

Högskolan Dalarna
English D
Term Essay (10 Points)
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White Man's Burden in Rudyard Kipling's "The Limitations of Pambe'Serang", "At the End of the Passage" and "Only a Subaltern".

Spring 2005
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Table of Contents

Introduction.....	3
White Man’s Burden, Orientalism and Postcolonialism.....	6
Kipling’s Orient.....	11
The Oriental Limitation.....	15
The Glorification of the Civil Line.....	21
The Glorification of the Military Line.....	30
Conclusion.....	37
Works Cited.....	41

Take up the White Man's burden--
 Send forth the best ye breed--
 Go, bind your sons to exile
 To serve your captives' need;
 To wait, in heavy harness,
 On fluttered folk and wild--
 Your new-caught sullen peoples,
 Half devil and half child.
 Rudyard Kipling, "The White Man's Burden"

Introduction

Rudyard Joseph Kipling was born in Bombay of erstwhile British India on the 30th December 1865. Later his family moved to Lahore (a city of erstwhile British India, at present a city of Pakistan) (Couto 70). In 1871 Rudyard Kipling and his sister Alice Macdonald Kipling were taken to Great Britain where he lived for five years. This becomes the element of one of his early stories "Baa, Baa Black sheep" (72). In January 1878 Rudyard Kipling went to the newly founded United Services College which he describes in *Stalky and Co* (1899). He left school in the summer of 1882. Kipling returned to British India in 1882 and left in 1889. He did not return to live in India again. However he visited it once in 1891(73). He spent these seven years in three cities of British India. Those are Bombay, Lahore and Allahabad. He worked for the *Civil and Military Gazette* and *The Pioneer*. His journalistic experiences increased his knowledge of British India and Indian life (73). During this time he wrote short stories. Some of these stories became part of *The Plain Tales from the Hills* (1888). In 1889, he returned to London, Great Britain where he became famous as an author and a poet. During this time there were two more publications. Those were *The Light that Failed* (1890) and *Barrack Room Ballads* (1892). Later Kipling moved to Vermont, USA and lived there for four years. During this time Kipling wrote *The Jungle Book*. Kipling returned to Great

Britain in 1896 and settled in Sussex. In 1907 Rudyard Kipling became the first British author to be awarded the Nobel Prize in Literature (73). Rudyard Kipling died on the 18th January 1936.

Rudyard Kipling's above biography shows that he lived thirteen years in British India. He spent part of his childhood and a part of his youth in British India. There is no doubt that Kipling was a literary genius. Together with his literary genius and his experience in India he could have written great literature from a neutral point of view. But the reader finds with dismay that although Kipling produced great work of literature they were written from an imperial point of view. In 1899 Kipling's poem "The White Man's Burden" was published (Boehmer 42). Its main theme suggests that it is the "duty" of the White European and North American nations to rule and civilise the "savage" Afro-Asian nations. One critic, Ellek Boehmer says:

The faith that White Men bring, Kipling agreed, was freedom, the righting of wrongs ----- though 'failing freedoms, War' ('The Song of the White Men' 1899). The English conquered, he again pointed out, in order to educate; they might even manage to turn natives into judges and engineers ('Kitchener's School', 1898). (Boehmer 41)

It seems that Rudyard Kipling followed an ideology very similar to that of the imperial governments and colonial administrators. Even some liberal British had similar idea (41). So this was a common ideology of the imperial White nations (mainly Western European nations i.e. Great Britain, France, Belgium, the Netherlands and Germany), that they are colonising Afro-Asian nations for the good of humanity. Most Victorian and Edwardian authors could not go beyond this imperial ideology. It is also true for Rudyard Kipling. In some of his writings like "The White Man's Burden" the elements of imperial ideology

are obvious (as he describes the colonised nations as “Half devil and half child”). But in some of his writings the ideology of “The White Man’s Burden” is not clear enough. The essay will discuss three of Kipling’s such short stories. Those are “At the End of the Passage” (1891), “The Limitations of Pambe’ Serang” (1891) and “Only a Subaltern”(1888). Three of these short stories are not very well known and the researcher of this essay did not find significant research work done on these three particular short stories. There are research works on Kipling’s famous literary works like his novel *Kim*, his short story “The Man Who Would be King” or his famous poem “White Man’s Burden”. These three short stories do not show the concept of “White Man’s Burden” and “imperialism” directly and therefore researchers did not give much importance to these stories. “At the End of the Passage” is a story about the British civil servants in British India. It ends with the death of a British Engineer. “The Limitations of Pambe’ Serang” tells about a Malayan sailor who takes revenge on an African sailor after waiting for three years. “Only a Subaltern” tells the story of a Subaltern of the British Indian Army and it ends with his death. This story has no non-British character. The essay will find the hidden concept of “White Man’s Burden” and “imperialism” from these three short stories. It will also attempt to show how Kipling tried to glorify his “white man” and the “empire”. In contemporary period it is difficult to find universities where Kipling’s literary work is a part of the academic curriculum. And therefore this kind of research works may help to reintroduce Kipling to the contemporary academic world.

The essay will reach its goal by the following steps:

Firstly, the essay will define the ideology of “White Man’s Burden”. It will also introduce the reader about Orientalism and Postcolonial criticism because these theories will be very helpful when analysing “White Man’s Burden” in Kipling’s short stories.

Secondly, the essay will try to analyse Kipling's knowledge about the East and India because according to the postcolonial criticism, colonial writers did not possess sufficient knowledge about the Orient or Afro-Asian countries which resulted the creation of "superficial" fictions about the orient. It will show that Kipling's knowledge about the East and India was partial and limited in "Kipling's Orient". For this purpose the essay will discuss Kipling's background and his contemporary period.

Thirdly, the essay will analyse three of Kipling's short stories and show that they are biased and that there is a hidden ideology of "white man's burden" in all of these three short stories as well.

"White Man's Burden", Postcolonial Criticism and Orientalism

Kipling's writings were criticised for their colonial prejudice. The rise of postcolonial criticism made this type of critique easier. According to Peter Barry one of the functions of postcolonial criticism is to show how colonial literature is often silent on topics related to colonisation and imperialism (Barry199). Especially colonial writers were silent about the bad effects of colonisations, and instead they glorified the colonial project.

