

MODEL  
ENGLISH READER  
SECOND BOOK

EDITED BY

MISS IRENE H. LOWE, M.SC. (LONDON), I.E.S.,  
*Deputy Directress of Public Instruction,  
Madras.*

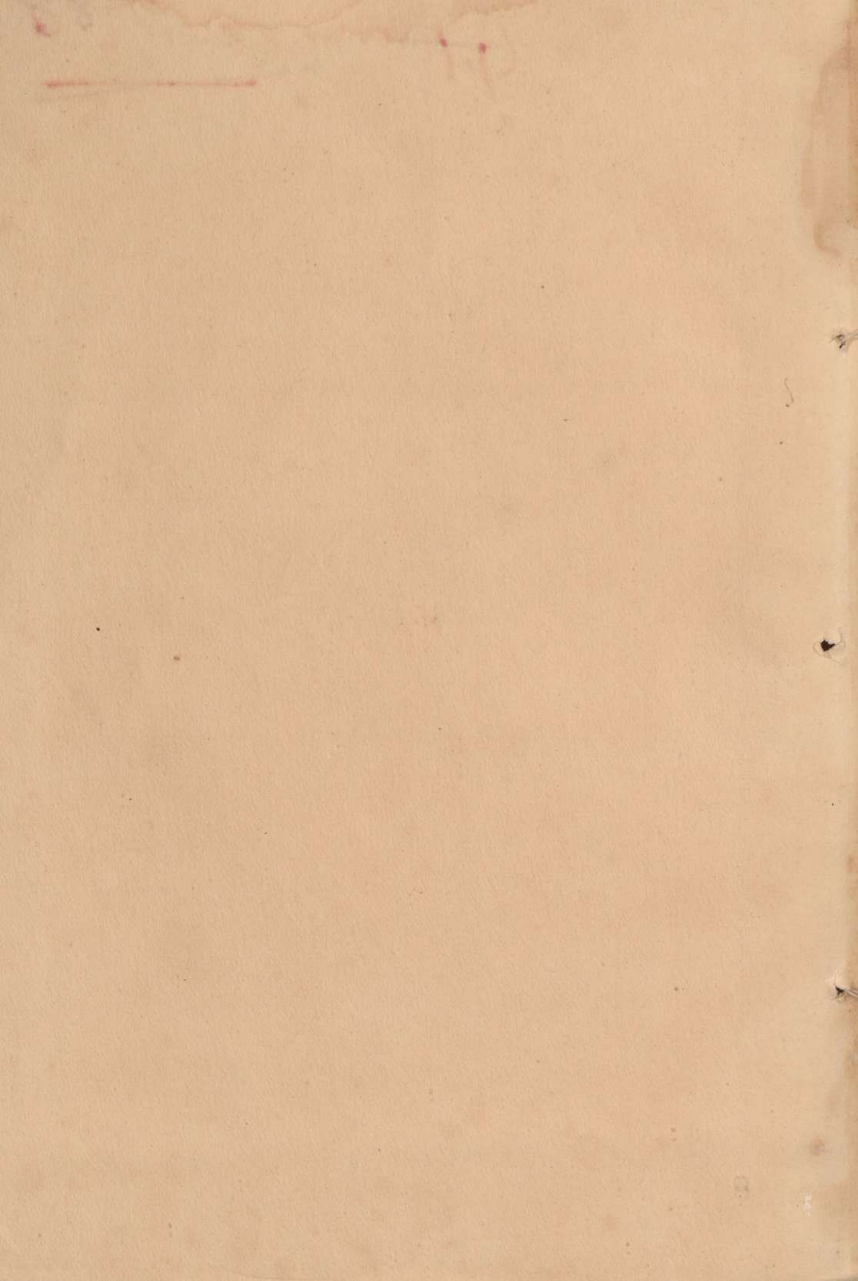
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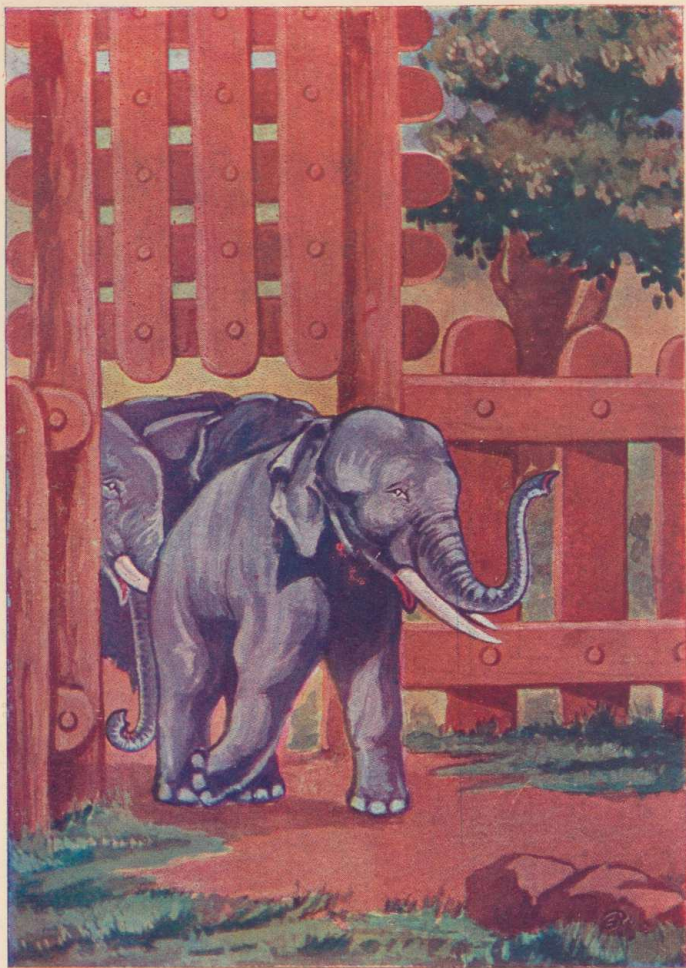
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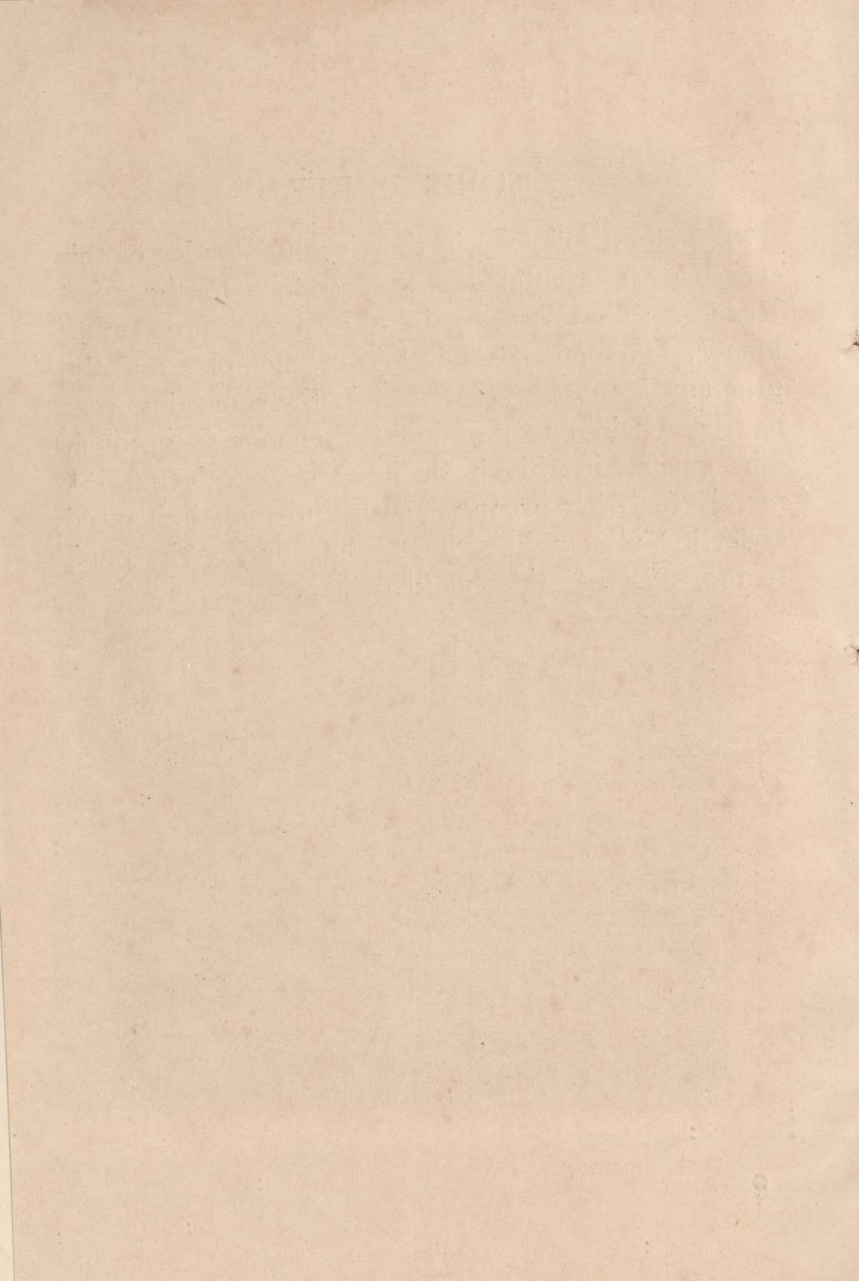




[See page 98

## EDITOR'S PREFACE

THE method followed in the Second Reader of this series is that outlined in the preface to the First Reader. The lessons in this book are rather longer, the sentences a little more complex and the grammar is more advanced. At the same time care has been taken to see that the change is gradual. The poems in this book have been selected not merely for their greater length and more advanced style, but also with a view to introducing the pupil to the reflective element in poetry.



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## I. PLAY

All children like to play and so do many grown-up people. After we have worked hard for many hours during the day, we can well spend an hour or two in play. We forget our troubles during play, and feel much better in mind and in body after playing. Do you think of arithmetic or grammar when you go to the playground? No, you do not, you only think of enjoying your game, and laugh heartily all the time. Some people do not laugh aloud, but you can see by their faces that they are happy all the same.

Strong, healthy people love playing games like tennis or cricket or football. These are English games which we have learnt to enjoy, but in villages, the children still play the old country-games. All these games give us pleasure and exercise our bodies, and make us healthier, stronger and more active. You may have quarrelled with a friend in class, but I am sure that when you are playing games together you will forget all about it.

Old and weak people and very young children cannot take part in such strenuous games, but prefer quieter ones. Children fly kites, or play at marbles, or tell each other stories or play word-making games. Young children often spend many happy hours playing at doing the things which grown-up people do. Older people play chess or other quiet games in which they do not have to move about, but which they enjoy just as much.

There is one curious thing about play, of which

you may not have thought. If you were given a box of paints and a doll and told to paint it, you would think it was great fun. Would you not? But suppose you had to paint dolls from morning till night everyday, even on Sundays and other holidays, then you would not enjoy it much, would you? There are many people who have to paint dolls like this to earn their living, and those poor people think it is very hard work and do not look upon it as a pleasure. So you see that, what is play to you may not be play to another person. When a cat plays with a mouse, do you think the mouse enjoys the play?

prefer  
game

curious  
chess

marble  
all the same

[*All the same*—This is a rather difficult phrase and its exact meaning can be understood only by using it. The following examples may help you to understand it.

1. Many people told us that the way through the wood was not safe, but we continued our journey *all the same*—i.e., *in spite of* the warning given to us.

2. We took away half the load from the camel's back, but, *all the same*, the animal would not get up—i.e., *in spite of* our having made the load lighter.]

### QUESTIONS

1. Why does play leave us better in mind?
2. How is our health improved by some kinds of play?
3. Name half-a-dozen games that little children play.
4. Who enjoy quite games most? Why can they not play the more active games?
5. Give an example (other than that given in the lesson) to show that what is play to one person may be work to another.
6. Split up the following sentences and write down the

simple subject, the simple predicate and the simple object in each. Write out the adjuncts separately as well:

(i) We can spend an hour or two in play.

(ii) Some people may not laugh aloud but they enjoy the game all the same.

(iii) Village children still play the old country games which are now forgotten by most townfolk.

## GRAMMAR

Among pronouns, you have read words like *my*, *our*, *your*, *his*, *their*, etc. These can be neither the subjects nor the objects of sentences. They have a different form from the nominative or the objective, and are said to be in a *different case*. They are said to be in the **Possessive Case**. The meaning of *to possess* is *to have*. 'My book' means 'the book *that I have*'. In nouns, this case-form is made in a different way. We write, *Rama's book*, the *dog's tail*, the *sun's rays*, and so on. Note carefully how the possessive case of singular nouns is written. If we write *dogs* and *suns* without the apostrophe before the last letter, the words become plural forms, but not the possessive case forms.

Write out short sentences using the possessive singular forms of:—*ship*, *lion*, *man*, *moon*, *mouth*, *horse*.

## 2. FOOD

What would you say if somebody asks you, 'Why do you eat every day?' You would say, 'I eat because I am hungry'. But, what is hunger? Why are we hungry? I will tell you. Our bodies are always working. When we play, our bodies do work. When we sleep, they are not idle, but go on working. Our breathing does not stop and our blood goes on flowing. The work that is done by our body uses up our strength.

When we work or play hard, our bodies grow tired and weak and they have to be made strong

once again. My body says to me, 'I have grown weak, I cannot work well, please make me strong again. If you give me good food, then I will grow strong.' Of course, my body does not say all this in words. It feels hungry and I know what it wants. I eat, and the food puts fresh strength into me.

