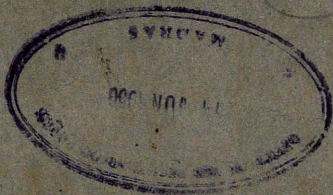


545

545

INTERMEDIATE ENGLISH ESSAYS

ARMOUR



BLACKIE & SON (INDIA) LTD.

INTERMEDIATE ENGLISH ESSAYS

EDITED AND ANNOTATED

BY

J. S. ARMOUR, M.A.

Late Principal of Patna College



BLACKIE & SON (INDIA) LIMITED
BOMBAY, CALCUTTA & MADRAS

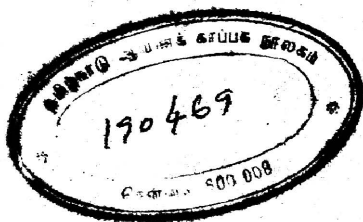
014,62
N50

Companion Volume

STANDARD ENGLISH ESSAYS

Edited and Annotated
By J. S. ARMOUR, M.A.

BLACKIE AND SON (INDIA) LIMITED



PRINTED BY V. M. PHILIP AT THE DIOCESAN PRESS (MADRAS),
AND PUBLISHED BY MR. E. G. RUSH, FOR BLACKIE & SON
(INDIA) LTD., FORT, BOMBAY 1950

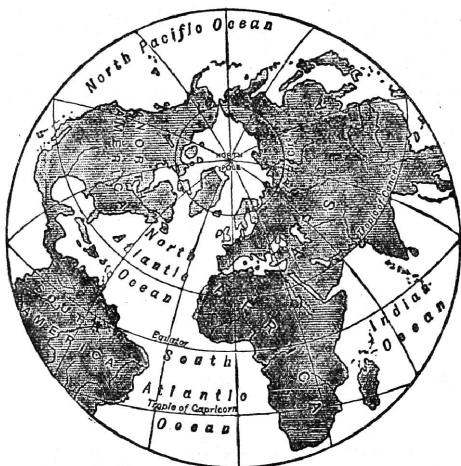
oceans are very deep. The depth is about three miles in most places, but there are places where it is as much as five miles. The three great oceans of the world are the Pacif'ic, the Atlan'tic, and the Indian Oceans.

Sea water is salt. There are large fresh water lakes in the world; but they form only a very small part of the water that covers the earth.

The larger portions of land are called continents. There are six continents, the names of which are:

A'sia	North Amer'ica	Eu'rope
Af'rica	South Amer'ica	Austra'lia

The largest continent is Asia, the smallest is Australia. You do not see Australia in the map of the world given on the next page. Australia is really an island, because an island is a portion of land with water all round it, and there is sea all round Australia. But Australia is almost twice as big as India, and so is not called an island, but a continent, just as India is sometimes called a continent.



*The people on shore are
able to see the ship.*

About how many times more water than land is there on the earth? What is an ocean? What is the greatest depth of the ocean? Why does a ship that is sailing away from the shore seem to sink lower and lower into the sea? (Because the earth . . . As the ship sails away, the sea comes . . . , and so after a little time . . .)

Write as one sentence: The larger portions of water are called oceans. The smaller portions are called seas.

The Simple Sentence. A sentence is a number of words by which we say something about a person or thing. There are two parts in every sentence: the *subject* and the *predicate*. We *analyse* a sentence when we break it up into subject and predicate. Here are two short sentences for analysis:

1. Hari was reading a book.
2. In front of him, on the table, was his book.

In the first of these sentences the subject comes at the beginning of the sentence, and in the second of them at the end of it.

This is how the two sentences should be analysed:

Hari	was reading a book.
His book	was in front of him, on the table.

In the first sentence the verb is *was reading*, in the second it is *was*. A sentence with only one verb in it is called a *simple sentence*.

Analyse these sentences: Hari is not using his pen. It is lying on the table. Near it we see a book. On the book lies a pencil.

WHO AM I?

My face is as round as yours, little girl,
But I have no eyes to see.
My hands are busy the whole day long,
As busy as they can be.
Sometimes I speak that you may know
How fast the hours and minutes go.
This is a *riddle*. Can you answer it?

Reply to this letter as if you were Hari:

23 River Lane,
Bankipur,
25th May, 1931.

Dear Hari,

We should be so pleased if you would come and spend the day with us on Saturday. We are going to the wood at the top of the hill, and shall be taking tiffin with us. It should be nice and cool under the trees, and we could play games before tiffin and in the afternoon. Please ask Govind to come too. I hope he is better.

Did you get the book I sent you on Friday?

Your friend,

Jadu.

2. THE WAVES OF THE SEA

wave toss noise roar rest'less
 vast loud noisy reach thun'der

The sea is never still; it is always moving. If you look again at the picture of the ship sailing away from the shore, you will see waves all round the ship. The wind blowing over the sea is forming the waves. When a strong wind is blowing, big waves are formed, and they toss about and break on the shore.

Some of us have stood on the shore and watched the waves coming in. The water rises and breaks on the shore with a loud noise, which is sometimes like the roar of thunder. It then rushes up the bank of sand on which we are standing, but soon runs back to the sea. Once more the water rises, and another big wave breaks on the shore. Once more the water rushes up the bank, only to run back again to the sea. On and on the waves come, toss about, and break

on the shore. But they never get over the bank of yellow sand. When they have reached it, they always run back to the sea.

Here is a little poem about the waves of the sea. They are called "restless waves" because they never keep still; all day and all night they roll on and on.

Roll on, roll on, you restless waves,
That toss about and roar!
Why do you all run back again
When you have reached the shore?
Roll on, roll on, you noisy waves,
Roll higher up the land!
How is it that you cannot pass
That bank of yellow sand?

Hundreds of rivers flow into the sea, and some of them are mighty rivers. Yet the sea is so vast that the water of all the rivers of the world is soon lost in it. "All rivers," says an old saying, "flow into the sea, yet the sea is not full."

