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READINGS IN LITERATURE

FOR INDIAN SCHOOLS

BOOK I



CALCUTTA  
THE BANGALORE PUBLISHING HOUSE

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No : 391.



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1938

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## THE GOOD NATURED LITTLE BOY.

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[ This is the story of the little boy who does a good turn, one after the other, to a dog, a horse, a blind man, and a broken soldier. All of them do the same to him. Thus we find that a good turn is never lost.]

A little boy went out one morning, to walk to a village about five miles from the place where he lived, and carried with him in a basket the provision that was to serve him the whole day. As he was walking along, a poor little half-starved dog came up to him, wagging its tail, and seeming to entreat him to take compassion on it. The little boy at first took no notice of it, but at length, remarking how lean and famished the creature seemed to be, he said, "This animal is certainly in very great necessity ; if I give him part of my provision, I shall be obliged to go home hungry myself ; however, as it seems to want it more than I do, it shall share with me." Saying this, he gave the dog part of what he had in the basket ; and the poor creature ate as if it had not tasted victuals for a fortnight.

The little boy then went on a little farther, his dog still following him, and fawning upon him with the greatest gratitude and affection ; when he saw a poor old horse lying upon the ground, and groaning as if in great pain. He went up to the horse, and saw that it was almost starved, and so weak that it was unable to rise. "I am very much afraid," said the little boy, "that if I stay to assist this horse, it will be

dark before I can return ; and I have heard that there are several thieves in the neighbourhood. However, I will try ; it is doing a good action to attempt to relieve him, and God Almighty will take care of me." He then went and gathered some grass, which he brought to the horse's mouth, and the horse immediately began to eat with as much relish as if his chief disease were hunger. The little boy then fetched some water in his hat, which the animal drank up, and seemed immediately to be so much refreshed, that, after a few trials, he got up and began grazing.

The little boy then went on a little farther, and saw a man wading about in a pond of water, without being able to get out of it, in spite of all his endeavours. "What is the matter, good man" ? said the little boy to him ; "can't you find your way out of the pond" ? "No, God bless you, my worthy master, or miss," said the man, "for such I take you to be by your voice ; I have fallen into this pond, and know not how to get out again, as I am quite blind, and I am almost afraid to move for fear of being drowned." "Well," said the little boy, "though I shall be wetted to the skin, if you will throw me your stick, I will try to help you out of it." The blind man then threw the stick to that side on which he heard the voice ; the little boy caught it, and went into the water, feeling very carefully before him, lest he should unguardedly go beyond his depth ; at length he reached the blind man, took him every

carefully by the hand, and led him out. The blind man then gave him a thousand blessings, and told him he could grope his way home; and the little boy ran on as hard as he could, for fear of being benighted.

But he had not proceeded far, before he saw a poor sailor, who had lost both his legs in an engagement by sea, hopping along upon crutches. "God bless you, my little master!" said the sailor; "I have fought many a battle with the French, to defend poor old England; but now I am crippled, as you see, and have neither victuals nor money, although I am almost famished." The little boy could not resist his inclination to relieve him, so he gave him all his remaining food, and said, "God help you, poor man! this is all I have, otherwise you should have more." He then ran along, and presently arrived at his destination, delivered his message, and returned towards his own home, with all expedition.

But he had not gone much more than half-way, before the night closed in extremely dark, without either moon or stars to light him. The poor little boy used his utmost endeavours to find his way; but unfortunately he missed it in turning down a lane, which brought him into a wood, where he wandered about a great while without being able to find any path to lead him out. Tired out at last, and hungry, he felt himself so feeble, that he could go no farther, but sat down upon the ground, crying most bitterly.

In this situation he remained for some time, till at last the little dog, who had never forsaken him, came up to him wagging its tail, and holding something in its mouth. The little boy took it from the dog, and saw it was a handkerchief nicely pinned together, which somebody had dropped, and the dog had picked up; and on opening it, he found several slices of bread and meat, which the little boy ate with great satisfaction, and felt himself extremely refreshed with his meal. "So," said the little boy, "I see that if I have given you a breakfast, you have given me a supper; and a good turn done even to a dog is never lost."

He then once more attempted to escape from the wood. But it was to no purpose; he only scratched his legs with briars, and slipped down in the dirt, without being able to find his way out. He was just going to give up all further attempts in despair, when he happened to see a horse feeding before him, and, going up to him, saw, by the light of the moon, which just then began to shine a little, that it was the very same horse he had fed in the morning.

"Perhaps," said the little boy, "this creature, as I have been so good to him, will let me get upon his back, and he may bring me out of the wood, as he is accustomed to feed in this neighbourhood." The little boy then went up to the horse, speaking to him and stroking him, and the horse let him mount his back without opposition; and then proceeded slowly through the wood, grazing as he went, till

he brought him to an opening, which led to the high road. The little boy was much rejoiced at this, and said, "If I had not saved this creature's life in the morning, I should have been obliged to have stayed here all night; I see by this, that a good turn is never lost."

But the poor little boy had yet a greater danger to undergo. As he was going along a solitary lane, two men rushed out upon him, laid hold of him, and were going to strip him of his clothes; but just as they were beginning to do it, the little dog bit the leg of one of the men with so much violence, that he left the little boy, and pursued the dog, that ran howling and barking away. In this instant a voice was heard crying out, "There the rascals are — let us knock them down!" which frightened the remaining man so much, that he ran away, and his companion followed him. The little boy then looked up, and saw the sailor, whom he had relieved in the morning borne upon the shoulders of the blind man whom he had helped out of the pond. "There, my little dear," said the sailor, "God be thanked! We have come in time to do you a service, in return for the kindness you showed us in the morning. As I lay under a hedge, I heard these villains talk of robbing a little boy; from the description, I concluded it must be you; but I was so lame, that I should not have been able to come in time to help you, if I had not met this honest blind man, who took me upon his back, while I showed him the way."

The little boy thanked him very sincerely for thus defending him; and they went all together to his father's house, which was not far off, where they were kindly entertained with a supper and a bed. The little boy took care of his faithful dog as long as he lived, and never forgot the importance and necessity of doing good to others, if we wish them to do the same to us.

— "*Sandford and Merton.*"

#### NOTES.

1. Serve, last.
2. in great necessity, in dire need of food.
3. relish, enjoyment.
4. endeavours, attempts.
5. grope his way, find his way by feeling with his hands.
6. benighted, overtaken by night.
7. engagement, battle.
8. crutches staffs used by lame people.
9. expedition, speed.
10. good turn, kind action.
11. briars, thorny bushes.
12. strip, deprive.

#### EXERCISES

##### I. GRAMMAR

1. Classify *Nouns*. Give 3 examples for each class.
2. Give instances of phrases and clauses used as nouns.
3. Pick out from your text examples of noun clauses having different beginnings. Give their construction.
4. 'The poor creature ate as if he had not tasted victuals for a fortnight'. Supply the *ellipses*. Write three other sentences of your own with the phrase *as if*. Write also one sentence using *as though*.
5. Look up your grammar to study the uses of *articles*. Fill up the blank spaces in :

The little boy then went on — little further, his dog

following him, and fawning upon him with — great affliction when he saw — poor, old horse lying on — ground.

6. "What is the matter, good man"? said the little boy to him; "can't you find your way out of the pond"? Put this into the Indirect form.

7. Analyse: But I was so lame that I should not have been able to come in time to help you, if I had not met this honest blind man who took me upon his back while I showed him the way.

8. (a) Distinguish between *disease* and *decease*. Give examples of a similar kind.

(2) Note the differences between *little* and *a little*; *bring* and *fetch*.

### III. SUBJECT MATTER AND COMPOSITION.

1. Answer the following questions, giving not more than *three* sentences for each:

- (a) How did the little boy help the poor dog? How did the dog return the favour?
- (b) What was the matter with the old horse? How did the little boy serve him?
- (c) Why was the man unable to get out of the pond? How did the little boy help him out of it? How was this favour required?
- (d) How was the boy useful to the sailor? How did the sailor help the boy in his turn?

2. What lesson do you learn from this story? (*Two sentences*)

3. Describe in a page what sacrifices the little boy made in every one of the cases he relieved.

4. Use in sentences: 'relieve', 'refresh', 'fawn upon', 'to no purposes', 'for fear of', 'a great while', 'in despair'.

## SAVED AS BY A MIRACLE.

[ This extract from Masterman Ready tells us how the family of the seagraves, stranded in an island of savages, was attacked by them, how they put up a brave defence against them and how they were ultimately saved by a miracle. We learn the following truth from the incident: If we only put faith in God, He will not desert us in the hour of danger. ]

At the dawn of day, William perceived from the cocoanut tree that the savages were at work, that they had collected all the faggots together opposite to where the old house had stood, and were very busy in making arrangements for the attack. At last, he perceived that they everyone shouldered a faggot, and commenced their advance towards the stockade; William immediately descended from the tree, and called his father, who was talking with Mrs. Seagrave. The Muskets were all loaded, and Mrs. Seagrave and Juno took their posts below the planking, to reload them as fast as they were fired.

“We must fire upon them as soon as we are sure of not missing them, William”, said Mr. Seagrave; “for, the more we check their advance the better.”

When the first savages were within fifty yards, they both fired, and two of the men dropped; and they continued to fire as their assailants came up, with great success for the first ten minutes after which the savages advanced in a larger body, and took the precaution to hold the faggots in front of them, for some protection as they approached. By these means they gained

the stockade in safety, and commenced laying their faggots. Mr. Seagrave and William still kept up an incessant fire upon them, but not with so much success as before.

Although many fell, the faggots were gradually heaped up, till they almost reached to the holes between the palisades, through which they pointed their muskets; and as the savages contrived to slope them down from the stockade to the ground, it was evident that they meant to mount up and take them by escalade. At last it appeared as if all the faggots had been placed, and the savages retired farther back, to where the cocoanut trees were still standing.

“They have gone away, father”, said William; “but they will come again, and I fear it is all over with us.”

“I fear so too, my noble boy”, replied Mr. Seagrave, “they are only retreating to arrange for a general assault, and they now will be able to gain an entrance. I fear we have no chance.”

“Do’nt say a word to my mother”, said William; “let us defend ourselves to the last, and if we are overpowered, it is the will of God.”

“I should like to take a farewell embrace of your dear mother”, said Mr. Seagrave; “but no; it will be weakness just now. I had better not. Here they come, William, in a swarm. Well, God bless you, my boy; we shall all, I trust, meet in heaven.”

The whole body of savages were now advancing from the cocoanut wood in a solid mass; they raised a yell, which struck terror into the hearts of

Mrs. Seagrave and Juno, yet they flinched not. The savages were again within fifty yards of them, when the fire was opened upon them; the fire was answered by loud yells, and the savages had already reached to the bottom of the sloping pile of faggots, when the yells and the reports of the muskets were drowned by a much louder report, followed by the crackling and breaking of the cocoanut trees, which made both parties start with surprise; another and another followed, the ground was ploughed up, and the savages fell in numbers.

“It must be the cannon of a ship, father”, said William; “We are saved — we are saved !”

“It can be nothing else; we are saved, and by a miracle”, replied Mr. Seagrave in utter astonishment.

The savages paused in the advance, quite stupefied; again, again, again, the report of the loud gun boomed through the air, and the round shot and grape came whizzing and tearing through the cocoanut grove; at this last broadside, the savages turned and fled towards their canoes: not one was left to be seen.

“We are saved!” cried Mr. Seagrave, leaping off the plank and embracing his wife, who sank down on her knees, and held up her clasped hands in thankfulness to Heaven.

William had hastened up to the lookout on the cocoanut tree, and now cried out to them below, as the guns were again discharged.

“A large schooner, father; she is firing at the savages, who are at the canoes; they are falling in every direction: some have plunged into the water; there is a boatful of

armed men coming on shore; they are close to the beach, by the garden point. Three of the canoes have got off full of men; there go the guns again; two of the canoes are sunk, father; the boat has landed, and the people are coming up this way". William then descended from the lookout as fast as he could.

As soon as he was down, he commenced unbarring the door of the stockade. He pulled out the last pole just as he heard the feet of their deliverers outside. He threw open the door, and a second after found himself in the arms of Captain Osborn.

— "*Masterman Ready.*"

#### NOTES.

1. Stockade, line of upright stakes as defence etc.
2. muskets, infantry man's gun, 3. incessant, continual, repeated.
4. palisades, fences of stakes. 5. escalade, scaling of walls etc with ladders.
6. It is all over with us, we are finished for ever.
7. overpowered, conquered.
8. Yell, a terrible shout.
9. miracle, a very strange and wonderful happening.
10. stupefied, dulled in senses.
11. grape, grapeshot, small shots as scattering charge for cannon.
12. broadside, simultaneous firing of guns.
14. schooner, a fore—and—aft rigged ship.

#### EXERCISES.

##### II. GRAMMAR.

1. *That* may introduce an adjective clause, a noun clause and an adverbial clause. Give two examples for each.

2. '*The* more we check their advance *the* better'? Explain the use of *the* in the sentence.

3. Analyse the following sentence into clauses, giving the kind and construction of each clause :

Although many fell, the Faggots were gradually heaped up, till they almost reached to the holes between the palisades, through which they pointed their muskets, and as the savages contrived to slope them down from the stockade to the ground, it was evident that they meant to mount up and take them by escalade.

4. Write in the Indirect form of narration : " They have gone away, Father," said William ; " but they will come again, and I fear it is all over with us. "

" I fear so too, my noble boy," replied Mr. Seagrave, " they are only retreating to arrange for a general assault, and they now will be able to gain an entrance. I fear we have no chance. " " Don't say a word to my mother," said William ; " let us defend ourselves to the last, and if we are overpowered, it is the will of God. "

### III. SUBJECT MATTER AND COMPOSITION.

1. How did William and his father prepare themselves against the attack of the savages ?

2. Describe the assault which the savages made on the stockade.

3. How were the savages put to flight and the family rescued ?

4. Use in sentences : 'take precaution,' 'keep up', 'be all over with', 'to the last', 'strike terror'.

## THE COLONISTS.

[This lesson is a conversation between Mr. Barlow, a master, and his pupils. It is informational, as the pupils are taught what kind of men and what sort of things may be required when people think of settling down in unpeopled regions. It may be interesting to observe how the services of certain kinds of persons are found very necessary and those of others, not so necessary or even not required.]

“Come,” said Mr. Barlow to his boys, “I have a new game for you. I will be the founder of a colony, and you shall be people of different trades and professions coming to offer yourselves to go with me. What are you, A?”

*A.* I am a farmer, sir.

*Mr. B.* Very well. Farming is the chief thing we have to depend upon, so we cannot have too much of it. But you must be a working farmer, not a gentleman farmer. Labourers will be scarce among us, and every man must put his own hand to the plough. There will be woods to clear, and marshes to drain, and a great deal of stubborn work to do.

*A.* I shall be ready to do my part, sir.

*Mr. B.* Well, then, I shall accept you willingly, and as many more of your profession as you can bring. You shall have land enough and utensils, and you may fall to work as soon as you please. Now for the next.

*B.* I am a miller, sir.

*Mr. B.* A very useful trade. The corn we grow

must be ground, or it will do us little good. But what will you do for a mill, my friend?

*B.* I suppose we must make one, sir.

*Mr. B.* True; but then you must bring with you a millwright for the purpose. As for mill-stones, we will take them out with us. Who is next?

*C.* I am a carpenter, sir.

*Mr. B.* The most necessary man that could offer! We shall find you work enough, never fear. There will be houses to build, fences to make, and all sorts of wooden furniture to provide. But our timber is all growing. You will have a deal of hard work to do in felling trees, and sawing planks, and shaping posts, and the like. You must be a field-carpenter as well as a house-carpenter.

*C.* I will, sir.

*Mr. B.* Very well, then I engage you; but you had better bring two or three able hands along with you.

*D.* I am a blacksmith, sir.

*Mr. B.* An excellent companion for the carpenter. We cannot do without either of you, so you may bring your bellows and anvil, and we will set up a forge for you as soon as we arrive. But we shall want a mason for that purpose.

*E.* I am one, sir.

*Mr. B.* that's well. Though we may live in log-houses at first, we shall want brick or stone work for chimneys, and hearths, and ovens, so there will be employment for a mason. But if you can make

bricks and burn lime too, you will be still more useful.

*E.* I will try what I can do, sir.

*Mr. B.* No man can do more. I engage you  
Who is next?

*F.* I am a shoemaker, sir.

*Mr. B.* And shoes we cannot well do without.  
But can you make them out of raw hide? For I  
fear we shall get no leather.

*F.* But I can dress hides too.

*Mr. B.* Can you? Then you are a clever fellow,  
and I will have you, though I give you double wages.

*G.* I am a tailor, sir.

*Mr. B.* Well though it will be some time before  
we want holiday suits, yet we must not go naked, so  
there will be work for the tailor. But you are not above  
mending and patching, I hope?—for we must not mind  
patched clothes while we work in the woods.

*G.* I am not, sir.

*Mr. B.* Then I engage you.

*H.* I am a weaver, sir.

*Mr. B.* Weaving is a very useful art, but I question  
if we can find room for it in our colony for the present.  
We shall not grow either hemp or flax for some time  
to come, and it will be cheaper for us to import our  
cloth than to make it. In a few years, however, we may  
be very glad of you.

*I.* I am a silversmith and jeweller, sir.

*Mr. B.* Then, my friend, you cannot go to a

worse place than a new colony to set up your trade in. You will break us, or we shall starve you.

*I.* But I understand clock and watch making too.

*Mr. B.* That is somewhat more to our purpose, for we shall want to know how time goes. But I doubt we cannot give you sufficient encouragement for a long while to come. For the present you had better stay where you are.

*K.* I am a barber and hair-dresser, sir.

*Mr. B.* Alas! what can we do with you? If you will shave our men's rough beards once a week, and crop their hair once a quarter, and be content to help the carpenter, or follow the plough the rest of your time, we shall reward you accordingly. But you will have no ladies and gentlemen to dress for a ball, or wigs to curl for Sundays, I assure you. Your trade will not stand by itself with us for a great while to come.

*L.* I am a doctor, sir.

*Mr. B.* Then, sir, you are very welcome. Health is the first of blessings, and if you can give us that, you will be a valuable man indeed. But I hope you understand surgery as well as physic, for we are likely enough to get cuts and bruises, and broken bones occasionally.

*L.* I have had experience in that branch too, sir.

*Mr. B.* And if you understand the nature of plants and their uses, both in medicine and diet, it will be a great addition to your usefulness.

*L.* Botany has been a favourite study with me, sir,

and I have some knowledge of chemistry, and the other parts of natural history too.