Different people eat different kinds of food. Some eat rice, some wheat, some flesh, others eat fish, and so on. If we wish to be strong we should eat many kinds of food. We should eat only when we are hungry and, when we are eating, we should stop when we feel that we have had enough. Some men and women eat too much and fall ill, but many poor people have not enough food to eat and they eat too little. They have not enough money to buy good food. They eat food which does not make them strong and we say that their food is 'poor food'. They become weak and fall ill, because they eat too little or because the food they eat is not good enough. Because they are not well fed they cannot do hard work, they are too weak to work hard.

hungry	hunger	fresh
strength	different	enough
of course	once again	grow weak

#### EXERCISES

Suppose your mother gives you too much food, what will you say? You will say,

(1) 'This is too much food,' or (2) 'I cannot eat so much', or (3) 'This food is too much for me to eat'.

Write out answers in all the three ways for the following :—

(i) You are asked to carry home two very big bags of rice on your back. What will you say?

(ii) You are given boiling water to drink. What will you say?

(iii) You are asked to run and catch a railway train passing between two stations. What will you say?

(iv) You are told to stand on the floor and to touch the top of a wall 12 feet high. What will you say?

(v) You are asked to sit on a toy-chair. What will you say?

### 3. TRAVEL

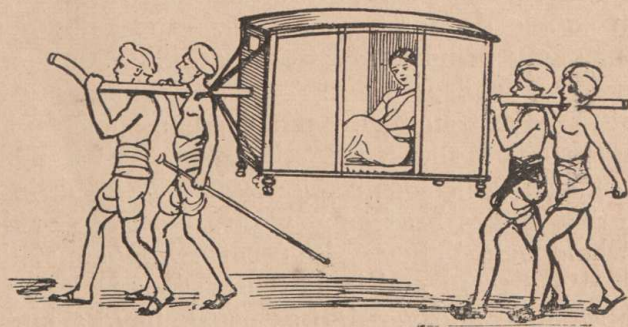
Have you seen a cabbage? Some of you will have eaten cabbage curry. Have you ever heard of a cabbage travelling? No, it springs up where you plant it, it grows into a very fine vegetable and after a few months, dies. It never moves from the place in which it starts its life. Some people are like this. 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. Such people do not travel at all.

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. I have seen some families going from Madras to Srirangam for a temple festival and returning in two 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 as usual, 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 merely been carried by the railway like parcels and brought back like parcels.

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

southern India believed that the people of northern India were half-savage. But now, our people go north, and northerners come south almost every day. We know now how foolish we were in thinking that northerners were inferior to us.

Long ago common people used to travel on foot and in bullock carts. Rich people went on horseback or were carried by men in palanquins. People who lived

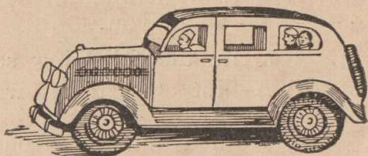


in the desert-like parts of India rode on camels. Where the roads were fairly good, men rode in carriages drawn by horses. But now newer modes

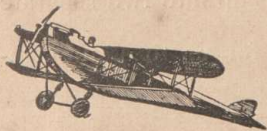
of travelling are to be seen everywhere, and we can travel very much more quickly than before.

We have the railway train 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 which the train passes through. 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. I love travelling ; if I had money enough I would go to many places ; so would you too.

palanquin  
traveller  
believed  
inferior

hurried  
steamer  
cabbage  
savage

parcel  
lodge  
mode  
meal

### QUESTIONS

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:—

(i) Every man will have to die — — — —.

(ii) Everybody will have to eat — — — —.

(iii) I do not know why he does not talk to me; he seems to be angry with me — — — —.

(iv) If a mean man wishes to hurt you, he will spread — — — — about you.

4. Rewrite the following sentences as directed :

(i) A first class ticket will cost a good deal.—Begin the sentence with *it*.

(ii) I am a third class passenger.—Change *third class* into an adjectival clause.

(iii) These carriages are divided into small rooms, which we call compartments.—Split this up into two separate sentences.

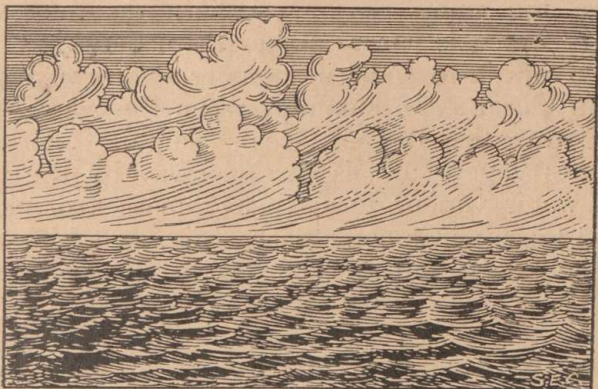
(iv) The crowd will be too great for us to stand comfortably.—Use *so* instead of *too*.

#### 4. CLOUDS

You will all have seen clouds of many kinds in the sky. On some days, they hide the sun altogether. When this happens we say it is a cloudy day and that the sky is clouded. On other days there will not be a single cloud to be seen in the sky. Then we say that the sky is clear or cloudless.

Some clouds are very dark, some are light-coloured, and others are pure white. We can sometimes see these very pure white clouds on clear moonlight nights. They look like white cotton-wool spread over the sky. These clouds are often very high above our heads, sometimes these are about ten miles above us. They are not rain clouds, but snow-clouds. Snow is the same as ice,

but it is in the form of fine powder. The two phrases, 'white as snow' and 'cold as ice' are often found in English books. These expressions are



used because snow is the whitest thing that English people can think of, and ice is colder than any other thing which they know of in their daily life.

Dark clouds are much nearer the earth. Sometimes they are not more than half-a-mile above our heads. They are made up of big masses of tiny drops of water. They are called rain-clouds, because rain falls from them on to the earth. When the tiny drops of water in these clouds join together they form bigger drops, which become too heavy for the air to hold them up and they fall to the ground. When this happens we say, 'It is raining'.

On hot summer days, we can see, low down in the sky, big masses of clouds of another kind. They do not seem to move at all and appear to

have many strange forms. They often look like lions, tigers, bulls, houses or monsters when we look at them from a distance. They too are made up of masses of tiny drops of water.

Every year, we find that clouds gather in the sky before the rainy season. Where do they come from? What is it that makes them move? Clouds that give rain to India in summer are formed in the Indian Ocean. In summer, when the warm winds blow over the Indian Ocean, some of its water becomes vapour and is carried away by the wind. This water vapour forms heavy masses of clouds. When these winds come near India, they blow from the south-west and give us heavy rain seen on the west coast and in Bengal and Assam every year.

cloudy	moonlight	earth
cloudless	mass	vapour
summer	tiny	snow
ground	strange	monsters

### QUESTIONS

1. (i) How far above us may snow-clouds be?  
 (ii) What do these clouds look like?  
 (iii) What is snow?  
 (iv) What sort of clouds give us rain?  
 (v) What shapes will the lower clouds seem to take?  
 (vi) How are clouds formed?  
 (vii) How are clouds brought to a place?
2. What are the meanings of the italicized words below:—  
 (i) The night is very *dark*. The colour is *dark red*.

- (ii) Cotton is very *light*. This cloth is *light* blue.
- (iii) A palm tree *grows* tall. The plantain fruit *grows* larger when it ripens.
- (iv) The cat *looks* at the mouse. The cloud *looks* like cotton.

## GRAMMAR

In the sentence, *it is raining*, the word *it* does not mean any object. The meaning of the sentence is, *rain is falling*. In the same way, *it is snowing* means, *snow is falling from the sky*. When we say, *it is hot here*, we mean, *we feel hot here*.

You know that words like, *I, you, we, he, she, it, they* are called *pronouns*. In sentences like *it is raining*, the pronoun *it* is called an **Impersonal** *pronoun*.

Rewrite these sentences without the word *it*; but do not change the meaning.

- (i) *It* often hails in Tibet.
- (ii) *It* is cooler on the Nilgiris than *it* is in Madras.
- (iii) *It* is dark in this room.

## 5. 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 stepped 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 would begin the story in this way:—

'Once upon a time, there lived a great king, named king Cophetua', and tell the story in an 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. If the poet were here, and we asked him why he began the story in that way, he would probably say he was not as interested in the king as he was in the wonderful beauty of the beggar maid and that was why he spoke of her first. This is one of the differences between poetry and prose.

King Cophetua lived at a time when kings had 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 dancing towards him.

So, when he said, 'I wish to marry the most beautiful maiden in my land, so 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, before he chose that one 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 the one who 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 she had none to wear.

*Verse 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 in face, in body and in 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*.

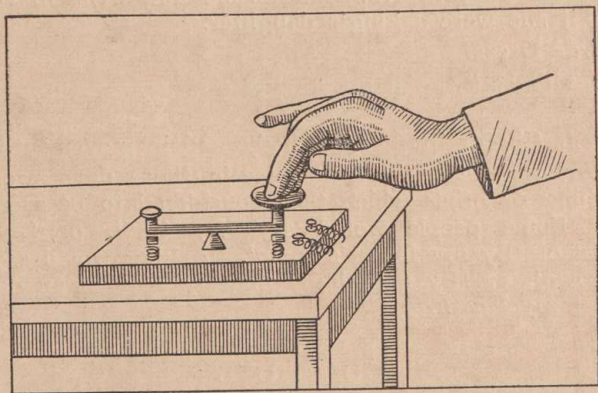
## QUESTIONS

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?
6. How would you pronounce the word *Cophetua* in line 4 and in line 15?

## 6. TELEGRAMS

You have read in the first reader about the telegram sent by Ranga Reddi to his father. In telegraphic messages, complete sentences are not written, as such messages will be too costly to send; so only the most important words are written and these words alone will make the meaning clear. Even when talking, we often omit many words.

Telegrams are not sent like posted letters. The paper in which the telegram is written is not sent from one place to another. The clerk sitting in the telegraph room has an instrument in front of



him. He puts his fingers on it and taps on it. He taps in a different way for each of the letters from A to Z.

You have seen telegraph posts connected with each other by long wires. These wires are telegraph wires. The taps of the clerk in one telegraph office travel to another office along these wires. How do they travel along these wires? You do

not know now, but when you go up to the sixth form, you will learn something about these wires and how messages pass along them, in your science lessons.

In Mysore, there is a telegraph office like the one in Madras. The telegraph clerk there has the same kind of instrument in front of him. When the Madras clerk begins to tap on his instrument, he first spells out the word MYSORE. The Mysore clerk hears the taps, and gets ready to receive the message.

He then taps on his own instrument, to show that he is ready to take down the message. The Madras clerk then sends the message by tapping it out on his own instrument. He taps out each word of the message, letter by letter, and shows by a different kind of tapping, where each word ends. The Mysore clerk takes down the message letter by letter and makes out the words. When the whole message is received, he writes it out on a telegraph form. He puts it in a cover, closes it, and gives it to a telegraph peon. This peon is called a messenger, because he carries the message to the proper address. If some one sends a telegram to Ranga Reddi, a messenger of this sort takes it at once from the Post office to Ranga Reddi's house and delivers it to him.

This is how the messages are sent by telegraph.

messenger	receive	tap
instrument	deliver	spell
connected	take down	posts
letter by letter	get ready	wires
proper		omit

## QUESTIONS

1. (i) Who receives Ranga Reddi's message in the Mysore office?

(ii) What does the telegraph clerk do in Madras when he has to send the message?

(iii) What is it that carries the message from Madras to Mysore?

(iv) How does the Mysore clerk know that some one is wanting to send a message to him?

(v) What does he do after he has received the message?

2. Choose the proper words from the following: *penny, day, word, properly, instrument, deliver*; and write them in the blanks below:

(i) A wise man saves money — by —, and becomes rich.

(ii) When a doctor has to cut off a broken limb and stitch up the wound, he has to use many —, and should see that each is — cleaned.

(iii) You should not come late to school — after —.

(iv) The lesson was difficult, but the pupil studied it over and over again, — by —, and at last he knew it well.

(v) The servant of the house caught the thief and — him into the hands of a policeman.

## GRAMMAR

You have already read, in lesson 19 in the first reader, that *to sleep* means *sleeping*, and *to study* means *studying*; forms like *to sleep* and *to study* are called *infinitives*. In the sentence, 'Kesavan loved to sleep', *to sleep* is the object of *loved*, and is used *instead of a noun*. But these forms are also used with a different meaning, as I have shown below: (1) Kuppan works *to get* food—here *to get* means *in order to get*. (2) We have to pay more *to send* an express message—means *in order to send*.

In these sentences, *to get* and *to send* do the work of *adverbs*, because they are joined to the verbs *works* and *have to pay*.

Remember these two uses, and whenever you meet a phrase like *to send*, find out whether it means *sending* or *in order to send*. Find out what the italicized words mean in the following sentences :—

- (i) I wish *to send* a message to Mysore.
- (ii) Where should we go *to post* a letter?
- (iii) I lay down *to sleep*.
- (iv) The child wanted *to be kissed*; and the mother came to the cradle *to kiss* it.

## 7. 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*.—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?

A.—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?

N.—Obula 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 only 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?

G.—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 rich forests.

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	shepherds	tenants
sovereigns	capture	riches
a great deal	mineral	notes
consists of	banker	heaps
acres	owns	roam
		rent

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

### EXERCISES

- If your cow should talk to you and tell you of riches in cowland, what might it say?
- Supply words in the blanks below:—
  - A milking cow is rich in —
  - A sheep is rich in —
  - A zemindar — many acres of —
  - A banker's riches — — money.
- Say what is the exact meaning of the italicized words in these sentences:
  - He has *heaps* of money.
  - The land has *heaps* of stones on it.
  - He did not catch the train, *as* he arrived too late at the station.
  - You learn more *as* you grow older.
  - He talks *as* his father did.

