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# THE NEW COCHIN READER.

(FOR THE USE OF III FORM PUPILS)

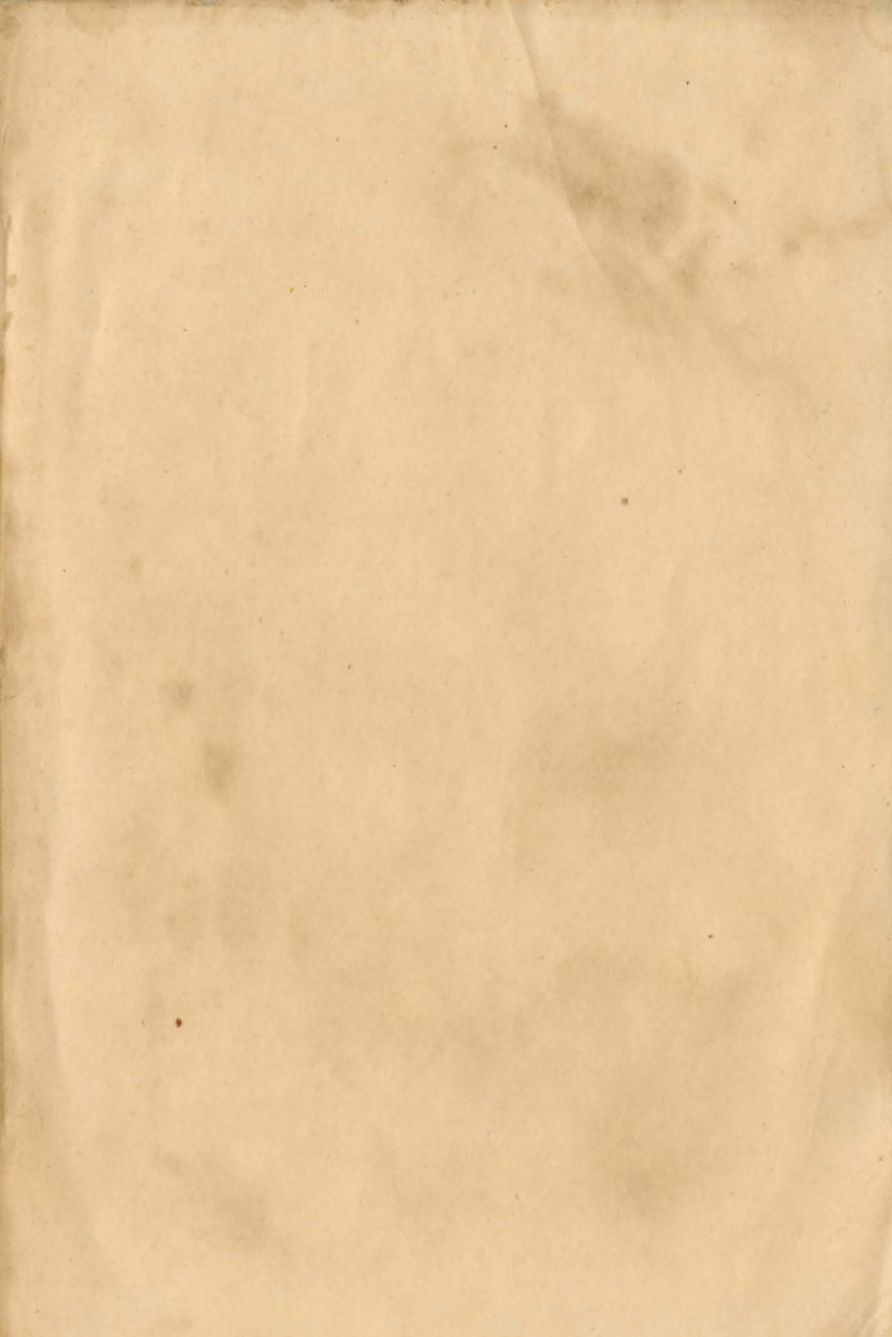
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EDITED BY

HER HIGHNESS IKKAVUTTY THAMPURAN, B. A. (HONS.)











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EDITED BY  
HER HIGHNESS IKKAVUTTY THAMPURAN, B. A. (HONS.)

VISWANATH PRESS,  
ERNAKULAM.

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1937

*[Price Twelve Annas*

THE  
NEW COCHIN READER.

(FOR THE USE OF III FORM PUPILS)

EDITED BY  
HER HIGNESS IXKAVUTTY THAMPURAN, A. C. S. I.

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(First Twelve Issues)

1887

(Copyright)

# THE NEW COCHIN READER

THE NEW COCHIN READER

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## PREFACE.

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In bringing out the New Cochin Reader for the use of pupils in Third Form, my intention is to realise a few fundamental aims of language study. The tendency so far seems to have been for laying undue stress on the literary aspect of the selections set for study. This has necessarily involved a correspondingly diminished attention paid to the expressive side of the language. The present conditions require our pupils to pick up a working knowledge of the language in as short a time as they may find it possible. As such, they should become familiar with subject matter clothed in simple, lucid and idiomatic English. It will be found that I have exercised great care in the choice of matter both under prose and poetry. The lessons under the former cover a wide range of subjects both modern and ancient. The poetical pieces are simple and at the same time classic.

I have sought to give the pupils a decent amount of vocabulary practice, based upon contexts that stand lucidly clear before them. Great

care has been bestowed upon idiomatic setting too. In fact, I have made an honest attempt at securing the three-fold ideals of simplicity, lucidity, and clearness which alone give strength and virility to language. I hope that the explanatory notes given wherever necessary and the exercises under each lesson will be found useful to the teacher and the taught alike.

A word of excuse may be necessary for the apparent cutting off of a large portion of Grammar, the study of which, based upon the prescribed text, is included in the curriculum of studies in our schools. It is remembered that a prescribed text book of this kind is taught in detail in the class. It is, therefore, presumed that it would be a sheer waste of time and space to introduce grammatical principles under each lesson. It is up to teachers to apply the principles taught in the grammar class to the teaching of the text also.

*H. H. Ikkavutty Thampuran B. A. (Hons.)*

# THE NEW COCHIN READER.

## 1. Abou Ben Adhem.

Abou Ben Adhem (may his tribe increase)  
Awoke one night from a deep dream of peace,  
And saw, within the moonlight in his room,  
Making it rich, and like a lily in bloom,  
An angel writing in a book of gold.  
Exceeding peace had made Ben Adhem bold,  
And to the presence in the room he said,  
'What writest thou?'—The vision raised its head,  
And, with a look made of all sweet accord,  
Answered, 'The names of those who love the Lord.'  
'And is mine one?' said Abou. 'Nay, not so,'  
Replied the Angel. Abou spoke more low,  
But cheerly still, and said, 'I pray thee, then,  
Write me as one that loves his fellow men.'

The angel wrote, and vanish'd. The next night  
It came again with a great wakening light,  
And show'd the names whom love of God had bless'd,  
And lo! Ben Adhem's name led all the rest.

—*J. H. Leigh Hunt.*

Notes. 1. May his tribe increase—May his family grow large and live long.

6. One who leads a peaceful life is not likely to have any enemies and so has no need to fear.

7. Presence—Angel.

8. Vision—Presence ; Angel.

Angels are believed to have airy forms and so they can only be seen but not felt. They can pass through walls or closed doors as their body is not made of flesh and blood like ours.

12. Abou spoke more low.— In a lower tone. Abou was sad to hear that his love of God was not enough to make the Angel write his name in the list.

16. Wakening light—The angel's body was so bright that its dazzling brilliance would wake up sleeping people.

18. Led all the rest—was the first name in the list.

“Love of one's fellow men is the best love of God.”

## 2. Keep Fit.

importance	sufficient	maxim	familiar
culturist	develop	physique	civilised
intensive	welfare	encourage	indigenous
wrestler	pugilist	extensively	ancient
gladiator	athlete	excavate	virile
captivate	investigation	symmetry	agility
lithe	abstain	intoxicating	nourishment

The importance of physical exercise as a necessary means of healthy living is sufficiently well known to all. Maxims like "A sound mind in a sound body" or "The glory of a young man is his strength" are very familiar to us ; and for a considerable time in the past, many physical culturists have devised many systems of physical culture to improve the health and strength of the young all over the world.

During the last decade or two, this desire to improve the physique has developed to a great extent in all the civilized countries of the world, and in some countries, it has even become a craze. There are people who go to the extent of saying that all the schools may be closed and playgrounds provided with the money that is now spent on them. In Germany, the United States of America and Japan the Governments have taken up the

problem and a very intensive physical training is given to the youths of the country.

This care to promote the physical welfare of the people is however, not new to the world. Even in very olden times, physical culture was encouraged in countries like Sparta and Rome. Almost every part of India had its own indigenous system of physical culture and training for warfare. From times immemorial Japan and Burma have had their wrestlers and Pugilists and the Japanese system of Jiu Jutsu is now extensively taught to boys and girls alike in many countries. The Olympic sports now held in Europe from time to time had their origin in ancient Greece. Rome had its gladiators and the letters written on tablets by Roman maidens to some of these athletes, have been excavated from the ruins of Pompei. They show how the fair sex admired virile manhood even in those olden days long before Christ was born. It was the famous statue of the Greek hero Hercules, that captivated the heart of the boy who later on became the famous professor Eugen Sandow.

In recent times with the development of science, physical culture also received a scientific investigation. Graded systems of exercise, to produce an all round development and graceful

symmetry of body, have been devised by various people at different times. Most of these, however, are now in disfavour, for they have all tended to make massively built, slow moving, heavy athletes. Present day physical culturists describe them as "muscle bound" and unfit for anything but a display of brawn and muscle and particular feats of strength. The present model is the panther or the leopard, combining great physical strength with extreme agility and alertness. The modern athlete is a lithe, active figure, who can turn his hand to anything with perfect ease; while the older champions had not this advantage. Formerly, a wrestler or a boxer would be a very poor swimmer and a much poorer runner, while climbing a high ladder, or a roof or leaping hurdles would almost have been feats beyond his ability. Present day systems of physical exercise do not aim at producing such athletes, but to make us "keep fit," that is, to give us strength and health and at the same time make us fit for doing any kind of useful work which comes our way. Such 'keep fit' exercises are more useful to the average man and to the nation at large.

There are some other things too which are as essential as exercise to keep us fit. These consist of abstaining from the use of intoxicating drinks

and tobacco, and moderation in food. The food we take, should contain all kinds of nourishment required by the body ; in other words it should be a well-balanced diet. Sufficient rest after work, physical or mental, and breathing pure air and getting as much of the sun's rays as possible to shine upon our body, are also equally necessary ; and if we observe these simple laws of Nature, they are sure to keep us fit as a fiddle.

PHRASES.—Go to the extent of ; take up a problem (an idea, project etc.) ; to promote the welfare (cause etc.) ; from times (time) immemorial ; to come one's way ; fit as a fiddle.

EXERCISES.—1. What countries promoted physical culture in olden days ?

2. What were the defects of former athletes ? How are they remedied now ?

3. What things are necessary to keep us fit ?

---

### 3. Rani Durgavathi.

neighbouring      regent      prosper      desert      yield

During the time of the Mogal Emperor, Akbar the Great, there was a prince who ruled over a small state in central India. He had a very

beautiful daughter named Durgavati. A neighbouring prince named Dalpat wanted to marry her but her father would not allow the marriage, as he thought that Dalpat's family was not equal to his. Durgavati was sad, for she loved Dalpat. Her father wanted her to marry another prince whom she did not love. So she ran away from her father's palace and married Dalpat.

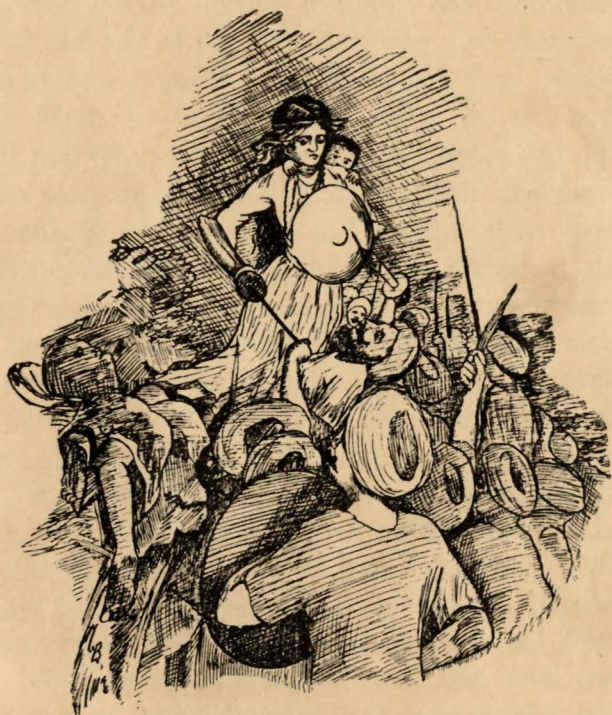
Her father was very angry with her and never visited her, nor did she ever go back to him. She lived with her husband and had a son. But after four years Dalpat fell ill and died. The young widow had not only to take care of the child but also to rule over the country as the Regent of the infant prince. She loved her subjects and they loved her in return and were ready to lay down their life for their noble queen. Under her wise and peaceful rule the country prospered and the royal treasury was full and all her subjects were happy.

Akbar heard of this and he was surprised to see that a woman ruled so well. He wanted to extend his empire over the whole of India, but he was too good and noble to take up arms against a poor widow who never offended him. However, some of his nobles were not good like him. One of them named Azaf Khan wanted to conquer Durgavati's small state and make it

part of Akbar's Empire. He hoped that Akbar would send him as the governor of the province and he could rule over it himself. He spread false stories of Durgavati's pride and told Akbar that she said that she was not afraid of Akbar or any man in the world. Thus he obtained permission to invade Durgavati's country.

Azaf Khan took only a small army, for, he thought Durgavati was only a woman, the king a child and the country very small and so he would have an easy victory. He also believed that she would be quite unprepared for battle, as no war had been declared. When he reached near Durgavati's capital, a strong force attacked him; and in the battle that followed, the Mogal army was defeated. Azaf Khan made good his escape with a few followers. He was very much ashamed to be thus severely beaten by a woman.

Shortly after this, he collected a very large army and intended to take Durgavati by surprise; but she received news of his coming and was well prepared. In that battle too, he suffered a severe defeat. The queen herself fought along with her soldiers, sword in hand and her child bound on her back. Azaf Khan was so ashamed that he could not go back to Delhi before Akbar. So he sought to capture the country by cunning.



RANI DURGAVATHI FIGHTING.



WANT DURGAVATHI RIGHTING.

He sent his spies secretly into the town and there they gave large sums of money to Durgavati's army officers to desert her and come over to the side of Azaf Khan. They also promised them greater rewards and honours if they helped Azaf Khan to capture their city. In the next battle the brave queen found that many of her nobles were on the enemy's side. Still she never lost courage and resolved to die rather than yield. With the few faithful followers that remained, she fought with Azaf Khan, and many a Mogal soldier fell by her sword that day. During the battle, news was brought to her that her boy was severely wounded and was about to die. The mother's heart grieved to hear this and she wanted to see her son for whom she lived and fought, before he died. But she was the Regent of the King, and she thought her duty was to fight to the last. The faithful band fought very bravely, but the enemies were so many, that her soldiers began to fall down fast. She saw that the battle was lost and that she would be taken prisoner if she remained in the battle-field. So, unwilling to fall into the hands of the enemies, she plunged her sword in her heart and died. Thus ended the life of a noble queen whose courage and sense of duty would have done credit to any man.

PHRASES.—To lay down (one's) life ; Make good one's escape ; To take one by surprise ; To lose courage ; To fall by the sword (axe &c.); Do credit to.

EXERCISES.—1. Analyse :—A neighbouring prince .....equal to his.

2. Some nobles were not good like Akbar. (Change into a complex sentence.)

3. How did Azaf Khan obtain Akbar's consent to invade Durgavati's country ?

4. Why did not Durgavati go to see her dying son ?

---

#### 4. Casabianca.

The boy stood on the burning deck,

Whence all but he had fled ;

The flame that lit the battle's wreck

Shone round him o'er the dead.

Yet beautiful and bright he stood,

As born to rule the storm ;

A creature of heroic blood,

A proud, though childlike form.

The flames rolled on—he would not go

Without his father's word ;

That father, faint in death below,  
His voice no longer heard.

He called aloud: 'Say, father, say  
If yet my task is done?'

He knew not that the chieftain lay  
Unconscious of his son.

'Speak, father!' once again he cried,  
'If I may yet be gone!'

—And but the booming shots replied,  
And fast the flames rolled on.

Upon his brow he felt their breath,  
And in his waving hair;  
And looked from that lone post of death,  
In still, yet brave despair.

And shouted but once more aloud,  
'My father! must I stay?'

While o'er him fast, through sail and shroud,  
The wreathing fires made way.

They wrapt the ship in splendour wild,  
They caught the flag on high,  
And streamed above the gallant child,  
Like banners in the sky.

There came a burst of thunder sound—  
 The boy—oh! where was he?  
 —Ask of the winds that far around  
 With fragments strewed the sea!—

With mast, and helm, and pennon fair,  
 That well had borne their part;  
 But the noblest thing which perish'd there  
 Was that young faithful heart.

—*Felicia Hemans.*

In the battle of the Nile (1798) between the English and the French, the French fleet was defeated. Casabianca was the son of the captain of a French ship named *L'Orient*. This ship was badly broken by the English guns and at last it took fire. The English saved all the people in the ship, but Casabianca refused to go without his father's command. His father had already been killed in action and the boy remained there until the gunpowder in the ship blew it up and the poor boy was seen no more.

6. As born.....storm.—As if he had the power to command the storm.

15. Chieftain—Captain of the ship.

21. Breath—Heat. (The brow is the part of our body which feels the heat most.)

27. Shroud—The rope supporting the mast; Rigging.

38. Borne their part—Done their duty.

## 5. Sinbad the Sailor.

mosque	hatchet	disregard	monstrous
cling	devour	stranger	unfortunate

There was once a very rich man named Sinbad in Bagdad, who was very young when his father died. He spent all his time and wealth in wild ways until he had little left. At last he made up his mind to go with some of his friends on a voyage of trade to the East Indies. So he sold all his remaining lands and goods and bought a strong ship and set sail one fine morning.

