



SECONDARY STAGE
ENGLISH

BOOK TWO

FOR CLASS X

For
Sindh Textbook Board, Jamshoro.

CONTENTS

1. The Voice of God (Poem)
2. The Wise Caliph
3. Professions (a) Teaching (b) Fishing
4. Little Things (Poem)
5. A Visit
6. King Faisal
7. From a Railway Carriage (Poem)
8. Dignity of Work
9. A Nation's Strength (Poem)
10. Beautiful Hands (Poem)
11. A Village Fair
12. Speak Gently (Poem)
13. Shopping
14. The Hand that Rocks the Cradle (Poem)
15. An African Village
16. King Bruce and the Spider (Poem)
17. The Inheritors
18. Casablanca (Poem)
19. The Khyber Pass
20. The Minstrel Boy (Poem)
21. How to do Things (a) Arranging a Party (b) Mending a Puncture
22. The Uses of Adversity (Poem)
23. Making a Summary
24. There's a Good Time Coming (Poem)
25. The Customs of Various Regions of Pakistan
26. The Man Who Wins (Poem)

THE VOICE OF GOD

[This poem is written by Louis I. Newman (1893-1972). He was born in Providence Rhode Island (USA). He studied at Brown University and after his doctorate lectured at Columbia. He is the author of many books on religious subjects. This poem brings out his religious bent of mind.]

I sought to hear the voice of God,
 And climbed the top most steeple,
 But God declared: "Go down again,
 I dwell among the people."

Louis I Newman

Line 2: steeple: the tallest part of a religious building.

B. Exercise:

1. Why did author climb the steeple?

Ans: The author climbed up the steeple because he wants to hear the voice of God.

2. Why did God tell him to go down again?

Ans: God tell him to go down because God live among the people.

3. Say in your own words what you think is the message of this poem.

Ans: The message of this poem is this that we don't have to do big things in our life to get close to God, we just have to love his best creation which is mankind to get close to Him. Like Allama Iqbal said.

خدا کے بندے تو نہی ہزاروں بنوں یم پھرتے نہی مارے مارے
 یم اس کا بندہ بنوں گا جس کو خدا کے بندوں سے ارپی ہوگا

Question asked in Five years.

2010. Question 2(b) IV. Marks 3.

Q: Who has written the poem, 'The Voice of God'? What does the poet want us to do?

Ans: The poem was written by Louis I Newman. The poet wants us to serve the humanity because this is what God really want from us. And the basic concept which all the religion preached was serving humanity. By which we can seek our path to God.

2009. Question 4(b) VI. Marks 3.

Q: What is the message of the poem "The Voice of God"?

Ans: Same as exercise B, question no 3.

THE WISE CALIPH

The Caliph Haroon-ur-Rashid was known and respected for his justice and wisdom. At night, he would disguise himself as a common man and go through the streets of Baghdad. He would mingle with the common people in order to gain first-hand knowledge of their difficulties and problems.

One day, when he was holding court, two men were brought before him. One of them was well-dressed and appeared to be a well-to-do, respectable citizen, while the other seemed to be a beggar, because he was in rags. These two men were holding between them a beautiful white horse. The Qazi approached the Caliph and said to him: "O Leader of the Faithful! I've brought before you a dispute which I could not settle. It is a difficult case, but I am certain that with your knowledge and wisdom, you will pronounce a just decision.

"What is the dispute?" asked the Caliph.

"These two men here are fighting over this horse. Each one of them claims and swears that this horse is his."

"Step forward," the Caliph ordered the well-dressed man, "and let's hear what you've to say."

The man said to the Caliph: "O Leader of the Faithful! I beg to believe me that whatever I say in your presence shall be the truth. This morning, when I was riding to the city, I saw this beggar limping along ahead of me, on hearing the sound of my horse's hoofs, he turned round and motioned to me to stop. I pulled the reins of my horse. He begged me to give him a ride up to the city gate. He was lame. I felt sorry for him. So I pulled him up behind me on the horse. When we reached the city gate, I stopped and turned round to help him get down. He refused to dismount. I was puzzled, and gently told him to get down because we had reached the city gate. He said: "Why should I get down? I gave you a ride and now you want to rob me of my horse?"

Then the beggar limped forward and said: "O Leader of the Faithful! You are the helper and guardian of the poor. You are a wise and just Caliph. Have pity on me and save me from the cruelty and injustice of this rich man. I can swear that this horse belongs to me. You must be thinking like everybody else in this court, how a beggar like me can afford to buy and keep such a fine horse. It is because of this horse that I am in rags. Whatever money I had, I spent on this horse. This morning, as I was coming to the city on my horse, I noticed this man walking along the road. When I came close to him, he stopped me and requested to lend him my horse, for he was in a great hurry to reach the city. Of course, I could not lend my horse to a complete stranger. Could I? Instead, I let him ride my horse, while I sat behind him. As we reached the city gate, he asked me to get down and leave the horse to him. 'Such a fine horse should not belong to a beggar,' he said. 'Now, be off and don't you mention it to anyone. And even if you do, nobody is going to believe you. Now, Sir I beg you to save me from this robber and restore to me what is my own."

"I think this case is not very difficult to decide," said the Caliph to the Qazi. "I shall decide it in a minute. Tell these men to place their hands on the horse, one by one. Let the beggar do it first."

When the beggar touched the horse, it winced as if it did not like the touch of his hand. But at the touch of the rich man's hand, the horse snorted and neighed with pleasure.

"This horse belongs to him," pronounced the Caliph, "Give the horse to its master." Then the Caliph turned to the beggar and said: "You are a liar and a wicked man. You tried to rob an honest and respectable citizen. You deserve severe punishment, but I shall be merciful and forgive you this time, if you, beg forgiveness of this gentleman here."

The rich man readily forgave the beggar and, feeling sorry for him, took out his purse and gave him a handful of gold coins. This noble action of the rich man pleased everybody in the court.

A. Comprehension

Question and Answers

Q.1. What was caliph Haroon-ur-Rashid known and respected for?

Ans. Caliph Haroon-ur-Rashid was famous for his wisdom and justice. The Caliph used to disguise himself and mingle with people to know the problems and difficulties of the subject, so that he can solve their problems.

Q.2. Why did he go through the streets of Baghdad?

Ans. He liked to go through the streets of Baghdad to mingle with the common people in order to gain first-hand knowledge of their difficulties. By this he will get the real issues people are facing.

Q.3. What did the Qazi say to the Caliph?

Ans. Qazi said to the Caliph "O Leader of the Faithful! I've brought before you a dispute which I could not settle. It is a difficult case, but I am certain that with your knowledge and wisdom, you will pronounce a just decision".

Q.4. What was the dispute between the rich man and beggar?

Ans. The dispute between the rich man and the beggar was because of a horse. Both of them were claiming the ownership of horse plus accusing each other of robbery.

Q.5. What did the rich man tell the Caliph?

Ans. The rich man told the Caliph that he was riding towards the city. On this way he saw a beggar, who asked for a ride up to city gate. Afterwards the beggar refused to get down from the horse and claimed that the horse was his.

Q.6. What did the beggar tell the Caliph?

Ans. The beggar told the Caliph that he had spent all his money on the horse. That morning I was riding to the city and saw the rich man walking along the road. He asked for a lift because he was in hurry but afterwards refused to dismount claiming that the horse belonged to him.

Q.7. Why did the beggar refuse to go down the horse?

Ans. The beggar refused to get down the horse because he wanted to rob the rich man of horse. He also fabricated a false story to claim his ownership.

Q.8. What did the horse do when the beggar touched it?

Ans. When the beggar touched the horse it winced as if it did not like the touch of his hand. Because the beggar was totally stranger for the horse.

Q.9. What did the horse do when the rich man touched it?

Ans. When the rich man touched the horse it neighed and snorted with pleasure. Because the horse was familiar with his master.

Q.10. What did the Caliph say to the beggar?

Ans. The Caliph pronounced the beggar that he was a liar and wicked man. And he will forgive him if the beggar asks forgiveness from the rich man. Afterwards the rich man forgave him.

Question asked in Five years.

2010. Section B, Question 2(b) III. Marks 3

Q: How did the Caliph discovered the real owner of the horse?

Ans: Caliph discovered it by giving order to both rich and beggar to touch the

horse, who ever is the owner of the horse will be disclosed by the reaction of horse on his touch, and the horse neighed at the touch of rich man. So the Caliph pronounce the rich man as the owner of the horse and the beggar as a liar.

2008. Question 4(IX) III. Marks 2.

Q: How did the Caliph find out the real owner of the horse?

Ans: Same as above.

B. Learn the spellings and meanings of the following words from the lesson and use ten of them in your own sentences.

S.No	Word	Sentence
1	Afford	We are poor people we can't afford to send our children to a expensive college.
2	wincing	Moazzam don't like to see blood and he winced when boys showed the slaughtering of the calf during Eid-e-Qurban.
3	hinted	When the Caliph ask from qazi what is the dispute than qazi hinted toward the horse and said two people are claiming that this horse belong to them.
4	Claim	Asim claim that he was innocent but the evidence was against him.
5	Puzzled	The question was very difficult even it puzzle even the experts.
6	Pronounce	After Shoaib injury the doctor pronounced him unfit for the cricket match.
7	Disguise	After the death of Hazrat Ali r.z, the beggars come to know that it was He r.z who disguises himself as a common men to give them food.
8	Dismount	If you are uncomfortable riding in traffic, dismount your bicycle at the crosswalk and move to the sidewalk
9	Dispute	Kamil leave his house because he has a dispute with his wife.
10	Lend	At first the banks were allowed to lend only in foreign currencies.
11	Limp	Ahsan walks with a pronounced limp because of a birth deformity.
12	Motion	Police controlled the motion of the crowd during the VIP movement.
13	Neigh	When the master touch the horse, horse usually neigh and snort to give a response of pleasure.
14	Snort	Shehla snorted her disapproval of the proposed bridegroom.
15	Swear	Those who swear regularly are not considered as a trustworthy.

(a) For each word in list 'A' find a word of similar meaning from list 'B'.

shiver	tremble
astonish	amaze
cling	stick
request	beg

stiffen	harden
severe	stern
utterly	completely
disguise	hide
obvious	clear
puzzled	confused
mingle	mix

(b) Crowd, limp, utter, disguise, claim, motion, gallop.

