

**Insiderhood and Outsiderhood: A Study of the Colonial Phenomenon
in the shorter works of Rudyard Kipling**

A Dissertation submitted to the University of Hyderabad

In partial fulfilment of the requirements

For the award of the degree of

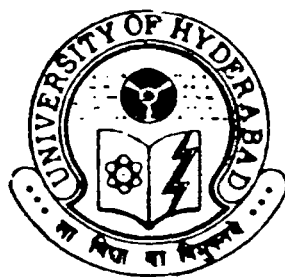
MASTER OF PHILOSOPHY

IN

ENGLISH

BY

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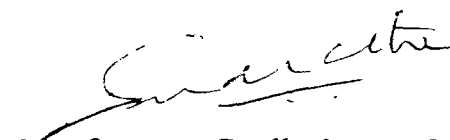
TO

**AKKA (KSHAMA), THE MOST WONDERFUL ELDER SISTER
IN THE WORLD.**

CERTIFICATE

This is to certify that Nalini Upendra Pai worked under my supervision for the M. Phil. degree in English. Her thesis entitled “Insiderhood and Outsiderhood: A Study of the Colonial Phenomenon in the shorter works of Rudyard Kipling” represents her own independent work at the University of Hyderabad. This work has not been submitted to any other institution for the award of a degree.

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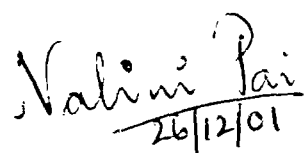
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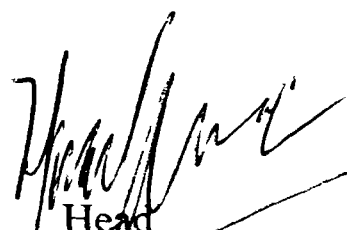
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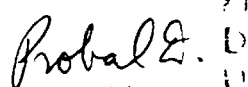
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This is to certify that I, Nalini Upendra Pai, have carried out the research embodied in the present thesis for the full period prescribed under M. Phil. Ordinances of the University of Hyderabad.

I declare that to the best of my knowledge no part of this thesis was submitted for any degree to any institution.

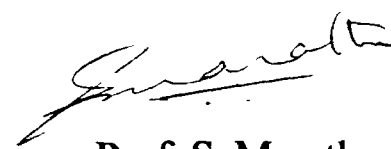

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CHAPTER I

INTRODUCTION

Insiderhood And Outsiderhood: Definitions And Examples

The toad beneath the harrow knows
Exactly where each tooth-point goes;
The butterfly upon the road
Preaches contentment to that toad.

Epigraph to "Pagett., M.P.", Rudyard Kipling.

The above quotation exemplifies the concepts of Insider and Outsider with which the project concerns itself. The full implications of this 'fable' will be revealed later on in the main argument of the present dissertation. A great deal of criticism exists today of the phenomena of aggression and oppression that form part of colonization. Colonial and "post-colonial" criticism has analyzed the situation. Even past colonizers and their descendants, as in the case of the British people, have participated in this necessary act of criticism. Especially the phenomenon of European colonization of the recent past has been examined thoroughly from the viewpoint of the colonized. All aspects of the colonial situation such as the physical, mental, moral, cultural, political and spiritual aspects of colonization have been more or less conclusively examined. In effect, there can be no argument any longer either in favour of colonization or in justification of it. Therefore, it should be understood here, quite unequivocally and immediately that neither justification nor favourable explanation of colonization forms part of the present project. However, the project does attempt to examine the possibility that not all the

crucial evidence, at times available only in colonial writing, has been used in the attempt to arrive at an understanding of the phenomenon of colonization.

In particular, two quite interesting features seem to typify a great deal of this (post-) colonial critique. It refers almost exclusively to recent European colonization, and that it seems to fail to notice such criticism of colonization and colonizers as may be available in the writing of colonial writers themselves. The first of these lacunae will be considered briefly hereafter, while the second lacuna forms the focus of the present project. In the first instance, we shall consider whether colonization is an offence of which the Europeans are exclusively guilty or whether it is perhaps, a regrettable but actually inevitable condition of life on earth itself. The question will be considered by way of background to the following intriguing questions regarding colonization, which the present project means to address specifically – what is the nature of the phenomena generally named “Insiderhood” and “Outsiderhood”? Are these categories simple? Are they, as seems to have been taken for granted by most of us, mutually exclusive? Or is there more to them than meets the eye at first? And what kind of evidence may be available that will help us notice, understand and appreciate the complexity of these notions if they are, indeed, not black and white categories? The present project proposes, using the example of the shorter works of Rudyard Kipling, that writing by members of a colonizing community, such as the British in India, may make available to us different kind of significant evidence. This simultaneously and sensitively strengthens the general critique of the phenomenon of colonization and also provides a culturally as well as historically sobering literary experience to which such writing gives rise.¹

The present dissertation aims at a study of the encounters of Anglo-Indian characters with India using Kipling’s short works as source of examples [obviously the term “Anglo-Indian” has here its original sense of British people who lived in India for a number of reasons]. Given the richness of the variety and severe yet sensitive critique in his work, this study will allow us to analyze the notions “insider” and “outsider” which are fundamental to any study of colonial experience. The degrees and kinds of

¹ Given the necessity to present internal evidence from a large number of Kipling’s stories and poems etc., inevitably the present study will incorporate comparably numerous quotations. For this evidence is, been thus far hardly noticed, really ‘new’ evidence. In this matter, we beg the reader’s indulgence.

insiderhood and outsiderhood will also be looked at with examples. Within the general situation of colonization, it will attempt to explore further distinctions that make the use of such terms historically viable and humanly realistic. In attempting to prepare the background for an examination of insider-/outsiderhood in Kipling's short stories, poems and other works, the present dissertation will aim to arrive at a useful understanding of related notions such as location, boundary, standpoint, identity and representation of insider and outsider characters. The possibility of passage across the dividing lines or "pales" that are normally taken for granted as impenetrable, or if penetrated, then treated as serious 'transgressions' will also be looked at.

For instance, the poem "Pagett, M.P.," from which our epigraph comes, aptly and vividly illustrates Kipling's understanding of the following facts. Firstly, there is a distinction between insiders and outsiders even within a community of outsiders like the Anglo-Indians. It parallels the colonial situation in which it is easy for the outsider to be highhanded, grossly ignorant of the situation of the outsider who has become an insider. We may thus see, from a somewhat unaccustomed viewpoint, how the rank outsider may be grossly insensitive to the situation of such interpenetrative characters as the narrator of this poem. The epigraph to the poem, with which the present study also begins, is one of the most graphic and stark descriptions of this kind of encounter. Furthermore, it may alert us, incidentally, to the possibility that even in the animal kingdom there may exist an inevitable situation of insider-outsiderhood that may throw some light on these questions that are our main concern. Let us, therefore, take in both the comedy and the serious import of the poem: from which we must extrapolate a crucial and fundamentally humane or 'felt' distinction between insider and outsider. It would not be out of place to look at the whole poem at this point since it is crucial to our understanding of this notion of insider and outside. We can see how much of an outsider Pagett is to India. He is an outsider in all senses of the term. [The publication details of all the books quoted as well as mentioned are given at the end of this thesis. The pattern followed is The MLA Handbook for the Writers of Research Papers 4th edition.] Kipling very aptly gives us to understand the notion of the insider and the outsider by using the example of the butterfly and the toad—the former being the outsider and the latter, the insider. Let us look at the whole poem:

Pagett, M.P

The toad beneath the harrow knows
Exactly where each tooth-point goes;
The butterfly upon the road
Preaches contentment to that toad.

Pagett, M.P., was a liar, and a fluent liar therewith,-
He spoke of the heat of India as "The Asian Solar Myth";
'Came on a four months' visit, to "study the East" in November,
And I got him to make an agreement vowing to stay till September.

March came in with the *koil*. Pagett was cool and gay,
Called me a "bloated Brahmin," talked of my "princely pay."
March went out with the roses. "Where is your heat?" said he.
"Coming," said I to Pagett. "Skittles!" said Pagett, M.P.

April began with the punkah, coolies, and prickly-heat,-
Pagett was dear to mosquitoes, sandflies found him a treat.
He grew speckled and lumpy-hammered, I grieve to say,
Aryan brothers who fanned him, in an illiberal way.

May set in with a dust-storm,- Pagett went down with the sun.
All the delights of the season tickled him one by one.
Imprimis-ten days' "liver"-due to his drinking beer;
Later, a dose of fever- slight, but he called it severe.

Dysent'ry touched him in June, after the *C'hota Bursat*
 Lowered his portly person-made him yearn to depart
 He didn't call me a "Brahmin," or "bloated," or "overpaid,"
 But seemed to think it a wonder that anyone ever stayed.

July was a trifle unhealthy, -Pagett was ill with fear
 Called it the "Cholera Morbus," hinted that life was dear.
 He babbled of "Eastern exile," and mentioned home with tears;
 But I hadn't seen *my* children for close upon seven years.

We reached a hundred and twenty once in the Court at noon,
 [I've mentioned Pagett was portly] Pagett went off in a swoon.
 That was an end to the business. Pagett, the perjured, fled
 With a practical, working knowledge of "Solar Myths" in his head.

And I laughed as I drove from the station, but the mirth died out on my lips
 As I thought of the fools like Pagett who write of their "Eastern trips,"
 And the sneers of the travelled idiots who duly misgovern the land,
 And I prayed to the Lord to deliver another one into my hand.

(The Works of Rudyard Kipling. "Pagett, M.P." lines 1-32)

If one were to look at the most minute and fundamental form of life, the unitary cell, one would notice that the concept of the "inside" and the "outside" underlies its very existence. The cell membranes form the boundary of cytoplasm, and thus the outer perimeter of intracellular functions. The most fundamental element of the structure is the "plasma membrane." The chapter on "Cell Membrane: Structure and Function" in the *Encyclopedia of Microbiology* has the following to say about the identity, or insiderhood and outsiderhood with reference to the cell:

The early steps in the evolution of prokaryotic cells probably required the distinction between the inside of the protocell and the outside of the cell provided by membrane.... (emphasis mine; Volume 1 (A-C) p.455)

This clearly indicates that the concepts of the inside and the outside have been in existence since the very beginning of LIFE *per se*. The wall, boundary, “pale”, or membrane as it is known in this case, is the line of demarcation of the inside from the outside. As we know, in this instance the boundary is important not only because it segregates the inside and the outside but also because it serves numerous other functions that are crucial not only to the existence and growth of the cell but to its inviolable identity itself. But for the cell membrane, the cell itself could not exist. In case of infection, one speaks of a “foreign body” entering the cell, thereby causing internal havoc, a classic case of invasion and colonization by an 'outsider' that runs through every form of life that has ever existed. Witness our own colossal problems with inimical viruses and bacteria. The term “foreign body” tells us that an organism has intruded from the outside. It is, therefore, an “outsider”. The attempt of the cell right from the moment of its entry would be to expel the foreigner from its private territory or annihilate it. Indeed, it is a far from idle speculation that the advent of “life” itself occurred when such insiderhood-outsiderhood occurred.

It must be borne in mind, however, that not all foreign bodies are rejected, or thrown out. Indeed some are essential and therefore welcomed with even overt pleasure. This is the most fascinating feature of the colonial situation! For example, food is taken in, as is water, by most creatures and these are welcomed and accepted. The body (of a woman, for instance) accepts the sperm even though it is delivered by an 'outsider'. Its arrival into the body itself can impart pleasure, besides heralding the beginning of a new life. But bacteria, viruses and other foreign particles that are harmful to the well being of the body are expelled from the inside or annihilated whenever possible. They are, therefore, what we may class as 'rank' outsiders whose entry into the 'inside' is definitely 'resented'. The *Encyclopaedia Britannica* informs us, for instance, about the role of immunity in resisting invasion from microbes:

The concept of immunity first evolved in medicine to describe the ability of man and other animals either to resist or to recover from invasion by microbes (e.g., bacteria, viruses, protozoans) and larger parasites (e.g., helminths). In the course of searching for and trying to understand the mechanisms of resistance to infection, it has become clear that they are not only subtle and complex but that they represent the most important general means by which higher organisms actually distinguish between the materials of which they are constituted (that are peculiar to them) and those from which they differ (hence, that are treated as foreign). The distinction is, in other words, the difference between "self" and "not self". (emphasis mine; p.247)

This distinction parallels the outsiderhood that exists between the self- identity (the human body) and the "not self", the alien, or the foreign body. The human body, for instance, has in the blood and tissue fluids certain chemical constituents, which when separated from other fluid constituents, are capable of killing a variety of microbes. Two of these substances are spermine, an organic compound similar to a protein and properdin that can combine with a particular structural component found in bacterial species. In addition to protective substances, the human body also has scavenging cells which destroy foreign bodies. The importance of these cells was first recognized in 1884 by Russian biologist Elie Metchnikoff, who named them microphages and macrophages meaning "little eaters" and "big eaters". Evidence suggests that a combination of foreign particles with immunoglobulins² is important and essential in many instances in which the immunity provided by macrophages is dependent on acquired mechanisms which are capable of recognizing foreign materials, a fundamental feature of a 'colonial' situation. It would not, at this point, be out of place to define "specific immunity". It refers to mechanisms that are activated

² Immunoglobulins – are the specialized proteins made by the white blood cells which are responsible for both the recognition as well as the activation (lymphocytes)

individually after a microbe or some other foreign material invades an animal body...” (248). One can see how such specificity or 'selective' recognition became significant in a 'colonial' situation. Recognition of foreign materials in turn depends on the ability of an organism to distinguish its own molecular patterns from those of other materials. Nor is mere recognition of a harmful organism enough. The host or colonized organism must be able to initiate mechanisms that render foreign materials harmless and then remove them. Hence, it can clearly be seen that even in the human body operates the concept of the "outsider" contrasted with the self, as does the concept of selective "immune" reaction to foreign bodies.

Let us consolidate our understanding of the essential and fundamental role of insider-outsider distinctions by considering a few cases from the animal kingdom, before turning to the human situation. The same principle holds good, indeed, for the rest of the animal kingdom both internally and externally and territorially as well. Each animal and each animal group marks out its territory and defends it fiercely or cunningly if it finds it in danger of being trespassed upon. Any other 'foreign' animal (irrespective of the species), which trespasses the boundary, is dealt with most severely because the offence is considered a grave threat to the identity and survival of the individual or group in question. The *Encyclopaedia Britannica* also illustrates the aggression in the animal kingdom and the reasons for it specifically as a means of persecuting theories of human war. In the process of discussing the above, ethologists start with the argument that the study of animal warfare may contribute to the understanding of war as employed by man. The example taken is the study of the behaviour of closely related species, monkeys and apes and young human children. There are significant similarities between the two types of behaviour:

In both cases it is possible to observe that aggressive behaviour leading to a fight usually arises from sexual drives, rivalry for possession, the intrusion of a stranger, or frustration of an activity. The major conflict situations leading to aggression among animals, especially those concerning access of males to females and control of a territory for feeding and breeding are usually associated with patterns of dominance. (544)

The phenomenon of demarcation and defence against intrusion of a fixed area for feeding and breeding is called the "territorial imperative". Each animal wants full possession of the territory that it has marked out for itself. It is necessary for the animal to keep his territory in its full control. This tendency is seen not only in monkeys but also in other animals as well.[An interesting sidelight maybe recognized here in passing- that if one objects to 'colonization', one cannot then also object to the essence of the concept of 'nation'- a fact ignored by many post-colonial scholars of late.]

One has only to glance at any book on animal behaviour to discover that the concept of territoriality exists in almost every life form on earth from single celled animals to Man. Before one goes further, one may want to know what exactly territoriality means. It is the tendency for an animal to restrict its activities to a specified area and to defend its area against other members of its species. As soon as an animal or group of animals marks out its territory it has also specified the boundary, which separates the inside and the outside, and insider from outsider. It is only an extension from geography to ideology when we consider the human situation.

Territoriality, and consequently insiderhood and outsiderhood, can be seen clearly in the behaviour of the male bullfrog (*Rana catesbeiana*). This becomes apparent in the breeding season when the frogs space themselves at regular intervals along the shores of millponds, small lakes and streams. The areas surrounding such male bullfrogs constitute territories that are actively defended from other males by stereotyped aggressive behaviour. In a book called *Readings in Animal Behaviour* Stephen T. Emlen tells us about the experiment he conducted on male bullfrogs which establishes territoriality. During the summer of 1965-66 a population of about two hundred bullfrogs was studied. The study took place in University of Michigan's Edwin S. George Reserve near Ann Arbor. The frogs over-wintered in a marshy area adjacent to the pond. They entered the pond through a narrow inlet stream during May and early June. Observations were made during evenings from late May when the frogs first called from the pond until late July, by which time the majority of the females had spawned.