*Mr. B.* Then you will be a treasure to us, sir, and I shall be happy to make it worth your while to go with us.

*M.* I, sir, am a lawyer.

*Mr. B.* Sir, your most obedient servant. When we are rich enough to go to law we will let you know.

*N.* I am a school master, sir.

*Mr. B.* That is a profession which I am sure I do not mean to undervalue, and as soon as ever we have young folk in our colony we shall be glad of your services. Though we are to be hard-working, plain people, we do not intend to be ignorant, and we shall make it a point to have everyone taught reading and writing, and the first rules of arithmetic at least. In the meantime, till we have employment enough for you in teaching, you may keep the accounts and records of the colony, and on Sunday you may have prayers with all those that choose to attend upon you.

*N.* With all my heart, sir.

*Mr. B.* Then I engage you. Who comes here with so bold an air?

*O.* I am a soldier, sir. Will you have me?

*Mr. B.* We are peaceable people, and I hope shall have no occasion to fight. We mean honestly to purchase our land from the natives, and to be just and fair in all our dealings with them. William Penn, the founder of Pennsylvania, followed that plan, and, when the Indians were at war with all the other European

settlers, a person in a Quaker's habit might pass through all their most ferocious tribes without the least injury. It is my intention, however, to make all my colonists soldiers, so far as to be able to defend themselves if attacked, and that being the case, we shall have no need of *soldiers by trade*.

*P.* I am a gentleman, sir, and I have a great desire to accompany you, because I hear game is very plentiful in that country.

*Mr. B.* A gentleman! And what good will you do us, sir?

*P.* Oh, sir, that is not at all my object. I only mean to amuse myself.

*Mr. B.* But do you mean, sir, that we should pay for your amusement?

*P.* As to keeping myself, I expect to be able to kill game enough for my own eating; with a little bread and garden stuff, which you will give me. Then I will be content with a house somewhat better than the common ones, and your barber shall be my valet; so I shall give very little trouble.

*Mr. B.* And pray sir, what inducement can we have for doing all this for you?

*P.* Why; sir, you will have the credit of having *one gentleman* at least in your colony.

*Mr. B.* Ha, ha, ha! A *merry* gentleman truly. Well, sir, when we are ambitious of such a distinction we will send for you.

— "*Evenings at Home.*"

## NOTES.

1. Colonists, settler in or part founder of a new country.  
2. trades, occupations. 3. professions, walks of life.  
4. We cannot have too much of it, there is no limit to such a requirement. 5. to clear, to be cut off and removed.  
6. drain, have the water removed. 7. utensils, vessels.  
8. millwright, maker or builder of mill. 9. engage, enlist in service. 10. forge, smithy. 11. log-houses, houses made of logs of wood. 12. raw hide, untanned skin. It is not prepared leather. 13. break us, ruin us (financially). 14. ball, a dancing party. 15. wigs to curl, to prepare and trim up wigs for church, visits on Sundays. 16. natural history, natural science, Botany, Zoology, Geology etc. 17. Under-value, dispraise, value less than what it deserves. 18. William Penn, a Londoner and a Quaker. He planned the city of Pennsylvania and ruled it for two years. 19. Indians, The Red Indians, the aboriginies of America. 20. Quaker, a member of a religious sect called the Quakers the Society of Friends. They were so-called because, they quaked at the name of the Lord. 20. Soldiers by trade, soldiers who follow the regular occupation as such. 21. game, quarry, thing hunted.

## EXERCISES.

## I. GRAMMAR.

1. How are Comparatives and Superlatives formed from the Positives? Give examples.

2. Classify *adverbial clauses* and give examples from the lesson to illustrate each type.

3. Conjunctions are either *Co-ordinating* or *Subordinating*. Choose examples from your text and say what kind of clauses they introduce,

4. Supply suitable *prepositions* in places left blank :

Every man must put his hand — the plough. But you are not — mending and patching, I hope. This is somewhat — our purpose. Your trade will not stand — itself — us — a great while to come. When we are ambitious — such a distinction we will send — you.

## II. SUBJECT MATTER AND COMPOSITION.

1. Construct sentences using the following phrases.

'depend upon', 'do one's part', 'fall to work', 'do without', 'set up a trade', 'had better', 'worth one's while', be content with'.

2. If you wish to become a leading colonist, what people of different trades and professions would you employ? and to what purpose?

3. How can a school master help in colonisation work?

4. Why would you exclude 'soldiers by trade' and 'merry gentlemen' from the company of the colonisers?

5. Supposing you are entrusted with the work of setting up a village in an up-country forest. How would you set about your work?

6. Write a letter to your friend in a town telling him how you founded a colony in a back-woods land.

## SHELL-BRACELETS HO !

[This beautiful tale is told in *Ancient Ballads and Legends of Hindustan*, the work of a Bengali Poetess, Toru Dutt by name. It describes a miracle and seeks to create a deep religious belief in the reader.]

Shell-bracelets ho ! Shell-bracelets ho !

Fair maids and matrons, come and buy !

So ran the cry along a road in the glow of a fine morning. The road led straight to the village of Khirogram, where nice cream and curds could be had in plenty. It was a pedlar who raised his wonted cry. The village, set in grassy green, nestled among pasture meadows.

"Shell-bracelets ho ! shell-bracelets ho !" Who heard the cry in the misty morning ? It was but a few. A ragged herd-boy here and there, a plough-man wending his way to the field of his hope, an early traveller hurrying fast to the neighbouring town, or perhaps an urchin bound for the school,—these heard and passed, unheeding all alike,—Shell-bracelets ho !"

Beside the road was a lake-like tank whose glassy surface imaged the waving tree tops on three sides. On the fourth side was the ghat with its broad steps of marble. There at the entrance arch, a fair woman sat against the morning light. Her eyes were large and her dark hair fell to her zone. She heard the pedlar's cry and was eager to have his ware.

"Shell-bracelets ho ! See, maiden see ! Look at the rich enamel. Thou shalt indeed be happy, if only

they clasp thy slender wrist. This bracelet is a mighty charm, for it keeps a lover ever true. It averts widowhood and keeps off harm. Buy it and thou shalt indeed be happy, if only it clasps thy slender wrist. Buy it and thou shalt never rue. Just try it on!" She stretched her hand. The bracelet matched it well. Oh, what a nice and lovely fit!

She raised up her bracelet arm against the sun to view it more clearly. The pedlar was dazzled, for there stood the lovely woman with a look of high command that filled him with awe. She asked the price, which when she heard, she nodded and with quiet grace referred him to her home for payment.

"And where, maiden, is thy house? But no, thou hast a wrist-ring. Thou art not a maiden therefore, but a wife, rich and happy."

"Far otherwise, my lord is poor and thou shalt not find him at home. Ask for my father; knock loudly at the door. He is deaf, but kind. Look at that lofty gilded spire rising above the tufts of green foliage! That is our place."

"That is the temple spire."

"Yes, there we live. My father is the priest. The manse is near, a fair but lovely building to the east of the temple. When thou hast knocked and seen him, say his daughter at Dhamaser Ghat bought a shell bracelet from thee to-day and he must pay so much for that. Be sure he will pay thee and add a meal to boot. If he demur, or say he has no money, then tell him this: Within the small box,

marked with bright streaks of vermilion, kept close to the shrine, he will find some coin. It is mine. That will enable him to pay the bracelet's price. Now fare thee well!" Thus she spoke and the pedlar went his way.

He sped through groves of trees and at last reached the temple whose sunlit spire he had seen. And lo! the humble manse too was there with open door. He paused a while and un-consciously raised his cry, "Shell bracelets ho!" At his voice, the priest inside his manse looked out and hailed him with joy. He invited the pedlar to walk into his humble cottage and break his fast so that he might go on his journey, refreshed. "Oh thanks, good priest!" said the pedlar. "But I came on business. Though I know that thou keepest an open door, let my errand be told first. I have this day sold to thine a few bracelets and thou owest me so much in gold. Hast thou the ready cash to pay?"

"How! sold to mine? Who bought them? I should like to know."

"Thy daughter with large black eyes, now bathing at the marble ghat."

The priest laughed loudly at this reply and said "I shall not put up with that, my friend. I have no daughter, but only one son, my all in this world. I am sure some minx has played a trick. But cheer up, I shall find her out."

"Nay, nay, my good friend, such a face I saw could not deceive. At all events, she knows thy place.

If thou shouldst protest or cry thou hast no money, she has asked me to tell thee straight to try the vermilion streaked box that is near the shrine."

"Well, wait, friend, wait!" said the thoughtful priest. He ran and soon came up with the open box. "Here is the exact price, my man, neither more nor less." The truth now flashed in his mind, and he exclaimed. "How strange! How strange! Thou art indeed blest to have seen Her, to have touched Her hand, before whom all the gods must bow. I have worshipped Her here for many years and never seen Her bright vision. I have kept many vigils and fasts and shed many secret tears. Yet I have not Her dazzling form. To thee the grace has come without your seeking it." "How strange! How strange! Oh happy man! Souldst thou ask no other boon than thy poor bracelet's price? I am sure that shining face must have struck thee dumb."

It was now that a dim light began to break on the pedlar. He threw away his bracelet basket and ran backward the way he came. That fair and chaste vision! That alone he remembered now. He ran swiftly and the old priest followed him no less quickly. They reached the ghat, but could not find the lady of the noble face. They stood confused in that silent scene. They called in vain, for no answer came from hill or dale. Broad sunshine fell upon the lake. There was a profound hush all around.

With saddened hearts, they turned their legs. There from a distance came a sound of silver bells. The

priest said low, "O Mother, Mother, deign to hear, the worship hour has rung. We wait in meek humility and fear. Must we return home desolate? Oh come, bless us or give us some sign to tell us we had no empty dream."

Suddenly there sprang from out of the water a rounded arm. It rose high among the lotus buds. The bracelet glittered on the wrist. Then a wide ripple tossed and swung the blossoms on the liquid surface, and lo! the arm so fair and young sank in the waters once again. They bowed before the mystic power and returned home in thought, but not before each took from the lake a lotus flower in memory of the day and the spot.

--"Retold from Toru Dutt."

#### NOTES.

1. Shell-bracelets, bangles of shell worn on the wrists by Hindu women.
2. Pedlar, a wandering merchant, carrying his wares on his back.
3. Zone, girdle, belt.
4. Averts, wards off.
5. Spire, steeple.
6. Manse, dwelling place.
7. To boot, in addition to.
8. Vermilion, the deep red powder with which Hindu women mark their foreheads.
9. Demur, raise objections, protest.
10. An open door, signifies hospitable welcome.
11. Dim light—pedlar, a vague notion came into his mind.
12. Errand, business.
13. Minx, mischievous girl.
14. Vigils, keeping awake and fastings.
15. Mystic, mysterious, awe-inspiring, unknown.

## EXERCISES.

## I. GRAMMAR.

1. A *Simile* is a comparison plainly expressed. In a *Simile* such words as *as*, *like* are employed. But a *metaphor* is an implied comparison. 'He is as brave as a lion' (*Simile*). 'He is a lion in fight' (*Metaphor*). Explain the *metaphor* in 'the village, set in grassy green, nestled among pasture meadows'.

2. Pick out the 2nd personal pronouns from the lesson and classify them according to *case* and *number*.

3. The priest said, "I shall not put up with that, my friend. I have no daughter, but only one son, my all in this world. I am sure some minx has played a trick. But cheer up, I shall find her out." Put this into the 'Indirect form of speech.

## II. SUBJECT MATTER AND COMPOSITION.

1. Use the following phrases in sentences :—

'Bound for' 'lovely fit', 'a look of high command', 'break one's fast', 'keep an open door', 'put up with,' 'at all events'.

2. When the pedlar sold a bracelet to the fair woman at the ghat how was he directed to obtain the price?

3. To whom did the fair woman at the tank direct the bracelet-seller for getting his price? Where was he living? In case he had no money, what was he advised to do?

4. How did the bracelet-seller come to know that he had sold his bracelet to a goddess?

5. When the truth about the fair woman dawned in the minds of the priest and the bracelet-seller, what did they do?

6. Tell, briefly, the story of the Bracelet-seller.

7. Write a short note on the character of the Priest.

## LITTLE CHILDREN WISER THAN MEN.

[This tale is written by Count Leo Tolstoy, a great Russian author, moral and religious teacher. He has written many stories, novels, plays and essays. His life was simple and he devoted it mainly to moral and religious teaching. The present story teaches us the value of *free forgiveness*. It is in the nature of little children to quarrel frequently and then forget their quarrels. They have nothing to forgive one another. But, unlike them, grown up men and women are revengeful. 'That men should love one another' is a lesson entirely lost upon them. This story sets up a powerful plea for regulating adult behaviour on the model of that of children.]

It was an early Easter. Sledging was only just over; snow still lay in the courtyards, and water ran in small streams down the village street.

Two little girls from different houses happened to meet in a lane between two homesteads, where the dirty water after running through the farmyards had formed a large puddle. One girl was very small, the other a little bigger. Their mothers had dressed them both in new frocks. The little one wore a blue frock, the other a yellow print and both had red kerchiefs tied over their heads. They had just come from church when they met. First they showed each other their fine clothes and then began to play. Soon fancy took them to splash about in the water, and the younger one was going to step into the puddle, shoes and all, when the elder checked her: "Don't go in so, Malasha," said she, "your mother will scold you. I will take off my shoes and stockings, and you take off yours."

"They did so; and then, picking up their skirts, began walking towards each other through the puddle. The water came up to Malasha's ankles, and she said :

"It is deep, Akulya, I'm afraid!"

"Come on," replied the other. "Don't be frightened. It won't get any deeper."

When they got near one another, Akulya said: "Mind, Malasha, don't splash me. Walk carefully!"

She had hardly said this, when Malasha plumped down her foot so that the water splashed right on to Akulya's frock. The frock was splashed all over, and so were Akulya's eyes and nose. When she saw the stains on her frock, she was angry and ran after Malasha to strike her. Malasha was frightened, and seeing that she had got herself into trouble, she scrambled out of the puddle, and prepared to run home. Just then Akulya's mother happened to be passing, and seeing that her daughter's skirt was splashed all over, and her sleeves dirty, she said :

"You naughty, dirty girl, what have you been doing?"

"Malasha did it on purpose," replied the girl.

At this Akulya's mother seized Malasha, and struck her on the back of her neck. Malasha began to howl so that she could be heard all down the street. Her mother came out.

"What are you beating my girl for?" said she; and began scolding her neighbour. One word led to another and they began quarrelling. The men came out and a crowd collected in the street, everyone

shouting and no one listening. They all went on quarrelling, till one gave another a push, and had very nearly come to blows. Just then Akulya's old grandmother, stepping in among them, cried:

"What are you doing, friends? Is it right to behave so? On a day like this, too! It is a time for rejoicing and not for such folly as this."

They would not listen to the old woman, and nearly knocked her off her feet. And she would not have been able to quiet the crowd, if it had not been for Akulya and Malasha themselves. While the women were abusing each other, Akulya had wiped the mud off her frock, and gone back to the puddle. She took a stone and began to dig away the earth in front of the puddle to make a channel through which the water could run out into the street. Presently Malasha joined her, and with a chip of wood helped her dig the channel. Just as the men were beginning to fight, the water from the little girls' channel ran streaming into the street, towards the very place where the old woman was trying to pacify the men. The girls followed it; one running each side of the little stream.

"Catch it, Malasha! Catch it!" shouted Akulya, while Malasha could not speak for laughing.

Highly delighted, and watching the chip float along on their stream, the little girls ran straight into the group of men; and the old woman, seeing them, said to the men:

"Are you not ashamed of yourselves? To go fighting on account of these girls, when they themselves

have forgotten all about it, and are playing happily together. Dear little souls! They are wiser than you!"

The men looked at the little girls and were ashamed of themselves, and, laughing went back each to his own home.

"If you do not behave as little children, you shall in no wise enter into the kingdom of heaven."

— *"Tales by Count Leo Tolstoy."*

#### NOTES.

Sledges are carriages that move on snow. They have not the so-called wheels. During winter Russian roads are covered with snow. Loads are conveyed from place to place over snow in sledges drawn by horses, dogs or reindeers. 2. Easter, a Christian festival celebrating the resurrection of Jesus Christ. 3. Puddle, a small pool of dirty water. 4. Kerchief, means literally a 'cover for the head'. 5. On purpose, deliberately. 6. Chip, piece. 7. Pacify, make peace, soften feelings. 8. Except, unless. 9. Turn, change. 10. Kingdom of heaven, the spiritual kingdom where God rules.

#### EXERCISES

##### I. GRAMMAR.

1. Name the class of noun to which each of the following words belong:

Snow, Malasha, trouble, folly, water, daughter, crowd, village.

2. How are Feminines usually formed from the Masculines? Give examples of different types.

3. Supply suitable *prepositions* in the places left blank :

- (a) Water ran — small streams — the village street.
- (b) Malasha did it — purpose.
- (c) What are you beating my girl — ?
- (d) She began to dig away the earth — front — the puddle to make a channel — which the water could run out — the street.
- (e) If you do not behave as little children, you shall — no wise enter — the kingdom — heaven.

4. Deal with the following sentences, as is directed in each case :—

- i. Their mothers had dressed them both in new frocks (into *passive*).
- ii. She had hardly said this when Malasha plumped down her foot (use *as soon as*, *no sooner than scarcely* — *when*).
- iii. She would not have been able to quiet the crowd, if it had not been for Akulya and Malasha themselves (into a *simple* sentence).
- iv. They are wiser than you (into the *positive* degree).

### III. SUBJECT MATTER AND COMPOSITION.

1. Use in sentences :— 'On purpose', 'pick up', 'take off'.
2. How did Akulya and Malasha play? Why did Malasha splash the water? What do you feel about her action?
3. Write what you think of Akulya's mother.
4. Describe the scene of quarrel in the village street.
5. How was the quarrel brought to an end?
6. 'If you do not behave as little children, you shall in no wise enter into the kingdom of heaven.' Expand the idea in a paragraph.

## ADVENTURE WITH THE LIONS.

[David Livingstone was famous as a traveller. He had explored more or less the whole of South Africa. His experiences are recorded in his '*Travels in South Africa*'. As he camped in the valley of Mabosta he met with the adventure recorded in this extract.]

Returning from Kuruman I chose the beautiful valley of Mabosta as the site of a missionary station; and thither removed in 1843.

The natives of the village Mabosta were much troubled by lions, which leaped into the cattle pens by night, and destroyed their cows. They even attacked the herds in open day. This was so unusual a thing to happen that the people believed that their tribe was bewitched, "given", as they said, "into the power of the lions by a neighbouring tribe." They went once to attack the animals, but being rather a cowardly people, they returned without killing any.