The waves break on the shore.

What does the writer of the poem want the waves to do? What is sometimes like the roar of thunder? What forms waves on the sea?

Stops. Many stops are used in writing. Some of them are:

- | | |
|----------------------|------------------|
| 1. Full stop (.) | 4. Colon (:) |
| 2. Question mark (?) | 5. Semicolon (;) |
| 3. Wonder mark (!) | 6. Comma (,) |

All these stops are used in this book.

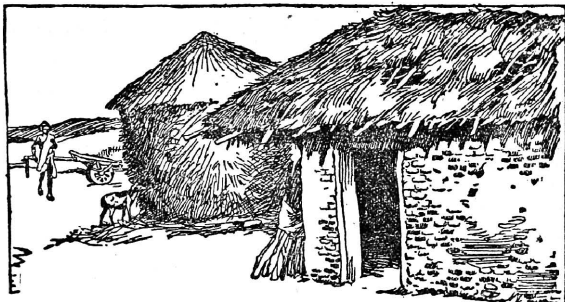
The first five stops are used at the end of a sentence; the comma is used sometimes at the end of a sentence and sometimes inside one.

We know that there are two kinds of letters—*capital* and *small*. The first word of a sentence begins with a capital letter; but if the sentence comes after another sentence that ends in a colon or a semicolon or a comma, it begins with a small letter. Why does “it” begin with a small letter here?—

The sea is never still; it is always moving.

Picture Reading

roof storm vil'lage return' plen'ty
goat drive amount' repair'



That man, who is a farmer, lives in this village. He has been away from it, and is returning to it. This hut is his. While he has been away, there has been a storm, and the wind has blown some of the roof away. It is all in holes; but the farmer has plenty of sticks and any amount of straw to repair it with. That goat, which you see eating the farmer's straw, is his; so he will not drive it away.

3. THE GANGES

moun'tain pil'grim ho'ly tame wide
 impor'tant vis'it clear fear sin
 Hin'duism caught bathe swim main

The Ganges rises in the Himalayas, high up among the mountains. It is at first quite a little stream, but soon other streams flow into it, and it grows broad and deep. At Hardwar it leaves the mountains, and comes down to the plains. Here the water is so clear that you can see the bed of the river. Near Allahabad the little stream has become a broad river, and hundreds of boats of every kind and size sail up and down it. Here the Jumna joins it. About two hundred miles from the sea one branch of the river flows down south, and is called the Hugli; another flows south-east, and joins the Brahmaputra, a larger and longer river than the Ganges. Calcutta, the city of palaces, stands on the Hugli. Much of the land between the two main branches of the river is



Hardwar

covered with forests in which wild beasts live.

At its broadest part, in the dry season, the Ganges is three miles wide and about thirty feet deep. In the wet season it flows over its banks, and water covers the country for miles and miles. The villages along the banks of the river now look like hundreds of little islands rising from the water.

The Ganges is the most important river in India. To Hindus every part of its long course is holy ground, though some places are holier than others. Two of the holiest

places on the banks of the Ganges are Hardwar and Benares.

At Hardwar temples rise on the right bank of the river, and stone steps go down to the water. Hundreds of pilgrims come to Hardwar to bathe in the river. At one place tame fish swim about in the water, and are fed by the pilgrims. They are so tame that they come close up to you without fear of being caught.

On a hill rising a hundred feet above the water stands Benares, the Holy City of the Hindus. It has been the home of Hinduism for hundreds of years, and is perhaps the oldest city in India. The wish of every Hindu is to visit Benares, so that he may bathe in the holy waters of the river and wash away his sins. On page nineteen we see a picture of one of the *ghats* on the banks of the river at Benares. There are many men bathing in the water. Others are on the steps. Some of them are going up after bathing in the river, and some are coming down to bathe in it. At the top of the steps,

on the left, you see a rajah's palace. Many rajahs have built palaces at Benares on the banks of the river. Down near the water you see some tents. In them learned men are teaching the people. You see a number of men sitting and listening to them.

Calcutta stands on the Hugli.

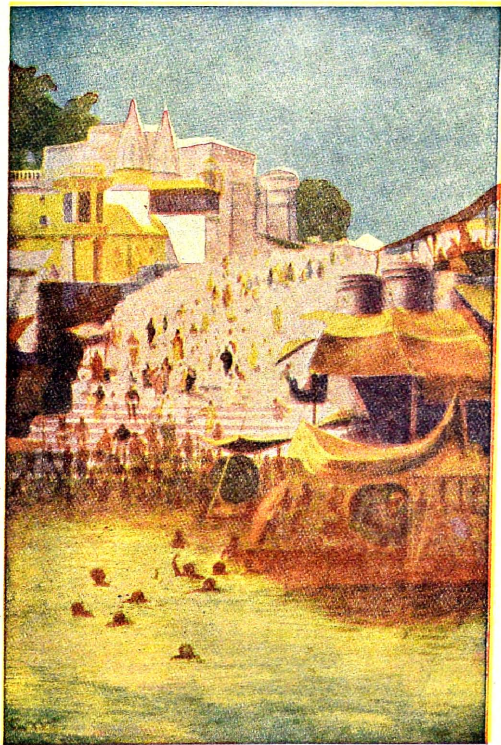
Where is the water of the Ganges so clear that you can see the bed of the river? Where do we find tame fish? What does the Ganges do in the wet season? To whom is every part of its long course holy ground? What is the wish of every Hindu?

Write as one sentence: A hill rises a hundred feet above the water. Benares stands on it. Benares is the Holy City of the Hindus.

Analysis. In this sentence we may leave out all the words but "Fish swim", and still have a sentence:

At one place tame fish swim about in the water.

The most important word in the subject is a noun or a pronoun, which is called the *simple subject*. The most important word in the predicate is a verb, which is called the *simple predicate*.