## GRAMMAR

You know that nouns or pronouns which follow prepositions are written in the objective case. Prepositions are said to *govern* such nouns or pronouns. The two together form phrases such as, *in your place*, *for the land*, and *in our street*, etc. These are called *prepositional phrases*. We can easily find out what work they do in sentences. For example, (1) Your banker is the *richest* man *in your town*—In this sentence, we can ask the question ‘the richest man where?’ and the answer will be ‘*in your town*’. Therefore, the prepositional phrase ‘*in your town*’ does the work of an adverb. (2) We *pay* rent *for the land*—Here the question will be ‘pay rent for what?’ and the answer will be ‘*for the land*’. This prepositional phrase qualifies the verb *pays*, and therefore does the work of an adverb.

*Prepositional Phrases do the work of Adverbs.*

## 8. FROM THE RAMAYANA

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 beautiful. 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. Not all of the brothers were the sons of the same mother. 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 led a happy life in

'Ayodhya, the capital of the kingdom. Dasaratha then felt that he had grown too old to rule, and



*The Epic Ramayana*

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, 'Rama shall not

become king. 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 unwelcome news. But the king was so full of sorrow that he could not say 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 order 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, and God bless you.' What a brave mother she was!

Thus did all three of them enter the terrible jungle to live and suffer there.

emperor	claim	Kosalas
Ayodhya	serve	Mithilas
departure	boons	terrible
coronation	bless	consent
take care of	suffer	wailing
make ready for	heaven	husband

### QUESTIONS

1. Why should Rama have become king after his father?
2. What relation was Lakshmana to Rama?
3. Why did Rama go to live in the jungle instead of becoming king?
4. Why did Sita wish to go to the jungle?
5. Why did Lakshmana wish to go to the jungle?
6. 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 made from other words in different ways.

1. The same word may be both a verb and a noun:—  
(i) I *wish* to stay. Let me know your *wish*.

- (ii) I *start* tomorrow. He got a *start* of me.
- (iii) You *need* my help. He helped me in my *need*.
- (iv) I do not *care* to stay. Take *care* of yourself.

2. Sometimes *ing* is added to verbs to make nouns of them :—

(i) Why do you *weep*? We heard the sound of her *weeping*.

(ii) God *bless* you. Take my *blessing*.

(iii) Do not *cry*. Stop your *crying*.

3. Sometimes other endings are added to words to make them into nouns.

(i) *Brave* becomes *bravery*.

(ii) *Ready* becomes *readiness*.

(iii) *Serve* becomes *service*.

Write out the noun forms of: play, happy, weak, hungry, white, cold.

## 9. WORDS FOR GROUPS

In lesson thirty-one of the First Reader, you have learnt some words used when speaking of groups of boys or girls, or men or women. There are many more words in English which denote groups. The word 'collection' also means 'a group'.

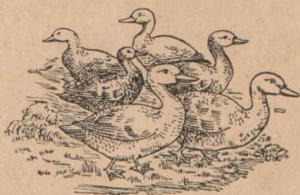
In villages, herds of cattle go to the meadows to graze. Cows, calves, bulls, buffaloes, are all cattle. Very far away, far beyond the north of India, herds of horses are to be seen grazing on broad plains. In the woods there are herds of deer which are afraid of man, and run away when they see or scent anyone coming near them. In the jungles of Mysore, there are herds of elephants which are caught and tamed. In far away lands there are

droves of pigs that are reared just as we rear herds of cattle.

When we see a large number of sheep grazing, we do not say 'Look at that herd of sheep', but,



'look at that flock of sheep'. Herds of goats can often be seen in rough hilly country. When corn is growing in the fields, flocks of birds are sometimes seen in the sky. They flock to the fields to eat the grain, but farmers watch the growing crops day and night and scare away the birds. Flocks of ducks and geese feed and swim in tanks.



In old houses swarms of ants are often found coming out of the holes in the ground. The word 'swarm' means a 'large number'

and is always used when we speak of a large number of insects. Red ants are found in swarms in gardens. They bite, and their bite is painful. When the summer rains begin, we sometimes get swarms of flies in our houses by day and swarms of mosquitoes by night, both of which are very unpleasant and troublesome.

When trees and plants begin to flower they attract swarms of bees, that come to gather honey from them. Bees may sting us if we interfere with them, but they give us honey; and so, we like to see bees swarming in our gardens and to hear them buzzing among the flowers.

How would you like to come across a nest of scorpions, when turning over a big stone in your garden? You would certainly call loudly for someone to come and kill them. You would not want to leave even one scorpion alive.

These words, flock, herd, swarm, drove and many other words have the same kind of meaning as the word 'crowd'.

collection	scorpion	attract
mosquitoes	buffaloes	buzzing
cattle	tame	rear
denote	nest	pigs
		drove
		afraid

### QUESTIONS

1. Why do people rear droves of pigs?
2. What are the proper words to use when speaking of collections of white ants, spiders, pigs, donkeys and buffaloes?

## GRAMMAR

You have learnt that words such as crowd, rank, row, flock are used when speaking of collections of people, or animals or other things which are all of one kind. You know also that words of this kind are called *Collective nouns*. Now let us see how they are used as subjects of sentences. The verb that follows them is always in the singular. We say 'the army *is* marching', though many thousands of men may be marching together, because they march as a whole group. If we want to describe several large groups of soldiers we use the word 'armies' in the plural, and the verb which follows it will be in the plural also. We say, for example, *three armies are* marching to attack the town.

## 10. WHAT BOBBIE WOULD LIKE

I'd like to be 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!

*Eugene Field*

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 cholam. 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 sheers 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 a 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 of hay 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 and in the singular. But the plural of *lamb* is *lambs*. The poet uses 'lamb' in the plural, meaning *many lambs* because he thinks it sounds better.

*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 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 was one. Lastly, 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 is not bought by anybody?
4. Why does he say that this would not cause him pain?

## II. 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 the monkeys. They have either no tails, or have very short ones. They are more like men than like other animals. In Tamil or Telugu, an ape is called a 'Forest man'.



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  
various  
push  
lift  
draw

bake  
roast  
ape  
build  
dig

spin  
weave  
throw  
monkey  
forest

## EXERCISES

[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.
3. When I — a sum in arithmetic, I — a pencil in my hand.
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*.

## 12. 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. Delhi was not always his kingdom. Before King Babar came to India, Delhi was ruled by Afghan kings. Babar fought against the last of these kings and defeated him 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 not Hindus. The Rajputs did not like the new kings and were always trying to kill them and 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 man, 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.

The rest of this story is written in the next lesson.

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

### QUESTIONS

- Where is Delhi?
  - What is the meaning of 'Delhi is the capital of India'?
  - Who ruled the kingdom of Delhi before the Afghan kings?
  - How did Babar become king of Delhi?
  - Why did the Rajputs wish to kill Babar?
  - Why did Babar go out into the streets in the evenings?
  - How did he go out?
  - Why did he dress like that when he went out?
- Make adverbs from: *True, common, just, strong, angry, new.*
- Complete these sentences, using *whether—or* in each:
  - I wish to know —.
  - I do not know —.
  - 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*, that you have read of in lesson 11, is another double conjunction of this sort.

## 13. 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 now but very few people keep elephants. Sometimes elephants run mad, and pass 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.

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 nearby, 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  
captain  
swiftly

turban  
fright  
dagger

corner  
enemy  
no longer

stepped	punish	picked
smiled	while	kept
affectionate		right and left
		saved

### QUESTIONS

- (i) Why were there many elephants in Delhi at that time?
- (ii) What do elephants do when they go mad?
- (iii) What did the people do when they saw the elephant coming?
- (iv) How was the boy saved, who fell down in the way of the elephant?
- (v) Who saved him?
- (vi) Who was the man with the dagger in his hand?
- (vii) Why was he waiting there?
- (viii) What did he say to King Babar?
- (ix) How did King Babar show himself to be a greater man than his enemy?
- (x) 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:—

- (a) 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.

(b) *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*.
3. I like no other fruit so *well* as the apple—Change *well* into *better* and *best*.

## 14. THE CAMEL



Here is a picture of a man riding on a camel. In your First Reader, you have seen the picture of

a man dressed in the same way as this one. 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.

In some places in the desert a little coarse grass or a few prickly shrubs will 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 is 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, will 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 in one oasis can carry men and goods to another without needing any more food or water till it reaches its destination. 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 run a mile-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?

suites	ugly	shrubs	prickly
oasis	flesh	hump	stomachs
stored		lean	pads

### QUESTIONS

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 'that 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 horse cannot live as camels do'.

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

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

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

(iii) *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:—

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

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

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

### 15. LUCY GRAY, OR, SOLITUDE

Oft I had heard of Lucy Gray :  
And, when I crossed the wild,  
I chanced to see at break of day  
The solitary child.

No mate, no comrade Lucy knew ;  
She dwelt on a wide moor,  
The sweetest thing that ever grew  
Beside a human door.

You yet may spy the fawn at play,  
The hare upon the green ;  
But the sweet face of Lucy Gray  
Will never more be seen.

'To-night will be a stormy night—  
You to the town must go ;  
And take a lantern, child, to light  
Your mother through the snow.'

'That, Father ! will I gladly do :  
'Tis scarcely afternoon—  
The minster-clock has just struck two,  
And yonder is the moon !'

At this the father raised his hook,  
And snapped a faggot band ;  
He plied his work ;—and Lucy took  
The lantern in her hand.

Not blither is the mountain roe :  
With many a wanton stroke  
Her feet disperse the powdery snow,  
That rises up like smoke.

The storm came on before its time,  
She wandered up and down ;  
And many a hill did Lucy climb,  
But never reached the town.

The wretched parents all that night  
Went shouting far and wide ;  
But there was neither sound nor sight  
To serve them for a guide.

At day-break on a hill they stood  
That overlooked the moor ;  
And thence they saw the bridge of wood,  
A furlong from their door.

They wept—and, turning homeward,  
cried,  
'In heaven we all shall meet !'  
When in the snow the mother spied  
The print of Lucy's feet.

Then downwards from the steep hill's edge  
They tracked the footmarks small ;  
And through the broken hawthorn hedge  
And by the long stone wall.

And then an open field they crossed :  
The marks were still the same ;  
They tracked them on, nor ever lost ;  
And to the bridge they came.

They followed from the snowy bank  
Those footmarks, one by one,  
Into the middle of the plank ;  
And further there were none !

Yet some maintain that to this day  
She is a living child ;  
That you may see sweet Lucy Gray  
Upon the lonesome wild.

O'er rough and smooth she trips along,  
And never looks behind :  
'And sings a solitary song  
That whistles in the wind.

comrade	blithe	trip	wanton
minster	moor	ply	hedge
hawthorn	fawn	spy	disperse
maintain	snap	roe	yonder

William Wordsworth is the author of this poem. He is one of the greatest of the English poets and has written many hundreds of poems. Even before the time of Wordsworth, there were many good English poets; but they lived in cities and wrote only about kings, queens, lords, ladies, ministers, judges and other people like them. They did not think of going out of the cities to see the beauty of the countryside.

But Wordsworth said to himself, 'Why should I write poems only about men and women in cities? I think that there are many things in the country which are grander or more lovely. Sunrise and sunset are wonderful to look at; the songs of birds in spring are far sweeter than the foolish talk of men and women; the flowers of the meadow and the stars of the sky are far more lovely than jewels; and the lives of the poor peasants are far simpler and far purer than the lives of great men in the cities; I shall write about all the beauties I see in the hills, the streams, the plains, and the sky'. He lived much of his life in the country and thought about everything he saw and put all his thoughts into the poems he wrote. Because of this, his poetry is called *Nature poetry*. Some of his poems are very beautiful though simple; *Lucy Gray* is one of them.

In this poem the story of a child born of poor peasants is related. It is a very sad poem. The little girl lived with her parents in a very lonely place on a moor some miles from the town. They lived there because they could graze their sheep on the hills and moors. Once a week, there must have been a market day in the nearest town, and Lucy's mother took her wares there to sell, eggs, butter, cheese and things of that kind, and bought other things that they needed for their daily life. The father looked after the flock and his little farm, made hay, brought in faggots, built stone walls and did all the rough work of the house. Lucy helped both of them and did whatever

she could. Their lives were full of hard work, but they liked it and they loved one another dearly and were very happy together. But, alas, a very sad thing happened and it is this that the poem describes.

In verse 5 of this poem you will find that at two o'clock on an afternoon, Lucy was told to take a lantern, because it would be dark, before she returned from meeting her mother. Your Geography teacher may have taught you that, in northern lands, winter days are very short and winter nights are very long. In the north of England the shortest day in midwinter will be about 8 hours long, and the sun will set at about 4 o'clock in the afternoon. The storm mentioned in this poem is a snow-storm, which is much more terrible than the rain-storms of warmer countries.