It was observed that at dusk the majority of the males took up regular calling stations where they remained throughout the evening and to which they returned on

consecutive nights. By mid June when immigration of frogs was at its peak, large choruses of fourteen to thirty-seven voices formed. Males occupying stations adopted a characteristic "high" posture in which the lungs were greatly inflated with air. This caused the animals to float very high in the water with the entire head, most of the abdomen and the dorsal portions of the hind legs resting above the water's surface. Males in this posture called at frequent intervals and aggressively excluded other males from the areas surrounding them. The average minimum territory radius was approximately nine feet. If an inflated neighbouring male approached closer than this distance, a challenge ensued. The resident gave a sudden, short, staccato "hiccup", turned and faced his intruder and swam towards him. The behaviour that followed this initial challenge depended upon the response of the intruding male. If he turned away and returned to his station no further interaction followed. However, if he called or came closer or both, the resident continued his approach via a series of discrete challenges. Each challenge consisted of a "hiccup" and an advance of a few feet towards the intruder. This was followed by a motionless pause often lasting for a minute or more, during which one or both males usually called. As the distance between the two decreased, one frog occasionally jumped directly at or upon the other. Much more commonly however, the two individuals simultaneously pushed against one another and became locked, throat to throat and venter to venter, with the forearms of each tightly grasped around the inflated pectoral region of the other. Locked in this manner, the frogs engaged in a violent struggle, kicking with the hind legs until one individual was forced over onto its back, at which time contact was broken. Far more commonly, however, the "low" individual swam some distance under water, surfacing several feet away. In these instances, although the deflated frog often was still within the defended area, further aggressive behaviour was rare, suggesting that deflation characterizes a submissive posture, which inhibits attack (440-41).

The behaviour of the females varied in accordance with their reproductive condition. When ripe they migrated to the pond. Observation revealed that the females were not strongly attracted to the calling of males from isolated territories. Females passed by such males and continued on to the large choruses. Once a chorus was reached, a female adopted an extreme "low" posture and moved from territory to

territory without getting any response from the resident males. After many hours of remaining “low” in first one territory and then another, the female appeared to select a mate, swimming up to him and seemingly making physical contact. It was also noted that the ratio of responsive males to receptive females at any given time is huge 40-50 to 1 in the population studied. As a result of this, male competition for females must be extremely intense, making territorial insider-outsiderhood issues equally intense and crucial to survival and perpetuation even in species without complex phenomena such as language, culture and religion in their existence. The idea of territoriality therefore has come to the fore as the most basic and most crucial to survival of almost all species of life on earth. When territoriality comes into play, the notions of the inside and outside apply unfailingly and deeply.

Yet another case of territoriality can be seen in the coral-reef fish (*Labroides dimidiatus*). This species of fish exercises social control through sex reversal. Each group consists of a male with a harem of females, among which again larger individuals dominate smaller ones. The male in each harem dominates the rest of the females and thus suppresses the tendency of the females to change sex. The male's death releases this suppression and the dominant female of the harem changes sex at once. In other words, species have developed a large variety of devices and techniques to ensure the perfect balance of survival, perpetuation, identity and selfhood, and by direct implication a definite sense of who is an insider and who is an outsider.

To take one more example of proliferation of devices of enforcing insiderhood and outsiderhood, the Big Cats will, for example, throw some light on this aspect of male behaviour while marking and defending its territory. The male clearly demarcates the area which he considers his and should any other male enter it, a fight will occur between the intruder and the defender of the territory. Whether one of the combatants perishes depends upon whether the other one is prepared to retreat. Various reasons are given for this behaviour. The most important is the desire for possession and ownership of territory and breeding females for perpetuation of genes. The male needs to have a certain area for his own and will guard it lest it be encroached upon. Encroachment would mean not only challenging the territorial authority of the male and the ownership of the area but also deprivation of his mating rights. Indeed, a freshly installed male

lion, for instance, will actually kill cubs fathered by his predecessor so that he can give his own genes the best chance. In reciprocation, a female thus deprived of her newborn cubs will once again come into estrus so that no opportunity of reproduction is lost.

One finds similar behaviour among domestic animals and human beings as well in whom it may be only thinly disguised by a veneer of 'culture'. Pet dogs consider the compound wall of their master's house their territory. Any stray dog, cat or any other animal including man who chooses to intrude meets with the distinct disapproval of the dog of the house. He will fight the intruder tooth and nail. Even stray dogs show aggression when they encounter a dog or cat from the neighbouring street or area come to their street. Even strays consider the street or abandoned lot on which they roam to be their own and any infringement of this territory may lead to a conflict. The outsider's entry will be firmly resisted and discouraged. There are some animals who use the smell of their urine as a means of denoting the dimensions of the area that they wish to occupy; others rub distinct pheromones on objects on the circumference of their territories. Ethologists claim that in nature, the territories of members of a species differ in extent but still seem to be provided with equivalent resources. The need for actual battle does not normally arise as the customary menacing signals or ritual combats generally lead to a withdrawal of potential rivals. This, however, need not hold good. There have been and still occur fierce battles fought over territory in all species from ants to homosapiens.

Having said this much for animals, we could now turn to human behaviour and human nature regarding outsiderhood. Human beings are, of course, more complex. They have many more reasons for staking claim to "territories" including cultural domains. For any of these they are also known to behave in a very aggressive manner when their private property or domain is encroached upon. It is only natural that human behaviour is more, far more complex when it comes to outsiderhood. It is not only complicated by uniquely human phenomena such as culture, civilization, religion, art, government but also by an advanced state of self-awareness and language to deal with these phenomena both in the mind and overtly. There are various degrees, for instance, of outsiderhood and also various types of outsiderhood. Outsiderhood can be looked at and determined by way of parameters to some extent. These parameters also tell us

what kind of outsiderhood is being considered. Human everyday life is teeming with instances of outsiderhood and insiderhood. On minute observation, one can easily point out the kind and degree of outsiderhood that can be seen to exist among human beings, be it in general public, a family unit, among a group of friends, an organization, a cross-section of society or the individual as he sees himself in society. Outsiderhood is a system based on acceptance, selection, rejection, as well as feeling, presumption and even self-esteem. It must be mentioned here that their co-existence is so complicated, human beings have a far wider range of devices by which to make others feel like insiders or outsiders than do other species of life on earth.

Outsiderhood can be seen to exist even within a seemingly homogenous mass of people. For instance, in India there are certain groups of people who on account of having moved away from their home state, speak a dialect of the language spoken in the home state. They are generally considered different from the people who speak the so called 'standard' dialect of the language as it is spoken in the home state. They differ not only in the dialect spoken but also with regard to certain customs and traditions that may have been borrowed from the people of the region that they reside in. In these as well the home-community generally consider the diaspora in the class of 'outsiders, if not as renegade. This outsiderhood may be voluntary and yet involuntary. It is voluntary if the ancestors chose to go away from the original home state. It can, on the other hand, be seen as imposed outsiderhood when they are not allowed access to the 'inside' i.e. the original community. Even if they are, the fact that they are nevertheless viewed as different and therefore 'outside' may stand. A fine example of this kind of 'outsider' satellite or diasporic community is the Tanjore Marathi community that speaks a different kind of Marathi from the one spoken in Maharashtra. The Marathi speakers from Maharashtra find it difficult to follow this dialect of Marathi. There are cases where couples whose partners are speakers of these two different dialects of Marathi, speak some other language, such as English or Hindi to each other in order to avoid confusion and contempt! Here the moving and settling away from the home state has resulted in outsiderhood. Even though the language and community is essentially the same, the two linguistic groups are outsiders to each other on account of language spoken.

Another example from within India may be cited with regard to the question of insider-outsiderhood relating to language and dialect. Konkani has its origin in the present state of Goa. Due to religious persecution over the past centuries, hordes of Konkani-speakers fled Goa and settled in different places in the South Kanara and North Kanara districts in Karnataka and Cochin, Ernakulam and Thiruvananthapuram in Kerala. The dialect of Konkani spoken in South Kanara for instance, is different from the one spoken in Cochin. These two dialects in turn are different from the ones spoken in Goa. Each dialect has been influenced by the language of the state where the speakers have settled. The dialect of Konkani spoken in Karnataka is influenced by Kannada and the dialect spoken in Kerala by Malayalam. The Konkani spoken in Goa carries the influence of Portuguese. The language is one but dialects many. One finds that these dialectal groups are outsiders to each other. Although the community is the same, in ancestry and a good part of culture and customs, the dialects are different. The speaker of one particular dialect does find himself feeling out of place in the company of speakers of another dialect. Indeed, on numerous occasions he is made to feel out of place as well. The outsiderhood here has occurred on the basis of difference in the dialect spoken.

Outsiderhood can occur on the basis of language itself. In India especially, the states are formed on the basis of linguistic majority. If, for example, a person of another state settles in a particular state, he finds himself an outsider when he hears the state language being used. He is an outsider because he does not know the language being spoken or because it is not his 'native' language. Therefore lack of knowledge frequently results in a feeling of outsiderhood. The same is the case when two people belonging to a linguistic community begin speaking in their mother tongue and a third person who does not know the language joins them. Etiquette considers continued use of such exclusive language tactless. Yet that hardly stops people from creating hurtful distinctions of insiderhood and outsiderhood. The case cited above can be seen almost everywhere, from a student-hostel or a group of friends in a college to a group of people waiting at a bus stop. Sometimes people belonging to a particular profession speak about their job or job-related matters in the presence of other people who may not belong to the same profession. They "talk shop" in the language that their profession

uses. This jargon is not understood by the others. One hears of computer jargon, medical jargon, jargon used in journalism of various kinds. The other people become or feel outsiders to the conversations well as the group of people that is conversing. Here again, lack of knowledge of the kind of language being spoken has resulted in outsiderhood.

However, outsiderhood need not occur on account of lack of knowledge of language alone. It can occur due to lack of knowledge of other things as well. When two people with common interests are talking about a favourite hobby of theirs, say gardening, and a non-enthusiast joins them, he feels left out of the conversation because he knows nothing of the topic being discussed. He is thus an outsider due to lack of knowledge of the topic. Examples, of the wide range of human environments in which a person or a group may be made welcome (insiderhood) or left out in the cold (outsiderhood), may be multiplied. But we can now move to some of the criteria of status that have operated throughout human history.

Some parameters which decide outsiderhood are nationality, race and colour. These three terms go together because they are more or less interrelated. In places like America, Britain, Singapore, which are multi-racial, one finds clear-cut distinctions made even among citizens on the basis of 'nation' or colour and race. Even if, say, an Asian has opted for American or British citizenship, he or she is still referred to as an Indian-(born) American. This kind of phrase indicates a species of partial yet at times definite, at times exclusively hurtful or offensive outsiderhood. To put it simply it is outsider-insiderhood. We very often hear the phrase 'Black American' (or the newly elevated or the politically correct 'African-American'). The distinction here is made on the basis of colour. The Negro residing in America is an American yet a Black American and must needs feel he belongs on sufferance. He is an insider in so far as nationality goes but where colour is concerned he is an outsider. 'Blacks' are treated differently from whites and brown races settled in America are treated differently from all others. It is a well-known fact that even Black Women's writing has come to be seen as a distinct sub-discipline in addition to the kinds of writing taught in English Literature courses. The outsiderhood that Black writers face has resulted in their forming their own 'club' of writers. Not infrequently, too, it has induced them into

positing a reverse exclusivity. Blacks have been discriminated against since the beginning of the American history on the basis of their colour. They are, therefore, outsiders to the whites, and in their own way whites are outsiders to the Black 'brotherhood'. Numerous incidents of racial violence take place almost every day in these countries – whether it is physical violence or verbal or gestural violence. Non-white people are badly beaten up and justice sometimes is denied to them in America. The boundary between the Black and white, as that between American/European and the non-American/European, is very rigid and very well defined. In spite of being on the inside, the non European /American still remains an outsider. The perceived outsiderhood is due to prejudice on both sides.

The Indian counterpart parameter of colour discrimination is caste (although colour distinction too works in pernicious ways even in contemporary India). The higher castes, used to, and sometimes still do, look down upon the lower castes. The caste-system was well grounded and established by the time the British rule came to India. Lower castes could not come near the higher castes, neither could they befriend, eat or socialize with or even live in the same area as people of higher castes. Thus it comes to our attention that outsiderhood has existed here merely on the basis of caste. Untouchability, the most abhorrent form of outsiderhood (on par with slavery) where the lowest caste would not even be touched or allowed to touch others, is an example of 'rank' outsiderhood practiced by people of high castes in India. The lower castes were thus made outsiders by the higher castes. In spite of belonging to the same country, there were two distinct groups—each outsider to the other. The lower castes even at one time had to pay obeisance to higher castes. Before modern sanitation was even heard of, there was a caste of people whose job it was to pick night-soil up from pits used as toilets and carry and deposit it in a dumping ground outside the village or town. These people did this job at regular intervals and went from house to house to do it. They were not allowed to come in by the front door. Instead they came in through either the back door or, worse, still by a door specially meant for them and left by a path marked out separately for them. This brings to light an extreme form of outsiderhood. A certain caste of human beings is so much on the outside of the territory of the others that there can be no chance of insiderhood, whatsoever. These conditions deciding

outsiderhood speak not only of the degree and type of outsiderhood but also indicate that violence and discrimination existed as much in India as it did between Europeans and Indians during the imperial rule. If the colonial masters inflicted untold misery upon their subjects, the subjects among themselves practiced no less on their so-called 'caste inferiors'. Just as there was the self and the other where Europeans and Indians were concerned, there was the self and the other, the insiders and the outsider between the Indians of the higher castes and Indians of the lower castes. 'Othering', vicious and pernicious othering, took place at each and every level in the caste hierarchy in India. Moreover, this example also illustrates the momentum involved in a process that creates outsiderhood – that given the necessary circumstances, such outsiderhood may be perpetuated into a hereditary status lasting for millennia.

Outsiderhood is a standard outcome even where religion is concerned. Even among sects of the same faith one gets to see that each sect is like a religion unto itself. One sect becomes an outsider to another sect. The actual point of difference may be minor or unimportant, nevertheless it may give rise to even bitter feuding sense of outsiderhood. Witness the case of Shiyas and Sunnis among the Islamic peoples, and to a much less virulent extent among Shaiva and Vaishnava sects of Hinduism. Each religion has its own beliefs, customs, traditions, festivals, culture, places and modes of worship and dress and ritual. When a person of one faith enters the place of worship of the other, may, therefore, be the feeling that he does not really belong there. In other words, he is an outsider. Such outsiderhood may not only remain psychological or a matter of 'feeling' but also become physical. The way of worship, the language of worship, the method of worship are all totally different for the newcomer. For instance, image worship – the Hindus foster it, Islam rejects it. This is what causes the feeling of outsiderhood. In certain religions, a person who does not follow its tenets cannot enter its places of worship. For instances, a non Parsi cannot enter the fire temple or 'agiary' (Parsi place of worship. If a Parsi woman marries outside Zoroastrianism, her children are not allowed into the fire temple. On the other hand, if a Parsi man marries outside the community, his children can enter the temple because they are considered Parsis. In the case of a Parsi woman, outsiderhood is imposed onto the children. However, in the case of a Parsi man, insiderhood status is guaranteed to the children that he sires. Such

difference exists in the way of life, social behaviour, way of worship and rituals that come as a part of religion among other things, in which discrimination between males and females is considered almost sacrosanct. The most overt form in which outsiderhood may manifest itself in religious terms is excommunication.

Social outsiderhood, banishment, 'being sent to Coventry', ostracism affect a person the most. The most extreme form of social outsiderhood is social ostracism. Ostracism occurs when a person goes against the norms laid down by the community. A person may marry out of his caste. This may occur among other creatures as well, for instance crows and coyotes. A classic literary instance is that of Hester Prynne in Hawthorne's *The Scarlet Letter*. In the days gone by, it was considered taboo for Brahmins in India to eat meat or even eat in the company of people belonging to other religions or 'lower' castes. If such instance ever came to light, or his family as a whole, was ostracized. Nobody in the community would visit them, honour their invitations or even be seen in their company. In very extreme cases, excommunication was practiced on whole families. In Portuguese Goa, for example if a native accepted or ate bread from the hands of a Portuguese man, he was excommunicated. They would not be allowed into the fold again. This kind of outsiderhood brings into focus the kind of alienation that people faced as penalty for "mistakes" committed. On occasion, after a considerable passage of time, if forgiven, the excommunicated family might be received into the community on performance of some rituals. Outsiderhood of a different kind comes to the fore when one considers intercaste or inter racial marriages. As it stands, by and large the bride is a newcomer to the family. In such marriages, the woman feels the outsiderhood even more acutely than usual because the newcomer comes from a totally different race, caste, and sometimes religion. If her family opposes the alliance, she becomes an outsider to her own people as well. She has become a part of her husband's family and yet is outside it. At the same time, she was once an insider to her own family and is now outside it.