Orientalism is a term related with Postcolonialism. This term relates to the Orient or the East as it was described in European fictional and non-fictional writings. It refers to the way the East was "'invented' by Europe and the West (Cuddon 618). As far as literature is concerned it refers to writings by the West about the East (618). According to Cuddon, Orientalism as a subject probably began already in 1312. That year the Church of Vienna took a decision to establish a "series of chairs in Arabic, Greek, Hebrew and Syrian languages" at different European universities (619). One reason for Orientalism is to study the "mystic" East in order to dominate it. The rise and expansion of the British Empire and the French Empire increased the interest of oriental studies. According to

Cuddon “Countless colonial military officers, civil servants, explorers, diplomats, statesmen, doctors, missionaries, journalists, merchants contributed memoirs, autobiographies, commentaries, government reports (and what not) to the corpus of oriental studies” (619). Writers like Kipling, E.M. Foster and Conrad wrote great works of literature based on their experiences in the colonies. But these kinds of writings were not beyond controversy. As Cuddon says:

Much of the discourse of orientalism has been partial and prejudiced and often condescending (especially that originating from government servants, colonial officers, political agents/rulers *et. al*). Much too reveals a certain arrogance and sense of superiority-a “we know best’ attitude-on the part of the west towards the East. Much of it is marred by racism, naivety, presumption and plain ignorance,”(Cuddon 622)

The above statement shows that colonial writings are not neutral at all. So there rises demand to re-examine colonial writings. Post-colonial critics like Edward Said try to re-examine this orientalism. Post-colonial critics show flaws of many Occidental writings about the Orient. Despite the fact that many colonial writers stayed in the colonies for years they failed to understand the natives of their colonies. As a result without having sufficient knowledge about the natives they produced unrealistic literature of colonies. Instead of depicting the real picture of the colonies (i.e. the brutality of the colonial powers or economic exploitations by the colonial governments) they showed the positive side of imperialism and the superiority of the white races. During the early nineteenth century (the century Kipling was born) ideas were circulating that Westerners should occupy the Orient in order to civilise it. One Frenchman Chateaubriand tried to justify

crusader's causes and supported further occupation of the East in his book *Itine'rarie de Paris a' Je'rusalem, et de Je'rusalem a' Paris* (Said 171-172).

About this Edward Said remarks:

Already in 1810 we have a European talking like Cromer in 1910, arguing that Orientals require conquest, and finding it no paradox that a Western conquest of the Orient was not conquest after all, but liberty. (Said 172)

So these were the ideas of Kipling's contemporary time, that white races or white men should rule the Afro-Asian 'savage' nations because it is their responsibility to do so. It was quite natural for Kipling to be influenced by these contemporary concepts and it influenced his writings to a great extent. Most of his stories are based in the British Empire and obviously there are "white characters" and in most cases these white characters are working in the empire for the sake of the native population.

About Kipling's "White Man", Edward Said remarks:

As he appears in several poems, in novels like *Kim*, and in too many catchphrases to be an ironic fiction, Kipling's White Man, as an idea, a persona, a style of being, seems to have served many Britishers while they were abroad. The actual color of their skin set them off dramatically and reassuringly from the sea of natives, but for the Britishers who circulated amongst Indians, African, or Arabs there was also the certain knowledge that he belonged to, and could draw upon the empirical and spiritual reserves of, a long tradition of executive responsibility towards the colored races. (Said 226)

Therefore Kipling's "White Man" was not a separate being. It was a symbol for hundred thousands of white men who worked in the colonies as administrators, civil servants, engineers, judges, military officers, soldiers, merchants etc. The burden of the "White

Man” was to rule the oriental races and “since the Orientals were ignorant of self government, they had better be kept that way for their own good” (Said 228). So Kipling’s white men were mainly Britishers who were working in colonies (i.e. civil servants, military officers etc.) In his writings he tries to glorify these white characters. For example in the three stories dealt with in this essay the reader meets a white engineer, a white doctor, a white army officer and a white priest. And in all of these white characters are doing good deeds for the natives or non-white people. In these stories Kipling follows the official policy of the colonial government. It was also a policy of the colonial governments to glorify the ideology of the “White Man”. For an example the British government took a policy that the British civil servants in India should retire by their 45th birthday. According to Edward Said the reason behind this policy was no oriental would see an aged British master when he would be helpless. So in this regard Kipling followed the colonial policy. Salman Rushdie also echoes the same idea: “... Kipling states most emphatically his belief that India can never stand alone, without British leadership, and in which he ridicules Indian attempts to acquire the superior culture of England, leaves us with an image of the inability of the sahibs to comprehend what they pretend to rule” (Rushdie 80). It is interesting to notice that despite living in British India for thirteen years Kipling did not depart from the imperial ideologies. About this Syed Sajjad Husain comments in his book *Kipling and India*:

Kipling went further than perhaps any other previous writer to explore the Indian world, but his race-consciousness constituted a serious limitation, so that with him too, the Indian world is a background against which the adventurers and activities of his European heroes are measured and judged. (Husain 4)

Like colonial writer Kipling's centre was the mother country 'Great Britain' and not India or the East. He judged everything from a British point of view. Therefore his conception about the east can not be flawless. About the colonial text Ashcroft et al write in their book *The Empire Writes Back: Theory and Practice in Post-Colonial Literatures*:

Such texts can never form the basis for an indigenous culture nor can be integrated in any way with the culture which already exists in the countries invaded. Despite their detailed reportage of landscape, custom, and language, they inevitably privilege the centre, emphasizing the 'home', over the 'native', the 'metropolitan' over the 'provincial' or 'colonial' and so forth. At a deeper level their claim to objectivity simply serves to hide the imperial discourse within which they are created. That this is true of even consciously literary works which emerge from this moment can be illustrated by the poems and stories of Rudyard Kipling. (Ashcroft, Griffiths & Tiffin 5)

Similarly, the three stories this essay will discuss also deal with the centre i.e. Great Britain and all the white characters consider Great Britain as the 'home'. "The Limitations of Pambe' Serang" starts with the news that Pambe', the chief character has been hanged to death in Great Britain. Then the story gives a flashback to the reader about the past incidents in the "other" part of the world and then comes back to centre (London) again. Although this story deals with native characters Kipling's glorious pictures of the empire (it starts in Middle East and ends in Great Britain) shadow them. The next two stories deal mainly with white characters. "At the End of the Passage" has a complete Indian setting but it also gives references to Great Britain (i.e. British Parliament and the "aristocracy of England"). "Only a Subaltern" starts from the centre

(it refers to Sandhurst and an English country village) and ends with the news of the subaltern's death reach Great Britain.

Kipling's Orient

According to postcolonial criticism one of the major reasons that western colonial writers failed to depict the true pictures of the colonies was because their lack of deep knowledge about the colonies. In Achebe's *Things Fall Apart*, the reader finds that at the end of the novel a British District Commissioner is thinking to write a book on African tribes on the basis of his personal observations although his own knowledge about Africa seems shallow. This was a typical attitude of colonial writers to write on the basis of generalisations. This section will see how far is it true about Kipling? This section will look at Kipling's life in more depth and try to establish that his knowledge about India was biased and to some extent limited. This section will also briefly describe some contemporary historical events. In Postcolonial criticism and in Orientalism history becomes important. For example Said describes historical events in his famous book *Orientalism*, in order to get the real picture of imperialism. So this section will discuss few historical events during Kipling's period.