It is well known that, if one in a troop of lions is killed, the others will take the hint and leave that part of the country. So the next time the herds were attacked, I went with the people, in order to encourage them to rid themselves of the trouble, by killing one of the marauders.

He found the lions on a small hill about a quarter of a mile in length, and covered with trees. A circle of men were formed round it, and they gradually closed up, keeping pretty near to each

other as they mounted the hill. Being down below on the plain with the native schoolmaster, named Mebalwe, a most excellent man, I saw one of the lions sitting on a piece of rock within the now enclosed circle of men.

Mebalwe fired at him before I could, and the ball struck the rock on which the animal was sitting. He bit at the spot struck, as a dog does at a stick or stone thrown at him; then leaping away, broke through the opening circle, and escaped unhurt.

The men were afraid to attack him, perhaps on account of their belief in witchcraft.

When the circle was formed again, we saw two other lions inside it, but we were afraid to fire again lest we should strike the men, and they allowed these beasts to burst through also. If the natives had acted according to the custom of the country, they would have speared the lions in their attempt to get out.

Seeing we could not get them to kill one of the lions, we bent our footsteps towards the village. In going round the end of the hill, however, I saw one of the beasts sitting on a piece of rock as before, but this time he had a little bush in front. Being about thirty yards off, I took a good aim at his body through the bush, and fired both barrels into it.

The men then called out :  
"He is shot, he is shot !"

Others cried :

“He has been shot by another man too ; let us go to him !” I did not see any one else shoot at him, but I saw the lions tail erect in anger behind the bush and turning to the people said :

“Stop a little till I load again.”

When in the act of ramming down the bullets I heard a shout. Starting, and looking half round, I saw a lion just in the act of springing upon me.

I was upon a little height ; he caught my shoulder as he sprang, and we both came to the ground below together.

Growling horribly close to my ear, he shook me as a terrier dog shakes a rat. The shook produced a stupor like that which seems to be felt by a mouse after the first shake of the cat.

The shake destroyed fear, so that I had no sense of horror in looking round at the beast. He had one paw on the back of my head. Turning round to relieve myself of the weight, I saw his eyes directed to Mebalwe, who was trying to shoot him, at a distance of ten or fifteen yards. His gun missed fire in both barrels.

The lion immediately left me and, attacking Mebalwe, bit his thigh. Another man, whose life I had saved before, after he had been tossed by a buffalo, attempted to spear the lion, while he was biting Mebalwe. He left Mebalwe and caught this man by the shoulder, but at that moment the bullets he had received took effect, and he fell down dead.

The whole was the work of a few moments. It was done in the mad passion of his dying rage.

In order to take the charm out of him, the natives on the following day made a huge bonfire over the carcase, which was said to be that of the largest lion they have ever seen.

Besides crunching the bone into splinters, he left eleven teeth wounds on the upper part of my arm.

— "*David Livingstone, South Africa.*"

#### NOTES.

1. Missionary station, the head-quarters of missionary work. 2. Pens, enclosures. 3. Bewitched, under the influence of witchcraft. 4. Marauders, those who raid. 5. Witchcraft, use of magic. 6. Speared, struck with spear. 7. Ramming, packing hard. 8. Terrier, a kind of active dog. 9. Stupor, dazed condition, utter amazement.

#### EXERCISES.

##### I. GRAMMAR.

1. Complete the following similes :

(a) . . . . 'as a dog does at a stick or stone thrown at him.

(b) The shock produced a stupor like . . . . .

2. Combine the following into one sentence :

This is a well-known fact: Kill one in a troop of lions. The others will take the hint. They will leave that part of the country.

3. Insert commas where necessary :

Being down below on the plain with the native school master named Mebalwe a most excellent man I saw one of the lions sitting on a piece of rock within the now enclosed circle of men.

## II. SUBJECT MATTER AND COMPOSITION.

1. Why did the natives of the village Mabotsa allow themselves to be troubled by lions? What secret unknown to them, was known to Livingstone.

2. Tell, briefly, the story of Livingstone's adventure with the lions.

3. What part was played by the school master Mebalwe in the adventure with the lions?

4. Use the following phrases in sentences:

'Given into the power of', 'take the hint', 'relieve oneself of', 'take effect', 'take out'.

## THE CITIZENS OF THE FUTURE.

[ This extract tells us how the present generation of boys and girls may get suitable training for preparing themselves as the citizens of the future. Time and space are brought closer together now than in olden times. It is therefore very necessary that the different peoples of the world, are knit up by closed ties of friendship, brotherhood and international amity. The only way of securing this object lies in reconstructing the spirit and work of our young boys and girls. *The Boy Scouts Movement, the organisation of the Girl Guides, the Junior Red Cross Society, the junior branches of the League of Nations* should gather these young boys and girls in their fold and give them the necessary training towards efficient citizenship.]

It was a foggy day in the City of London in the year 1910. The thick yellow mist was enveloping the city in a shroud of mystery so that familiar landmarks became lost in the murky atmosphere. An American visitor groped his way along one of the numerous little alleyways leading off Fleet street in a vain endeavour to find his destination. These queer little winding streets and alleys that seemed fashioned to lead the wanderer astray were puzzling at the best of times to one accustomed to the straight and numbered streets and avenues of American Cities. Now that London had shown what it could do in the way of fogs the problem was baffling indeed. The American visitor at last gave up the problem. A bright-faced newsboy was to be seen approaching through the haze. To him the American appealed and was forthwith guided to

his destination. The American visitor was grateful for the timely aid, and his hand went to his pocket. But the boy resolutely refused any reward. He had to do one good turn each day, he explained, for he was a scout.

Now in those days scouts were unknown in America, and the visitor was greatly interested. What was this new thing that the Old Country had but which the States had not? He made enquiries, and when at last he set sail for America once more he carried with him, thanks to a newsboy scout's good turn, the idea of a scout movement for America. So, what had begun as a purely national movement, developed into something wider still, and was before long to prove a great force making for world brotherhood. The Scout idea, with its message that "a scout is a brother to every other scout", spread rapidly, till today scouts are to be found in no less than forty-one countries. Less than two years after the conclusion of the Great War thousands of scouts from twenty-six nations had assembled in London for the first great Jamboree. At the second Jamboree in Denmark, 1924, this number had been increased to thirty-three.

One night, as the scouts from these thirty-three nations sat round the camp fire, the leader gave a signal. Then one after another a representative from each of the nations present arose and repeated aloud in his mother tongue, "I trust you will do a service every day."

That is the message which the scouts of all nations

have to give to one another. Every nation needs the service of the other nations. None can live to themselves alone.

The same year when the newsboy did his "good turn", which resulted in the Scout Movement becoming a world movement, there was founded the Girl Guides Association. Country after country took up the idea, until today guides are to be found in more than thirty countries. Despite differences of colour, caste, and creed, girl-guides all over the world began to find that they were indeed "sisters under their skins."

Away amongst the beautiful hills of South India there assembles at a Young Women's Christian Association centre every year a great number of girls from all over India, Burma, and Ceylon. Practically all are guides or guiders. India is the home of the caste system. Yet English and Indian, high caste and low caste, all discover at this centre that "a guide is a sister to every other guide."

Out of the pain and suffering of the Great War there grew the League of Red Cross Societies. For many years before the outbreak of war there had existed in most countries Red Cross Societies which were ready to do emergency work in looking after the wounded in case of war. But when the war was over people began to feel that it would be a splendid thing if the great fellowship of service which had been developed during the war could be used during peace time to fight disease

throughout the world. So the societies in the different countries banded themselves together into a League of Red Cross Societies. It was felt that boys and girls could play a very useful part in this work, and so the Junior Red Cross was formed. Already nearly ten million children are members of the Junior Red Cross. These members are to be found in nearly forty different countries. Many of them write to members in other countries, and in this way links are formed in the chain of international friendship.

To an ever-increasing number of boys, and young people generally, sport in various forms is proving a means towards international friendship and understanding. Although athletic games have been known since the days of ancient Greece it is only of recent years that sport has become international. A visit of the "All Blacks", or an Australian Test Match Cricket Eleven, is a matter of interest to every schoolboy. Ranjitsinghi of India, Nurmi of Finland, and Hobbs of England, are the heroes of boys in many lands. As a recent writer has said, "We bridge national divisions as we hail them as leaders in the world's games."

Thus everywhere the spirit of world brotherhood is finding new expression. Because this new spirit has found its chief expression in the League of Nations, there have been formed League of Nations Societies in more than forty different countries. These societies exist to help people to know what

the League is doing, and to enable each individual to take his or her part in enabling the League to put an end to war. Boys and girls, as the citizens of the future, have their part to play in this task, and so we find that in a great many schools in this and other countries the children are learning in their lessons about the League and are also trying to know and understand the children of other lands by means of letters which they write to one another. Those responsible for education in this country have recently decided that it is most important that school children should know about the League and its work. In Great Britain too, work is helped forward by junior branches of the League of Nations Unions, which are to be found in hundreds of Schools throughout the country.

And so we find that those who will be citizens of the future have opportunities of making friends with the peoples of other lands, and so of forging links in the chain of world friendship, that were undreamed of by their fathers and mothers. Wars come through the lack of understanding between nations. The League of Nations is enabling the Government of the world to know and understand each other better. An ordinary folk, including boys and girls, are finding at the same time that they have new opportunities of understanding and co-operating with the peoples of other land. Are the boys and girls, who will one day rule the world, making good use of these new opportunities? That is a

question no one can answer at present, but it is a question each boy and girl can help to answer by showing that spirit of goodwill and understanding to the peoples of other lands upon which alone a lasting peace can be built.

— *“Peeps at Many Lands series. League of Nations..”*

### NOTES.

1. Enveloping, covering within its fold. 2. Landmarks, prominent places which define the aspect and position of land. 3. Alleyways, winding paths. 4. Fleet street, a crowded street in London. 5. Baffling, confusing. 6. Old country, England, the Mother Country of the U. S. A. 7. Thanks to, owing to. 8. Jamborrie, the all World Rally of the Scouts. 9. Under their skins, in reality, whatever may be the external differences. 10. Red Cross Societies, ambulance services, known after St. George, whose symbol was a Red Cross. 11. Emergency, sudden juncture needing prompt attention. 12. International, as existing between the nations of the world. 13. All blacks, name of a cricket team. 14. Heroes, on the cricket field.

### EXERCISES.

#### I. GRAMMAR.

1. Explain the Metaphor in :
  - (a) The thick yellow mist was enveloping the city in a shroud of mystery.
  - (b) Forging links in the chain of world friendship.
2. Analyse :

But when the war was over people began to feel that it would be a splendid thing if the great fellowship of service which had been developed during the war could be used during peace time to fight disease throughout the world.

## II. SUBJECT MATTER AND COMPOSITION.

1. What was the good turn that a newspaper boy did to an American visitor in London? How was the latter impressed by the action?

2. How was the scout idea created in America?

3. What is the message which the scouts of the world give one another? How is it strengthened?

4. Write a note on the organisation of the Girl Guides.

5. How do Junior Red Cross Societies contribute towards international friendship?

6. Describe the part played by sporting organisations in strengthening international fellowship and understanding.

7. How do Red Cross Societies train young people for future citizenship?

8. Use in sentences:

'Grope one's way', 'be accustomed to', 'give up', 'play a part', 'find expression'.

## REBECCA'S FAREWELL.

[This extract is taken from *Ivanhoe*, a novel by Sir Walter Scott. It describes how Rebecca, the daughter of a rich Jew named Isaac, took leave of the lady Rowena, wife of Wilfred of Ivanhoe, who has just rescued her life from the stake where she is to be burnt alive as a witch. Rebecca is accused of having practised witch-craft against Bois Guilbert, a Knight Templar. She is to be condemned to be burnt at the stake, but she is allowed to choose a champion to fight on her behalf against Brian de Bois Guilbert and regain her life on the result of the judicial combat. Ivanhoe comes forward as her champion and defeats Bois Guilbert. Thus Rebecca is saved. It may be noted that Rebecca herself has done many services for Ivanhoe and is even secretly loving him.]

About a week after the judicial combat, Wilfred of Ivanhoe was wedded to Rowena in York Minster. Upon the second morning after the bridal, Rebecca came to the Lady Rowena's abode, and desired a private audience with the bride. She was, she said, on the eve of departure from England. As some token of her gratitude to Wilfred, the Jewess begged Rowena's acceptance of a small silver-chased casket. Rowena opened it, and perceived a necklace, with ear-jewels of diamonds, which were obviously of immense value.

"It is impossible", she said, tendering back the casket. "I dare not accept a gift of such consequence."

"Yet keep it, lady", returned Rebecca.—"You have power, rank, command, influence; we have wealth, the source both of our strength and weakness; the value of these toys, ten times multiplied, would not influence

half so much as your slightest wish. To you, therefore, the gift is of little value — and to me, what I part with is of much less. Let me not think you deem so wretchedly ill of my nation as your commons believe. Think ye that I prize these sparkling fragments of stone above my liberty? Accept them, lady — to me they are valueless. I will never wear jewels more.”

“You are then unhappy!” said Rowena, struck with the manner in which Rebecca uttered the last words. “Oh, remain with us — the counsel of holy men will wean you from your erring law, and I will be a sister to you.”

“No, lady,” answered Rebecca, the same calm melancholy reigning in her soft voice and beautiful features — “that may not be. I may not change the faith of my fathers like a garment unsuited to the climate in which I seek to dwell, and unhappy, lady, I will not be. He, to whom I dedicate my future life, will be my comforter, if I do his will”.

“Have you then convents, to one of which you mean to retire?” asked Rowena.

“No, lady,” said the jewess; “but among our people, since the time of Abraham downwards, have been women who have devoted their thoughts to heaven, and their actions to works of kindness to men tending the sick, feeding the hungry, and relieving the distressed. Among these will Rebecca be numbered. Say this to thy lord, should he chance to inquire after the fate of her whose life he saved.”

There was an involuntary tremor in Rebecca's voice. She hastened to bid Rowena adieu.

"Farewell", she said; "May He who made both Jew and Christian shower down on you his choicest blessings! The bark that wafts us hence will be under way ere we can reach the port".

— "*Ivanhoe* — *Sir Walter Scott*."

### NOTES.

1. Judicial combat, a combat between two Knights which decides a question. The result of the combat is understood to give the correct decision. 2. Bridal, marriage. 3. Obviously, plainly. 4. The source of weakness, because they were sought to be teased and robbed. 5. Toys, trifles. 6. Wean you, drag you out of. 7. Erring law, mistaken beliefs, as the Christians believed it. 8. Dedicate, devote for service. 9. Abraham, the progenitor of the Jews. 10. Thy Lord, Ivanhoe. 11. Involuntary, coming unprepared.

### EXERCISES.

#### I. GRAMMAR.

1. Use *since* as (i) A preposition. (ii) A conjunction. (iii) An Adverb.
2. Report in the indirect form Rebecca's speech beginning with "Yet, keep it lady" and ending with "I will never wear jewels more."
3. Rewrite as directed :
  - (i) The Jewess begged Rowena's acceptance of a small silver-chased casket (into a *complex* sentence.)

- 
- (ii) Think ye that I prize these sparkling fragments of stone above my liberty? (i) Into a *simple* sentence.  
(ii) Into the *assertive*.)
- (iii) Among these will Rebecca be numbered (change the *voice* of the verb.)

## II. SUBJECT MATTER AND COMPOSITION.

1. Why does Rebecca bid farewell to Rowena?
2. What gift does Rebecca make over to Rowena at parting? How does she persuade Rowena to accept it?
3. What does Rowena want Rebecca to do? How does Rebecca meet her request?
4. Give a brief account of how Rebecca parted from Rowena.
5. Use in sentences:  
'On the eve of', 'of consequence', 'wean from', 'bid adieu', 'be under way'.

## WHERE IS THY VICTORY, O DEATH?

[We are told how the great Jesus performed miracles and thus induced faith in his divine power. People at that time did not believe in the divinity of his mission. There were, however, a Jew who recognised him as the son of God and accordingly, had great faith in him. He saved there from great calamities. This extract tells us how Jesus conquered even death, by restoring the dead to life. Only those who believed in him could get this boon out of him.]

“What manner of man is this, that even the wind and the sea obey Him?”

This was the question in everybody's lips. For the great Jesus had just done a miracle on the Lake of Galilee. While crossing over to the other side with his disciples, a big storm arose on the lake which threatened to sink them all in the roaring waves. The Lord rebuked the wind and said to the waters, “Peace, be still!” At once there was a calm. The disciples were greatly astonished.

Jesus spent a little time on the lonely side of the lake and returned to where the people were waiting to hear Him speak.

Among them was a man named Jairus, who appeared to be more anxious than all others. He was the ruler of the Synagogue. Many a time he had listened to the Lord's teaching and had also observed with wonder how He healed the sick.

Jairus was now in great trouble. His daughter lay sick at home. He had decided to seek the Lord's

help and so was come on the shore to meet Him. As soon as Jesus reached land, he ran forward and threw himself down at His feet, crying,

“My little daughter lieth at the point of death; I pray Thee, come and lay Thy hands upon her, that she may be healed, and she shall live.”

Jesus had a special kind of love for children and so was pleased to go to the little girl. There was also another reason why he resolved to go at once. Jairus the ruler of the synagogue, appeared to have faith in His power to heal and this gave Him great satisfaction. Therefore he walked forth rapidly. But the crowd on his way was so big that He could move only slowly. This caused great delay and poor Jairus was distressed to think that his daughter might die before Jesus reached her.

Now in that vast crowd was a poor woman lingering to catch a glimpse of the great Man. She had been sick for a long while and had spent all her money in getting cures. But none of them had served her. She only got worse and worse. She had heard of the great Healer and knew that He had healed many people quite freely. Only she had not the courage to approach Him and ask Him to make her whole. When she saw now how willingly He pressed forward to help Jairus, she longed very much to be healed. But what could she do? The crowd pressed heavily upon her. Still she thought if she might but touch His clothes, she should be

whole. So she pushed her way into the centre of the crowd and managed just to reach out her hand and feel His clothes. All at once, she grew strong and seemed to regain her health and youth. She was almost dazed with excitement and got ready to withdraw into the crowd. But Jesus turned back and asked who it was that touched His clothes. His disciples were astonished! How could He ask this question when hundreds of people were touching Him time after time? But Jesus could know that touch! It was born out of faith. The woman had touched Him with a devout prayer in her mind that she might be healed. She had great faith in His power to heal!

The woman now came before him and fell at His feet. She told Him all the truth about her. Jesus said to her, "Daughter, thy faith hath made thee whole—Go in peace, and be whole of thy plague." It was the supreme moment of her life. She had confessed the truth before the Lord and heard Him speak to herself alone!