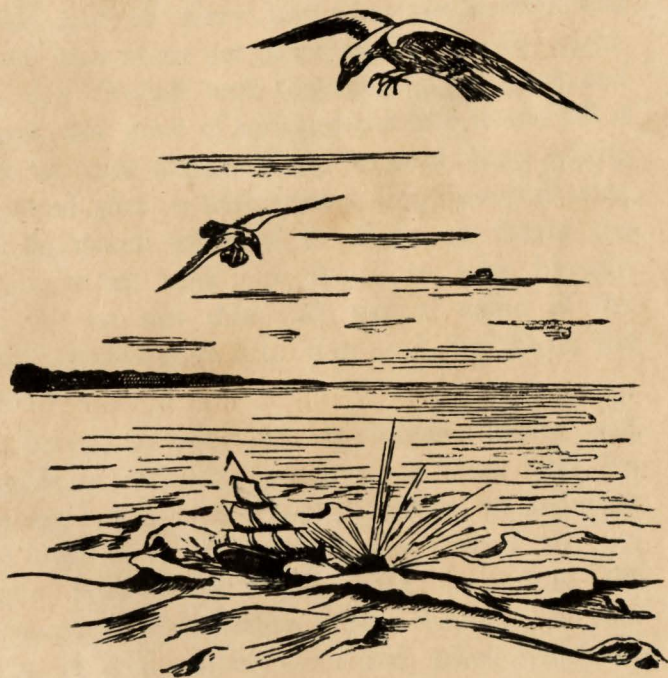
On the way they came to a small green isle. They went on shore to get fresh water and there they found an egg of a roc which was as big and round as a huge mosque. The sailors took their hatchets and broke it open disregarding Sinbad's words. Then they took out the young roc, which was inside it and cooked it for their food. Before their feast was over, the sky grew dark and on looking up they saw two huge birds as big as clouds coming towards the island.

They were terribly afraid of the monstrous birds and soon got into their ship and pushed out to sea; but they were too late. When the rocs

found their young one had been cooked, they were wild with rage. They rose up in the air and flying to a mountain soon brought large rocks in their talons and dropped them on their ship. One of the stones fell on the ship and broke it to pieces. Many were crushed by the rock and all were thrown out into the sea, where all of them perished except Sinbad. By good luck he got a piece of wood and clinging to it was washed on to the shore of another island.

After resting there for a while, he wandered through the island and saw plenty of grapes and sugar cane and a clear stream of fresh water. So he had enough to eat and drink, but he found no houses or people there and feared that he might be devoured by wild beasts at any moment. When it began to grow dark he climbed up a tree, but had very little sleep that night.

Next morning he got down and walked further into the island and soon came to the bank of another stream, where he saw an old man sitting. At first he thought that it might be one other who had escaped like himself from the ship. Sinbad ran up to him and found it was a stranger. The old man appeared to be very ill and weak. Sinbad spoke to him kindly, but the old man did not reply; instead he made signs to show that he



THE ROCS THROWING ROCKS ON SINBAD'S SHIP.



THE KING THROWING ROCKS ON SIRIUS'S SHIP.

wanted to be taken to the other bank of the stream.

Sinbad took him on his shoulder and crossing over to the other side, stooped so that the old man might get down. But the fellow would not and clasped round Sinbad's neck with his legs. Sinbad could not breathe and he fell down in a swoon. When he recovered, the old man knocked him in his ribs and showed signs to move on. Thus Sinbad had to carry him wherever he went and the old man never got down by day or by night. One day Sinbad took the shell of a gourd and pressed the juice of some grapes into it and left it there for some days. When he went there again, he found that it had turned into beautiful wine and he drank some of it. Soon he forgot the burden on his neck and began to sing happily. The old man saw this and wanted some of the wine. Sinbad gave it to him and he drank the whole of it.

Some time after he too became merry and danced on Sinbad's shoulders. A little later his legs began to lose their hold. Sinbad walked with him towards a rock and there dashed the old man's head on it. The rock contained the old man's cave and when Sinbad went in, he saw heaps of gold, silver coins and jewels which the

old man had taken from unfortunate persons who had fallen into his hands.

Sinbad lived there peacefully for a few days, when a trading ship came to the island for water and Sinbad sailed home with all his riches.

PHRASES:—Make up one's mind; To go on a voyage; By good luck; By day or night; To lose one's hold; To fall into one's hands.

## 6. The Honey Bee—Part I.

sweetening	ancients	electricity	variety
foragers	entrance	marauders	afford
scavengers	particular	mercilessly	undertakers

For ages past, men have obtained honey from the store of wild bees which build their combs on the sides of steep mountains or on very tall trees. Till about the 16th century, honey was the only sweetening agent known to man; for sugar was not made till then, though sugar cane had been discovered as early as the first century A. D. One of Alexander the Great's generals is said to have found a wonderful "honey-bearing reed," which must surely have been the sugar cane; but it was not till many centuries after that, that sugar was





THE BEE HIVE.

made. Even after that, sugar was so costly for a long time, that only the rich could afford it while the poor still used honey.

Besides honey, the ancients got wax from the bees to make candles, when they had neither gas nor electricity. Even now beeswax is used for a variety of purposes. So men have taken great interest in studying bees and bee-keeping from very early times.

For a very long time, people had very false and curious ideas about bees. Bees were believed to be born in flowers. Virgil, the learned Italian, who lived long ago in Parthenope or modern Naples, gives us a very funny method of producing bees. A two-year old bull-calf with twisted horns should be chosen. It must be killed by stopping its nose holes and then buried in a pit with leaves and flowers thrown over it. After some time, the heat of the earth will soften the bones and a swarm of bees will come out. But great men have spent their life-time in studying bees, and we have come to know that these are all fables.

In a colony of bees, whether it is in Nature or in a man-made hive, there are three kinds of bees. The queen, the workers and the drones. There is only one queen and her sole duty is to lay eggs, and she does this day in and day out, laying as

many as two thousand eggs per day, or more if there is plenty of honey. She never goes out of the colony or hive and the worker-bees take great care of her. She is the mother of all the bees there and it would be more correct to call her the queen mother.

The worker bees have many duties to perform. There are the water carriers to supply the hive with water, the nurse bees to look after the young ones, the queen and the drones ; the foragers who fly out and gather nectar and pollen all day long ; the builders, who produce wax and make new combs ; scavengers, chemists, and soldiers. Each bee does one particular job ; each one knows how to do it and seems to be doing it always. There is no quarrel as to who shall fly out for nectar or pollen or water, or who shall mount guard at the entrance and take care of the colony and its honey from marauders. Everything seems to be arranged in perfect order by some divine law.

The third kind of bee is the drone. Drones are very idle and do no work at all inside the hive, nor do they go out and gather pollen or honey. They live a life of ease, flying out only in the evening to enjoy themselves. Each drone eats up in a day as much food as four workers can gather in a day. But these idlers are always under the

power of the workers, for besides honey, the workers give them a thing called "chyle food" without which the drones would die even if they get plenty of honey. The drones are carefully fed and looked after, when there is plenty of honey to be got outside. But when flowers begin to be few and honey flow becomes less, the drones have no place in the hive. It is not by starvation that they die, but they are mercilessly killed.

First the workers destroy the drone cells in combs and drag out drone eggs and grubs and throw them away. The foolish old drones seem to take no notice of this but go on eating and enjoying. At last, the order is given and the workers chase the drones and drive them out of the colony. They are completely at the mercy of the workers and cannot fight with them. If a drone is caught, his wings are bitten off and he is thrown out. The hunted drones run about here and there with loud cries but no mercy is shown to them. If they escape from the workers by flying away, they soon die of cold and hunger, for they do not know how to gather honey. If they dare to return, the guards at the gate fall upon them and kill them; but they rarely return, preferring to die outside. The bodies of the drones, killed and disabled inside the colony are carried by the undertakers far away

from the place. Again with the return of summer, when there is plenty of honey, the workers will make drone cells and the queen mother would lay drone eggs in them and the nurse bees would take care of them as long as the honey season lasts.

PHRASES:—1. To look after; 2. To take no notice of; 3. Fall upon.

EXERCISES:—1. Name the kinds of bees in a hive and describe the work they do.

2. When are drones found in a colony and when not?

3. Analyse—1st para 2nd and 3rd sentences.

---

## 7. Home They Brought Her Warrior Dead.

Home they brought her warrior dead ;  
She nor swoon'd nor utter'd cry :  
All her maidens, watching, said,  
' She must weep or she will die.'

Then they praised him soft and low,  
Call'd him worthy to be loved,  
Truest friend and noblest foe ;  
Yet she neither spoke nor moved.

Stole a maiden from her place,  
Lightly to the warrior stept,  
Took the face-cloth from the face;  
Yet she neither moved nor wept.

Rose a nurse of ninety years,  
Set his child upon her knee—  
Like summer tempest came her tears—  
'Sweet, my child, I live for thee.'

—*Alfred Tennyson.*

This is the story of a woman whose husband had been killed in battle and his body brought home by his comrades. The woman's grief is too deep for tears. Her neighbours tried to make her weep but without success. See how the ninety-year-old nurse makes her weep.

4. If she does not weep she will surely die of grief. Weeping is Nature's out-let for grief.

7. True friend—A friend who stands by in the hour of need.

Noble foe—A foe who does not take advantage of an enemy's weakness or treat him badly when he is subdued.

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## 8. The Honey Bee—Part II.

succession	indiscriminately	larva
larvae	entrance	apiary
acquaintance	leisure	convenience
difference	attendance	accident

We have seen how there are three kinds of bees in a colony, namely the Queen, the Worker and the Drone. Of these, the drones alone are male in sex while the queen and all the workers are female; but it is only the queen that lays the eggs, which hatch into larvae and later on become either drones or workers. The queen has the wonderful power of laying either a worker or a drone egg at will. If our queens too had this gift of determining the sex of their children, how many succession disputes and wars could have been avoided!

These worker eggs and drone eggs are not laid by the queen indiscriminately as suits her convenience. The workers settle this for her by making worker cells or drone cells as they think fit. The drone cell is slightly bigger than that of the worker and when the queen comes there, she drops a drone egg. All the work in the colony is done by the workers, while the drones do no work at all. So more workers are needed, and hence

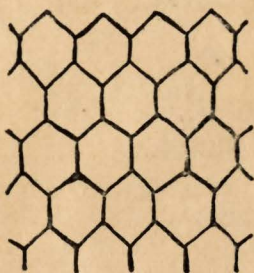
they make drone cells only at certain times, and those only in very small numbers.

There is no such difference as queen egg and worker egg. After the egg hatches, the bees can turn the grub to grow up into either a queen or a worker. This they do by feeding it in a particular way. All larvae or grubs are fed alike for the first three days of their life with a kind of food called 'Royal Jelly,' a sort of liquid that comes out of the head of worker bees. From the fourth day onwards, the worker and drone grubs are fed with 'Bee-bread,' a mixture of pollen, honey and water; but the queen is fed with royal jelly during all the four or five days of her larva stage and for the three years of her life after she becomes an adult bee. This is why she is longer than the worker bees and is capable of laying eggs.

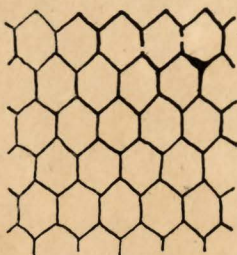
New-born workers give out more royal jelly than the older ones, and hence we may see a large number of them in attendance upon the queen, feeding her every now and then, when she goes about from one cell to another to lay eggs. Other young workers may be seen feeding the young larvae in the cells. For this reason, these young workers are called 'Nurse Bees.' The nurse bees in their turn are fed by the older workers who have not gone out that day to gather honey or pollen.

All the bees, queen, worker and drone, have four stages of life; first as eggs for three days, then as larvae for five to six days and after that they remain shut up in the cells for a number of days and the entrance to the cells is covered by the workers with a thin sheet of wax. This is the third stage called the 'Pupa' stage, when the grubs go to sleep and take no food. During this period they change colour and get wings, legs and a head like those of the bees that we see outside. At the end of the pupa stage, the bee inside the cell breaks open the wax cap that covers the entrance and comes out as a winged insect. This is the fourth or adult stage.

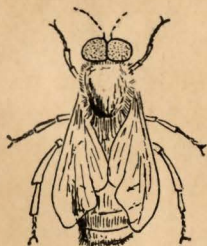
Sometimes the bees want to have a new queen. The previous queen may be lost by accident or sudden death, or she may be too old to lay eggs. Then a new queen is reared in a specially made queen cell at the margin of the comb and it is like a jasmine bud in shape. The bees take care to have a healthy queen long before the existing one becomes old; for, without a queen the colony becomes extinct in a very short time. The life of the worker bee, in seasons of heavy work, is only about six weeks to two months, and besides this, thousands fall a prey to numerous enemies. If there is no queen to lay eggs and make up for the



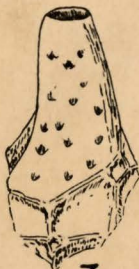
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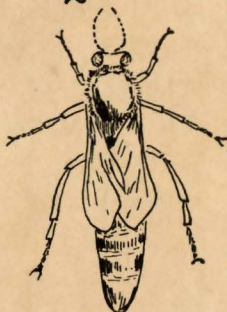
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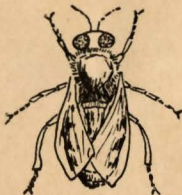
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3



B



C

May '35

# THE HONEY BEE.

1. Worker Cells, 2. Drone Cells, 3. Queen Cell,  
A. Drone. B. Queen. C. Worker.



2



1



B



3



A



C

# THE HONEY BEE

A. Dyer, B. Queen, C. Worker.  
 1. Worker Cells, 2. Drone Cells, 3. Queen Cell.

loss, we can understand how, after a few days there will be few bees left in the colony.

In an apiary where bees are kept in hives, the beekeeper gives a new queen to the unfortunate colony by cutting out a queen cell from another colony and fixing it on the edge of a comb in the queenless hive. This is called 'Requeening.' Sometimes when a queen cell cannot be had conveniently, he unites the bees in the two hives in a clever way. He sprays peppermint solution on the combs and bees in both hives and with the good combs of the queenless hive he replaces the poor combs in the other.

Each hive has its own particular smell, and a stranger from another hive will never be tolerated. In every colony there are thousands of bees, and so many are born and so many die every day, that it is almost impossible for one bee to know all the other inmates of her home; and the 'great work of the hive' keeps her so busy all day long, that she, has little leisure or energy to cultivate the acquaintance of all. So it is only by their smell that bees know whether other bees are inmates or strangers. When the bee-keeper sprays peppermint on the bees of both colonies, they lose their previous peculiar smell and have one in common; so they unite peacefully, and thus the queenless bees get a happy home once

more. What is done by bees in Nature when their queen is lost, is not known to us; but we may be sure that the 'Great Beekeeper' must have some way of his own to help them.

USE IN SENTENCES. As suits (one's) convenience (taste &c); As (one) thinks fit; Inattendance upon; Every now and then; In (one's) turn; Cultivate the acquaintance (friendship) of.

EXERCISES. 1. Para 2. First two sentences and last para last sentence—change the voice.

2. Para 8. Analyse:—In every colony.....of them all.

3. How do bees rear a new queen?

4. How many stages are there in the life of a bee?

5. What are "royal jelly" and "bee bread"?

6. How is a hive 're-queened'?

## 9. Horatius.

misrule	suicide	opportunity	confusion
poured	flooded	swollen	foaming
direction	oncoming	glittering	offer
vanguard	dreading	sway	constant
	marvelled	suspense.	

Long ago Rome was ruled over by a King named Tarquin. He was a proud and cruel man

and his sons were worse. The people bore his misrule patiently for a time until Sextus, Tarquin's son insulted a fair girl named Lucretia. She committed suicide. At this the people rose up and drove Tarquin and his sons out of Rome. After that they chose their wise men to rule the land. These men were called the Senators or Fathers of the City and their leader was called the Consul. The consul and the senators were to be chosen every year, so that they might not abuse their power.

Tarquin and his sons went to the city of Culusium, the Capital of King Lars Porsena. Lars Porsena was waiting for an opportunity to invade Rome and now he got it. He sent word to Rome asking the people to prepare for battle if they would not take back Tarquin and his sons. The Romans refused to do so and Lars Porsena marched upon Rome with an army numbering about a hundred thousand.

Great was the fear and confusion in Rome, for, the people had no soldiers to fight against such a large army. People who lived outside the walls of Rome poured into the city with their corn, cattle and sheep for two long days and nights.

The senators met in council and the consul said, "There is only one way for the enemies to

come to Rome and that is the narrow bridge across the Tiber. We shall cut down the bridge. The enemies can't swim across the flooded river."

Then a soldier came running in great fear and cried out, "To arms! to arms! Sir Consul. Lars Porsena is here." The consul and the senators looked in that direction and saw the cloud of dust raised by the vast army of the Tuscan king. The consul knew not what to do. He feared that the enemies would reach the bridge before the Romans had time to destroy it. He looked at the on-coming foes and then on the wall without speaking a word.

Then Horatius, the Captain of the City gate, said, "We have to die one day or another and to die for one's country is the noblest death. With two companions to help me I shall engage the foes, for, in the narrow bridge only three men could come at a time. Meanwhile cut down the bridge with all the speed you can." This speech roused the spirit of the people and two brave men named Spurius Lartius and Herminius offered to stand on either side of Horatius to defend the bridge.

So the three brave men went forth to the other end of the bridge, while the rest of the people, rich and poor led by the consul began to

cut down the bridge. Meanwhile the Tuscan army advanced like a vast sea of gold with their glittering armours, helmets and banners towards the three brave men guarding the bridge.

“The three stood calm and silent,  
And looked upon the foes,  
And a great shout of laughter  
From all the vanguard rose.”

Three brave men from the Tuscan army got down from their horses and advanced to meet the three Romans, for according to the rules of war, it was a shame to go on horseback against an unmounted soldier. The Romans killed them in a minute. Then foe after foe came, but all met the same fate. At last no one dared to go near. Those who were behind pushed those in front, crying ‘Forward,’ but those in front pushed back with greater strength, dreading to fall into the hands of the Romans. Thus the army swayed backward and forward and Lars Porsena bit his lips with anger and shame.