### QUESTIONS

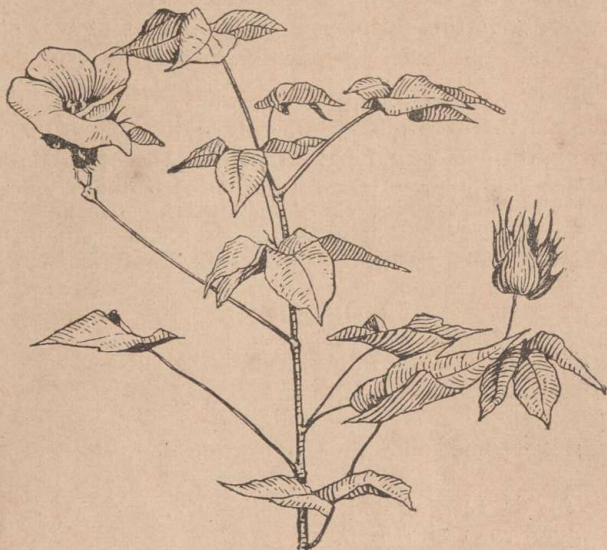
1. Explain the following in simple prose :—
  - (i) Not blither is the mountain roe.
  - (ii) In heaven we shall all meet.
  - (iii) Yet some maintain that to this day, she is a living child.
2. Why is Lucy called the *solitary child*? Where, and with whom, was she living?
3. Describe where and how Lucy was lost.
4. Write out the story of Lucy Gray in your own words (between 10 and 15 lines).

### 16. 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 our own Presidency, it is grown very extensively in the Ceded Districts, in Mysore and in Coimbatore. It is also grown in other districts.

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.

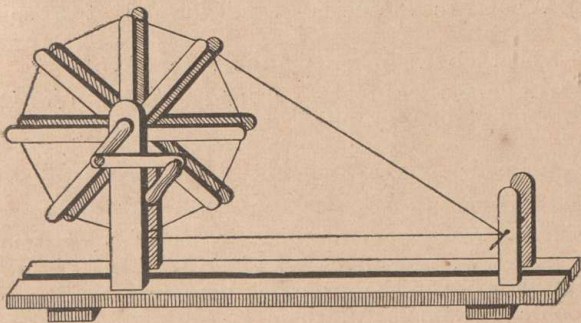


When the cotton fruit is ripe and has broken open, the cotton is picked by hand in the fields where it grows and is brought home in baskets. The seeds are mixed with the cotton and these will have to be separated from it.

The seeds can be picked out one by one by hand

but that is very slow work. Some old Brahmans clean cotton in this way even to-day, when they want to use it to make into sacred thread.

Very few people pick cotton by hand now-a-days, because the seeds 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 free from seeds. 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 very strong. A cotton rope no thicker than our middle finger can support the weight of half-a-dozen men hanging from it.

extensively  
packed  
ginned

fibrous  
basket  
picked

contain  
sacred  
beans

### QUESTIONS

1. (i) What is a cotton pod?
- (ii) What happens when it is left on the plant for a long time?
- (iii) What must be done to the cotton in the pod before it is ready for weaving?
- (iv) What are the uses of a gin and of a spinning wheel?
- (v) 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:—

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

(ii) 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*.

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

(iv) 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.

## 17. THE KING AND THE BARBER

One day a king was sitting on a sofa, and his barber was shaving him. The king's barber was called the Court Barber, and his salary was five-hundred rupees a month. He shaved only the king, the princes and the nearest relatives of the king and of the queen. He would not even shave 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.

As he was being shaved, the king 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, and 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 nothing, 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 everyone 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	salary	handles	princes
relatives	present	notice	single
Prime minister		tola	shave

## QUESTIONS

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:—

- (i) The barber *shaves* the king.
- (ii) The barber *is shaving* the king.
- (iii) The barber *shaved* the king.
- (iv) The barber *was shaving* the king.
- (v) The barber *will shave* the king.
- (vi) The barber *will be shaving* the king.

In (i) and (ii) 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 (iii) and (iv) the verbs are in a *past tense* form, and in (v) and (vi) they are in a *future tense* form.

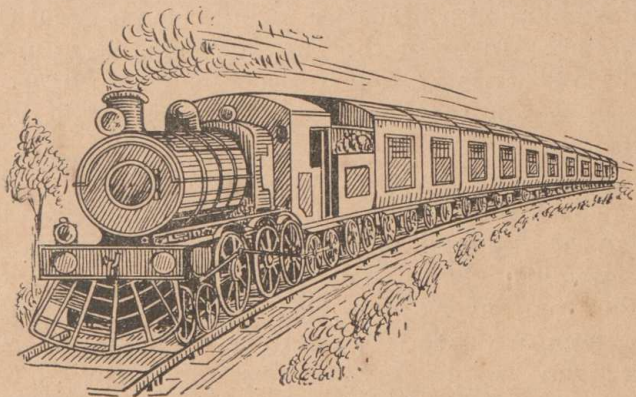
But what is the difference between the forms of the verb in each pair of sentences? *Is shaving*, shows that the action *is going on* or *is continuing* now; *was shaving*, shows that it *was continuing* in the past. *Will be shaving*, shows that it *will be continuing* in the future.

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

## 18. TRAVELLING BY RAILWAY

Here is a picture of a railway train. We have all seen trains, and most of us will have travelled by one. A number of carriages are joined together to make a train and, we say that they are coupled

to one another. The engine which is in front pulls the whole load. A few carriages can be seen in this picture. Passengers travel in these carriages. The last compartment on the train is called the guard's van, because the guard travels in it. The guard is one of the servants of the railway and it is his duty to look after the train and see that nothing goes wrong with it.



When we want to travel by train there are many things we have to do. If I want to go from Madras to Bangalore I have to find out, first of all, at what time the train starts. There is a train for Bangalore which leaves the Central Station in Madras at 9-30 p.m.

If I want to catch the train, I must be at the station in good time. If I have no luggage to take with me, I shall have plenty of time to catch the train, if I get to the station by 9-15 p.m., but if I want to take trunks and other luggage with me, I will have to go to the station earlier than this.

When I reach the station, first of all, I shall have to go to the booking office, where they sell tickets, and buy a ticket for Bangalore City. There are two stations in Bangalore, but the City station is nearer my friend's house than the other one, so I shall take my ticket to Bangalore City station.

There are four classes of carriages in Indian trains, first class, second class, intermediate and third class. First class carriages are very large and comfortable and a first class ticket costs a great deal of money. Most of the carriages on the train are third class carriages and a great many more people are carried in them, so a third class ticket costs much less.

I should buy a third class ticket. When I have done this I should have to take all my luggage and go to the luggage office and have it weighed by the luggage clerk. All the trunks and boxes, bundles and everything else that passengers take with them are called "passengers' luggage". The clerk who weighs my luggage may say that it weighs one maund and twenty-five seers. As I am going to travel as a third class passenger, I am only allowed to take twenty-five seers of luggage free of charge, that is, without paying anything. So I should have to pay for the extra maund. When I have done this the luggage clerk will give me a receipt which is really a ticket for my luggage.

After this I have to get someone to take my luggage on to the platform where the train is standing. The heavy trunks which are carefully locked will be put in the luggage van, which is the compartment where the passengers' luggage is carried. I should take all the small bundles with

me in the carriage. When I had done all this I should see that I had put my railway ticket and luggage ticket safely in the inner pocket of my coat and get into the train, and it would not be long before it started.

Third class carriages are so small and so crowded that it is not usually possible to go to sleep in them. Sometimes they are so crowded that the passengers cannot even find room to sit down and they may have to stand for hours at a time.

The next morning the train will arrive at Bangalore City station and I shall get out of it and go to the luggage van and get out my luggage, and go out of the station into the road. As I go out, a ticket collector will take both my railway ticket and my luggage ticket.

Outside the station, I shall get a cart which will take me and my luggage to my friend's house.

coupled  
guard's van  
intermediate  
compartments  
platform  
engine

commonest  
allowed  
servants  
luggage  
passengers  
duty

### QUESTIONS

1. If I want to travel from Madras to Calcutta, what will I have to do before I get into a railway carriage?
2. What is a luggage ticket? Where is heavy luggage carried on a train?

3. How many kinds of carriages are there in a passenger train? Which is the cheapest to travel in and which is the most expensive?

4. What are the duties of a booking-clerk, a guard, a luggage clerk and a ticket collector?

The word *duty* is a difficult one; it means *something that a man or woman has to do*. The examples given below may teach you the correct meaning of the word:—

(i) It is the duty of every teacher to teach as well as he can.

(ii) It is the duty of every pupil to work hard and obey the teacher.

(iii) It is the duty of a king to rule justly and well.

(iv) It is the duty of every man to help those in need.

## GRAMMAR

Read these sentences very carefully:—

(i) I should find out *where the train starts from*.

(ii) I should find out *when the train starts*.

(iii) I should find out the platform *where the train starts from*.

(iv) I should find out the hour *when the train starts*.

(v) I shall be far away from here *when the train starts*.

You will see that two subordinate clauses are used over and over again in all the five sentences. Let us see what the work of each clause is.

In sentences (i) and (ii) the clauses are *objects* of the transitive verb *shall find out*, and they are therefore *Noun clauses*.

In (iii) and (iv) they *qualify* the nouns *platform* and *hour*, and are therefore *adjectival clauses*.

In (v) the subordinate clause *qualifies* or *modifies* the verb *shall be*, and is therefore an *adverbial clause*.

Thus, before you say to what kind a subordinate clause belongs, you should first find out what kind of work it does.

## 19. WHAT WE EAT

One evening, a teacher took five of his pupils with him for a walk. The names of the pupils were Venkat, Tulsi, Abdul, Mangamma and Anne. It was a fine evening, and they climbed up a small hill about a mile from the town. They sat down on the ground on the top of the hill and talked together. While they were chatting, they talked about the food they ate.

*Teacher.*—What kind of food do you eat in your home, Venkat?

*Venkat.*—We eat rice, dal and other grains, ghee, curd, vegetables and fruits and we drink water, milk, buttermilk and coffee.

*Tea.*—What do you eat, Tulsi?

*Tul.*—We do not eat rice. We eat wheat cakes and green gram. We do not like buttermilk and coffee. We drink plenty of milk and take tea. We eat much more ghee and sugar than Venkat.

*Tea.*—Now, Abdul, it is your turn. What sort of food do you eat in your home?

*Abd.*—We eat both rice and wheat, but we like animal food better. We eat mutton, chicken, eggs and fish, and some days we have beef. We too do not like coffee but we drink tea. Now and then we have a cup of cocoa with milk and sugar.

*Tea.*—Now, Manga, tell us something about your food.

*Manga.*—Sir, we eat the same things that Venkat eats. On some days, we have wheat cakes, but not often. We eat mutton, chicken, eggs and

fish, like Abdul, but not beef. We do not have flesh or fish everyday, but we have them two or three times a month.

*Tea.*—Your turn comes last, Anne.

*Anne.*—We have bread, butter, jam, eggs and milk every day. We have often beef or pork and fish for dinner. Father and mother drink wine at dinner, but they give me tea or cocoa. They say that wine is not good for growing girls.

*Tea.*—You see, children, we eat many different kinds of food. There are many people in other lands, whose food is quite different from ours. People say that in China they like puppy-pie very much. Would you like it, Anne?

*Anne.*—Dear me, no, it would be horrid.

*Tea.*—Well, they say that Chinamen enjoy it. They like also a sort of birds-nest, which they make into soup. Far, far away, near the North Pole, there are people called Eskimos. They like raw fish and fat of any kind. If you give them a packet of candles, they will eat the whole lot, wick and all.

All the children laughed heartily on hearing this. After they had had a good laugh the teacher went on talking.

In some very distant lands, there are people who like the flesh of big snakes and lizards. In Africa, some people eat fried white-ants. Men eat whatever they can get most easily in the lands where they live. There is one thing we must all take care to see to, and that is that our food is clean and that we do not eat or drink anything that would be bad for our health.

By this time, it was nearly dark, and so the teacher and the pupils went back to their homes.

heartily	chicken	packet	pork
mutton	candles	chat	beef
horrid	dinner	wick	dal
puppy-pie		butter-milk	

### QUESTIONS

1. What are the chief grains that are eaten in south India?
2. What do we drink?
3. Find out who will not eat beef, and who will not eat pork? What is meant by *animal food*?
4. Mention three strange kinds of food taken by people in distant lands.
5. Say, if you can, why the Eskimo likes raw meat?

### GRAMMAR

In this lesson you will see that the teacher calls the children by name and asks them to say something. The words in italics in the sentences below are the words he uses when he speaks to the children:—

- (i) 'What do you eat, *Venkat*?'
- (ii) 'Which is your food, *Abdul*?'
- (iii) 'Your turn comes last, *Anne*.'
- (iv) '*Manga*, you tell us something.'
- (v) 'You see, *children*, men eat what they can get.'

These words are nouns, and are not connected in any way with the other parts of the sentence in which they are found. These words are used *to address* somebody to whom the teacher wishes to speak and as they are always used in the nominative case, we say that these words are in the *Nominative Case of address*. There is nothing more we can say about them.

## 20. 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 shall never be able to 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 either day or night—Instead of *or*—*or* we now use *either*—*or*.

*With me 'twere*—with me it will always be.

*I often hear you*—The blind boy is talking to *his mother*, who often says how sorry she is that her son is blind.

*Hapless woe*—unhappiness for which there is no remedy.

*I am a king*—I am as happy as a king.

### QUESTIONS

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:—

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

(ii) Say what is that thing called light.—Begin with *tell* and changing '*called light*' into a clause.

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

## 21. THE BANYAN TREE

Banyan trees grow in almost every village in the plains of India, as well as in the Deccan. As we enter a village we often see a large platform built of stone or bricks and earth with a big banyan tree growing in the middle of it. 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 and take away with them photographs of the tree to show to their friends who have not seen it. Many Hindus consider it a sacred tree and worship it. Some people believe that the tree has magic properties and that they can get magic power from 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 grow almost horizontally 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 branches becomes a pillar strong enough to

support the branches. 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 will 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  
wonderful  
oozes  
pillar  
plates

platform  
magic  
support  
enormous  
properties

horizontally  
grove  
chattering  
photograph  
giant

## QUESTIONS

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 horizontal 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, fruits and fine hanging roots used?
5. Divide each of these big sentences into two sentences:—
  - (i) It grows in breadth so much, that one tree covers many acres of land.
  - (ii) The banyan tree is found in the plains of India as well as in the Deccan.
  - (iii) 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:— as well as, play the part of, amazed at, they say.