In the mean-while, a messenger came running up to Jairus and said, "Thy daughter is dead; trouble not the Master." Jairus became speechless with sorrow, but Jesus who heard the message said to him: "Fear not; believe only, and she shall be made whole."

Jairus had faith in Jesus. He took the Master to his house, where there was already a large number of people gathered. The women were weeping and

wailing. The others were making terrible commotion. When Jesus entered the house, he said quietly, "Weep not; she is not dead, but sleepeth." He allowed no man to come in save Peter, James, and John, his own disciples, and the parents of the maiden.

Jesus now approached the dead child. He looked upon her with an eye of love, took her by the hand, and said, "Maid, arise." Lo! the little girl stirred her limbs. Her spirit came back to live in her again and she rose straightway. Her parents were full of joy. And those, who had come to scoff, remained to pray. Thus did Jesus conquer Death.

But his greatest triumph was yet to come. He had no doubt healed the lame and the cripple, the lunatic, the crooked, the dropsied and people stricken with many other kinds of diseases. But they were nothing when compared with His raising of Lázarus from among the dead. It fell out thus:

Jesus had a friend in Bethany named Lazarus. Whenever He happened to go into Jerusalem, He stayed with this friend whose sisters Mary and Martha kept house for him. They all loved Jesus and had great faith in his divinity.

One day when Jesus had gone away from his friend, He received a message from the sisters that he whom he loved was sick. On hearing this, He simply said that the sickness would not lead to death. He did not also seem to be in a hurry to go, for He knew that the chance had come to show

all the people clearly that He was the Son of God. He was going to perform the most wonderful miracle He had yet done. Indeed He loved Martha and her sister and Lazarus, yet He stayed where He was for two days more without turning His steps to Bethany.

Afterwards, He told His disciples that He was going into Bethany. But they said, "Master, the Jews of late sought to stone Thee; and goest Thou thither again?" All that they could say was of no avail with Him. He was resolved to go, for He said, "Our friend Lazarus sleepeth: but I go that I may awake him out of sleep." Then said His disciples, "Lord, if he sleep; he shall do well."

Jesus now told them plainly that Lazarus was dead and that He was glad for their sake that He was not there, because He wanted them to believe, nevertheless, they all should go to him. The disciples were, however, prepared to abide by His commands and so, in spite of the risk that their Master was going to run, they escorted Him to Bethany, which was only two miles from Jerusalem.

When Jesus approached his friend's house, He was told that Lazarus had been dead and lying in his grave for four days. Many of the Jews of Jerusalem had come into the house to comfort Mary and Martha in their great sorrow. As soon as Martha heard that Jesus was coming, she went and met Him. But Mary sat still in the house.

Martha said to Jesus: "Lord, if Thou hadst been

here, my brother had not died. But I know that even now, whatsoever Thou wilt ask of God, God will give it Thee." Jesus said, "Thy brother shall rise again." As poor Martha did not know what the Lord meant by His words, she again said, "I know that he shall rise again in the resurrection at the last day."

**But Jesus said, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die. Believest thou this?"**

Martha answered, "Yea, Lord: I believe that Thou art the Christ, the Son of God, who should come into this world."

When she had said so, she went her way, called Mary secretly and told her that the Master was come and called for her. As soon as she heard the news, she arose quickly and approached Jesus. Jesus was still lingering about the house where Martha had met Him. The Jews who were with Mary in the house also followed her thinking that she was going to the grave to weep there.

When Mary came where the Master was and saw Him, she fell down at His feet and said, "Lord, if Thou hadst been here, my brother had not died." When Jesus saw her weeping, He was troubled at heart and inwardly groaned.

"Where have ye laid him?" He asked the sisters. The only answer they gave was. "Come and see." At that, Jesus wept aloud, for He loved His friend so well. The Jews who stood by watching whispered:

“Behold how He loved him! Could not this man, who opened the eyes of the blind, have caused that even this man should not have died?”

Jesus came at last to the grave. It was a cave and a stone lay upon it. He commanded that the stone should be removed. The body was stinking in the grave, for it had been lying there for four days. Jesus now said to Martha. “Did I not tell thee that, if thou wouldst believe, thou shouldst see the glory of God?” When they took away the stone from the grave, Jesus lifted up His eyes to Heaven, and said, “Father, I thank Thee that Thou hast heard me. And I knew that Thou hearest me always: but because of the people who stand by I said it that they may believe that Thou hast sent me.”

When he had spoken thus, he cried with a loud voice, “Lazarus, come forth.”

The dead man now came forth, but bound hand and foot with grave clothes. His face was tied round with a napkin. Jesus commanded the people to loose him and let him go. When this was done, Lazarus walked forth free.

This was the greatest miracle Jesus had done yet. People grew to believe in Him more and more.

— *“Retold from the Bible.”*

#### NOTES.

1. Miracle, a strange and mysterious feat.
2. Synagogue, the Jewish Temple or Church.
3. Lingered, waiting

in hesitation. 4. Whole, free from disease. 5. Commotion, confused noise, tumult. 6. Straightway, immediately. 7. Scoff, ridicule. 8. Cripple, the lame. 9. Lunatic, the mad. 10. Crooked, the bent, deformed. 11. Dropsied, those stricken with dropsy. 12. Fell out, happened. 13. Kept house, managed the domestic concerns. 14. Abide by, according to. 15. Resurrection, coming back to life. 16. Napkin, kerchief.

## EXERCISES

### I. GRAMMAR.

1. What is the difference between a *collective noun* and a *noun of multitude*? Give examples.
2. What are *noun-equivalents*? Use (i) A *phrase*. (ii) An *infinitive*. (iii) A *clause* as the subject of a sentence.
3. Define the functions of a *participle*, *verb-noun* and a *gerund*. Illustrate in sentences.
4. Punctuate using capital letters where necessary :
  - (a) but Jesus said i am the resurrection and the life he that believeth in me though he were dead yet shall he live and whatsoever liveth and believeth in me shall never die believeth thou this.
  - (b) Where have ye laid him he asked the sisters the only answer they gave was come and see at that jesus wept aloud for he loved his friend so well.
5. What are *sentences — adverbs*? Give examples.

### II. SUBJECT MATTER AND COMPOSITION.

1. Describe in two sentences the miracle that Jesus performed on the sea of Galilee.
2. How did the poor old woman manage to touch Jesus?

What happened to her? How did she confess the truth before Him?

3. What special reasons induced Jesus to go to the little girl, the daughter of Jairus?

4. Tell briefly the story of how (i) Jesus cured Jairus' daughter. (ii) He raised Lazarus from death.

5. What are miracles? Give two instances of Jesus having performed them.

6. What religious and moral truths does Jesus seek to give the people in this extract?

7. Use in sentences: 'Catch a glimpse of', 'make whole', 'fall out', 'of no avail', 'abide by'.

## THE GODAVARI.

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[To the Hindus, all rivers of India are sacred. The Ganges is the most sacred of all. The Godavari whose source and progress this lesson describes is believed to be sprung out of the Ganges itself. It is very interesting to read the several legends associated with the river. Portions of the river are still held very holy and they attract many pilgrims year by year.]

Every foreigner has heard of the Ganges, the Indus and the Nile; but not many persons outside India know anything about the Godavari. Yet the river is certainly, as Lord Bacon would have said, "well worthy a wise man's consideration." It is not only the third largest river in India with a length of nine hundred miles; but its maximum discharge is more than two hundred times that of the Thames at Stains and three times that of the Nile at Cairo. It is, if not as sacred as the Ganges, yet more sacred in the general opinion of Indians than the Indus. It may be asked why these rivers are sacred. Well, holiness has attached itself to all rivers, namely the Nile, the Tiber and even at one time the Thames. The Ganges, moreover, is thought to have once flowed in Vishnu's heaven Vaikunth and to have issued from the foot of the God himself.<sup>1</sup> The Indus is worshipped by both Musulmans and Hindus as the prophet Elijah.<sup>2</sup> The Godavari has a not less interesting legend of its own.

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<sup>1</sup> See p. 109 *Tales from the Indian Epics (Oxford Press)*.

<sup>2</sup> See p. 157 *Indian Lions (Times of India Press)*.

The tale is shortly this. When the Ganges fell from Vishnu's heaven, the god Shiva caught the river in his hair to prevent it flooding the earth. But the Ganges is a lady as well as a river and after some time Shiva's queen, Parvati, grew bitterly jealous of the fair woman whom her husband carried continually in his hair. She consulted her son, the elephant headed Ganpati, who with his usual wisdom found the correct solution. He turned himself into a cow and began to eat up the ricefield of a great rishi or sage called Gautama. The latter struck the cow a blow with his staff. The beast instantly fell dead. When the death of the cow was followed by a bad monsoon, the peasants went in a body to Gautama, the cow murderer, and made him promise somehow or other to bring water to their fields. He went through such penances that at last the god Shiva asked the rishi what he wanted. Gautama confessed how he had sinned in killing a cow inadvertently and begged for some Ganges water for the burnt countryside. Shiva, knowing the truth, smiled and to humour his queen and honour the rishi, released the fairest portion of the Ganges and it became the Godavari or "Expiation for killing a cow." When the Ganges had lost so much of her waters, she lost most of her looks and Parvati ceased to be jealous.

The spot where Ganges fell to earth is the Trimbak mountain, some twenty miles from Nasik, and in Trimbak town at the foot of the hill may

be seen a pool where pilgrims go to purify themselves. From the pool a narrow stone channel leads the tiny stream out of the town. Once outside Trimbak the river soon begins to grow in size. Seven miles down stream it is joined by the Kikvi, and a few hundred yards further on are to be seen the Gangapur Falls, where the Godavari tumbles down with a noise out of all proportion to the volume of its water or the height of the cascade. Another seven miles further on the Godavari reaches the town of Nasik. As it flows thither it passes Anandveli, where Anandibai, the wife of the Peshwa Raghunathrao, tried to build a country house. It is a beautiful spot and its choice proves that Anandibai had excellent taste. Unfortunately she was never able to complete the building. The legend runs that she had been so inordinately wicked and had committed so many crimes that the gods, shocked at her conduct, shook the walls down as fast as she built them up.

Now, let us enter Nasik town, the headquarters of the Nasik district. Just below the great bridge that leads from Nasik cantonment to Nasik town may be seen two small streams known as the Aruna and Varuna. Men tell the following story of their origin, which is connected with one of India's two great epics, the Ramayana.

King Dasharatha of Ayodhya, urged thereto by his wife Kaikeyi, drove his eldest son Rama into exile, so that her son Bharata might succeed to the

throne. Bharata refused to oust his elder brother; nevertheless Rama went with his other brother Laxman and his wife Sita, to live at Panchavati or Nasik. Bharata stayed behind at Ayodhya, but refused to seat himself on the throne. He acted as regent only, putting Rama's sandals on the throne to shew that his elder brother was still king.

Unfortunately Laxman, while at Nasik, cut off the nose of a female demon named Surpanakha. She had fallen in love with Rama and in order to secure his undivided attention tried to kill Sita. Mad with pain and furious at the loss of her nose,<sup>1</sup> she fled to Ceylon, where her brother Ravana was king. He promised to avenge her. To carry out his promise, he invited the help of another demon named Maricha, who disguised himself as a deer. It was not an ordinary deer, for it had a golden hide and its horn glittered with precious stones. Sita begged Rama to hunt down the beautiful beast and bring her its hide and jewelled horns. Rama was unwilling to leave his wife Sita, but at length he consented. Before he went, he drew with his finger two long lines in the river sand in front of the cave in which they lived. "If you stay within these two lines," he said, "no harm can come to you. If you cross them I shall not be able to protect you." Sita gave him her promise and Rama and Laxman went off to hunt the golden deer. Instantly king Ravana, who had been hovering in the sky inside his aerial car, descended to earth and assuming the form of a mendicant approached

<sup>1</sup> It is said that this was the origin of the name Nasik or nose.

the hermitage of Sita and asked her for alms. Sita invited him to come to the door; but intending evil as he did, he could not cross the lines that Rama had drawn. He answered haughtily that a religious mendicant did not run after alms. Those who wanted his blessings had to come to him. The unsuspecting Sita, afraid of angering the holy man, crossed the southern line and handed Ravana the alms. At once he reassumed his proper guise and seizing her by the hair, threw her into his aerial car and carried her off to the island kingdom of Ceylon. The rest of the tale does not concern us; but the two lines that Rama drew became the beds of the Aruna and Varuna streams. Priests also point out a cave in Nasik town, believed to have been the hermitage of prince Rama, his wife and his brother.

Nasik is full of fine temples, but the finest is unquestionably the temple to Shiva, known as Kapileshwar. Of course, it has a legend and certainly a fantastic one.

On one occasion Parvati, the queen of the great God Shiva, put in fun her hands over her husband's eyes. He happened to be in no humour for fun. He opened his third eye and with it burnt up the sun, the earth and — last but not least — the God Brahmadev's fifth head. When Shiva had recovered his good temper, he restored the sun and the earth, but he was not able to restore Brahmadev's missing head. As a punishment for burning it, he was condemned always to see it dancing before his eyes. The punishment was a severe

one and to rid himself of the horrible vision, Shiva wandered all over India visiting in vain shrine after shrine. At last he came to the banks of the Godavari and sat down to rest under a tree. As he sat he overheard a conversation between a young bull and a staid old cow, its mother. "To-morrow," said the old cow, "our master will put a ring through your nose and, yoking you to a plough, will make you work for the rest of your life." "Indeed, he will do nothing of the kind," said the wicked young bull. "If he tries I shall gore him to death." "O, you cannot do that," said its mother, deeply shocked. "He is a Brahman." "Never mind," said the abandoned creature, "I know how to purify myself even from the deadly sin of Brahmahatya or Brahman murder." The god Shiva was greatly interested in this talk. He thought to himself that if the bull could purify itself from Brahman murder, he (Shiva) could, by doing the same thing, purify himself from the sin of burning one of Brahmadev's five heads. Next morning he returned to the spot where he had heard the conversation. In a little time the Brahman came and tried to fasten the ring in the young bull's nose. The graceless beast turned on his master and gored him to death. From being pure white, it became jet black with sin. It did not mind a bit, but galloping off with its tail in the air, plunged into Ramkund, the pool where Rama had performed the obsequies to his dead father. It became at once pure white, such was the holiness of the water. The tip of its tail, however, which it had held high in the air to show its defiant

spirit, remained black<sup>1</sup>. The god Shiva watched the incident closely and immediately afterwards plunged also into the water. Instantly the ghastly vision that had haunted him disappeared. Close to the spot where these events happened was built the temple of Kapileshwar, or the god of the head. It is a temple to the god Shiva and commemorates his punishment and his release. It is the only temple where no bull kneels reverently in front of the god. Whereas in other spots the bull is regarded as Shiva's servant, here the bull is regarded as the great god's guru or teacher; for he taught the god to get rid of the vision that haunted him. Another fact is deemed to prove the truth of the story. Ever since, all white Deccan bulls have had black tips to their tails.

We must, however, leave Nasik, for the Godavari has still 850 miles to flow. As it goes it receives numerous tributaries, of which the largest in the Bombay Presidency are the Darna, that rises a mile south of Igatpuri, and the Kadva, that passes through the village of Dindori.

It is, however, not until, after a course of 700 miles when it receives the waters of the Pranhita, the Indravati and the beautiful Savari rivers, that the Godavari becomes really great. It has still two hundred miles to run, and two miles wide it floats on majestically to the eastern Ghats. There the mountains force the mighty stream into a gorge famous for its beauty. Out of the Ghats the river flows, as if down an inclined plane, into the open country. Here it is in flood time

very dangerous; Indian boatmen, whatever their creed, never fail to appease the evil demon Biraiya, who unless appeased will dash on a rock or sink in a whirlpool the neglectful navigator. The riverain peasants declare the water to be unfathomable. This is not surprising, for the bed is two hundred feet and in flood time two hundred and fifty feet below the surface of the stream. As the Godavari nears the sea, it grows ever wider. At Dowlaisheram at the head of the delta it is four miles across. At this point it divides into two main streams; the eastern or Gautami Godavari flows past Injaram, and the western or Vasishta Godavari flows due south. From the Vasishta Godavari another great arm, the Vainateyam, breaks off to the east.

As a matter of fact, the Hindus recognise seven mouths, made according to legend by seven great rishis, and pious pilgrims feel it their duty to visit each mouth in turn. They are known by the names of their rishi architects, "the Kasyapa, the Atri, the Gautami, the Bharadwaja, the Vishwamitra, the Jamadagni and the Vasishta. The visit to all seven mouths is known as the *sapta sagara yatra*, or the pilgrimage to the seven seas. The value of bathing in each of the seven mouths has a special value every thirteenth year when the *pushkaram* festival takes place.

As the Godavari nears the sea through different channels it no longer rushes with the same fury as it did through the eastern Ghats. It flows languidly over the flat seaboard plains and moves like a tired

old man instead of a giant in the fulness of his size and strength. At last its seven mouths discharge their waters gently into the Bay of Bengal. The mighty stream has fulfilled its task and seeks its rest on the bosom of Ocean.

“Even the weariest river  
Winds somewhere soft to sea.”

— “*C. A. Kincaid, C. V. O.*”

#### NOTES.

1. Lord Bacon, English essayist of the 16th century.
2. Well worthy consideration, a proper subject for a wise man to think about.
3. Maximum discharge, the largest volume of water that it sends out into the ocean.
4. Stains, Cairo, at the mouths of the Thames and the Nile respectively.
5. The Tiber, a river in Italy flowing by Rome.
6. Vishnu, Brahma and Siva, Protector, Creator and Destroyer, the Sacred Trinity of the Hindus.
7. Elijah, the greatest of the Prophets of Israel.
8. Inadvertently, negligently.
9. Expiation, paying the penalty of.
10. Nasik, a holy town in the Bombay Presidency a few miles down the source of the Godavari.
11. Out of proportion to, too great to correspond with.
12. Cascade, small waterfall.
13. Inordinately, excessively.
14. Cantonment, military station.
15. Aerial car, the *vimana*, the modern aeroplane.
16. Fantastic, queer.
17. Third eye, Lord Shiva had a third eye on his forehead. It was very powerful and could burn down whatever objects it looked on.
18. Obsequies, funeral ceremonies.
19. Commemorate, be a memorial of.
20. Gorge, big hollow.
21. Riverain, of a river.
22. Pushkaram, lake.
23. Seaboard, coast region.

## EXERCISES.

## I. GRAMMAR.

1. Adjectives are of different classes. What are they? Give examples of such adjectives from this lesson.

2. Use *as* and *but* in different parts of speech and give sentences illustrative of your answer.

3. Form (i) *Adjectives* from: India, heaven, demon south, value, incident.

(ii) *Nouns* from: Consult, purify connect, refuse, invite.