Meanwhile the Romans had cut down the bridge and there remained only one shaky plank and they cried out, “Come back Horatius! back Lartius! back Herminius! come back before the last plank falls.” Lartius and Herminius flew back like arrows and they were just in time, for

soon after they crossed, the last plank fell into the swollen river. They turned back and saw Horatius standing at the other end alone and they would have run back to his help but there was no way now.

“Alone stood brave Horatius,  
But constant still in mind,  
Thrice thirty thousand foes before  
And the broad flood behind.”

When Horatius was thus left alone without any means of going back, Lars Porsena came out and cried, “Now yield and ask for our mercy, you impudent Roman.” Sextus the cruel son of Tarquin cried, “Kill him, kill him.” But no one ventured to advance. Horatius answered not a word in reply. One of his eyes had been put out by a dart and he was bleeding much from a wound in the thigh. As if it were beneath his dignity to bandy words with such cowards, he turned back facing the Tiber and said,

“Oh, Tiber! father Tiber!  
To whom the Romans pray,  
A Roman's life, a Roman's arms  
Take thou in charge this day.”

With this short prayer he plunged into the foaming stream with his armour, helmet and all.

Weighed down by these, tired with fighting and weak with loss of blood, he sank many a time, but still again he rose. Friends and foes watched him in eager suspense from the opposite bank and marvelled at his courage and strength. At last his feet felt the bottom on the Roman bank and the people rushed up and carried him away on their shoulders in great joy.

PHRASES. Wait for an opportunity; To march upon a country; Rouse the spirit; To meet a fate; Fly like an arrow; Just in time; To bandy words with.

- EXERCISE:— 1. How did Horatius save Rome?  
2. What did Lars Porsena say to Horatius and what was his reply?
- 

## 10. The Blind Men and the Elephant.

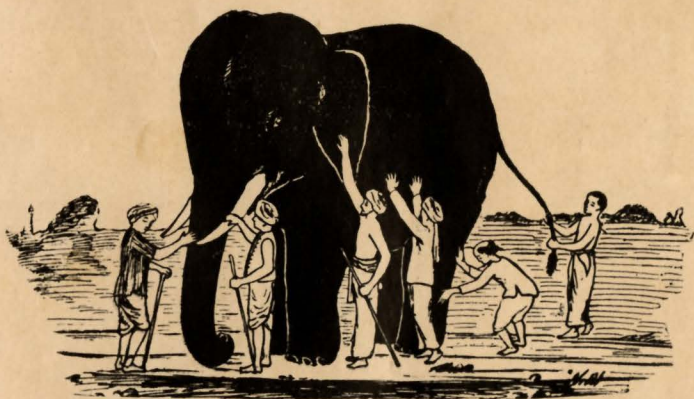
It was six men of Indostan,  
To learning much inclined,  
Who went to see the Elephant  
(Though all of them were blind),  
That each by observation  
Might satisfy his mind.

The First approached the Elephant,  
And, happening to fall  
Against his broad and sturdy side,  
At once began to bawl:  
'God bless me! but the Elephant  
Is very like a wall!'

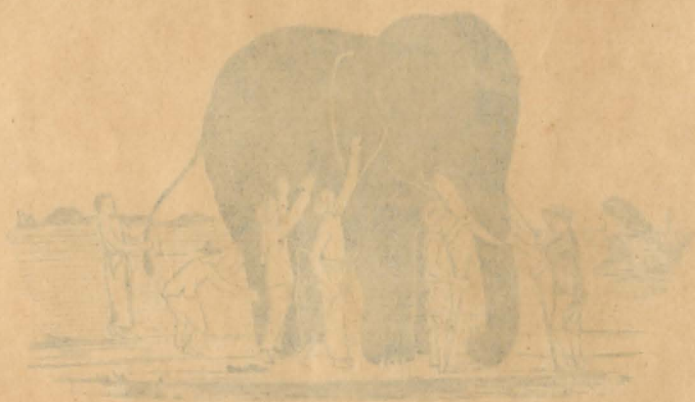
The Second, feeling of the tusk,  
Cried: 'Ho! what have we here  
So very round and smooth and sharp?  
To me 'tis mighty clear  
This wonder of an Elephant  
Is very like a spear!'

The Third approached the animal,  
And, happening to take  
The squirming trunk within his hands,  
Thus boldly up and spake:  
'I see,' quoth he, 'the Elephant  
Is very like a snake!'

The Fourth reached out his eager hand,  
And felt about the knee:  
'What most this wondrous beast is like  
Is mighty plain,' quoth he;  
'Tis clear enough the Elephant  
Is very like a tree!'



THE BLIND MEN AND THE ELEPHANT.



THE ELEPHANT AND THE RIVER

The Fifth, who chanced to touch the ear,  
 Said: 'E'en the blindest man  
 Can tell what this resembles most;  
 Deny the fact who can,  
 This marvel of an Elephant  
 Is very like a fan!'

The Sixth no sooner had begun  
 About the beast to grope  
 Than, seizing on the swinging tail  
 That fell within his scope,  
 'I see,' quoth he, 'the Elephant  
 Is very like a rope!'

And so these men of Indostan  
 Disputed loud and long,  
 Each in his own opinion  
 Exceeding stiff and strong,  
 Though each was partly in the right  
 And all were in the wrong!

—J. G. Saxe.

Notes. 2. Inclined—Fond of.

12. Very like—In prose we always use only "very much like."

21. Squirming—Curling.

22. Spake—Old form of spoke—Now used only in poetry.

25. Reached out his hand with eagerness. (It was the man that was eager and not the hand).

28. Mighty plain—Very clear.

35. This wonderful creature called 'Elephant'.

41. Quoth—Said (Archaic)

46. Stiff and strong—Obstinate.

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## 11. London to Australia by Air.

enterprise	lieutenant	conclusion	aviator
aeroplane	infinite	confluence	intrepid
aerodrome	hospitable	droning	thundering
enthusiastic	reception	adventurous.	

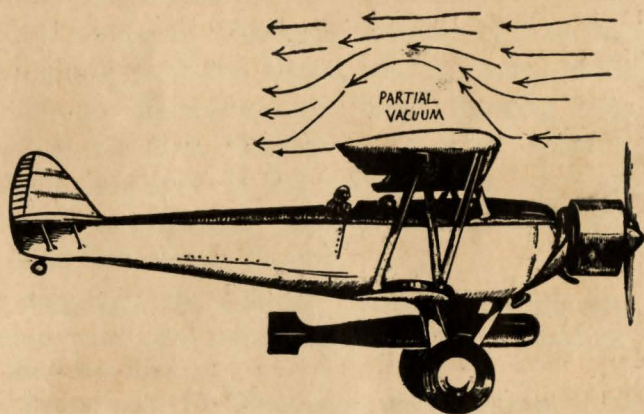
The first attempt at this daring enterprise was undertaken by the two young Australian brothers, Captain Ross Smith and Lieutenant Keith Smith. On twelfth November 1919, a year after the conclusion of the Great War, these young aviators took off from London in a big aeroplane and crossing the English Channel came over France where a dense mass of snow clouds compelled them to rise up much higher in the air and there they were almost frozen to death by the intense cold.

Alighting at Lyons in France after a flight of over 450 miles, they continued their flight and soon reached Rome in Italy. Leaving Italy they proceeded over the Mediterranean sea and were caught in a terrific and blinding rain storm. With infinite difficulty they reached Cairo in safety. Thence they flew over Palestine to Damascus and Baghdad and along the river Euphrates to the Persian gulf and passing through Karachi they reached Delhi, where they stayed for a complete day. Next day they flew along the Jumna to Allahabad at the confluence of the Jumna and the Ganges and from there via Calcutta they crossed the Bay of Bengal and landed in Rangoon. There the difficulties of the intrepid aviators increased. They had to cross a high mountain on their way from Rangoon to Bangkok, and the mountain tops were hidden by thick clouds and every moment they had to fear being dashed against a peak. They had to make a forced landing at Singora for petrol and as there was no aerodrome, many labourers had to be called in to cut a rough running course before the machine could take off again.

Their next landing was at Singapore, where the brother of the king of Siam entertained them

very hospitably. The flight from there lay over a densely wooded forest, which extended over hundreds of miles, and a forced landing anywhere there, would surely have wrecked their machine. Fortune, however, enabled them to effect a safe landing at Batavia. The Governor-General of the Dutch East Indies helped them in all possible ways, and without any further mishap they reached Timor, whence, as the crow flies, it is only 450 miles to the nearest Australian port, Darwin. On tenth December 1919 the brothers completed the last spell of their adventurous flight and landed in Darwin on Australian soil. Thousands of people had gathered on the cliffs eagerly watching the sky for their arrival. At last a low droning was heard, and a tiny speck appeared over the blue sea, which soon proved to be the huge aeroplane and in a few minutes, amidst the thundering cheers of an enthusiastic crowd the Smith Brothers made a graceful landing. On their way from Darwin they touched at some of the important towns and reached Adelaide where a much grander reception awaited them.

The Smith Brothers covered a distance of 11,294 miles and the actual flying time was 124 hours. Since then, various other attempts have



AEROPLANE.



FIG. 1. AIRCRAFT ENGINEER

been made by others and successfully too. In 1926 Sir A. Cobham flew from England to Australia and back, covering a distance of 28,000 miles in 250 flying hours. In 1930, Miss Amy Johnson, who afterwards married the famous aviator Mollison, performed the same flight in the course of nineteen days. The most notable of these was the flight of Scott and Black, who competed in the London to Melbourne Air Race. Starting from London on 20th October 1934 and speeding without sleep over 11,323 miles in 70 hours 54 minutes, they reached Melbourne first and won the Mac Robertoson Trophy.

**PHRASES:**—To take off; With infinite difficulty (labour, pain, care, trouble etc); To effect a landing; As the crow flies.

**EXERCISES** (1) What were the difficulties of the aviators in the Mediterranean Sea and the East Indies?

(2) What was the route chosen by the brothers? What important places did they visit?

## 12. The Lion, the Jackal and the Ass.

flattered	taskmaster	companion	handsome
particularly	opinion	impatient.	

At the foot of the Vindhya mountains, there once lived a lion named Karalkesari. One day he felt rather unwell and did not go out to hunt. He called a jackal who used to follow him and eat the remains of his dinner and said, "I am not doing well to-day. You had better go and bring me some prey."

The jackal wandered through the forest and at last saw an ass. He ran up to him smiling and said, "Uncle, how is it that you are so weak and lean?" The foolish ass very much flattered to be thus addressed, answered, "My dear friend, my master the washerman is a hard task-master. He works me day in and day out, and I get little food from him and little time to graze. How could I then be better?"

The wily jackal then said, "I am really sorry to see you starving here, when there is so much of fresh green grass near our river. If you come with me you need work no more and you will have plenty to eat." "That is all good," replied the ass, "but how can I live alone in the forest

without a companion ? ” “ As for that,” rejoined the ready-witted jackal, “ there are many asses there and one very beautiful she-ass has particularly asked me to get her a husband if possible. You are young and handsome and with a few days of good feeding and rest, you will look much better. Do come with me and see for yourself. ”

The ass, who had always a high opinion of his good looks, readily consented and followed him into the forest. When they neared the den the lion gave a low roar and leapt forward, lashing his tail in the air. The ass turned and fled for his dear life and the sick lion was not able to pursue him. His minister the jackal too did not follow, for he knew how the ass could use his hoofs to advantage.

After a vain attempt the lion came back and the jackal then said, “ Oh king, you have let even a donkey slip out of your hands ; I wonder how you are going to hunt elephants after this. ” The lion hung down his head in shame. “ I shall bring the ass here once more ” said the jackal. “ See that he does not escape a second time. ”

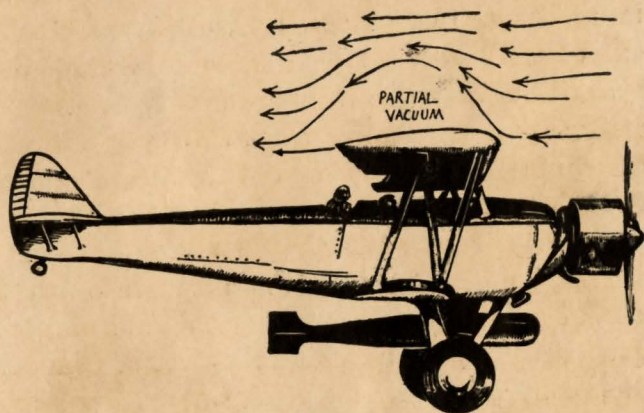
The jackal ran and soon overtook the ass and said, “ Uncle, why did you run away in such haste ? ” The ass said, “ Good God ! What a

narrow escape I had! Which is that strange beast with such long teeth and sharp claws?" The jackal laughed loud and said, "Is that what made you run? That silly she-ass could not control her joy at seeing you. Did you not see how strong and beautiful our grass has made her? She tells me she will die if you don't return." "No, no," said the ass, "I don't think I shall be happy with her. I don't like her nails and teeth."

The cunning ackal then said, "All right, do as you please. The other asses in the forest said that you are a coward. If I return without you, they will say that they are right. I am sorry for you."

The stupid ass wanted to punish the other asses who had insulted him and asked the jackal to take him there. When they came near the lion, this time there was no mistake. Karalkesari kept quiet till he was quite near, and then with a single leap flew at his throat and drank his blood. The poor ass sank to the earth without a groan.

The lion then asked the jackal to take care of the dead ass while he went for a plunge. The jackal was impatient and could not wait till the lion's dinner was over. So he broke open the



AEROPLANE.



head and ate up the brain inside and lay down at a distance.

The lion returned and asked him who had eaten the ass's brain. The jackal readily answered, "This ass had no brain. If he had it, would he have come back to you a second time?" The lion believed him and taking a fair share of the meal for himself, left the rest to the jackal.

PHRASES:—Day in and day out; Have a high opinion of; use to advantage.

Note. Taskmaster—(Literally, one who assigns tasks.) One who makes others work hard.

EXERCISES. 1. How did the jackal persuade the ass to go to the forest a second time?

2. Change the sentences in the Direct into the Indirect form of narration.

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### 13. The Child and the Snake.

Henry was every morning fed  
With a full mess of milk and bread.  
One day the boy his breakfast took,  
And ate it by a burling brook.

His mother lets him have his way.  
With free leave Henry every day  
Thither repairs, until she heard  
Him talking of a fine *gray bird*.  
This pretty bird, he said, indeed,  
Came every day with him to feed;  
And it loved him and loved his milk,  
And it was smooth and soft like silk.  
—On the next morn she follows Harry,  
And carefully she sees him carry  
Through the long grass his heap'd-up mess.  
What was her terror and distress,  
When she saw the infant take  
His bread and milk close to a snake!  
Upon the grass he spreads his feast,  
And sits down by his frightful guest,  
Who had waited for the treat;  
And now they both begin to eat.  
Fond mother! shriek not; O beware  
The least small noise, O have a care—  
The least small noise that may be made  
The wily snake will be afraid—  
If he hear the slightest sound,  
He will inflict th' envenom'd wound.

—She speaks not, moves not, scarce does breathe  
As she stands the trees beneath.  
No sound she utters; and she soon  
Sees the child lift up his spoon,  
And tap the snake upon the head,  
Fearless of harm; and then he said,  
As speaking to familiar mate,  
“Keep on your own side, do, Gray Pate”;  
The snake then to the other side,  
As one rebuked, seems to glide;  
And now again advancing nigh,  
Again she hears the infant cry,  
Tapping the snake, ‘Keep further, do;  
‘Mind, Gray Pate, what I say to you.’  
The danger’s o’er! she sees the boy  
(O what a change from fear to joy!)  
Rise and bid the snake ‘Good-bye;’  
Says he, ‘Our breakfast’s done, and I  
‘Will come again to-morrow day’;  
—Then lightly tripping, ran away.

*Mary Lamb.*

Notes 4. Burling brook—Rippling stream—A small river making a murmuring sound as it flows over the rounded pebbles.

6. Leave—Permission.
  7. Thither—To that place. (Study also, Hither, Whither, and Whither-so-ever). Repairs—goes.
  13. Harry—Henry.
  21. Treat—Feast.
  28. Envenomed—Poisonous.
  34. Fearless of harm—Without fear of being harmed.
  35. Familiar mate—Well-known companion.
  36. Pate—Head. Gray Pate—Gray headed snake.
  48. Tripping—Running with short light steps.
- 

## 14. Kannappa Nayanar.

tracking	quiver	expedition	explore
deity	idol	observed	ignorant
devout	horrified	choice	healing.

Long ago there lived a chief in a forest ruling over the hunters there. Late in life he had a son. The child grew up to be a strong and handsome lad, and took keen interest in shooting with bow and arrows and using the spear and sword and tracking the wild animals. His smiling face and pleasant manners made all people love him.

When he was sixteen years old, according to the custom among the forest tribes he was introduced to the art of hunting. There was a great feast on the occasion and the hunter invited all his friends and relatives and the priest of the hunters blessed the boy and gave him a bow and a quiver of arrows. From that day he was allowed to take part in the hunting expeditions of the tribe.

One day the boy went out to hunt with two friends and killed many animals. At last they saw a wild boar and the chief's son pursued it. His friends could not keep pace with him and were left far behind. The boar rushed up a hill and when it reached the summit, turned round and stood at bay. The bold youth went up and speared it in a moment.

His friends joined him by this time and they proceeded to skin and roast it. The chief's son went about exploring the summit of the hill. In the shelter of a rock he found a 'Sivalinga' and on its head were placed flowers and sacred *vilva* leaves. He did not think it was merely an image, but that it was a living God. He wondered how the God came to live there in that lonely hill. He pitied Him for having been exposed to the sun and rain. He was afraid that wild animals might

harm Him. He ran back to his friends and took the best pieces of the roasted boar and offered them to the God. Siva, the fountain of mercy, was pleased with the unselfish devotion of the ignorant boy. Then the boy ran down the hill to bring flowers and water for his God. When his friends wanted him to go home with them he said that he was going to remain there and take care of God Siva from the wild animals. They thought that he had grown mad and went home with the sad news to his parents. The hunter chief, who was a devout man, thought for some time and said, "My son is not a fool. He is also strong and clever enough to take care of himself. I shall not make him unhappy by going against his wishes."

A Brahmin priest who was paid for it by a rich man, used every morning to perform 'puja' to the deity on the hill. The next day when he went up, he was horrified to find pieces of meat laid before the Linga and his own flowers removed and wild ones placed in abundance on the idol. The second day and the third day also, he observed the same thing. He resolved to find out the wicked person, who thus made the place impure and offered unholy food to God; but he was afraid that he might be a wild man who might kill him. So, after his worship, he hid

himself in a cave wherefrom he could see without being seen.