THE GANGES AT BENARES

Analyse these sentences, and say what the simple subject and predicate are: At Hardwar the river leaves the mountains. The villages along the banks of the river look like little islands. In the tents learned men are teaching the people.

4. THE SUN

dis'tant close unclose

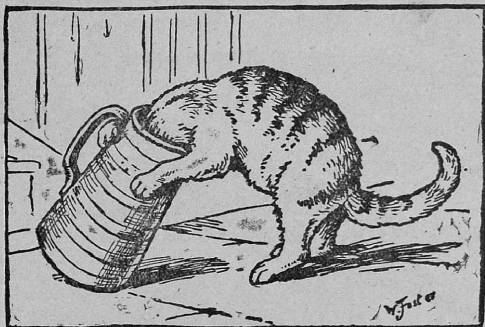
The sun that shines all day so bright,
I wonder where he goes at night.
He sinks behind the distant hill,
And all the world grows dark and still.

And then I go to bed and sleep,
Until the day begins to peep.
And when my eyes unclose, I see
The sun is shining down on me.

While we are fast asleep in bed,
The sun must go, I've heard it said,
To other countries far away,
To make them warm and bring them day.

bright, brightly. distant, far away. grows, becomes, gets. unclose, open.

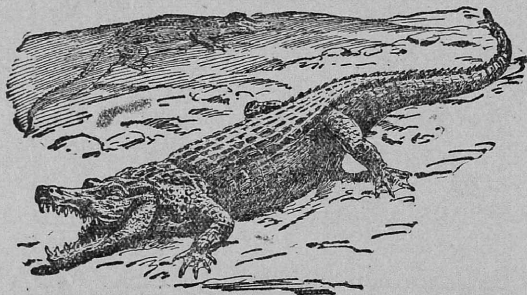
Where does the sun go at night? Where does the child see him set every evening?



This cat has drunk up the milk in the jug, but cannot get its head out; it is caught in the jug. Write a few sentences about what the cat found, what it did, what it wanted to do when it had drunk up all the milk, what it found it could not do, and why.

5. THE MONKEY AND THE CROCODILE

calm trust ug'ly fa'ble croc'odile
fond kept of'ten friend wick'ed
deal swam sweet peace dan'ger



The ugly creature which we see here is a crocodile. It is on the bank of a river. Crocodiles live in rivers, but often come out of the water and lie on the banks. They live mostly on fish, but will kill and eat any animal that comes to the water to drink.

There is a story about how a monkey

got away from a crocodile. Though it is only a fable, it teaches us to be calm in danger.

A monkey lived in a jambo tree by the river Ganges. He was very fond of the fruit, and the tree was full of it.

One day an old crocodile came up the river bank, and said to the monkey: "I am very fond of jambo fruit. Please give me a little."

The monkey threw him some, and after eating it, the crocodile went away. But he came again the next day, and asked for fruit. Though the monkey gave him a great deal of it, he came again the next day for more, and kept on coming day after day.

After a little while the monkey and the crocodile became great friends.

Then one day the wicked crocodile said to himself: "The heart of this monkey which feeds on jambo fruit all day must be very sweet. If I could get him to come down from the tree, I could feast on his heart."

So he went to the monkey, and said:

"I live alone on an island in the river. Will you come and visit me there? There are fruit trees of every kind on the island, and there are no monkeys living there, so that you will be able to eat as much as you like in peace."

"I should like to come very much," said the monkey, "but I cannot swim. How am I to get across?"

"You can get on my back, and I will take you across," said the crocodile.

The monkey trusted his friend, and getting down from the tree, he got on the crocodile's back. The crocodile then moved to the water, and swam with the monkey on his back.

Now while he swam, he thought: "The monkey cannot get away now; so I will tell him I mean to eat his heart." Then he said to the monkey: "I am very fond of monkeys' hearts. When we get to the island, I am going to eat your heart."

The monkey knew that he was in great danger, and he was very much afraid; but

he said to himself: "I must not lose my head. I must keep calm and see what I can do." Then he said to the crocodile: "You say you want to eat my heart. But why did you not tell me so before? My heart is hanging up on the tree. Take me back, and I will get it for you."

The crocodile at once turned round, and swam back to the river bank. When he got there, the monkey jumped off his back, and ran up the tree.

The crocodile waited for him in the water. But finding he did not return, he said: "Well, friend, have you found your heart?"

"I have never lost it," came the reply. "My heart is safe in my body, and I don't mean to lose it. I will never trust a crocodile again. I have learnt a lesson to-day."

I must not lose my head.

How did the monkey and the crocodile become friends?
 What did the crocodile ask the monkey to do one day?
 What did the monkey say? What happened as the

0111/6/25
 550

crocodile swam away? Did the monkey lose his head? What did he say to the crocodile? What happened after this? What does this fable teach? What is a fable?

The Compound Sentence. Here we have two simple sentences making a *compound sentence*:

Once more the water rises, and another big wave breaks on the shore.

Each of the sentences can be analysed; a comma marks the end of the first sentence.

The water		rises once more.
Another big wave		breaks on the shore.

There are three simple sentences in this compound sentence:

On and on the waves come, toss about, and break on the shore.

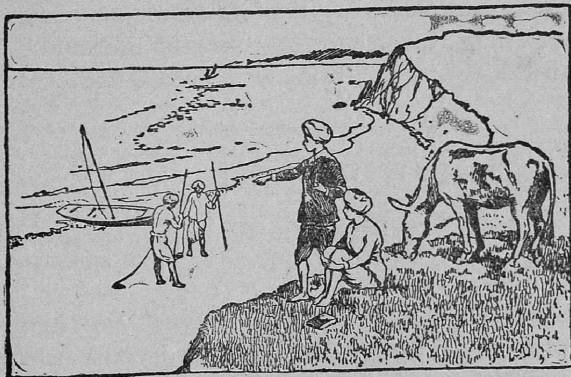
Commas mark off the first and the second of the sentences; all three of them can be analysed.