4. Report the following conversation into the indirect form of speech:

"To-morrow", said the old cow, — — — —

"I know how to purify myself even from the deadly sin of Brahmahatya or Brahman murder?"

5. Recast the following sentences as directed:

(i) But the Ganges is a lady as well as a river (use *both* — *and*).

(ii) Unfortunately she was never able to complete the building (into a *complex* sentence).

(iii) *To carry out his promise*, he invited the help of another demon named Maricha. (Expand the italics into a clause).

(iv) He answered haughtily that a religious mendicant, did not run after alms (use the adjective for *haughtily*).

## II. SUBJECT MATTER AND COMPOSITION.

1. Why is the Ganges held sacred? What peculiar events are associated with the river?

2. Describe in a paragraph the interesting legend about the birth of the Godavari.
3. Explain why the Godavari is so-called.
4. Why was Anandibai prevented from completing the building on the banks of the Godavari?
5. Describe the course of the Godavari until it passes out of Nasik.
6. Tell briefly the story of the origin of the two small rivers the Aruna and Varuna.
7. When Rama went out to hunt the golden deer how did he seek to protect Sita? How was his object defeated? How was Ravana enabled to carry away Sita? How did he manage it?
9. Describe the legend about Kapileshwar.
10. How was Shiva punished for burning one of Brahma's heads? How did he redeem himself from the sin?
11. What special sanctity is attached to Deccan bulls? Why?
12. Describe the course of the Godavari after it leaves Nasik until it falls into the sea.
13. Write a short note on the seven mouths of the Godavari.
14. Use in sentences of your own:  
'Went through', 'out of proportion to', 'carry out a promise' 'in no humour for', 'rid oneself of', 'get rid of', 'fulfil a task'.

## MARCONI

 STORY OF THE YOUTH WITH A TIN CAN
 

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[Marconi, who passed away from the world last year, will be remembered for ever for his achievements in science. About thirty-six years ago, he sent an electric spark on the first return trip over the Atlantic, and the world gasped. Without that spark aviation would be lagging years behind. An Atlantic service would be unthinkable. The history of the Great War at sea would have been greatly different. Marconi was the incarnation of the small boy's dream. He tinkered in his teens with cheap bell-wire, empty cotton-reels, old cigarette boxes and his father's screw driver. He was known to the world through the help of the great English scientists of the Victorian age, for through them an Italian genius was led to the conquest of the earth by the most puny human voice.]

Marcony's epic began in the spring of 1895. He was twenty-one. He played with the stock apparatus of the conjurers—a large coil of wire and two knobs, between which a bright spark flashed if the coil was connected to a battery and the current suddenly interrupted.

Then he took some tin cans into a field and found that with their help he could agitate an electric circuit at a distance of a few feet. His tin cans were a crude form of what we now call condensers.

Perhaps it was only then that the real miracle began. The lad turned from the land of organ-grinders and wrote to the chief telegraphist of Victoria Regina.

The customary rebuff did not come. Whitehall, which turned down the offer of the Lewis gun so that we had to pay foreign patent rights during the war, which rejected the aeroplane as being of no use for military purposes, held out a helping hand to Marconi.

W. H. Preece, chief electrician of the British Post Office, encouraged the young Italian and brought him to England. In 1896 Marconi made experiments in Preece's room. He took his box of tricks to Salisbury Plain and showed that his magic waves would go through the wall of a house or a hill. In 1897 tiny balloons covered with tinfoil were sent up on a wire—the early aerals. Then came kites of tinfoil. The Morse Code was transmitted through eight miles of space!

The first radio mast in the world was rigged at the Needles in the Isle of Wight, and Marconi set out in a tug to see how far from the Needles he could "hear" signals. Through long winter months of storm the little tug crept farther away. By 1898 transmission had reached ten, fourteen, eighteen miles. And in that year a newspaper reporter wirelessly his report of an Irish regatta to the nearest mainland.

Victoria Regina was not to be beaten by a newspaper reporter. Within a few days the old Queen had signals flashed between Osborne and the Royal yacht a few miles off. By this means she received frequent bulletins about the elderly Prince of Wales's injured knee.

In less than a year the Royal toy became a business proposition: Lloyd's experimented with signal stations. And in the closing year of the eighteenth-hundreds, a century which had opened with galloping horses and wooden frigates as man's fastest carriers, Marconi wirelessly from Dover to Boulogne.

He was then twenty-five years old.

In the fourteen years to the Great War wireless telegraphy came to be accepted—but no one thought of wireless speech. A tall station was built at Clifden, in the west of Ireland, which linked up with America. One or two famous liners installed wireless. The greatest advertisement of the new magic was the arrest in 1910 of Dr. Crippen, the London murderer, following a wireless message to the captain of a liner. History was not being very original: years earlier England had read how a startled thief from Slough stepped into the arms of the law at Paddington because the first telegraph wire had just been laid along the railway line.

Soon the Board of Trade was calling for wireless in ships to facilitate sea rescues.

The war was the agent that turned the wireless set from a raucous crudity into a thing of mathematical beauty. Till then a coarse spark was generated with every signal. The end of the war brought the Fleming valve—the glowing lamp inside your broadcast receiver—which was to relegate Marconi's spark to the museums.

Like Clerk Maxwell, whose early gropings towards a wave theory were the foundation of Marconi's work,

Dr. Fleming was an Englishman, professor of electrical engineering at London University. The valve which he and others perfected enabled inaudible signals from the far ends of the earth to be magnified a thousand times, and enables the softest subtleties of a Beethoven sonata to be reproduced in everyone's drawing-room.

It is true to say that if Marconi had died thirty years ago his name would have as big a place in history. But his mature years were not without achievement. He threw all his energies into "beam" wireless, the foundation of the present system of wireless telephone calls across the world, and his engineers have been in the front line of the advance on the mysteries of the short wave, which enables Londoners to hear English spoken in American in the early hours of the morning.

His private life was full of honour. He became a Senator and a Marquis. He became rich. He married twice, once an English-woman, Kins-woman of a peer.

But the essential Marconi that will go down through the years will be the sallow youngster with the coils of wire who wrote a long letter to Queen Victoria's chief telegraphist, and who, within a few decades, had given mankind a new voice—for good or evil.

*"R. S. — The Star."*

#### NOTES.

1. Epic, eventful story.
2. Conjurers adopts at sleight-of-hand-
3. Victoria Regina, Queen Victoria.
4. Rebuff,

check, snub. 5. Whitehall, in London, the seat of Government. 6. Lewis gun, a kind of machine gun. 7. Morse code, representing each letter of alphabet by variations on two signs, a dot and a dash, used in signalling. 8. Patent, grant of sole right. 9. Regatta, boat race. 10. Business proposition, an affair of great business. 11. Raucous, hoarse sounding. 12. Crudity, crude machine. 13. Beethoven, a famous musician of Italy. 14. Sonata, instrumental piece in several movements. 15. Sallow, sickly yellow or pale brown.

## EXERCISES.

### I. GRAMMAR.

1. Classify tense-forms. Give the principal tense-forms of *love*, *strike*.

2. Give the past and past perfect tenses of: *Begin write, bring, go, become*.

3. What are the different *moods*? Give examples for each.

4. Give two examples each for:

- (i) Nominative absolute.
- (ii) Future perfect.
- (iii) Retained object.
- (iv) Cognate object.
- (v) Sentence in opposition to a noun?

### II. SUBJECT MATTER AND COMPOSITION.

1. Who was Marconi? What do you know of his early life?

2. Who were responsible for bringing out the latent capacities of Marconi?

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3. What were the special achievements of Marconi which make him remembered for ever?
  4. What private and public benefits did Marconi confer on mankind.
  5. Write short notes on, Wireless Telegraph, Radio, Wireless Telephone.

## SOME FAMOUS FLIGHTS

[ This lesson gives us an account of some famous Flights in air. It is in the form of a conversation between a parent and his two children. The difficulties of flying are incidentally referred to.]

Finding Dennis and Pat with their heads together, closely intent on a picture paper, father asked them what they were looking at.

“Why, Daddy, here’s a picture of the ending of a famous flight,” Pat answered. “What are famous flights? And why are some famous and others not?”

“That’s easy to answer,” replied father. “A flight is generally famous because it is in some way unusual. It may be a very long one; it may go in a direction that no aeroplane has travelled before. If a man went up to the moon that would be a famous flight!”

“Oh, Daddy!” Pat opened her eyes widely. “Can anyone fly to the moon?”

“No, and they will never be able to,” father told her, because when you get up in the air a few miles an aeroplane will not rise any higher. If it did the people in it would not live, for nobody can breathe if too high in the air.”

“What was the most famous flight of all; really the most famous?” Asked Dennis.

“Well,” said father, “What will always be reckoned the most famous flight was a very short

one. In 1909 M. Bleriot, a Frenchman, flew across the English Channel from France to Dover. This distance is only a little more than twenty miles and folk now do it every day in a few minutes and think nothing of it. But it was wonderful when M. Bleriot did it because no such flight had ever been made before. The place where he landed at Dover is marked by a memorial so that the flight shall always be remembered."

"Can't flights get more famous?" queried Pat.

"You mean, don't airmen keep on doing big things?"

Pat nodded.

"Of course they do," continued Father, "and they will continue until air routes have been opened all over the world. Some famous pilots—women as well as men—have made wonderful air voyages, such as to India, to South Africa and back, and to Australia and back."

"What, without stopping?" asked Dennis.

"No, not without stopping. A long flight of this kind has to be carefully prepared. As the aeroplane will not carry enough fuel to last it all the way, places have to be arranged where petrol can be picked up. Making long journeys over land is similiar than making them over the sea for the reason that supply depots can be formed and this of course cannot be done in mid-ocean. But the actual flying over the sea is easier and safer than

over land. Hills and valleys cause what are called "air Pockets." These are broken patches in the air and they make travelling bumpy. Over the sea all is smooth-going.

"No, Sir Alan Cobham was not the first to fly to Australia. Sir Ross Smith did that in 1919. But Sir Alan, in 1926 was the first to fly there and back. The Atlantic has also been crossed several times, Captain Amundsen flew to the North Pole and back, and nearly every month some wonderful new record is made. The chief reason for making these flights is to show that they can be done with safety and establish air routes so that in time people will be able to travel overseas from one country to another much more quickly than in a ship."

#### NOTES.

1. Picture paper, an illustrated page.
2. Daddy, as children call their father.
3. Unusual, out of the way.
4. Memorial, that which keeps in memory.
5. Fuel, i.e., petrol.
6. Supply depots, store houses which make the supply.
7. Bumpy, jolting.

#### EXERCISES.

##### I. GRAMMAR.

1. What is *Nominative Absolute*? Give two examples.
2. Report in Indirect speech:

"Oh, Daddy!" Pat opened her eyes widely. — — —

— — — — —  
for nobody can breathe if too high in the air.

- 
3. Use *But* as (i) Conjunction (ii) Relative Pronoun (iii) Adverb (iv) Preposition.

## II. SUBJECT MATTER AND COMPOSITION.

1. Why does the father say it is impossible to fly to the moon?
2. Write a short note on Bleriot's flight over the English Channel.
3. Name some of the famous flights and say why they are famous.
4. Why are long distance flights undertaken?
5. 'Flying over the sea is easier and safer than over land.' Why?

THE STORY OF MACBETH

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[The story of Macbeth had already been unfolded through Shakespeare's play of that name. Sir Walter Scott, the born story-teller that he was, retells it in his own unique way in simple prose.]

## I

There was once a King of Scotland called Duncan, a very good old man. He had two sons: one was called Malcolm, and the other Donaldbane. But King Duncan was too old to lead out his army to battle, and his sons were too young to help him.

At this time Scotland, and indeed France and England, and all the other countries of Europe, were much harassed by the Danes. These were a very fierce, warlike people, who sailed from one place to another, and landed their armies on the coast, burning and destroying everything wherever they came.

When they came to countries where the inhabitants were cowardly, they took possession of the land, as the Saxons took possession of Britain. At other times they landed with their soldiers, took what spoil they could find, burned the houses, and then got on board, hoisted sails, and away again. They did so much mischief that people put up prayers to God in churches to deliver them from the rage of the Danes.

Now, it happened in King Duncan's time that a great fleet of these Danes came to Scotland and

landed their men in Fife, and threatened to take possession of that province. So a numerous Scottish army was levied to go to fight against them. The king, as I told you, was too old to command his army, and his sons were too young. He therefore sent out one of his near relations, who was called Macbeth; he was the son of Finel, who was Thane, as it was called, of Glamis. The governors of provinces were at that time, in Scotland, called Thanes; they were afterwards termed Earls.

This Macbeth, who was a brave soldier, put himself at the head of the Scottish army, and marched against the Danes. And he carried with him a relation of his own, called Banquo, who was a Thane of Lochaber, and was also a very brave man. So there was a great battle fought between the Danes and the Scots; and Macbeth and Banquo, the Scottish generals, defeated the Danes, and drove them back to their ships, leaving a great many of their soldiers both killed and wounded. Then Macbeth and his army marched back to a town in the north of Scotland, called Forres, rejoicing on account of their victory.

Now, there lived at this time three old women in the town of Forres, whom people looked upon as witches, and supposed they could tell what was to come to pass. Nobody would believe such folly nowadays, except ignorant creatures, such as those who consult gypsies in order to have their fortunes told; but in those early times the people were much

more ignorant, and even great men, like Macbeth, believed that such persons as these witches of Forres could tell what was to come to pass afterwards, and listened to the nonsense they told them, as if the old women had really been prophetesses. The old women saw that they were respected and feared, so that they were tempted to impose upon people by pretending to tell what was to happen to them, and they got presents for doing so.

So the three old women went and stood by the wayside in a great moor, or heath, near Forres, and waited till Macbeth came up. And then, stepping before him as he was marching at the head of his soldiers, the first woman said: 'All hail, Macbeth! hail to thee, Thane of Glamis!' The second said: 'All hail, Macbeth! hail to thee, Thane of Cawdor!' Then the third, wishing to pay him a higher compliment than the other two said: 'All hail, Macbeth! thou shalt be King of Scotland!' Macbeth was very much surprised to hear them give him these titles; and while he was wondering what they could mean, Banquo stepped forward and asked them whether they had nothing to tell about him as well as about Macbeth. And they said that he should not be so great as Macbeth, but that, though he himself should never be a king, yet his children should succeed to the throne of Scotland, and be kings for a great number of years.

Before Macbeth recovered from his surprise, there came a messenger to tell him that his father

was dead, so that he was become Thane of Glamis by inheritance. And there came a second messenger, from the King to thank Macbeth for the great victory over the Danes and tell him that the Thane of Cawdor had rebelled against the King, and that the King had taken his office from him, and had sent to make Macbeth Thane of Cawdor as well as of Glamis. Thus, the two first old women seemed to be right in giving him those two titles. I dare say they knew something of the death of Macbeth's father, and.....that the government of Cawdor was intended for Macbeth, though he had not heard of it.

However, Macbeth seeing a part of their words come to be true began to think how he was to bring the rest to pass and make himself king, as well as Thane of Glamis and Cawdor. Now, Macbeth had a wife who was a very ambitious, wicked woman, and when she found that her husband thought of raising himself up to be King of Scotland, she encouraged him in his wicked purpose by all the means in her power and persuaded him that the only way to get possession of the crown was to kill the good old King Duncan.

Macbeth was very unwilling to commit so great a crime, for he knew what a good sovereign Duncan had been ; and he recollected that he was his relation, and had been always very kind to him, and had entrusted him with the command of his army, and had bestowed on him the government or Thanedom

of Cawdor. But his wife continued telling him what a foolish, cowardly thing it was in him not to take the opportunity of making himself king, when it was in his power to gain what the witches promised him. So the wicked advice of his wife and the prophecy of the wretched old women at last brought Macbeth to think of murdering his king and his friend. The way in which he accomplished his crime made it still more abominable.

## II

Macbeth invited Duncan to come to visit him at a great castle near Inverness, and the good King who had no suspicions of his kinsman, accepted the invitation very willingly. Macbeth and his lady received the King and all his retinue with much appearance of joy, and made a great feast, as a subject would do to make his king welcome. About the middle of the night the king desired to go to his apartment, and Macbeth conducted him to a fine room which had been prepared for him. Now, it was the custom in those barbarous times that, wherever the king slept, two armed men slept in the same chamber in order to defend his person in case he should be attacked by anyone during the night. But the wicked lady Macbeth had made these two watchmen drink a great deal of wine and besides put some drugs into the liquor, so that when they went to the King's apartment they both fell asleep, and slept so soundly that nothing could awaken them.

Then the cruel Macbeth came into king Duncan's bedroom at about two in the morning. It was a terrible stormy night, but the noise of the wind and of thunder did not awaken the King, for he was old and weary with his journey; neither could it awaken the two sentinels, who were stupefied with the liquor and the drugs they had swallowed. They all slept soundly. So Macbeth, having come into the room, and stepped gently over the floor, slew poor old King Duncan.

When Malcolm and Donaldbane, the two sons of the good King, saw their father slain within Macbeth's castle, they became afraid that they might be put to death likewise, and fled away out of Scotland. Donaldbane fled into some distant islands; but Malcolm, the eldest son of Duncan, went to the Court of England, where he begged for assistance from the English King to place him on the throne of Scotland as his father's successor.

In the meantime, Macbeth took possession of the kingdom of Scotland, and thus all his wicked wishes seemed to be fulfilled. But he was not happy. He began to reflect how wicked he had been in killing his friend and benefactor, and how some other person, as ambitious as he was himself, might do the same thing to him. He remembered, too, that the old women had said that the children of Banquo should succeed to the throne after his death and therefore he concluded that Banquo might be tempted to conspire against him, as he

had himself done against King Duncan. The wicked always think other people are as bad as themselves.

In order to prevent this supposed danger, Macbeth hired ruffians to watch in a wood where Banquo and his son Fleance sometimes used to walk in the evening, with instructions to attack them and kill both father and son. The villains did as they were ordered by Macbeth; but while they were killing Banquo, the boy Fleance made his escape from their wicked hands, and fled from Scotland into Wales. And it is said that, long afterwards, his children came to possess the Scottish crown.

Macbeth was not the more happy that he had slain his brave friend and cousin, Banquo. He knew that men began to suspect the wicked deeds which he had done, and he was constantly afraid that some one would put him to death as he had done his old sovereign, or that Malcolm would obtain assistance from the King of England and come to make war against him, and take from him the Scottish kingdom. So, in this great perplexity of mind, he thought he would go to the old women, whose words had first put into his mind the desire of becoming a king.