Kipling lived in British India for thirteen years and he did not live in any other eastern colonies (i.e. British Ceylon, British Malay etc. although the first story of this essay will discuss is about a Malayan sailor). He was born in a British family in British India in 1865. About a century earlier the British East India Company invaded Bengal. The attitude of the British nation towards their colonised subject nations was a master-servant relationship. The British living in India had a sense of arrogance. The British thought that in every field they were superior to the natives of British India. This attitude was encouraged when in the famous Minute on Indian Education by Lord

Macaulay it is declared that: "... a single shelf of a good European library was worth the whole native literature of India and Arabia" (Husain 145). This was the attitude of the Britishers towards India years before the Great Indian Mutiny or Sepoy Mutiny of 1857. According to Husain 1857's Indian mutiny "was marked by terrible brutalities on both sides". (147). The *Times* correspondent in India predicted that "many years must elapse ere the evil passions excited by these disturbances expire; perhaps confidence will never be restored; and, if so, our reign in India will be maintained at the cost of suffering which it is fearful to contemplate" (148). According to Bratlinger "The Indian mutiny and the Jamaica rebellion proved to many Victorians that the "dark races" were destined to remain forever dark until they perished from the face of the earth" (Bratlinger 864). Under these circumstances Rudyard Kipling was born in 1865, eight years after the Indian Mutiny. Still that time the memories of the mutiny were fresh in the British mind. Kipling's knowledge about the East came from the following sources:

Firstly, it came from his father Lockwood Kipling who knew about the Indian mutiny. According to Syed Sajjad Husain Kipling's father "could not have avoided being infected by this antagonism" (Husain 148). Here the antagonism indicates "the hatred of the British against the Indians for brutalities of the mutiny of 1857-58." Apart from that his father's ideas about India were biased as well. Lockwood Kipling wrote a book called *Beast and Man in India*, which shows that his knowledge about India was limited. About Lockwood Kipling, Husain says:

Of Lockwood Kipling's limitations, the most noticeable in his book is the tendency to launch into generalisations from a few observed facts.

Generalisations are dangerous everywhere, but the most dangerous are perhaps those relating to such a country as India. Yet Lockwood Kipling

could say without hesitation: “Firsthand observation and accurate statement of fact seem almost impossible to the Oriental, and education has not hitherto availed to help him. In the West public instruction becomes more real and vital year by year, but in the East, it is still bound hand and fast to the corpse of a dead literature.” (Husain 45)

According to Lockwood Kipling ‘the Oriental educational system and literature is not first hand observation based’ (45). According to Husain this is ‘an inaccurate generalisation of India’ (45). Again another limitation of Lockwood Kipling was that to him the Indian mind was a mysterious one (46). Lockwood Kipling writes in his book: “... that only a fool will pretend to say with absolute confidence what a native thinks” (46). So Husain comes to the following conclusion about Rudyard Kipling’s father: “Such a man would definitely promote what one can mildly call a bias in the mind of a son who accepted him as a guide” (46).

Secondly, Kipling’s Knowledge about India also came from his early days in Great Britain. About this Husain says: “...the whole of Kipling’s early childhood and the period of his stay in India are seen to synchronise with a trend of political thought in England in which the anti-Indian prejudices of the Anglo-Indians found a great deal of support and justification” (Husain 150). During this period Kipling was influenced by Edwin Arlond’s *Light of Asia* and Trevelyan’s *Competition Wallah* (1864) while he was student at the United Services College in Great Britain (Husain 10). *Competition Wallah* was a book about the years after the mutiny (10). Two books are not sufficient to have sufficient knowledge for a vast country like British India. This also refers to Kipling’s limited knowledge about British India.

Thirdly, The third source of Kipling's knowledge came from India itself. He gained this knowledge by residing in British India from 1882 to 1889. One commentator Hilton Brown writes: "the fundamental aspect of Kipling in India which can never perhaps be too strongly emphasised is that Kipling arrived in India at the age of seventeen, and he left it for good, at the age of twenty-four. Kipling was a boy in India and his India was boy's India" (Husain 12). Kipling did not mix with the Indian community like other Britishers. He had a very happy family life, which enabled him to stay detached from mainstream India (12). Thus Kipling "missed from the lack of contacts of the right kind, the significance of much that was going on around him in the India of the eighties" (13). As a journalist he came into "contact with people of other kinds"(13). In his autobiographical book *Something of Myself* Kipling describes his experiences with the other kinds of people. Kipling met people like Viceroy, engineers, native princes and British soldiers (Husain 14). Kipling mixed with very high officials of the British Raj:

He spent his leaves in Simla, and there came into closer touch with official India, through the influence of his parents. Lord Dufferin himself was something of a family friend and in Simla the Kiplings dined often at Viceregal Lodge on the more informal, and therefore more exclusive, occasions. (Husain 14)

Kipling's experiences show that he was more attached to Britishers than to ordinary Indians (14). So it was more obvious for him to be indulged in the "White Man's Burden" and imperial ideas than to take neutral views on colonised races. According to Ian Almond's essay: "Lessons from Kipling and Rao: How to Re-appropriate Another Culture" the natives of India in Kipling's stories "so often are utter brutes" (Almond 277). These were the reasons for Kipling's limitations and biases. The following sections

will show how Kipling applied his prejudiced ideology of ‘White Man’s Burden’ in his short stories.

The Oriental Limitations

“The Limitations of Pambe’ Serang” is a story about a sailor from Malay. The white man of this story is a Priest who comes at the last stage of the story. The story starts with the news that “Pambe’ Serang has been hanged by the neck till he is dead, and Nurkeed is dead also”(Kipling, *The Best Short Stories* 52). Three years ago Pambe’ and an African sailor called Nurkeed worked on a steamer called *Saarbruck*. On it Pambe’ was a Serang (an Asian post for a senior Merchant Marine personnel) and Nurkeed was a stoker of that steamer. The incident starts when Pambe’ finds that a drunken Nurkeed is eating his food:

‘Ho! you fat black barrel, you are eating my food!’ said Pambe’, in the other lingua franca that begins were the Levant tongue stops, and runs from Port Said eastward till east is west, and the sealing-brigs of the Kurlie Islands gossip with the strayed Hakodate junks.

“Son of Eblis, monkey-face, dried shark’s liver, pig man, I am the Sultan Sayyid Burgash, and the commander of all this ship. Take away your garbage,’ and Nurkeed thrust the empty pewter rice-plate into Pambe’’s hand” (53)

This conversation leads to that “Nurkeed drew his sheath knife and stabbed Pambe’ in the leg”(52). Pambe’ also gets his knife but could not hit back at Nurkeed because Nurkeed lost his sense from darkness. The starting of the story shows that Kipling used stereotyped ideas about oriental and African people. For example both Nurkeed and Pambe’ have uncontrollable anger. They could not stop because “the officers were looking after the coaling, and passengers were tossing in their close cabins”(53). Most

officers and passengers seem white people. Kipling mentions them because he thinks that if the White officers and passengers could see it they could have stop the incident. Here Kipling refers to the concept of “White Man’s Burden”. The next sentence which comes from Pambe’s mouth is; “we will settle the account later on” (53). “Revenge” is another stereotypical characteristic of the Easterners. Next thing Kipling describes is the life of Pambe’ Serang:

He was Malay born in India: married once in Burma, where his wife had cigar-shop on the Shwe-Dragon road; once in Singapore, to a Chinese girl; and once in Madras, to a Mahomedan woman who sold fowls. The English sailors cannot, owing to postal and telegraph facilities, marry as profusely as he used to do; but native sailors can being uninfluenced by the barbarous inventions of the Western savages. (53)