There are other kinds of apparently 'benign' ostracism. In many communities in India such outsiderhood was commonly observed until recently. According to tradition, a woman who has newly delivered a baby eats food cooked separately and especially for her. Sometimes even the plate she eats from and the tumbler she drinks water out of

is kept apart from the rest of the family vessels. Segregation from the other members of the family has occurred here. One can only presume that outsiderhood comes about in such cases due to reasons related to Hygiene. There are more bizarre customs as well, such as the segregation of menstruating women that may or may not have had valid reasons at one time. One thing is certain – from the child that is shunned by friends at lunchtime in a schoolyard to someone who is imprisoned for a crime – outsiderhood is not only a common part of human experience but also a major cause of human misery as well. In a Hindu wedding, only ‘sumangalis’ (married women with husbands still alive) can enter the ‘mandap’ or enclosure where the wedding takes place. A widow cannot enter the mandap. She has been made an outsider by society due to her ‘inauspicious’ status.

Economic insiderhood and outsiderhood and their effects can also be seen in daily life. There has always been a huge gap between the haves and the have-nots, for instance. There exist in society layers or strata of the manifold economic classes. This comes to light when we note the spending habits, style of living and consumer behaviour of people in any given place as much from the contempt one party feels for another. The economically backward classes are segregated from the richer classes by location, by walls, by rules and even laws in some societies. Both classes are outsiders to each other. Yet one endures adverse effects. It must be borne in mind that as the spending power increases the life style and tastes of a person gradually ‘improve’. This causes a divide even within a family between the ‘haves’ and the rest. As the lifestyle gets more and more luxurious, between the person with a high lifestyle and the person with the not so high life style, the rift becomes more and more pronounced and affects even identity and self-esteem. This type of ‘othering’ takes place not only between people, it can also be seen between countries. We hear of First World and Third World countries. This distinction has been made largely on the basis of the degree of economic prosperity of the country in question. If the country is industrialized, technologically advanced and wealthy it is called a first world country. Sometimes a group of countries of a certain status decide to alienate one particular country entirely for economic reasons. Not so long ago, foreign countries stopped buying carpets made in India. The reason cited was that child labour was being used to make these carpets.

The real reason was, however, that the economy of these other countries would be adversely affected if they bought carpets from India. India was thus made an outsider due to perceived economic danger to the economy of other countries. Indeed, not only are such groups a fact of life, for better or for worse, affiliations are constantly being redefined in human society, today's insider becoming tomorrow's outsider and vice versa.

An example can be cited from recent newspaper reports of arrogant self-imposed outsiderhood. America refuses to sign the Kyoto agreement on environmental protection measures because President George Bush claims that it will be detrimental to American economy. A confederation of a hundred and eighty countries met to discuss the issue and agreed on the protocol. Yet America has chosen to be an outsider to this community's decision taken in the best interest of human future as such. Another factor determining outsiderhood comes into play here namely that of attitude. The attitude of arrogance has been adopted by the American nation. That it will and has become a political issue goes without saying. After these pages were written, in fact, occurred the gross terrorist attack on the World Trade Center in New York. Many a nation has voiced its view that it was the price of America's arrogance toward the rest of the world. This brings us to yet another kind of outsiderhood, political outsiderhood. The mushrooming of political parties in India is an age-old phenomenon. Each political party, irrespective of how old or new it is, is a kind of insiderhood in itself. Anyone else becomes an outsider instantly. A ticket to insiderhood can be obtained only if one subscribes to the political ideology or attitude of the party one wishes to join.

In society, at a governmental or institutional level mental and physical disability also tend to be 'othered'. There are special schools for the mentally retarded. These schools are usually located away from schools for normal children even if the same management runs both of them. Even people with different physical handicaps are not all put together. They are segregated on the basis of the type of disability and consequently the kind of treatment required. For example, a school for the blind and a school for the hearing impaired will not be in the same room. In the olden days, lepers were treated like untouchables. They lived on the outskirts of cities and nobody even came close to them. At times even valid reasons for segregation were mystified by

obscure 'religious' or other sanctions. One even uses an idiomatic expression such as 'being treated like a leper' to identify such a hurtful phenomenon.

There can be outsiderhood not only in society at large but also within a seemingly homogenous mass of people like within an organization. An organization or an institution (educational, banking etc.) is actually a kind of insiderhood. People belonging to the inside are usually insiders with a few exceptions. For instance, in a factory there are two or three distinct factions – the management (the top officers, the entrepreneur), the workers and the peon, and the attender class of people. Each grade of workers has its own meeting place, eatery or canteen, way of entertainment and social gatherings. They each form a kind of insiderhood that is hard to break into.

In an educational institution also form different groups such as teachers, students, the workers, the administrative staff and so on. Each group is an outsider to the other not only because the duties its members perform are vastly different from each other but also because of the status they enjoy or suffer is in a particular hierarchical order. In a university, we have the quarters for teaching staff situated away from the non-teaching staff quarters. This happens not only because of distinctions in duties performed, the type of people associated with, the economic status, the social standing of the two groups, are different but also because the prestige and exclusive status enjoyed by the teaching staff on account of being socially higher in the hierarchy. The same kind of outsiderhood goes for jawans or privates in the Army. They are treated differently from the officers in the higher rungs. Consequently they form exclusive groups—the jawans in one group and the officers in the other with non-commissioned officers in the no-man's land in the middle. The groups are outsiders to each other on account of their rank and duties that they perform strictly according to even resented but unquestioned convention.

Almost any grouping also has the tendency to exclude persons almost by definition. For example, we find that in a group, the leader suddenly puts his arm around one among the crowd and calls him or her his own. The rest of the crowd is instantly made an outsider to this fresh intra-group affiliation. Tribes all over the world may be seen as instances of such exclusive segregation. They have their own distinctive culture, religion and way of life. We find that their boundaries to their territories are

well defined. They do not tolerate any encroachment by a non-member of the tribe be it a member of another tribal or a 'civilized' man. For instance, the Jaravas of the Andaman and Nicobar islands are very aggressive. They kill, it is reported, any non-member who tries to set foot in their territory. In the area where they live it is strictly prohibited to go. There is an instance of aggressive insiderhood and outsiderhood here. Nomadic tribes on the other hand are 'outsiders' wherever they go. They are new to every place they go and so remain alien and outsiders to all the places in which they stay—here we discover one of the main reasons for distinction, possession of land one calls one's own. No wonder the Palestinians feel deeply aggrieved vis a vis the Israelis, no matter how ancient the latter's claim to a country within modern Palestine.

Even within a fairly cohesive unit like a family one gets to see shifting patterns of insider and outsiderhood. When some members of the family, say two women, are speaking to each other, and a third enters, the topic of conversation may be either changed or the talking may stop completely. This happens because the third person is an outsider to what has been going on, to the particular case of mutual confidence. At times, we find parents becoming one unit and talking in their children's absence about certain things that they do not want the children to know about. The children are here the outsiders to the parents' conversation. When domestic quarrels or family matters are discussed with friends or colleagues one often hears that the friend listens and gives advice but refuses to get involved because he or she thinks it is a private matter that an outsider should not interfere with. This kind of feeling shows that in this case outsiderhood is the preferred choice of the listener and illustrates the complexly numerous cases and types of distinction even within non-alien and non-combatant human groups. It is important to recognize that such relations may be highly influential and yet shifting. When friends or relatives of a family come visiting, the host family temporarily welcomes them to a kind of insiderhood. When two people get married they form a unit complete in itself. Any third person is an outsider. The maxim 'Two is company, three is a crowd' can bear witness to the kinds of bonding an exclusive interpersonal relations we constantly encounter.

If we were to look at an individual by himself we would still see that he is an insider to himself at times and at times an outsider to himself. To experience such

divisions within oneself it is not necessary to separate Jekyll from Hyde. It is common knowledge that there are many sides to a person. When we meet him for the first time, we see only one side to him. On repeated meetings and closer contact, one can get to know other sides to him. Very often we hear people say (about another person) that they did not know that he or she had a particular characteristic. In other words, they may be outsiders to particular sides of the personality despite long or close relations. One may not know all the facets of one's own personality. One goes through a whole lifetime discovering these different aspects. To put it simply, one is an outsider to one's own self where certain traits are concerned. On the other hand we know certain things about ourselves. We know ourselves that we are capable of certain things and are not capable of certain others. Hence one is both an insider as well as an outsider to one's self. Sometimes one chooses to be an outsider. One says to the others 'Just leave me alone'. This happens when one wants time for oneself for some reason. This is nothing but self-imposed outsiderhood or exclusion or withdrawal. In this sense we are also insiders to ourselves. Indeed, choice, or absence of desire is capable of endowing one's status with rights to privacy or identity or imposition or colonization. Both the fact of colonization and the feeling of being colonized clearly demarcate the boundaries between insiderhood and outsiderhood. Such distinction may be tolerated or resented, protested against, or even combatively opposed.

The preceding pages have attempted to suggest the different kinds of outsiderhood that can be experienced and various parameters that may allow us to understand them. By implication, inevitably, the analysis will also help us appreciate the complex nature of what we have called 'insiderhood', although our focus in the present study will be squarely on the question of outsiderhood and the theoretical and real as well as historical patterns that create or allow a middle ground – a realm where an outsider can claim a degree and kind of genuine insiderhood. A case in point can be seen in the phenomenon of colonization. For it brings to light the many degrees and types of insider and outsiderhood that are faced by both the colonizer as well as the colonized, and as a paradigm allows application also to convert colonization (such as patriarchy) which, however, will not form part of our present study.

The epigraph to the poem "Pagett, M.P." has been quoted at the beginning of the chapter and subsequently the entire poem as a distinct case of 'rank' outsiderhood and outsider-insiderhood. Further more, after having analyzed the Anglo-Indian's predicament in this context, the same understanding may be, in another context, extended to apply to the colonizer vis a vis the colonized. It illustrates beautifully the folly committed by the 'rank' reprehensible outsider when he insensitively advises another outsider, (who has himself become an insider) concerning an exclusively individual experience. The butterfly, which symbolizes the outsider, satisfies itself by flitting freely from flower to flower experiencing none of the travail of the frog and yet arrogantly advises the toad regarding its unique predicament. The outsider lives in blissful ignorance of the kind of life the toad actually leads and its literally 'harrowing' experience of being pierced through and through by the teeth of the harrow in a farmer's field. The toad, the insider, alone has knowledge of the experience.

The Anglo-Indian presence in India is an unequivocal case of colonization. It is well worth considering, however, that even as we find fault with the ex-colonizers, they can still be seen in the predicament of the toad, even though the toad is the insider in the epigraph quoted. It can hardly be denied that colonial Anglo-Indians were also human beings who achieved or adopted various (frequently well justified) claims. For a general formulation of insider outsiderhood we need to remember as strongly as possible that virtually every community has had its colonizing days over the long history of the human race. The general questions explored in this study will be identified shortly. However, they mean to suggest that we must take the colonizer into account as human and subject to mental, moral, emotional and ideological complexity, both in inward life and in outward behaviour, like anyone else. To enforce this crucial fact, let us examine some instances of non-Western colonialism as well.

History reveals to us a great many instances of the colonizer and the colonized. We find that a community that colonized a considerable part of the world was once itself under domination, or indeed vice versa. Religious, social, economic and political upheaval as a consequence of colonization forms an integral part of the history of civilization and mankind. Every single continent (with the exception of Antarctica) has been ravaged, its inhabitants massacred, its natural resources plundered and new

colonies established. Every human community has been colonizer and colonized at one time or another. Apart from migration due to various reasons including natural disaster and nomadism, there has been movement of people throughout pre-history and history from one place to another. Some of the significant motivations have been a desire to conquer, subdue and consequently possess land in spite of the prior prerogatives of its 'native' people. Let us consider the example of the conquests of Alexander the Great, whose "vaulting ambition" it was to conquer the whole of the known world. The *Encyclopaedia Britannica* Volume 1 gives us a detailed account of Alexander the Great's conquests. He set out in 334 B.C from his Macedonian capital of Pella. In the winter of 334 – 333 Alexander conquered western Asia Minor, subduing the hill tribes of Lycia and Pisidia. Meanwhile, Darius with his Grand Army had reached the eastern side of Mt. Amanus. Alexander found Darius drawn up along the Pinarus River and a fierce battle ensued in which the main Persian army was routed and Darius put to flight. From Issus, he marched into Syria and Phoenicia. He took Byblos (modern Jubayl) and Sidon (Arabic Sayda). In November 332, he reached Egypt. The Persian satrap Mazaces surrendered and the people welcomed him as their deliverer (which situation, having occurred numerous times throughout history, ought to caution us against making over general and crudely dismissive judgments about, say, Anglo-Indian colonial people). In July 331, Alexander was on the banks of the Euphrates. He went across Mesopotamia towards the Tigris and learning of this move, Darius marched up the Tigris to oppose him. The decisive battle of the war was fought on the plain of Gaugamela. Darius escaped with his Bactrian cavalry into Medea while the defeated Persian forces were pursued. Alexander now occupied Babylon, city and province. Susa, the capital, also surrendered. He now entered Persia proper and burned down Xerxes's palace at Persepolis. After Darius's death in the summer of 330, there remained no further hurdle in Alexander's path to be Great King and a Rhodian inscription of this year (330) calls him "Lord of Asia" i.e., of the Persian Empire.

In the early summer of 327, Alexander left Bactria with an army, which was reorganized. In spring 326 Alexander entered Taxila whose ruler Taxiles gave him troops in return for aid against his rival Porus who ruled the lands between the Hydaspes (modern Jhelum) and the Acesines (modern Chenab). In June, Alexander fought his last

great battle on the left bank of the Hydaspes and Porus became his ally. He was anxious to go further, but his army being weary of body and spirit revolted and refused to go further in the tropical rain. This brought an end to his conquests in India. Thus we can see the extent of his conquered territory.

Let us now turn our attention to another epoch making colonial episode in much more recent history, the Spanish conquest of South America. The *Encyclopaedia Britannica* (Volume 9) gives us an account of the pre Inca and Spanish history of colonization. Before we go on to the conquest itself, it would be useful to recall some information about the pre-Inca civilization. The pre-Incan people's record is purely archaeological. Finds suggest that the progress of Andean civilization began from the first millennium B.C. and went on right up to the complex empires preceding the Spanish Conquest. When the Spanish conquistador Francisco Pizarro and his men first reached Peru in 1527, the Incas governed an empire (incidentally, do note that the Spaniards were not the first 'colonizers', instead the whole Pre-Spanish history of South America is essentially a colonial history!) They called Tawantinsuyu, and it stretched along the Pacific coast through the Andes (what is now the northern border of Ecuador to central Chile). A century prior to this, the Inca territory did not stretch beyond their own villages in the Cuzco Valley. The formation of such a vast empire took place through conquering and subordination of more than one hundred other independent ethnic groups, which had their own distinctive culture of life and forms of government before they were incorporated into the Inca Empire.

The Inca conquest began during the reign of Viracocha Inca in the fifteenth century. Up to this time the ethnic groups were conquered and their lands taken, but no garrisons or Inca officials placed among them. They were left to themselves till attacked again. Viracocha Inca's reign put an end to this system of plundering and looting. He established permanent rule over the native peoples. The victory over the Ayarmaca kingdom in the southern Cuzco Valley gave them a model for subsequent colonial campaigns. First lands were annexed in the upper part of the Urubamba Valley that lay behind the Ayarmaca territory. Then came the main assault from two sides, one force coming from Cuzco and the other from Urubamba Valley. The Chancas were beginning to emerge as a political power in the area west of the Incas.

They attacked the Incas. Viracocha's son Pachacuti Inca Yupanqui and his men inflicted heavy losses on the Chancas twice. Pachacuti's son Jopa Inca Yupanqui in turn marched through the highlands conquering the country as he went. He conquered north as far as Quito (Ecuador) in an attempt to outflank the Chimu armies. After a brief but bitter battle, the Incas defeated the Chimus and sacked the capital Chan Chan and then advanced southward along the coast as far as Pachacamac. This is yet another example of conquest and the expansion of territory that followed as a result.