## 22. BLOOD

If we cut our finger, blood flows. It comes out because blood can flow like water. Blood and water are both liquids.

Blood is found in almost every part of our body. Even hard bones have some blood in them. There are only a very few parts of our body that have no blood. We can cut off those parts without feeling any pain. When a barber shaves us or cuts our hair, no blood flows, and when we pare our nails, they do not bleed. These are the two parts of our body which contain no blood at all.

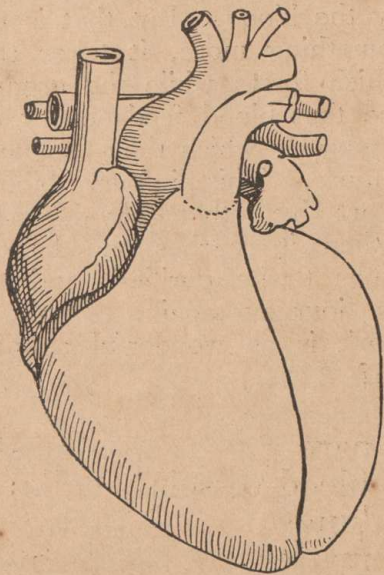
Blood is carried to every part of our body through long tubes, called blood-vessels. In fair people we can see some of these blood-vessels

through the skin. They can be seen best in the fore-arm, the hands, the feet and the neck.

Blood is red. It is bright red in some blood-vessels and dark red in others. Bright red blood is pure blood. Pure blood makes the body strong and keeps it healthy. Dark red blood is impure. There is a place in our body where all impure blood is made pure. Blood is purified in our lungs, which are in our chests. Our lungs work all the time, both day and night, to purify the impure blood that is sent into them. If impure blood is not purified at once we fall ill.

Healthy, young people will have plenty of good red blood in their bodies. Old people have less blood in them. Sickly people will have poor blood. They will be pale, because their blood will not contain as much bright red matter as it should. After death, there will be no blood at all in the body.

You ought to know how blood is sent to the different parts of the body and what it does. Fresh red blood flows out from the heart,



and it is to the heart that the darker blood returns. You can feel your heart beating on the left side of your chest and, with every beat, some fresh blood is being pumped into the body. First of all this blood travels through thick strong blood-vessels, called arteries. The arteries branch off into very thin blood vessels which enter every part of the body from the crown of the head to the sole of the foot.

But what does the blood do in the body? Why should it flow through every organ? If the blood did not flow through the organs, they would all starve. Every organ needs some sort of food to keep it alive and do its work. This food is supplied by the blood. But that is not all, the blood does something more, it takes away the waste matter which forms while the organs are working. You see that blood feeds every organ and collects the impurities which they produce, and thus it becomes impure. This impure blood goes back to the heart by other blood-vessels called the veins. When it reaches the heart, it passes into the lungs to be purified, and the pure blood begins its journey again. Don't you think that this work is as wonderful as anything that man can do?

pare	almost	organs
blood-vessels	nails	feeling
lungs	pure	tubes
matter	purified	impure
veins	pumped	pale
starve		arteries

## QUESTIONS

1. Fair healthy babies have rosy cheeks. Why?
2. Sometimes a doctor pulls down the lower eye-lid and looks inside it. Why does he do so?
3. What colour are the nails of a very old man?
4. If you keep your hands in hot water for a minute, what will be the colour of your palm? Why does this happen?
5. Where is the blood purified? What will happen if it is not always being made pure again?
6. Why is blood red?
7. How is the red blood sent out into the body? What does it do there?

## GRAMMAR

Study these pairs of sentences:—

- (i) *Red* blood is *pure*.  
*Pure* blood is *red*.
- (ii) The *weak* man's face is *pale*.  
The man with the *pale* face is *weak*.
- (iii) The goat was *foolish*.  
It was a *foolish* goat.

The adjectives *red*, *pure*, *weak*, *pale*, and *foolish* are used here in two ways. Sometimes they are attached to nouns. Sometimes they come after verbs. If we say, *pure blood is*, or *the goat was*, the meaning is not complete. Therefore the adjectives *red* or *foolish* are added to complete the meaning of the sentences. The verbs *is* and *was* are **Incomplete Verbs** and the adjectives added to complete their meaning are called **Complements**. *Adjectives can qualify nouns, and can also be complements of incomplete verbs.*

Supply suitable adjectives to be complements to the verbs in the following:—

- (i) A weak person's face is —.
- (ii) Rock is —, while wax is —.
- (iii) He was once —, but having wasted his money, he is now —.
- (iv) The surface of a table is —, but that of a ball is —.

## 23. MALARIA—I

One day Sivappa said to the teacher, 'Sir, when I went home last month, I found four people down with fever in our house and there was fever in almost every other house in the village. I asked my grand-mother why there should be fever in so many houses and she said that it was the fever-season and that, every year people had fever at that time. You have told us that summer and other seasons are caused by the position of the sun. Is there another season, called the fever-season? How is it caused? Why was there no fever in this place at that time? Please explain this to me.'

The teacher said, 'I am glad, Sivappa, that you wish to learn something useful. I will tell you something about fevers when we go out for our walk on Saturday afternoon.'

When Saturday afternoon came, the teacher took Sivappa and some other pupils for a walk. This time, they did not go to the hill as usual, but went in the opposite direction. A two-mile walk brought them to low flat rice-fields. It was a very warm evening and there was not a breath of air anywhere. They stood there for a while and the teacher asked the pupils to look round and tell him what they saw and how they felt.

Sivappa was the first to speak. He said, 'I don't know, Sir, why it is, but I feel very uncomfortable there. There are some rice-fields to the right and there is only a big pool of muddy water to my left and I can see swarms of mosquitoes on that side. That is all, but somehow I don't like the place.' The others said nothing.

'You are right, Sivappa, it is not a nice place', said the teacher, and led the children back up to a clean dry place higher up, and when they were all seated, the teacher said, 'Places like the one we have just seen are called "marshy places", and they are the breeding-places of fevers. How the fevers first came into the world, we do not know, but big mosquitoes of a particular kind carry a fever, called malaria, from place to place. When they bite you, they put the malaria-germ that is in them into your blood and after a while you get fever.

'A man may be very strong and healthy, but if the malaria-germ gets into his blood he cannot escape fever. First, he has chill, shivering fits for sometime, and then he becomes very hot and has high fever. After some hours, the fever leaves him, but he will be very weak. The next day, the fever appears again. When once malaria gets into any one, it does not leave him for a long time. Sometimes he never loses the malaria-germ all his life. Each time an attack comes it leaves the person weaker and weaker. The patient grows thin and pale and, perhaps, yellowish. He does not want food and is unable to work. He even loses his liking for amusements and at last, one day, the fever kills him.'

'But, is there no cure for it, Sir?', asked Sivappa. 'Yes, there is', said the teacher, 'I will tell you about it to-morrow. It is nearly dark now and we must go home.'

uncomfortable

breeding places

amusement

malaria-germ

particular

patient

marshy

## QUESTIONS

1. What did Sivappa find in his village when he went there?
2. What sort of place was it to which the teacher took the pupils?
3. What is meant by a *marshy place*? What did the teacher mean when he said that such places breed fever?
4. How is malarial fever carried from place to place?
5. What happens when the malaria-germ gets into a man's blood?

## GRAMMAR

Analyse this sentence:—

They stood there for a while and the teacher asked the pupils to look round and tell him what they saw and how they felt.

We have two principal clauses here:—

- (i) They stood there for a while.
- (ii) The teacher asked the pupils to look round and (to) tell him.

There are also two subordinate clauses.

- (iii) What they saw.
- (iv) How they felt.

Both these are objects of *to tell* in the second principal clause, and are therefore noun clauses. But the infinitive *to tell* is in itself, the object of the complete verb *asked*. So you see, that noun clauses may be objects of infinitives also; and that noun-infinitives do not cease to be verbs, for, if they are transitive, they can have objects.

The whole sentence is said to be a **Compound** sentence. *A sentence is said to be a Compound Sentence when it has two or more principal clauses.*

## 24. MALARIA—II

The next day the teacher and the children went out, as they did almost every day. This time, they went to a more pleasant place, an orange grove, on the gentle slope of a hill. And there the

teacher told them something more about malaria, and this is what he told them.

'Malaria is found almost everywhere in all countries which have warm climates and where there is a good deal of rain. India, Burma and Ceylon, are all countries with warm climates and plenty of rain, and the people there suffer very much from malaria. Malaria is not found in the deserts of Rajputana, Arabia and north Africa, because they are rainless countries and mosquitoes cannot breed in dry places. There are many kinds of mosquitoes in the world, but there is only one kind that carries malaria. It is called the anophele mosquito. It is rather large and has long legs and a long powerful sting.

'What can be done to stop this terrible disease? A great deal has to be done before malaria will disappear completely. There are three things we can do if we suffer from malaria. We can get rid of the disease altogether or we may try and protect ourselves from getting it, or we can get ourselves cured after we have been attacked by malaria. Which do you think it would be the best thing to do? Would you think me very sensible if I waited for a snake to bite me and then tried to get rid of the poison? Would it not be much better if all the people in the town I live in joined together, and hunted out and



killed every snake for ten miles round? This is just what we ought to do with malaria.

'Mosquitoes lay eggs in pools of water and from these eggs tiny wriggling larvæ hatch out and these grow and turn into mosquitoes. There are always many pools of water everywhere during the rains and many of them remain for some time after the rains have stopped. It is because pools are found in the rainy season that the "fever season" in Sivappa's village comes soon afterwards. The first thing we have to do, if we want to get rid of malaria, is to see that no pools of water are formed. We may make drains to carry off all the water that collects in hollow places so that no pools or puddles are allowed to collect even in the rainy season.

'We cannot drain away all the water in the wells, but we can prevent mosquitoes from breeding in them. If a little kerosene oil is poured into them once in a month or once in two months the tiny larvæ will die before they grow into mosquitoes. Another way is to put small fishes which eat the larvæ for food, into the tanks and wells. We must also keep our own houses and compounds clean and dry. If we go on doing this year after year, for some years, a time will come when there will be no mosquitoes left to carry the disease. But to carry out a big piece of work like this, all the people and Government should join and work together. It is not possible for one man or even a few men to do it by themselves.

'Until we can get rid of malaria altogether we can try and prevent mosquitoes from bringing the disease into our houses. You can do this by keeping your own houses and compound dry, and by using

mosquito nets when you sleep. You cannot prevent mosquitoes from coming in from your neighbours' houses but you can prevent them from breeding in your own house and grounds and from biting you while you sleep.

'If in spite of everything you get malaria, the doctors have found a way to cure you. Quinine is a medicine that can cure this disease. It has to be taken regularly for some weeks before the cure is complete. But, bear in mind, quinine cannot prevent mosquitoes from biting you again afterwards and bringing on another attack of fever.'

disappear	anophele	protect
regularly	prevent	quinine
larvae	attack	puddles
	hatch	

### QUESTIONS

1. What sort of countries have malaria?
2. Is malaria likely to be found in these lands:—North Canada, South China, Ceylon, Central Sahara? Give reasons for your answers.
3. What should we do to get rid of malaria altogether from our village or town?
4. What can we do to try and keep malaria out of our houses?
5. How can we cure ourselves of malaria, if we get it? Will this method free us from the disease altogether? Give reasons for your answer.

### GRAMMAR

You have read that words ending in *-ing* behave like adjectives and qualify nouns, and that such words are called

*Participles.* Here are some examples of such words which behave like nouns:—

From *getting* the disease, from *coming* into our houses, by *keeping* your house dry, by *using* mosquito-nets, from *biting* you. In all these phrases the verb-forms ending in *-ing* are like nouns in the objective case, and are governed by prepositions. These forms that behave like nouns are called **Gerunds** or **Verbal Nouns**.

A *verb-form ending in -ing* is a *Participle* if it does the work of an *adjective*, and a *Gerund* or a *Verbal-Noun*, if it does the work of a noun.

Give the construction of the italicised words in the sentences given here:—

- (i) This is a train for *carrying* goods.
- (ii) This is a train *carrying* goods.
- (iii) This dog is noted for *barking* but not for *biting*.
- (iv) This is a *barking* dog, but not a *biting* dog.

## 25. 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 have kept in mind always, 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 wished 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 into clauses, and give the construction of each clause:—

I thought of the future, whatever I did, that I never might grieve for the past.

(The construction of *whatever I did* is rather difficult; find out its exact meaning, which will show you what kind of clause it is.)

## 26. HOW WE TALK ABOUT RAIN

In our own languages, Tamil or Telugu or any other South Indian language, we have only a few words we can use when we speak of rain. We really need more words to be able to say how much rain falls, how gently or how heavily it rains, how long it rains and many other things about rain. In English, there are many words we can use. Some of these words will be found in this lesson.

When we merely wish to say that rain is falling, we say 'It is raining'. If it rains the whole day, we say, 'It is a rainy day', or 'It is a wet day'. In the great deserts of Asia there are places where not a drop of rain falls throughout the year. Such places are said to be 'rainless deserts' and to have 'a dry climate'. Sometimes it rains only for a very short time, about half an hour or even less, then we say that there has been a shower. During a shower the drops of rain are often very small and fall gently. Then we say, 'It is a light shower'. If the drops are large and come down very fast and the rain lasts only for a short time, we say, 'It is a sharp shower'. When heavy rain lasts for a long time, we say, 'It has been raining heavily'.