This passage has three functions. Firstly, it shows the reader the vastness and greatness of the British Empire. India, Burma, Malay, Singapore and Madras (India) were all parts of the British Empire in which “the sun never sets”. Secondly, Kipling refers to the eastern practice of polygamy. Which the British sailors could not do for postal and telegraph services. But natives did not have this problem. Thirdly, Kipling ironically says “barbarous inventions of the Western savages” (53), it seems he really meant it was the British who were really civilised for inventing these things. But the natives or Easterners were really “savage” for not having scientific knowledge for having these services. Here again a postcolonial critic can find examples of Kipling’s limited knowledge about the East. For example, postal service was introduced in the South Asian subcontinent long before the arrival of the British (during the reign of Emperor Sher Shah). Kipling’s next statement is a stereotype about the nation of Malay (present day Malaysia):

... but he was also a very good Malay, and it is not wise to offend a Malay, because he does not forget anything. Moreover, in Pambe's case blood had been drawn and food spoiled. (53)

Stereotyping is another major characteristic of the colonial writers. And Kipling's writing show that he has stereotyped his native characters like Pambe' Serang. To him Pambe' Serang represents the entire Malayan race. Kipling did generalised from one example. About this attitude Achebe says: "To the colonialist mind it was always of the utmost importance to be able to say: "I know my natives" (Achebe 58). Again, as the essay has discussed earlier Kipling did not reside in any other British colony apart from India, and thus it is interesting to see that in this story he is discussing a Malayan sailor and an African sailor. Here Kipling again acts as an orientalist because as an orientalist he tried to show that he had knowledge about the entire Eastern Hemisphere of the world. About this notion Said says:

A classicist, a Romans specialist, even an Americanist focuses on a relatively modest portion of the world, not on a full half of it. But Orientalism is a field with considerable geographical ambition. And since Orientalist have traditionally occupied themselves with things Oriental a specialist in Islamic law, no less than an expert in Chinese dialects or in Indian religions, is considered an Orientalist by people who call themselves Orientalists, we must learn to accept enormous, indiscriminate size plus an almost infinite capacity for subdivision as one of the chief characteristics of Orientalism-one that is evidenced in its confusing amalgam and imperial vagueness and precise detail. (Said 50)

Similarly Kipling discussed about Malayan and African sailors who were not Indians. Even than he tries to show that he is not only an Indian expert but also a Malayan and African expert.

Nurkeed was drunk when the incident happened and he remembered nothing. So on the following day he asks other lascars (South Asian word for crews of a ship) about the last night's incident but nobody tells him what happened. Kipling uses this pretext to give the reader another example of his orientalist knowledge:

Their faces immediately dropped all expression, as is the custom of the Oriental when there is killing on the carpet or any chance of trouble. Nurkeed looked long at the white eyeballs. He was only an African, and could not read characters.

(Kipling, *The Best Short Stories* 53)

Here Kipling again gives the reader a stereotype idea of oriental people. That is oriental people remain silent if there is any chance of trouble. And Nurkeed does not get any chance to apologise to Pambe', which leads to the tragic end of the story. When the ship reaches to Bombay, Nurkeed goes to offshore and Pambe' waits to take revenge, "but his Bombay wife grew clamorous, and he was forced to sign in the *Spicheren* to Hongkong, because he realised that all play and no work gives Jack a ragged shirt"(54). As a result Pambe' has to wait long for his revenge. But Pambe' does not forget Nurkeed, even in "foggy China Seas he thought a great deal of Nurkeed, and, when Elsass-Lothringen steamers lay in port with the *Spicheren*, enquired after him and found he had gone to England, via the Cape, on the *Gravellote*" (54). So Pambe' follows him to the heart of the empire- Great Britain. In Great Britain, Pambe' waits at Nyanza Docks for Nurkeed. Again Kipling draws another greatness of the British Empire:

‘Want to find, my trap-mouthed coal-scuttle? Said a gentleman of the mercantile service. ‘Nothing easier. Wait at the Nyanza Docks till he comes. Everyone comes to the Nyanza Docks. Wait, you poor heathen.’” The gentleman spoke truth. There are three great doors in the world where, if you stand long enough, you shall meet anyone you wish. The head of the Suez Canal is one, but there death comes also, Charing Cross Station is the second-for inland work; and Nyanza Docks is the third. (54)

All these three places were part of the British Empire. Kipling again shows the vastness of the empire from Suez to Great Britain and the kindness of a white man (the gentleman of the mercantile). “Time was no problem with him, and wives could wait”--- so Pambe’ waits for revenge. When his money is gone another white man (a priest) comes to help him: “...a kind gentleman told Pambe’ to become a Christian; and Pambe’ became one with great speed”. Pambe’ does not care about religion but he uses his Christian identity to get money: “few coppers” from the White Men in black coat (54). But Pambe’ becomes sick after waiting for eight months. Again the White priest comes and sits beside his bed and tells him about religion. But Pambe’ does not show any interest in religion. Instead of that he says: ‘Call now- call Nurkeed. Quick! God has sent him’ (55). The gentleman goes to the Dock and finds Nurkeed. When he tells him the incident Nurkeed agrees to visit Pambe’. But when he visits Pambe’ the climax of the story takes place:

Pambe’ beckoned with his left hand. His right was under his pillow. Nurkeed removed his gorgeous hat and stopped over Pambe’ till he could catch a faint whisper. ‘How beautiful!’ said the Kind gentleman. How these oriental loves like children!’

‘Spit him out,’ said Nurkeed, leaning over Pambe’ yet more closely.

‘Touching the matter of that fish and onions-‘ said Pambe’ - and sent the knife home under the edge of the rib bone upwards and forwards. (55)

So Pambe’ kills Nurkeed and Pambe’ tries to kill himself. But he does not die. He was cured “with all the skill that money could buy” (55), another generosity of the white people. In the end Pambe’ becomes cured to be hanged for murdering of Nurkeed. The story ends by saying “Pambe’ did not care particularly; but it was a sad blow to the kind gentleman” (55). The kind gentleman was a white man and it is a blow for him because an oriental let him down. He thinks that the “Orientals love like children”(55). But the Orientals do not forget to take revenge and that seems Kipling’s message of the story. In this story the “kind gentleman” seems the only positive character. Nurkeed is also a negative character because it is he who starts the incident by eating Pambe’’s food and by stabbing him. Pambe’ is the most negative character. Because Pambe’ waits for revenge, he cheats on his wives, he takes advantage of the good white gentleman and finally he murders Nurkeed. According to Edward Said the Orientalists noted down some stereotype oriental characteristics i.e. Oriental despotism, Oriental splendour, cruelty and sensuality etc. (Said 4). In this story Pambe’ Serang shows Oriental cruelty. The nameless ‘Kind gentleman’ represents the good sides of the white man. Pambe’ on the other hand represents the stereotypical concepts of Kipling’s ‘Oriental man’. “The Limitations of Pambe’ Serang” are the “Oriental Limitations” and therefore they need the “White Man’s guidance” and “White Man’s rule”.