By using the words given above and changing the form, where necessary, complete the following sentences.

1. A large crowd had gathered outside the court.
2. The courtiers crowed round the Caliph.
3. The Caliph disguised himself as a common man.
4. The people recognized the Caliph inspite of his disguise.
5. His right leg is shorter than the left leg, so he has a limp in his walk.
6. The rich man saw the lame beggar limping along the road.
7. The beggar motioned to him to stop.
8. He stood still and made no motion.
9. He uttered a few words and then lost consciousness.
10. To his utter disappointment he failed in the examination.
11. The rich man went galloping along the road.
12. The horse was running at a gallop.
13. The rich man and the beggar both claimed the horse.
14. Whose claim was found to be true?

(c) Make nouns from the verb given below and use both nouns and verbs in sentences of your own:

Category	Word	Sentence
Noun	Beggary	They were reduced to beggary.
Verb	Beg	I beg you to stop!.
Noun	Life	He could no longer cope with the complexities of life.
Verb	Live	You must accept yourself and others if you really want to live.
Noun	Puzzled	The question was very difficult even it puzzle even the experts.
Verb	Pronounce	After Shoaib injury the doctor pronounced him unfit for the cricket match.
Noun	Loan	loan me some money.
Verb	Lend	I will lend you my car.
Noun	Belief	He lost his religious belief but not his morality.
Verb	Believe	I believe that he will come back from the war.
Noun	Pleasant	I didn't enjoy it and probably wasn't a pleasant person to be around.
Verb	Please	These colours please the senses.
Noun	Gift	Mariam gave me gift on my birthday.
Verb	Give	What will you give her for her birthday?
Noun	Speech	They were perfectly comfortable together without speech
Verb	Speak	Mostly she speaks about politics.

(e) Complete the following sentences by using the correct form of the verb/ verbs placed in brackets at the end of each sentence.

1. The horseman **noticed** a beggar **limping** along the road, (notice, limp).
2. When he **turned** round and **took** back, the rider and the horse **disappear** (turn, took, disappear).
3. The beggar **clinged** to the horse, (cling).
4. The Caliph **ordered** him **step** forward and **tell** his story. (order, step, tell).
5. Both the men **swears** on the Holy Book, (swear).
6. Before the Caliph **enter** the Court, the Qazi **bring** two men and a horse. (enter, bring)
7. The Qazi **is to be** also present in the Court, (to be).
8. The two men **fought** over the horse, (fight).
9. The Qazi **could** not **decide** the case, (can, decide).
10. He **strikes** the horse with a whip, (strike)

D. Composition:

1. Describe in ten sentences the dispute between the rich man and the beggar.

Ans: The dispute between the rich man and the beggar was because of a white horse. Both of them were claiming the ownership of the horse plus accusing each other of the robbery. Firstly, rich man riding to the city, he saw the beggar limping along the road. He felt sorry for him and gave him a ride up city gate. Afterwards, the beggar refused to dismount claiming that horse belonged to him. The beggar also told the same story with few amendments.

2. How did the Caliph prove that the beggar was a liar?

Ans: The Caliph, being wise, settled the dispute in a minute. He ordered both the men to touch the horse. When the beggar touched the horse, it showed the displeasure by wincing. But when the rich man touched the horse, it neighed and snorted with pleasure. The reaction of the animal proved the true ownership of the rich man. In this manner the case was decided and the Caliph was able to prove that the beggar was a liar and wicked man.

E. Non-textual Exercises: greetings:

Example: "Good morning" is said after midnight and before 12 noon.

"Good afternoon" is said after 12 noon till about sunset.

"Good evening" is said towards sunset until midnight.

"Good night" is said at the end of a visit, late in the evening. It is never said at the beginning of a visit.

Exercise: How would you greet someone you visit in the evening?

How would you wish him at the end of your visit?

PROFESSIONS

A: Teaching:

One Sindhi word for "teacher" is "Akhund". It comes from a Persian word "Khandan" which means "to read". It is said that God writes His law on the hearts of men, and a teacher is one who can read what He writes on the human heart. This message is a reflection of God's word found in the sacred writings, as well as enshrined in the work of creation, all of which came from the divine command.

Hence a teacher is a reader par excellence, one who fulfils God's command expressed in the first word of the revelation (Wahi) which says: "Read". The teacher is one who knows how to read God's words be it written on the human heart, or the Holy Book or in nature. Hence, our own language possesses a word "Akhund" which is the best expression of a teacher's status and dignity.

Such a high position requires that the teacher strive to be more and more worthy of it. This a teacher does by cultivating several personal and professional qualities. This explains, why people in the East have always had a very high regard for teachers, revering them as holy.

The first and most important quality of a teacher is that he or she loves and appreciates the profession. He must prefer the welfare and progress of the students and keep their interests in the first place. He or she has an awe and respect for the human beings, he or she deals with, since God's law is inscribed upon their hearts. The teachers speak of the wonders of nature with reverence since they have come into being by divine decree. They ponder over the sacred writings, which tell us the meaning of life and the way to live it fully. No other work could please them better.

Another necessary quality of good teachers is thirst for knowledge. Before teaching others to read, they must themselves know how to read. The best teachers are always those who remain students forever. They are humble enough to learn from any and everyone, even those younger or less gifted than themselves. This is why they drink deeply from the sources of truth, beauty and goodness.

A very important quality of a teacher is that he or she not only strives to know what is true, good and beautiful, but also seeks to incorporate these in the life. They practice what they preach, after the examples of the prophet of God, who taught by the words in the Holy Book as well as by his deeds in everyday life.

B: Fishing

About three-fourths of our earth is covered with water. The rivers and oceans of the world are full of fishes. These fishes are an important source of our food, and millions of people are engaged in catching fish. This is not just a hobby but an occupation and a flourishing trade. The fishermen sometimes work individually in their small boats and sometimes work together on large boats with machinery needed to catch fish from deep waters. They stay at sea for days and even weeks and return with tons of fish. These ships have proper arrangements for storing the fish so that "catch" is not spoilt before reaching the market.

The fishermen of Pakistan also engage in both kinds of fishing inland or freshwater fishing, and sea or marine fishing. Freshwater fish are caught from rivers, streams, canals, lakes and ponds. This is done with nets of various sizes. These fishermen sometimes need no boats at all. The fish caught from fresh water are usually small but more tasty. They are sold locally as well as sent to the nearby towns.

Marine fishing is done in the Arabian Sea along the coast. In fishing season, boats of all sizes go out, face the dangers of the sea and catch fish. Sometimes the weather turns rough without any warning. These boats are then at the mercy of the storms against which they are quite helpless.

The government is now taking keen interest in improving and modernizing the fish industry. Fishermen are given loans to buy bigger and better boats or

trawlers so that they can go farther from the shore and fish in deeper waters. Fishing nets of good quality are being made available at low prices. Fish harbours and fish markets are being set up. Weather-stations have been built along the coast and on off-shore Islands to warn the fishing boats of storms. Some boats are now also fitted, with wireless receivers. A Fisheries Training institute and a Fisheries Technological Laboratory have also been established at Karachi. Several by-products are obtained from fish, for example, glue, manure and liver oil. Fishing is one of our most important industries. But chemical waste and oil thrown in the rivers and the sea are causing damage to the freshwater and marine life.

Question and Answers

A. Comprehension

Q.1 What does "Akhund" mean?

Ans. "Akhund" is a Sindhi word derived from a Persian word "Khandan" which means "to read". It is the best word to express the teachers dignity and status.

Q.2 How does a teacher fulfill, God's command?

Ans. The teacher fulfills God's command by acting upon the first revelation i.e. "to read" (IQRA). Teacher obey God's Law by reading from the human heart, the nature and the Holy book.

Q.3 What are the qualities of a teacher?

Ans. Teacher must possess some personal and professional qualities. Personal qualities include interest for knowledge, reverence for all sorts of knowledge, preference for students welfare. The other qualities are love to learn from every source and also to apply practically what he preaches.

Q.4 Why is fish important for us?

Ans. Fishes are an important source of our food, and millions of people are engaged in catching fish. This is not just a hobby but an occupation and a flourishing trade.

Q.5 What are the different modes of fishing?

Ans. There are two major divisions of fishing – inland and sea or marine fishing. Freshwater fishing is done in rivers, Lakes, streams, ponds etc while marine fishing is done in oceans, sea, coastal areas etc.

Q.6 Why do people like freshwater fish?

Ans. People like freshwater fish because of its delicious taste. They are of small size and easier to catch rather than marine fishing. It is usually caught from rivers, lakes, ponds, canals etc.

Q.7 Where is marine fishing done in Pakistan?

Ans. In Pakistan, marine fishing is done in the Arabian sea along the coast. The hazards of marine fishing include prolong stay in deep sea. The other danger is sudden change of weather, which can result in the loss of many lives.

B. Comprehension

Explain any one quality of a teacher.

A very important quality of a teacher is that he or she not only strives to know what is true, good and beautiful, but also seeks to incorporate these in the life. Because if we do not implement what is right than the society will surely become difficult to live and a real teacher does not possess ego he or she can learn from

any source which could be a child or a person who is less gifted because knowledge springs from any point and teacher does not bound himself to books only.

**C. Fill in the blanks with suitable words from the list given below:
tasty, by-product, reservoir, carefully, hobby, off-shore, modernizing.**

1. The teacher examined each student **carefully**
2. River Indus is an important **reservoir** of water for irrigation.
3. Stamp collecting is a good **hobby**.
4. Lunch was very **tasty**.
5. They are **modernizing** their mill by importing new machinery.
6. Manora is an **off-shore** island.
7. Coal-tar is a **by-product** of petrol.

D. Change into active voice:

1. Freshwater fish are caught from rivers. (Passive Voice)
Ans : They catch fresh water fish from rivers (Active Voice)

2. This is done with nets of various sizes. (Passive Voice)
Ans : They do this with nets of various sizes. (Active Voice)

(begin with They.....)

3. Fresh water fish are considered more tasty. (Passive Voice)
Ans: People consider fresh water fish more tasty. (Active Voice)

(begin with People.....)

4. They are sold locally as well as sent to nearby towns. (Passive Voice)
Ans: Fisherman sell them locally as well as send them to nearby towns. (Active Voice)

(begin with Fisherman.....)