Between the Western Ghats and the Arabian

Sea, there is a long, narrow strip of land near the sea which we call the 'west coast'. There, the rains are very much heavier than on the east coast of South India. A single day's rain on the west coast will cause floods in the rivers. Such very heavy rain falling with great force is called a heavy downpour. In those places we do not say, 'it is raining', but we say 'it is pouring'. If we were to stand in that kind of rain we should get wet as quickly as if somebody had poured big pots of water over us.

In Madras and other places on the East Coast the rain is much less heavy. Even on very rainy days, it does not often rain a great deal. For about half an hour it may rain hard, but soon the rain grows less and less heavy and only very light rain falls. We can walk in this kind of rain without getting very wet. When the rain drops are very, very fine, it is called a 'drizzle'.

One evening, when I was walking along the Beach Road in Madras, a friend of mine was coming along a little way behind me. A very small cloud was being blown across the sky and a light shower was falling from it. It passed just over my friend's head, and gave him a real shower bath. He wanted to escape from the rain and began to run, but he ran in the same direction and at the same rate as the cloud was moving and it followed him overhead and he was soon quite wet, while not a drop of rain fell on me. When he reached home his wife asked him if he had fallen into the sea, because there had been no rain at all near the house. Such a cloud is called a 'passing cloud', and the rain from it is said to be a 'passing shower'. Don't

you think it very strange that the shower fell only on my friend's head and not on mine?

downpour      throughout      rainless  
shower      escape      force      drizzle

### QUESTIONS

1. Explain the meanings of:—A steady downpour of rain, a heavy thunder-shower, a light drizzle, a passing shower, a wet day, a dry climate.

2. When do we say 'it pours'? Why do we say so?

3. Analyse the following sentence into clauses and state what each subordinate clause does:—

We really need more words to tell us how much rain falls, how gently or how heavily it rains, how long it rains and many other things about rain.

4. State what is the part of speech of each word in this sentence and say what work each does:—

If it rains the whole day, it is said to be a rainy day.

### GRAMMAR

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*. In the following sentences nouns that behave as adverbs are printed in *italics*. What question is answered of each of these words?

- (i) We walked a *mile*.
- (ii) The plant grew a *foot* a *week*.
- (iii) The rain lasted an *hour*.

## 27. ORCHARDS

During the December holidays, the Head-master 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

in the Chittoor District 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 grew 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 bulbul, it is the most beautiful song-bird in India. Bubluls 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 in England. 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, mangoes are grown in the orchards of Mysore and on the Nilgiris. Gardens of plantains, jackfruit 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 vine-yards.’

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	suddenly	hedge
vine-yards	excursion	yield
bulbul	pears	graft
apples	figs	lunch
party	plums	

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

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

(ii) There were long lines of sight-seers standing on *either* side of the road. Here *either side* means *both sides*.]

### QUESTIONS

1. What is an orchard? What is a vine-yard?
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, that is why, by that time.
5. Explain the meaning of the italicized parts of these sentences:—
  - (i) This is the season *for oranges*.
  - (ii) They sat down *for lunch*.
6. Parse fully the words in italics below:—
  - (i) The earth was *reddish*.
  - (ii) You will find oranges *hanging* among the leaves.
  - (iii) We may be unwilling to return *home*.

### 28. 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 breasts. But alas, some babies have not the good fortune to be able to live on their mother's milk. Sometimes 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 to him, 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 Kurnool 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, mares' 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? We don'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	nearly
generally	special	donkeys	needs

### QUESTIONS

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:—

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

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

(iii) 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:—

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

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

(iii) 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.

- (i) We *can get* good milk from healthy cows.
- (ii) A baby *cannot eat* cakes.
- (iii) Sheep *are reared* by hill-men.

## 29. 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 any one partaking of it will become immortal and will never die. Two different sets of Gods called the Devas and the Asuras, churned this ocean and got the Amrita from it. The Devas alone were able to drink it, and thus they became immortal. That is how the story goes and 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 cannot afford 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 curds are 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.

(i) *Oh*, how big the tree is!—Here *Oh* merely shows *wonder*.

(ii) *Dear me*, no, it is horrid—This is what Anne said when she was asked if she liked puppy-pie; 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**.

## 30. 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
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 oil and nourishing. Its oil is used for food and 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 and almost all plants and trees 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 been slain (or, killed).

*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 mean *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 :—

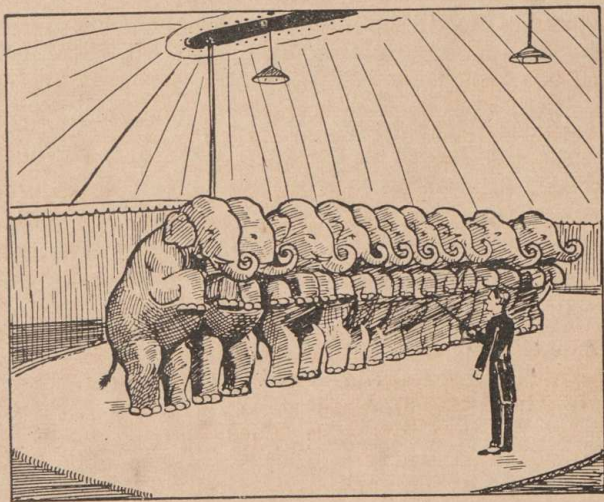
- (i) Thén he / toók a / tén-der / sá-p-ling /
- (ii) Óf I / néed for / míd-night / wá-tch-ing /
- (iii) Sénd it / fróst to / bráce its / tís-sues /

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 pair 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.

## 31. RANGA AND THE ELEPHANT—I

Little Ranga is a clever little boy. He is only seven years old, but he can read and write very well. He is very intelligent and wants to know why things happen and how they happen. One day, his mother took him to see a circus. Ranga enjoyed the strange sights that he saw there very much. He saw tigers, bears, monkeys, horses, dogs, parrots and other animals and all of them did what their masters told them to do. But Ranga liked the performing elephants best of all. There

were ten of them. First they stood in a row on their hind legs, then they stood on their fore legs with their hind legs lifted up in the air. They did



many other funny tricks too, and Ranga laughed heartily when he saw them perform.

When he returned home, he told his father all about them. 'You see, dad', he said, 'I saw a tall man walk upside down on his hands and dance. I should like to be able to stand upside down on my hands and dance, when I am grown up. But when those big elephants stood with their hind legs in the air, I thought it was the funniest sight of all. You know that merchant in the next street, the man who has plenty of gold and jewels in his box, that short, very stout man. The elephant looked

rather like he would if he stood upside down, on his hands.' And Ranga laughed as he pictured to himself the fat man standing on his head. His father smiled and said, 'You shouldn't laugh at people, my child. Elephants are not like men. They are very strong animals though they are so big'; and he told Ranga many stories about the strength and wisdom of elephants.

That night, Ranga had a very wonderful dream. In the dream one of the circus elephants came and talked to him. Ranga was not afraid of the elephant at all and he did not think it strange that the elephant should talk to him. As you know, nothing seems strange to us in our dreams. The elephant that came to Ranga in his dream told him his own story and this is what he said.

'My father and mother were living on the hills of Mysore. Elephants do not live in towns or villages; we live in herds in big jungles. It is only in the jungle that we can find plenty of tall grass to eat. The pools and streams there give us fresh water to drink and to bathe in. I was born on one of the hills there. Our herd was forty-five strong. My father was the biggest and the strongest of all and so he was the leader of the herd. Everybody in the herd obeyed him. Herds of elephants never stay long in one place. So we too went on from place to place pulling up the tall grass and tearing branches off the trees for our food.

'One day, we heard terrible noises all around us. We looked round, but we could see nothing. The unknown noises made us afraid and we began to run. Even in our fright, we did not run blindly in different directions, but the whole herd followed its

leader, my father. I was six months old then, and I too ran with my mother for some time. We came out of the forest into an open plain, and there we saw many men running on both sides of us. We found that it was they who were making the noises we had heard, and we saw that they had fire in their hands. We wanted to escape from the fire and as we saw a narrow path in front of us, we rushed along it and came to an open space where some very big trees were growing. When we reached that place the noises ceased, and we stopped too.

'I thought that we were safe at last. But soon my father came to my mother and said, "My dear, these men have caught us. There is a strong fence of tree-trunks all round us and we cannot get out." When the other big elephants saw this too, they fought to break down the fence, but it was too strong for them, and many men were standing outside making the same terrible noises that we had heard before and driving us back whenever we tried to get out. They even threw fire at us from long tubes, so we had to stay where we were and I was very unhappy.'

When Ranga heard this, he was so sorry that he cried in his sleep. His mother came to see what was the matter and woke him up and told him that it was only a dream. But Ranga still felt sorry even when he was fully awake and said that he would like to know what happened to the elephants after that. His mother said, 'Sleep, dear, and perhaps the elephant will come again and talk to you'. So Ranga went to sleep again, but for the rest of that night, his sleep was dreamless.

circus  
tricks  
jungles  
narrow

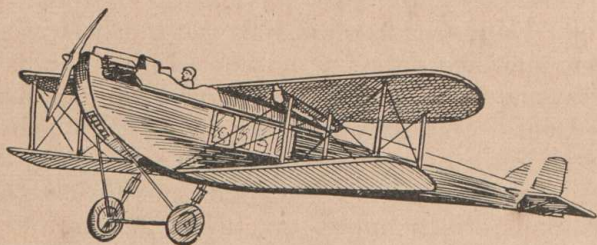
performing  
heartily  
leader

rushed  
funny  
directions  
dreamless

### QUESTIONS

1. What were the performing animals that Ranga saw in the circus?
2. Which were the animals that he liked best? Why?
3. Why did Ranga laugh heartily when he was telling his father what he had seen?
4. Describe how wild elephants live in the wilds.
5. What was it that made the wild elephants afraid?
6. What is meant by *the leader of the herd*?
7. What did the elephants do when they were afraid?
8. What happened to them at last?
9. Why were the elephants unable to get out of the compound they went into?
10. Give the construction of all the words in the following sentence:—  
He told Ranga many stories about the strength and wisdom of elephants.

### 32. 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 everyday to all parts of India and Ceylon. In the same way mail-steamers carry mails to Europe, America and many other 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 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.

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

familiar  
planes

mail-bags

regularly  
service

### QUESTIONS

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 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:—
  - (i) This work is still done by railways and by steamships.
  - (ii) The pilot has to take care of his plane.
  - (iii) Powerful engines lift them up in the air and drive them from place to place.

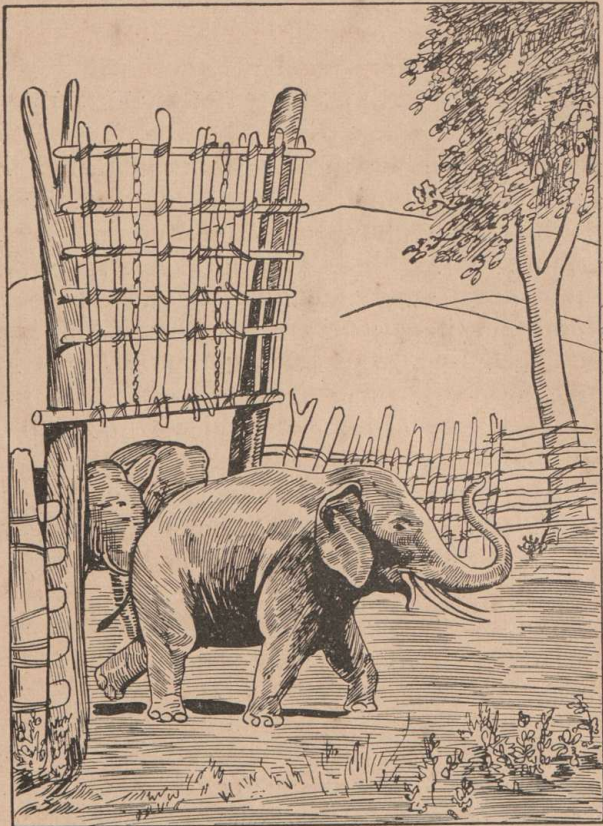
5. Write sentences containing (1) *climbing* as a gerund. (2) *Rolling* as a participle. (3) *To fly* as a noun-infinitive. (4) *To fly* as a gerundial infinitive.
6. What are the noun forms of:—see, fly, try, carry, serve?

### 33. RANGA AND THE ELEPHANT—II

Do you remember the dream that Ranga had? It was only a part of the dream, and so the child hoped the elephant would come again the next night, and it did. The boy ran up to it, and patted its trunk and said, 'I am so glad to see you. Please tell me the rest of your story. What is your name?' The elephant said, 'Men call me Moti. Moti means pearl. My mother used to call me by another name in elephant language but you men cannot understand our language.' Ranga said, 'You told me that you were all caught in some place. Where was it?' Moti said, 'That place is near the hills in the west of Mysore. Men catch elephants every year that way. They frighten us and we run without knowing where we run and at last we are made to run into an enclosure from which not even the strongest of us can get out.

'That day, when we found out that we were caught, the bigger elephants grew very angry. They pushed aside the smaller ones and pushed against the strong fence. They fought hard to get out, but they were not able to do so and were always driven back by the men outside. We, young people, were very afraid and ran this way and that. That day and the whole of the next night we had nothing to eat and no water to drink

and I became very hungry and thirsty, but at last I went to sleep.'



Ranga said, 'I am very sorry, dear Moti ; did the men come the next morning and open the door?'