It is to be supposed that he offered them presents, and that they were cunning enough to study how to give him answer which should make him continue in the belief that they could prophesy what was to happen in future times.

So they answered that he should not be conquered, or lose the crown of Scotland, until a great forest, called Birnam Wood, should come to attack a strong castle situated on a hill called Dunsinane, in which castle Macbeth commonly resided. Now, the hill of Dunsinane, is upon the one side of a great valley, and the forest of Birnam is upon the other. There are twelve miles' distance betwixt them; and besides that, Macbeth thought it was impossible that the trees could ever come to the assault of the castle. He therefore resolved to fortify his castle on the hill of Dunsinane very strongly, as being a place in which he would always be sure to be safe. For this purpose he caused all his great nobility and thanes to send in stones, and wood, and other things wanted in building, and to drag them with oxen up to the top of the steep hill where he was building the castle.

Now, among other nobles who were obliged to send oxen and horses and materials to this laborious work was one called Macduff, the Thane of Fife. Macbeth was afraid of this Thane for he was very powerful, and was accounted both brave and wise, and Macbeth thought he would most probably join with Prince Malcolm if ever he should come from England with an army. The King therefore, had a private hatred against the Thane of Fife, which he kept concealed from all men, until he should have some opportunity of putting him to death, as he had done Duncan and Banquo. Macduff,

on his part, kept upon his guard, and went to the King's Court as seldom as he could, thinking himself never safe unless he was in his own castle of Kennoway, which is on the coast of Fife, near to the mouth of the Firth of Forth.

It happened, however, that the King had summoned several of his nobles, and Macduff, the Thane of Fife, amongst others, to attend him at his new castle of Dunsinane, and they were all obliged to come; none dared stay behind. Now, the King was to give the nobles a great entertainment, and preparations were made for it. In the meantime Macbeth rode out with a few attendants to see the oxen drag the wood and stones up the hill for enlarging and strengthening the castle. So they saw most of the oxen trudging up the hill with great difficulty (for the ascent is very steep), and the burdens were heavy, and the weather was extremely hot.

At length Macbeth saw a pair of oxen so tired that they could go no farther up the hill, but fell down under their load. Then the King was very angry, and demanded to know who it was among his thanes that had sent oxen so weak and so unfit for labour when he had so much work for them to do. Some one replied that the oxen belonged to Macduff, the Thane of Fife. 'Then,' said the King in great anger, 'since the Thane of Fife's ends such worthless cattle as these to do my labour, I will put his own neck into the yoke, and make him drag the burdens himself.'

There was a friend of Macduff who heard these angry expressions of the King, and hastened to communicate them to the Thane of Fife, who was walking in the hall of the King's castle while dinner was preparing. The instant that Macduff heard that what the King had said, he knew he had no time to lose in making his escape, for whenever Macbeth threatened to do mischief to anyone he was sure to keep his word.

So Macduff snatched up from the table a loaf of bread, called for his horses and his servants and was galloping back to his own province of Fife before Macbeth and the rest of the nobility were returned to the castle. The first question which the King asked was what had become of Macduff, and being informed that he had fled from Dunsinane, he ordered a body of his guards to attend him, and mounted on horseback himself to pursue the thane, with the purpose of putting him to death.

### III

Macduff in the meantime fled as fast as his horse's feet could carry him; but he was so ill provided with money for his expenses that when he came to the great ferry over the River Tay he had nothing to give to the boatmen who took him across, excepting the loaf of bread which he had taken from the King's table. The place was called for a long time afterwards the Ferry of the Loaf.

When Macduff got into his province of Fife, which is on the other side of the Tay, he rode on

faster than before towards his own castle of Kennoway, which, as I told you, stands close by the seaside, and when he reached it the King and his guards were not far behind him. Macduff ordered his wife to shut the gates of the castle, draw up the drawbridge, and on no account to permit the King or any of his soldiers to enter. In the meantime he went to the small harbour belonging to the castle, and caused a ship which was lying there to be fitted out for sea in all haste, and got on board himself in order to escape from Macbeth.

In the meantime, Macbeth summoned the lady to surrender the castle and to deliver up her husband. But Lady Macduff, who was a wise and brave woman, made many excuses and delays until she knew that her husband was safely on board the ship, and had sailed from the harbour. Then she spoke boldly from the wall of the castle to the King, who was standing before the gate still demanding entrance, with many threats of what he would do if Macduff was not given up to him.

“Do you see,” she said, “yon white sail upon the sea? Yonder goes Macduff to the court of England. You will never see him again till he comes back with young Prince Malcolm to pull you down from the throne and to put you to death. You will never be able to put your yoke, as you threatened, on the Thane of Fife’s neck.”

Some say that Macbeth was so much incensed at this bold answer that he and his guards attacked the castle and took it, killing the brave lady and all whom

they found there. But others say, and I believe more truly, that the King, seeing that the fortress of Kenno-way was very strong and that Macduff had escaped from him and was embarked for England, returned to Dunsinane without attempting to take the castle. The ruins are still to be seen and are called Thane's Castle.

There reigned at that time in England a very good king called Edward the Confessor. I told you that the Prince Malcolm, the son Duncan, was at his Court, soliciting assistance to recover the Scottish throne. The arrival of Macduff greatly aided the success of his petition, for the English King knew that Macduff was a brave and a wise man. As he assured Edward that the Scots were tired of the cruel Macbeth and would join Prince Malcolm if he were to return to his country at the head of an army, the King ordered a great warrior, called Siward, Earl of Northumberland, to enter Scotland with a large force and assist Prince Malcolm in the recovery of his father's crown.

Then it happened just as Macduff had said; for the Scottish thanes and nobles would not fight for Macbeth, but joined Prince Malcolm and Macduff against him; so that at length he shut himself up in his castle of Dunsinane, where he thought himself safe, according to the old women's prophecy, until Birnam Wood should come against him. He boasted of this to his followers, and encouraged them to make a valiant defence, assuring them of certain victory. At this time Malcolm and Macduff were come as far as Birnam Wood, and lay encamped there with their

army. The next morning, when they were to march across the broad valley to attack the castle of Dunsinane, Macduff advised that every soldier should cut down a bough of a tree and carry it in his hand, that the enemy might not be able to see how many men were coming against them.

Now the sentinel who stood on Macbeth's castle wall, when he saw all these branches which the soldiers of Prince Malcolm carried, ran to the king and informed him that the wood of Birnam was moving towards the castle of Dunsinane. The king at first called him a liar, and threatened to put him to death; but when he looked from the walls himself, and saw the appearance of a forest approaching from Birnam, he knew the hour of his destruction was come. His followers too, began to be disheartened and to fly from the castle, seeing that their master had lost all hopes.

Macbeth, however, recollected his own bravery, and sallied desperately out at the head of the few followers who remained faithful to him. He was killed, after a furious resistance, fighting hand to hand with Macduff in the thick of the battle. Prince Malcolm mounted the throne of Scotland, and reigned long and prosperously. He rewarded Macduff by declaring that his descendants should lead the van-guard of the Scottish army in battle and Macduff placed the crown on the King's head at the ceremony of coronation. King Malcolm also created the Thanes of Scotland Earls, after the title of dignity adopted in the Court of England.

— "*Sir Walter Scott.*"

## NOTES.

1. Hoisted sails, the sails were raised aloft as the ships left port. 2. Witches, old women who practised magic and foretold fortunes. 3. Gypsies, a wandering race, supposed to have come from Egypt. They also told fortunes. 4. All hail, a form of loud salutation. 5. I dare say, I suppose. 6. Moor, heath, a large open space of uncultivated land, covered by shrubs. 7. Compliment, polite praise. 8. Inheritance, succession as heir. 9. Prophecy, thing foretold. 10. Abominable, causing horror and loathing. 11. Stupefied, made senseless. 12. Perplexity of mind, great confusion. 13. Fortify, strengthen by putting up strong walls, bulwarks etc. 14. Accounted, regarded as. 15. Dinner was preparing, dinner was being prepared. 16. Ill-provided, not well-supplied. 17. Drawbridge, bridge over the castle moat. It is so-called because it could be drawn up. 18. Incensed, infuriated, provoked. 19. Soliciting, begging. 20. Sallied, went forth. 21. Van-guard, the forefront, the advanced guard.

## EXERCISES.

## I. GRAMMAR.

1. Dinner *was preparing*. Here the verb is active in form, but passive in meaning. Give such other examples of the same usage.

2. What is the difference between *were come* and *had come*? Illustrate it in sentences.

3. When is the *Past Perfect* Tense used? Write one sentence using a verb in the *past tense* and another in the *past perfect tense*.

4. (a) What are the rules of the *Sequence of Tenses*? Name some exceptions to the rule.

(b) Fill up the blanks in : (Remember the context.)  
They took what spoil they — find.

They waited till Macbeth — up.

He recollected that he — always kind with him. He remembered, too, that the old women — that the children of Banquo — to the throne after his death, and therefore he concluded that Banquo — to conspire against him, as he — himself — against King Duncan.

5. Use the following tabular form to analyse the sentences given below :

No.	Clause in full	Kind	Construction

(a) Nobody would believe such folly nowadays except ignorant creatures, such as those who consult gypsies in order to have their fortunes *told* ; but in those early times the people were much more ignorant, and even great men, like Macbeth, believed that such persons *as* these witches of Forres could tell *what* was to come to pass afterwards, and listened to the nonsense they told them, *as* if the old women had really been prophetesses.

(b) *It* is to be supposed that he offered them presents, and that they were cunning *enough* to study how to give him *answer* which should make him *continue* in the belief that they could prophesy what was to happen in future times.

6. Parse the words italicised above.

## II. SUBJECT MATTER AND COMPOSITION.

1. Use the following phrases in sentences so as to express their meanings correctly :

'Put up prayers', 'look upon', 'impose upon', 'bestow on',

'account a person as', 'keep one's guard', 'on no account', 'fit out', in all haste', solicit assistance.'

2. Explain the circumstances that led to the rise of Macbeth to power.

3. How and when did Macbeth meet the witches? What did they prophesy?

4. How was Macbeth led to believe in the prophesy of the witches?

5. Who was Banquo? What did the witches predict for him? How did this end in his doom?

6. Left to himself Macbeth would not have fully resolved to murder King Duncan? What forces worked behind him to work out the deed.

7. Describe how Macbeth managed to murder King Duncan. What was the part played by Lady Duncan in the affair?

8. Tell how Macbeth failed to carry out his threat against Macduff.

9. Explain the mystery in the Birnam wood moving.

10. Describe the circumstances which led to the death of Macbeth.

11. Write a paragraph on the Witches in Macbeth.

## P O R U S .

[ The story of this poem is based on Indian History. It refers to the invasion of India by Alexander the Great of Greece. Porus, a king of North India attacked him on the banks of the Jhelum and was defeated. But his faithful elephant saved him from a shameful death. ]

Hear ye a tale of the days gone by  
    (Days whose recording is short and scant,)  
This is a tale that can never die,  
    Told of a king and his elephant !

Out on the plain where the waters go,  
    Out on the banks of the Jhelum wide,  
Porus the king went to meet his foe,  
    Porus the king in his battle-pride.

Drawn up his elephants in array,  
    Standing in state, in unbroken rank ;  
While Alexander the Great, for fray,  
    Led up his troops on the other bank.

Fierce raged the fight ; it was hard to tell  
    What would betide, and they fought the more,  
Till, from his elephant, sudden fell  
    Porus the king, who was wounded sore.

Then did the elephant, faithful beast,  
    For his defence play a gallant part :  
Standing above him, lest even the least  
    Harm should assail him, from blow or dart.

Trumpeting loudly, he held at bay  
 Foeman with arrow or spear or sword,  
 Challenged them all to approach their prey,  
 Dared them to injure his wounded lord.

Then at the last, with his mighty trunk  
 Lifted him tenderly on his head,  
 Bore him, in unconscious faintness sunk,  
 Where he could rest without fear or dread.

Ah! these dumb things that but cry and pant,  
 They, too, can love, for God made them so ;  
 Porus was saved ; but his elephant  
 Died from his wounds: thus the legends go !

— “*Mary Dobson.*”

1. Recording, account as found in historical records.
2. Jhelum, a tributary of the Indus. 3. Array, battle order.
4. State, royal display. 5. Betide, happen. Legends, half historical narratives.

## EXERCISES.

### I. GRAMMAR.

1. *Ye* is Nominative plural, used chiefly in poetry.
2. Write a note on the uses of the Definite Article *the*. Comment on the use of *the* in ‘they fought *the* more’.
3. What special precautions should you take in the form of the verb following *lest*? Give examples of clauses introduced by *lest*.
4. Give the construction of the words in italics :  
 (a) It was hard *to tell what* would betide.

- (b) They fought *the more*.
- (c) Who was wounded *sore*.
- (d) These dumb things that *but* cry and pant.

## II. SUBJECT MATTER AND COMPOSITION.

1. Use in sentences: 'days gone by', 'play a part', 'hold at bay.'
2. Tell briefly the story of how the elephant saved Porus, its master.
3. In a few sentences, give the moral of the poem.

## THE LAMB.

[ William Blake was an English poet who lived in the latter part of the 18th century and the earlier part of the 19th. He was a great dreamer and saw strange visions. His poetry is simple and sweet. Many of them are songs. You are studying a song about *The Lamb*. ]

Little Lamb, who made thee ?  
Dost thou know who made thee ?  
Gave thee life, and bade thee feed,  
By the stream and o'er the mead ;  
Gave thee clothing of delight,  
Softest clothing, woolly, bright ;  
Gave thee such a tender voice,  
Making all the vales rejoice ?  
Little Lamb, who made thee ?  
Dost thou know who made thee ?  
Little Lamb, I'll tell thee,  
Little Lamb, I'll tell thee :  
He is called by thy name,  
For He calls Himself a Lamb,  
He is meek and He is mild ;  
He because a little child.  
I a child and thou a lamb ;  
We are called by His name,  
Little Lamb, God bless thee !  
Little Lamb, God bless thee !

— "William Blake."

## NOTES.

1. Mead, poetical for 'meadow'. 2. Vale, poetical for valley'. 3. He is called by thy name, the reference is to Jesus Christ, who is called the 'Lamb of God.'

## EXERCISES.

## I. GRAMMAR.

1. Participles are either *perfect* or *imperfect*. Give examples of such participles from the poem.

2. What is the Wishing Mood? Give two or three examples of this mood used in sentences.

## II. SUBJECT MATTER AND COMPOSITION.

1. Write a few sentences on the Lamb — its food, clothing, voice, general appearance, behaviour etc.

2. What qualities of the Lamb are brought out in the poem?

3. Why is Jesus Christ called a Lamb?

## THE GLOVE AND THE LIONS.

[ King Francis ruled over France while Henry VIII was king of England. He was a brave and warlike king who loved display. This poem tells us about what happened during a lion fight. It speaks of the vanity of a woman who set a risky task for her lover to do. ]

King Francis was a hearty king, and loved a royal  
sport,—

And one day as his lions fought, sat looking on the court ;  
The nobles filled the benches, and the ladies in their  
pride,

And 'mongst them sat the Court de Lorge, with one for  
whom he sighed.

And truly 'twas a gallent thing to see that crowning  
show,

Valour and love, and a king above, and the royal beasts  
below.

Ramped and roared the lions, with horried laughing  
jaws ;

They bit, they glared, gave blows like beams, a wind  
went with their paws

With wallowing might and stifled roar they rolled on  
one another,

Till all the pit with sand and mane, was in a thunderous  
smother.

The bloody foam above the bars came whizzing through  
the air ;

Said Francis then, 'Faith, gentlemen, we're better here  
than there.'

De Lorge's love o'erheard the king, a beauteous lively  
dame

With smiling lips and sharp bright eyes, which always  
seemed the same ;

She thought, the Count my lover, is brave as brave  
can be ;

He surely would do wondrous things to show his love  
for me ;

King, ladies, lovers, all look on ; the occasion is divine ;  
I'll drop my glove to prove his love, then looked at him  
and smiled ;

He bowed, and in a moment leaped among the lions  
wild :

The leap was quick, return was quick, he has regained  
his place,

Then threw the glove, but not with love, right in the  
lady's face.

'By God' said Francis, 'rightly done !' and he rose from  
where he sat :

'No love,' quoth he, 'but vanity, sets love a task like  
that.'

— "*Leigh Hunt.*"

#### NOTES.

1. Crowning, grandest and best. 2. Ramped, stood up on their hind legs. 3. Beams, of wood. 4. Wallowing, rolling about on the sand. 5. Stifled, stopped. 6. Thunderous smother, 'the dust smothered the lions, the roaring was like the roll of thunder.' 7. Whisking, flying. 8. Vanity, false pride. The lady had no real love for the count.

## EXERCISES

## I. GRAMMAR.

1. Pick out the *infinitives* from the poem. Say to what kind they belong.

2. Parse the words italicised in :

And truly 'twas a gallant thing *to see* that *crowning* show.

*Valour* and love, and a King *above* and the royal *beasts below*.

3. How does the meaning of the word *gallant* change with change of stresses on the syllables? Give other such examples.

## II. SUBJECT MATTER AND COMPOSITION.

1. Write a description of the scene of the lions' fight.
2. Why did the Count throw the glove in the lady's face?
3. Tell, briefly, the story of the Glove and the Lions.

## THE DONKEY.

[ Even the Donkey, the most wretched of animals, is the subject of poetry. However mean and despicable it is, it has had an hour of pride. The last stanza refers to this glorious hour in its life. ]

When fishes flew and forests walked  
And figs grew upon thorn,  
Some moment when the moon was blood  
Then surely I was born ;

With monstrous head and sickening cry  
And ears like errant wings,  
The devil's walking parody  
On all four-footed things.

The tattered outlaw of the earth,  
Of ancient crooked will,  
Starve, scourge ; deride me : I am dumb,  
I keep my secret still.

Fools ! For I also had my hour ;  
One far fierce hour and sweet :  
There was a shout about my ears,  
And palms before my feet.

—“ *G. K. Chesterton.* ”

## NOTES.

The donkey speaks for itself. The first stanza refers to a strange and abnormal hour when the donkey was born, the

second describes its mis-happen build, the third speaks of the cruel treatment it gets from people, and the last tells of one glorious hour it has enjoyed.

1. Fishes flying, forests walking and figs growing. 2. On thorns, are strange and weirdly occurrences. 3. Moon was blood, i.e., bloody in appearance. 4. Sickening, making one sick. 5. Errant, wandering. 6. The devil's walking . . . things, a ridiculous imitation of four-footed animals worked up by the devil. 7. Tattered, ragged. 8. Outlaw, one outside the pale of law. You may do anything with the donkey. None will question you. 9. Of ancient crooked will, having its will power warped from ancient times. 10. Scourge, beat. 11. Fierce hour, when Jesus had to submit to the tyranny of the jews.