5. Fisherman have been given loans to buy bigger and better boats. (Passive Voice)
Ans: The Government has given loans to fisherman to buy bigger and better boats. (Active Voice)

(begin with The Government.....)

E. Put verbs in parentheses into correct tense.

1. I (stay) here until he (come) back.
I shall stay here until he comes back.
2. If you (speak) the truth, I (not punish) you.
If you speak the truth, I shall not punish you.
3. When he (reach) the station the train (arrive).
When he reached the station the train had arrived.
4. I (find) the book which I (lose).
I found the book which I had lost.
5. If you (not hurry) you (miss) the train.
If you do not hurry, you will miss the train.
6. If it (not rain) we (go) out for walk in the evening.
If it does not rain we shall go for a walk in the evening.

7. If he (study) regularly he (pass) the examination.
If he studies regularly, he will pass the examination.
8. He (go) to the market and (buy) two exercise books yesterday.
He went to the market and bought two exercise books yesterday.
9. I (go) abroad for higher studies as soon as my result (announce).
I shall go abroad for higher studies as soon as my result is announced.
10. The teacher (punish) the boys who (not do) the home work.
The teacher punished the boys who had not done the home work.

F. Use "Since" or "For" in the following sentences.

1. It has been raining **since** morning.
2. They have been playing **for** one hour.
3. I have been living in this house **since** January.
4. She has been suffering from fever **for** two days.
5. I have been preparing for examination **since** Sunday last.
6. He had been building a house **for** six months.
7. The girl has been making a doll **since** noon.
8. He has been studying in this school **since** 1994.

G. Idioms:

1. To back out of something: to withdraw from an agreement.

Example: Once you have made an agreement, you should not try to back out of it.

Exercise: Rewrite, using the above idiom in place of the phrase in italics.

You gave your word that you would help. Don't *change your mind now*.
(Substitute the idiom).

2. To beat about the bush: to go around the topic in order to avoid the point.

Example: If you've got bad news, don't beat about the bush come straight to the point.

Exercise: Say exactly what you mean and stop talking about irrelevant points.
(Substitute the idiom).

3. To have a bone to pick with someone: to have a grievance about something.

Example: He has a bone to pick with you.

Exercise: I have a small dispute to settle with you.
(Substitute the idiom).

4. To break the ice: to overcome shyness and put people at ease with one another.

Example: Both persons kept quiet, each waiting for the other to break the ice.

Exercise: Each felt shy to talk till one of them offered tea to the other and thus began talking.
(Substitute the idiom).

H. Idiomatic Structures explained:

1. The rain came down steadily" means "The rain poured steadily."
2. "Prices never come down" means "Prices never decrease."
3. "He came down from Quetta" means "He arrived from Quetta."
4. "Folk stories have come down to us from our ancestors" means "Folk stories have been handed down to us by our ancestors."
5. "Stop day dreaming and come down to earth" means "Be realistic and stop imagining things."

I. Learn the spellings and meaning of the following words from lesson and use ten of them in sentences of your own.

Source, engaged, hobby, individually, recognized, spoilt, marine, various, tasty, locally, warning, keen, modernizing, available, off-shore, institute, by products, obtained, glue, liver oil.

1. Source: A piece of land is his source of income.
2. Engaged: They are engaged in meeting.
3. Hobby: His hobby is coin-collecting.
4. Individually: If you try individually you will not succeed.
5. Recognize: The thief was recognized by the girl.
6. Spoilt: Cat spoilt the food.
7. Marine: Marine life is in danger due to pollution.
8. Various: There are various objects on exhibition.
9. Tasty: Mangoes are very tasty fruits.
10. Locally: The fish is sold locally.
11. Warning: Warning is written on the notice board.
12. Keen: He is keen on acquiring knowledge.
13. Modernizing: They are modernizing factory.
14. Available: Text books are not available in market.
15. Off – shore: Manora is off – shore island.
16. Institute: Government has opened computer institute.
17. By – product: We obtained by – products from mustard – oil.
18. Obtained: Students obtained permission of principal for making trip.
19. Glue: Glue is for pasting paper.
20. Liver: His liver has failed to produce blood.

LITTLE THINGS

[This poem is written by Julia Carney (1823-1908). She was an American verse writer. She was born in Boston, and died in 1908. Not much is known about her. This poem was first published in 1845. It is a simple children's song to explain that even little things are important.]

Little drops of water,
Little grains of sand,
Make the mighty ocean
And the pleasant land. 4

Little deeds of kindness,
Little words of love,
Make our world an Eden
Like the Heav'n above. 8

Julia Carney

A. Notes

Line 7: Eden means the garden of paradise, where our first parents Adam and Eve lived. An Arab country has the same name, but it is spelt: "Aden".

Line 8: Heav'n = Heaven.

A VISIT

Mr. Ahmad's class had been planning a picnic for some time. The Headmaster had allowed them a day's outing and they were to go by the school bus. They were naturally very excited. Mr. Ahmad arranged the visit to a farm with Mr. Hassan, the manager of the Model Agricultural Farm.

It was a pleasant day in April when Mr. Ahmad and his class reached the Model Farm. Mr. Hassan received them at the gate and showed them around. The boys had no idea that an agricultural farm could be so large and interesting. It was the wheat harvesting season. The party saw a huge machine called the "Combine" working in the vast wheat fields. It cut the crop and tied it into sheaves. With one sweep, it seemed to eat up a large area of the golden crop which came out tied into a bundle at the other end. The wheat then went into "Thresher" which separated the grain from the chaff. From one end of the machine fell a golden rain of sweet-smelling wheat, while chaff flew out at the other. The students watched the working of the machine with keen interest. Mr. Hassan said: "The whole process of ploughing, seeding, harvesting and threshing the corn is done with machines on our farm. One man working with this machine can do as much work as one hundred men working without it."

Bilal (One of the students): "Sir, do you get bigger crops in this way"? Mr. Hassan: "O, much bigger. While an average farm produces 15 to 20 quintals of wheat for every hectare, we produce as much as 60 to 70 quintals."*

Bilal: "This is wonderful. But, surely machines do not make the grain."

Mr. Hassan (laughing): "No, certainly not. What, in fact, happens is that first the machines called 'tractors' plough deeper. Then, they prepare the land for sowing much faster. The sowing machine sows the seed very fast, and no seed goes waste. We also select the best seed. Then we use, chemical fertilizers to enrich the soil. We get a lot of canal water but we also irrigate our fields with our own tube-well which can supply water all the year round. Finally, we spray insecticides on our crops to kill germs and harmful insects. So, our farm produces three to four times as much wheat per hectare as an ordinary farm does."

Sarosh (another student): "Do you grow only wheat?"

Mr. Hassan: "No, we grow wheat, maize, cotton, sugar-cane and gram. Moreover, we grow vegetables and we also have a large orchard, where we grow mangoes and oranges."

The party was then taken to the vegetable farm and the visitors were surprised to see growing there such vegetables as were out of season. Mr. Hassan explained that by using chemical fertilizers, with plentiful supply of water, and with the help of machinery, they could grow, finer and better vegetables in all seasons and in larger quantities. He offered the boys fresh tomatoes and cucumbers. They were washed in running water and the boys ate them with great delight.

It was afternoon by now and Mr. Hassan gave the boys a delicious lunch prepared mainly from the farm's own produce. Later, the students visited the mango orchard and were delighted to see green fruit, hanging from the branches in large numbers. The trunks of the trees had been white washed with lime and the ground below was neat and clean. They did not see any weeds or wild grasses around. Mr. Hassan told them that it was necessary to protect them from pests and diseases which destroy the plants as well as the fruit.

Mr. Hassan also told the visitors that the farm had been doing so well that they had decided to add a dairy to it. There, finest cows and buffaloes would be kept. He surprised the visitors by telling them that the farm would use an electric milker to milk the animals. Modern machinery would make cream and butter and preserve the milk. He promised to invite Mr. Ahmad and his class when the dairy started working. Mr. Ahmad thanked him. The boys were really happy with their visit and cheered loudly when they left the farm.

While coming back they talked about their visit to the farm, Bilal said, "We need to establish many such farms throughout the country." Mr. Ahmad agreed with

him and said, "I think you are right. In this way we would be able to meet the needs of ever growing population of our country."
*Quintal = 100 Kilograms

www.mynoteslibrary.com

KING FAISAL

The late King Faisal of Saudi Arabia was born in 1907, and was the second son, of King Abdul Aziz Ibne Saud. He received religious education from his maternal grandfather Sheikh Abdullah bin Abdul Latif. After completing his education at an early age, Faisal started taking interest in the affairs of the State and helped his father in governing the country. He was made Governor of Hijaz, when he was only twenty. Later on, he served as Saudi Foreign Minister visiting several countries of the world where he held important discussions and gained a great deal of experience. He also, had the opportunity of holding the command of the Armed Forces of his country.

After the death of King Abdul Aziz, his eldest son Sa'ud became the King. Faisal was made the Crown Prince and Prime Minister in 1958. Saudi Arabia was in serious difficulties at that time. Faisal used his wisdom and intelligence to overcome these difficulties. In 1960, he resigned from the post of the Prime Minister, but accepted it again in 1962. His elder brother King Sa'ud, fell seriously ill in 1964, and Faisal was chosen as the King by the Council of Ministers.

King Faisal was devoted to Islam. He was a good Muslim and led a simple life. He did his best to see his people live according to the teachings of Islam. He possessed great qualities of leadership and proved to be an able ruler. He loved his people and ruled the country wisely and justly. Under his rule, Saudi Arabia made great progress in many fields. He spent a lot of money on the development of his country. The main source of income for Saudi Arabia is mineral oil, and he made every effort to increase its production. New factories and mills were set up in Saudi Arabia and industry made great progress. Vast areas of the desert were irrigated and new lands were brought under cultivation.

Faisal considered education very important for the progress of his people. He opened many schools where education is free for all. He set up several universities, where students are not only given free education but are also awarded stipends to meet other needs as well. He also, spread a net work of hospitals and dispensaries all over his vast kingdom. Now, a bedouin, living even a thousand kilometers from the capital, will find a hospital or dispensary not far from where he lives. If you visit K S A – the Kingdom of Saudi Arabia - you will find hundreds of Pakistani doctors, nurses and teachers serving their Arab brethren.