The waves		come on and on.
(The waves)		toss about.
(The waves)		break on the shore.

Analyse: A strong wind is blowing and is filling the sails. The larger portions of water are called oceans, and the smaller seas. The sea is never still, but is always moving.

Picture Reading

cliff	beach	dis'tance	fin'ish
bay	knee	schoolboy	appear'
edge	dress	enough'	remain'



Here is a picture of the sea. A boat has come in, and is lying on its side on the beach. The two men have been fishing. There is another boat sailing on the sea. In the distance we see some land. It goes out into the sea, and forms a bay.

There are two schoolboys near the edge of the cliff. They are both nicely dressed.

They have finished reading their books, but will remain here till the moon appears. They like to see the moonlight on the water. One of them is sitting down with his hands round his knees; the other boy is pointing to something.

There is not enough grass for the donkey on the cliff. The donkey is behind the boys.

6. THE WONDERFUL WORLD

breast	whirl	mill	isle	grind
wheat	drest	curl	nod	flour

Great, wide, beautiful, wonderful World,
With the wonderful water round you curled,
And the wonderful grass upon your breast—
World, you are beautifully drest.

The wonderful air is over me,
And the wonderful wind is shaking the tree;
It walks on the water, and whirls the mills,
And talks to itself on the tops of the hills.

You friendly Earth! how far do you go,

With the wheat-fields that nod and the rivers
that flow,
With cities and gardens, and cliffs and isles,
And people upon you for thousands of miles?

W. B. RANDS. ©

—By permission of Messrs. John Lane The Bodley Head Ltd.

curled round, going round. *breast*, front part of body;
here the land (that looks flat). *drest*, dressed. *whirls*,
turns round (the sails). *mills*, windmills. *nod*, bow down
(when the wind blows). *isles*, islands.

Here is a picture of a windmill. A windmill grinds
corn or wheat into flour.
It is always built on high
ground, so that the sails
may catch the wind.
When the wind blows,
they whirl round and
round, and turn the great
stones which grind the
corn or wheat.

A snake curls round
a tree. In the same way
the waters of the ocean
seem to be curled round
the world. What is the
“dress” of the earth?



What phrase is used for "blows over"? Does the wind make a noise when it blows? What does it seem to be doing on the tops of the hills? Where are the isles?

Add ly to: calm, close, noisy, wonderful.

7. TULASI DAS

em'peror	suffer	thief	beg
around'	no'ble	thieves	bless
pun'ish	hon'our	steal	lead
pres'ent	ves'sel	serve	

Many years ago, when the great Emperor Akbar ruled at Delhi, a man named Tulasi Das went about the streets of Benares begging. "Ram! Ram!" he cried, as he went from street to street.

It was not for himself that he begged, but for a temple to Rama, which he wanted to build in the city. Rama had appeared to him and blessed him, and now he wanted to tell the people about him. All around him he saw sin and suffering. With Rama's noble

life before them, the people, he thought, would try to lead better lives.

Little by little the money came in, till at last there was enough for the temple, and it was built. Here Tulasi Das taught the people, singing beautiful songs about Rama. So beautiful were his thoughts that the people learnt to love and honour him. Some of them brought him presents of silver and of gold, which he had made into vessels for the temple.

But one night two men broke into the temple to steal. Going to where the vessels of silver and gold were kept, they took as many of them as they could carry. Then they went to the door by which they had come in, and wanted to go out by it. But they saw two men standing outside it. So they went to another door, and opened it; but outside this door too stood the same two men! They then ran to a third door, and opened it; but the same two men were standing outside this door too! Trembling with fear the two men now took back the

vessels to where they had found them, and tried to get out without them. But outside every door they went to they found the two men standing. So they had to remain in the temple that night.

At dawn the next morning Tulasi Das passed through the temple on his way to the river to bathe, and saw two men trying to hide from him. Not knowing who they were, he called out to them, when they ran to him and fell at his feet. "We are thieves," they cried, and told him all that had happened.

Tulasi Das listened to their story, and then said to himself: "I wonder who the two men could have been." But as he stood and thought, he knew all at once who they were. They were Rama and Lakshmana!

Falling at the feet of the two thieves, he said: "You have been greatly blessed; your eyes have seen the two great ones. Go in peace. Who am I that I should punish you, when the great ones have blessed you?"

But the two thieves said: " We are wicked men. Let us serve you, so that we may learn to be good men."

Tulasi Das let them stay at the temple, and said to those who served there: " From to-day all the doors of this temple shall remain open day and night; they shall never be locked. Those who wish to steal may do so. There are greater things in this world than silver and gold. Have we not all seen that to-day?"

But from that day no one came to the temple to steal. The people saw how it was for their good that Tulasi Das worked, and people from other cities came to Benares to hear him sing songs about Rama and to be blessed by him. One day the Emperor Akbar came to Benares, and asked him to go to Delhi. He went there, but after some time came back to Benares. Here he finished his great book on the life of Rama, the Ramayana, and passed out of this world.

*Who am I that I should
punish you?*

Why did Tulasi Das want to build a temple at Benares? What happened at the temple one night? Why would Tulasi Das not punish the thieves?

Write as one sentence: Tulasi Das did not know who the men were. So he called out to them. They then ran to him and fell at his feet.

The Complex Sentence. We see two parts in this sentence, with a comma marking the end of the first part:

When the crocodile got to the river bank, the monkey jumped off his back.

Each of these parts can be analysed:

The crocodile		got to the river bank.
---------------	--	------------------------

The monkey		jumped off his back.
------------	--	----------------------

But the first part is not a sentence, because it cannot stand alone. It is a *clause*.

The second part can stand alone, and is a sentence. It is called the *main* or *principal sentence*.

In this sentence there are three clauses, and two of them are not marked off by commas:

As Tulasi Das stood and thought, he knew all at once who the two men were.