'No', replied Moti, 'not at all. When I awoke, the sun had risen and I was more hungry and thirsty

than ever, and all the young elephants were running about squealing. All at once, I saw that five or six new elephants had come in. How they came in, I did not know. They were all very strong and very big, and had men on their backs. Two of these new-comers were females like my mother, and they came slowly to my father and stood talking to him, near a very big tree. Two men got down from their backs, and I saw that they had some strong iron chains in their hands. The men chained one of my father's hind-legs to a tree. I saw the whole thing from a distance, but my father did not know that they were chaining him, because he was busy talking to the two other elephants. After he was bound to the tree, the men quietly rose and mounted the elephants and rode off. My father tried to follow them ; but he could not. It was only then that he knew that he was chained.

'He was then very, very angry, and tried to snap the chains. He tugged and tugged at them with all his might for half an hour. But the chains were too strong for him and he knew then that he must obey the men who had caught him. Some time later, the men came in again and led him out between two strong elephants. In this way, all the bigger elephants were led out one by one and we young people went with our parents.'

Ranga asked, 'Where did the men take you to? You were not tied up, and so why did you not run away to the hills?' Moti replied, 'I shall tell you all that to-morrow. The sun is rising, and I have work to do', and he went away.

Ranga opened his eyes, and saw his mother standing near him smiling. 'Mother, mother', he

cried, 'the elephant came again and talked to me and told me more of his story'. The mother said, 'Of course, dear, elephants love good little children, and will gladly come and talk to them. I am sure your friend will come to-night also and tell you the rest of his story', and she took him out for his morning bath.

understand	enclosure	snap
squealing	hind-legs	busy
	tugged	

### QUESTIONS

1. How do men trap a herd of elephants in an enclosure?
2. Why are the animals given nothing to eat or drink for a day or two?
3. How are the bigger elephants caught and led away from the enclosure?
4. Why did *Moti's* father know that he *must* obey men?
5. Use these phrases in sentences of your own:—Not at all, all at once, with all his might, one by one.

### GRAMMAR

Here are some sentences which contain participles; look and see what work they do.

(i) They stood *talking* to him.

(ii) My father was busy *talking* to them.

In the first sentence *talking* tells us *how* they stood; in the second, *how* he was busy. So, in each sentence, the participle *talking* modifies a verb, and therefore behaves as an adverb. We have now learnt that:

(i) 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.

(ii) Gerunds have also the form of verbs ending in *-ing*; they do the work of nouns, but they also 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 are the two functions of each of the participles and gerunds in the following sentences:—

(i) We are awakened by cocks *crowing* early in the morning.

(ii) They walked on *talking* angrily to each other.

(iii) The cooly climbed the hill *carrying* a load on his head.

(iv) The master walked behind without *carrying* anything.

### 34. 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*

courtiers  
 amain

scentless  
 hueless

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 of 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*—with movement.

*Steed*—a great horse.

*How rich soe'r*—how ever 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:—

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

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

(iii) At once upon the spoil they fly.

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

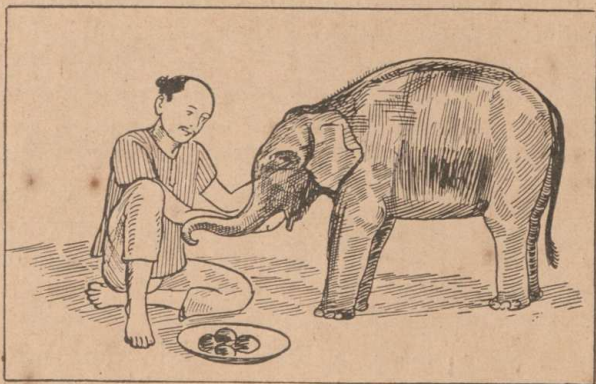
6. Find out how many feet there are in each line in a verse.

### 35. RANGA AND THE ELEPHANT—III

Here is the rest of Ranga's dream. The next night, the elephant came again, as he had promised, and he came smiling. How an elephant smiles we cannot say, but Ranga somehow knew that Moti was smiling. Moti placed his trunk lightly upon the child's shoulder, which was his way of showing his love for him, and then he told Ranga the rest of his history, and this is what he said.

'I told you that we youngsters followed our elders. The whole of the herd was taken to a big plain with some trees on it. The bigger elephants were chained to the bigger trees, and the smaller ones to the smaller trees. But we were not tied. The men knew that we would not leave our mothers and run away. They came in bringing big bundles of green grass and branches full of leaves. They spread out the grass and the branches in front of the elephants, and there was plenty of food for all of us. One of the men fed me on soft,

tender grass and slices of sweet fruit which, I know now, were melons. They gave us all plenty of



fresh water to drink. Two or three big elephants would not eat, because they were still angry, but the rest of us ate and drank our fill.

The next day, the same man came to me and fed me, and this time he gave me some small lumps to eat. I found them very sweet, much sweeter than anything we could get in the jungle. I know now, that it was jaggery. My man called it "bella" in his language. He named me "Moti", because he thought that I was the most beautiful of the little ones. I liked jaggery very much. Sometimes my man would stand at a distance and cry out "Moti, bella, bella"; I knew he was calling me to give me jaggery and I would run to him.

We were fed very well by those people. They were not at all afraid of us, because they were fond of us. We began to love them in return. Their

little babies would come crawling among us and play with our trunks ; and we were very careful not to hurt them. These men were called our keepers. My keeper's name was Mallappa. His little boy was called Ranga and was just like you and that is why I come to you.

'After some time, we were taken to a big town. There I was given a big clean open shed to live in. I do not know what became of the other elephants. Everyday Mallappa took me to a big tank and washed me. He gave me plenty of green grass, young shoots of trees, sugar cane, and sometimes balls of rice cooked with jaggery. He taught me my work and I liked it very much.

'Three years later, a Raja bought me and took me to his palace. Mallappa came with me and still lives with me. I have grown very strong and can drag heavy weights and push temple cars from behind. Sometimes the Raja rides on my back to the jungle and hunts tigers there. I like the place I live in and my people, and I do not want to go back to the jungle. And now good-bye, Ranga. Perhaps I will come again some day.' Moti then went away.

When Ranga awoke in the morning, he was quite happy, and told his mother the whole of the story that Moti had told him.

promised	good-bye	keepers
youngsters	tender	elders
melons	lumps	shoots
crawling	jaggery	

## QUESTIONS

1. How did the men make friends with elephants that had been caught?
2. What was Moti given to eat?
3. Why were the elephants careful not to hurt the babies that played round their feet?
4. Why did Moti love Mallappa?
5. What work did Moti do after the Raja bought him?
6. Rewrite each sentence as directed :—
  - (i) I was given some sweet fruit which I know now to be a melon.—As a compound sentence.
  - (ii) I was given a clean shed to live in.—Using *shed* as the subject.
  - (iii) It was a big plain *with some trees in it*.—Change the part of the sentence written in italics into an adjectival clause.

## GRAMMAR

It must be remembered that the same word can be used as different parts of speech. You can say which part of speech it is, only when you know what its function is in a sentence. A verb may be transitive or intransitive according to the nature of the work that it does. For example,

- (i) We *fed* on grass—here *fed* has no object, and is intransitive.
- (ii) Mallappa *fed* me on tender grass—here *me* is the object of *fed* and the verb *fed* is therefore transitive.
- (iii) We *stopped* the cart at the station—Transitive.
- (iv) The train *stopped* at the station—Intransitive.

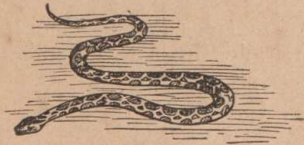
## 36. THE SNAKE

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, others 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  
pythons

squeezing

digested  
eyelids

### QUESTIONS

1. If a snake-charmer makes a snake open its mouth wide, how can we tell whether it is a poisonous kind or not?
2. How do snakes move without legs?
3. What is the difference between the eyes and ears of a snake and those of a man?
4. How does a snake take in its food? How is the food digested?
5. [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.

6. Rewrite as directed:—

(i) Some snakes are very small; but they are very poisonous.—As a complex sentence.

(ii) Though big, pythons are not poisonous.—As a complex sentence.

(iii) Cobras are the *most poisonous* of all snakes.—Change the superlative into the comparative and into the positive.

(iv) 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 few examples:—

(i) *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*.

(ii) 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*.

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

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

### 37. 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 American 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 curl up again at once. We say that things which curl up 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 steamships 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 years and years 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  
bolts  
piercing  
saws  
cans  
utensils  
elastic  
pillars

rafters  
furniture  
weapons  
files  
buckets  
engine  
girders  
rigid

spades  
curls  
frying-pan  
grinding  
machine  
hinges  
axes  
trunks

## QUESTIONS

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, that is to say.

## GRAMMAR

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

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

(ii) 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.

## 38. 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 of it. Because 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 is however 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 a 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 can be melted in a goldsmith's crucible. 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 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. 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 charcoal or coal and a small amount of limestone are put in also, 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 limestone melt into a white-hot liquid in which there is molten iron which is very heavy and 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	crucible	molten
hammers	lime-stone	smelted
bellows	furnaces	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.

## 39. ABOU BEN ADHEM AND THE ANGEL

Abou Ben Adhem (may his tribe increase !)  
Awoke one night from a deep dream of peace,  
And saw, within the moonlight in his room,  
Making it rich, and like a lily in bloom,  
An Angel writing in a book of gold :—



Often they do not eat for many days, sometimes they do not sleep for many days and they spend their time in repeating some holy word millions of times, and believe that because of this they love God and God loves them. Leigh Hunt thought that these ideas of love of God were quite wrong. He has taught us in this poem that, if we love mankind and help everybody then we shall really love God, and God will be pleased with us.

### NOTES

*May his tribe increase*—When Jews speak of a good or holy person they often ask for a blessing on him, and to the Jews one of the greatest blessings was that they should have a large family and that all their children should have large families.

*Angel*—This is the name given to the invisible messengers of God. In pictures they are often shown as having very beautiful faces and wings to fly with and sometimes they are painted with crowns on their heads. They are believed to be sinless souls, who serve God; and that they can come down to earth in human form.

*Book of Gold*—a book the leaves of which are made of thin gold leaves.

*Exceeding peace*—Abou ben Adhem was a happy quiet man who loved every one he knew; and so when he saw the Angel in his room he was not afraid to speak to him.

*Vision*—We dream when we are asleep, but we see visions when we are awake. When a person sees something that does not actually exist we say he has seen a vision. Here the word means 'the Angel that appeared to him'.

*A look made of all sweet accord*—The Angel looked at Abou with a very kindly expression in his face because all the Angel's thoughts were kind and gentle and there were no unkind or evil thoughts hidden away in his mind which would spoil the sweetness of his looks.

*It came again*—the vision of the Angel came again to Abou.

*Lo!*—*Look*—*See*—Used to express surprise.

## QUESTIONS

1. Write out the meanings of:—
  - (i) Making the moonlight rich.
  - (ii) Deep dream of peace.
  - (iii) A look made of all sweet accord.
  - (iv) Write me.
  - (v) With a great wakening light.
2. Why did not Ben Adhem feel any fear when he saw the vision?
3. Why did Abou speak 'more low, but cheerly still'?
4. Why did Abou's name lead all the rest?
5. What is the truth that Leigh Hunt wishes to teach us in this poem?

## GRAMMAR

When we take a word in a sentence, and say what Part of Speech it is and what work is done by it in the sentence, we say that the *construction of the word* is given. But, when we describe fully the grammatical details about that word, we are said to *parse it fully*. Here are some examples to show how each is done. Take the sentence, *Abou spoke more low*.

## CONSTRUCTIONS

- Abou* : Proper Noun, *subject* of the verb *spoke*.  
*Spoke* : Intransitive verb, *predicate* of the sentence.  
*More* : Adverb of comparison, *modifying* another adverb *low*.  
*Low* : Adverb of manner, *modifying* the verb *spoke*.

## FULL PARSING

*Abou* : Noun, proper, masculine, singular, nominative case, subject of the verb *spoke*.

*Spoke* : Verb, intransitive, active voice, past tense, singular, predicate of the sentence. (One or two more details can be added, and you will learn about these later on.)

## EXERCISE

Parse fully the other two words in the sentence.

## 40. THE STORY OF PERSEUS—I



This 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 distant 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 grand-child. 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 while the boy was away he dreamt a strange dream.

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.

In another lesson, you will learn what happened after that.

merchandise	otherwise	truthful
castle	soul	hero
		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.]

### QUESTIONS

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:—
  - (i) He was not afraid of danger or death—Use *neither—nor*.
  - (ii) This is Medusa, and she must be killed—Using *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.

The clauses are:—

- (i) Such stories teach us—Principal clause.
- Subordinate clauses.
  - (ii) How brave the Greeks were.
  - (iii) Even when they were in great trouble.
  - (iv) How fearlessly they did.
  - (v) What was right.

Clauses (ii) and (iv) are easy to construe; they are the objects of the transitive verb *teach* in clause (i). But clauses (iii) and (v) are connected, not with the principal clause, but with the subordinate clauses. Clause (iii) is an adverbial clause modifying *were brave* in clause (ii). Clause (v) is a noun clause, object of the transitive verb *did*, in clause (iv). When you ask the question, 'What do

such stories teach us?' the answer gives the two objects, two *complex clauses*, namely:—

(i) How brave the Greeks were even when they were in great trouble.

(ii) How fearlessly they did what was right.