The King helped the needy and the poor and provided many facilities to the pilgrims. He had a strong wish to unite the Muslims of the world and did his best to bring the Muslims living in different countries closer together. His services in making the Muslims conscious of the need for brotherhood can never be forgotten. It is now the duty of the Muslims to continue his struggle for the achievement of this unity. He practiced, what he preached and assisted the Muslim countries of the world. He was an equal partner with Pakistan in holding the Islamic Summit Conference at Lahore in 1974.

King Faisal was a sincere friend and well-wisher of the people of Pakistan. He gave generous help to this country on several occasions. Perhaps no one outside Pakistan could be more unhappy than King Faisal was, on the separation of East Pakistan which is now Bangladesh. He was against the State of Israel, because of its enmity towards the Arabs. He strengthened the Arabs in their war against Israel. He felt deeply grieved, when "Israelites set the Al-Aqsa Mosque on fire. He made every possible effort to get back the Arab territories under the illegal occupation of Israel.

This great king died in an assault by a wicked nephew of his on 25th March, 1975. The Muslims all over the world mourned his death. The people of Pakistan, in particular, felt deep grief at this sad news. There was not a single house in Pakistan which did not mourn his death, as if an elder of the family passed away. He lived like a soldier and died a martyr. With his death, not only Saudi Arabia but also the whole Muslim world has lost a sincere and bold leader. He was the religious leader of the Muslims and the guardian of two holy places of the Makkah-al-Mukarramah and Medina. The Muslims of the world, who have great

love and respect for him will remember him as a noble and pious Muslim leader and his name shall live forever in their hearts.

www.mynoteslibrary.com

FROM A RAILWAY CARRIAGE

[This poem is written by Robert Louis Stevenson (1850-1894). He is a Scottish novelist, poet, and essayist. He was born in Edinburgh. His formal education was greatly interrupted by illness, and was frequently taken for holidays. He tried to study engineering, then law. But in 1873, he decided to embark upon a literary career. His novels "Treasure Island" and "Kidnapped" are well known. In another one, "Dr. Jekyll and Mr. Hyde," he shows how every individual has tendencies to do both good and evil. He really loved children and understood them. This poem shows his skill as a poet.]

Faster than fairies, faster than witches,
Bridges and houses, hedges and ditches;
And charging along like troops in a battle,
All through the meadows the horses and cattle: 4

All of the sights of the hill and the plain
Fly as thick as driving rain;
And ever again, in the wink of an eye,
Painted stations whistle by. 8

Here is a child who clambers and scrambles;
All by himself and gathering brambles;
Here is a tramp who stands and gazes-
And there is the green for stringing the daisies! 12

Here is a cart run away in the road,
Lumping along with man and load;
And here is a mill and there is a river;
Each a glimpse and gone forever! 16

Robert Louis Stevenson

A. Notes:

Lines:

1. Fairies: beautiful imaginary beings who have magical power.
- witches: wicked old women who could work magic and fly through the air.
2. hedge: a row of bushes or tall plants, forming a boundary.
- ditch: a narrow channel dug in or between fields, or at the side of a road, to hold or carry off water.
3. charge: to attack; here it means to rush forward, move fast.
4. meadow: a grassy field.
6. fly as thick: pass so quickly as if there was no distance between them.
- driving rain: hard, slanting rain.
7. the wink of an eye: the time it takes to shut one eye for a very short time.
8. whistle by: when the fast train goes past a station, a whistling sound is produced.
9. to clamber: to climb with some difficulty.
- to scramble: to move with difficulty over rough or steep ground.
10. brambles: thorny bushes which bear the fruit called black berries.
11. tramp: a homeless person who goes from place to place and does no regular work.
12. to string: to make a garland of
- daisy: it is one of the commonest wild flowers in Britain.
- the green: a grassy common land in a village.
14. to lump: to move heavily and awkwardly.
16. a glimpse: a brief look.

DIGNITY OF WORK

Akhtar came late from school one day. He was feeling cross and looked untidy. When mother asked him the reason, he did not answer. Everybody was surprised to find him, so. As, the family sat down to lunch, the children's favourite uncle, Mr. Inayat, came to visit them. The children were very happy to see him because he had been to many parts of the world and always told them interesting things. Even Akhtar was not cross any more.

Akhtar's sister Rukhsana told uncle Inayat that he had come home unhappy. Uncle Inayat looked at him and asked him what had happened. He said: "Uncle, we are having the social service work at school and have to do the work of servants and gardeners. The teacher made me dust the cupboard and the desks."

Uncle: "Is it work that makes you cross?"

Akhtar: "Should I not be cross if I am made to work like a servant?"

Uncle: "Did your teacher do anything himself?"

Akhtar: "O dear, yes! After we had taken out the desks and chairs, the teacher swept the room and emptied the dustbin. The headmaster cleaned the bathroom, which made us all feel ashamed."

Uncle: "Is it a matter of shame to clean what we ourselves make dirty?"

Akhtar: "But think of a gentleman cleaning the bathroom; shouldn't the sweeper do it?"

Uncle: "Is the sweeper not a human being?"

Akhtar: (quietly) "Yes, he is."

Uncle: "Are not our servants human beings like us?"

Akhtar: "I should say they are."

Uncle: "Then we should treat them as we treat ourselves and should always be ready to do ourselves what we ask them to do for us."

Akhtar: "But it looks so odd."

Uncle: "Yes, perhaps it does. But this is because we have forgotten the noble example of our Holy Prophet. He would never ask anyone to do anything, which he himself would not do. He loved doing work for himself and for others with his own hands. He repaired his shoes, mended and washed his clothes and swept his room. When the Mosque at Medina was being built, he carried mud and building material. During the battle of the Khandaq, he joined his companions in digging the trench outside Medina."

Rukhsana: "Were his companions not like him uncle?"

Uncle: "You are right, Rukhsana. Hazrat Abu Bakar not only did his own work but also fetched water for widows and neighbours who were very old and had no one to work for them. Hazrat Omar once carried on his shoulders a large sack of flour for a needy family. Hazrat Ali laboured in the garden of a Jew and gave away his wages in charity. Hazrat Fatima fetched water, ground corn and swept the house. Caliph Omer bin Abdul Aziz refused to hire a servant to help his wife. At table, Caliph Mumun-ur-Rashid served not only himself but also his guests. Sultan Nasir-ud-Din earned his living by making caps, and Emperor Aurangzeb by transcribing the Holy Quran."

Akhtar: "But uncle, all these are the stories of the past."

Uncle: "O, no! It happens in the advanced countries even. They have learned the dignity of work while we have forgotten it. In China everyone has to spend some time each year, working in the fields or in a factory. Even the Prime Minister and his wife do this work. They believe that all ought to work and, no wonder, they are making such quick progress. In the U.S.A., once I stayed with a high government official as a guest. His son, who was just as old as you are, went out early in the morning to sell newspapers. I asked him why he did so. He said that it was simply because he wished to be independent and useful. One day he felt ill. His father went out to deliver the papers for him so that he may not lose his customers. Once, the President's own son took the job of white washing rooms in a hotel."

Rukhsana: "Uncle, did you do any cleaning when you were there?"

Uncle: "O, yes! I lived in a hostel where we swept our own rooms and cleaned our bathrooms. Once I needed extra money for books I washed dishes in a hotel."
Akhtar: "Thank you, unclce. I will never mind working with my hands in future."

www.mynoteslibrary.com

A NATION'S STRENGTH

[This poem is written by Ralph Waldo Emerson (1803-1882). He was born in Boston (USA). He was an essayist, a poet and a philosopher. His philosophy is everlasting, because it arose from a desire to make all things new, to seize life freshly, experience it first hand and use it to build beyond the old.]

Not gold, but only men can make,
A people great and strong,
Men who, for truth and honour's sake,
Stand fast and suffer long.

Brave men who work while others sleep,
Who dare while other fly
They build a nation's pillars deep,
And lift them to the sky.

Ralph Waldo Emerson

A. Notes:

Lines

4. to suffer long; to face hardships for a long time.
6. to fly: to run away from.
7. a nation's pillars: columns; here it means foundations at tasting virtue.
8. Lift them to the sky: make their nation famous.

BEAUTIFUL HANDS

[This poem is written by Ellen M. H. Gates (1835-1920). She was born in Torrington, Connecticut (USA). She wrote religious songs (hymns) like "The Home of the Soul" and "Eternity" for well-known magazines. Collections of her poems were published in 1897 and 1910.]

Such beautiful, beautiful hands,
 They're neither white nor small;
 And you, I know, would scarcely think
 That they were fair at all.
 I've looked on hands whose form and hue
 A sculptor's dream might be,
 Yet are these aged wrinkled hands
 Most beautiful to me. 8

Such beautiful, beautiful hands!
 Though heart were weary and sad
 These patient hands kept toiling on
 That the children might be glad,
 I almost weep when looking back
 To childhood's distant day!
 I think how these hands rested not.
 When mine were at their play. 16

Such beautiful, beautiful hands!
 They're growing feeble now,
 And time and pain have left their mark
 On hand, and heart and brow.
 Alas! alas! the nearing time
 And the sad, sad day to me,
 When 'neath the daisies, out of sight,
 These hands must folded be. 24

But oh! beyond the shadowy lands,
 Where all is bright and fair,
 I know full well these dear old hands
 Will palms of victory bear;
 When crystal streams, through endless years,
 Flow over golden sands,
 And where the old are young again,
 I'll clasp my mother's hands. 32

Ellen M. H. Gates

A. Notes:

Fourth stanza

Line 4: palms of victory: these were given to a soldier or an athlete who was victorious.

Line 5: crystal: transparent, clearer.

Line 8: clasp: hold in hand.

A VILLAGE FAIR

During the summer vacations, Bilal got tired of the city and thought of going somewhere. He decided to spend a few days with his cousin Zubair in his village. When Bilal got down from the bus, he saw that the village was decorated with buntings and colourful flags. The streets were crowded with men, women and children in a holiday mood. Bilal was pleased to see all this. His cousin welcomed him with open arms. He said that Bilal could not have chosen a better time for his visit as the annual village fair was in full swing.

"What do you want to see first?" asked Zubair.

"I don't know enough of the fair to tell you where to start from," Bilal said.

"Then we'll start with the first interesting thing that comes our way."

The open ground outside the village was crowded with people. Children had gathered around the swings and merry-go-rounds, waiting for their turns.