Soon after, he saw the handsome wild youth come with water in his mouth, flowers in one hand and pieces of choice meat and fruits in the other. When he came near the Linga, he brushed aside the Brahmin's flowers with his feet, bathed the idol with the water in his mouth and placed meat and fruits before it. He then began to speak to it as if to a companion. He saw that one of the God's eyes was bleeding. The poor boy began to weep and asked the God if his toe-nail had wounded his eye when he removed the flowers. He ran here and there crying bitterly; brought many leaves and healing herbs which hunters used for their wounds and applied them to the bleeding eye. Nothing would stop the blood. At last, he plucked out one of his own eyes and put it over the God's bleeding eye and lo! it stuck there and the bleeding stopped. The boy danced with joy. The brahmin was watching all this from his hiding place.

Soon the other eye began to bleed and the boy stopped dancing, but he did not weep or run about this time, for, he knew how to cure it. Placing his foot near the bleeding eye so as to know where it was, he prepared to pluck out his other eye.

Siva could stand it no longer. He at once appeared in human form crying out, "Kannappa ! Kannappa ! don't pull out the 'other' eye." Kannappa at once got back his lost eye but saw that Siva had vanished. He went home to his parents and told them what had happened and though they were sorry to miss him, they considered themselves blessed in having such a son. Kannappan soon came back to the hill and became one with God.

PHRASES :— To take interest in ; Take part in ; Keep pace with ; To stand at bay ; To go against one's wishes ; To stand a thing (sight).

EXERCISES. 1. His merry face and pleasant manners made all people love him. (Change the voice.)

2. Analyse:—He did not think.....God.

3. Last year 2000 candidates *applied* for the Public examination.

Kannappa *applied* the juice of leaves to God's bleeding eye. (Learn the different meanings of 'Apply'.)

## 15. The Tree that bore Witness.

complaint	complainant	promissory note
borrow	swear	prove
witness	astonished	penalty.

One day a poor farmer named Kelan came to Koman Nair, the village munsiff of Kallanchery. He complained that he had given a loan of a hundred rupees to a neighbouring farmer Karuppan and that he would not return it.

At once Karuppan was sent for, and when he came, the village munsiff asked him, "Why don't you return this man's money?" The dishonest farmer said that he was much richer than Kelan and had no occasion to borrow any money from him at any time." Koman Nair then turned to the complainant and asked him, "Where is your promissory note?"

"I gave the amount to him on trust, your honour," said the poor man, "and never asked for a promissory note." "Then let Karuppan swear that he has not taken the loan from you," said the munsiff. "I have no faith in his oaths, your honour," said Kelan. "Have you any witness, then, to prove it?" asked the munsiff. "God above is my only witness. There was no one else when I gave him the money under the big banyan

tree." "Then why do you say that you have no witness? Go and ask the tree to come here, and bear witness," said Koman Nair.

Kelan thought that the munsiff was scratching his legs and asked how the tree could come to the court. "Tell it, that the village munsiff orders it to come. Don't waste my time. Return quick."

The poor man walked out of the court and thought that he was made to go on a fool's errand, in addition to losing his money. All the same, he could not disobey the command and went towards the tree, which was more than a mile and a half from the court house.

As soon as his back was turned, Koman Nair asked Karuppan, how his crops were, how many children he had and what they were doing. Karuppan then gave him a complete account of his family; how his first son looked after the farm and the second was studying at Madras for the veterinary surgeon's course and so on. In the middle of the conversation, Koman Nair said, "I feel very sleepy to-day. I don't know when that fool will come back." Karuppan had completely forgotten everything else when speaking of himself and his sons. He said, "There is no fear of his returning for an hour at the least. He would be only half way now towards the place." Then he began to

say how his third son, the cleverest of the lot, was interested in electricity and performed many wonderful experiments at home. The munsiff listened to all this patiently till at last Kelan returned.

"I told the tree what you asked me to say. There was not even a reply, How could it come? You made a poor man walk nearly four miles in this hot sun." "The tree has told me that your complaint is just." said Koman Nair. Karuppan was astonished and said that he was all the while with the village munsiff and no tree had ever come there.

Koman Nair said, "Even without coming over here, the tree has told me that you have taken the money. If it were not true, how could you have said that Kelan could not have reached the tree when I asked you?" The dishonest man had no other go but to pay the money with penalty.

PHRASES : —Give a loan of ; Have occasion for ; Give on trust ; Have faith in ; Bear witness ; Scratch one's legs ; Run a fool's errand ; Look after ; At the least ; Be interested in ; listen to ; All the while ; No other go.

EXERCISES. 1. How did the village munsiff learn the truth?

2. Rewrite the 3rd paragraph removing the quotation.

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## 16. The Ant and the Cricket.

A silly young cricket, accustomed to sing  
Through the warm, sunny months of gay summer  
and spring,

Began to complain, when he found that at home  
His cupboard was empty and winter was come.

Not a crumb to be found

On the snow-covered ground ;

Not a flower could he see,

Not a leaf on a tree :

'Oh, what will become,' says the cricket, 'of me ?'

At last by starvation and famine made bold,  
All dripping with wet and all trembling with cold,  
Away he set off to a miserly ant,

To see if, to keep him alive, he would grant

Him shelter from rain :

A mouthful of grain

He wished only to borrow,

He would repay it tomorrow :

If not, he must die of starvation and sorrow.

Says the ant to the cricket, 'I'm your servant  
and friend,

But we ants never borrow, we ants never lend;

But tell me, dear sir, did you lay nothing by  
When the weather was warm?' Said the  
cricket, 'Not I.

My heart was so light,  
That I sang day and night,  
For all nature looked gay.'

'You *sang*, sir, you say?

Go then,' said the ant, 'and *dance* winter away.'

Thus ending, he hastily lifted the wicket  
And out of the door turned the poor little cricket.  
Though this is a fable the moral is good:  
If you live without work, you must live  
without food.

Notes. 4. Cupboard (pr. Kuburd)—A place where  
articles of food, dishes, cups &c. are kept.

10. Hunger makes one very bold. The children  
of beggars who beg for food at night are not afraid of  
darkness or thieves. If they are not bold they will  
have to starve.

21. Lay by—Put by; Store for future use.

23. Light—Happy; Not weighed down by cares.

28. Wicket—A small gate.

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## 17. Man and His Dwellings.

affords	retreat	primitive	descendant
convenience	comforts	twigs	daubed
materials	quarries	masonry	corrugated
reinforced	asbestos	cement	ventilation
insanitary	accumulate	stagnate	inject
ignored	remarkable	thriving.	

After food and clothing, man requires shelter. A home is essential to us for many reasons. Besides giving us protection from the wind and storm, it affords a quiet retreat after the day's hard work and a safe place for the varied activities of the young and the old alike. Where the primitive man thought of safety and strength alone in building a house, his modern descendant cares more for convenience and beauty. How simple were his wants when compared with ours! He was, therefore, much happier than we are in spite of our modern comforts and conveniences.

The primitive man lived in caves or holes dug in the ground which he covered over with leaves and twigs. His home, indeed, did not look nice but it protected him from the wild beasts and that was what he cared for. As time went on, when new tools and instruments came into use

improved houses came into existence as a result. Huts were made of canes and reeds daubed with mud. These were replaced by mud walls. The materials used for roofing were at first either bamboo or grass. Gradually timber came to be used in building houses and tents made of skins were not altogether uncommon.

With further progress man discovered materials of greater strength. He made bricks of clay and carved stones out of quarries which he used to build walls. Burnt lime stone mixed with sand and water came to be used in masonry. Later on cement which is lime and clay burnt and ground together began to be used for the same purpose. For roofing he made use of slates, tiles and sometimes corrugated iron sheets. The latest fashion is to build houses of re-inforced concrete with asbestos sheetings for the roof.

As man's attention turned from safety and strength to beauty and comfort, there was a steady decline in his health. Diseases began to multiply and quite naturally he began to enquire into their causes. Soon he learnt that overcrowding, lack of fresh air and unclean surroundings were at the root of the evil. The air we breathe out is different from the air we take in, in that it has lost the life-supporting element.

Sleeping in closed rooms very often results in headache, weakness and diseases of the lungs. Thus ventilation which is of prime importance for health is now receiving due attention in houses of recent date. It is not, however, enough if we provide our houses with a good number of windows. They are no good unless they are kept open at nights whether the nights are hot or cold.

The house we live in may be convenient, well ventilated and beautiful too, but if the surroundings are not kept perfectly neat, we shall not escape the diseases brought on by insanitary conditions. Refuse and dirt should not be allowed to accumulate in the compound. Water should not be left to stagnate in pits and pools. For they breed mosquitoes, the dangerous enemies of man. They carry disease germs which they inject into our bodies. The advice contained in the 'silpasastra' regarding the selection of house site should not be neglected. We should choose a site for good soil and water, fresh air, free sunlight and beauty of surroundings.

A story is told of the founding of a city by a Chola King which shows the importance of site which is often ignored. The King was riding through the forest one day when, to his surprise,

his elephant was attacked by a cock of remarkable strength. He was so much struck by the incident that he looked round and saw that all the creatures of the place were thriving very well. The soil was good, the tanks were full of lotuses, the trees bore rich fruits and the birds and animals alike were quite healthy. On grounds of health he resolved to build a city there and lived long enough to see his dream fulfilled.

PHRASES:—Care for ; In spite of ; Come into use (existence) ; Made use of ; Turn one's attention to ; At the root of ; Of recent date ; To one's surprise ; On grounds of.

EXERCISES:—1. Analyse: The house we live in.....conditions.

2. How did our forefathers build their houses ?

3. How are modern houses different from ancient ones ?

4. What points of health should be borne in mind while building a house and living in it after it is built ?

## 18. The Fakenham Ghost.

quickened      summoned      shriek      goblin      foal.

It was just growing dark one evening, when an old dame was returning home to Fakenham from the market which was three miles away from her cottage. Her way home lay through a forest path and the poor woman was afraid to go alone. She walked as briskly as her old legs would take her, for she wanted to reach home before it was very dark.

When she came near the forest, she quickened her pace a little. It grew darker and dark fears entered her mind. All at once she heard footsteps following her close behind. She stopped and turned back, but saw nothing and heard nothing. She began to shake with fear, for she thought it must surely be a ghost. She uttered many prayers and began to run. The footsteps came again; she doubled her speed, but the footsteps still sounded close behind.

She summoned all her courage and turned back once more, when she dimly saw standing in the dark path a four-legged monster. She uttered a wild shriek and in great terror fled homeward expecting every moment that the monster would fall upon her. The footsteps too followed with

equal speed. At last she reached the gate of her house and in her haste to open it, she pushed with such strength that it fell down with a loud crash. The goblin was close behind. She made a last leap and fell in a swoon near the door of her house.

Hearing the noise of the falling gate, her old husband, son and daughter came out with a light to see what it was. All tired and spent, lay the poor woman near the door and standing quietly near her, was an ass's foal.

When the old woman recovered, she told the story of the ghost that had followed her and then she was shown the foal, which had lost its mother and had followed her. The old woman kept the foal that had given her such a fright, and whenever any stranger came there, he was told the story of the ghost that became the old dame's pet.

PHRASES:—All at once ; To shake with fear ; Summon all (one's) courage ; To fall upon.

EXERCISES:—1. Analyse:— When the old woman recovered..... followed her.

2. What was the ghost ? Why did it follow the woman ? What did the old woman do with the ass's foal ? What would you have done with it if it had frightened you thus ? How was the truth known ? What became of the foal ?

## 19. The Story of Cinderella.

splendid	renown	haughty	ill-tempered
scorned	intent	sparkling	Ball
admired	herald	crushed	dumbfounded.

There was once a merchant,  
In a splendid town,  
A great and noble merchant,  
Of wealth and good renown.

He married a good lady—  
They were a happy pair ;  
But the lady died, and left him  
A little daughter fair.

And now the merchant married  
A proud and haughty dame,  
And two ill-tempered daughters  
With this proud lady came.

They scorned their little sister ;  
To the poor child they gave  
The name of Cinderella,  
And used her like a slave.

The Prince soon gave a party,  
The sisters to it went ;

To leave poor Cinderella  
At home was their intent.

But a kind-hearted Fairy  
Sent Cinderella too,  
And gave her bright glass slippers,  
All sparkling, fair, and new.

The Prince saw Cinderella,  
Who looked so fresh and bright,  
That he admired her greatly,  
And danced with her all night.

But when the clock struck twelve, then  
She quickly hied away,  
Because the Fairy told her,  
She must not longer stay.

Next night, again, her sisters  
Were at the royal ball,  
But the Prince saw Cinderella,  
And liked her more than all.

He danced with her so gladly :  
He tried to have her name ;  
But not one guest could tell it,  
Or knew from whence she came.

When twelve o'clock was striking,  
Again she fled in haste,  
But dropped one little slipper,  
In her hurry as she passed.

The Prince picked up the slipper  
And a herald sent next day,  
To say, 'She, whom it fitted,  
Should be his bride so gay.'

Her sisters tried the slipper,  
But it would not fit, although  
One crushed her heel in trying,  
And one cut off her toe.

But Cinderella tried it,  
As calmly as you please,  
And all were much astonished,  
It fitted her with ease.

Her sisters stood dumbfounded,  
And still their wonder grew,  
When coolly from her pocket  
She drew the other shoe.

The Prince he heard the story,  
And he was satisfied ;

He said, 'The slipper fits you,  
And you shall be my bride.'

And to her haughty sisters

She proved a real friend ;

And now of Cinderella

The tale is at an end.

The story of Cinderella shows how virtue has its reward. Cinderella stands for a class of people or objects whose merit and beauty are rarely recognised. Her experiences are commonly met with by a few among us. Incidentally the poem deals with 'step-motherly' treatment which has become so proverbial. The language of the poem is simple which is in keeping with the theme.

PHRASES:—Use like a slave ; Give a name (a party) ; Prove a friend.

From whence—(from is redundant.)

The prince he (He is redundant.)

EXERCISES :—1. How did Cinderella marry the Prince ?

2. How did the sisters use Cinderella ?

3. What do you learn from the story ?

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## 20. The Story of Buddha.

messengers	befitting	thoughtful	melancholy
musicians	remedy	fondly	gloomy
disgust	chamber	repose	courtyard
pursuit	labourer	rustic	practice
practise	deligently	minister	penance
asceticism	lessen	vigour	enlighten
sacrifice	argument	disciple.	

More than two thousand five hundred years ago, there lived at Kapilavastu near the foot of the Himalayas, a king named Sudhodana, ruling over the warlike Sakyas. After a long time when his wife Maya Devi was about to become a mother, she wanted to go home to her parents, but before she could reach there, she gave birth to a son in the Lumbini forest.

Messengers ran with the glad news and the king himself came to take the mother and child back to Kapilavastu. Shortly after, Maya Devi died and the little child who was named Sidhartha was handed over to Gautami, the king's sister. So he came to be called Gautama. The motherless child was brought up with the greatest care and affection and as he grew up, he was instructed in the use of all kinds of arms, befitting the future king of a warlike people. The boy learnt them

all quickly, and at sixteen he excelled all the other youths in all contests. But with all this, the boy was often thoughtful and melancholy.

King Sudhodana was sad to see this, and he tried to make him cheerful by all means in his power. He built four palaces for his son, one for each of the four seasons in the year and brought the children of his nobles to keep him company. They had numerous horses to ride, boats to play with in the beautiful marble tanks of the palace and musicians and dancing girls to entertain them indoors. No sick man was to come before the prince, and none was allowed to speak of death or illness in his hearing. Though the king thus tried his best to keep away all knowledge of illness and misery from his son, Sidhartha somehow learnt that the world was only too full of poverty, sickness, sorrow and death. He found that all earthly delights are vain; health, wealth and youth soon depart and old age and death come all too soon. He asked himself often, "why should I be born a prince and others as servants? Why are some people healthy and strong, while others are sick and weak, lame or blind? Why are some rich and some poor? Why do children die and parents grieve? Is there no remedy for these evils?"

Such gloomy thoughts often made him sad. King Sudhodana was very sorry to see his son unhappy, and fondly thought that marriage might perhaps turn his heart to the pleasures of the world. So he married him to a very lovely princess named Yasodhara. The young couple loved each other dearly and lived in great happiness, but still the old gloomy thoughts came over the prince's mind again and again. He resolved to run away from the palace and seek for a way to save man from all the evils and endless sufferings of life. On the day he had fixed to flee, a son was born to him. Here was a new tie and he wanted very much to see his child grow up and play; but he overcame this weakness and made up his mind to quit the palace that very night.

He had great desire to see his child and his wife once more, as it might perhaps be the last time. He quietly walked towards the chamber where his wife lay. He had to pass along the hall for this, and there lay a number of dancing girls. The sight of these filled him with disgust and silently he entered Yasodhara's chamber. There lay the young mother and the new born babe in sweet repose. Sidhartha was filled with a longing to kiss the child; but fearing that the mother might wake up, he did not go near. He stood for

a while gazing at them and calling upon God to take care of them and he tore himself away with a silent tear in his eyes. He crept out into the courtyard and mounting one of the best horses in the royal stables, was soon out of the palace and the city.

Before dawn he was far beyond pursuit and allowed his horse to go slowly. Soon he met with a poor farm labourer going to his work in the fields. The rustic gazed at the horseman with gaping mouth. Sidhartha at once remembered that his princely robes and costly ornaments would attract all eyes. So he got down from the horse and with his sharp sword cut off his long and beautiful hair which was fastened in a knot behind his head. He called the poor man near, and taking off his robes and jewels gave them to him in exchange for his poor clothes. How I wish some other prince would do the same with me! Sidhartha gave him his horse too, and proceeded on foot, till after a long walk, he reached a village in Behar.