The Glorification of the Civil Line

While the “The Limitations of Pambe’ Serang” deals with a Malayan sailor Pambe’, “At the End of the Passage” deals with the death of a British Assistant Engineer in British India. In “The Limitations of Pambe’ Serang” the White Man was the Priest who was disappointed by an Asian person. While in the “At the End of the Passage” the White Man is an Assistant Engineer who dies for the empire. The Britishers had two distinct administrative lines to rule over millions of Indians. One is the civil line and the other one is the military line. Civil line consisted by civil servants, engineers, civil surgeons and other civilian government officers who worked for the British Raj. The story “At the End of the Passage” talks about four British white civilian officers from different branches of the civil service. Each week they gather at Hummil’s (the assistant engineer’s) house. About this story one critic Elleke Boehmer says:

In his tale ‘At the End of the passage’ (LH), colonial officials--- a surveyor, a civil servant, a doctor, and an assistant engineer--- travels a long distances to keep each other company and to ward off the terrors life in India. It was part of the imperial state of things that the Englishman out in the colonies, free of domestic responsibilities and white women, free to rule as he pleased, scornful of values other than his own, sought as companions those of his own kind.

(Boehemer 77)

Hummil is the assistant engineer in charge of a section of the Gaudhari State line then under construction. The second paragraph starts with one of the “great task” white men are doing for the natives i.e. building railway lines. Building roads and railways for the natives were one of the best-advertised tasks of the colonial governments. Even a liberal

British gentleman Edward Thompson noted that the British colonialist had “high sense of duty, incorruptibility, a passion for improving, a recognition of social responsibility’, as well as the installation of 42,000 miles of railway, and 60,000 metalled roads” (Boehmer 41). Three of these government officers come from distant parts of the British India to meet a social gathering at Hummil’s bungalow. Mottram of Indian Survey travels one hundred and thirty miles from his “lonely desert post”. Lowndes of the Indian Civil Service comes from a Native State where he is on the special duty in the political department. Spustow is “the doctor of the line, had left cholera-stricken camp of coolies to look after itself for forty-eight hours while he associated with white men once more”(Kipling, *The Best Short Stories* 36). It seems the first picture Kipling depicts by these characters is greatness of the colonial officers. All of them live in lonely corners of the empire to do some good for the natives. While one is an Engineer building railways, the doctor is helping coolies to cure from Cholera and one is working with the Indian Survey to make charts of the subcontinent. The first thing Kipling tries to tell his reader is that these people are doing great works for the natives by sacrificing their white companions and taking risks. The only contact they have with fellow white men is by gathering at Hummil’s house. If somebody fails to attend he sends a telegram because: “There are very many places in the East where it is not good or kind to let your acquaintances drop out of sight even for one short week” (36). The first few paragraphs talk about the difficulties the British white civilians are having in India for their services for the natives. The four civilians discuss about an article in *The Gazette of India*, which says about a statement of a British Member of the Parliament:

And I assert unhesitatingly that the Civil Service in India is the preserve---

the pet preserve-of the aristocracy of England. What does the democracy- what do the masses –get from that country, which we have fraudulently annexed? I answer nothing whatever. It is framed with a single eye to their interests by the scions of the aristocracy. They take good care to maintain their lavish scale of incomes, to avoid or stifle any enquiries into the nature and conduct of their administration, while they themselves force the unhappy peasant to pay with sweat of his brow for all the luxuries in which they are lapped. (36)

Probably Kipling gives a true statement about the Indian Civil Service (ICS) officers unconsciously. The fact is despite the hardship the British Indian civil servants were highly paid and the most members of the Indian Civil Service were Britishers. About the colonial Indian Civil Service, *Banglapedia* (National Encyclopedia of Bangladesh) gives the following information:

The salary structure of civilians was made immensely attractive. Giving princely salaries to civilians was a means of attracting competent people to the service on the one hand, and removing rampant corruption on the other. Recruitment, training, posting and promotions of civilians were henceforth to be regulated by fixed and inviolable rules. Civilians were expected to scrupulously adhere to established rules and regulations. Under no circumstance were they to indulge in the former habit of receiving gifts, bribes, and commissions from concerned parties. The civil service was made exclusively an all-white affair. The natives were left with only insignificant jobs. (Banglapedia: Bureaucracy)

Again Kipling shows his prejudice towards the British white civil servants. About the British Member of Parliament's statement Lowndes gives a counter statement: "I'd give- I'd give three months' pay to have that gentleman spend one month with me and see how the free and independent native prince works things" (Kipling, *The Best Short Stories* 37). As a civil servant Lowndes is working with the native prince. His attitude towards the prince is negative:

"Old Timbersides' – this was his flippant title for an honoured and decorated feudatory prince- 'has been wearing my life out this week past for money. By Jove, his latest performance was to send me one of his women as a bribe.

'Good for you! Did you accept it? Said Mottram.

'No! I rather wish I had, now. She was pretty little person, and she yarned away to me about the horrible destitution among the King's women folk. The darlings haven't any new clothes for nearly a month, and the old man wants to buy a new drag from Calcutta- solid silver railings and silver lamps, and trifles of that kind. I've tried to make him understand that he has played the deuce with the revenues for the last twenty years and must go slow.'

'But he has the ancestral treasure-vaults to draw on. There must be three millions at least in jewels and coin under his palace,' Said Humil.

Catch a native King disturbing the family treasure! The priest forbids it except as the last resort. Old Timbersides has added something like a quarter of a million to the deposit of his reign.' (37)

This discussion shows the contemporary ideas of the colonial administrators about India and Indians. First it indicates to the corruption of the Indian people. The native Indian king tries to bribe one of his women but an honest British civil servant Lowndes rejects to

accept it. Even the high British offices of India had similar concepts about Indians.

Husain informs about Lord Cornwallis, one of the governor-generals of India

(Hindustan):

Lord Cornwallis who purged the administration of many abuses, was also responsible for the exclusion of the Indians from the higher government posts.

‘Every native of Hindustan’ he said, ‘I verily believe is corrupt’’. (Husain145)

Firstly, the conversation among the British officials indicates to the corruption of Indians.

Secondly, the same conversation of the story indicates to the native prince’s attitude towards woman. Many British imperialist thought that they were protecting native women (who were abused by the native male population). World famous African author, Chinua Achebe was surprised when he found that even in 1970’s some pro-colonial critic was criticising African novelists:

I must give one more example of the same kind as Honor Tracy’s which on account of its recentness (1970) actually surprised me:

The British administration not only safeguarded women from the worst tyrannies of their masters, it also enabled them to make their long journeys to farm or market without armed guard, secure from the menace of hostile neighbours.

(Achebe 57)

If this is the concept of some pro-colonialist in 1970’s, there is no doubt the colonialist of Kipling’s period (i.e. Victorian and Edwardian period) might think that natives are very unfair with their women. Similarly Lowndes gives example of the native prince’s unfair treatment of his women.

The same conversation also indicates about the ‘superstition of the mystic east’.

The native King seems a Hindu. He does not want to use the family’s treasure by the

suggestions of the priest (Hindu Pundits). It seems the native King is a superstitious person. ‘Superstition’ is another stereotypical idea about ‘Hinduism’. Husain gives the following information about the contemporary attitude of the European community in India:

The attitude of the Europeans became more haughty and aloof, changing from “one of disapproval of Hindu ‘superstition’ and Mussulman ‘bigotry’ or philosophic interest in Hindu mythology and the Golden age and the histories of Moghul glory, into one of contempt for an inferior and conquered people.