The Mediterranean countries had their fair share of conquests and annexations in South America following the wave after wave of colonial episodes in 'native' history. The beginning was made through discoveries on the part of the Spaniards and the Portuguese. Ferdinand Magellan's circumnavigation of the earth and Amerigo Vespucci's naming of the continent south of Argentina the "New World" gave a fillip to the Spanish and Portuguese the complex (and apparently natural) desire to know more about and to exploit or possess the outside world. The Spaniards had completed the occupation of the larger West Indian islands by 1512. Hernan Cortis entered Mexico from Cuba in 1519 and spent two years overthrowing the Aztec confederation. The conquest of Aztec Mexico led directly to that of Guatemala and about half of Yucatan. The Pizarro brothers entered the Inca Empire in 1513 from Panama and invaded it. They took years to conquer it because they had to deal with a native uprising as well as their erstwhile associate Diego de Almagro, who felt cheated of his fair share of spoils. Thus followed a fresh colonial period of nearly three centuries known as the Spanish conquests. Spain had, surely, gained experience from Moorish conquests of Western Europe as well as by ruling the recently conquered Canary Island natives and the Moors.

Africa was the last continent to be colonized and divided by European invaders, although neither colonization nor slavery was their invention. Witness the long process of Arabic colonization of much of Northern Africa. The division was essentially a product of new imperialism. By 1900, Africa was almost entirely divided into separate territories controlled by European powers. The partition was as follows: Germany announced its claims to territory in south-west Africa, Togoland, Cameroon and part of the east African coast opposite Zanzibar. Two smaller nations, Belgium and Italy, also

entered the process and even Portugal and Spain once again became active in bidding for African territory. France was the only European nation that had established itself in Islamic North Africa. The French captured the fortress of Algiers in 1830. Frequent revolts kept the French army busy in the interior of Algeria for another fifty years before all Algeria came under French rule. When Italy showed signs of preparing for possession of Tunisia, France invaded Tunisia and conquered it, defeating uprisings that came about. The course of loss of Egypt's sovereignty resembled nearly the same process in Tunisia. In Egypt, inter-imperialist rivalry between England and France reached back to the early nineteenth century but became intensified under the circumstance of the new imperialism and construction of the Suez Canal. Great Britain bombarded Alexandria in 1882, landed troops and thus got control over Egypt. Before the race for partition, only Portugal, France and Britain had colonies in tropical Africa. The Portuguese had territory on some coastal points in Angola, Mozambique and Portuguese Guinea. French colonies were located along the Ivory Coast and in Dahomey and Gabon.

Great Britain had possessions on the west coast in the Gambia, the Gold coast and the Sierra Leone. In addition of its former coastal possessions, France acquired French West Africa and French Equatorial Africa. Britain carved out her Nigerian colony. In East Africa, the tussle was between England and Germany. Through the Anglo-German treaty of 1890 Britain acquired future Uganda, Zanzibar and Pemba in exchange for Helgoland (a North Sea Island) and assurances of non-interference in Germany's possessions in Tanganyika, Ruanda and Urundi. India was 'merely' another in this large process of Western colonization. It is an indisputable fact that the conquests left indelible marks on the culture, art, religion, language of conquered regions and people right across the globe. We shall consider later the marks that conquest left on these lands. But our concern by way of examination from a fresh point of view is with British colonization of India. It is hoped that such a study will, when extended, leave to far better understanding of colonial psychology, motivation and experience in general. In this context, it will help us greatly, as Joseph Conrad's Marlow tells us in *Heart of Darkness*, to remember that Britain itself had been a site for numerous colonizations before the modern European colonial drive began: "I was thinking of very old times,

when the Romans first came here, nineteen hundred years ago—the other day...” (49). Marlow says: “And this also, has been one of the darkest places of the earth” (48). Marlow talks about the state that England was in in the days when it was first colonized: “Sand banks, marshes, forests, savages,-precious little to eat fit for a civilized man, nothing but Thames water to drink” (49).

Now let us look at the history of colonization within India. There did exist inter-region and inter-state rivalry as the *Encyclopaedia Britannica* (Volume 9) instructs us. If one were to look at the Pre-Mauryan states in what only very, very recently came to be called ‘India’ in our sense of the term, we would notice that Kamboja which was known for its Aryan speakers originally, is said to have lost its status because its people did not follow the sacred rites. This situation was soon to prevail in the north and came about as a result of the entry of new people and cultures through the processes of invasion, migration and trade.

Magadha was one of the earliest historical kingdoms to be established. Its success was due to its king Bimbisara, who came to the throne in 543 B.C. He conquered Anga, thus gaining access to the Ganga delta, a valuable asset in terms of maritime trade. His son Ajatasatru came to the throne in 491 B.C. and further strengthened Magadha. He attacked and annexed Kasi and Kosala. After his death in 459 B.C. there were a series of ineffectual rulers. A new dynasty was founded by Sisunaga that lasted for about half a century until ousted by Mahapadma Nanda. The accession of Chandragupta Maurya is significant in Indian history because it inaugurated the first of a series of really vast Indian empires. The Mauryan dynasty was to rule the entire Indian subcontinent except the area south of Mysore, as well as and a considerable part of present day Afghanistan, under a centralized, imperial system. Chandragupta Maurya overthrew the Nanda power in Magadha to ascend the throne. The second Mauryan emperor Bindusara ascended the throne in 297 B.C. He expanded the empire further by winning wars in the Deccan. His son Asoka ascended the throne in 272 B.C. The first major event in his reign was a campaign against Kalinga in 260 B.C. Magadha was the centre of the Sunga kingdom, which succeeded the Mauryan. The Sungas also fought their share of wars with the Iavanas (probably Bactrian Greeks) attempting to move into the Ganges Valley. The Sunga dynasty ruled for about a

century and was then overthrown by the Brahmin minister Vasudeva who founded the Kanva dynasty, which lasted for forty-five years and was in turn overthrown by the Andras, the ruling power of the Deccan. This entire and long process is surely an example of aggression and colonization. The epics provide us with other examples of what can hardly be viewed as anything other than imperial strife.

In the southern part of the country there were a significant number of kingdoms, again, each fighting for supremacy. The Pandyas were involved in fighting the rising power of the Pallavas. Chera power mainly derived from a flourishing trade with western Asia. The Kadambas came to power in Kuntala after the decline of the Cutus in the fourth century. They were often attacked by the Vakalakas and later by the Pallavas. They finally succumbed to the Chalukyas in the sixth century A.D. The Pallavas reached the zenith of their power under the rule of Mahendravarman I (600-630). The struggle for Vengi between the Pallavas and the Chalukyas became the cause for a long-drawn out war which began with the defeat of the Pallavas. His successor, Narasimhavarman I Mahamalla (630-668), avenged the Pallava defeat by capturing Vatapi. Toward the end of the eighth century, the Gangas and the Pandyas formed coalitions against the Pallavas. The Pandyas took on the Pallavas and by the end of the ninth century, the Pallava power had ceased to matter.

Between 750 and 1200 A.D., too again Northern India saw a great deal of infighting over kingdoms. For instance, the start of the tripartite struggle for Kanauj between the Pratiharas, the Rashtrakutas and the Pala dynasties. The Rashtrakula dynasty a feudatory of the Chalukyas rose to power during the reign of Dantidurga (753) who not only overthrew the Chalukyas but established a new kingdom. Vatsaraja, a Pratihara ruler, controlled eastern Rajasthan and Malava. His ambition to take Kanauj brought him into conflict with the Pala king, Dharmapala. The Rashtrakuta king Dhruva attacked each in turn and claimed to have defeated them. This initiated the so-called tripartite struggle. At the beginning of the struggle, the Palas were in a superior position. Dharmapala retook Kanauj and put his nominee on the throne. Vatsaraja's successor, Nagabhata II attacked Kanauj and reversed the situation. But soon after he was defeated by the Rashtrakuta king, Govinda III soon became busy with politics in the Deccan. This made him leave northern Indian interests in the hands of

the Palas and the Pratiharas. Bhoja revived the power of the Pratiharas by bringing Kalanjara and Kanauj under his control.

The end of the ninth century saw the decline of the Pala Kingdom. Pala power was revived during the reign of Mahipala (988-1038). Further attempts were made to recover old territory by Rampala, but by 1120, even he had failed. The dynasty came to an end in 1162. The Rashtrakuta kingdom under Amoghavarsa (814-878) managed to survive revolts of officers and feudatories. Sporadic campaigns against the Pratiharas, the Eastern Chalukyas and the Cholas, (the new power of the south,) continued. The reign of Krishna III (939-968) saw a successful campaign against the Cholas. Rashtrakuta power declined suddenly and Taila of the Chalukya dynasty established himself as king after defeating the successors of Indra, the last king of the Rashtrakutas. By the end of the tenth century, the later Chalukyas clashed with the expanding power of the Cholas. Campaigns against the Cholas took a serious turn during the reign of Someswara I with intermittent defeat and victory. The Chalukyas, however, retained control over the Western Deccan despite Chola hostility.

In Central India and Rajasthan there arose a number of small kingdoms ruled by dynasties that came to be called the Rajputs. Royal families that claimed Kshatriya status and linked their lineage with either the Suryavamshi or the Chandravamshi clan or else with the Agnikula clan used the term. The four major Rajput dynasties—Pratihara, Paramara, Chauhan and Cahikya claimed Agnikula lineage. The Chauhans had largely to do with campaigns against the Chalukyas and the Turks. In the 11th century they founded the city of Ajayameru (Ajmer) along with the southern part of the kingdom and in the twelfth century they captured Dhillika from the Tomaras and annexed some of the territory along the Yamuna River. Prithviraja III has come down in history as the king who resisted the Turkish attacks in the first battle at Tarain in 1191. He was, however, defeated at a second battle in the same place in 1192 which defeat ushered in Turkish rule in northern India.

In the eastern Deccan, the Kakatiya dynasty was based in the Nalgonda and Warangal areas and survived until the Turkish attack in the fourteenth century. The Cholas were by far the most important dynasty in the subcontinent at that time. Two outstanding rulers who ensured the kingdom its supremacy are Rajaraja (1085-1014)

and Rajendra (1012-1044). Rajaraja attacked the Pandyas and Illamandalam (Ceylon). Northern Ceylon became a province of the Chola Kingdom. A naval campaign led to the conquest of the Maldive islands. The conquest of these islands as also of the Malabar coast and northern Ceylon can be explained as necessary to the Chola control over trade with southeast Asia and with Arabia and East Africa, and yet they can hardly be excused from blame as colonial activity. These were important ports of call for Arab traders and ships to Southeast Asia and China, the source of the valuable spices sold at high profit to Europe. Rajaraja's son Rajendra ruled from 1012-1044. He conquered south Ceylon. His most spectacular external action was a naval campaign against the Srivijaya kingdom in south east Asia in 1025. The reason for the conquest of this kingdom seems to have been the interference with Indian shipping and mercantile interests seeking direct trade connections with south China. Throughout the eleventh century Chola trading missions visited China. In the thirteenth century, the Pandyas became the dominant power in the south, but their supremacy was short-lived since they were also defeated and colonized by the Turks in the fourteenth century.

It can be seen that until the arrival of the Turks, there was an enormous and repeated colonial activity in India, including fighting between kingdoms over territory that was strategically located and was favourable for trade. Sometimes the state that was the bone of contention between two warring kingdoms was not important for trade but was seen as land, which would extend the borders of the kingdom that was successful in annexing it. It has to be borne in mind that even these conquests, though fought within what we call India, were fought between different states within what only much much later became the same country. Even though the people were racially the same in some cases, the political boundaries transgressed were distinct. If one were to look at this in the light of the notions of the insider and the outsider, one would be able to see the complexity of the phenomenon. Two opposing enemies are outsiders to each other's states but insiders in the sense that they belong to the same, loosely cultural continuum if we allow such a construct.

Colonization therefore can be seen as an inevitable concomitant of human history itself. To ignore the human status and situation of colonizers in any period of history would only amount to weakness, a bias in favour of 'our' country. The

Europeans can hardly be taken as the only colonizers. It is true that they colonized a considerable part of the world at one time. It would be unfair and wrong, however, to regard them as the only colonizing race in the history of mankind. In prehistoric times, for example, the Aryan conquest is supposed to have left the profoundest marks on Indian culture, even though today's Indians bitterly criticize colonization. We know for a fact that India was forced to face the onslaughts of waves of nomadic "barbarians" from the northwest. These foreign invasions had deepest effect on the 'natives'. These took the form of displacement, partial assimilation and subjugation of the natives, who may or may not have been natives at one time. Patterns of thought and conduct were imposed on them as well as absorbed from them, as were their ways.

All conquests in all parts of the world have had inevitable repercussions. These took the form of political, religious, economic and cultural change, even when actual conflict was absent. The foreign influence made its presence felt in all spheres of human existence such as art, architecture, dress, food-habits, kinship attitudes, rituals and etiquette, science and technology and other knowledge, attitudes (some being confirmed, others altered), and so on. Considering conquest and its effects holistically, one finds that the motives for the creation of empires through conquests were many and varied both long before Western colonization and after long after it. Chief among them was the desire to create more extensive realms. However, there were other significant motivations, for instance, in some parts of the world the contact between two countries or nations had originally begun because of trade between them. As the trade grew, the contact grew as well and the foreign traders found that they were able to rule easily over the land with which they had so far traded.

The *Encyclopaedia Britannica* Volume 1 informs us that as with all other conquests, Alexander's conquest had far reaching effects. Persia, which he had conquered, and even in India, where his conquest was both only marginal and short-lived. In 324, he was in Susa, the capital of Elam and administrative centre of the Persian Empire. Alexander held a feast to celebrate the conquest of the Persian Empire at which in implementation of his policy of fusing Macedonians and Persians into one master race, he and eighty of his officers took Persian wives. He and Hephaestion³

³ A close friend of Alexander who died in autumn 32.

married Darius daughters Barsine (also called Statira) and Drypetis respectively. Ten thousand of his soldiers with native wives were given generous sums of money as encouragement. This policy of racial intermingling found expression in another sphere. Alexander's idea of incorporation of Persians on equal terms in the army and the administration of the provinces was bitterly resented by many in his own camp. Thirty thousand native youths received Macedonian-style military training and Orientals from Bactria, Sogdiana, Arachosia and other parts of the empire were introduced into the companion cavalry. In addition, Persian nobles had been accepted into the royal cavalry bodyguard. Some Macedonians saw this as a threat to their own privileged position. Matters came to a head when at Opis Alexander's decision to have Macedonian veterans working for him was made clear. It was considered a move towards transferring the seat of power to Asia. There was an open mutiny but later reconciliation took place. Alexander's foundation of new cities, Plutarch tells us of over seventy, initiated a new chapter in Greek expansion. Even though marriages with native women led to the dilution of Greek 'blood' and ways, the Macedonian influence remained strong in most of them. Since this influence was carried further by Alexander's Seleucid successors, the spread of Hellenic thought and customs over much of Asia as far as Bactria and India was one of the most striking effects of Alexander's invasions. Among the many cities he founded, Alexandria at the mouth of Tigris was set-up with a view to develop sea communications with India, for which "an expedition along the Arabian coast was to be a preliminary".

The trend of racial intermingling was to be noted in India as well and, as with other such events, it was at times a matter of policy to mix or adapt, while at other times mixture was forbidden or frowned upon. A few of Alexander's generals and soldiers stayed back after the conquest and in course of time married native women and took Indian names as well. In effect, the Greeks who stayed in India adopted a policy of what goes by the name of 'reverse acculturation'. This means that the ruler class assimilates the culture and customs of the ruled. The *Encyclopaedia Britannica* gives us details about Alexander's career. Alexander's career led to the moving of the great centres of civilization eastward and initiated the new age of the Greek territorial monarchies. It spread Hellenism "in a colonizing wave throughout the Near East and

created, if not politically, at least economically and culturally, a single world stretching from Gibraltar to the Punjab, open to trade and social intercourse and with a considerable overlay of common civilization..."(473). For example, in India, Demetrius undertook a conquest in about 189 and reached as far as Pataliputra. In about 80 B.C. the Greek kingdom of Bactria fell under the attacks of semi-nomads who had been driven from central Asia by the Huns from Mongolia. The Greek influence was followed by that of the Scytho-Parthians, nomadic peoples from Central Asia much influenced by Persia. At this point, it would be of value to note that within what had become the inside India occurred fresh conquests, the outsiders who ruled India thus becoming 'insiders', a process neglected by much colonial criticism and history. There are, indeed, many other ways in which an outsider may become an insider, some of which will be explored in the present study of the Anglo-Indian presence in India.