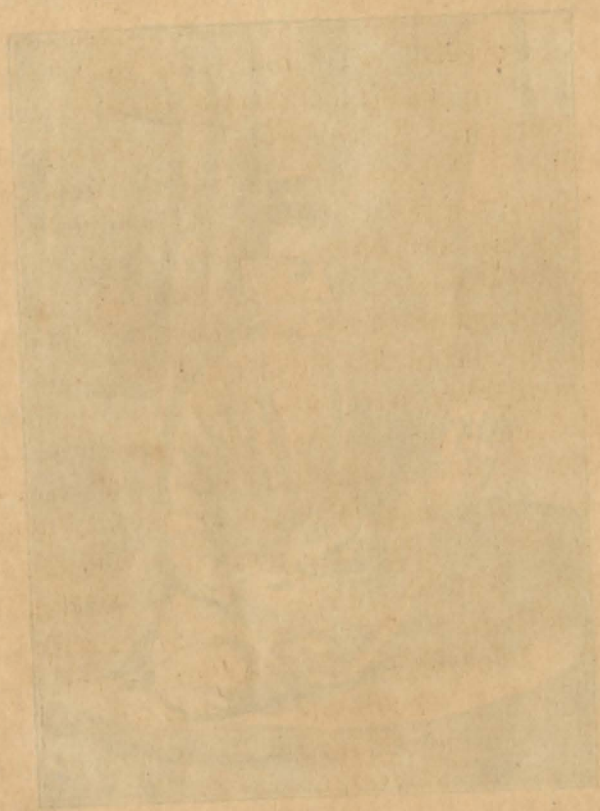
He was now 29 years old. Here he lived for nearly six years with some learned Brahmins and diligently learnt all their vedic lore; but their teachings gave him no answer to his question. So he left them, and entering a forest, began to practise very severe penance, taking no food or

even water for days together. This attracted a number of pious men who came and stayed near him to minister to his needs whenever he should open his eyes. This asceticism only lessened his vigour and one day he was so weak that he fainted away. The kind people soon restored him to life by throwing water on his temples and eyes and then Sidhartha asked for food. Penance and self-infliction had failed to enlighten his mind ; so from that day he resumed the ordinary ways of life. His companions soon lost their respect for him and deserted him.

He next went to Benares and other holy places with his problem still unsolved. One day, as he was sitting under a tree in Gaya, pondering upon the question which had troubled him so long, a thought flashed in his mind. He jumped up in great glee for he had got the answer. The way to escape from the worldly sufferings is within the reach of all. It lies within ourselves. Only if we are born in this world, have we to suffer all kinds of misery ; if we are not born we will have neither misery nor happiness. So the best means of escape lies in freedom from birth and death or 'Moksha or Nirvana' ; and this Moksha can be obtained by all who lead an absolutely pure life, free from all desires of selfish enjoyment.



BUDDHA.



BRITISH

With this message of comfort for one and all alike, Sidhartha, who now came to be called Buddha, the Enlightened One, travelled from place to place. His teachings did not please the Brahmins. According to them only those who abandoned the world and became ascetics could get Moksha or Nirvana, and it was only a Brahmin who could become an ascetic. It was a sin for other people to become ascetics. So they had to do good in that life and the next and the next until they were also born as Brahmins, when they could also become ascetics and get Moksha. Buddha preached, that the way to Nirvana was open to all alike and not to Brahmin ascetics alone. The animal sacrifices which they made were all sinful, for the Creator, who made man and beast alike could not be pleased with the sacrifice of one by another. Animal sacrifice was a sin and God would never accept it.

These opinions angered the Brahmins not a little, and some of their learned men, wanted to defeat him in argument and correct him. When they came near Buddha, his sweet simplicity and piety were so potent, that those who came to chide him fell at his feet and begged to be taken as his disciples. Thus his followers consisted of all castes of people, high and low, and in the

company of their great master, they ate and slept together without any difference. This was looked upon with horror by the other Hindus who never came near Buddha or felt his magical influence. So the followers of Buddha were looked upon as a set of unholy fellows by the Brahmins and they were called 'Baudhas' a word which even now means, unmannerly and irreligious people. But Buddha never cared for them, nor did he ever pride himself as the founder of a new religion. The Hindus would have nothing to do with them and in course of time the Budhists became a different set of people. Buddha never knew that he established a new religion and never wanted to. He only wanted to correct a few mistakes and make the people lead a purer life.

During the remaining 44 years of his noble life, he was always moving about from place to place with his followers. He went to Kapilavasthu where his father, his wife and his son Rahula, received him with great joy and accepted his wonderful teachings. He did not stay there long, but moved on and on. At last when he was eighty years old, he died a peaceful death at Kusinagara. Now the followers of his creed occupy a fair part of the globe.

PHRASES:— To be instructed in ; To keep (one) company ; In (one's) hearing ; All too soon ; Turn (one's) heart ; To be filled with disgust ; To call upon ; To tear (oneself) away from a thing (sight) ; To minister to (one's) needs (comforts etc) ; To be looked upon ; To pride (oneself) about ; Have nothing to do with.

EXERCISES:—1. How did King Sudhodana try to make his son cheerful ?

2. Why did Sidhartha want to leave the palace ?

3. Write a short description of his flight from the palace ?

4. What new thing did Budha teach the people ?

## 21. Sikander and the Robber Chief.

conquered	settled	splendour	provinces
terror	audience	innocent	monarch
sternly	impudent	plundered	gracious
majesty	sovereign	comrades	entitled.

Long ago a Sultan named Sikander conquered Hindustan and settled in Delhi. He was the greatest King of his time and the splendour of his court was talked about in far off lands. Though he killed many people in battle, after he became King, he ruled the country well and wisely.

There was a famous robber in one of his provinces, who was the terror of the people for many miles around. The Sultan tried his best to capture him, but the robber was never caught. One night, when the robber was on a visit to one of his relatives some one told the Sultan's officer about it and the robber was caught and taken to Delhi.

When the Sultan was seated in the audience hall with his nobles and ministers, the robber chief was taken there with his hands and legs bound in chains. The robber stood bold and calm like an innocent man. The monarch looked on him sternly and said, "You seem to be a very impudent robber. How dared you rob my subjects? Don't you know that it is against my laws to rob those who are under my protection? You shall answer this with your life."

"What have I done to deserve death at your hands, O! mighty Emperor?" asked the man. "Have you not robbed my subjects, plundered their houses and killed those who opposed you? Is not all this against the law? Think for yourself" said the Sultan. "My lord," said the robber, "don't you be so hard upon me. If I have your gracious permission I shall be able to show that there is not much difference between your majesty and my poor self."

"How is that, vile thief? Do you consider yourself equal to the greatest sovereign?" cried the Sultan. "Even so, my lord," answered the robber mildly. "I know you are very brave, strong, just and wise; but am I too not strong and brave? Your best soldiers failed to capture me so long." "You may be as brave and strong as or even stronger than myself, for aught I know," cried the emperor in anger, "but are you not a common robber, though uncommonly bold?"

"That may be so; but I wonder what they are who rob whole states and countries! With a small band of about a hundred men, I enter a village and plunder it, while people like your majesty with a hundred thousand men plunder and sack a whole country. Surely there is much difference between us. I am a petty robber while Kings are very big robbers," said the chief meekly.

The Sultan was astounded at this reply and said, "Am I too a robber?" He remained in deep thought for a while and asked the guards to remove the chains from his hands and feet and called the robber near and said, "Allah is just. He shall judge us both in time. I shall not punish you. My good man, you are free, but I request you not to rob any more."

The robber was moved by the Sultan's kindness and fell at his feet and said, "Pardon me, my lord. I was in the wrong. I would like to atone for my past by doing good to the people." "Then you shall be the chief commander of our army," said the Sultan, "and by fighting against our enemies, you shall do good to our subjects whom you have robbed."

The robber chief went back to the forest and brought all his comrades and enlisted them as soldiers, and surely there were no braver men than they.

"Kindness succeeds where even power fails."

PHRASES:—Talk about; Try one's best; On a visit to; Bound in chains; Deserve (a thing); Aught I know; Atone for.

EXERCISES:—1. How did the robber chief prove that kings were greater robbers?

2. How did Sikander win the robber chief to his side.

3. He was the greatest king of his time. Other degrees.

4. Rewrite paragraphs 4, 5, & 6 removing the question marks.

---

## 22. The Parrot.

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

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

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

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

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

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

*T. Campbell.*

1. Spanish main—Mainland of Spain. Spain is a sunny and fertile country.

4. Mulla's shore—Scotland.

6. Plumage—Feathers.

Resplendant hue—Shining colour.

7. Native—Belonging to his country.

8. Heathery—Full of health; a kind of vegetation in Scotland.

9. Raging surf—Angry sea waves.

**EXERCISE:—** Why did the bird reply to the stranger from Spain?

## 23. Queen of the Arabian Sea.

incontestable	distinction	portuguese	anchor
sway	cargoes	hazardous	operation
monsoons	persistent	tackled	bar
dredger	surmounted	excavating	buoys
moorings	gear	morse	lattice
guage	jetties	wharves.	

Cochin is known as the "Queen of the Arabian Sea." It is the only port of any considerable size between Bombay, 580 miles to the north, and Colombo, 307 miles to the south. It has two incontestable claims to distinction, and both have helped to make it famous throughout the world.

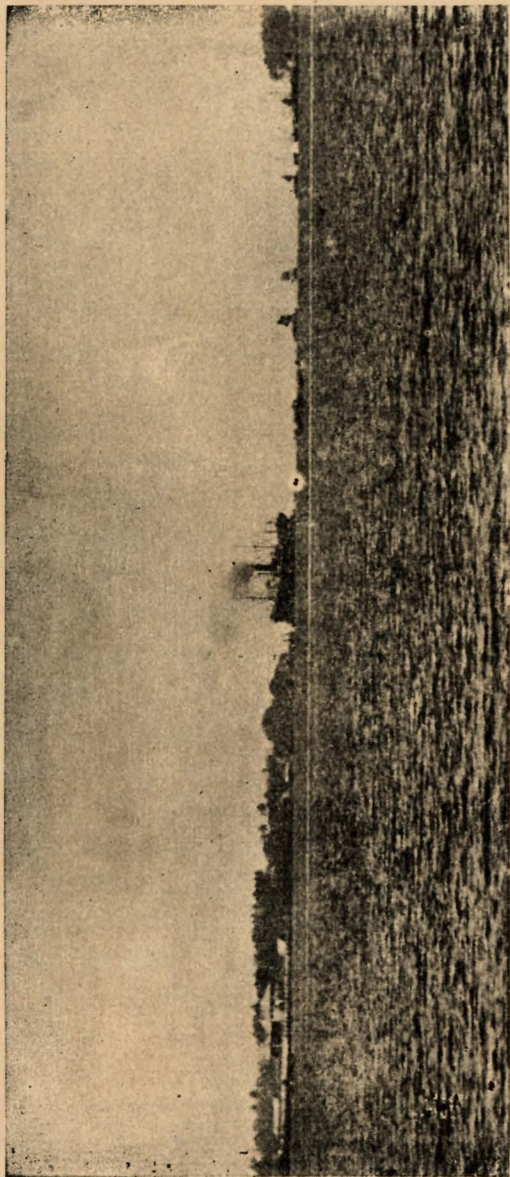
In the first place, Cochin is the earliest European settlement in India. So long ago as 1500 A. D., Portuguese vessels sailed into and cast anchor in its fine natural harbour. Two years later, a Treaty of Commerce was concluded and a Portuguese settlement began to prosper. This settlement was the official residence of the Viceroy of the Indies until Goa was built. Cochin was thus a busy centre of trade and commerce long before the English established their sway in India.

Secondly, Cochin is the only sheltered port on the west coast of the Madras Presidency. Before

its development, all vessels shipped or unshipped their cargoes about three miles out at sea. This was a most difficult and hazardous operation, especially during the monsoons. In fact, vessels had often to wait for a week or two out at sea before the lighters from the port could cross the sandy bars and get alongside. But today, although all the works in connection with the complete development of the harbour are not over, it has been sufficiently developed to permit of any ship that can pass through the Suez Canal entering it even in the roughest weather.

The story behind this development is one of remarkable interest. For over fifty years, it was reported to be "impossible" to convert Cochin into an economic deep seaport. But persistent demands were made to undertake the work by various parties interested in the question and there was a changed attitude on the part of the authorities some twenty years ago. This has resulted not only in Cochin being developed into a first class harbour, but also in its being declared a "major port" by the Government of India with effect from 1st August, 1936.

The great problem that had to be tackled before the conversion of Cochin into a deep seaport was the digging of a channel, three miles



A VIEW OF THE COCHIN HARBOUR, THE QUEEN OF THE ARABIAN SEA.

THE COCHIN IN THE EAST

long, through a wide bar of sand out at sea which effectively blocked the entrance to the port for any but vessels of shallow draft. This work was successfully carried out by the dredger, Lord Willingdon, specially built in 1925 for the purpose. There were no doubt several difficulties in the way, but all these were surmounted, and the task of excavating a channel 11,000 feet long by 400 feet wide, with an average depth of  $32\frac{1}{2}$  feet, was accomplished by 1928. With the spoils of the dredging an island was formed, known as the "Willingdon Island," and this island will be a great business centre when the port is fully developed.

Seventy to eighty vessels, including three or four passenger steamers, call at the port now every month. These vessels lie inside the harbour either at single buoys and swing to the tide or at fore and aft moorings. Sailing crafts are moored with their own gear. There is a morse signal station at the lighthouse with which vessels can communicate. A new steel lattice tower light, visible sixteen miles, has been recently constructed.

The harbour is connected with the interior by rail, road and many miles of navigable backwaters and canals. The railway facilities are being improved, and recently the Shoranur-Cochin

Railway has been converted from metre to broad guage so as to connect the port with the main Indian railway system.

The principal imports through the port are rice and paddy, other grains, seeds, flour and bran, piecegoods, hardware, oilman stores, sugar, cement kerosine oil, petrol and other fuel oils, metals, and European manufactured goods. The value of the imports was Rs. 6,80,24,005 in 1934-35. Among the principal articles of export are coir yarn, mats and matting, coir fibre, coir rope, cocoanut oil, tea, rubber, spices, pepper, oilcake, ginger, teak and rosewood. In 1934-35 the total value of the exports amounted to Rs. 5,71,21,751.

The last stage of the works in relation to the harbour is now in progress, and it is expected that it will be completed by about 1940. These works include the construction of a combined road and rail bridge connecting the Willingdon Island with the Ernakulam mainland, as well as a road bridge between the Willingdon Island and Mattancherri, besides the erection of jetties, wharves, etc., on the Willingdon Island.

The Government of Cochin receive about twenty lakhs of rupees every year by way of their share in the customs revenue collected at the port.

PHRASES:—Cast anchor; Establish (one's) sway;  
To ship a cargo; Get alongside; To tackle a problem;  
Spoils of dredging (war); Call at a port; fore and aft;

EXERCISES:—1. Why is Cochin Port called the  
Queen of the Arabian Sea'?

2. What are the different stages in the develop-  
ment of Cochin as a first class harbour.

## 24. Lava and Kusa.

custody	execute	sacrificial	befitted
sleek	well-groomed	hermitage	coward
taunt	peerless	roused	quail
yearn	prowess	knight	bothered.

One day, one of Sri Rama's spies came and told him that a washerman had spoken ill of him for having taken back Sita after she had remained in Ravana's custody for a long time. Rama could not bear this, for he wanted to see that nobody found fault with him on any score. So he ordered his brother Lakshmana to take Sita and leave her in the forest. The poor queen was in the family way then, and Lakshmana sorrowfully executed his brother's command. In the forest the sage Valmiki found Sita and took her to his hermitage,

where, shortly after, she gave birth to the twins who were named Lava and Kusa. The children were brought up by Valmiki as befitted their royal birth, and they grew up into two handsome and bold lads. One day Rama's sacrificial horse came near the hermitage and Lava caught it at once and secured it to a tree.

*Lava*.—Come brother, I have caught a horse; such a fine white one!

*Kusa*.—Where is it, and how did you catch it?

*Lava*.—Why, don't you see it there beneath that tree? I made a noose with a creeper and flung it over its head and tied it to the tree.

*Kusa*.— Whose is it?

*Lava*.—How should I know it? It came all alone.

*Kusa*.—Let us go near. (*approaching*) This is no jungle horse. See how sleek and well-groomed it is! It is surely a war-horse.

*Lava*.—May be, what if?

*Kusa*.—What if! It may be the horse of some mighty king, who wants to sacrifice it and any one who stops it will have to fight with him. I tell you, Lava, this horse will get us into trouble. Let it go.

*Lava*.—Not I, come what may, I am not going to leave it.

*Kusa*.—Is it your horse? What right have you over it? Is it not another man's?

*Lava*.—Right or no right, I am not bothered. Why should that man not take better care of his animal? And why should he send it to the hermitage, of all places in the world?

*Kusa*.—I am really afraid you have done wrong. Its master may come and take it away by force and give you a box in your ear for all your trouble.

*Lava*.—I would like to see the man who dares do that to me. I shall keep the horse, if only for that.

*Kusa*.—Are you going to fight with a warrior, or perhaps an army alone? Leave the horse, I say, before you are forced to do it.

*Lava*.—I am really ashamed of you, brother, I am no coward.

*Kusa*.—Then, you mean to say that I am one?

*Lava*.—I don't know.

*Kusa*.—(*in anger*) Fool that you are! You have always been like this, o wilful boy. This is not the first time you pay no heed to my words or taunt me with being a coward. But all the

same, I can't let you fall into danger, richly though you deserve it. I shall run home and inform; mother. (*goes*)

Lava, left alone, went up to the noble steed, and patting it on the neck was admiring its beauty when a soldier saw him with the horse and came near.

*Sol.*—So you have tied the horse, Sonnie, have you? It is not a horse run loose without its master. It is a Maharaja's horse and he who stops it must fight with his armies. But how can you know all this? Poor boy! Let it off.

*Lava.*—I thank you for your kindness, sir, but I don't want to let the horse go, whoever his master be.

*Sol.*—(Laughing) So you would fight with the forces of Sri Rama the peerless monarch? Where are your soldiers?

*Lava.* So this is Sri Rama's horse, is it? What need is there for soldiers, pray?

*Sol.*—Then you will fight them all single handed, would you?

*Lava.*—Yes, I certainly would, if they try to take the horse from me.

*Sol.*—Child! I like you for your handsome face and fearless eyes. What know you of armies

and fights—You, a sage's son, living far away from towns and courts and kings and their ambition ! But I must go ; let the horse go, and there's a good boy.

*Lava.*—Well sir, I am not joking. I won't give you or anyone the horse. You will have to take it from me.

*Sol.*—Come then, young knight of the woods and fight with me a single man.

*Lava.*—Aye ! and gladly would I ; but are you a prince ?

