, John Gilpin, here's the house!'
They all aloud did cry;
'The dinner waits, and we are tired.'
Said Gilpin, 'So am I!'

But yet his horse was not a whit
Inclin'd to tarry there;
For why? his owner had a house
Full ten miles off, at Ware.

So like an arrow swift he flew,
Shot by an archer strong;
So did he fly—which brings me to
The middle of my song.

Away went Gilpin, out of breath,
And sore against his will,
Till, at his friend the Calender's,
His horse at last stood still.

EXERCISE

(This part contains the funniest picture of Gilpin's side).

1. nimble steed = quick and active horse.

neck or nought = 'nought' means 'nothing'. So the idiom is neck or nothing which means at all risks.

Rig = fun or frolic.

set out = started. (Note, set on, set in, set up, set off, set after.)

carries weight = carries a handicap for a race.

flank = the sides of the horse between the ribs and the hip.

basted: This is a term used in cooking meaning to drip butter or fat upon meat in roasting it.

So like an arrow swift he flew: Notice the comparison. It tells us how swiftly the horse ran.

2. Explain: carries weight; gall'd; basted horse's flanks to smoke; rig.

3. Explain why the people along the road cried out, 'well-done!'

4. What made the horse go ten miles beyond Edmonton?

5. In this part of the poem pick out all the instances of humour? Is it in the words or the situation?

6. 'Stop, stop, John Gilpin, here's the house!'
'They all aloud did cry'. (change into the indirect.)

7. So stooping down . . . his might.

(Analyse into clauses and give the construction of each clause).

8. It was wonderful to view. What was wonderful to view?

9. Imagine you are Gilpin's friend. What would you have asked Gilpin had he arrived at your house in such a condition?

galled him in his seat = The horse's trotting movements rubbed a soft place on John Gilpin's skin as he sat. John Gilpin called to his horse to go more gently. John he cried, is more emphatic than John cried, and makes the rhythm right. Unable to control the horse with bit and bridle, Gilpin seized the mane needs he must = he must needs, he was obliged to.

46. JOHN GILPIN

III

The Calender, amazed to see
His neighbour in such trim,
Laid down his pipe, flew to the gate,
And thus accosted him.

'What news? What news? Your tidings tell;
Tell me you must and shall—
Say, why bare-headed you are come,
Or why you come at all?'

Now Gilpin had a pleasant wit,
And loved a timely joke;
And thus, unto the Calender,
In merry guise he spoke:

'I came because your horse would come;
And, if I well forebode,
My hat and wig will soon be here,
They are upon the road.'

The Calender, right glad to find
His friend in merry pin,
Return'd him not a single word,
But to the house went in.

Whence straight he came, with hat and wig,
A wig that flowed behind;
A hat not much the worse for wear,
Each comely in its kind.

He held them up, and in his turn
Thus show'd his ready wit:
'My head is twice as big as yours,
They therefore needs must fit.

'But let me scrape the dust away,
That hangs upon your face;
And stop and eat, for well you may
Be in a hungry case.'

Said John, 'It is my wedding day,
And all the world would stare,
If wife should dine at Edmonton,
And I should dine at Ware.'

So, turning to his horse, he said:
'I am in haste to dine;
'T was for your pleasure you came here
You shall go back for mine.'

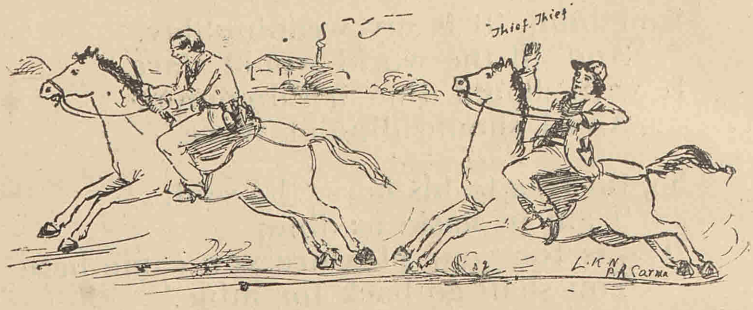
Away went Gilpin, and away
Went Gilpin's hat and wig;
He lost them sooner than at first,
For why?—they were too big.

Now Mrs. Gilpin, when she saw
Her husband posting down
Into the country far away,
She pull'd out half-a-crown.

And thus unto the youth she said,
That drove them to the Bell,
'This shall be yours, when you bring back
My husband safe and well.'

The youth did ride, and soon did meet
John coming back amain;
Whom in a trice he tried to stop,
By catching at his rein;

But not performing what he meant,
And gladly would have done,
The frighted steed he frighted more,
And made him faster run.



Six gentlemen upon the road
Thus seeing Gilpin fly,
With postboy scampering in the rear,
They rais'd a hue and cry:

'Stop thief! Stop thief! A highwayman!'
Not one of them was mute;
And all and each that passed that way
Did join in the pursuit.