The reference here is to the time when the donkey carried Jesus on its back on the occasion of his triumphant entry into Jerusalem — (St. Mark, Ch. XI.)

## EXERCISES.

### I. GRAMMAR.

1. *Moment* (l 3) is an adverbial accusative of time. Give examples of other kinds of adverbial accusatives.

2. Use the word '*still*' in different parts of speech.

### II. SUBJECT MATTER AND COMPOSITION.

1. Give a short description of the donkey as understood from the poem.

2. Why is the donkey called 'The devil's walking parody of all four footed things?'

4. 'For I also had my hour?' What is the hour referred to? Why should the donkey be proud of it?

## LAUGH AND BE MERRY.

[ This poem is written by Mr. John Masefield, the present Poet—Laureate of England. He has a great love for the people of the world, especially the poor and the down—trodden. His message is that we should always laugh and be merry, for our life in this world is short and God's desire too is that we should make ourselves happy while we may. ]

Laugh and be merry, remember, better the world with  
a song,  
Better the world with a blow in the teeth of a wrong.  
Laugh, for the time is brief, a thread the length of a  
span.

Laugh and be proud to belong to the old proud  
pageant of man.

Laugh and be merry : remember, in olden time,  
God made Heaven and Earth for joy He took in a  
rhyme,  
Made them, and filled them full with the strong red wine  
of His mirth

The splendid joy of the stars ; the joy of the earth.

So we must laugh and drink from the deep blue cup of  
the sky,

Join the jubilant song of the great stars sweeping by,  
Laugh, and battle, and work, and drink of the wine  
outpoured

In the dear green earth, the sign of the joy of the  
Lord.

Laugh and be merry together, like brothers akin,  
Guesting while in the rooms of a beautiful inn,

Glad till the dancing stops, and the lift of the music  
ends.

Laugh till the game is played ; and be you merry, my  
friends.

— “*John Masefield.*”

## NOTES.

1. Thread, the thread of life, the course of existence. According to the ancient Greeks, the thread of human life was spun and cut asunder by the Three Fates. 2. Span, short interval. 3. Pageant, show on the stage, hence, the part played by. 4. Wine, makes you excited and merry. 5. The splendid joy of the stars, here is an allusion to the old belief that all the stars of the heaven sang together in chorus. See Book of Job, ch. 38.

## EXERCISES.

### I. GRAMMAR.

1. Ellipses are frequent in the English language. Supply the ellipses in : ‘better the world with a song,’ ‘a thread the length of a span.’

2. One noun may be in apposition with another. Give two or more examples from this poem.

3. ‘Guesting’ is a verb here. Give three other examples of nouns used as verbs.

### II. SUBJECT MATTER AND COMPOSITION.

1. Explain: ‘a blow in the teeth of a wrong,’ ‘the old

proud pageant of man,' 'drink from the deep blue cup of the sky.'

2. Why does poet Masfield call upon the people of the world 'to laugh and be merry?' Give your answer in *two* sentences.

3. What striking pictures of the 'deep blue sky' and 'a beautiful inn' does the poet present in his poem?

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 THE FLUTE PLAYER OF BRINDABAN.
 

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[ This beautiful lyric was composed by Mrs. Sarojini Naidu, a living poetess of India. The words of the poem are from the mouth of a worshipper of Lord Krishna, whose magical flute-call compels him to forsake all worldly things and follow it. 'Krishna, the Divine Flute-Player of Brindaban, who plays the tune of the Infinite that lures every Hindu heart from mortal cares and attachments? (Turnbull) ]

Why didst thou play thy matchless flute  
 'Neath the Kadamba tree,  
 And wound my idly dreaming heart  
 With poignant melody,  
 So where thou goest I must go,  
 My flute-player, with thee ?

Still must I like a homeless bird  
 Wander, forsaking all  
 The earthly loves and world lures  
 That held my life in thrall,  
 And follow, follow, answering  
 Thy magical flute-call.

To Indra's golden flowering groves  
 Where streams immortal flow,  
 Or to sad Yama's silent Courts  
 Engulfed in lampless woe,  
 Where'er thy subtle flute I hear  
 Beloved I must go !

No peril of the deep or height  
 Shall daunt my winged foot ;

No fear of time-unconquered space,  
 Or light-untravelled route,  
 Impede my heart that pants to drain  
 The nectar of thy flute!

— "Sarojini Naidu."

### NOTES.

1. Kadamba, a big tree with orange-coloured and sweetsmelling flowers. 2. Matchless, having no equal. 3. Idly, without cares. 4. Poignant melody, sweet songs stimulating sharp feelings. 5. So, that. 6. Lures, objects which attract. 7. Magical, producing wonderful results. 8. Golden-flowering, with flowers as fine as gold. 9. Indra, the Lord of the Heaven. 10. Immortal, never going dry. 11. Yama, the Lord of *Patala* or the underworld. 12. Engulfed, swallowed up. 13. Lampless woe, the underworld is everywhere dark and unlit. 14. Subtle, possessing mysterious powers of enchantment. 15. Deep, height, for the seas and mountains. 16. Winged foot, foot provided with wings and so very swift in following. 17. Time unconquered space, 'space so vast that no time would suffice to traverse it.' 18. Light untravelled route, 'paths not illuminated by any light.' 19. Impedes, makes slow. 20. Pants, yearns eagerly. 21. Nectar, *amrita*, the drink of the Gods.

### EXERCISES.

#### I. GRAMMAR.

1. *Flute-player* is a compound word. It is a *noun*. Pick out the other compound words from the poem and say to what parts of speech they belong.

2. 'Where thou goest I must go,' 'groves *where* streams immortal flow. What kind of clauses does *where* introduce? Give their construction.

3. (a) Form *nouns* from: *poignant, silent, subtle.*

(b) Form *adjectives* from: *play, melody, peril.*

## II. SUBJECT MATTER AND COMPOSITION.

1. What is the magical quality of Krishna's flute-call?

2. What is the nature of the world which the worshipper of Krishna is compelled to visit as he hears the flute-call? What fears and dangers would he overcome in following the musical call?

3. Explain :

'poignant melody,' 'worldly lures,' 'engulfed in lampless woe,' 'time — unconquered.'

## THE SNAKE AND THE BABY.

[*The Snake and the Baby* has been written by Edwin Arnold, sometime Principal of the Sanskrit College at Poona. He is famous as the author of the *Light of Asia* which gives the story of Buddha's Life and Teachings. This poem tells us how a baby plays with a cobra as its comrade. This experience is quite frightful to the beholders, the author and the father of the baby. The poet brings out the innocence of the baby which even the cobra appreciates.]

Well, I—I believe in babies ! from the dawn of a day in  
spring

When, under the neems, in my garden, I saw a notable  
thing,

Long ago in my Indian garden. 'Twas a morning of  
gold and grey,

And the sun—as you never see him—had melted the last  
stars away.

My Arab, before the house door, stood staming the  
gravel to go,

All wild for one early gallop ; and you heard the caw of  
the crow,

And the 'Nine little stars' a—twitter in the thorn—bush  
and farther away

The coppersmith's stroke in the fig-tree, awaking the  
squirrels to play.

My foot was raised to the stirrup, and the bridle gathered.

What made

Syce Gopal stare straight before him, with visage fixed  
and dismayed ?

What made him whisper in terror? "O, Siva, the snake!  
the snake!

I looked where Gopal was gazing, and felt my own heart  
quake!

For there — in a patch of sunlight — where the path to  
the well went down,

The year old baby of Gopal, sate naked, and soft, and  
brown,

His small right hand encircling a lota of brass, his left  
Close-cuddling a great black cobra, slow-creeping forth  
from a cleft!

We held our breaths! The serpent drew clear its linger-  
ing tail

As we gazed; you could see its dark floods and silvery  
belly trail

Tinkling the baby's bangles, and climbing his thigh and  
breast,

As it glided beneath the fingers on those cold scales  
fearlessly pressed.

He was crowing — that dauntless baby! — while the lank  
black Terror squeezed,

Its muzzle and throat 'twixt the small flank and arm of  
the boy well pleased,

He was hard at play with the serpent, pretending to  
guard the milk,

And stroking that grewsome comrade with palms of nut  
brown silk

Alone, untended, and helpless, he was cooing low to the  
snake ;

Which coiled and clung about him, even more (as it  
seemed) for the sake

Of the touch of his velvety body, and the love of his  
laughing eyes,

And the flowery clasp of his fingers, than to make the  
milk a prize.

For, up to the boy's face mounting, we saw the cobra dip  
His wicked head in the lota, and drink with him, sip  
for sip

Whereat, with a chuckle, that baby pushed off the  
serpant's head,

And-look! - the red jaws opened, and the terrible hood  
was spread

And Gopal muttered beside me, "SAHEB, MARO!  
MARO!" to see

The forked tongue glance at the infant's neck, and  
the spectacle devilry.

Of the flat crest dancing and darting all round that  
innocent brow ;

Yet it struck not ; but, quietly closing its jaws and its  
laid now

The horrible mottled murder of its mouth in the tender  
chink

Of the baby's plump crossed thighlets ; while peacefully  
he did drink

What breakfast-milk he wanted, then held the lota down  
For the snake to finish at leisure, plunged deep in it,  
fang and crown.

Three times, before they parted, my Syce would have sprung to the place

In fury to smite the serpent; but I held him fast, for one pace

Had been death to the boy! I knew it! and I whispered,  
"Gopal, wait!"

"Chooprao! he is wiser than we are; he has never yet learned to hate!"

Then coil by coil the cobra unwound its glistening bands,  
Sliding—all harmless and friendly—from under the baby's hands;

Who crowed, as his comrade left him, in year-old language to say

"Good-bye! for this morning, Serpent! come very soon back to play!"

So, I thought, as I mounted, "Wurdah," and galloped the Maiden thrice,

"Millennium's due to-morrow, by "baby and cockatrice!"

— "*Edwin Arnold.*"

#### NOTES.

1. Neem, a common Indian tree, having bitter fruits and leaves. 2. Gold and gray, in reference to the Sun's rays. 3. Arab, his horse. 4. Nine little sisters, the birds known as the *babblers*, which go about in gro ups. 5. A-twitter, chattering. 6. Coppersmith, another bird, whose note is like the sound made by a coppersmith when he is beating copper into shape. 7. Syce, one who looks after the horse. 8. Lota, a little vessel of brass. 9. Close-cuddling, squeezing, 10. Scales.

the horny plates over the skin of the serpent. 11. Crowing, stouting in joy. 12. Black Terror, the serpent, black in colour. 13. Cooing, murmuring. 14. Grewsome, spelt 'gruesome,' frightful. 15. Maro, strike. 16. Forked tongue, tongue divided, split, as in the case of a serpent. 17. Spectacled devilry, cruelty personified. 'The hood with spectacle-shaped marking in black and white is regarded as devilry in the form of a dancing hood?' 18. Mottled murder, 'the frightful image of murder dressed in a parti-coloured coat.' 19. Chooprao, 'be quiet.' 20. Wurdah, the name of the Arab horse. 21. Millennium, a golden age, a period of a thousand years, when peace and happiness will prevail on earth and Christ will reign. Arnold sees the baby and the serpent at play. This is a proof that millennium is at hand. 22. Cockatrice, a serpent hatched from a cock's egg, regarded as very poisonous.

## EXERCISES.

### I. GRAMMAR.

1. *Thighlet* is the Diminutive of 'thigh' with the addition of — *let*. Give other examples of the kind. Give other examples of Diminutives with different suffixes.

2. *A-twitter*, what is the force of the prefix *a*? Give other examples of words having the same prefix.

3. Parse the words italicised in :

(a) My Arab stood *stamping* the gravel *to go*.

(b) *All* wild for are early gallop.

(c) Drink with him *sip* for *sip*.

(d) While peacefully he *did* drink *what* breast-milk he wanted.

### II. SUBJECT MATTER AND COMPOSITION.

1. Tell in about a page the story of *the Snake and the Baby*.

2. Describe in a few words the scene of horror that Arnold saw.

3. Describe the father's feelings as he saw the baby handling the Cobra.

4. How does the poet describe the appearance and nature of the baby?

5. 'Millennium's due to-morrow, by 'baby and cockatrice.' How?

## THE SCARECROW.

[ Walter De La Mare is a modern living poet. His poems are very beautiful. He is a poet of dreams, child-hood and the Fairyland. The *Scarecrow* is a wretched thing, a miserable figure of rags, but the poet endows it with life. 'The Scarecrow comes to life, speaks to the poet, tells him all about his unhappiness in winter when rough winds and the driving rain toss him to and fro and nearly tumble life out of him. With the arrival of the spring, however, he shares in the happiness of the earth. He lifts his eyes and maintains a ceaseless watch against crows helping the corn to grow to its full height.' ]

All winter through I bow my head  
 Beneath the driving rain ;  
 The north wind powders me with snow,  
 And blows me black again ;  
 At midnight 'neath a maze of stars  
 I flame with glittering rime,  
 And stand, above the stubble, stiff  
 As mail at morning-prime.

But when that child, called Spring, and all  
 His host of children, come,  
 Scattering their buds and dew upon  
 These acres of my home,  
 Some rapture in my rags awakes ;  
 I lift void eyes and scan  
 The skies for crows, those ravening foes  
 Of my strange master, Man.

I watch him striding lank behind  
 His clashing team, and know

Soon will the wheat swish body high  
 Where once lay sterile snow ;  
 Soon shall I gaze across a sea  
 Of sun begotten grain,  
 Which my unflinching watch hath sealed  
 For harvest once again.

— "*Walter De La Mare.*"

### NOTES.

1. Scarecrow, that which scares the crows here the figure of a man made out of old clothes and set up in a field to scare birds away. 2. Powders me with snow, sprinkles particles of snow over my body. 3. Blows me black again, restores me to my original black colour by scattering the snow. 4. Maze, net-work. 5. Flame, blaze. 6. Rime, frost. 7. Stubble, stumps of corn. 8. Mail, iron armour. 9. Morning-prime, early hours of the morning. 10. His host of children, playmates, i.e., breeze, sunshine, flowers etc. 11. Rapture, thrill of joy. The scarecrow experiences a quickening warmth of life. 12. Scan, examine. 13. Strange master, his master seems an odd man to the scarecrow. 14. Striding lank, walking with long steps, being tall and lean. 15. Clashing team, horses fastened to the ploughs which strike against each other. 16. Swish body high, 'grow high as the human body and rustle in the breeze.' 17. Sun-begotten, produced under the influence of sunlight. 18. Unflinching, ceaseless. 19. Sealed, made ready for delivery.

### EXERCISES.

#### I. GRAMMAR.

1. Observe how the present tense is used throughout in the poem. What is the effect produced? Write the first stanza in *prose* form, using the *past tense*.

2. Parse the words in italics :
  - (a) And stand, above the stubble, *stiff*,  
As *mail* at morning-prime
  - (b) I watch him *striding lank* behind  
His clashing team, and know  
Soon will the wheat swish *body high*  
*Where* once lay sterile snow.
3. Explain the figures of speech used in :
  - (a) As *mail* at morning-prime.
  - (b) Soon shall I gaze across a sea  
Of sun-begotten grain  
Which my unflinching watch hath sealed  
For harvest once again.

## II. SUBJECT MATTER AND COMPOSITION.

1. Write a few words on the scarecrow (i) in winter (ii) in spring-time (iii) in harvest season.
2. How does the scarecrow change its appearance in the succeeding seasons ?
3. What services does the scarecrow do for its master.
4. Why is the spring called a child ? What does the poet mean by the children of the spring ?
  1. Explain :
    - (i) Some rapture in my rags awakes.
    - (ii) Soon with the wheat swish body high.
    - (iii) A sea of sun-begotten grain  
Which my unflinching watch hath sealed  
For harvest once again.

## FROM A RAILWAY CARRIAGE.

[ This beautiful little poem of Stevenson tells you how fast a train moves and what sights you see through a railway carriage. As the train rushes along we catch a glimpse of many things which flit past with astonishing speed. There is galloping music in the verses. ]

Faster than fairies, faster than witches,  
Bridges and houses, hedges and ditches ;  
And charging along like troops in a battle,  
All through the meadows, the horses and cattle :  
All of the sights of the hill and the plain  
Fly as thick as driving rain ;  
And ever again, in the wink of an eye,  
Painted stones whistle by.

Here is a child who clammers and scrambles,  
All by himself and gathering brambles ;  
Here is a tramp who stands and gazes ;  
And there is the green for stringing the daises ;  
Here is a cart run away in the road  
Lumping along with man and load ;  
And here is a mill, and there is a river :  
Each a glimpse and gone for ever !

— "*R. L. Stevenson.*"

## NOTES.

1. Fairies, dainty little supernatural beings, credited with great speed. 2. Faster than witches, in olden days

people believed that witches rode through the air on broomsticks. 3. Painted stations whistle by, Railway stations have the walls etc. painted. The train whistles as it nears a station and leaves it. Sometimes non-stop trains pass a station in the wink of an eye. 4. Green, green leaves 5. Stringing, passing through a string to have garlands made. 6. Lumping along, go heavily along.

### EXERCISES.

#### I. GRAMMAR.

1. Name the various subjects that depend on the predicate *fly* in line 6.
2. Use the word *all* in different parts of speech.
3. Explain the *simile* referred to in 'charging along like troops in a battle,' 'as thick as driving rain.'

#### II. SUBJECT MATTER AND COMPOSITION.

1. Name some of the things that can be seen from a railway carriage window.
2. Give a graphic description of the scene you see through a railway carriage window.

## THE BALLAD OF FATHER GILLIGAN.

[ This poem by Yeats, a Famous lyric poet of Ireland, is a *ballad*, a story in song. It recalls the simple religious belief of early days when devout worshippers of God believed that he was always ready to help them in their hour of trial. Father Gilligan, the old priest, is spent up towards evening on account of his hard work. He thinks for a moment that he has been tired out by his parishioners. But the next moment he feels sorry for his thought and prays for forgiveness. God is, however, ready to reward him for his faithful service. He lets him sleep. In the meanwhile He sends down one of His own Angels to act for the priest and serve the spiritual needs of a dying man. ]

The old priest Peter Gilligan  
Was weary night and day ;  
For half his flock were in their beds,  
Or under green sods lay.

Once, while he nodded on a chair,  
At the moth-hour of eve,  
Another poor man sent for him,  
And he began to grieve.

“I have no rest, nor joy, nor peace,  
For people die and die ;”  
And after cried he, “God forgive !  
My body spake, not I !”