*Sol.*—No, I am but a common soldier.

*Lava.*—Then I may not fight with you. I am a prince by birth though I dwell here in the woods with a sage in his Asram. Who is your leader ? He must surely be a prince. Go and ask him to come and fight with me. You shall find me here.

The soldier was astonished to hear this and he knew that the boy spoke the truth, for he was uncommonly bold and bold men tell no lies. There was also something about the boy which commanded his respect. So he returned to fetch Chandraketu, the son of Lakshmana, who was in charge of Rama's forces which had encamped near by.

When the soldier was away, Kusa came back with Sita, and she tried to persuade Lava to

release the horse. Lava told her how he had vowed not to let it go and asked her if she, a Kshatriya woman and a princess, would like her son to go back upon his word. Sita was sorry for his rash vow, but the queen in her was roused, and the mother's heart swelling with pride for the noble son, she said, "That shall never be said of Lava, a prince of the Solar race. Go, my son; and God's grace and a mother's blessings go with you."

Soon after, Chandraketu came with his forces and was defeated by Lava. After that Bharata, Satrugna and Lakshmana came and shared the same fate. At length Rama himself came, not knowing that it was his own son he was going to fight with. Father and son stood facing each other bow in hand; and the mighty Rama, who had never quailed even before the ten-headed demon king Ravana, now felt his hand unnerved. What was this? Why did his heart yearn towards the boy?

It was then that Valmiki came and told him everything. Rama had once granted Sita a boon; and the boon she sought was to have a son equal to Rama himself in prowess. Lava was the son of this boon, and no wonder he defeated his cousin and uncles. Rama embraced Lava and kissed

him over and over, with tears of joy and repented his cruel neglect of his queen and children for so long a time.

Thus, through the good offices of the sage Valmiki, Rama got back his long-lost queen, Sita with his children and all went back in great joy to Ayodhya, where the horse sacrifice was performed with great pomp. All the people in the country were glad at the return of Sita with the children.

Notes. Sonnie—a term of endearment when addressing a child; So you *would* fight—So you are *determined* to fight; I *may not* fight with you—It is *not proper* for me to fight with you; The *queen* in her—Her feelings as a queen.

(As a mother Sita was afraid for Lava's safety, but as a queen she did not like him to break his vow.)

USE IN SENTENCES :—Speak ill of; Find fault with; On any (this, that) score; To be in the family way; Execute a command; Get (one) into trouble (hot waters; If only for (something); Fall (run) into danger; All the same; Deserve; Command (one's) respect (fear, admiration etc); Good offices; Share the same fate; Seek a boon; no wonder.

EXERCISES :—1. By what all means did Kusa try to make Lava set the horse free ?

2. What did Lava say to his mother when she wanted him to release the horse ?

3. Describe briefly the meeting between (a) Lava and the soldier (b) Rama and Lava.

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## 25. Only a Soldier.

Unarmed and unattended walks the Czar  
Through Moscow's busy street one winter day.  
The crowd uncover as his face they see;  
'God greet the Czar!' they say.

Along his path there moved a funeral,  
Grave spectacle of poverty and woe—  
A wretched sledge, dragged by one weary man  
Slowly across the snow.

And on the sledge, blown by the winter wind,  
Lay a poor coffin, very rude and bare :  
And he who drew it bent before his load  
With dull and sullen air.

The emperor stopped, and beckoned to the man.  
'Who is't thou bearest to the grave?' he said.  
'Only a soldier, sire!' the short reply,—  
'Only a soldier, dead.'

'Only a soldier!' musing, said the Czar :  
'Only a Russian, who was poor and brave.  
Move on; I follow. Such an one goes not  
Unhonoured to his grave.'

He bent his head and silent raised his cap ;  
The Czar of all the Russians, pacing slow,  
Followed the coffin as again it went  
Slowly across the snow.

The passers of the street, all wondering,  
Looked on that sight, then followed silently ;  
Peasant and prince, and artisan and clerk,  
All in one company.

Still as they went, the crowd grew ever more,  
Till thousands stood around the friendless grave,  
Led by that princely heart, who, royal, true,  
Honoured the poor and brave.

1. Unarmed and unattended—It is not usual for a king to go out thus. This shows how the Czar was so good and loved by all his subjects that he walked fearlessly.

Walks the Czar—the present tense is sometimes used in place of the past tense to give greater force.

2. Moscow—The old Capital of Russia.

3. Uncover—Doff their hats.

4. Grave spectacle—mournful sight.

Woe—misery.

7. Sledge—wheelless cart used in Russia and other places where the snow lies thick on the ground and all water is frozen.

11. Bent before the load.—The man was stooping low, for the weight behind was too heavy.

15. Sire—Father. Kings are sometimes addressed thus as they look after their subjects as a father does with his children.

16. Only a soldier dead—This is no important man. It is the dead body of the common soldier.

19. Such an one—such a person.

21. Mourners in a funeral procession walk with bared heads and looking down gravely and all passers by also uncover their heads when they come near it.

30. Friendless grave—Grave of the friendless soldier.

EXERCISES. 1. Why did the Czar follow the poor soldier's coffin? What was its effect.

2. What made the Czar so popular with his subjects? How can you show that he was popular.

3. Briefly describe how the poor soldier was honoured.

## 26. Man and the Animal World.

lot	serviceable	fabric	scavenging
unsightly	assimilated	cherished	associate
ennoble	beget	elevate	recognise
fraining	alert	stray	develop
instruct	traditional	ammunition	discipline
promote	revived	enact.	

What will be the lot of man, if he had not the cow, the buffalo or the goat to give him milk, oxen to plough, his fields, horses to ride and the sheep to supply wool? He will be hard put to it without them. Animals are very serviceable to man in one of several ways. The beasts of burden like the bull and the horse, the mule and the camel do the work which otherwise would have been too much for his lovely hands. The dog watches the house. The elephant carries heavy loads for him. Man robs the bee of its honey, the silkworm of its fine fabric. Even such creatures as the vulture, the crow and the jackal are useful as scavenging agents removing from his sight unsightly objects like rubbish and decaying matter. The earthworm makes the soil fertile by drawing in decaying leaves which provide easily assimilated earth food for the roots of plants.

Apart from their usefulness, animals are often cherished for the sake of their beauty and company. A close friendship soon springs up between man and his pets as between Sakuntala and her deer. The Arab loves his horse so much that he shares the same tent with the animal. To the shepherd every kid in the flock is as dear as his own child. Animals are capable of returning our love with equal force. Our ancients carried their fondness for animals a step farther by associating the bull with Siva, the eagle with Vishnu and the peacock with Subramanya.

The service that animals do to man has its return. The company of man ennobles them. He provides them with experiences which serve to awaken in them finer feelings of affection. Their intelligence and moral powers are made keener. In return for the work that the bull does, the farmer feeds it. True, he thinks of the harvest ahead and has reason to be kind to the bull. But the bull is grateful to him for his kindness. It learns to understand his orders and obey them. Thus love begets love.

The companionship of man elevates the animals mentally and morally. They easily recognise the voice of their master and understand the meanings of words spoken to them. The dog

especially, not to speak of horses, cows and elephants, knows its name and readily answers a call from its master. That training improves their powers wonderfully can be seen from the sheep-dog that watches the flock. It is ever alert and never permits any one to stray away. Besides developing noble qualities like a sense of duty and obedience of orders, training suppresses its natural instinct of falling upon its prey at sight. In the circus one can see a lion and a lamb eating from the same plate. Traditional enemies are thus made to live on friendly terms. The most ferocious of animals becomes gentle and calm. Thus man has the duty of raising the animals in the evolution in return for services done to him.

The high intelligence of the dog was recognised and put to the greatest use during the Great War. Training schools for dogs were opened and they were taught to perform several duties. Some stood sentries, others carried messages across dangerous grounds without being seen and still others carried food and ammunition to soldiers in the front. In this respect, perhaps, they are more amenable to discipline than man is because of the lack of the powers of reason and speech. Like soldiers in the field they know that.

“ Their’s not to question why,  
Their’s not to reason why,  
Their’s but to do and die. ”

But, since they cannot voice their complaints some masters are unkind to animals. In civilised countries there are laws enacted to prevent cruelty to animals. Societies have been formed to promote kindness to animals. A good citizen, however, does not require any outside agency to remind him of his duty to them. His understanding will help him to know how to assist his dumb friends to grow in affection, intelligence and moral power.

PHRASES:—Be hard put to it; Too much for; Sprung up; Share with (another); Provide with; In return for; Answer a call; Put to use; Stand sentry; amenable to; Voice one’s complaint.

EXERCISES:—1. In what ways are animals useful to man?

2. What return does he make for their services?

3. How does man improve the mental and moral powers of the animals?

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## 27. Volcanoes and Earthquakes.

volcano	scientist	percolate	superheated
interior	centre	depression	eruption
luminous	mediterranean	submarine	geyser
demolish	governor	troupe	entertainment
subscription	destructive	steeple	building
pliable	epicentre	seismograph	disturbance.

Scientists tell us that thousands and thousands of years ago, the Earth was a molten body giving out light and heat, as the Sun and the stars do. Gradually its heat was so much spent, that it cooled and shrank and a hard outer crust was formed. The hard outer crust of the Earth prevents the inside heat from being lost easily, so that the inside is even now very hot. The heat of the water in the hot springs of Iceland in the Arctic ocean is near the boiling point, which shows that even in such cold places near the poles, the inside of the earth is still very hot.

This heat can melt even rocks. The water in the seas and lakes and rivers sinks into the earth and reaches the regions of intense heat. There it is changed into steam, which on being further heated becomes superheated steam. Steam takes much more space than water and in trying to get

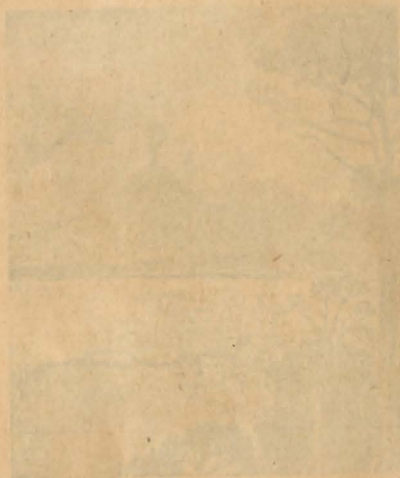
more space it presses the surface of the earth upwards. So long as the pressure due to the earth above is greater than that of the steam, nothing happens. But more water gets in and more steam is formed, until the pressure is so great, that it breaks through the outer crust in a place where it is weakest and vast quantities of steam and other hot things are thrown out and thus a volcano is formed.

Some define volcanoes as 'burning mountains,' and the Malayalam word 'Agniparvatam' seems to denote the same thing. This is altogether wrong; for there is no burning going on in a volcano nor need a volcano be a mountain at all. A volcano is a hole or a crack in the earth's surface through which various materials in a very hot state are thrown out from the interior. These ejected materials fall around the hole and in course of time, a cone-shaped hill is formed with a pipe or hole in the centre, reaching down far into the earth. The top of the cone has usually a cup-shaped depression, called the crater.

When a volcanic eruption takes place, various materials are thrown out as solids, liquids and gases. The chief gaseous substance is steam, and the chief liquid is 'lava' or molten rock. This lava comes out of the hole and flows on all sides.



VOLCANO.



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Sometimes large masses of lava are shot high up in the air by the rushing steam. They whirl round and round in the air and get rounded, as water does, when we throw a handful up in the air. These lumps of lava are called bombs. The clouds of steam coming out of the volcano look like flames and the white-hot molten rock or lava is luminous. These things probably have made people call volcanoes 'burning mountains.' The steam clouds soon condense and torrents of hot rain fall containing the particles of volcanic dust. In 1883 the eruption of Krakatva in the East Indies was so great, that its dust was carried as far off as England and this gave to European countries beautiful sunsets for some days.

Volcanoes are, as a rule, found near the sea, though there are some which occur far away in the middle of continents. There is a regular line of volcanoes on the coasts of the Pacific Ocean; one along the west coast of North, Central and, South Americas, and another from Japan to the East Indies, from where a line proceeds towards New Zealand. There seems to be a line also in the Mediterranean Sea, of which Stromboli, Etna and Vesuvius are the most important.

Volcanoes occur not only on land, but under the sea also. Sometimes these submarine volcanoes

form islands in course of time. Other forms of volcanic activity result in the formation of mud volcanoes or geysers which are fountains of hot water thrown out from time to time. Such geysers are found in large numbers in Iceland and Yellowstone National Park of the United States of America.

Earthquakes are believed to be due to volcanic activity. Whatever the cause, earthquakes occur frequently and often cause very serious damage to life and property. The Bihar Earthquake and the Quetta Earthquake which happened quite recently demolished many buildings destroyed whole villages and towns, killed a large number of people and rendered thousands homeless. To increase the misery of the poor people, floods followed. Misfortunes never come single. All over India collections were made to help the stricken people and plenty of money was sent by other countries also. Earthquake Relief Funds were started by the Viceroy, the Governors and their assistants as well as by the rulers of all native states. Public bodies voted large sums of money, dramatic troupes, cinema companies, and other bodies of entertainment gave benefit performances, and even small school children collected subscriptions and enacted plays for

sending money to the stricken areas; and we may be quite sure that not one would have been sorry to give money for such a noble cause.

These earthquakes are fresh in our minds because they happened so recently in our own country. There was a serious earthquake in Japan some five years ago. Another occurred in California in 1906 and lasting but for a minute destroyed a large part of the city. The most destructive earthquake recorded, is the one that occurred in Sicily in 1908 known as the Messina-Reggio earthquake, which wrecked a large part of the country and caused the death of thousands of people.

Sometimes earthquakes happen near or under the sea and give rise to huge waves. Ships are then in very great danger and often these waves are so high that they rush mountain high on the land sweeping everything before them and killing thousands of people and animals.

Slight earthquakes or earth tremors, as they are called, happen everywhere; but the more violent ones happen only in certain particular areas. When there is an earthquake, the tallest buildings like steeples of churches, chimneys of factories and the like are the first to be affected. For this reason, in Japan, where earthquakes are

very frequent, the houses are constructed of paper and bamboos. If a house falls, it does not kill a man ; nor does it cost much to build another in its place. Moreover, bamboos are pliable and withstand the movements caused by earthquakes much better than heavier and harder materials.

The place inside the Earth wherefrom the earthquake starts, is called the Seismic centre, and the place on the surface of the earth exactly over this spot is called the Epicentre. From here the shock travels in circles like waves, its intensity growing less and less as it goes wider and wider. An earthquake is almost always followed by smaller quakes called 'after shocks'. Information about the way in which the earthquake moves the surface of the Earth up and down, is gained by means of an instrument called the 'Seismograph.' The Seismograph has a pen which traces a line on a sheet of paper in contact with the ground. This line, called the Seismogram, is straight when there is no disturbance, but is wavy when the earth is shaken. The Bihar Earthquake was so violent that the pen in the Seismograph jumped quite beyond the paper provided for it.

USE IN SENTENCES:—Give rise to ; As a rule ; to be fresh in one's mind (memory) ; Withstand ; Wherefrom ; In contact with.

EXERCISES. 1. What is a volcano? Write a short description of how a volcano is formed.

2. What all things are given out by an active volcano?

3. What is an earthquake? What all things happen when there is an earthquake near the sea?

4. Name the two earthquakes that happened in India recently. What amount of destruction have they caused?

5. How have the people in the earthquake areas been helped and by whom?

6. What all would happen to the Earth when the Sun becomes cold?

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## 28. Child Lost in Snow.

It was a clear, cold, winter night,  
The heavens were brightly starred,  
When on St. Bernard's snowy height  
The good monks kept their guard.

Around their hearth that night they told  
To one, who shelter craved,  
How the brave dog he thought so old  
Full forty lives had saved;

When suddenly with kindling eye  
Up sprang the old dog there,

As from afar a child's shrill cry  
Rang through the frosty air.

In haste the monks unbarred the door,  
Rugs round the mastiffs threw;  
And as they bounded forth once more,  
Called, " Blessings be with you! "

They hurried headlong down the hill,  
Past many a snow-drift wild,  
Until the older dog stood still  
Beside a sleeping child.

He licked the little icy hand  
With his rough, kindly tongue;  
With his warm breath he gently fanned  
The tresses fair and long.

The child looked up, with eyes of blue,  
As if the whole he guessed;  
His arms around the dog he threw,  
And sank again to rest.

Once more he woke and wrapped him fast  
In the warm covering sent:  
The dogs then with their charge at last  
Up the steep mountain went.

The fire glowed bright with heaped-up logs;  
Each monk brought forth a light;  
“Good dogs!” the stranger cried, “good dogs!  
Whom bring you here to night?”

In with a joyous bound they come;  
The boy awoke and smiled:  
“Ah me!” the stranger cried, “some home  
Mourneth for thee, fair child.”

With morning light the monk and boy  
Sought where the village lay;  
I dare not try to paint the joy  
Their coming gave that day.

Notes. 1. Winter night—‘Winter’ noun used as adjective.

3. St. Bernard—On a snow-capped mount in the Italian Alps there is a monastery called St. Bernard, where the monks have very intelligent dogs well trained to find out and help passengers lost in the snow.

4. Kept guard—Watched for people who might need help.

10. Kindling eyes—Eyes shining with excitement.

17. They—The St. Bernard dogs.

Headlong—In haste.

18. Snow-drift—A mass of snow blown together by the wind.

22. Kindly tongue—The tongue of the kind dog.

(Note the Figure of speech, Transferred Epithet).

43 & 44 I do not attempt to describe the joy of the boy's parents when the monk took the boy safely to his house.

## 29. Kumudam.

well-built	splendid	dowry	magistrate
entertain	prostrate	pilgrimage	distribute
pneumonia	cremation	coaxing	inquired
sumptuous	await	duped	secured

On the banks of the Cauvery there is a little Brahmin Village where once lived a very rich man named Easwara Iyer. Unlike other rich men that we often see, he was a tall well-built man and used to take delight in all manly sports. He was a splendid rider too and had a number of fine horses in his stable. When he married Lalita, the only daughter of a neighbouring Zamindar, her dowry added to his riches so much that he became the richest man in the village. He was also the magistrate of the place. With all this good fortune, however, Easwara Iyer had no child to cheer his home.

One day a Sanyasin came to the village and the poor villagers received him with great respect and entertained him as well as they could. One evening Lalita went along with the other women to see the Sanyasin worship the image of the Holy Mother and to receive the sacred water and saffron from him.