(Kipling, *The Best Short Stories* 145)

Again Lowndes tells about the drinking habit of the native Indian King: “He has taken to the King’s Peg heavily-liqueur brandy for whisky, and Heidsieck for soda water (38).

Spurstow, the doctor’s remark about the King’s drinking habit is: “Even a native can’t last long at that (38). His remarks seems racist because it hints that the Indians were not sophisticated enough to drink western liquor. At this stage of the story Kipling gives some positive descriptions about Indians who are working under those British civil officers. Indian Civil Service officer Lowndes informs that his Pathan cook is a loyal person. Pathans are tribesmen of the Northwest Frontier Province (NWFP) of erstwhile British India (present day Pakistan) and Afghanistan. About the Pathans Kipling’s concept was:

Kipling’s attitude towards the hill and forest tribes whom we considered in this Section One is mainly one of paternal tolerance for the unsophisticated. That paternal tolerance is extended towards the Pathans also, but with it is mingled a slight admiration for their fierce ways and blood-feuds.

The Pathans, like the hill and forest tribes, are painted as simple creatures, but it is different kind of simplicity. The hill tribes are represented to have simplicity of childhood, whereas the Pathan possesses the simplicity of fully grown-up savages. (Husain 82)

Probably that is why Lowndes's old Pathan cook was depicted as a loyal servant.

Dr. Spurstow also praises his Indian apothecary Bunsee Lal who is working with him in the cholera stricken camp:

But, I will say, little Bunsee Lal, my apothecary, works like a demon. I have recommended him for promotion if he comes through it alive. (Kipling, *The Best Short Stories* 38)

Again Kipling is praising those Indians who worked for the British Raj with loyalty and dedication. He is not praising the Indians who are against the Raj. The British Indian Colonial Government was trying to create a loyal group of Indians who will help the British officers to rule. In most cases these Indians had junior posts like clerks, medical assistants (as Bunsee Lal was) etc. These assistants were created under a long-term policy of British Indian Government. On 2nd February 1835 Lord Macaulay (a member of the Council of India) gives his famous minute on the Indian education. In that minute Lord Macaulay says:

It is impossible for us, with our limited means, to attempt to educate the body of the people. We must at present do our best to form a class who may be interpreters between us and the millions whom we govern; a class of persons, Indian in blood and colour, but English in taste, in opinions, in morals, and in intellect. (Macaulay 430)

So Kipling is praising only those Indians who were assisting the British and who were ‘English in taste, in opinions, in morals, and in intellect’. But not all Indians are good subordinates as Bunsee Lal. As Mottram of the Indian Survey Department points out about his subordinate: “...and trying to make a sub-surveyor understand that an error of five degrees in an angle isn’t quite so small as it looks” (38). This statement gives two clues. Firstly, Indians are not good in scientific and technical subjects. Secondly, it indicates to the Indian Survey that is another important imperial symbol. The colonial rulers always found it important to map the area they ruled in order to administrate it and raise tax. In the late 18th century and early 19th century map-making “technology fueled the British drive to know burgeoning dominion as minutely as possible” (Carens 614). For example British Bengal Survey employed many officers (like Mottram) who had “different levels of skill and who labored under varying conditions” (Carens 615). Maps produced by the Colonial Survey were “beautiful, and reliable enough for most purposes but scientifically flawed” (615). So it is another burden for the white man to help his subordinate Indians in technical matters. British Indian Survey and mapping is another imperial symbol as well. According to one critic Timothy L. Carens:

From the British perspective, of course, charting the topography of the mysterious female colony represented a first step toward cultivating and domesticating her. Many colonial officials aspired to transform the literal and figurative landscape of India, in part by erecting structures designed to establish order, rationality, and civility in the jungle (Carens 621)

So Survey department can represent another tool to civilise the un-civilised parts of the world. Mottram is representing one of the civilising organisations of the Raj that is

“kindly” charting the lands of the natives. Again an imperialist Kipling does not mention mapping also means revenue collection for the colonial government of India.

In this story Kipling also mentions risks in which these white civilian officers are taking to help the natives. Firstly, the civil servant Lowndes takes the risk for being poisoned by the native King. Secondly, the physician Spurstow is taking the risk of cholera as he is working in cholera affected camp. Thirdly, Mottram is taking the risk of Ophthalmia (a kind of eye disease) while working in a distant hot part of the empire. But the greatest suffering is the suffering of the assistant engineer Hummil. He is suffering from insomnia and psychological traumas. He asks to Spurstow to give him medicine:

“Give me something to make me sleep. I tell you I’m nearly mad. I don’t know what I say half of the time”. (Kipling, *The Best Short Stories* 44)

Spurstow gives Hummil medicine and suggests him to take immediate leave for physical reasons. But again Hummil shows greatness of British civilian officer. He does not take leave because he is considerate for a fellow British Engineer Burkeet, because:

“.... If you want to know why, particularly, Burkeet is married, and his wife’s just had a kid, and she’s up at Simla, in the cool, and Burkeet has a very nice billet that takes him into Simla from Saturday to Monday. That little woman isn’t at all well. If Burkeet was transferred she’d try to follow him. If she left the baby behind she’d fret herself to death.” (47)

This reveals the compassion of a British gentleman not only to the natives but also to his fellow countrymen.

Spurstow and the other leave Hummil’s bungalow and they plan that they might meet again next week. But next time when the group comes back they find Hummil’s death body:

The body lay on its back, hands clinched by the side, as Spurstow, had seen it lying seven nights previously. In starring eyes was written terror beyond the expression of any pen. (48)

At the end the civilian officers of the empire leaves Hummil's bungalow for their duty. The cause of Hummil's death is insomnia and psychological traumas, which he receives by working on the railway for the natives. A White Man dies to work for the natives because that his burden to do so.

The Glorification of the Military Line

While in "At the End of the Passage", Kipling glorifies civil line and shows 'White Man's Burden' through British civil officers in "Only a Subaltern" Kipling glorifies another strong arm of the empire which protects the empire and its subjects- the military line. According to Kipling a white man should rule his natives as well as protect them and the colony. For example in India there was the civil line to run the colonial administration as well as there was the military line to protect the colony. Like the Indian Civil Service the British Indian Army was officered by British white officers. This is another duty the White man needs to fulfill. And in order to fulfill this duty some times a white man might need to give his life for his regiment and the empire. In "Only a Subaltern"(1888) Bobby Wick, a White Subaltern gives his life for the regiment and the empire. The regiment is there to protect the empire and the natives. So in other words Bobby Wick, a white man gives his life for the natives and fulfill his "White Man's Burden". Subaltern means "any officer in the British Army who is lower in rank than a Captain"(Oxford Advanced Learners Dictionary of Current English. 6th ed. Page 1295). In other words a subaltern is a junior officer in the Army (either a Second Lieutenant or a Lieutenant). In this story Kipling shows that a British subaltern is capable to make

supreme sacrifice for the sake of “White Man’s burden”. The epigraph of the story is the Bengal Army Regulation (Bengal Army was a part of the Imperial British Indian Army). The Bengal Army regulation says: “...Not only to enforce by command, but to encourage by example the energetic discharge of duty and the steady endurance of the difficulties and privations inseparable from Military Service” (Kipling, *The Man Who would be King and Other Stories* 59). The very epigraph indicates that Kipling is going to show a British military officer or a White Man’s high standard in this story too. This time his ‘White Man’ is Bobby Wick:

THEY MADE BOBBY WICK pass an examination at Sandhurst. He was a gentleman before he was gazetted, so when the Empress announced that ‘Gentleman-Cadet Robert Hanna Wick’ was posted as Second Lieutenant to the Tynside Tail Twisters at Krab Bokhar. (59)

The story starts with imperial symbols. It refers to the world famous Royal Military College Sandhurst. It mentions the Empress or Queen-Empress Victoria of Great Britain and India. Tynside Tail Twister is Bobby’s regiment. It was typical for the British and British Indian Army to nickname its regiments. But what Kipling fails to mention is that the Bengal Army or the British Indian Army was a colonial Army to protect colonial interest. Nor does he mention that Sandhurst was an expensive college. Only boys from affluent British families could afford to go to this College. The historical web-site of the Royal Military Academy Sandhurst informs about Gentleman Cadets (as Bobby was):

“...gentlemen cadets were not subject to military law. Their parents paid tuition and boarding fees, in the same way as at a public school or university, and also paid for uniforms (of the same pattern as worn by

subaltern officers, but without badges of rank), books, and mathematical instruments (“Gentleman Cadets” Royal Military Academy Web-site).

And what is the source of Bobby’s tuition fees at Sandhurst? Although the source was not mentioned directly but we get a sense that the money also came from British India. Second Lieutenant Bobby Wick’s father Papa Wick was a Commissioner (senior civilian administrator) in British India and as mentioned earlier British civil servants in India were highly paid. Kipling informs about Papa Wick:

Papa Wick had been a Commissioner in his day, holding authority over three millions of men in the Chota-Buldana division, building great works for the good of the land, and doing his best to make two blades of grass grow where there was but one before. Of course, nobody knew anything about this in the little English village where he was just ‘old Mr. Wick,’ and had forgotten that he was a Companion of the Order of the Star of India. (Kipling, *The Man Who would be King and Other Stories* 59)

So Papa Wick was another White Man in India who worked hard for the natives and their land. He was a “Companion of the Order of the Star of India” (59), which means he was a companion of an important Briton or Indian (i.e. native prince) of the British Raj. “The Star of India” is another imperial symbol. According to the *Banglapedia*: “The Order was particularly addressed to distinguished subjects of British India and native princes well known for their virtue, merit, contributions and loyalty to the raj” (Islam: Banglapedia). Through Papa Wick Kipling shows that not only British Indian civil servants did great works in the colony but also they were generous enough not to tell about their great achievements in their home country i.e. Great Britain. About India Papa Wick says to

Bobby: “‘India,’ said Papa Wick ‘is the place. I’ve had thirty years of it and, begad, I’d like to go back again” (59). Papa Wick’s statement indicates to the rewarding career of the East, which was a popular Victorian notion. Edward Said talks in his book *Orientalism* about the contemporary Victorian notion of careers in the East and he gives examples from Disraeli’s novel *Trancred*: “When Disraeli said in his novel *Trancred* that the East was a career, he meant that to be interested in the East was something bright young Westerners would find to be an all consuming passion” (Said 5). So like other bright young westerners of his time Bobby Wick goes to the Orient. Here Kipling does not mention that like his father Papa Wick, Bobby Wick is also going to earn a handsome amount of money for serving the British Indian Government. And the British Indian Government is earning this money by exploiting the natives of the colony. Bobby is going to shoulder “White Man’s Burden”. David Cody defines the “White Man’s Burden”. He says:

The White Man's Burden was, so far as (culturally patronising) Imperialists of Kipling's stripe were concerned, a genuine burden -- Kipling viewed his Imperialism, predicated on deeply-held political, racial, moral, and religious beliefs which sustained a feeling of innate British superiority, as being primarily a moral responsibility: it might also be profitable (an aspect of things emphasized in Evangelical circles), but it had itself to be maintained, defended, and protected-- from rival world powers and from the rebellious governed, although ideally these last would recognize their inferiority and freely obey their superiors--by a specially trained and devoted elite. "We are called upon to rule," as Trollope had written in D'Israeli's *Britain* in 1872, "not for our glory, but for their happiness."

The Army and the Navy were sustained by an officer class of Gentlemen, but that

class, their mission, and their sacrifices--real and imaginary--on behalf of the masses at home were largely ignored. Their code, the code of the English public schools, was one of duty and endurance and fortitude in the face of overwhelming difficulties. (Cody: The Victorian Web)

Bobby Wick fulfils the characteristics of a “White Man”. Bobby Wick was from a British public school (i.e. Sandhurst). Bobby is a gentleman as Kipling informs us earlier in the story and he belongs to the elite class (as he is the son of a former high administrative officer of India and can afford to go to Sandhurst). He belongs to the “officer class of Gentleman”. And his duty is to protect the colony and the natives.

In this story Kipling not only show the greatness of the white officers but also the white soldiers. The story shows that in the Tail Twister there is no Indian soldier. This means that the Tail Twister was an entirely White British Regiment. But there were the native Indian battalions in the British Indian Army but Kipling did not mention any positive thing about them and their heroism. The only native Indian battalion Kipling mentions is a Sikh regiment, which participates in an exercise with the Tail Twisters. Kipling’s idea about the Sikhs was that they were the ‘real natives’ (Husain 94) and he had positive idea about the Sikhs because: “The Sikhs, during the period of the Mutiny, were really loyal to the British, and this was one of the facts which helped the Government to suppress that upheaval so easily”(Husain 95-96). Probably that is why Kipling mentions about the Sikh regiment in the story. The story than tells about Bobby’s interaction with his troops. He shows empathy for an ordinary soldier called Private Dormer. Dormer is a “dashed dirty soldier, and his room corporal makes fun of his socks before kit-inspection”(Kipling, *The Man Who would be King and Other Stories* 62). Bobby takes Dormer for a fishing trip. Bobby shows sympathy for this private as he

shares his tiffin with him during the trip and trying to understand him well. Bobby's technique works as within three weeks he gets the news that Dormer "doing his best to keep his things clean"(63).

Bobby gets three months leave and "departed joyously to Simla Pahar with a tin box of gorgeous raiment" (64). Kipling again brings another Imperial symbol "Simla". Simla was the "...---Town, municipality, and administrative headquarters of Simla district, Punjab; chief sanatorium and summer capital of British India" (Husain 53). During the hot Indian summer the British Colonial Government used to shift the capital city of the British India to Simla (a European styled city). There was a tendency in Kipling's earlier verses and prose to come back to Simla again and again (Husain 51). About Simla, Couto says: "In Kipling's early work, *Plain Tales from the Hills* illustrate a frivolous side of the Raj in this little England to which rulers retreated in the summer" (Couto 74). Simla indicates the imperial setting and also a comfortable cool city for an Englishman during the hostile Indian summer. That is why like other Englishmen Bobby Wick takes refuge in Simla. It might also point out Kipling's dislike for the Indian weather. Here again the question of "other" comes. Simla is a "little England" while the rest of India is the "other".