The sentence may be analysed in this way:

Main Sentence

He knew all at
once (who . . .)

Clauses

1. As Tulasi Das stood
2. (as he) thought
3. who the two men were

A sentence in which there is a principal sentence and one or more clauses is called a *complex sentence*.

This is not a complex sentence, because the part that comes after the comma cannot be analysed into subject and predicate:

The earth is almost like a ball in shape, with water covering the greater part of it.

Analyse: When a strong wind is blowing, big waves are formed. The monkey knew that he was in great danger. There are places where the ocean is five miles deep.



8. LITTLE WHITE LILY

shone	pain	droop
lil'y	lift	droop'eth



Little white lily
Sat by a stone,
Drooping and waiting
Till the sun shone.
Little white lily
Sunshine has fed;
Little white lily
Is lifting her head.

Little white lily
Droopeth with pain,
Waiting and waiting
For the wet rain.
Little white lily
Holdeth her cup;
Rain is fast falling,
And filling it up.

Little white lily
Smells very sweet,

On her head sunshine,
 Rain at her feet.
 "Thanks to the sunshine,
 Thanks to the rain!
 Little white lily
 Is happy again!"

Sat, grew. *Drooping*, hanging down. *shone*, began to shine. *lifting*, holding up. *cup*, the lily is like a cup in shape.

Look at the picture. The white flowers are lilies. Which part of a lily is the "cup"? (The part just . . . the stalk.)

Where did the lily in the poem grow? Why did it droop? (Because the sun was not . . .) Did the sun shine? What was his light like to the lily? Did it now get hot? What gave the lily pain? Then what happened? Did it rain much? What made the little lily smell sweet? Was the sun still shining? Was the ground wet? What did the lily do? Why?

What is the subject of *has fed* (line 6)?

9. THE COCONUT TREE

co'conut	obtain'	soil	oil
gen'erally	ra'ther	rough	wire
ker'nel	fi'bre	smooth	spoon
bas'ket	can'dle	spread	soap

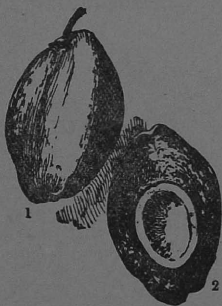
Hundreds of coconut trees grow on the shores of Madras and Bengal. Very large numbers of them also grow on the islands of the Pacific Ocean. Here trees are often found with their tops hanging over the sea. When the nuts are ripe, of course they fall into the sea, and the waves take them to other places. If the soil here is good, the nuts take root, and trees spring up. This is how sometimes trees are found growing even on islands where no one lives. At the beginning of this book there is a picture of a little island in the Pacific on which coconut trees are seen growing.

The coconut tree has rather a thin stem, generally straight, though sometimes you see stems that are not at all so. The tree grows

to a height of sixty to ninety feet, and grows best near water.

A coconut tree has no branches such as other trees have, and its leaves grow all at the top, where they spread out like great fans. The nuts grow among the leaves. Most trees bear about a hundred nuts a year, but some bear as many as two hundred.

A coconut has a smooth green skin. Under the skin is a thick coat of fibre. In the green coconut the fibre is white, but in the dried nut it is brown and like very thin wire. When we take the fibre off a nut, we come to the shell. The shell is hard and rough and strong. When we break open a nut, the milk that is inside runs out. It is almost like water, and is sometimes called coconut water. It is sweet to drink, and makes a pleasant drink



1. Fruit of Coconut Tree.
2. Fruit cut open showing the nut inside.

in the hot weather. Sticking to the shell inside is the kernel. This is the part of the nut that is eaten. In a green nut it is thin and soft; in a ripe nut it is thick and hard.

Almost every part of the coconut tree is used in some way. The wood and leaves are used for building houses, the fibre is used for making ropes, beds, mats, and a number of other things, and baskets are made from the roots and large spoons with the shells. Oil is obtained from the kernel, and is used for the hair, for burning in lamps, and for making soap and candles.

*If the soil is good. the nuts
take root.*

How is it that sometimes coconut trees are found growing on islands on which no one lives? Has a coconut tree branches such as other trees have? Where do the nuts grow? How many nuts do some trees bear? What do we find round the shell of a coconut? What use is made of coconut fibre? Which part of the nut is eaten?

Picture Reading

upside down
push

downwards
upwards

Here we see a glass of water being held upside down. The glass is full, but yet the water does not come out. A piece of paper seems to be keeping it in. This is rather wonderful.



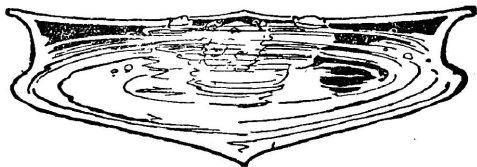
But really it is not the paper that is keeping the water in, but the air that is holding it up. Air pushes upwards and downwards, and it is now pushing the paper up and making it stick to the glass. It is doing so because there is no air in the glass, but only water.

Write answers to these questions: What do you see someone doing in the picture? Is the glass full of water? What is the paper doing? What is pushing it up to the glass and making it stick to it? Why?

10. THE UPSIDE-DOWN WORLD



I know a place that holds the sky,
A place where little white clouds lie.
The edge is all as green as grass,
The middle is as smooth as glass;
And there the round sun makes his bed,
And there a tree stands on its head.
Sometimes a bird sits on that tree,
Sometimes it sings a song to me;
And always in that shining place
I see a little smiling face.
She nods and smiles; but all the same
The girl down there won't tell her name!



What is the little girl in the picture doing? Is the water still? How smooth is the surface of the water? What does the little girl see in the water? What seems to stand on its head? Whose face is it that the little girl sees? What does it do? What will it not do? Where is there grass growing?

WHO AM I?

wade ea'sy difficult

I had a little sister;
 They called her Pretty Peep.
 She wades in the waters,
 Deep, deep, deep!
 She climbs up the mountains,
 High, high, high!
 My poor little sister,
 She has but one eye!