And now the turnpike gates again
Flew open in short space:
The toll-men thinking, as before,
That Gilpin rode a race.

And so he did, and won it too,
For he got first to town;
Nor stopp'd till where he had got up
He did again get down.

EXERCISE

1. trim = in such a sad plight or state or condition.
accosted him = welcomed him and spoke to him.
your tidings tell = Tell me all about yourself.
Why you come at all = Tell me why you have come at all.
pleasant wit = a fine sense of humour.
merry guise, merry pin = in a humorous mood or behaviour.
I came because your horse would come: Note the humour.

2. 'You shall go back for mine'. Explain.

3. 'This shall be yours'. What shall be his and why?

4. What made the people think that Gilpin was a thief?

5. Write the whole story in your own words.

6. Rewrite as directed:
   (1) He lost them sooner than at first. (into the positive.)
   (2) Not one of them was mute. (into the affirmative.)
   (3) The toll men thought that Gilpin rode a race. (into the passive.)
   (4) My head is twice as big as yours. (into the comparative.)
   (5) But let me scrape the dust away that hangs upon your face. (into a simple sentence.)

47. SAINT TYAGARAJA

Nearly a hundred years ago there passed away a great saint and musician whose songs are sung to-day all over South India. His name was Tyagaraja.

Tyagaraja was the son of Ramabrahmam and Shanta Devi and was born at Tiruvalur in the Tanjore District. Ramabrahmam was a pious Telugu Brahmin, a poor man but a contented one. His joy in life was to dwell on the glory of God and to speak of it to others. He lived by going round every day and collecting doles of rice, as many do to this day in our country. The people who gave him the handful of rice were happy to hear the praise of God. They gave so little, but they thought they gained so much from the lips of a good and godly person.

The family moved to Tiruvaiyar, near Tanjore when young Tyagaraja was only five years old. Here young Tyagaraja was admitted into a Sanskrit school. But the boy loved music more than studies. He therefore went to a musician who lived in the village and who belonged to the Tanjore Palace.

Tyagaraja soon became well versed in the art of music. There is a story that he got a rare book presented by a wandering sadhu. This book was on the science of music. The sadhu was supposed to be the divine singer

and devotee Narada himself by Tyagaraja, who had a dream about it.

Tyagaraja soon composed songs in praise of Sree Rama, and felt great bliss while singing these songs. The beauty and sweetness of his songs drew a large number of devotees and musicians. His fame gradually spread far and wide. It is said that the king of Tanjore sent a message that Tyagaraja should be requested to go to Tanjore and sing songs in praise of the king. But Tyagaraja politely refused to become a courtier, and would not sing the praise of mortals.

Tyagaraja lived a simple and contented life. He did not travel much, as travel was difficult in those days. But he visited Tirupati, Kanchi, Negapatam, Rameswaram, Madura, and Srirangam. He sang songs in praise of the deities he worshipped there, and these are sung to this day.

Tyagaraja loved and adored Rama, and we find in his songs many references to the story of Rama as told in the Ramayana. He describes Rama's glory in hundreds of songs, which are full of devotion and love. These songs, which are in Telugu, are sung all over South India, by all musicians.

Tyagaraja, however, looked upon Siva and other forms of God with equal respect. He has composed songs in honour of Siva, Ranganatha, Kamakshi, and other forms of the divine. He said in his songs that a true devo-

tee does not make differences, or raise quarrels about the gods whom he worships. True devotion to the Supreme Being was the highest virtue to be cultivated in Tyagaraja's opinion.

Tyagaraja has done great service to South Indian music and has used numerous *ragas* in his songs. He supplied a rich store of musical compositions.

He lived to a ripe old age, and passed away in 1847 in Tiruvaiyar. Every year a festival is celebrated there in honour of his memory.

EXERCISE

1. (1) What did Tyagaraja love?
   (2) What present did he receive from a sadhu?
   (3) When did he feel great bliss?
   (4) Why did he not accept the invitation of the king?
   (5) What places did he visit?
   (6) Who is a true devotee?
   (7) How is Tyagaraja remembered at the present day?

2. Correct the errors:—
   (1) He lived at a ripe old age.
   (2) He had great respect on elders.
   (3) He had not travel much.
   (4) Tyagaraja love music too much.
   (5) This book were a book on the science of music.

3. Analyse:—
   (1) Tyagaraja soon composed songs in praise of Sree Rama and felt great bliss while singing these songs.

(2) It is said that the king of Tanjore sent a message that Tyagaraja should be requested to go to Tanjore and sing songs in praise of the king who would later reward him.

4. Change the above sentence into the Direct Speech.

5. Write a few sentences on 'Travel' in the days of Tyagaraja.

6. Turn the following into the passive voice:
   (1) Tyagaraja soon composed songs.
   (2) He sang songs in praise of deities.
   (3) It is said that the king of Tanjore sent a message.

PRINTED AT THE DIOCESAN PRESS, MADRAS—1941. C4744

467