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

#### 41. THE STORY OF PERSEUS—II

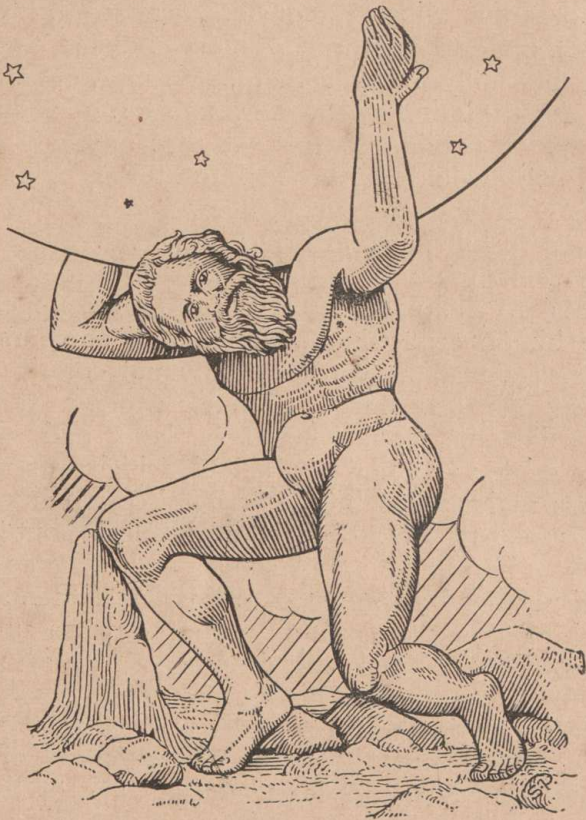
When Perseus reached home, he heard that his mother had been dragged away by Polydectes, the wicked king who was then reigning, to work as a slave. Perseus went to the king's palace in such a rage that nobody dared to stop him. He went in, struck off his mother's chains and took her away with him, while 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 seashore 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 to wrap up the head in, 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	invisible	poverty
banquet	rage	custom
wrap	pursuit	shield
prey	kindly	swoops
soared	dreadful	directly
guests	hawk	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:--

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

(ii) 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.

### QUESTIONS

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

2. What plan did Polydectes make to have Perseus sent out of his land? Did it succeed?

3. What were the magic gifts that Perseus received from the Goddess? How was each 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 :—

(i) Perseus needed the Cap of Darkness.

(ii) Atlas knew this.

(iii) He then sent one of his nieces to the underworld.

(iv) She was immortal.

(v) 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 the 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 Wise', 'Athene, the Goddess', etc.

## 42. 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 horror 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.

alighted  
sacrifice

welcomed  
boasted

## QUESTIONS

1. Why was Andromeda left chained to a rock in the sea?
2. How did Perseus save Andromeda?
3. What happened to the magic things that had been given 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 would 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:—

- (i) He stood still as if he had been turned to stone.
- (ii) 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 his grandfather *dead*.

These words *chained*, *turned*, *dead* are made out of the verbs *chain*, *turn*, *die*.

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

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

## 43. 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 cage with joyous screech,  
 Dropt down and died.

*T. Campbell*

impart	spicy	surf	misty
resplendent	exclusively	screech	
heathery	plumage	domain	

The author of this poem, Thomas Campbell, lived and wrote about a hundred years ago. He has written many very fine poems. One of them is very long, and you may read it when you are in the Sixth Form. But 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 us 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 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 perfume.

*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 the shore.

## QUESTIONS

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:—
  - (i) Full young and early caged.
  - (ii) Where he had won his plumage of resplendent hue.
  - (iii) 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.

## 44. 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 called 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. Suppose a teacher should teach that tobacco ought never to be used, and then goes home and smokes cigarettes. He says one thing and does another. Can we feel that there is any truth in what he says? Many people tell us that we should love our neighbours; but, if we ask their neighbours, we find out how much harm has been done to them by those very people. These people say one thing and do another, and we can have no respect for such people. Socrates was not like this. 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 ruining 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  
immortal  
mortal

prison

philosophers  
tobacco  
sentenced

### QUESTIONS

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. Give an example of the teachings of a person whose words differ from his actions.
4. Why were the other learned men of Athens displeased with Socrates?
5. What was the complaint that they made against Socrates?
6. What did the rulers of Athens do?
7. Combine the following pairs of sentences using *not only—but also*, making the necessary changes :—
  - (i) The priests of Iopa were foolish in their beliefs; they were also hard-hearted.
  - (ii) The wind was very high; it was also very chill.
  - (iii) 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 'It *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.

## 45. TRAVANCORE—I

You will have read in your geography book that the west coast of 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 District 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 Kochchi. 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 Ānamalai, 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 Ānamalai is Ānaimudi, 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	scattered
cardamom	decreases	cottages
timber	betel	knot
		banana

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

(i) 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.

(ii) 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.

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

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

## QUESTIONS

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 air-ship, and made to look down on Travancore below you, what would the land look like?

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 Ānamalai 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 the 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:—

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

(ii) 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* land, *that* lies between the Western Ghats and the sea, is called the Malabar Coast.

### 46. TRAVANCORE—II

Next to 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. Tamil and Sanskrit, two of the oldest languages of the world, have been blended together to form Malayalam; even in the speech of the peasants and the coolies, many Sanskrit words are used. 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. It is said that Travancore stands first in education in India.

The people of Travancore are very pleasant-mannered folk. 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 creeping 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 old simple 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. But, 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 waterway 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, but this will have to be done later when you reach the higher classes.

lagoons	waterway	weather
empires	blended	rapidly
creeping in	roughly	accustomed

### QUESTIONS

1. Why do we say that Travancore is the oldest state in India?
2. What is the language of the people of Travancore? How was that language 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 easiest method of travelling in the state? Why is it so?
6. Analyse these sentences :—

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

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

7. Rewrite as directed:—

(i) The language of the people is Malayalam—make *the people* the subject.

(ii) Tamil and Sanskrit are blended together to form Malayalam—Begin with *Malayalam* as the subject.

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

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

#### 47. 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,  
 'Twill be my turn to watch thy bed,  
 And tears of sweet affection shed,

My Mother.

forsook  
 lullaby  
 affection  
 spare

hushed  
 rock'd  
 gazed  
 stay

reward  
 feeble  
 soothe  
 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 the part of my body that had been hurt by the fall.

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

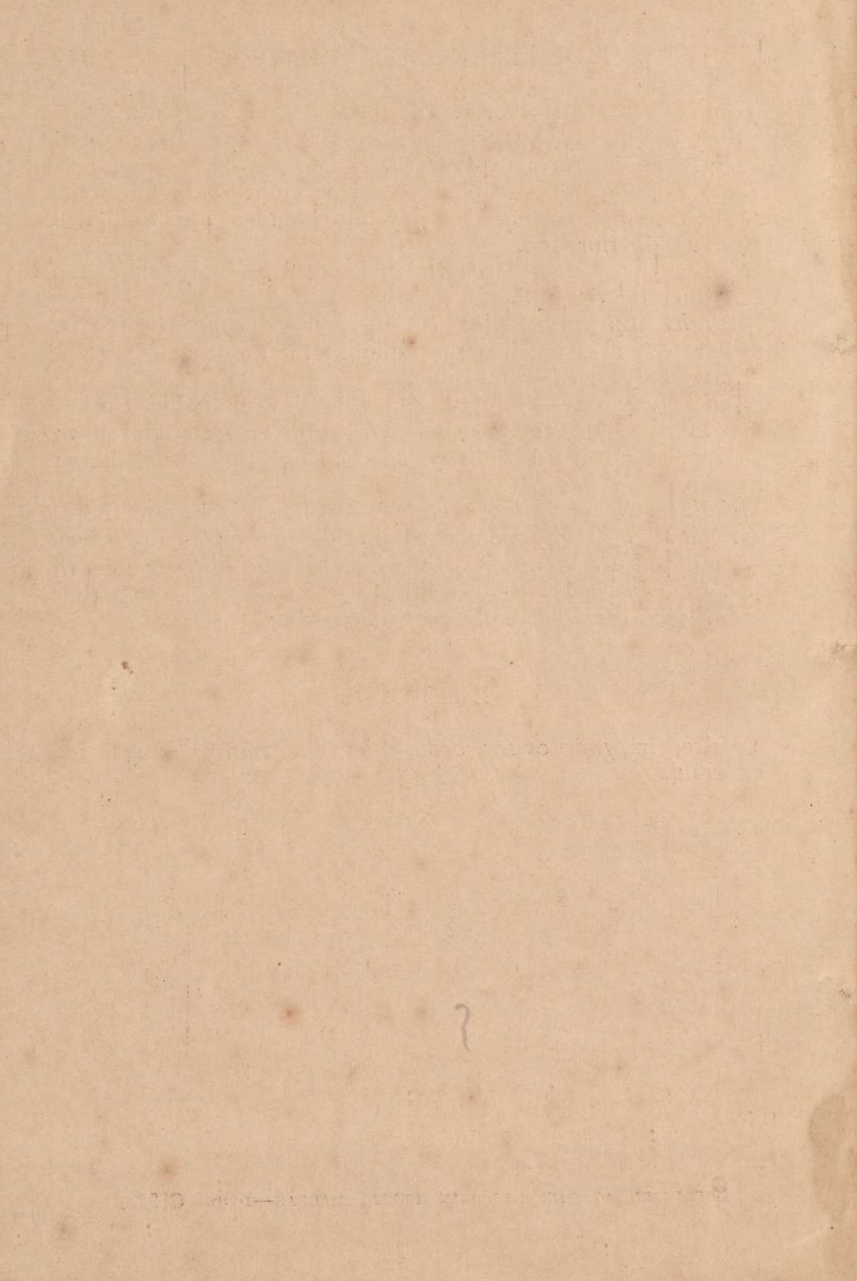
*God's holy word*—the Bible.

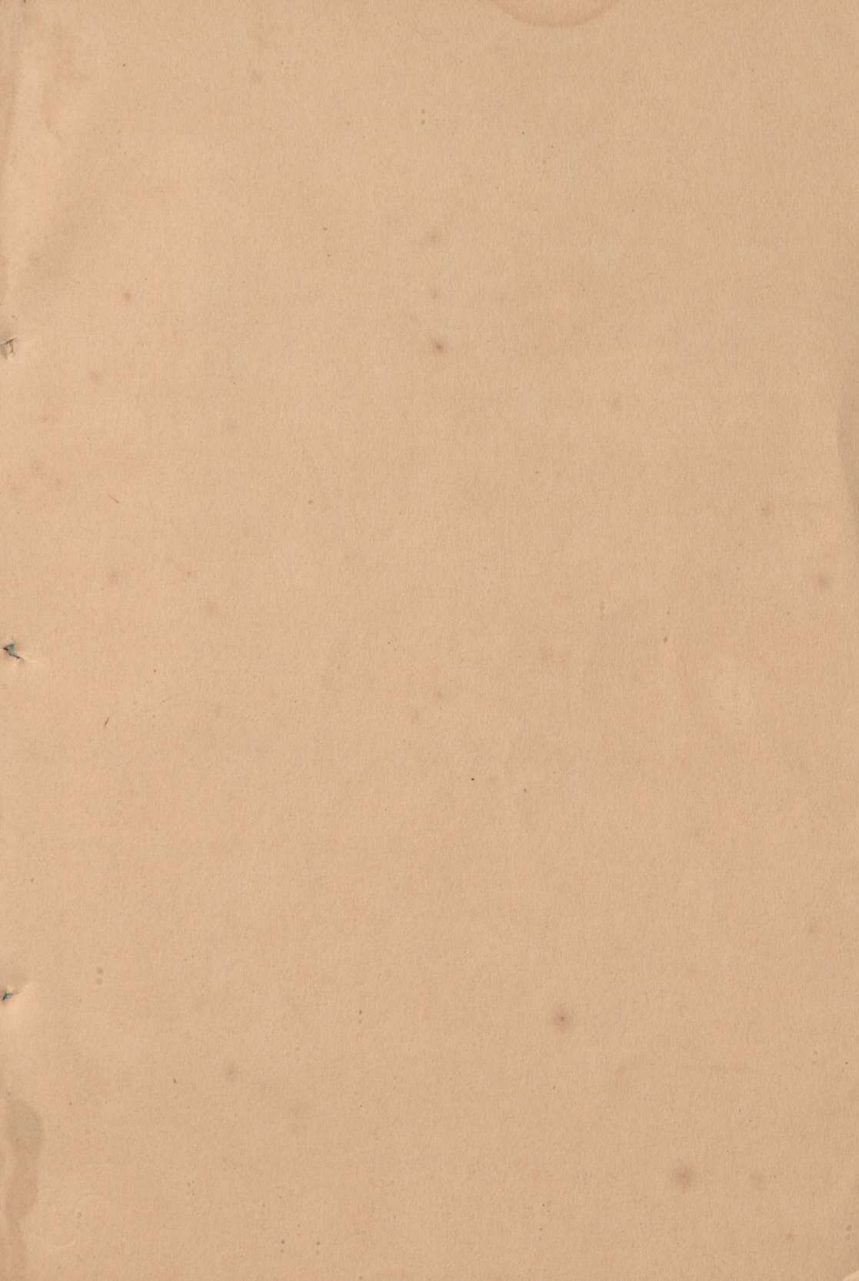
*God's holy day*—Sunday. On this day all pious Christians leave aside their usual work and go to church to worship. The word *holiday* once meant the same thing; it meant *holy day*.

*Walk in wisdom's pleasant way*—to live wisely and therefore happily. Many people think that mere pleasure gives joy and that it is not worth while to take the trouble to learn to live wisely. The mother had taught her child that a wisely-led life was really a pleasant life.

### EXERCISE

Write, in your own words, how the mother cared for her child.















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ENGLISH READER  
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