This riddle is much more difficult than the last one. That riddle was quite easy. What is the answer?

It is something that is high up and that moves, for "wades" means "walks". It seems to get up slowly above the mountains and to walk through the water of a lake!

11. LETTERS AND PARCELS

collect'	post'card	no'tice	weigh
collec'tion	post'master	charge	plate
deliv'er	af'ternoon	catch	sort
par'cel	dif'ferent	stamp	



The postman in this picture has come to collect the letters in this letter-box, which he has just opened. We see a boy running to him with a letter in his hand. The boy wants his letter to catch the post, and not to miss it; so he is running to be at the letter-box before the postman leaves.

After he has collected the letters, the postman will close the box and lock it. Then he will change the plate which tells us the time of the next collection. Before we post a letter, we should notice what the time of

the next collection is. If we do not do so, we do not always know by which post our letter will be going.

The time on the little plate of a letter-box is marked either a.m. or p.m., a.m. meaning before noon and p.m. after noon. So 9 a.m. means nine o'clock in the morning, 3 p.m. means three o'clock in the afternoon, and 6-30 p.m. is half-past six in the evening.

The stamp we put on a letter pays for taking it to the place it has to go to. A letter needs an anna and a half stamp. If we forget to stamp a letter, the person who gets it has to pay three annas for it. A postcard only needs a half-anna stamp.

We may send parcels by post. When we take a parcel to the post office, a man weighs it, and tells us what we must pay for it. We may send papers and books too by post.

The person in charge of a post office is called the postmaster. When the Letter Box peons bring in all the letters they have collected from the letter-boxes, he has them stamped,

with the stamp of the post office, over the stamps we put on. These stamps can now no longer be used for other letters. The post-office stamp gives the name of the post office, the date of posting, and the time of stamping. That means that from the stamp you can tell when a letter left the post office, because as soon as the letters have been stamped, they are sorted and sent away. Sorting means putting together all the letters going to the same place.

Some letters go by train, some go by boat, and some are taken by runners.

When mail bags, as bags of letters are called, arrive at a post office, the postmaster has them opened, and the letters are once again stamped. But this time the letters are not stamped over the stamp, but generally on the back. The stamp tells you all that the other stamp did. The letters are then sorted, so that each postman may know which letters to take out. Then the postmen leave the post office with their letters, and go to the different parts of the town to deliver

READER III



The General Post Office at Calcutta

them. We are always glad to see the postman when he comes round delivering letters, for we hope he has letters for us.

*A postmaster is in charge
of a post office.*

What does a postman do at a letter-box? Why should we notice the time of the next collection before we post a letter? What does 6-15 p.m. mean? What do the post office stamps on a letter tell you? What does the post-master do with the mail bags that arrive at the post office?

Nouns. A noun is a word used as the name of something. It may be something that can be seen (as *book*), or something that cannot be seen (as *peace*). A noun of the first kind is called a *concrete noun*, and one of the second kind an *abstract noun*.

Abstract nouns are formed from: (1) adjectives (as *holiness* from *holy*); (2) concrete nouns (as *friendship* from *friend*); (3) verbs (as *thought* from *think*).

Concrete nouns are either *common* or *proper*. A *common* or *class noun* is a name that can be used for any number of persons or things of the same class or kind; as, *boy*, *city*. A *proper noun* is a name that can be used for only one person or place; as, *Hari*, *Calcutta*. Proper nouns are written with capital letters.

A *collective noun* is the name of a number of persons or things of the same class or kind collected together; as, *school*, *people*.

A *material noun* is the name of what a thing is made of; as, *gold*, *wood*.

12. THE FOOLISH MONKEYS

fight	seize	agree'	quar'el
wrong	woke	hur'ry	fool'ish
lead	else	ide'a	splen'did
leader	joy	hid'den	

Once upon a time there was a forest in the middle of which was a deep lake. A number of monkeys lived in the forest, but they could not live together in peace. There were many quarrels and fights, because the older monkeys and the younger could never agree about anything. The younger monkeys were always doing foolish things, and when the older ones spoke to them about some of the things they did, they would say: "Who cares for you? We will do what we like. There is plenty of room in the forest for you and for us."

One day the young monkeys met on a big tree, and one of them said: "The old monkeys are always saying that we are too young to know anything. So let us show

them that they are wrong. Let us all keep together. Then we can do just as we like, and show others how clever we are." "Yes," said all the monkeys, "that is what we will do; and you shall lead us, as we must have a leader."

One night, soon after this, the leader of the monkeys woke from sleep, and saw what looked like a large round moon in the lake. It was only the light of the real moon which shone on the water; but the monkey did not know this, as the sky was hidden from him by the trees. In a great hurry he went round and woke up his friends.

"Get up! Get up!" he cried. "The moon has fallen into the lake. Let us go and pull it out before someone else does so."

"Oh!" cried all the young monkeys with great joy, "what a splendid idea!"

"What a great name we shall make for ourselves and how the old ones will wish they were as clever as we, if we pull the moon out of the lake and put it back in the sky!" said the leader.

All the monkeys now ran to the lake, and climbed up a tree that grew near the water. There, in the lake, clear and bright, was the moon. As for the moon in the sky, the monkeys never thought to look for that!

"This branch hangs over the water," said the leader of the monkeys, "but we cannot reach the moon even from here. So we must do this. We must hold on to one another's tails and hang down from the branch. Then one of us can climb down us and get to the water."

"A splendid idea!" cried all the monkeys. "We will do as you say."