The exchange of the different aspects of culture naturally included the arts as well. The book *Asian Art: An Illustrated History of Sculpture, Painting and Architecture*, edited by Bernard Myers, contains an article on the influence of foreign art on 'Indian' art while at the same time giving us an insight into the influence that Indian art had on the art of other regions that 'India' itself had colonized at one time in the past. In the Introduction he says:

Art expresses Indian civilization which essentially conservative is (sic) unique in possessing a continuous evolution from prehistory to the present. At first under Asoka, it seems to have been primarily imperial rather than religious in character. Later it became particularly identified with Buddhism, until the time came when it reflected both the complexity and solidarity of Indian civilization. (38)

Buddhism came to the fore after Asoka in the aftermath of the conquest of Kalinga, converted to Buddhism. In his hands, Buddhism became a powerful influence and consequently it was translated into art. It was, apparently, during the rule of Asoka that use of durable materials for sculpture sprang into life. The fillip given to art was to

last for many centuries. Besides, Maurya art contained the essence of the style that was to follow. Foreign influence can clearly be seen in the art on commemorative columns whose shafts are crowned with bell shaped capitals based on those of Persepolis and surmounted by one or several animals joined together: the foreparts of a bull, lions, etc, added to others. The style of these sculptures is close to that of Hellenistic Persia. It strikes one that the sculptors of this period learned a great deal from Persian-Parthian and Greek artists while retaining a pronounced Indian feeling. One cannot but note here that the foreign influence itself is mixed, made up of a dual culture—that of Persia and that of Greece fused together. The influence of the outsider itself has been subsequently influenced by another culture—that of the conquered land.

It would be useful to survey the historical development that occurred at that time before one goes on to examine other forms of art and sculpture that bear traces of foreign influence. After the death of Asoka, the Maurya Empire broke up. The centre of power came to Malwa and Magadha under the dynasty of the Sungas (176-64 B.C.) and later under that of the Kanvas (75-30 B.C.). The many invasions from the Indo-Greeks and the nomadic tribes from central Asia that the Sungas had to face, took their toll on them and the unity of the empire fell into disarray, reverting to the way the domain was before the Mauryas unified it. This period, though full of political turbulence, was one of the most fruitful in the field of sculpture. It saw the standardization of the great styles of Indian art, the gradual development of Buddhist iconography and the merging of foreign influences with Indian elements into an artistic whole, all of which the 'Indian' of today is naturally proud. Even though the works of this age are exclusively Buddhist, they are (we have come to believe over time) above all, 'typically' Indian.

As mentioned before, Indian art is 'unique' because it has been in the process of cultural evolution right from prehistory to the present. Nor can we ignore the numerous infusions into it from invading and colonizing cultures. Another example of Indian art being influenced by the art from the country of the colonizer can be seen in much later Mughal architecture in India. The history of India is chequered, with invasion after invasion from different tribes and different nations. In this case, the Islamic conquering armies reached the Punjab as early as 755 A.D. After the numerous conquests, we find

that their presence was marked by a considerable number of buildings both religious and civil among which are tombs, citadels, mosques, palaces and monumental gateways. This was in the course of the development of the style, which they had created in Persia. They varied the basic forms with great skill and each region of India developed a style of its own. Kuwwat al Islam and Jamiat Kana mosques and Kutub Minar built in Delhi during the thirteenth and fourteenth centuries owe their magnificence to Persian inspiration. In other parts of India, like Sindh, Gujarat and Kathiawar, a style was created that can really be called Indo-Islamic because the mosques were built with materials taken from the Hindu and Jain temples partly destroyed during the iconoclastic period of Muslim invasion and colonization. In this way, the principal components of Hindu temples like pillars and corbelled domes enclosed in thick walls of masonry were adopted. On the outside, these buildings followed Islamic forms, while preserving a marked Indian character. In the area of minor arts, too, Islamic art contributed a great deal to already existing Indian art and also by way of introduction of new forms of art. Stone and ceramic mosaic, which first appeared in the thirteenth century, were used for the decoration of buildings and for floors during the Mughal period. Jewellery became more varied than in the past because a wide range of materials, forms and techniques were used. A novel introduction into India was the production of glass, which was used to make goblets and bowls which were delicately and exquisitely carved. Jade was used in the hilts of swords and jade was often inlaid with precious stones set in gold. Woodwork, one of the oldest arts received a boost during this period. Inlay and marquetry was used to great effect. Mother-of-pearl on ebony was favoured. Of Persian origin, enamelling was revived under the Mughals and dazzling results were achieved.

The book *Asian Art: An Illustrated History of Sculpture, Painting and Architecture* by Bernard Myers gives us information about the influence exerted by Western art as well. Approaching the period in question in our study, Western art too exerted its influence on Indian art. The missionary influence was strong and transmitted through copies of engravings either Biblical or secular through the introduction into Mughal miniatures. Western perspective of relief and chiaroscuro initiated from the Italian, Dutch and French schools came into the picture, both literally

and figuratively. The influence can be seen from the sixteenth century onwards when the Mughal miniaturists often reproduced European engravings, paintings and enamels applying themselves with admirable effort to the forms and colours of a style so foreign to their own. Sometimes, among Indian and Muslim figures, one can see foreigners whose physique and dress betray Western origin. The notion of insiderhood and outsiderhood can be seen even in these spheres. The insiders' exposure to the outsiders' art has given its art a new face and form altogether. The experience at least in this field may be considered beneficial to Indian art as it gained a lot from outside influence while at the same time maintaining its own distinct character.

Let us briefly consider some other interesting aspect of the colonial situation in which insider outsider behaviour can be observed. It seems the usual occurrence that every colonizing race or community imposes its form of worship art and culture and political administration on the colonized to assert its supremacy. Nor does it have to happen consciously. Even a race like the imperial Incas had the same effect on the peoples they colonized before they themselves were taken over by Spanish conquest. In any coexistence of the colonizer and colonized, similarly, it seems inevitable to have a mixed race resulting from the union between partners of the two races. The *Encyclopaedia Britannica* gives us to understand that present knowledge of Inca and pre-Inca religions beliefs and practices has been obtained from written records of the Spanish conquerors and native writers who composed their works either in Spanish or in the native languages that had been reduced to alphabets, such as the language of the people of the Incas (Quechua). The first known of the many Spanish accounts of Inca life and customs was that of the Anonymous Conqueror in 1532. This was soon followed by the reports and observations of many Spanish soldier-secretaries. The first thorough examination of the Inca history and organization was given by Pedro de Cieza de Leon, a Spanish soldier in 1553. It is interesting to note the presence of the notions of outsider-insiderhood even here. The Spanish, being the colonizer race when one of them gives us accounts of the colonized (Inca) race, we have a clear case of the outsider-insider writing about the inside and people belonging to the inside. There were yet another group of people called the Cholo chroniclers who were of mixed blood; they were part Inca and part Spanish and were called the "new race". The Cholo Felipe

Guaman Poma de Ayala (born 1534) wrote a one thousand two hundred page letter, including four hundred of his own drawings, addressed to the King of Spain. The letter gives details of the various ethnic groups, Inca agricultural cycles, Inca festivals. Another Cholo, Garcilaso de la Vega (the son of a Spanish knight and a royal Inca lady) published the Royal commentaries, a history from the Inca viewpoint in 1609. Many other histories by native Roman Catholic priests, some of the “new race”, were written following these by the Cholo chroniclers.

As we look towards the Western world, it becomes clear that from the time Britain under Caesar’s rule too faced the same kind of imposition of religion and social and political administration that the others (the South American Indians, the Indians under the Portuguese) suffered from their conquerors, the colonial situation has always been a complex mixture of insiderhood and outsiderhood. It has been mentioned before that Caesar’s conquest of Britain opened it up to the outside world. After that, for nearly a century, Britain remained trading outpost of the Roman Empire. Only after Emperor Claudius’s conquest and victory did the island come fully under Roman political and military domination. The changes, which followed in the wake of the conquest, took the form of restructuring of the political and civic organization (in addition to living, language and culture). The Roman civic organization initiated an urban civilization on the Roman model within small tribal regions. The Romans encouraged the chiefs and other members of tribes to adopt their lifestyle and to have their sons educated in the Roman manner. Walled towns were laid out in the Roman style. The language and religion of the conquerors were also imposed on the conquered.

Some races in India were also once aggressive colonizers whose influence can be seen in the art and temple structure and architecture of southeast Asia. Not only Indian culture, but also Indian religions, beliefs, customs, art forms and literature were introduced into the subjugated regions. Indian culture seems to have penetrated the countries of southeast Asia mainly by peaceful means. This was a result of a series of enterprises by traders, adventures, scholars and monks. Operating from Indian settlements that had been founded in about the first century, these people brought the highly culture of India to peoples whose way of life was apparently suited to Brahmanic and Buddhist teachings. It must be kept in mind that India’s interest in these countries

was originally based on commercial trade in gold and spices that were to be found in the region. The Indian trading settlements were dotted along the coasts and served as ports for the kingdoms that sprang up around them. Intermarriage came about as a natural consequence and played a role in this Indian colonization. It was one such union that was attributed to the founding of one of the oldest kingdoms known as Funan in the first century A.D. At Eco Eo, a trading centre used by foreign merchants has been discovered. Excavations carried out on this site have yielded, among other things (objects of Western origin), a good deal of jewellery of Indian origin, a fragment of a Chinese mirror and sculptures in wood and stone which represents a curious mixture of Indian and Chinese influences. In addition to secular figures, huge bronze Buddhas in the Amaravati style have also been found in various south-east Asian countries—Thailand (Korat and Pong Tuk), in Java (Jember), in Sumatra (Palembang) Celebes (Sempaga). The finest example comes from the east coast of Indo-China, at Dong Duong in Champa. There is doubt concerning the original home of these statues, whether it is Amaravati itself or Ceylon where Buddhism had already spread. The Indian influence was gradually assimilated. Each of the south-east Asian cultures adapted the Indian forms according to his own particular character; their art therefore cannot be called just a slavish imitation but genuinely creative works and shows what once came with the outsider became gradually part of the insiders' culture. This is a process that ought to give us generous pause in criticizing 'outsiders' wholesale and purely and stereotypically.

In a chapter titled "The Balance Sheets of Colonialism" (*Colonialism 1870-1945*), D.K. Fieldhouse tells us:

The characteristic common to most imperialists of all nationalities was that they believed that they had something of value to offer the peoples they ruled. In this they were supported by a quiverful of assumptions. Europeans would end slavery, suppress pagan practices such as infanticide, introduce Christianity, cure disease, stop endemic warfare, provide education and economic development. They believed that they alone could do

these things because they came from societies more advanced than those they ruled; and many believed that the white man was genetically superior to all others (42).

According to Gramsci, “the supremacy of a social group manifests itself in two ways as domination and as intellectual and moral leadership.” In this context, what applies to religion can be extended to the moral realm also. The feelings of superiority and ethnocentrism seem prompt every colonizing race to impose its religion, culture, and customs onto the defeated race. Obviously, one might say that success in colonial ventures is liable to produce or confirm such estimates of superiority. It could also be seen as done with a view to establish and to demarcate the conquered territory as the property of the colonizing race. The “superior” race would like the subject race to adopt its religion, culture and customs. In the light of all the wide-ranging instances given above, we can infer not only that colonization is inevitable but also that it has been a complex human phenomenon throughout history. It should have also become clear that no dismissive critique of a colonizing people will allow us a full glimpse into their side of history.

Against this background, we attempt to return to the study of the notions of insider and outsider, we must consider a few questions that may help to make the concepts clear. First of all, who is an outsider and who is an insider—on what basis do we even posit such a distinction? Is there a process by which a real person who is an outsider may gradually become an insider and vice versa? Is it possible, next, for a fictional character to be an insider or an outsider outside the colonial context, which is to say in a generally ‘human’ context? What allows an outsider to convert himself into an insider and an insider into an outsider? What requirements must he fulfil before an outsider, for instance, becomes an insider? Is a ‘complete’ conversion possible within one lifetime? Is the coexistence of both states within a person a fact of life itself, experienced in both mundane and routine circumstances not normally considered ‘colonial’ as well as in circumstances in which strange communities encounter each other either briefly in passing or in a colonial situation?

One must pause at this point to consider first the concepts of insiderhood and outsiderhood in the simpler, or straightforward and mutually exclusive senses. All of us have at some time or other used these terms and ideas and on many occasions we have used them casually, too. One finds that “insider” can mean many things and so can “outsider” in a thousand different contexts in which use, and need to use these terms. However, in its most basic or uncomplicated application, “insider” means a person who is inside a given physical or other domain (a room, a city), someone within a certain organization (a class, a factory, a government cabinet of ministers), someone possessing some particular advantage with respect to knowledge about a particular place, group of people or purpose, someone definitely accepted without reservation as a member of a group. An insider is not only one who is inside a boundary in the geographical or physical sense but also someone who is “in the know of things” and “accepted”. It may also be someone who ‘belongs’ to an organization. The sense of insider indicates inclusion or membership of an individual in a group from a conspiracy to a ‘nation’. On the other hand, an outsider is, the opposite, a non-member of some place, group of people, a party, profession, etc., an uninitiated person, a layman, a ‘greenhorn’ or ‘tenderfoot’ a person without special knowledge or breeding within a community, and (perhaps most crucially) someone who is not accepted by insiders as one of them, treated with indifference, resented, hated, and so on (depending on the context).

Being an insider to an organization can mean both being a part of it as well as being “in the know of things”. Nobody would hide anything from an insider. Or, rather, a person from whom we do not hide things is a genuine (or at least an honorary) insider. An insider is also a person possessing some particular advantage (or indeed even a disadvantage, for instance membership of a colonized community) only available to a group. He probably legitimately possesses information obtained from a confidential or a shared source. Many a time, we have heard people say that they know the “inside story”. This means that they know the truth as it stands or as may only be known to an insider. In phrases such as “insider dealing or trading”, for instance, the word insider is used in a rare negative sense. The above phrase means the criminal offence of using information not publicly available to deal on the stock exchange to unfair advantage.

In his essay "Opponents, Audiences, Constituencies and Community", Edward Said presents the role of culture in this context, and in his explanation given us yet another instance of the 'power' implicit in attribution of the word "insiders":

It is my conviction that culture works very effectively to make invisible and even impossible the actual affiliations that exist between the world of ideas and scholarship. On the one hand, and the world of brute politics, corporate and state power, and military force, (sic) on the other the cult of expertise and professionalism, for example has so restricted our scope of vision that a positive as opposed to an implicit or passive) doctrine of non-interference among field has set in. This doctrine has it that the general public is best left ignorant, and the most crucial policy questions affecting human existence are best left to "experts", specialists who talk about their specialty only, and-to use the word first given social approbation by Walter Lippman in *Public Opinion and the Phantom Public* – "insiders", people (usually men) who are endowed with the special privilege of knowing how things work and, more important, of being close to power.

(249)

The last part of the quote suggests a good deal about "insiders". Apart from being in the know of things, they also may be close to power. The state of insiderhood is often (though not always) equated with power. Obviously yet importantly, in non-aggressive situations, the power equation between insiders and outsiders becomes unequal for the outsider – either as an advantage or as a disadvantage. This explains why boycott or ostracization or excommunication has been such potent punishments. Very strong are the lines or boundaries between insiders and outsiders even in perfectly normal and ordinary circumstances within a given and apparently homogeneous society or group. We find, even within an outwardly homogenous group, there are further sub and sub-sub distinctions. This case applies to any group. For instance, even among the small

community of colonials, there are such distinctions. Kipling himself felt very strongly that ignorant, meddling, presumptuous and ignorant British persons were at time even rank “outsiders”. (See for instance “Pagett, M.P.” and “The Enlightenments of Pagett, M.P.”.)

An outsider is someone who is not a member of an organization or profession or has been denied or deprived of membership. A person who or a thing, which is situated outside an enclosure or boundary, is also called an outsider. Indeed, this is not by any means a merely conventional phenomenon. Even revolutionary groups deal with outsiderhood in the same way. There are, of course, other interesting connotations. An outsider is a person who is considered unfit to associate with. The term is also used for a person who is not participating in a given activity or venture such as a race or a plot. A person isolated from conventional society, either by choice or by some social or intellectual constraint, is also called an outsider. A racehorse team or competitor not included among the favourites is known as an outsider in the betting world. A phrase like a “rank outsider” whose presence is particularly resented or whose pretension to belonging is offensive to insiders.

Edward W. Said, for example, refers to the perception of the natives of a place as outsiders. In his book Orientalism he says:

“Orientalism was ultimately a political vision of reality whose structure promoted the difference between the familiar (Europe, the West, “us”) and the strange (the Orient, the East, “them”). This vision in a sense created and then served the two worlds thus conceived. Orientals lived in their world, “we” lived in ours. (43-44)

Significantly, once again, even this distinction is not merely found between colonizing and colonized communities. For instance, in Kipling’s disturbing, touching story “Beyond the Pale”, one of two main characters (Trejago, an Anglo-Indian) is simultaneously an outsider to Indians and an outsider also to the convention-ridden Anglo-Indian society. Let us in fact enforce the idea that an argument such as Said’s in *Orientalism* actually suffers from unique attribution of such problems only to the

colonial situation, where as the colonial problems are only an important sub-class of a human problems.