The two friends moved towards a crowd which had gathered in a big circle. A drum-beating competition was in progress. Eight drummers were beating their drums. Everyone was trying to do his best to get the first prize. The noise was deafening. The two boys waited for some time but there seemed to be no end to it. So they moved on towards the bazaar.

"I don't remember having seen so many shops in this village," Bilal said.

"You will not see them again till the next annual fair," laughed Zubair. Most of them are temporary shops set up for the fair. People come from far off places to buy and sell their goods. It is a good time to do business as most of the villagers do their shopping there."

All types of goods from handkerchiefs to farming tools were being sold in the shops. Girls were buying rings and bangles. Women were interested in household goods, specially pottery milk-churners and toys for the children. Men were buying farming tools and such other articles.

Restaurants were playing popular music and were serving delicious food. They were a great attraction for those who had come from far, and had no relations in the village.

Big crowds had gathered here and there. People were laughing and clapping at whatever they saw. The friends moved towards one of the groups and peeped inside the circle. A bear was tied to a pole. A fight was going on between, the bear and three fierce dogs.

Bilal said, "I don't like this cruel game. Let's go somewhere else."

Close by, the ever popular monkey man was playing his wooden tambourine to attract the people. The monkey was imitating an angry husband with a furious face, and a proud man walking with his hands folded behind his back and his nose up in the air. The clever monkey also performed some other tricks. The boys enjoyed every bit of this show.

Conjurers, jugglers and acrobats gave great joy to the children. The conjurer took Bilal's handkerchief and tore it into pieces. When he returned it to him, Bilal was astonished to see it undamaged. The juggler juggled with seven balls at a time without dropping any of them.

A loud clapping made the boys turn in the direction of a man walking on a tight rope. He walked on to the end of the rope and then started climbing up the pole. He reached, the top end and lay down flat balancing himself on the pole. It was quite a dangerous performance. A little carelessness could result in a fall, but he came down safe and sound and got a big cheer from the crowd. No one is too old to enjoy the tricks of these entertainers.

There was a special announcement that horse-races were to start in a few minutes. The friends rushed there to get a place in the front. Proud owners of beautiful horses were making them walk and dance to the music of drums. The riders took their positions, the whistle blew and the horses galloped off. The people shouted with joy when their favourite horse won the race.

Tent-pegging was another popular sport. Wooden pegs were fixed in the ground. The riders had to pull them out with their lances as they rode by at a gallop. The

successful riders marched round the field, their lances held up proudly. The people cheered them loudly wherever they went.

Then they saw dog races. The dogs chased a rabbit. They were anxious for the rabbit but it reached the mark safely and vanished under cover just when the dogs came near.

There were still quite a number of things to be seen but the boys were too tired. They turned homeward, tired but happy.

www.mynoteslibrary.com

SPEAK GENTLY

Anonymous

Speak gently; it is better far To rule by love than fear. Speak gently; let no harsh word mar The good we may do here.	4
Speak gently to the little child; Its love be sure to gain; Teach it in accents soft and mild, It may not long remain.	8
Speak gently to the aged one; Grieve not the careworn heart; Whose sands of life are nearly run; Let such in peace depart.	12
Speak gently; 'tis a little thing Dropped in the heart's deep well; The good, the joy that it may bring Eternity shall tell.	16
A: Notes Lines 1. gently: softly; kindly 3. harsh: cruel; angry. to mar: to spoil. 7. accents: tone of voice. 10. to grieve: to cause unhappiness to. careworn: worried; anxious, tired.	

SHOPPING

"Have you finished your breakfast, children?" called Mother from the kitchen.
"Yes, Mother," answered Najma and Ajmal together. They hurriedly gulped down their tea and went to the kitchen.

"Get ready, both of you, while I do the washing up."

"Are we going to visit our uncle?" asked Najma.

"No, we go shopping today," said Mother.

"Shopping?" said Ajmal. "We've never gone shopping before, Mother."

"Yes, I know. That's because your father always does the shopping. But he's not at home. He's on tour, and it's the beginning of the month. We've run out of groceries and provisions. So we shall have to do the shopping ourselves. Let's hurry then, and get ready."

"It's going to be fun," said Ajmal in excitement.

"I am sure we'll all enjoy it," added Mother.

They stood on the roadside waiting for a taxi, all three of them carrying shopping bags. Mother hired a taxi. They sat in it.

"Market, please!" said the Mother to the driver. "And start the meter."

"The meter is out of order. Twenty five rupees for the market," said the driver.

"Good heavens! Twenty five rupees for the market!" exclaimed Mother. "It's hardly two kilometers from here. I'll pay you fifteen rupees or you drive us to the traffic sentry there."

"Alright Begam Sahib," said the driver, "let it be fifteen rupees then."

"Let's go to the mutton market first," said Mother as they got down the taxi.

"Look, Najma, how big those goats are!" said Ajmal pointing to the slaughtered animals hanging in a butcher's shop.

"They are not goats; Ajmal, they are cows and calves," corrected their Mother.
"This is the beef market."

"What's the difference between beef and mutton?"

"Beef is the meat of cows while mutton is that of goats and sheep," said Mother stopping in front of a mutton shop.

"How much, for a kilo?" Mother asked the butcher.

"One hundred twenty rupees Madam."

One hundred twenty rupees? "No, it's one hundred ten rupees according to price list here," said Mother pointing at the list.

"Yes Madam, one hundred ten rupees for the ordinary meat. But if you want special...".

Mother interrupted him and said, "I'll have the special meat at one hundred ten rupees a kilo."

"Yes Madam, as you wish. How much?" said the butcher.

"One kilo of leg and one kilo minced meat," answered Mother.

The butcher did his job and said, "Everything has been packed for you, Madam. Here you are!" Mother made the payment, put the meat in the bag and said, "Now let's buy some vegetables." So they went to the vegetable and fruit market.

"Please give me a kilo of tomatoes," said Mother.

"Yes, Ma'am. Anything else?" asked the shopkeeper.

"Yes, five kilos of onions, two kilos of potatoes, one kilo each of cabbage, cauliflower, turnips, green peas and two kilos of spinach and five kilos of carrots."

"How much for the bananas?" asked Mother. "Twenty rupees for ten," said the fruit seller.

"And apples?" "Twenty four rupees a kilo."

"Give me ten bananas and one kilo of apples. Ajmal, put them in your basket and then we go to the grocer's."

"Please give me one kilo of salt, a quarter of red chillies, a quarter of black pepper and other spices; two cartons of soapflakes, three bars of washing soap, four cakes of toilet soap, a kilo bag of porridge, a jar of honey, one bottle each of tomato sauce and vinegar and two packets of biscuits."

The shopkeeper weighed and wrapped all the items in a large paper bag. Mother told the children that now-a-days instead of polythene bags the paper bags are being used all over the world. Polythene bags block the sewerage pipes. When the drains are choked the dirty water spills all over.

"One last thing before we go home," said Mother, stopping before a poultry shop.

"How much for the eggs?"

"Thirty rupees for a dozen. How many, Madam?"

"Two dozens."

"Here you are," said the shopkeeper.

"Do you have chicken?" inquired Mother.

"Live or dressed?"

"Dressed. How much for a kilo?"

"Ninety rupees."

"Is it fresh?"

"Yes, Madam. We keep it in the freezer."

"Give me one kilo, please."

"That will do for today," said Mother coming out of the market.

"Let's go home now"

"I enjoyed shopping," said Ajmal entering the house.

"Next Sunday we shall go again."

"No, not next Sunday, next month. It's 11 o'clock children. Let's get busy. Ajmal, you polish your own and Najma's shoes. Najma you iron the clothes while I go to the kitchen and start cooking."

www.mynoteslibrary.com

**THE HAND THAT ROCKS THE CRADLE
IS THE HAND THAT RULES THE WORLD**

[This poem is written by William Ross Wallace, (1819-1881). He was born in Lexington, Kentucky. His first poem appeared in 1837. He was a lawyer by profession, but spent more time on literature. He composed patriotic songs during the civil war which became popular. He was a friend of Edgar Allen Poe whom he resembled in both temperament and habits. He possessed a splendid imagination as well as poetic diction.]

Blessings on the hand of women!
 Angels guard its strength and grace,
 In the palace, cottage, hovel,
 Oh, no matter where the place;
 Would that never storms assailed it,
 Rainbows ever gently curled;
 For the hand that rocks the cradle
 Is the hand that rules the world.

8

Infancy's the tender fountain,
 Power may with beauty flow,
 Mother's first to guide the streamlets,
 From them souls unresting grow —
 Grow on for the good or evil,
 Sunshine streamed or evil hurled;
 For the hand that rocks the cradle
 Is the hand that rules the world.

16

Woman, how divine your mission
 Here upon our natal sod!
 Keep, oh, keep the young heart open
 Always to the breath of God!
 All true trophies of the ages
 Are from mother's love imperaled;
 For the hand that rocks the cradle
 Is the hand that rules the world.

24

Blessings on the hand of women!
 Fathers, sons and daughters cry,
 And the sacred song is mingled
 With the worship in the sky
 Mingles where no tempest darkens,
 Rainbows evermore are hurled
 For the hand that rocks the cradle
 Is the hand that rules the world.

32

William Ross Wallace

Notes:

The first stanza is in the form of a prayer asking God's blessings on mothers.

Line 3: hovel: a poor man's hut.

Line 6: rainbow: the coloured arch made of seven colours which appears in the sky after rainstorms. In English literature, it is said that treasure lies at the end of a rainbow. It is also a sign that the storm has passed and the trouble is over.

The second stanza describes the work of a mother.

Line 4: unresting: always working.

The third stanza is addressed to mothers.

Line 2: natal sod: land of one's birth.

Line 5: trophies: a shield or cup given as a prize for some great achievement, sometimes decorated with pearls.

The fourth stanza quotes, in the first line, a prayer said by all mankind in honour of mothers

Lines 3 and 4: mingled with the worship in the sky: the prayer said on earth is also said by the angels and saints in heaven.

Line 5 and 6: where no tempest darkens, rainbows evermore are hurled: in the heaven there will be no more sufferings. It will be like the relief we feel after a storm.

www.mynoteslibrary.com

AN AFRICAN VILLAGE

After Asia, Africa is the largest Continent and it consists of more than thirty-five independent countries. Its northern parts have had relations with Europe and Asia for many centuries but very little was known about other parts till the middle of the 19th century. No wonder, it was called the "Dark Continent" once.