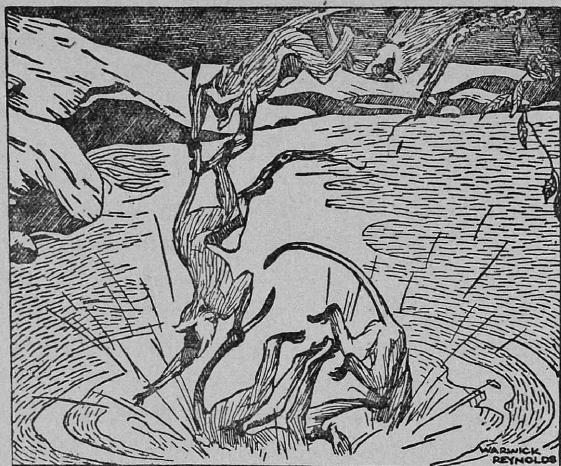
So, holding on to one another's tails, the monkeys hung down from the branch, and the leader climbed down them to the water. But just as he put out his hand to seize the moon, the branch broke with a loud noise, and the monkeys were thrown into the water.

The noise woke the old monkeys, who rushed to the lake, and pulled the young ones out of the water.

When they heard the story, the old ones

1904

190469



noded and said: "We told you so! There is such a thing as being too clever."

As for the leader of the young monkeys, he was never seen again. Perhaps he is still in the lake, looking for the moon!

The monkeys could not live together in peace.

Where did some monkeys once live? Why could they not live together in peace? What did the young monkeys do? What happened one night soon after this? What happened at the lake? What did the old monkeys say when they heard the story?

Write a few sentences on the picture.

13. THE SILVER ROAD

fol'low path'way dance race tune

Last night I saw a silver road

Go straight across the sea;

And quick as I raced along the shore,

That quick road followed me.

It followed me all round the bay,

Where small waves danced in tune;

And at the end of the silver road

There hung a silver moon—

A large round moon on a pale green sky,

With a pathway bright and broad.

Some night I shall bring that silver moon

Across the silver road.

HAMISH HENDRY.—*By permission.*

quick (line 3), quickly; "though I ran quickly".
danced in tune, seemed to hurry along with me; a song
is sung to a tune. *pathway*, road.

Where was the writer of the poem? Where was the moon? What was like a silver road? (The moonlight on the water.) What happened when the writer of the poem ran along the shore? (The road and the waves seemed to . . .) Was the moon full? What was the colour of the sky? What did the writer feel he wanted to do? Why?

Proverbs. A proverb is a wise saying. It is generally a short sentence, and the meaning seems at first simple. But it is often not so, and you have to think it out for yourself.

"Empty vessels make the most sound." This is a common proverb. An empty water pot makes a louder noise than one full of water, when you hit the pots with a stick. But the real meaning is this—that the foolish do more talking than the wise.

14. TELEGRAMS

ex'tra	una'ble	or'dinary	sta'tion
express'	suppose'	tel'egraph	al'ter
exam'ple	jour'ney	tel'egram	sense
mes'sage	care'ful	pos'sible	save

Most post offices are post and telegraph offices. That is we can send telegrams from them as well as post letters at them.

A telegram costs much more to send than a letter. This is because it gets to the person to whom we send it so much quicker. A telegram will get to Madras from Calcutta in an hour, while a letter would take nearly two days. A telegram costs thirteen annas to send, if there are only eight words in it. For every extra word we have to pay an anna. This is if it is an ordinary telegram. If it is an express telegram, we have to pay one rupee ten annas for the first eight words and two annas for each extra word. That is we pay twice as much as we should pay for an ordinary telegram. This is because

an express message goes quicker than an ordinary message.

When we write a telegram, we try to use as few words as possible. Suppose you are sending a telegram to a friend who is going on a long journey. You do not write:

I send you every good wish for a pleasant journey. I am sorry I shall not be able to come to the station to see you off.

You leave out all stops, and write:

Every good wish for pleasant journey
sorry unable see you off

There are twenty-seven words in the first message, and eleven in the second. That means a saving of a rupee, if it is an ordinary telegram you are sending.

We must always be careful not to leave out important words in telegrams, or we may change the sense or meaning of our message. For example, if you left out "off" in your message, it would alter the sense; your message would mean that you were sorry you could not meet your friend at his home.

An express message costs twice as much as an ordinary message.

What is a "post and telegraph office"? Why do we try to use as few words as possible in a telegram? How many kinds of telegrams are there? Why have we to pay more for an express message?

Write out a telegram to your friend telling him that you have arrived home safely and will be writing soon.

Number. A noun is said to be in the *singular number* when it is the name of only one person or thing (as, *man, book*), and in the *plural number* when it is the name of more than one person or thing (as, *men, books*).

The plural is generally formed from the singular by adding *s* to it; but sometimes the plural is almost a different word (as, *child—children, foot—feet*). Nouns ending in: (1) *s, sh, ch, and x* form the plural by adding *es* to the singular (as, *glass—glasses, wish—wishes, branch—branches, box—boxes*); (2) *f* or *fe* by changing *f* or *fe* into *ves* (as, *leaf—leaves, life—lives, but chief—chiefs, roof—roofs*); (3) *y* by changing *y* into *ies*, if the letter before *y* is not *a, e, i, o, or u* (as, *city—cities, but day—days*).

15. THE MAGIC HORSE—I

throne	en'ter	prom'ise	mar'riage
mount	ru'ler	en'emy	whenever
sage	mag'ic	trum'pet	wherev'er
dare	obey'	indeed'	command'

(A room in the King's palace)

Sage (entering): Mighty King, I bow to the ground before the throne of kings. Do not be angry with your slave.

King: But where has the Magic Horse taken the Prince?

Sage: Mighty Ruler, who would dare hurt the Prince of this great house? He will come back to this great city well and happy.

King: And perhaps he will not. But tell me why you have come before me this morning.

Sage: O King, three of us came from a far country, and stood before the throne of kings. One of us brought a great bird made of gold. At the end of every hour this bird moved its wings up and down, and cried out. To

him who brought this bird the King gave his first daughter in marriage.

King: So I did; but go on.