The calm and saintly face of the Sanyasin moved Lalita so much that she fell prostrate at his feet. When she rose up, two big tear-drops rolled silently down her beautiful cheeks. The Sanyasin noticed this and after blessing her asked what her trouble was. Knowing that she was pining for a child, he advised her to go on a pilgrimage to Rameswaram and give a grand feast to the poor people.

When Easwara Iyer returned home that evening from the court, Lalita told him what the Sanyasin had said. Easwara Iyer was not fond of spending money, but when his wife told him, it was different. Great man as he was outside, he was only a child before Lalita. He had not the courage to speak a word against the wishes of his beautiful wife of whom he was so fond.

Everything was done as the Sanyasin had advised and, strange to say, within a year a beautiful girl was born to them and they named

her Kumudam. Great was the joy in the house and Easwara Iyer called all the Village children and distributed lots of sugar candy and plantains among them all with his own hands. The poor villagers who came to see the new-born babe went home loaded with gifts.

By and by little Kumudam began to walk and used to go out and play with the other children. Her mother did not like her to go out. So every day after Easwara Iyer went to court on his favourite bay mare, Kumudam's playmates moved to her house to play with her. The whole house was their playground and Lalita gave every one of them plenty of fruits and sweets to eat. Their endless prattle, meaningless songs, dancing and shouting and laughter made the once eerie big house the happiest place in the world.

After some years, Kumudam grew up to be a beautiful young girl and her parents married her to a handsome youth. Kumudam lived with her husband happily for two years. One day her husband went to Ootacamund, with some of his friends and on his return was laid up with Pneumonia and in spite of all that the doctors could do he died within a week. What a day it was! Who could bear to see the grief of Kumudam or her parents! All the joy of their life was gone

in a moment. Kumudam bore her grief silently, but it was too much for her and she became paler and thinner day by day and before three months passed she also died.

Lalita swooned and Easwara Iyer was mad with grief, when the villagers carried away the dead body, for cremation. He had no more joy in living, but to comfort Lalita, he had to bear his grief like a man. All the servants too left them, unable to see their grief and only an old woman remained to cook their food. She had been the cook in Lalita's house and had brought her up from a child and could not leave her now.

The house was once more plunged in silence and the unhappy Lalita lay huddled up in a corner and never came out. With great coaxing the old cook gave her some food and then Lalita would go back to her corner and lie moaning there. Easwara Iyer went to his court simply because he could keep away from the unhappy home for some time at least. Thus a year rolled by and Lalita began to move about in the house, though still she never spoke to any one.

One day when Easwara Iyer had gone to court a poor man entered the house and asked to see Lalita. When he was taken to her, she asked him who he was and what brought him there. He

told her that he was coming from the land of the dead and that Kumudam and her husband had asked him to see her.

The poor woman eagerly inquired how they were doing there. "Oh! what shall I tell you?" said the cunning man, "They are clothed in rags and wander like beggars." "Then why didn't you bring them here?" asked Lalita. "They are ashamed to come here in their shabby clothes. Give me some of their clothes and ornaments and I shall bring them back in a few days."

The poor woman was overjoyed at the news and first gave him a sumptuous dinner. Then she asked the old woman to prepare sweets in ghee to be sent to her daughter. She opened the boxes and took out all the ornaments and clothes of Kumudam and her husband and handed them to the brahmin and gave him a thousand rupees as a present. The man packed them and lost no time in leaving the house.

When he had gone half a mile, he wanted to try one of the silk uppercloths of Kumudam's husband. So he stopped under a tree and opening the packet took out a costly silk and tied it round his waist. When he had gone a mile farther he saw a man coming towards him on horseback. He did not know that it was Easwara Iyer the magistrate;

nor did Easwara Iyer know him. He stared at the brahmin for a moment, for the rich silk round his waist did not suit his poor loin cloth. He passed him, however, without asking him anything and soon reached his house.

Oh what a change was there ! The doors were wide open ; the smell of sweets filled the whole air and Lalita was standing in front of the house eagerly awaiting his arrival. Easwara Iyer knew that something had happened, but whatever it was, he was glad that Lalita was happy. When he stepped in, Lalita told him the whole story and Easwara Iyer knew that she had been duped. He did not want to make her unhappy. So telling her that he had forgotten to lock his table in the court, he started on horseback as soon as Lalita let him go.

He soon came in sight of the brahmin with the bundle on his head. He also turned back when he heard the horse's hoofs behind him. He knew that he was pursued and fleeing before the mounted man was useless. So he secured the bundle round his waist, and got up a banyan tree with low branches spreading all around.

The magistrate had seen him climb up the tree and so he stopped under it and said, " come down, you rascal ! If you give me back all the

things, I shall excuse you and let you off as you are a brahmin."

The brahmin only laughed and refused to come down or give him back anything. The magistrate was wild with anger and threatened to punish him very severely if he did not come down at once. The man only laughed louder and said he could take care of himself.

Securing the horse to a low branch, Easwara Iyer also got up with his whip in hand. The brahmin moved from one branch to another constantly and Easwara Iyer followed him. At last the cunning brahmin came to the branch where the horse was tied, and jumping down on its back he was off in a second.

Poor Easwara Iyer got down the tree and saw it was useless to run after the rider. So he called out after him and said, "Hullo! Please tell my son-in-law that I have sent him my horse too as a present."

PHRASES. 1. Take delight in; 2. Mad with grief; 3. To pine for; 4. By and by; 5. To be overjoyed at; 6. To lose no time.

NOTES. Bay mare—Reddish brown she horse.

Eerie—Causing fear; Weird.

EXERCISE. 1. Give a short sketch of the character of Easwara Iyer.

2. What reply would the magistrate have given when his wife asked him where his horse was ?
  3. How did the Brahmin deceive Lalita ?
- 

### 30. Adaptation in Animals.

scarcely	maintenance	winding	obstacle
wheeling	binoculars	contrivance	scheme
superior	scorching	ingenious	adaptation
preservation	species	device	mysterious
resemblance	tortoise	spiracle	fascinating
plumage	obscure	unwittingly.	

Have you not often admired the eagles sailing high up in the air with scarcely any motion of the wings, and have you not wished, you too had wings like them? How happy we would all be if we had them! We would no longer need horses or railways, tramcars or motor-cars or even aeroplanes. The vast sums of money now spent on the construction and maintenance of roads and bridges could all be saved, for we would need them no longer. How easily we could then fly from one place to another without creeping like insects along winding roads, rounding hills and labouring wherever there is an ascent in the road! Hills

and rivers, forests and marshes would no longer be any obstacle; and after school, a boy or girl in Ernakulam could go home and after tea, fly to Trichur to see a foot-ball match and return home before sunset; and our grandpas and grandmas may be wheeling high up in the air and with a pair of powerful binoculars witness the same match from their homes and at the same time keep an eye on their coconut gardens below.

It seems indeed rather unkind on the part of God to have with-held this gift from man, when He has given it to millions of birds who seem to have no more use for it than seek for carcasses at a distance. But God in His infinite wisdom has arranged everything for the best. Living upon land, man has invented numerous contrivances to catch the fish in the seas and bring down the birds in the air. Man robs the sheep of their wool, the animals of their skins and the bees of their honey; he has tamed the wild horse to carry him and the cattle and sheep to give him milk, the elephants to carry loads for him and even lions and tigers to amuse him. How much more dangerous to the safety and liberty of other animals would he be if he should also have wings?

In God's scheme of creation there is justice in everything. If he has not given man wings like a

bird, or fur like the polar bear or claws and teeth like a lion, He has given him something to make up for all this, namely a superior brain. The Polar bear can't live in the Sahara, nor the ostrich and the camel in the Poles; the vulture cannot swim in the sea, the fish cannot live on land and the lion cannot live on grass or the deer on flesh. It is man alone who can bear the scorching sun of the Equator and the freezing cold of the Poles, eat flesh or fish, grains, fruits or roots.

How plants and animals in different parts of the world are adapted to their particular surroundings. What wonderful and ingenious methods of self-preservation they have, would require volumes to describe and years to read them.

If we observe the habits of animals both large and small that live around us, we shall see how every one of them has its structure, food and habits determined by its peculiar surroundings, and how by a series of adaptations, each one fights out the battle of life and preserves its species from extinction. Insects, birds and animals that are preyed upon by other animals multiply more rapidly than their enemies. Mice and rabbits, frogs and fish, insects and worms which are killed in millions and millions every day produce young

ones more frequently and in large numbers, not only to keep their own race going, but also that their enemies' supply of food might not run short and they be starved to death.

Every animal has its own adaptation to the mode of life it leads ; every one has its devices to catch its prey, and its prey, its own devices for self protection. The camel gets only thorny plants to eat in the deserts and so has hard teeth and a rough tongue which don't mind the thorns. These shrubs for their part have the thorns to protect them from animals, long roots going deep down the earth for water and thick skinny leaves to prevent the water being dried up easily by the hot sun.

The camel has to travel for a number of days together through the deserts, without a feed or a drink on the way. It is adapted for this life by having a number of cells in its stomach for storing water and a hump on its back to store digested food ; and it can draw upon these in small quantities when it needs. It has also hard padded flat feet that don't sink in the sand and nostrils which it can close at will to prevent sand getting into them when sandstorms blow. It has the power to detect the presence of water by smell even from a great distance.

In the deserts are also found numerous birds about the size of pigeons. They are called "Pallas Sand Grouse". These birds have a curious means of escaping from hunters. They seem to take no notice of the hunter but keep on hopping and fluttering and could be seen quite near; but when he comes to the actual spot, what must be his surprise to find that all have vanished as mysteriously as if the earth had opened to receive them and closed again; for they are never seen to escape by air. When the disappointed hunter passes on, they reappear as mysteriously again. They have been there all the while; but they keep so quiet and their colour is so much like the sand of the desert, that the hunter never sees them. This lying quiet to escape observation is called 'freezing' and their blending with the colour of the sand is called 'protective coloration'.

The colour of the green snake is the same as that of the plant or creeper on which it lies in wait for its prey; the lizard in the tree has the colour of the bark of the tree and the chameleon as the proverb goes, changes its colour according to its surroundings. The 'praying mantes' and various insects in the grass assume the colour of the grass. These are green when the grass is

fresh, and grey when the grass is dry. This colour protects them from their enemies.

These wonders of adaptation are not confined to the creatures on land alone. The sea also holds many wonderful secrets discovered and undiscovered. Fishes are wonderfully fitted for their life in water. Their fins enable them to move in water, as easily as the feet do to land animals and wings to birds. Their gills, through which they breathe inside water, are no less wonderful than our lungs or the spiracles of insects.

Fascinating, as is the study of anything in Nature, there is nothing more wonderful than the adaptations of certain fishes. Round about the coasts of Australia, the land of curiosities, there is found a remarkable kind of fish, commonly called the 'Sea Horse'. It is about a foot long and has a curious tail with which it attaches itself to the sea-weed. Like the chamelion on land it has the power to change its colour to suit that of the particular weed it rests on.

In many seas there is another kind of fish called the Deep Sea Angler, which has a luminous bulb on its head, which serves to frighten bigger fish and at the same time attract its prey. Another interesting fish is the one called the 'Electric Ray'.

It has a flattened body and a long slender tail, but the most curious feature about it is its mouth, on either side of which, it has a hexagonal spot, where, by some wonderful and obscure method, the fish produces a current of electricity sufficient not only to disable its enemies in water, but even give a shock to a fisherman if he should unwittingly get hold of it.

These are a few of Nature's wonders. The glories of the plumage of the Peacock, the Australian Paradise bird, the life of ants, bees, butterflies, moths and scores of others afford an interesting study, each one of which would require a life-time or more. It will open our eyes to the greatness of the Almighty God who has created them and provided them comforts. It was Lord Tennyson who wrote,

“Flower in the crannied wall,  
I pluck you out of the crannies,  
Hold you here, root and all, in my hand;  
Little flower, but if I could understand  
What you are, root and all, and all in all,  
I should know what God and man is.”

USE IN SENTENCES. Scarcely; keep (have) an eye on; to make up for; to live on (upon) rice (fish meat etc); to be determined by; to keep (something)

going on ; to run short of ; at will ; no less wonderful (powerful, costly etc.) ; serve to frighten (obtain, protect etc.) ; get hold of ; afford.

EXERCISES. 1. Analyse :—It has a flattened body——get hold of it.

2. Para 1. How happy——them !—remove the exclamation.

3. Describe how protective coloration helps animals.

4. How are the beaks and talons of kites and hawks made ? How are those of the crow and the parrot ? Why are they so ?

5. Describe two kinds of curious fish.

6. What would you do if you had a pair of wings and no one else had ?

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### 31. Miller of the Dee.

There dwelt a miller hale and bold,  
Beside the river Dee ;  
He work'd and sang from morn to night,  
No lark more blithe than he ;  
And this the burden of his song  
For ever used to be,—  
“I envy nobody: no, not I,  
And nobody envies me!”

“Thou’rt wrong, my friend!” said old King Hal,  
“Thou’rt wrong as wrong can be;  
For could my heart be light as thine,  
I’d gladly change with thee.  
And tell me now what makes thee sing  
With voice so loud and free,  
While I am sad, though I’m the King,  
Beside the river Dee?”

The miller smiled and doff’d his cap:  
“I earn my bread,” quoth he;  
I love my wife, I love my friend,  
I love my children three;  
I owe no penny I cannot pay;  
I thank the river Dee,  
That turns the mill that grinds the corn,  
To feed my babes and me.”

“Good friend!” said Hal, and sighed the while,  
“Farewell! and happy be;  
But say no more if thou’dst be true,  
That no one envies thee.  
Thy mealy cap is worth my crown,—  
Thy mill, my kingdom’s fee!  
Such men as thou are England’s boast,  
O miller of the Dee!”

Hale—Healthy. (Hale and hearty is a usual phrase.)

Blithe—Happy ; cheerful.

Burden of the song—The part of the song that is repeated at end of every stanza. (Pallavi).

Thou'rt wrong as wrong can be—Though art *as* wrong as wrong can be. The second 'wrong' is an abstract noun.

Hal—Henry.

11 & 12. If I could have a heart as light and free from care as your's I would gladly give my heart in exchange for yours.

18. Doffed his cap—took off his cap saluting the king.

19. Quoth—said. (Now used only in poetry).

22. I never borrow even a penny if I am not sure that I can repay it. (Note how the Relative Pronoun in the objective case is generally omitted. I owe no penny *that* I cannot pay.)

27. If thou'dst be true—If you want what you say to be true.

30. Thy mill...fee—Your mill is worth all the money in my kingdom. (Really it was worth more, for the miller was happier than the king.

31. England's boast—Men of whom England is proud.

EXERCISES. 1. What made the miller sing happily ?

2. Why did King Hal envy the miller ?

3. Describe briefly the conversation between the King and the Miller ?

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## 32. Christ helps the faithful.

earnestly	accompany	synagogue	disciple
favour	bier	authority	corpse
marvelled	glorify	messenger	prophet.

There was an army-captain who had a servant ill whom he valued very highly. This man was at the point of death; so, when the Captain heard about Jesus, he sent some Jewish elders to him, asking him to come and make his servant well. When they reached Jesus they asked him earnestly to do this. "He deserves to have this favour from you," they said, "for he is a lover of our nation; it was he who built our synagogue." So Jesus went with them.

He was not far from the house when the Captain sent some friends to tell him, "Do not trouble yourself, Sir, I am not worthy to have you under my roof, nor even to come to you. Just say the word, and let my servant be cured. For though I am a man under authority myself, I have soldiers under me; I tell one man to go, and he goes, I tell another man to come, and he comes, I tell my servant, 'Do this' and he does it."

When Jesus heard this he marvelled at him, and turning to the crowd that followed he said,

"I tell you, I have never met faith like this anywhere even in Israel." Then the messengers went back to the house and found the sick servant was quite well.

Shortly afterwards he made his way to a town called Nain, accompanied by his disciples and a large crowd. Just as he was near the gate of the town, there was a dead man being carried out. He was the only son of his mother, who was a widow. A large crowd from the town were with her. And when the Lord saw her, he felt pity for her and said to her, "Do not weep." Then he went forward and touched the bier; the bearers stopped, and he said, "Young man, I bid you rise." Then the corpse sat up and began to speak; and Jesus gave him back to his mother. All were seized with awe and glorified God.

"A great prophet has appeared among us," they said, "God has visited his people." And this story of Jesus spread through the whole of India and all the surrounding country.

Notes. Synagogue—a Jewish place for worship.

Nain—a town in Judia

Israel—the name given to the Kingdom of the Israelites, the Jews.

Judia—a southern district of Palestine.

PHRASES:—In the hearing of; at the point of; make one's way; feel for.

EXERCISES:—1. How and why did Christ heal the army captain's servant?

2. What miracle did Christ do at Nain?

### 33. Co-operation.

co-operation	benefit	economic	necessary
productive	exorbitant	virtually	borrower
indebtedness	rural	population	profiteering
concern	instalment	thrift	practice
practise	represent	advantageous	labourer
artisan	undersell	consumer	genuine
exploit	transaction	primary	prosperity
immense	capitalist	gradually	

Co-operation is a means of bringing people together for common benefit. It is specially helpful to the poor and middle classes who suffer for want of easy credit. In almost all countries at the present day co-operative societies exist and cater to the economic needs of the people.

There are two forms of co-operative activity—credit and non-credit. Credit societies provide members with the cash necessary for productive

purposes. But for these societies members will borrow from money lenders who will charge exorbitant rates of interest and will, in the end virtually ruin the borrower. That is why we find so much indebtedness among the rural population in our land.

While in the case of a money lender, profiteering is the chief aim, in the case of a co-operative society the welfare of the member is its chief concern. The society lends at low rates of interest, accepts instalmental payments and is satisfied if it has succeeded in doing real help to the members. What the society expects of the members is to practise thrift and become self-supporting.

Co-operative stores represent non-credit activity. Stores are of two kinds and satisfy two different needs. There are producers' stores which purchase the goods produced by the members and undertake to sell them at a market advantageous to the producer. Thus a labourer or an artisan, who is a member of a store, does not have to under-sell his goods but is enabled fully to enjoy the fruits of his own labour.

Consumers' societies supply the articles required by the members for their daily use and see that the articles supplied are of genuine quality

and of moderate price. Thus the members get the proper return for the money they pay, and no middle man is allowed to exploit them.