The village life anywhere in the world is closely associated with agriculture. So is a village in Nigeria which is mainly an agricultural country. Nigeria is the largest country of West Africa and is the most thickly populated of all the African countries. Most of its inhabitants are farmers who live in villages. A great part of Nigeria is covered with a dense forest which thins out into bush in the north. The bush consists of scattered trees with heavy undergrowth in the form of thick bushes and grass. The farmers' settlements or villages are scattered in the bush where they cultivate the land.

These villages are different from our villages. A Nigerian village may consist of a dozen to about three dozen huts. These huts are separated from one another by cultivated patches of land. Since the huts are not situated close together, there are no streets or lanes. They are joined by bush paths which may lead to other villages in the same bush area.

Formerly a farmer's hut was a single room. It was built very simply. Thick branches of trees were stuck in the ground in a large circle. These branches were joined at the top and bound firmly together. Thus a cone-shaped room was made. The spaces between the branches were filled up with straw, and the roof was also thatched with a thick layer of straw, grass, reeds, or palm-leaves. A narrow opening was left for entrance on the side toward the sun. Now, bigger and better huts are built and more modern building methods and materials are used. A farmer's house may now have two or more rooms. It is built round a compound. Some of the rooms have four walls with a door opening on to the courtyard, while others have only three walls with a verandah. The walls are made of wood and are plastered with mud. The roof is still thatched with grass, reeds or palm-leaves. Some of the houses are circular in shape while others may be square or rectangular.

The courtyard of the house is the centre of all activities. Womenfolk work and cook food, and the children play there. There is little furniture in these homes. The people sleep on mats spread on mud-plastered floors. All household pots and pans are earthenware, though tin and aluminium utensils have also found their way into these homes.

Since electricity has not reached these remote villages, the bush-dwellers still use wood for lighting and heating purposes. A large pile of wood is lighted in the middle of the courtyard which gives them light and protects them from cold, mosquitoes and wild beasts. Rain water is stored in large ponds during the rainy season and is used for drinking as well as for other needs.

Close to the farmer's dwelling is a patch of land for growing food crops which include plantains, potatoes, yams, groundnuts and pepper. Usually, women look after the food crops while men tend the cash crops like oil-palms and cocoa trees. The fruit of oil-palm is boiled and pressed. It gives oil which is filled in drums and is exported to other countries. Similarly, the fruit of cocoa tree yields beans which are ground into powder from which chocolate is made. Cocoa beans and powder are also a major export of Nigeria.

One thing that is common in our villages and which we shall miss in an African village is the cattle. In many parts of Africa, farmers cannot rear cattle on account of a kind of fly whose sting kills the cattle and causes sleeping sickness among human beings. In the absence of cattle, the farmer has to plough the fields with his hands, carry load to the market and walk long distances. He may, however, keep a goat for milk, and poultry for eggs.

This picture is not complete. It can never be complete because the African village is always changing and has already changed much. The bush-dwellers are being introduced to the modern facilities of transport and communications. Once their small villages are linked by road with towns and cities, they will soon see buses

and cars, electricity and tube-wells, radios and televisions, schools and hospitals coming to their villages.

www.mynoteslibrary.com

KING BRUCE AND THE SPIDER

[This poem is written by Eliza Cook (1818-1889). Born in London she was the youngest of eleven children. She was entirely self-educated and wrote verses from the age of fourteen. Her first volume being published at seventeen. In 1849, she edited and published "Eliza Cook's Journal." Her work is simple and highly moral. In this poem, she teaches the reader what she always practised in her own life: to keep on trying and never to be discouraged.]

King Bruce of Scotland flung himself down
 In a lonely mood to think;
 Tis true he was monarch and wore a crown,
 But his heart was beginning to sink. 4

For he had been trying to do a great deed,
 To make his people glad;
 He had tried and tried, but couldn't succeed,
 So became quite sad. 8

He flung himself down in a low despair,
 As grieved as man could be,
 And after a while, as he pondered there,
 "I'll give it all up" said he. 12

Now just at the moment a spider dropped,
 With its silken cobweb clue,
 And the King in the midst of his thinking stopped
 To see what the spider would do. 16

'T was a long way up to the ceiling dome,
 And it hung by a rope so fine,
 That how it would get to its cobweb home
 King Bruce could not divine. 20

It soon began to cling and crawl
 Straight-up with strong endeavour;
 But down it came with a slippery sprawl.
 As near to the ground as ever. 24

Up, up it ran, not a second, could stay,
 To utter the least complaint,
 Till it fell still lower, and there it lay,
 A little dizzy and faint. 28

It's head grew steady again it went,
 And travelled a half-yard higher;
 T was a delicate thread it had to tread,
 And a road where its feet would tire. 32

Again it fell and swung below,
 But again it quickly mounted,
 Till up and down, now fast, now slow
 Nine brave attempts were counted. 36

"Sure," cried the King, "that foolish thing
 Will strive no more to climb,
 When it toils so hard to reach and cling,
 And tumbles every time."

40

But up the insect went once more-
 Ah me! 'tis an anxious minute
 He's only a foot from his cobweb door'
 Oh, say, will he lose or win it?

44

Steadily, steadily, inch by inch,
 Higher and higher he got,
 And a bold little run at the very last pinch
 Put him into his native cot

48

"Bravo! bravo!" the King cried out,
 All honour to those who try!
 The spider up there defied despair-
 He conquered, and why should not I?"

52

And Bruce of Scotland braced his mind,
 And gossips tell the tale
 That he tried once more as he tried before
 And that time did not fail.

56

Eliza Cook

A: Notes

Lines:

1. to fling oneself down: to throw oneself violently on a bed or on the floor,
3. monarch: king.
9. in a low despair: downhearted; discouraged.
11. pondered: thought.
14. cobweb: fine network of single thread made by a spider.
 clue: here it means a thread.
17. ceiling dome: rounded roof.
20. to divine: to make out.
23. down it came with a slippery sprawl: came slipping down along the wall
 and hung in an awkward position.
26. utter: , to speak.
28. dizzy: giddy; having a feeling that everything is turning round.
29. head grew steady: came to its senses; here it means gained balance.
31. delicate thread: of fine texture
 tread: to walk.
34. to mount: to climb.
38. to strive: to struggle, to try hard.
39. to toil: to work hard.
40. to tumble: to fall over.
47. the last pinch: the last little bit of distance.
48. native cot: his own home; here the spider's web.
49. bravo: well done.
53. braced his mind: determined.
54. gossips tell the tale: people talk about it.

THE INHERITORS

A poor farmer had two sons, Azam and Moazzam. Their mother had died in their childhood. Now their father also died and the boys inherited his property which consisted of a cow, a date-palm tree and a blanket.

Azam, the elder brother, was very greedy and clever, but his younger brother, Moazzam, was simple and trusting. Azam suggested that they should divide the property left by their late father.

"How shall we divide the cow, for instance?" asked Moazzam. "Cut it into two?"

"No, stupid!" answered Azam, "we shall just divide it verbally. For instance, the front part of the cow, which is the better part, shall be yours while the rear part shall be mine. Agreed?"

"Oh, yes thank you very much." Moazzam was delighted with the generosity of his elder brother.

"Similarly, the top of the date-palm, which you cannot climb, shall be mine while the lower part, that's the trunk, shall be yours. Agreed?"

"Yes, agreed," answered Moazzam cheerfully, "And what about the blanket?"

"It shall be mine only from sunset to sunrise, that's only during the night. It shall be yours for the whole day."

"Agreed," said Moazzam, thinking happily that it was a fair division.

Now Moazzam would feed the cow and Azam would milk it. He would not give a drop of milk to Moazzam; instead, he would praise Moazzam for looking-after the cow and feeding it so well. It pleased the innocent younger brother so much that he gave even more grass to the cow and the cow gave more milk.

In the same manner, Moazzam regularly watered the date palm tree. When the dates were ripe for picking, Azam climbed the tree and picked all the fruit. He did not offer even a single date to his younger brother. Of course he praised him for looking after the tree so well. Moazzam was quite content with it.

As regards the blanket, Moazzam had no use for it because it was hot during the day. At night when it grew cold, he would shiver, while Azam enjoyed a deep, comfortable sleep under the warm blanket.

This went on for some time. An old man of the village noticed how the younger brother was being cheated by the elder brother. One day, the old man went to their house and found Moazzam feeding the cow.

"Why are you feeding the cow?" said the old man.

"Because the front part is mine," answered Moazzam.

"And who gets the milk?"

"My brother, because the rear part belongs to him," answered Moazzam innocently.

"Does he give you any milk?" asked the old man.

"Then you are a fool. You look after the cow and feed her, and your brother gets all the milk!"

"But what can I do?" said Moazzam helplessly. "This is all according to the agreement between us."

"Come here and listen to me." The old man whispered something in his ear.

Next morning, as usual, Azam began to milk the cow. Moazzam also came with a short stick, and hit the cow's head. The cow moved this way and that.

"Stop it," Shouted Azam. "Don't you see I am milking the cow? Don't disturb her."

"I'm only hitting the front part which is mine," said Moazzam, "I shall do what I like with my part of the cow."

Azam was a clever boy, so he guessed that somebody had advised Moazzam to do that.

"All right, I shall give you half the milk and, now, stop beating the cow."

"And you must also share in the feeding of the cow," said Moazzam; and Azam had to agree to this.

After a few days, Azam climbed the date-palm tree to pick ripe dates. He had hardly collected a handful of dates when he heard the sound of an axe striking

the tree. He looked and saw Moazzam was cutting the trunk of the tree with an axe.

"Hey, what are you doing?" shouted Azam. "Don't you see I'm up here picking dates?"

"I'm only cutting my part of the tree," said Moazzam, and went on cutting.

"I shall give you half of the dates, but you must stop cutting the tree," called out Azam.

"And you must also share in the watering of the tree," shouted Moazzam, and Azam had to agree to this, too.

The same night, when Azam came to take the blanket, he found that it was wet.

"What have you done with the blanket?" he asked. "How can I sleep under it?"

"I don't know," answered Moazzam innocently. "It's mine during the day-time, and I can do with it what I please."