Sage: Another of us brought a trumpet. Whenever an enemy entered the gate of the city, someone blew on the trumpet. So the King knew that an enemy had entered the city. To him who brought the trumpet the King gave his second daughter in marriage.

King: Yes, I did.

Sage: I, the King's poor slave, brought a magic horse, made of black wood. I said: "This horse can fly like a bird, and it will take you wherever you wish to go."

King: And I said: "No! It is only a dead thing, made of black wood."

Sage: O King, those indeed were your words; but the Prince mounted the horse, and away it flew with him, after he had moved a little pin in the neck. Up and up he went, till he was hidden by the clouds.

King: And you shall not leave this city till he comes back.

Sage: O mighty and just Ruler, what



the King commands I obey. But this Magic Horse, is it not a wonderful thing? Is it not even more wonderful than either the bird or the trumpet?

King: Very much more wonderful; but still I wish I

had never seen you or it.

Sage: But did the King not promise to give his daughters in marriage to us, who had come from so far, if the wonderful things we had brought with us did what we said they could do? And has the King not seen the Magic Horse fly up into the clouds?

King: Yes, I have seen it fly up with the Prince; but when am I going to see it fly down with him? And as to letting my third daughter marry you—no!—never! And I

tell you once again that you shall not leave this city till the Prince comes back.

Sage: I obey, O King. (*To himself.*) So the King will not give me his third daughter in marriage, though he promised to do so. He will suffer for this!

What the King commands I obey

What had the three sages brought the King? Had the things done what the sages had said they would do? What had the King promised? But would he let his third daughter marry the sage who had brought the Magic Horse? Why was the King angry?

Here are two proverbs to learn:

A friend in need is a friend indeed. Were the old monkeys in the story good friends to the young? Why?

Many hands make light work. Here "light" means "easy". When there are only a few scouts to build a hut, the work seems heavy; but when there are many, it seems light.

16. SWINGING

swing free stretch ev'erywhere
dai'sy swift below 'tis—it is
dai'sies swiftly beneath'

Swing up! Swing up! through rushing air;
I see the sunshine everywhere.

Swing down! Swing down! and I shall be
Deep in the shade beneath the tree.

Swing up! Swing up! against the sky,
Into the world where wild birds fly.

Swing down! Swing down! I swiftly pass
Over the daisies in the grass.

Swing high! Swing high! the land I see
Stretching below me, far and free.

Swing low! Swing low! I see around
Only our happy garden ground.

But high and low, 'tis a pleasant thing
To sit in the ropes and swing and swing.

Deep in, far in. beneath, under. daisy, a small white flower that grows in the grass. Stretching, spreading out. free, open (not built on).

Was the sun shining when the boy was swinging? What were the ropes of his swing tied to? What rushed past his face as he was swinging? What grew under the tree? What grew in the grass? Where did the tree grow? What did the boy see when the swing went up? What did he see when it came down again? Did he like swinging in his swing?

Gender. A noun is of the *masculine gender* when it is the name of a male (as, *man*), and of the *feminine gender* when it is the name of a female (as, *woman*). Gender may be shown by: (1) a different word (as, *brother—sister, uncle—aunt*); (2) a different ending (as, *lion—lioness, tiger—tigress*).

Nouns which are names for either a male or a female are said to be of *common gender* (as, *parent, child*).

Nouns which are the names of things without life are of the *neuter gender* (as, *wood*). But the sun is often spoken of as "he", and the moon as "she".

Give the gender of: ocean, people, daughter, thief, river, air, hen, king, cow, master.

17. THE MAGIC HORSE—II

couch	robe	surprise'	however
brave	rude	wor'thy	cur'tain
sword	mad	sol'dier	there'fore

King (sitting alone): The Prince has been away three days. I wonder when he will return. . . . But I hear someone coming up.

Prince (walking into the room): I have come home at last, Father. I suppose you thought I was dead! (*Smiles.*)

King: No, I did not; but I am very glad you are back again. I told the Sage that he was not to leave the city till you returned.

Prince: Oh, Father, I hope you were not rude to him, because the Magic Horse is a very wonderful thing, and I want you to give the Sage——

King: Not your youngest sister in marriage!

Prince: Oh no, Father. She is young and beautiful, and the Sage is old and ugly. But fine robes of silk and gold——

King: The finest robes of silk and gold he shall have, but your sister—never! . . . And now tell me where you have been.

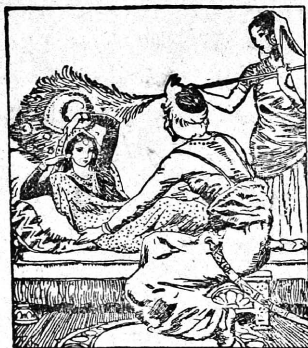
Prince: The Magic Horse took me above the clouds, and at first I did not know what to do to come down again. Then I noticed a pin on the left side of the neck, and I moved it. At once the horse began to go down. But when I got near the earth, I found I was in another country! Down and down I went, till I found myself on the flat roof of a palace.

King: I suppose the people rushed out to see what had happened.

Prince: No, Father; it was night. And when I went down some steps, I found that there was no one in the palace.

King: An empty palace! What did you do?

Prince: I went into a large room, and sat down. But I had no sooner done so than I saw some lights coming towards me. I at once hid behind a curtain, and waited. Then a most beautiful princess walked into



the room, followed by her slaves. She walked to a couch, and lay on it, while her slaves fanned her and sang songs to her.

King: The Princess lived alone in the palace, I suppose?

Prince: I think she did, Father, for she was very brave. When I came out from behind the curtain, she did not scream. She looked up at me, and said: "You are, I suppose, the prince who came to see my father this morning and asked for me in marriage."

King: Well! And what did you say?

Prince: I said: "Most beautiful Princess, I am a Prince, but not the prince who came to see the King, your father, this morning."

King: And what did the Princess say?

Prince: She told me to sit down, and I

0111, 62
150