Bobby's leave in Simla is shortened for another eastern hazard "Cholera-Leave Stopped -Officers recalled". Simla is out of danger of cholera because it is "little England" but Bobby's unit is in the "other" world India. So Bobby's unit is in danger of cholera. But Kipling even glorifies it: "... the little army that was to fight a fight in which was neither medal nor honour for the winning, against an enemy none other than 'the sickness that destroyeth in the noonday'" (Kipling, *The Man Who would be King and Other Stories* 65). When Bobby comes back to his company he fights against the disease:

“Bobby Wick stormed through the tents of his Company, rallying, rebuking, mildly, as is consistent with the regulations” (66). Again Kipling’s white subaltern follows the regulations of the Bengal Army. When Bobby gets the news that Private Dormer is sick he spends the entire night beside Dormer’s bedside. But at the end of the story Bobby gets the disease and dies:

With this he sank into the stupor that gave place to death early next morning.

Revere, his eyes red at the rims and his nose very white, went into Bobby’s tent to write a letter to Papa Wick which should bow the white head of the ex-commissioner of Chota-Buldana in the keenest sorrow of his life. (69)

By the tragic end of the subaltern shows that it is White Man’s duty to send his son to protect the natives. A colonialist will argue that Bobby went to India not for his own sake but to protect the natives and the empire. Kipling makes Bobby’s sacrifices ‘glorified’ and ‘heroic’ though Bobby dies in disease not in a war because there were no glorified war in that period. One critic Brantlinger points out:

From 1815 to the Crimean War and Indian Mutiny of the 1850’s, and from the Boer War, the British engaged only in “little wars” against poorly armed “barbarians” and “savages”. Industrial technology made those wars lopsided, and in such circumstances journalists and historians frequently had to manufacture heroism out of quite flimsy materials. Winston Churchill remarks in his autobiography that his military studies at Sandhurst were “thrilling,” but also that “it did seem such a pity it all had to be make believe, and that the age of wars between civilised nations had come to an end forever. (Brantlinger 863)

So Kipling tries to find glory to fight a disease like Cholera. Kipling shows how a British

officer and his regiment fight against Cholera. But Cholera was a common disease in Kipling's age and thousands of Indians suffered and died in this disease. But for Kipling a white man's sufferings are greater than a native's sufferings. Bobby Wick shows that "only a British subaltern is no ordinary fellow" because he can make supreme sacrifice for the empire (for the well being of the natives) and also for the fellow white men (i.e. his soldiers). Through Hummil Kipling glorifies the Colonial Civil Service. Similarly through Bobby Kipling glorifies the Colonial Occupation Army.

It also shows the "White man's adventure and heroism in the East". Bobby Wick is one of the millions who goes to the empire for an adventure and dies a heroic death. And fulfils his "White Man's Burden".

Conclusion

The essay has discussed three of Kipling's short stories. Although these stories are separate works of literature they can be easily linked in a circle. "The Limitations of Pambe' Serang" shows the limitation of the oriental or Asiatic people. To help the oriental people there are devoted white men in the civil line like assistant engineer Hummil of "At the End of the Passage" who dies for the natives. On the other hand to protect the oriental people and the civil line there is the military line. Again, as in the civil line, we find white men like Bobby Wick of "Only a Subaltern" sacrifice their lives for their unit and the empire. So at the end of the day, it remains the duty of the White Man to control the Oriental people from crimes (as Pambe' commits a crime), to do development works for them (as Assistant Engineer Hummil does) and to go to the distant parts of the world to protect them (as Bobby Wick goes to India and dies). Therefore all these stories lead to the ideology of "White Man's Burden". Kipling encourages the ideology in his other works as well and his ideologies make him

controversial. The section on “Kipling’s Orient” shows that Kipling’s knowledge about Orient was biased for different external reasons (i.e. his father’s influence, contemporary imperial societies, etc.). So readers might consider forgiving him. Every human being has sympathy for his homeland. So it is impossible for anyone to go beyond patriotism and nationalist ideas. Kipling was no exception after all he was a human being. As Bishop Stillngfleet remarks: “And so strong their inclination that is the inclination that is rooted in Mankind to the Love of their Country, that some learned and witty Men...have used great Art and industry to represent them with such advantage to the World, as though Paradise were but another Name for their native Country” (Stillngfleet quoted by Almond 275). So it is natural for any human being to glorify his country. Especially this glorification can be extend if the person is a subject of a vast empire as Kipling was a subject of the vast British Empire. During his time the British Empire starts from Great Britain and ends in the new continent of Australia. The British nation ruled their subject races of three continents i.e. Asia, Africa and Australia. Once British fleets guarded the Suez Canal, Union Jack flew in the cities of the South Asian subcontinents and the British forces guarded the Khyber Pass. No Briton might be able to avoid the temptation of being proud for such a grand empire. Kipling was only one of them with literary talents and he used it to glorify his country and the empire. In a recent article (2003) on Kipling critic Maria Couto says:

In Kipling’s early work, *Plain Tales from the Hills* (1888), *In Black and White* (1888) and *Soldiers Three* (1889) the impulse to justify the Empire impinges on the integrity of the artist. The early Kipling, as an observant young reporter, learned quickly the limits of his freedom to outrage, and filled his newspaper

column with amusing accounts of the club to which his readers belong. (Couto 74)

Probably to some extents Kipling wrote to satisfy his readers who were mainly British people living in India. In fact there were Britishers like Hummil and Bobby in India. Many Britishers had difficult time in India like Hummil and Bobby. Perhaps Kipling's stories became source of enjoyment for those Britons who were far from home. Without any criticism a reader might be able to see the humanistic sides of these three stories. They will be sad for Pambe', Nurkeed, Hummil and Bobby for their tragic ends. The reader will always notice Kipling's outstanding storytelling capability. About his works Husain says; "have a permanence which the writings of a lesser man could never have achieved" (Husain ii). British-American poet W.H. Auden urges to forgive Kipling and his views:

Time that is intolerant
Of the brave and innocent
...
Worship language and forgives
Everyone by whom it lives.
...
Time that with this strange excuse
Pardons Kipling and his views.... (Quoted by V.de Pinto in the Foreword of
Kipling and India: Husain i)

Probably in the future Kipling's writing may be analysed in more sympathetic manner. Despite these facts there are unpardonable shortcomings in Kipling's writings. One of his major failures was "lack of interest in Indians as normal human beings" (Husain ii). Kipling failed to understand the Indians and other Afro-Asians as human beings but considered them as "Half devil and half child" ("The White Man's Burden"). One of Kipling's most quoted phrases is: 'East is East, and West is West, and never the twain

shall meet' (Boehmer 52). As the reader sees in these short stories the East did not meet the West. Despite Kipling's attachment to India, Kipling did not think the Westerners and the Easterners could live equally. According to Kipling the Orientals are an inferior race and it is the sacred duty of the White race to take care of them. And that is the "White Man's Burden".

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