"Very well, dear brother, from tomorrow night we shall share the blanket," said Azam. "We shall sleep together and shall be more comfortable."

www.mynoteslibrary.com

CASABIANCA

[This poem is written by Felicia Dorothea Hemans (1793-1835). She was born at Liverpool, but the family moved to Wales where she was brought up. She was quick in mind and had a fine memory. As a poet, she has been compared to Longfellow. Like Cowper, she loved the pathetic, and there is great enthusiasm for chivalry and heroism in her work. She also stressed moral values.]

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. 4

Yet beautiful and bright he stood,
 As born to rule the storm;
 A creature of heroic blood,
 A proud, though child-like form. 8

The flames rolled on - he would not go
 Without his father's word;
 That father faint in death below,
 His voice no longer heard. 12

He called aloud: "Say, father! say
 If yet my task is done?"
 He knew not that the chieftain by
 Unconscious of his son. 16

"Speak, father!" once again he cried,
 "If I may yet be gone!"
 And but the booming shots replied,
 And fast the flames rolled on. 20

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. 24

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. 28

They wrapt the ship in splendour wild,
 They caught the flag on high,
 And streamed above the gallant child,
 Like banners in the sky. 32

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! 36

With mast, and helm, and pennon fair,
 That well had borne their part:
 But the noblest thing which perished there.
 Was that young faithful heart! 40

Felicia Dorothea Hemans

A: Notes

Lines

1. the deck: the floor of a ship.
 3. the battle's wreck: the ship had become a wreck after being damaged in the fighting
 7. heroic blood: the blood of great and noble people; the boy had inherited greatness and nobility from his forefathers.
 15. chieftain: a chief: a leader.
 16. unconscious: unaware; not knowing.
 19. to boom: to make a deep, echoing sound as of guns.
 27. a shroud: one of the ropes stretching from the mast to the side of a ship.
 29. wrapt: wrapped.
 31. gallant: brave.
 32. a banner: a flag or standard.
 36. strewed: covered with small pieces.
 37. the mast: a thick tall pole of wood or metal to which a ship's sails are tied)
- helm: wheel for steering a ship.
a pennon: a narrow flag flown from the top of the mast.

www.mynoteslibrary.com

THE KHYBER PASS

Who has not heard of the famous Khyber Pass? There are many who have travelled through some part of it. It is a narrow mountain valley about fifty kilometres long. We have to travel through the Khyber Pass to go to Afghanistan. At this side of the Khyber, is the famous city of Peshawar and at the other end, the frontier post of Torkham.

The Khyber Pass has been famous in history for thousands of years. The Aryans crossed this Pass nearly four thousand years ago and entered Pakistan. After them came the Mongols and the Tartars. Sultan Mahmood Ghaznavi crossed the Khyber Pass seventeen times to attack South Asia. Then came other Muslim conquerors - Shahabuddin Ghauri, Babur and Ahmad Shah Abdali.

The Khyber Pass had been a famous trade route. Formerly, camel caravans passed through it. They carried bales of cotton, silk and spices from India and China to Afghanistan and beyond. They brought mirrors, furs, skins and fruits from there for India and the countries to the East. Traders still use this route. The trade is now carried on mostly by trains, lorries and trucks. The Khyber Pass is as busy a trade route today as it was ever before.

Bilal's class-fellows made a trip to the Khyber Pass last summer. They hired a bus from Peshawar and started early in the morning. About fourteen kilometres from Peshawar is the Jamrod check-post. They had to stop there and obtain a permit. The road through the Pass is excellent. It runs zigzag through the mountains. In these mountains live the brave tribesmen of the Frontier. When the British ruled our country, these brave tribesmen fought the mighty British Empire for a hundred years and defended their freedom. Now they are the defenders of the North-western frontier of Pakistan.

Bilal and his friends saw some houses here and there. On the top of nearly every house was a tower with a long, narrow opening in its walls to be used for firing at the enemies. A shot is hardly ever fired from them now.

After covering about thirty kilometres they reached Landikotal, the highest place along the Pass. Here, the students made a short stop and ate some Tikkas and Chapli Kababs. They found them quite delicious. From Landikotal, the road goes down winding through beautiful scenery. Parallel to the road, runs the railway line. It has to run through many tunnels in the mountains. This railway line was laid in 1925 to carry arms and supplies for the British army. The brave tribesmen broke up parts of the line again and again. They do not do so any more now, because it belongs to Pakistan. Just below the road, the students saw a track along which once travelled camel caravans and mule trains. After a journey of ten kilometres they reached Torkham the border between Pakistan and Afghanistan. They saw a chain stretched across the road and the Pakistan flag flying on a hill. They were welcomed by the soldiers guarding the frontier.

As they stood looking at the hills, they thought of the brave soldiers of Mahmood, Babur and Abdali riding along this beautiful Pass. They also thought of the caravans which once carried carpets, silks, skins, spices and fruits through the Khyber Pass to and from the cities of South Asia and beyond.

THE MINSTREL BOY

[This poem is written by Thomas Moore (1779-1852) an Irish poet. He was born in Dublin where he studied at the best school. He was admitted to Trinity College at the age of 15 years. He became an enthusiastic Irish patriot. In imitation of Lora Byron, who was his friend, he wrote poem on an oriental theme called "Lalla Rookh." His patriotic feeling is well expressed in this poem.]

The minstrel boy to the war is gone,
 In the ranks of death you'll find him,
 His father's sword he has girded on,
 And his wild harp slung behind him,
 "Land of song!" said the warrior bard,
 "Though all the world betrays thee,
 One sword, at least, thy rights shall guard,
 One faithful harp shall praise thee!"

The minstrel fell! - but the foeman's chain
 Could not bring his proud soul under;
 The harp he loved ne'er spoke again,
 For he tore its chords asunder,
 And said, "No chains shall sully thee,
 Thou soul of love and bravery!
 Thy songs were made for the pure and free,
 They shall never sound in slavery!"

Thomas Moore

A. Notes

The first stanza

Line 1: minstrel: a singer

Line 3: girded: worn around the waist

The second stanza

Line 1: foeman: enemy.

Line 2: bring his proud soul under: the enemy defeated him physically but could not conquer his spirit.

Line 4: chords: the strings of harp.

a sunder: into separate pieces

Line 5: sully: defiled, touched by impure hands, disgrace on

HOW TO DO THINGS

A: Arranging a party

Shahnaz was very happy because it was her birthday and she had invited her friends to a party at home. Qaisara, her dearest and closest friend, was to help her with the arrangements. The guests were to come in the afternoon, and everything had to be ready by then.

The two friends talked about the menu, and they decided to serve kababs, samosas, sandwiches, fruit-chat, sweetmeat and cake along with tea at the party. They also decided to prepare kababs, sandwiches and fruit-chat at home and buy the rest of the things from the market.

The drawing-room was the first to receive their attention. They wanted to decorate it in such a manner that none should find fault with it. It was a hard job but the girls did wonderfully well. The drawing-room presented a beautiful look, when they had finished their work. They took special care in cleaning the crockery and the cutlery before laying the table.

Now they got busy in the kitchen. However, they got the help of mother, in making kababs. Qaisara was an expert in preparing fruit-chat, while Shahnaz thought she could make excellent sandwiches. Both had a nice time in preparing things of their own choice. They finished their work well in time and were satisfied with what they had prepared.

By then it was afternoon. Father came home and brought a big, splendid cake. It bore, the name of Shahnaz with a wish for a happy birthday. He also brought other eatables so that nothing was missing from the menu. Shahnaz and Qaisara arranged everything on the table, giving the place of honour to the birthday cake.

They also made arrangements for providing the guests fun and laughter with party games, like "passing the parcel", "treasure hunt" and "musical chairs".

The "parcel game" was to be very interesting and exciting. A piece of toffee was put in a small carton which was wrapped with many layers of coloured paper. Each layer concealed a slip of paper which bore one of such commands: 'sing a song', 'crow like a cock', 'bleat like a goat', 'bray like a donkey.' The parcel was to pass from one guest to another. Each would remove only one layer of the wrapping, and get the 'punishment' that fell to her lot. The one who got the parcel last would get the prize, the piece of toffee.

In 'treasure hunt', small packets of sweets wrapped in paper were to be hidden at different places in the room. The guests were to look for them everywhere till all the "treasures" were found.

The "musical chairs" would be the last item of the programme, and the winner would get a prize.

Soon the guests started arriving. Shahnaz was clad in a beautiful dress and so were all her friends. She received gifts from the guests and expressed her thanks. When all the guests had arrived, Shahnaz cut the birthday cake amid claps and cheers, and then the tea was served.

After the tea, the guests enjoyed themselves with amusements of all sorts. It was quite late by the time the guests left. Shahnaz was happy because it was a good party and everybody had enjoyed it.

B: Mending a puncture

Riding a bicycle is a joy, when one is young. But this joy suddenly vanishes, when the cycle you are riding gets punctured. Suppose you are off from school. You are riding back home merrily. Suddenly a whizzing sound comes from your bicycle's hind wheel. You feel, while riding that the tyre has lost its tightness and is pressing flat against the ground. You get down the bicycle. Sometimes, there is a tyre burst, frightening you and the passersby.

This emergency should not worry you if you are prepared for it. You lay your bicycle on the ground and leave it there. You take out your kit for mending the puncture. It contains a wrench, a piece of old cycle tube, a pair of small scissors, sandpaper, a colour pencil and sticking solution.

Then you get some water in a large shallow pot. You take one edge of the tyre off the rim. You take out the tube and inflate it.

You dip the inflated tube into the pot of water bit by bit. The moment the punctured part of the tube goes under water, air bubbles will be seen coming out of the small hole with a hissing sound. You mark the spot with a colour pencil. The whole of the tube is tested in this way, and all the punctured parts of the tube are marked.

You deflate the tube and let it dry. Then you take the sandpaper and rub the tube at the punctured spot, till the surface gets rough. You cut a piece from the old tube according to the size of the puncture. You also make its surface rough with the sandpaper. Now you take the sticking solution. You apply some of it to the tube, as well as to the piece of rubber and rub it with your finger. You wait for some time till the solution dries a little. You place the piece of rubber on the puncture and press it tight. It sticks to the tube. The puncture has been mended. You put the tube back into the tyre, pump air into it and ride as you wish.