This “us” and “them” distinction goes to show one kind of demarcation between outsiders and insiders. The attitude identified as Orientalism encouraged this division between the insiders and the outsiders, although such distinctions divided person from family, caste from caste, religion from religion in India anyway. The “us” and “them” divide shows clearly that the two were thought to be distinct or black and white terms. Even though the Anglo Indians were already outsiders, there was pressure on them from their own group as well as the natives of India to maintain their separate identity of culture, even as both natural inclination and practical necessity frequently countered that pressure. They were residents of an alien land and were foreigners racially as well. They wanted to maintain their status as such. In her book *White Skin Black Masks: Representation and Colonialism*, Gail Ching Liang Low speaks of this very pressure: This alienating ‘doubling’ – of a subject possessed of an Other and diverted of its own house—is readily apparent in the Anglo-Indian community whose sustained presence in a foreign land created particular pressures on the maintenance of an ‘Anglo’ cultural identity”. (“The Colonial Uncanny” p.114) The presence of the insiders (Other) created pressure, on the Anglo Indians to maintain their cultural identity. Therefore, by and large, the outsiders remained outsiders to the natives. However, once again, it would be ridiculous to imagine that such distinction and discrimination was a specialty either of Western colonization or even colonization as such. No one is foolish enough to deny the presence of such powerful distinctions within ‘their’ own community.

The suffix “hood”, after the terms “insider” and “outsider”, indicates the state of being one of the type. Therefore, the terms insiderhood and outsiderhood indicate the state of being an insider or an outsider respectively and with reference to some specific counterpart. Used in the same context, the two terms constitute the opposing terms in a mutually exclusive arrangement. Yet there would be very little point to such an arrangement unless each also affects the other. On occasion they affect each other (or in one direction) in a beneficial relationship. By and large, however, it is assumed that the relationship is inimical to the interests of one party. From the basic senses of the terms, it will become clear that they cannot be defined without the concept of a boundary. A

physical or notional, equally real or perceived distinction creates a “pale”, a boundary or demarcation which then decides what or who is inside or outside. Without it, there can be no possibility of a distinction between inside or outside. A boundary not only marks the limit of the inside after which one steps into the outside; it also symbolizes the basic of such distinction. Kipling presents such boundary limits in his short story titled, “Beyond the Pale”⁴: “This is the story of a man who wilfully stepped beyond the safe limits of decent, everyday society, and paid for it heavily”. Incidentally, Kipling is heavily ironic here in the use of ‘decent’ and sympathetically aligned with the transgressor. The tragic ending of his story arrives, in fact, at a serious criticism of the savagely damaging effects of the distinction on both sides of the pale. It is important to note at this point that not only does Kipling show genuine understanding of the situation of a character on either side of the ‘pale’ but he also reveals both as equally prejudiced against the other and guilty of reprehensible behaviour that strikes at the root of basic human instincts such as falling in love.

II

Representation

In creative as well as critical texts related to the colonial period, the question inevitably arises—from what point of view is the story, poem, novel written, an insider’s or an outsider’s? Edward Said begins his essay “Opponents, Audiences, Constituencies and Community” with very pertinent questions: “Who writes? For whom? For whom is the writing being done? In what circumstances? These, it seems to me are the questions whose answers provide us with the ingredients making for a politics of interpretation”(248). Indeed such questions are crucial not only for victims of Orientalism; even victims of Occidentalism suffer from blindness caused by ignorance of the intended audience or adversary. This matter applies very particularly to Kipling’s work and we shall have occasion to examine it by and by. For one must remember

⁴ This story has been analysed in the second section of the the second chapter. Look at pgs. 75–81.

constantly two crucial facts we have attempted to establish so far: that everyone has been a colonizer at one time or another, and that no one is 'merely' either colonized or colonizer but everyone embodies human qualities thrown into focus by such a distinction.

For meaningful interpretation of a text to occur, various factors have to be considered: the location of the reader as well as the writer, the circumstances in which a text was written, the readership it aimed at, the period in which it was written, and the direction(s) in which a text means to direct readers' attention and feelings. The location of the reader and the writer becomes important, for it influences not only the views expressed by both parties, but also their intended reading. Representation of characters, viewpoints, etc., depends on the location of the author. Location (of both reader as well as writer) has become today one of the most important concepts in criticism. Interpretation of any piece of literary work will depend largely on the location of the reader. The social location or social identity of the speaker or writer, hearer and reader has today gained prime importance. Yet neither should be privileged at the expense of the other. Then we may arrive at some means that help us determine and affect the "truth" of what is said. The standpoint, (literally the point where one is standing), will at times determine the kind of view the reader takes. Closely related to interpretation, therefore, is the idea of representation. Interpretation depends to a certain extent on representation. How is the text presented? What does it 'contain'? If the text is a colonial one, then how are both sides represented the white man and the colonized? Where is the author standing? Where do his sympathies lie? In this project one would, therefore, constantly ask the question: Is Kipling speaking from the insider's view or from the outsider's? In fact, that is the main point of the present study, that upon reasonably open-minded reading Kipling highlights the ambivalence, not the stark exclusiveness, of the terms outsider and insider.

The most common and apparently undistorted form of representation is that of the mirror. Edward W. Said in *Orientalism* argues that European culture benefitted from setting itself off against the Orient "as a sort of surrogate and even underground self"(3). He does argue elsewhere, though, in the same chapter that both the geographical sectors "Orient" and "Occident" are man-made. The Orient is, therefore,

an idea “that has a history and tradition of thought, imagery and vocabulary that have given it reality and presence in and for the West. The two geographical entities thus support and to an extent reflect each other” (emphasis mine). The last sentence tells us that Said is referring to the concept of the mirror in the representation of the East and the West. Gail Ching Liang Low in her book *White Skin Black Masks: Representation and Colonialism* also considers this very concept in the chapter “The Colonial Mirror”: “The reflected image after all, is not the self but an image of the Self as Other; identification is hence both recognition and misrecognition. The erection, of bodily boundaries signals a differentiation and separation of self from the Other, of inside from outside and of child from the natural body” (emphasis mine; p.194).

The words “inside” and “outside” figure very prominently in the passage quoted. It is worth noting that the “inside” and the “outside” are referred to as separate spaces which remain separate in a colonial encounter. The inside and the outside are compartmentalized and the space of intermingling is never mentioned. This is so patently invalid in any human encounter that we need caution in thinking about the subject of outsiderhood.

Another example of clear-cut “we” and “they” distinctions comes from Said:

It is above all, a discourse that is by no means in direct, corresponding relationship with political power in the raw, but rather is produced and exists in an uneven exchange with various kinds of power, shaped to a degree by the exchange with power political (as with a colonial or imperial establishment), power intellectual (as with reigning sciences like comparative linguistics or anatomy, or with any of the modern policy sciences), power cultural (as with orthodoxies and canons of taste, text values), power moral (as with ideas what “we” do and what they cannot do or understand as “we” do and what they cannot do or understand as “we” do). (3)

We would do well to notice that the concept of intermingling is not even mentioned or even hinted at, that such formulations as Said's (which have become seminal, in fact) are genuinely limited and lacking awareness of the human complexity and ambivalence of colonial situations. It is this lacuna precisely that our present work hopes to fill.

The present study has been undertaken to show how the two— the insider and the outsider— are in reality inter related. The insider can become the outsider and vice versa as Kipling's stories show us. Some of them, on the other hand, also show how 'rank' outsiderhood on the part of the 'wrong' person sort of colonial person occurs and vitiates a situation already bad enough. After reading Kipling's stories one cannot but be convinced that the insider and the outsider can and do enter each other's domains not only physically but also ideologically, culturally and linguistically. The distinction between them and us may be true but only to a certain extent. Orientals and Anglo-Indians may have lived physically in their own worlds, but the stories "Beyond the Pale", "Tods' Amendment", "The Mark of the Beast" and a host of others prove points of contact and outsiderhood. The present study attempts to prove that generalizations of this sort do not hold good for Kipling's works.

It is well worth considering Kipling's own stance in this study. To what extent was Kipling an outsider to India and to what extent an insider? Which of these states did he 'feel' most? Was he a person who was caught between two worlds, unable to decide to which he belonged? The first section of the following chapter will examine Kipling's own situation as seen through his autobiographical works "Letters of Marque" and "Something of Myself" and "Baa, Baa, Black Sheep". It will also draw attention to the authorial voice in the works of Kipling and its attribution to the creation of one of the most instructive voices in criticism of Anglo-India. Kipling's own critique of his own fellowmen will also be looked at in detail. We will see that it is because he was so much of an insider to both India and Anglo-India that he could give us an impartial view of both the native as well as the English worlds. The second section will deal with the Anglo-Indian characters in Kipling's shorter fiction. It will also lay open the types and degrees of outsiderhood as seen in the short stories of Kipling, thus drawing our attention (NOT away from the outsider's flaws) to the outsider's ambivalence. The

interesting paradigms that each story brings forth will also be looked into and analyzed in terms of insider-outsiderhood for the enlightenment it may bring to one of the major blind spots in (post-) colonial criticism.

Chapter II

Kipling—The Insider and the Outsider

Section I

At this juncture, it would not be out of place to discuss at some length Kipling's own position as an Anglo-Indian outsider-insider. This section attempts to discuss at some length, Kipling's insiderhood to India. It also contains his opinions on his own fellow Anglo-Indians. The texts used to discuss Kipling's insiderhood are the story "Baa, Baa Black Sheep" and his autobiography, *Something of Myself*. His opinions about the different kinds of Anglo-Indians can be seen from the texts "Letters of Marque" as well as some short stories and sketches.

In *The Intimate Enemy*, Ashis Nandy puts forward his opinion on Kipling's position. According to him (Ashis Nandy A.N) Kipling's dilemma can be stated simply. "he could not be both return and India; he could be either western or Indian. Kipling's avowed values were Western, his rejected under-socialized self Indian and he had to choose between the two "(71). On reading these lines it feels as if the two sides of Kipling's character are being laid bare, one side being full of Western morals and culture and the other side full of his negative qualities being portrayed as Indian. It would be ridiculous to suggest this about any human being, only perhaps of Jekyll and Hyde! Like most such formulations, Nandy's view is also black and white, whereas human situations or people are never solely black or solely white. Indeed, Kipling could be both as most of us are several beings or roles at once, comfortably, or in a disturbed way. Let he could neither be wholly Western or wholly Indian. That much becomes abundantly clear if one reads him without prejudice.

Further it is the mutual negotiation and adjustments between these selves that inform his work and define his very special quality. A thought-provoking question that one wonders about is—if he was both, then to what extent was he an outsider and to what extent was he an insider? In his essay, “The Uncolonized Mind”, Nandy quotes from V.G.Kierman’s book *The Lords of Human Kind: European Attitudes to the Outside World*: “India has always been a separate world, hard for any outsider, Eastern or Western, to penetrate (emphasis mine P.71). This gives us a new insight into another absolute and merely black and white view of outsider-insiderhood and outsider/insiderhood of people came to India. The quote stresses the fact that any outsider to India would find it difficult to get entry into the real India.

In the context of this statement, one could look at the completely opposing viewpoints that outsider-insiders had on one topic. The book *Kipling: Interviews and Recollections Volume 1* has a chapter titled “Kipling in India by Kay Robinson who was the editor of *The Civil and Military Gazette* and a close friend to the Lockwood Kiplings. In this essay, he describes how he and Kipling become acquainted with each other. One such incident displays the opposing views of Kipling and Robinson on the theme of where Christmas can be better celebrated. Kipling had been asked to write a Christmas poem for *The Pioneer*. He sent across to Robinson a copy of the verses he had written. The content was satirical and brought to light how out-of-place Christmas was in India, a land which was ‘alien, heathen and poverty-stricken’. Kay Robinson read this piece and wrote a parody of it in which he said the same of Christmas in England. Kipling has claimed that only the British in England with the holly and mistletoe could really enjoy the festival in the true spirit. Robinson implied that India with its sun and warmth was indeed the place where the festival would be worth enjoying. There can be seen the conflicting visions of two outsider-insiders to India. The two poems were published side by side as “dyspeptic views of Christmas”. On the other hand, it will be very well worth remembering that Rudyard Kipling was only a teenager at that time.

In the debate over Kipling’s own outsider-insiderhood, it would not be out of place to look at the origin of one of his given names. The book *Kipling: Interviews and Recollections volume 1* edited by Harold Orel. states that ‘Rudyard’ is a Hollandish

word and derived from the ancient Tutionic. It is made up of two sentonic words – ‘hroud’ meaning ‘council’ or ‘counsel’ and gyard meaning ‘a fence’ or ‘enclosure. Therefore, it means “council-guard” or “guard of an enclosure of a conclave”. It is interesting therefore, to note that the etymology of the name itself purely incidentally conveys the sense of a “pale” and consequently implies the simultaneity of insiders as well as the outsiders. Next, the Kipling we know from *Something of Myself*, a partial autobiography published very late in his life looked like an Indian boy, felt, dreamt and thought in Hindustani. No doubt he could hardly be a ‘typical’ Indian boy, being a Sahib’s son. But he tells his readers at the very beginning of the book that his earliest influences were the servants of the household, the ayah engaged to look after him and Meeta the Hindu bearer: “Meeta, my Hindu bearer, would sometimes go into little Hindu temples where, being below the age of caste, I held his hand and looked at the dimly seen friendly gods” (355). Kipling’s contact with India began at the beginning of childhood. In the sentence quoted above, we find that the inside (India) gives a feeling of warmth, security and belonging. The catch, of course, is that he was “below the age of caste”. But that fact may be seen in observance today, even with gender instance, no woman may worship Sabarimala at his temples, but pre-puberty girls may go. So put it plainly Kipling is an outsider-insider who gains entry to even temples in India. And he has not wasted either his knowledge or his sympathy.

The common Anglo-Indian practicer of those days was to send small children away to England (‘Home’) as the adults naturally called it), perhaps to return at a later date. The adults perceived India with its poor people, heathen religion and general squalour as too unhealthy an atmosphere for their children to grow up in. The stories “Baa, Baa, Black sheep” and “The Son of his Father,” for instance tell us about this phenomenon. In the former story, we find that Punch’s mother cries bitterly at the thought of her children going away from her. When Punch and Judy are left to the new English household, they feel lost. They feel isolated and lost in a land to them upfamiliarity very naturally brings the feeling of outsiderhood as has been seen in thousand of Indian diasporic families. In the narrator’s words, the children were in a state of helplessness: “ Cast without help, the comfort or sympathy, upon a world which is new

and strange to him". Later we read "Punch and Judy, through no fault of their own had lost all their world" (emphasis mine P.290).

These children's world has been all along limited to the familiar sights and sounds of India; Bombay in particular. The sudden change of climate brings about a feeling of disorientation and strangeness, a sense of being rudely uprooted from the warm familiarity of the inside (India) to a cold and alien world. England to them is an alien land because they have always lived in India, which they regard as home. The removal comes as a rude shock to them also because they, who have been the centre of attraction for so long in their home in India, now find themselves total outsiders, not only physically but also in terms of not being members of the family they live with.

It is indeed ironical that what the Anglo-India adults term home (England) is looked upon by their own children as alien and foreign. They instead think of India, the place of their birth and residence, as home. Kipling shares the same opinion. In his autobiography, *Something of Myself*, he speaks of going to the south of India where he felt out of place. When he does return to the north and more particularly Lahore, he meets his people. He tells us "They (his people) were coming Home for good soon: so this was my last look around the real home I had yet known" (428). For Kipling, India, north India and Bombay was home because he had grown up there. On the other hand, his parents considered England home, because they grew up there. Punch, we read at one time has Hindustani as his 'second speech'. Lest anyone should any longer think either like Nandy or Kiernan, let it be noted here that Indians abroad (NRIs) have the same feeling of anxiety about their children growing up amidst had influences in the West. They have started numerous schools for their children in India.

The quality of the inside in this story has warmth and comfort. Punch, tired of the ill treatment that he faces at Aunty Rosa's hands, returns 'into his own world' with some new looks that his father has sent him. Punch feels more of an outsider than his sister Judy. Judy gets preferential treatment from Aunty Rosa. In spite of living in the same house, he is an outsider while his sister is treated more like an insider. Judy's high position in Aunty Rosa's heart comes in handy when Judy makes use of it to lessen in severity Punch's penalties. Judy's closeness to Aunty Rosa indicates her insiderhood to Aunty Rosa's character. He knows how and when to use Aunty Rosa to get what she

wants. We find that poor Punch is an outsider even at school, because Harry has turned all his classmates against him. He finds that he is an outsider there as well because all the others have ganged up against him. The horrors of such tearing away from what is their real home, India, also occurs in Kipling's only English novel, *The Light that Failed* (1889 ch.1).