In order that societies may work satisfactorily certain conditions have to be fulfilled.

Members should be loyal to the society to which they belong. All their transactions should be with the society only, and the society's welfare must be their primary consideration. They must know that their own prosperity depends upon it.

Members must be honest. Their transactions with the society must be open. Each member of the society must be known to every other member and each must be in a position to confide in every other. Every member of the society exists for the good of every other and all exist for the good of each. In short, all should feel that in their union lies their strength.

If in the above spirit societies are worked, they will be productive of immense good; the credit of the members will be enhanced; their indebtedness will be gradually wiped off and they will form a power among themselves and capitalists can do nothing against them.

All for each and each for all.

PHRASES. Bring together; for want of; easy credit; cater to the need (taste etc.) of; but for;

undertake to (do something); fruits of one's (labour, effort etc.); to confide in (a person); In short.

EXERCISES. 1. Whom does Co-operation benefit most? How?

2. Name the two forms of Co-operative societies and briefly describe the work done by each.

3. What is the motto in Co-operation?

4. What are the conditions necessary for the successful working of a co-operative society?

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### 34. Lucy Gray.

Oft I had heard of Lucy Gray :

And when I cross'd the wild,

I chanced to see at break of day

The solitary child.

No mate, no comrade Lucy knew :

She dwelt on a wild moor,

—The sweetest thing that ever grew

Beside a human door !

You yet may spy the fawn at play,

The hare upon the green ;

But the sweet face of Lucy Gray

Will never more be seen.

'To-night will be a stormy night—

You to the town must go ;  
And take a lantern, Child, to light  
Your mother through the snow.'

'That, Father ! will I gladly do :

'Tis scarcely afternoon—  
The minster-clock has just struck two,  
And yonder is the moon !'

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

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

The storm came on before its time  
She wander'd up and down ;  
And many a hill did Lucy climb  
But never reach'd the town.

The wretched parents all that night  
Went shouting far and wide ;

But there was neither sound nor sight  
To serve them for a guide.

At daybreak on a hill they stood  
That overlook'd the moor ;  
And thence they saw the bridge of wood  
A furlong from their door.

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

Then downwards from the steep hill's edge  
They track'd the footmarks small ;  
And through the broken hawthorn hedge,  
And by the long stone-wall :

And then an open field they cross'd :  
The marks were still the same ;  
They track'd them on, nor even lost ;  
And to the bridge they came :

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

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

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

—*W. Wordsworth.*

Notes. 19. Minster clock—Church clock.

20. In countries in the temperate zone, the Sun sets very early in Winter, and the Moon may be seen at two o'clock in the after-noon.

22. Faggot-band—The rope with which the dry twigs or small pieces of fire wood were tied. Lucy's parents were poor and so they used wood instead of coal for their fire.

27. Lucy kicked at the powdery snow and made it fly up as our children sometimes do with dust.

28. Snow falls in fine particles and is soft and loose on the surface before it hardens. So it flies up like smoke.

38. That overlooked the moor—That stood high and commanded a view of the whole plain.

39. Hawthorn hedge—Fence of hawthorn plants.

56. There were no footprints beyond the middle of the plank. The poet leaves us to conclude that Lucy must have fallen into the stream and been drowned.

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## 35. How the Eskimos Live.

permanent	residence	comfortable	chieftain
immediately	insipid	flavour	barbarous
cumbrous	uncomfortable	intrepid	explorer
frost-bound	thaw	sandwich	accumulated
material	framework	driftwood	sinews
squeeze	harpoon	abundant	scanty.

If someone were to ask you, which spot on the globe you like best, I am sure you will say that it is Pattanchery or Kattur or Gothuruthy, whichever that place is, where you are born and brought up; and every one of you will be quite right. Much as we may like to go and see Bombay, Calcutta, Delhi, Benares, London, New York, Berlin and other places, for a permanent residence there is no place so happy and comfortable as our own. An English lady on a visit to Sudan once described England as such a happy land that an Arab Chieftain's wife resolved to go with her to England; but shortly before they were to start, she came to know that there were no date palms in England and immediately gave up her idea of visiting that country. She also pitied the poor English who have no dates to eat and wondered how any land without dates could be called happy.

In much the same way, the people of South India wonder how people in the Punjab and Hindustan live on the insipid Chuppattis, without tamarind and chillies to flavour their dishes; while those in the North pity the poor South Indians, who get nothing but poor rice both morning and evening. The Europeans look down on the people of the tropics and call them half naked and barbarous; but they in their turn might look upon the European dress as cumbrous and most uncomfortable.

These differences in dress and food are the natural outcome of the different conditions prevailing in different parts of the world, and what seems right and proper to one might seem curious to another; and hence it is unjust to laugh at others because their ways are different from ours.

Far, far away in the frozen land near the North Pole, there lives a race of people called the Eskimos. They have never come out of their land, and until the intrepid explorers went there in recent times, they had seen no human beings except themselves. So they naturally believed they are the only human beings on the Earth and called themselves "Innuits" which means "The Men;" and we may be sure that they also

consider their frost-bound land the happiest place in the world.

Their country is very different from ours. There are no trees or flowers or even grass ; and whichever way we turn, we can see hardly anything but snow and ice which rarely thaw. Towns, cities, bridges and railways, they have none ; not even coal or wood for making fire. They cannot grow corn or fruit and so they live almost completely on fish and the flesh of the seal and the whale. These they eat raw and the Eskimo children enjoy them as much as you do your pudding and cakes and sandwiches. In their land it is day for six months of the year and for the next six months it is night and thus they have only two seasons, summer and winter. There the Sun does not climb high up in the sky but appears low down in the south and instead of rising and setting, as it does here, travels along an oval course. So it might be said of them as the poet has said about the Blind Boy, that during summer,

Their night or day themselves they make  
Whenever they sleep or play ;  
And if they could always keep awake,  
With them it were always day.

Even in summer it is never hot there or even very warm, and while we in India pay dearly

for small pieces of ice during the hot months, millions of tons of ice lie there and not one of the Eskimo children turns an eye on it. The Eskimos never bathe in winter or in summer, not only on account of the cold there, but also because they cannot get water. So their skin appears dark with the accumulated dirt of years.

In summer the Eskimos live in tents made of seal skins and these they remove from place to place when they go hunting after seals or whales. They have no carts and horses, for horses cannot live there where no grass grows. They carry their tents and other property in sledges drawn by their dogs. These dogs have long and thick fur and like their masters they live entirely on fish and flesh. Man finds himself a friend or a servant whether it be in the Sahara desert or in the frozen North Pole.

In winter the Eskimos live in huts made of blocks of snow. They put up a house in a short time, for they have not to go far for the materials. There are no windows; only one low entrance through which they have to creep in or out on all fours. A block of ice placed against this serves as a door. When the hut is finished a lamp is lighted inside and left burning for some time with the door closed. Soon the snow inside begins to

melt, when the Eskimo opens the door and puts out the lamp. The icy wind soon freezes the water inside and a thin sheet of hard ice is formed on the walls, which makes the house completely wind-proof. Smaller snow huts are built for their dogs who draw their sledges, hunt for them and watch their houses. Even the Eskimo has his enemies in the Polar Bear and the Jackal.

The Eskimo cannot live without the seal. Its raw meat is his principal food and its warm blood his drink. Its skin supplies him with all the articles of his dress, jerseys, trousers, boots, and all. Seal skins cover his huts, make his boats and form his bed. Its fatty oil feeds his stone lamp with its wick of twisted moss and mixed with a little soot it gives him a paint with which he draws designs on a piece of sealgut.

The Eskimos are clever sailors and go out to sea hunting for seals, whales, or walruses. The frame-work of their canoes or 'Kayaks' is made of either pieces of driftwood or whalebone or walrus tusks. These are completely covered with seal skins closely sewed with sinews. The canoe is not open at the top but has a hole in the deck, through which the Eskimo squeezes himself. It fits him so close, that even if the canoe overturns, he can straighten it before much water gets in. His hunting weapon is a harpoon made of bone tied to

a rope of sinew, and when he throws it, he rarely misses his aim. The hunter is dragged by the wounded animal until it dies ; and then he tows it home, making it float with bladders filled with air, if it is a big animal. Directly he reaches home, feasting begins. The Eskimos have no fixed hours for their meals ; whenever food is abundant, they feast, and when it is scanty, they fast.

It would be hard for a stranger to tell an Eskimo man from a woman, for they are both dressed so much alike and most of the men have little or no beard. In recent times some Eskimos have come across the frozen ocean and settled in the Northern parts of Canada where it is not too warm for them ; and there they live in houses and eat fruits and cooked food and send their children to schools.

USE IN SENTENCES. Much as we may like ; come to know of ; give up ; Much the same way ; live on (upon) ; look down on ; in (one's) turn ; turn an eye on ; creep (go) on all fours.

EXERCISES. 1. Where do the Eskimos live ? How is their country different from ours ?

2. Describe the abode of the Eskimos in summer and winter.

3. Give a short description of the 'canoe' and 'sledge' of the Eskimos.

4. Why do the Eskimos have dogs and no other animals?

5. How does the seal prove useful to the Eskimos?

### 36. A Family Corner.

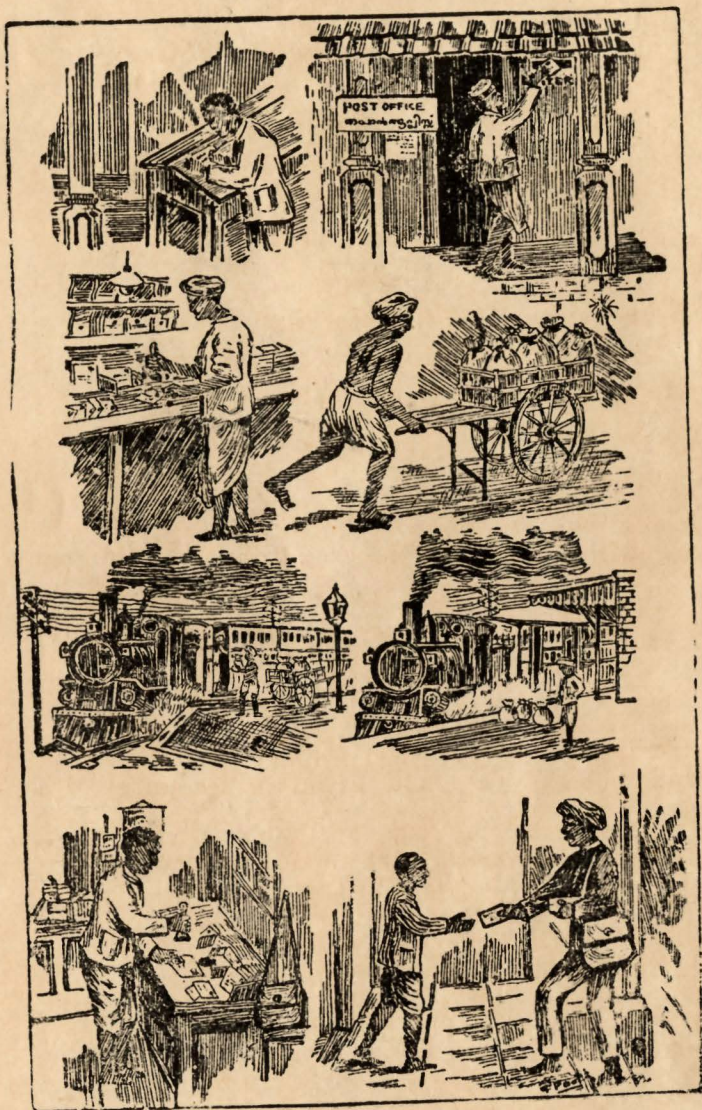
prompt	adventure	numerous	sort
instance	reminds	breeding	conventions
etiquette	classified	congratulations	condolences
transactions	heading	greeting	formal
	mercantile	subscription	

One pleasant evening Mr. Divakar Menon was chatting with his wife Susila, son Chittaranjan and daughter Chandrika in his country home, Abilash Bhavan, Chittur-Cochin.

*Divakar.*—Dear Susil, how long is it since we heard from your brother? I wonder what prevents him from replying to mine.

*Susila.*—Sankar is known to be prompt in his reply. I'm sure that there is something wrong with the Post Office. I have been expecting his letter every mail these four days. Why, there comes the Postman and that letter in his hand is sure Sankar's as I can well guess from the hand.





*D.*—(*Taking the letter from the Postman*) Well, my dear, you are right. What! This letter has had a nice adventure visiting over half a dozen places.

*Chandrika.*—Well, dad, how do you know that the letter has gone to so many places?

*D.*—Why! from the Postal marks. Don't you see a number of postal seal on the envelope. If the letter were to reach us direct there would have been only two stamp marks.

*Chittaranjan.*—Why should the letter travel to many places?

*Susil.*—My dear boy, the Post Office has to deal with numerous letters addressed to different places. When it is time to bag the mail the Post Master arranges them according to the places to which they are addressed and puts them all in a bag. The bag is sealed and given to the Mail-runner who takes it to the Railway Station. He hands the bag to the Head Sorter in the Mail Van. There are about half a dozen sorters in the van whose duty it is to sort or arrange the letters. Now, if the address is not legible, mistakes often arise. Instead of sending a letter to the right place they send it to the wrong one.

*Chandrika.*—Mama, what are they paid for but to send letters to proper places?

*D.*—Well, Chandra! It is all quite easy to find fault with others as you sit in an arm chair. You do not know how many letters the Post Master of a busy town or the Sorter in a Mail Van has to deal with at a time. Very often, when the writing is not clear an 'e' is mistaken for 'a' or 'r' for 'n'. We have to dot the i's and cross the t's. Otherwise one place can be easily read for another.

*Chittaranjan.*—That is true when the writing is not legible. But my uncle's hand is certainly clear.

*D.*—I am coming to that. In the present case, there is another place of the same name in North Arcot. Unless you write 'Chittur-Cochin', the letter is likely to be directed to the other place as in the present instance.

Therefore, bear in mind, my kids, that you have to write the address correctly and legibly too. The initials and the name should be written in a line. The name of the street with the number of the house comes next and last the name of the town. Every line is marked by a coma except the last where a fullstop should be used.

*Susil.*— Now this reminds me of other things you have to remember in letter-writing. A

well-worded letter in proper form is proof of good breeding.

*Chittaranjan*.—It is high time we break away from these time old conventions which have no meaning for me.

*D.*—There, Ranjan, you are running away with an idea! The forms are not merely a question of convention but one of convenience as well as etiquette.

*Chittaranjan*.—If that be the case, I shall be glad to learn them. Do tell me what they are.

*D.*—Listen then! Letters are divided into three classes. Each is a type by itself. Of course, the form in each case does not vary much but the body of the letter does.

*Chandrika*.—May I know what the three types of letters are?

*D.*—Letters are broadly classified into (1) Friendly letters which include Invitations, Congratulations and Condolences, (2) Business letters which include orders for goods, money transactions, letters of complaint and apology and (3) Official letters to and from public bodies.

But whether a letter is a friendly, business or official one, there are certain things in common among them.

*Chittaranjan.*—Will you please tell us what they are?

*D.*—First of all, there is the heading which contains the complete address of the writer, the name alone being omitted. The date *i. e.* the day of the month and the year, is written under the place name. All this should occupy the right hand corner. There should be a coma at the end of each line of the address with a full stop after the date.

*Chittaranjan.*—Why should this be done exactly similar in all cases, Dad?

*D.*—It is a point of etiquette to write the address at the top right-hand corner because as the person opens the letter the first thing to catch his eyes will be the address of the writer so that he knows what to expect from the body of the letter. One should not leave him to search the address. If you observe this form you will be saving him time and labour.

*Chittaranjan.*—I agree. Well, what next?

*D.*—In official and business letters the addressee's name and address are written under the date well to the left. But these come last in ordinary letters where the person addressed is not on familiar terms with the writer.

*Chandrika*.—I am eager to know how a letter should be begun.

*Susil*.—I shall answer that. All letters begin with a greeting. This should be written somewhat lower down the page on the left-hand side close to the margin. Its form depends upon the nature of the intimacy existing between the writer and the person written to. The usual forms are Sir, Dear Sir, or My dear Sir, which are too formal or Dear Mr.——, or My dear Mr.——, which are less formal. If the person written to happens to be a friend the word 'Mr.' is dropped. 'Gentlemen', is the form used in addressing mercantile firms.

You should not forget to put a coma after the greeting.

Letters to ladies should have Madam, or Dear Madam, or My dear Madam, according to the degree of intimacy. More intimate are Dear Mrs. or Miss——, and My dear Mrs. or Miss——.

*Chittaranjan*.—What about the contents of the letter ?

*D.*—The body of the letter varies with the matter you have to write about. The simple rule is to write to an absent friend as you would converse with him were he present. Devote a paragraph for each topic. Let your letter be courteous.

The ending of a letter is called 'subscription'. It means, I subscribe myself as your loving son if you happen to write to me or to your mother. The following is the form used for different types :—

*In Formal letters:—*

(1) I have the honour to be,  
Sir,

Your most obedient servant,

(2) I am,  
Sir,

Yours most obediently,

—

(3) Yours faithfully,

—

(4) Yours truly,

—

*In Friendly letters:—*

Yours sincerely,

or

Yours very sincerely,

*In letters to Relatives:—*Yours affectionately.

Well, boy, I want you to guard against certain common errors. There should be a fullstop after each initial. To firms don't forget to add Messrs. before their name. Remember 'Yours'

has no apostrophe, a mistake quite common among school children.

*Susil.*—My lord! It is past seven by my watch. We never knew the passage of time which shows we have had a pleasant evening. Look here, children, lest you forget what you have learnt today, I want you to write a reply to your uncle tomorrow, for, theory and practice should go hand in hand.

PHRASES:—To bag the mail; Hands the bag; To find fault with; To deal with; Well worded; Break away from; On familiar terms with.



has no sympathy, a mistake often common  
among school children.

Well—My lord! It is just as if we  
watch. We never know the passage of time which  
shows we have had a pleasant evening. Look  
back, children, lest you forget what you have learnt  
today. I want you to write a reply to your uncle  
tomorrow, for, theory and practice should go hand  
in hand.

THANKS:—To box the snail; flange the bar;  
To find fault with; To deal with; Well worded; Break  
away from; On familiar terms with.