This is how one may mend the puncture by oneself. The process of mending a puncture at a cycle shop is a different one. A kind of half solid rubber solution is applied to the punctured part of the tube. It is heated at a certain temperature for some time in a machine which is a sort of press. The solution melts and sticks to the tube so that both are inseparable. This method of mending the puncture is common these days and is more durable.

www.mynoteslibrary.com

THE USES OF ADVERSITY

Anonymous

Fairer is the manuscript
 When the reed is clipped;
Clearer runs the message, when
 There's a trimming of the pen.

Dimly burns the lantern, but
 When its wick is cut
Perfect will its lustre be
 Through the wick's deficiency.

(Moorish Poetry)

A. Notes: Anonymous - the poet's name is not known.

The first stanza

Line 1: manuscript: document written by hand.

Line 2: reed: a pen made from a dried reed.

Line 4: trimming: the point of the reed needs to be sharpened from time to time.

The second stanza

Line 2: wick: a bit of cotton or thread in a lamp on which a flame is lit.

Line 3: lustre: shining light.

Line 4: deficiency: reduced size.

www.mynoteslibrary.com

MAKING A SUMMARY

No matter what job a person has, he needs to read a lot. Only by wide reading can a person keep up with the latest developments in his own field of work and in

the world at large. But since there is too much to read, people make use of summaries.

A good summary is generally one-third of the length of the original passage. It must present all the important points in a precise form. Hence it is also called a "precis" (pronounced: pray-see).

To make a precis, there are five skills which are needed. The first is generalising. This means that one must be able to give one general word or phrase for a long list of words. An example is: "Oranges, bananas, apples, grapes, pears, peaches." All these can come under the general word: "fruit".

A more important skill is the ability to select facts which concern the main ideas in the passage, and reject details having little or no importance. For example, out of the following three sentences, the middle one could easily be rejected: "The dog was very fierce. The dog howled all night. So the neighbours never went near it". It is useful to give the passage a title. This helps us to select what is important.

The third skill to learn is to compress several words into one word or phrase. For instance, "that which cannot be seen" can be compressed into "invisible", and "that which cannot be avoided"; can be reduced to "inevitable".

One difficulty which arises is how to deal with sentences having direct speech (i.e. sentences in inverted commas). If we retain the inverted commas, we should not make any reduction in the sentences, as this would not be correct. Quotations must be given intact, without change. So to overcome this problem, we change the passage from direct speech to indirect speech. After this, we are free to summarize what has been said.

For example: "Please stop that noise. I want all of you to be quiet", J she said. This can be reduced to: She told them to be quiet.

Care must be taken when making a precis not to state personal opinions as if they were true for all people at the times. Look at this: "Wasim is the best cricketer in world, and there is no one to equal him". Obviously, this is a personal opinion. The summary is not: Wasim is the world's best cricketer" but: The author feels that Wasim is the world's best cricketer".

THERE'S A GOOD TIME COMING

[This poem is written by Charles Mackay (1814-1889), a Scottish song-writer. He was born in Perth. His mother died while he was an infant. He went to school in Brussels in 1828 and began writing verses in both English and French in 1830. He

returned to London and worked for the "Morning Chronicle" till 1884 and then became editor of "Argus". Besides his extremely popular songs, some of which still live, Mackay wrote books on travel, history and biography and was a good all round journalist.]

There's a good time coming, boys,
 A good time coming;
 We may not live to see the day,
 But earth shall glisten in the ray 4

Of the good time coming.
 Cannon balls may aid the truth,
 But thought's a weapon stronger;
 We'll win our battle by its aid- 8
 Wait a little longer.

There's a good time coming, boys,
 A good time coming;
 The pen shall supersede the sword,
 And right, not might, shall be the lord 12
 In the good time coming.

Worth not birth, shall rule mankind.
 And be acknowledged stronger; 16
 The proper impulse has been given-
 Wait a little longer.

There's good time coming, boys,
 A good time coming.
 War in all men's eyes shall be
 A monster of iniquity
 In the good time coming. 20

Nations shall not quarrel then,
 To prove which is the stronger;
 Nor slaughter men for glory's sake
 Wait a little longer. 24

There's good time coming, boys,
 A good time coming;
 Let us aid it all we can,
 Every woman, every man,
 The good time coming. 28

Smallest helps, if rightly given,
 Make the impulse stronger;
 'T will be strong enough one day
 Wait a little longer. 32

36
Charles Mackay

A: Notes

Lines:

1. good time: usually means a short period of enjoyment; here it means an era of happiness, which will possibly last forever.
4. glisten: shine.

- 6. cannon-balls: shells fired from guns.
 - 12. supersede: take the place of.
 - 16. acknowledge: admit.
 - 17. impulse: push; urge; here direction.
 - 22. monster of iniquity: gross injustice.
 - 26. slaughter: murder; kill.
- glory's sake: to win fame and honour.

www.mynoteslibrary.com

THE CUSTOMS OF VARIOUS REGIONS OF PAKISTAN

Pakistan is full of beautiful natural scenery. In the north are the snowcapped mountains with their silvery waterfalls and cool lakes. The central part consists of the fertile green plains of the Punjab and Sindh. Then there are the rocky regions

of Balochistan and the beautiful shores of the Arabian sea. These geographical variations are reflected in the customs of the people of various regions of our country.

The tribal people and the Pathans of the north are sturdy and brave. Through the ages they have fought the invaders coming from the north. Even today a Pathan from the tribal area will rarely be seen without a firearm of some kind.

The power of a tribe depends upon the number of its menfolk. The birth of a son is, therefore, regarded as a great blessing for the family. The proud father announces the birth of a son by rifle-shots.

Sheep are bred in large herds on the green slopes of the northern region. The favourite food of the people is meat. Roast mutton and spicy chapli kababs are popular dishes. They are frequently prepared at special Kabab shops. The Pathans are very hospitable by nature. Their generosity to their guests is well known. They will protect a visitor or a person whom they have given refuge, even at the cost of their own lives. Marriages are arranged by parents.

The Punjab, the land of five-rivers, has been called the "Heart of Pakistan" by the Quaid-i-Azam. It has always been a center of culture and a seat of learning. The University of Taxila flourished nearly two thousand and five hundred years ago. Even today a large number of schools, colleges and universities are flourishing in the Punjab. The habits, dialects and dress vary from place to place. With nearly every district, some particular craft is associated. The inlaid furniture of Chiniot, the sports goods of Sialkot, the cutlery of Wazirabad, the pottery of Gujrat and Bahawalpur, and the embroidery of Multan are famous all over the country.

The Punjabis are religious by nature. Most of their festivals and fairs are connected with Urs at the shrines of famous saints. People from all over the country gather at these shrines, sing devotional songs called Qawalis and participate in the festivities of the fair. The famous Mela Chiraghan held in Lahore every year is the Urs of saint Madho Lal Hussain. Hundreds of thousands of people participate in the Urs of Hazrat Baba Farid Shakar Gunj at Pakpattan and that of Data Gunj Bakhsh in Lahore.

Villagers get together in the Chopal where they discuss their daily problems, seek advice, and settle some of their disputes without going to the courts. Usually they sit talking happily together just for the pleasure of being together. Sometimes younger people sing 'Mahya' or the ever popular 'Heer!'

In a village wedding, the close relatives of the bride and groom come to stay many days before the wedding and ceremonies continue even after the wedding. The whole village participates in the function. Girls amuse themselves by dancing the Luddi in the house, and the men express their joy by dancing the Bhangra.

In Balochistan, which is made up of vast barren lands and dry mountains, extreme weather makes life quite difficult for the people. Even though large and small towns have developed, many people still live a nomadic life. They keep shifting their homes. In winter, they come down from the mountains and in summer go back to their homes in the hills.

In extreme cold weather, they place a Sandly (a local coal stove) with a little burning coal in the middle of the room. It is kept under a table and a large quilt or a blanket is spread over the table. All the members of the family get under the quilt or the blanket to keep themselves warm.

The Balochis lead a simple life. They spread a blanket on the floor, place the food in the middle and sit around it to have their meals. They usually sit and sleep on the floor and entertain their guests in the same way. Well-to-do families use carpets instead of blankets.

The rocky area is mostly barren and water is hard to get. Women have to carry water from long distances. The women of Balochistan wear most of their jewellery all the time. The traditional jewellery of Balochistan is beautifully designed.

The Balochi wedding ceremonies are performed amidst songs and laughter with men and women dancing to the lively beat of drums. The groom feasts his own and the bride's guests. The food is brought along with the Baraat.

The civilization of Sindh, (the Valley of Mehran) is one of the oldest in the world. The ancient city of Moen-jo-daro dates back to 2500 B.C. and its ruins speak of the highly developed society that existed there about 5,000 years ago.

Most festivals in Sindh, as in the Punjab, are of a religious nature. Devotees from all over Pakistan come to the Urs of mystic poets and saints like Shahbaz Qalander and Shah Abdul Latif Bhitai. Many folk-songs are sung to their memory. The folk-music of Sindh is very sweet and melodious. The 'Ek-Tara' is a popular one stringed instrument used in Sindh from ancient times. The 'Alghoza' is another instrument typical of this region.

The Sindhi embroidery is admired all over Pakistan as well as in foreign countries. The dresses of both men and women are colourfully embroidered in silk thread. Even for their usually daily wear, most women wear dresses embroidered heavily in thread, beads and mirror. Mirror-work is also done on purses and cushions.

Some of the customs of Pakistan come from the age old social traditions of land, and some from religious background. But no matter what their origin, these colourful and interesting customs add charm to the life of the people of the various regions of Pakistan.

www.mynoteslibrary.com

THE MAN WHO WINS

Anonymous

If you think you are beaten you are.
If you think you dare not, you don't,

If you like to win, but you think you can't,
It is almost certain you won't.

If you think you'll lose, you're lost.
For out in the world we find
Success begins with a fellow's will
It's all in the state of mind.

If you think you are outclassed, you are.
You've got to think high to rise,
You've got to be sure of yourself before
You can ever win a prize.

"Life's battles don't always go
To the stronger or faster man.
But soon or late the man who wins
Is the man WHO THINKS HE CAN!"

A. Notes:

First stanza. Line 1: beaten: defeated

Second stanza. Line 2: out in the world: in our experience. Third stanza. Line 1:
outclassed: proved inferior to another.

www.mynoteslibrary.com