The warmth and love from his mother when she comes to take them back luckily brings Punch back to normal. Even within the cold confines of Aunt Rosa's household, we find Punch, Judy and their mother forming a sort of comfortable, warm insiderhood. Now it is Aunt Rosa who is left out in the cold—on the outside of this group in her own house. When little Judy goes back to her mother we read that Aunt Rosa resents it bitterly. This shows her feeling of outsiderhood. As is well known, this story is heavily autobiographical in nature. Kipling went through this kind of treatment himself and this story recounts all the horrors that he faced as a child of six far away from his parents in what was to him, an alien land.

In the latter story, "The Son of his Father", we come across Strickland, one of the characters Kipling thoroughly approved for because he knew India so well, but this time along with his family. [For more exploits of Strickland, look at "The Mark of the Beast" where he is an insider outsider and as well as "The Bronckhorst Divorce Case" in which his knowledge of India becomes a means of rendering justice.) The little boy Adam is Strickland's son. In the course of the conversation that takes place between some native policemen it comes to light that the child Adam is being nursed by the wife of one of the men, an up-country Naik. Imam Din, one of the company present remarks: "those who drink our milk become our own blood" (534). What he means by this statement is that Anglo-Indian children, even though racial outsiders, become genuine insiders if they are fed on a native woman's milk. The insiderhood occurs because of nursing and upbringing by a native. Imam din says of further that Sahib's boy born in India go to 'Belait' and return when they reach adulthood. In 'Belait,' they drink 'belaittee-panee (soda water)' which brings about the "devil's restlessness" which they carry with them till the end of their days. [Here is an Indian's view as an outsider to Anglo-India.] That is where all the trouble for the natives of India begins. The outsider here is associated with aggressive and trouble, results of the "devil's rest lessness". The

natives believe that the water in England brings about the ferocity in the Anglo-Indian and that causes all the trouble. It seems almost as if the outsider-insider (the Anglo-Indian) has two not always totally different or unlinked facts to his personality—the kind one and the ferocious, superior disciplinarian one.

Imam Din refers to duality not only of temperament but also of wisdom and knowledge: “This child will be suckled here and he will have double wisdom...” (534). This statement indicates that the child will be an insider to both the Western as well as the Indian cultures. Imam Din points out the insider status of Strickland when he says, “now Strickland Sahib knows more of the faith than over I have time to learn—prayers, charms, names and stories of the Blessed Ones. Yet he is not a Mussalman..”(534). Despite his insiderhood, Imam Din is conscious of the fact that Strickland is actually an outsider where religion is concerned and yet more of an insider than Imam Din himself. Strickland is one of those characters who has gone deep into native life, customs, religions and ways of life. His insiderhood to the people and things Indian can be seen in other stories as well. These stories will be dealt with in the next section. Indeed, in some ways the story that deals with this theme most explicitly and contains a great deal of truth, is “The Tomb of his Ancestors”. It would not be out of place to mention here that Kipling approves of characters like Strickland because they dare to be different. Kipling appreciates them because they break rules when they see that the existing rules are not applicable in the Indian situation. Strickland in “The Mark of the Beast” goes against clear instructions when he tortures the Silver Man to make him withdraw the spell. It is only because of these actions that the unfortunate victims Fleete, recovers. Besides this, we also note that these characters (Strickland, John Chinn) who break rules know the rules well enough to know when to break them. [For more on this point, see “Three Cheers for the Rule Breakers” by Sindhu Menon. (*Read First, Criticize Afterwards*. Ed Sudhakar Marathe)].

The private world of Adam in “The Son of his Father” is a happy one where he rules as king unchallenged by adults or other children, a phenomenon hardly to be limited to Anglo India—it occurs even today to many children of privileged parents. It is, to him, Paradise: “Adam throve being prayed over before the gods of atleast three creeds, in a garden almost as fair as Eden” (535). The only person who ever really tries

to prevent him from going into this splended world is his ayah. In *The Strange Ride of Rudyard Kipling*, Angus Wilson throws light on the role of children in Kipling's imagination, art and work. Kipling was a person who throughout his life worshipped and held in the highest regard children and their imaginings. If for nothing else, atleast for this he deserves to be read and remembered! The opening pages of his autobiography, *Something of Myself* describe his childhood gives a due to the elusive magic that his at the heart of his best work:

That magic, I think came from the incorporation into adult stories and parables of two of the most principal shapes which care to be found in the imaginative world of children. The first is the transformation of a small space into a whole world, which comes from the intense absorption of a child. The second is the map making of hazards and delights which converts a child's smallest journey into a wondrous exploration. (1-2)

Whatever the shape (whether of a world contracted or a world travelled and explored) the child's vision lies at the heart of Kipling's imagination and explains quite satisfactorily why he was able to be both imperial and sympathetic towards India at the same time.

The Paradise that Adam finds within the warm inside, namely that of his own home, comes to the fore in the following lines: "he found that by scaling an enormous rampart [actually only] three feet of broken down mud wall at the end of the garden—he could come into a readymade kingdom, where every one was his slave" (535). We know that as a child, Kipling went to Hindu temples along with the Hindu bearer and was allowed to do as because he was "below the age of caste". In his conscious mind, India was Paradise. The insiderhood that Kipling ascribed to himself becomes clearer to us when we are informed of the incident of Kipling as a little boy in Nassick walking hand in hand with a native husbandman over a field. He calls to his mother in Hindustani "Goodbye, this is my brother" [Charles Eliot Norton, the New England scholar and close friend to the Kipling family tells this story. Harold Orel editor of the book *Kipling: Interviews and Recollections volume 1* gives us this detail.] This sense of

India as the pristine, serene garden of Eden, before the fall remained with Kipling—making the Indian peasantry (what Englishman usually classed as the “Indian people”) his first love and his beloved children for the rest of his life. In fact, Kipling’s language also bears tremendous marks of this insiderhood, his rendering of native speech being among the most apt to be found in the hazardous real of translation. [Similarly, later we will see how Tods finds it difficult to ‘fink’ in English in “Tods’ Amendment].

It may be recalled that a similar kind of private world and kingdom can be seen in the story “Muhammad Din” in *Plain Tales from the Hills*. All of Kipling’s child characters are portrayed very naturally and realistically. Angus Wilson attributes this to the fact that:

He (Kipling) never felt out of love with the small happy boy he had been in India. He never saw a child with an outsider’s vision (as he did all the rest of the world), because in the games of that happy child, he instinctively knew lay the origins of his art. (6)

This fact can further be confirmed and ascertained by Kipling’s own description of the games that he played:

When my father sent me a Robinson Crusoe,”... I set up in business alone as a trader with savages... in a mildewy basement room.... My apparatus was a coconut shell strung on a red cord, a tin trunk, a piece of packing case, which kept off any other world.... If the bit of board fell, I had to begin the magic all over again.... The magic, you see, lies in a ring or fence that you take refuge in. (Something of Myself) (361).

No foster mother could do anything other than rudely being Kipling out from his magic kingdom, just as no policeman could turn kim away from the gun, Zam Zammah, where he played at King with his companions, little Chola, the Hindu boy and Abdullah, the Muslim cook’s son, a rendering of which experiences actually opens the momentous novel of a very young person’s heart-rending struggle to choose between inside (India) and insider (Anglo-India) in *Kim*. It is indeed unique that his fiction comes so close to

biographical fact. When he wrote *Something of Myself* at the end of his life, he remembered things so clearly because they occupied deep place within him despite all his imperialism, a kind of fact we must begin to appreciate if we are to achieve a satisfactory appreciation of colonial phenomenon.

As one reads on, one finds that in "The Son of his Father" Adam, now a close friend of Imam Din, absorbs and internalizes from the latter the beliefs, superstitions and views that the native holds. He learns of Mata, the smallpox, Heza, the cholera, Booka, Starvation and Famine, and Kismet, "who settled all questions". Adam absorbs all this like a sponge, readily and without much thinking. Kipling's narrator tells us, "a child's mind is bounded by his eyes exactly as a horse's view of the road is limited by his blinkers" (536). The phrase that settled all things was "Khuda Janta (God knows)". Adam is an insider to the local beliefs and culture of India. When his mother tries telling him the story of Genesis, for instance, he revolts, saying that is untrue. Mrs. Strickland is almost in tears as she says that it is a horrible thing to think that Adam is "growing up like a little heathen". She herself had been raised in England and "did not quite understand Eastern things", the narrator pointedly, explains. This shows that she is an outsider to Indian concepts, religion, culture and way of life in spite of living in India. She just does not understand them and her upbringing rebels when she sees her son growing up with natives all around him and imbibing their ways.

Strickland tells his wife that there is no cause for worry as things will change, once Adam starts going to school in England (Home). Mrs. Strickland becomes depressed and tries not to think of the separation and its attendant pain. In the book *Women Writers of the Raj: Short fiction from Kipling to Independence* edited by Saros Cowasjee, one gets to read a story where little Anglo-Indian children are sent 'Home' to be schooled. The women writers have sensitively portrayed the grief that is born out of separation from children. But one must also conclude that here is clearly developing a theme that distinguishes 'rank' outsiders like Pagett, M.P. and the butterfly-hunter from "Lispeth", distinguished from 'outsiders' who live in India but take their sojourn here on sufferance such as Mrs. Strickland, and genuine outsider-insiders like the Anglo-Indian children who for a few years really belong to India and Strickland who, by sympathy and dint of effort become insiders.

Adam's insiderhood to India is further underlined by his fear of 'fatal dishonour' and 'lost caste' when he gets beaten by his father in front of his ayah, the woman Juma. He thinks like the natives (insider) along the lines of caste and honour being lost when a 'man' (like him!) is beaten in front of a woman. He may be an insider to her in the sense that he is close to her. However, she is an outsider to his gender and an outsider of not quite the same status as the males in a society so obviously tilted in favour of males. Even his thinking and values are the result of acculturation comparable to local or native children's.

It is natural tendency for people at any age, to revert, when angry or upset, to speaking their "mother tongue" or the language that they spoke in their childhood. When Adam talks to the narrator, he speaks in the native tongue, not English. Of course he speaks to the natives in their tongue, which is also his tongue. This is yet another indication of Adam's insiderhood to India. Except racially and in his privileged status as the male child of a sahib, he is in all other respects as much as insider to India as one can be. This is the same category to which Kipling himself belonged for the first (regulation) seven years of his life. Clearly, such children (like Kim and Tods and Adam) considered themselves to be 'pukka' Indian and yet distinct from the natives. It is, of course, easier for children to cross boundaries in all cultures—Kim, for instance, hops across rooftops of purdah houses with messages between lovers. But that does not take anything away from this categorization of outsiders who are insiders.

At one point, Strickland consults his wife and decide to send Adam 'home' to his aunts. The narrator, obviously like Kipling himself, is an insider to both the worlds, England as well as India. (This would hardly be different were the child a Punjabi living in Bangalore). He speaks from experience when he remarks. "But England is not home to a child who has been born in India, and it never becomes home-like unless he spends all his youth there" ("The Son of his Father" p. 542). The financial situation of the family is hardly out of the ordinary for Anglo-Indians so that they must go to a hill station has expensive than Simla. If this is done the money saved may finance Adam's trip home the following spring. Dalhousie is chosen as being the cheapest of the hill stations. Adam is unhappy at the decision because Simla has many of his friends and Dalhousie has nobody that he knows. He has become so much of an insider to Simla

and India that he refers to his Simla friends as his 'bhai-bund' meaning brotherhood. He thus inhabits many insiderhood that of India, that of his home, that of servants and friends like Imam Din, that of his ayah, and finally that of the circle in India. There can be little doubt that superficial and dismissive equations between Anglo-Indians and were outsiders will cost us dearly in terms of missed understanding.

A point is reached when Strickland voices his apprehensions about his assistant who he says is "an English boy, born and bred.... I wish the government would keep our service for country-born men. Those first five years in India give a man a pull that lasts him all his life"(emphasis mine; p549). Strickland here is referring to men who have gained the status of outsider-insiderhood to Indian. Those who know the place and people well, and those who are 'native' in some sense, should be given this kind of a job. The present assistant, despite living in India, is an Englishman through and through and therefore a total outsider to experience that will facilitate the task of handling thieves and dacoits. Strickland himself is an insider to the way and mentality of these dacoits and, he believes, can see in his Assistant the shortcomings that come to the fore as a result of outsiderhood. In this particular case, however, the joke is at the expense of Strickland himself. This is a kind of fact that (post) colonial criticism seems to find really tough to contend with. Kipling shows in stories like this one how even his "best" Anglo-Indian is still an outsider to India. Indeed, Kipling is severe in employing a child to make this point here, as he also does in "Tods Amendment".

Adam himself is an insider to the secrets of the dacoity that his father is trying to solve. Along with him in the know are the servants of the household. Adam, like Kipling himself, inhabits different and many insiderhoods, one of them being that of knowledge about the particular case that Strickland is trying to get even with him for stripping him of his 'honour' by whipping him in front of his ayah Juma.

With reference to the special advantages of near-genuine insiderhood of children, Kipling is dead right not only given the facts of his own Indian childhood but also given the human acculturation process, most of which occurs during the early years of one's life. The child Adam here not only has his own private world, almost a 'kingdom', and a tremendous base for genuine insiderhood, but also other kinds of insiderhood in which he is the centre of attraction. People like Imam Din, his ayah Juma

and the other servants of the household all dote on him and regard him as a little 'Sahib'. But such doting occurs even with children of Brown sahibs, and indeed among good and kind people with all children who possess a special character. This advantage a grown-up rarely has, especially an Anglo-Indian grown-up. The principal shapes' mentioned earlier are both present in Adam's life. The world of which he is king and the exploratory journey which forms part of adult life are very much part of his life.

In *The Intimate Enemy* Ashis Nandy brings up the two voices that critics attribute to Kipling. They say that the two voices are the saxophone and the oboe. The saxophone was:

Kipling's martial violent self righteous self which rejected pacifism and glorified soldiery, went through spells of depression, was fascinated by the grotesque and macabre, and lived with an abiding fear of madness and death. The oboe was Kipling's Indianness and his awe for the culture and the mind of India, his bewilderment at India's heterogeneity and complexity, her incoherence and ancient mystery, her resistance to the mechanization of work as well as man, and ultimately her androgyny. (70)

The dichotomy can be seen in his opinion pieces on the city of Calcutta as well as various other subjects like the coal fields, a railway settlement and its people and the life of the average Indian in general. The volume from *Sea to Sea II* gives us his opinions on all these topics. For example one notice in his piece on Calcutta "A Real Live City" an imperialistic superior tone of voice: "It seems not only wrong but a criminal thing to allow natives to have any voice in the control of such a city adorned, docked...existing only because England lives, and dependent for its life on England (70-71).

Incidentally, Calcutta is an Anglo-Indian city first, made by the British, and an Indian city later. That is a fact apart from any incidental criticism of Indian (as) here, kipling is identifying flaws in Anglo-Indians, and quite unambiguously he calls them "savage" not the natives.

In *The City of Dreadful Night* Kipling comments on the “Big Calcutta Stink” and refers to it thus: “for diffused, soul sickening expansiveness, the reek of Calcutta beats both Benaras and Peshawar” (171). The piece tells of the filth in Calcutta and its quality of being all-pervasive. The natives are not looked upon with any respect. They are referred to as “men of the breed born in and raised off this surfeited muck-heap!” Kipling warns the reader that only people who have been residing in Calcutta for many years (insiders) can live in it. An outsider may end up in unhappy situations. Any Indian from any other part of the country may also not have good experience in Calcutta and this will not happen merely because he is an outsider but because like many other cities Calcutta does stink.