He knelt, and leaning on the chair  
He prayed and fell asleep ;  
And the moth-hour went from the fields,  
And stars began to peep.

They slowly into millions grew,  
And leaves shook in the wind ;  
And God covered the world with shade,  
And whispered to mankind.

Upon the time of sparrow chirp  
When the moths came once more,  
The old priest Peter Gilligan  
Stood upright on the floor.

“Mavrone, Mavrone ! the man has died,  
While I slept on the chair ;”  
He roused his horse out of its sleep,  
And rode with little care.

He rode now as he never rode,  
By rocky lane and fen ;  
The sick man’s wife opened the door ;  
“Father ! you come again !”

“And is the poor man dead ?” he cried.  
“He died an hour ago.”  
The old priest Peter Gilligan  
In grief swayed to and fro.

“When you are gone, he turned and died  
As merry as a bird.”  
The old priest Peter Gilligan  
He knelt him at that word.

“He who hath made the night of stars  
For souls who tire and bleed,

Sent one of His great angels down  
To help me in my need.

“He who is wrapped in purple robes,  
With planets in His care,  
Had pity on the least of things  
Asleep upon a chair.”

—“*W. B. Yeats.*”

#### NOTES.

1. Father, applied commonly to a Catholic priest. 2. In their beds, stricken by disease. 3. Flock, parishioners. 4. Lay under green sods, were dead and buried. 5. Moth-hour of eve the time of evening when moths invade houses in large numbers and fling themselves in flames. 6. Covered the world with shade, hid the world in darkness. 7. Whispered to mankind, it is in the stillness and darkness of night that man realises his true position. God seems to whisper to him and bring him enlightenment. 8. Time, of sparrow chirp, early hours of the morning when sparrows start their twittering. 9. In grief, because he could not do his duty by the dying man. 10. Wrapped in purple robes, dressed in purple robes of royalty. 11. Least of things, human being who is worthless when compared with the greatness of God.

#### EXERCISES.

##### I. GRAMMAR.

1. ‘I have no rest, *nor* joy, *nor* peace?’ What peculiarity do you observe in the use of *nor* in this line? How is it commonly used? Give examples.

2. 'Rouse' is the transitive from 'rise.' Give other examples of such transitive formations.

3. 'The old Priest Peter Gilligan  
*He knelt him* at that word.' Write a grammatical note on the use of 'he' and 'him' in this context.

4. 'And is the poor man dead?' he cried

'He died an hour ago.'

Put into the indirect form of speech.

## II. SUBJECT MATTER AND COMPOSITION.

1. Why did Father Gilligan grieve at the moth-hour of of eve? Why did he repent at once?

2. How did Father Gilligan know that some one else had acted for him while he slept.

3. Who did Father Gilligan's work when he slept? Why?

4. What conclusions did Father Gilligan made when he heard that some one else had done his work?

5. Write the story of Father Gilligan.

THE LITTLE VESPER BELL.

(FROM THE ANCIENT MARINER)

[ These beautiful lines are taken from Coleridge's *Ancient Mariner*, which is regarded as one of the most beautiful poems of the English language. An ancient Mariner who has spent a long and dreary time on sea alone meets three persons invited to a wedding-feast. He stops one of them to hear his tale. It is the time for evening service and the Church-bell rings summoning people for prayer. We are told in the poem that prayer is sweeter than anything on earth and that the best kind of prayer to God is to love all His created things.]

What loud uproar bursts from that door !  
 The wedding-guests are there :  
 But in the garden-bower the bride  
 And bride-maids singing are :  
 And hark the little vesper bell,  
 Which biddeth me to prayer !

O Wedding-Guest ! this soul-hath been  
 Alone on a wide wide sea :  
 So longly 'twas, that God himself  
 Scarce seemed there to be.

O sweeter than the marriage-feast,  
 'Twas sweeter far to me,  
 To walk together to kirk  
 With a goodly company ! —

To walk together to the kirk,  
 And all together pray,  
 While each to his great Father bends,

Old men and babes, and loving friends  
And youths and maidens gay !

Farewell, farewell ! but this I tell  
To thee, thou Wedding-Guest !  
He prayeth well, who loveth well  
Both man and bird and beast.

He prayeth best, who loveth best  
All things both great and small ;  
For the dear God who loveth us,  
He made and loveth all."

— " *S. T. Coleridge.*"

#### NOTES.

1. Uproar, noisy clamour. 2. Bride-maids, the unmarried women who attend bride at wedding. 3. Biddeth, invites. 4. Vesper bell. the bell tolling for evening service. 5. This soul, i.e., the mariner himself. 6. Kirk, Church. 7. Goodly, worthy. 8. Father, the Great God Himself.

Prose order : "To walk together to the kirk with a goodly company is sweeter, far sweeter to me than the marriage feast" (11—14.)

#### EXERCISES.

##### I. GRAMMAR.

1. Note down all the words beginning with *b* in stanza. What is the effect produced by this repetition ? What is the name of the figure of speech employed ?

2. Parse the words italicised:
  - (a) *So* lonely 'twas, *that* God himself  
*Scarce* seemed *there* to be
  - (b) He prayeth *best*, *who* loveth best  
*All* things *both* great and small.
3. Make the required changes in the following sentences:
  - (a) So lonely 'twas, that God himself  
Scarce seemed there to be.  
(Interchange the principal and subordinate clauses)
  - (b) O sweeter than the marriage feast,  
'Tis sweeter far to me,  
To walk together to the kirk  
With a goodly company! —  
(Use the positive degree of comparison.)

## II. SUBJECT MATTER AND COMPOSITION.

1. Compared with the marriage-feast what appears sweeter to the mariner? (*one sentence*).
2. What moral truths does the mariner preach to the wedding-guest? (*two sentences*).
3. Expand into a paragraph the idea contained in the following verses:

"He prayath best, who loveth best  
All things both great and small  
For the dear God who loveth us,  
He made and loveth all."

THE LEGEND OF RABBI BEN LEVI.

---

[The story of Rabbi Ben Levi, an old Jewish priest tells us how one becomes the chosen favourite of the Lord, if one does not break His Law. We see how the Lord exempts him from death and enables him to see His face right as he is alive.]

Rabbi Ben Levi, on the Sabbath, read  
A volume of the Law, in which it is said,  
'No man shall look upon my face and live.'  
And as he read, he prayed that God would give  
His faithful servant grace with mortal eye  
To look upon his face and yet not die.

Then fell a sudden shadow on the page,  
And, lifting up his eyes, grown dim with age,  
He saw the Angel of Death before him stand,  
Holding a naked sword in his right hand.

Rabbi Ben Levi was a righteous man,  
Yet through his viens a chill of terror ran.  
With trembling voice he said, 'What wilt thou here ?'  
The Angel answered, 'Lo ! the time draws near  
When thou must die ; yet first, by God's decree,  
Whate'er thou askest shall be granted thee.'  
Replied the Rabbi, 'Let these living eyes  
First look upon my place in Paradise.'  
Then said the Angel, 'Come with me and look.'  
Rabbi Ben Levi closed the sacred book,  
And rising, and uplifting his grey head,  
'Give me thy sword,' he to the Angel said,

‘Lest thou shouldst fall upon me by the way.’  
The Angel smiled and hastened to obey,  
Then led him forth to the Celestial Town,  
And set him on the wall, whence, gazing down,  
Rabbi Ben Levi, with his living eyes,  
Might look upon his place in Paradise.

Then straight into the city of the Lord  
The Rabbi leaped with the Death-Angel’s sword,  
Then through the streets there swept a sudden breath  
Of something there unknown, which men call death.  
Meanwhile the Angel stayed without, and cried,  
‘Come back !’ To which the Rabbi’s voice replied,  
‘No ! in the name of God, whom I adore,  
I swear that hence I will depart no more !’

Then all the Angels cried, ‘O Holy One,  
See what the son of Levi here hath done !  
The kingdom of Heaven he takes by violence,  
And in thy name refuses to go hence !’  
The Lord replied, ‘My Angels, be not wroth ;  
Did e’er the son of Levi break his oath ?  
Let him remain ; for he with mortal eye  
Shall look upon my face and yet not die.’

Beyond the outer wall the Angel of Death  
Heard the great voice, and said, with panting breath,  
‘Give back the sword, and let me go my way.’  
Whereat the Rabbi paused, and answered, ‘Nay !  
Anguish enough already hath it caused  
Among the sons of men.’ And while he paused

He heard the awful mandate of the Lord  
Resounding through the air, 'Give back the sword !'

The Rabbi bowed his head in silent prayer ;  
Then said he to the dreadful Angel, 'Swear,  
No human eye shall look on it again ;  
But when thou takest away the souls of men,  
Thyself unseen, and with an unseen sword,  
Thou wilt perform the bidding of the Lord.'  
The Angel took the sword again, and swore,  
And walks on earth unseen for evermore.

— "Longfellow."

#### NOTES.

1. Rabbi, the name given to a Jewish priest, a doctor of the Laws. 2. Ben, the son of. 3. Sabbath, the day of no labour — *Sunday* which is kept holy by the Christians. The Jews have it on Saturday. 4. Law, the Jewish Laws (spiritual). 5. Angel of Death, the messenger of God employed for taking away the souls of men. 6. Wilt thou, intend to do. 7. Paradise, the happy abode of good men after death. 8. Sacred book, the book of Laws. 9. Celestial Town, the city of the Lord, Paradise over which the Lord presided. 10. Wroth, angry. 11. Mandate, command.

#### EXERCISES.

##### I. GRAMMAR.

1. Sentences are either *simple*, *complex* or *compound* (Double, Multiple). Give two examples for each from the text.

- 
2. (a) And as he read, he prayed that God would give  
His faithful servant grace with mortal eye  
To look upon his face and yet not die.  
(Turn into a *simple* sentence.)
- (b) Rabbi Ben Levi was a righteous man,  
Yet through his veins a chill of terror ran.  
(Turn into (i) a *simple* sentence (ii) a *complex*  
sentence.)
3. Change the voice of the verbs in :
- (a) He saw the Angel of Death before him stand  
(b) Whate'er thou askest shall be granted thee  
(c) Give me thy sword  
(d) He heard the awful mandate of the Lord resounding through the air.

## II. SUBJECT MATTER AND COMPOSITION.

1. How was Rabbi Ben Levi enabled to go to the City of the Lord alive?
2. Why did Rabbi Ben Levi want the angel to give him the sword? What did he do when he got the sword? When and how did he restore it to the Angel?
3. What special condition did Rabbi Ben Levi impose upon the Angel when he returned the sword?
4. Write the story of the poem as narrated by Rabbi Ben Levi himself.

## CHRISTMAS CAROL.

[ Poet Lowell is familiar to you as the author of such interesting poems as *Dara Mahmoud* and *Yussouf*. Here is a Christmas song composed by him. It speaks of an abiding faith in Jesus Christ, the Lord of peace, and glorifies his law. ]

“What means this glory round our feet,”  
The magi mused, “more bright than morn?”  
And voices chanted clear and sweet,  
“Today the Prince of peace is born!”

“What means that star?” the shepherd said,  
“That brightens through the rocky glen?”  
And Angels, answering overhead,  
Sang, “Peace on earth, goodwill to men!”

‘Tis eighteen hundred years and more  
Since those sweet oracles were dumb;  
We wait for Him, like them of yore;  
Alas, He seems so slow to come!

But it was said, in words of gold,  
No time or sorrow e’er shall dim,  
That little children might be bold  
In perfect trust to come to Him.

All round about our feet shall shine  
A light like that which wise men saw,  
If we our living wills incline  
To that sweet Life which is the Law.

So shall we learn to understand  
The simple faith of shepherds then,

And clasping kindly hand in hand,  
Sing, "Peace on earth, goodwill to men!"

And they who do their souls no wrong,  
But keep at eve the faith of morn,  
Shall daily hear the angel-song,  
"Today the Prince of Peace is born!"

— *"J. R. Lowell."*

### NOTES.

1. Carol, a joyous song, here a Christmas Hymn.
2. The Magi, otherwise called the Wise Men of the East. They brought offerings to the infant Christ.
3. Chanted, sung.
4. The shepherd said, in allusion to the star that suddenly rose in the heavens at the birth of Jesus. The shepherds noticed it first.
5. Sweet oracles, the Magi, the shepherd.
6. We wait for Him, Christmas celebrates the birth of Jesus Christ.
7. Words of gold, glittering words ever imprinted in memory.
8. Law, the life principles unfolded in the Gospels.
9. Who do their souls no wrong, who lead a pure, innocent life.
10. Keep at eve the faith of morn, keep in them even when they are old the faith they had when they were children.
11. Prince of Peace, Jesus Christ.

### EXERCISES

#### I. GRAMMAR.

1. Pick out all the adverbs from the poem. Classify them. Look up your grammar for the different kinds of adverbs.

2. Parse the italicised words in the following :

(a) "*What* means the glory *round* our feet," The Magi mused, "*more bright than morn*?"

(b) Voices chanted *clear* and *sweet*.

(c) He seems *so slow to come*.

3. 'Tis eighteen hundred years and more

*Since* those sweet oracles were dumb.

*Since* is here used as a Subordinate Conjunction.

In what other parts of speech is it used? Give examples.

4. Analyse into main and Subordinate clauses, giving the kind and construction of each of the latter.

(a) But it was said . . . to come to Him.

(b) All round about our feet . . . , which is the Law.

## II. SUBJECT MATTER AND COMPOSITION.

1. What is a Carol? Why is this called a Christmas Carol?

2. Describe some of the strange things that happened when Jesus Christ was born.

3. What is Christ's message to the World?

Which lines of the poem bring it out.

4. What is the law of life to Christians?

5. Explain :

"No time or sorrow e'er shall dim"

"If we our living wills incline

To that sweet Life which is the Law.

"Keep at eve the faith of morn."

## THE NIGHT LAMP.

[The fine poetic fancy of the writer is revealed in this beautiful lyric. The burning Night Lamp has to receive a secret message from far off woods and to send another to the distant stars. The Night-wind is to convey the messages to and fro.]

Softly — softly — softly blow,  
O Night-wind, O restless wind :  
Hark, the thrilling note of midnight !  
Hush, O wind, go soft and slow.

I, the Night Lamp, for thy sake  
In fear and trembling keep awake :  
Tell thy secret in mine ear —  
But hush, O wind, speak it low.

News from far-off woods in spring  
Unto my room-corner bring ;  
I too have a word to send  
To the stars at darkness' end :  
Take it in thine ear, O wind,  
Take it softly ere you go.

*(Translated by Lalit Mohan Chatterjee.)*  
— "Rabindranath Tagore."

## NOTES.

- Thrilling note, refers to the brushing sound of the wind.  
2. For thy sake, for hearing the message you bring. 3. At

darkness' end, at the distant fringe of the darkness which has enveloped the whole world.

## EXERCISES.

### I. GRAMMAR.

1. *Hark, hush* have *interjectional* force.
2. *To send* in line 11 has a *passive* sense.
3. *The Night Lamp* is personified — What is the figure of speech?

### II. SUBJECT MATTER AND COMPOSITION.

1. Give the substance of the Night-Lamp's address to the wind.
2. Why does the Night-Lamp ask the wind to blow gently?

## GEORGE NIDIVER.

---

[ This is a poetic account of how a brave hunter played a generous part in saving the life of a boy help-mate of his. ]

Men have done brave deeds,  
And bards have sung them well ;  
I of good George Nidiver  
Now the tale will tell.

In Californian mountains  
A hunter bold was he ;  
Keen his eye and sure his aim  
As any you should see.

A little Indian boy  
Followed him everywhere,  
Eager to share the hunters's joy,  
The Hunter's meal to share.

And when the bird or deer  
Fell by the hunter's skill,  
The boy was always near  
To help with right good-will.

One day, as through the cleft  
Between two mountains steep,  
Shut in both right and left,  
Their weary way they keep.

They see two grizzly bears,  
With hunger fierce and fell,

Rush at them unawares  
Right down the narrow dell.

The boy turned round with screams,  
And ran with terror wild ;  
One of the pair of savage beasts  
Pursued the shrieking child.

The hunter raised his gun—  
He knew one charge was all—  
And through the boy's pursuing foe  
He sent his only ball.

The other on George Nidiver  
Came on with dreadful pace ;  
The hunter stood unarmed,  
And met him face to face.

I say *unarmed* he stood :  
Against those frightful paws  
The rifle butt, or club of wood,  
Could stand no more than straws.

George Nidiver stood still  
And looked him in the face ;  
The wild beast stopped amazed,  
Then came with slackening pace.

Still firm the hunter stood,  
Although his heart beat high ;  
Again the creature stopped,  
And gazed with wondering eye.

The hunter met his gaze,  
Nor yet an inch gave way ;  
The bear turned slowly round,  
And slowly moved away.

What thoughts were in his mind  
It would be hard to spell ;  
What thoughts were in George Nidiver  
I rather guess than tell.

But sure that rifle's aim,  
Swift choise of generous part,  
Showed in its passing gleam  
The depths of a brave heart.

— "*Ralph Waldo Emerson.*"

#### NOTES.

1. Bards, poets, singers. 2. Californian mountains, mountains in California, U. S. A. 3. Indian, a red Indian, an aboriginal inhabitant of North America. 4. One charge was all (that he had). 5. Spell, utter in words. 6. Swift choice of generous part, his swift and generous decision to save the boy even at the risk of his life.

#### EXERCISES.

##### I. GRAMMAR.

1. Put in the order of Prose :  
'I of good George Nidiver  
Now the tale will tell.'  
'With hunger fierce and fell.'

2. 'Their *weary* way they keep.' *Weary* is an adjective or *epithet* to way her. It should belong to 'they.' So it is *transferred* from its proper place. It is an example of the figure of speech called *Transferred Epithet*.

3. Complements are either *subjective* or *objective*. Give examples of such complements from the poem.

4. Parse the words in italics:

(a) They see two grizzly bears.

With hunger fierce and *fell*

*Rush* at them *unawares*

*Right* down the narrow dell.

(b) I say *unarmed* he stood

(c) *What* thoughts were in his mind

It would be hard *to tell*

What thoughts were in George Nidiver

I *rather* guess *than* tell.

5. Use the following words in different parts of speech.  
Right, fell, steep, share.

## II. SUBJECT MATTER AND COMPOSITION.

1. Use the following phrases in sentences of your own :  
'right and left,' 'face to face,' 'look one in the face,'  
'give way.'

2. Give the story of the poem as related by the Indian boy.

3. What generous part did George Nidiver play?

4. What enabled George Nidiver to subdue the second bear?





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READINGS IN LITERATURE  
FOR INDIAN SCHOOLS  
BOOK I



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