The piece “The Council of the Gods” (The City of Dreadful Night) shows senators and their talk which can be seen as abstract and having no relevance to every day life. For example one of the speakers airing his views is a Bengali who talks about “an elaborate piece of academical reform leading nowhere”. In spite of being an insider to the country, he is an outsider because he does not concern himself with the need of the hour, namely the cleaning up of the city. Kipling asks “why do they talk and talk about owners and occupiers and burgesses in England and growth of autonomous institutions when the city, the great city, is here crying out to be cleaned?” (187)

The native official talks about the ‘outside’ (England) instead of addressing the immediate need of the city. This comes across as a kind of wilful outsiderhood. For once must be pair even in colonial criticism, is Kipling wrong in his assessment? History does tell us that Indians on Councils and Committees of the Raj often did behave in such ways. Just because a person is an Anglo-Indian can we deny him the right to state the truth, to balance it with other evidence? Moreover, in the case of people like Kipling also arises the question of the right to criticize arising from their insiderhood. Is it Kipling’s fault that in India, poor people don’t have enough money to burn their dead completely so carcasses flow down the same river? In another poem called “The Morning Ride”, (Look at *Early Verse by Rudyard Kipling 1879-1889*) he describes the beauty of the river Ravee. The line describing the river is beautiful: “Where the river runs to the sea like a river of molten glass” (175). The description is in terms that only a native may come up with. His adoration is neatly summed up in one

line: “And I live a life in an hour by the bend of the blue Ravee” (emphasis mine; p.176). In fact he is so much of an insider to India that he can see both the good and bad side for what it is and comment impartially on it.

George Orwell in his Introduction to *The Works Rudyard Kipling* (p XVII – XVIII) refers to Kipling as a jingo imperialist. This may be partly true. By virtue of belonging to the ruling class, he may have exhibited such an attitude. When writing for his Anglo-Indian readers in *The Pioneer* in 1885, Kipling certainly took the conventional view of the dangers to English children from native servants: “In the reeking atmosphere of the servants huts he soaks in Asiatic views and meanness through every pore of his little white skin”. On the other hand, it would do us good to remember that he is bitingly critical of not only globetrotting Anglo-Indians of his own race in India, but also of the white man’s colonizing mentality. Let us examine the following lines referring to other colonizing “Anglos” elsewhere: “I never got over the wonder of a people who, having extirpated the aboriginal of their continent more completely than any modern race had ever done, honestly believed that they were a godly little New England community, setting examples to brutal mankind” (Something of Myself, p. 441).

Therefore, it becomes very clear that even though he did have an imperialistic attitude, it was only a partial picture of his whole self. There is also this side to him. He does, indeed, see the evil or objectionable sides that the colonizer in general evinced as the stories we examine here abundantly show. We can see clearly from his comments in his short stories that he was severely critical of supercilious, ignorant, insensitive, arrogant and condescending Anglo-Indians of his time, and showed no mercy in exposing the underside of their personalities, habits, minds and hearts. In fact a collection of Kipling’s Anglo-Indian stories is a rich mine of the flaws and foibles, shortcomings and failures as human beings that none else has really bothered to write. It is clear that from some ‘jingoist’ work to a generalization about Kipling is crass imperialist. Both Indian and British readers have very little basis for their critique of Kipling.

In the same introduction Orwell informs us that many of Kipling’s Anglo-Indian contemporaries did not like or approve of him. He goes on to say: “They said, no doubt

truly, that he knew nothing about India, and on the other hand, he was from their point of view too much of a highbrow”(vii). This point is totally baseless and will be found untrue by anyone who reads more from the anthologist pieces of Kipling. Kipling knew India very well as can well be seen not only from his pieces on the railway folk and the coal fields but from all his stories, indeed. His recounting of the whole settlement displays deep knowledge of the Indian as well as India. The settlement is an insiderhood a world totally self sufficient and tucked away with hills surrounding it on three sides and the ‘sheds’ (the station, the workshops, the offices of the company) surrounding it on the fourth. The narrator tells us that: “The E I R only exists for outsiders. Its servants speak of it reverently angrily despitefully, or enthusiastically as ‘The Company’ (230).

Besides this, the settlement of Jamalpur has a hereditary kind of job giving arrangement. One merely has to read pieces like “The Bird’s Progress” to appreciate the basic fact concerning Kipling’s work—that as facts demanded, he was perfectly even handed in his criticism of Indians as well as Anglo-Indians. The work *Among the Railway Folk* tells s about the life in the railway settlement of Jamalpur. The job passes on from father to son. The sons start of as railway apprentice act a meagre sum and then gradually rise the ranks till they establish themselves in the company as full grown men. The native workmen are, as one man puts it, “making a family affair of it altogether.” The insiderhood is complete only then. There is insiderhood as member of the family, as citizens of the railway settlement, as employees of one big organization as well as people doing the same kind of work.

In fact, Kipling’s works abound in instances, which betray his deep knowledge of India, her people, customs, traditions and religion. The reader might remember the coded letter that Bisesa sends to Trejago in “Beyond the Pale”, which Trejago reads. Kipling decodes it for us in a trice. This, and much else that he knew, is something that a modern day Indian would perhaps not know. For instance. “A broken glass bangle stands for a Hindu widow all India over”. It is indeed amazing to note that he knows and explains the many things that the ‘dhak’ flower means: “The flower of the dhak means diversely ‘desire’, ‘come’, ‘write’, or ‘danger’ according to the other things with it (215). The above is but one instance of the depth of knowledge that Kipling possessed

about India. If one were to read his writings closely and widely one would get to know of many more.

Not only did Kipling know India well, he also recognized and criticized people of his own race who were shallow and superficial 'globetrotters' without interest or curiosity, without sensitivity. This paragraph gives us examples of the criticism that Kipling levels against globetrotters. Moore Gilbert in his book *Kipling and the End of "Orientalism"*, tells us about the treatment meted out globetrotters to one such, globetrotter who had behaved offensively at a club ball. The incident is recorded in A.W. Baldwin's *The Macdonald Sisters*. It reads thus: "We corked the whole of his face. We filled his hair with meringue cream till it looked like a white wig... This was punishment, not play, remember. We put a harm frill round his neck and tied it in a bow in front.... We were so angry that we hardly laughed at all" (70).

Even in his story "Lispeth," we find the traveller Englishman being very harshly criticized for his casual, don't care attitude towards Lispeth. The story absolutely bristles with instances of his criticism of his own fellow men. "It meant nothing at all to him, and everything in the world to Lispeth" (6). Another significant detail that he gives us is the fact that the Englishman wrote a book on the East later on. However, Lispeth's name did not appear there. In other words, she does not mean anything at all to him. She who saved his life does not occupy any significant position in his life. The Englishman himself can be considered a butterfly who has no anchor; who is just content to flit from flower. He is one of the globetrotter variety who does not care to know anything about India in depth. Kipling really hits out at this class of Anglo-Indian for their arrogant attitude. Kipling also criticizes people like the Chaplain's wife who blame Lispeth for leaving the Mission in a fury. The Chaplain's wife says that Lispeth was always on 'infidel' at heart. Kipling's statement in reply is as follows: "Seeing she had been taken into the Church of England at the mature age of five weeks, this statement does not do credit to the Chaplain's wife" (8). In this story, we see criticism of not only globetrotters but also of the so-called civilized missionaries who show themselves to be uncivilized and brutal by nature.

Another story, or rather a sketch, in which globetrotters are dealt a severe blow in "The Bride's Progress," which appears in "The Smith Administration" (from *Sea to*

Sea II). This and the other stories in this volume appeared as newspaper articles in *The Pioneer*. In “The Bride’s Progress”, a young English couple comes to Benaras on a honeymoon trip round the world. The piece records the lady’s reactions. She sees what to her (and other Anglo-Indians—and surely without doubt to honest Indians as well) are horrifying inner city sights—among them, floating half burned corpses and dogs eating this flesh. Kipling is with her so far. She then composes herself and reminds herself that India is only one happening on her world tour. Kipling at this point snaps with annoyance. She has taken one part of India to be the whole. She has not seen any of the magnificence of India. If India is to her only an “incident” on her honeymoon, she is the smallest incident to India.

We find here that she is the rank outsider to the place. Her trip is confined to one place and her perception, narrow and incomplete. In mistaking a part for the whole, he has missed out on the nicer things that India is made up of. When the couple is out one early morning, they hear the Mullah’s call to prayer. The bride asks her husband what it is. He replies reading it is that the native’s call to worship Vishnu. This is yet another case of outsiderhood that the globetrotter Anglo-Indian we come across. The globetrotter has very superficial knowledge of the place he ‘does’.

Kipling’s work, in fact, displays fury about Britain’s lack of interest in its empire. He was of the opinion that “the inhabitants of that country to never looked further their annual seaside resorts”. We find the same kind of outsiderhood being conveyed to us in the story, “The End of the Passage” when Hummil reads out an article from a newspaper published in Britain. The article recounts the speech of an M.P back in England. He asserts that the civil service in India is the “pet preserve” of the aristocracy in England, which doesn’t at all mean that Kipling did not know that sterling characters grown up from the “Stalky and Co.” gang do not join it. There is reference to the Anglo-Indian taking “good care to maintain their lavish scale of incomes” and living in the lap of luxury. The M.P. in question here is not only physically an outsider but also an outsider by way of knowledge. *The Pioneer* stated strongly that “profound ignorance of Indian life and manners exists in England (24 Feb, p.2). It can be seen in the story “Yoked with an Unbeliever” that ordinary Englishmen in England did not even have a basic geographical sense of the empire. This comes to light when we read that

Phil's mother believes that Darjeeling is a "port on the Bengal ocean". When Phil does come out to India, he gradually understands the true nature of India. Though his short stories, Kipling brings forth the outsidershood to India of those of his own race, the land that they often "misgoverned", to trace back to that crucial poem "Pagett, M.P.". In pieces like "Lispeth" and "Pagett, M.P.", he criticizes the shallow and callous globetrotter variety of Anglo-Indians. Therefore, it would be foolish and unfair to call Kipling an imperialist without significant qualification.

On the other hand, Kipling does effectively bring out the feeling of the outsidershood and exile that the Anglo-Indian in India experienced. "Exile" from England for the Anglo-Indian adults, among whom are privates from the army as well as officers in the administration, is very keenly felt. Exile from India for the Anglo-Indian children is even more traumatic as we see in his stories involving children and in his autobiography as well as autobiographical writing. They confront sudden uprooting from the (both literally and figuratively) 'warm' inside (India) to a cold, dreary, unfamiliar and unwelcoming outside (England). Similarly the disorientation felt by small children sent to England from India can be seen as no less painful than the feeling of alienation that the adult Anglo-India felt at being estranged from his own kind in India. The story "Baa, Baa Black sheep", from *Wee While Winkie* gives us an account of two little children Punch and Judy and their experience while boarding with unsympathetic people in England. They are sent out to England from India. We read that: "Punch and Judy, through no fault of their over, had lost all their world". The world that Punch and Judy knew is only the world of Bombay where they have grown up. This sudden change of place, people and surroundings are too much for them to take. They feel, lost and alienated from their parents and Bombay. Punch feels utterly depressed and unhappy with the treatment that he gets from Aunty Rosa. This is an autobiographical account of Kipling's own childhood is an autobiographical account of Kipling's own childhood.

He had to undergo years of torture at the hands of the lady of the house in which he stayed, as well as her son. He actually reforms to this house in his autobiography thus. Then came a new small house smelling of aridity and emptiness and a parting in the dawn with Father and Mother" (357). The uprooting from India to England caused

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the young Kipling a great deal of anguish. He considered India his home. This he puts forth in *Something of Myself*. "They [his people] were coming 'Home' for good soon: so this was my last look around the only real home I had yet known" (emphasis mine; p.427). It seems that the teenaged Kipling even after the long years of separation from India and her people was able to speak in the vernacular as soon as he act foot in Bombay. The language seemed familiar and yet unfamiliar. In other words, there was a slight disorientation where language was concerned. Nevertheless, he mentions that his arrival in Bombay was a return to what to him, was home. To quote Kipling. "I found myself at Bombay where I was born, moving among sights and smells that made me deliver in the vernacular sentences whose measuring I knew not" (382). A little later he mentions: "that was a joyous home coming" (382). The poem Christmas in India tells of this very feeling of alienation and isolation from the homeland and festive spirit that Christmas ushers in. The speaker badly misses his homeland as well as the festival of Christmas with mistletoe. The following lines tell of the longing: "O, the Heimweh, ceaseless aching! / O the black dividing sea and alien plain" (55). The feeling of alienation is further heightened by the feeling that the very people who are "making merry' neath the white and scarlet berry" will be the ones who drink to the health of their exiled countrymen and promptly forget them for another year till Christmas comes round again. The story "At the End of the Passage" has a foursome who are brought together at weekends by virtue of their isolation. Their seclusion from their society and resulting isolation can be assumed up in the line. "They were lonely people who understood the dread meaning of loneliness". In the poem "Troopin'", the joyous shouts of the soldiers returning to England give us an indication of the isolation and feeling of outsiderhood that they felt while in India. There is little doubt that if we ignore such tests of Kipling and other Anglo-Indians, we will thoroughly miss the human drama caused by outsiderhood.

Within the site of outsiderhood (India), one finds lonely Anglo-Indians who are cut off from people of their own kind, a predicament that must induce sympathy us matter who such people are. "At the End of the Passage" has four lonely men who get together because they "ardently desired to meet". They work in far-flung remote areas of the country and do not get other opportunities to all see each other or any other

person for that matter. There is loneliness on one hand and in small stations with limited populations there is felt social claustrophobia as well as urges to behave abnormally. There abound ever within a small station constraints and "pales" which are very rigid and almost impossible to step over, gossip is often employed as a means of breaking into a group and official life of an individual Kipling's station stories with Mrs. Hauksbee at the forefront of affairs, for instance, give us a picture of station gossip and the outcomes of it. In the story, "In Error" from *Plain Tales from the Hills*, the complaint is that everything in a "man's private life is public property in India". In the station stories, Mrs. Hauksbee refers to the dullness of that kind of closed life when she remarks in "The Education of Otis Yeere" that most of her acquaintances cannot "talk about anything except the last Gymkhana, or the sins of their last nurse". This is really indicating the monotony of life in the station where nothing new or interesting can be heard or seen for months at a stretch. The air of being closed in and cut off from the outside world is due not only to the location of Kashima but also due to human factors in "The Wayside Comedy". Kashima is surrounded on all sides by the Dosehri hills. "Fate and the Government of India have turned the station of Kashima into a prison" (43). There is claustrophobia not only because of geographical location of the place but also because of the limited number of people that live in Kashima.

If Kipling has realistically portrayed the know-nots in Anglo-Indian society, he has also given us a picture of the Anglo-Indians who toiled in remote parts of the empire and tried to do so without complaining and with a serious desire to be as much insider to India as reasonably possible. There are also these people who do not know India at all but would like to and are willing to learn. In a reversal of the character in the poem, "Pagett, M.P.", the M.P. is one such character as can be seen in one of the most important stories of outsiderhood confronting insiderhood, "The Enlightenments of Pagett, M.P.", Pagett has come to India to democratize it. He is introduced to various people whom his friend Orde knows. Kipling's dramatic personae from India in this story are serious proof of this knowledge and understanding of India. In the end Pagett is introduced to Dr. Eva Lathrop as "fresh from Home, and anxious to learn his India". Hence we see an outsider well aware of his outsiderhood. When Pagett's intentions about bestowing voting rights on women is made clear, Eva Lathrop lays bare the

condition of women in India. She says that the problem lies in the way women are treated and not in any political considerations. She has seen them from close quarters and knows the kind of life they lead. They are married early, not given any education and not allowed to remarry if widowed. The doctor knows the inside story because she has lived among the native women. She, therefore, is an insider to the life of the average native woman. The doctor is as much an insider as an outsider can ever become.

Kipling's first novel *The Naulakha* is, incidentally, his strongest criticism of two main methods of Imperial behaviour –honest missionary work and dishonest mercenary work. Kipling critics may be astonished to know the strength of honesty in his rejection of both in the novel. The dishonest American character there follows his honest girl friend into Rajasthan.

Kipling's "Letters of Marque" also details the travels of an Anglo-Indian through Rajasthan. The account begins with the concept of the loathsome globetrotter and then proceeds to give historical details about "Jeypore" (following the 19th century fluid spelling). He tells the reader that the city of Jeypore has wide roads, which are "straight as an arrow". The reader gets to know that American towns have been built after this pattern. The Americans do not know this and so they take the credit to themselves. Here is an outsider giving us details about the insider and then showing us the outsider-outsiderhood of another group of outsiders. In this travelogue Kipling paints for us a positive picture of the Anglo-Indian travels. Nevertheless, the white man and his "British Progress" are referred to in acidic tones. The modern and the beautiful ancient in the city of Jeypore clash and the effect of this clash makes the city "a big bewildering practical joke". Kipling definitely dislikes psuedo modern attachments and improvements, which are made in the name of enlightened "British Progress". There can be no worse criticism of one's own race and its ideology than this kind of views met with at way step in Kipling's fiction and prose.

While looking at a temple of Mahadeo (Letters of Marque" chap IV), the traveller indirectly announces his outsiderhood when he remarks. If there be much religion, there is little reverence, as Westerns understand the term, at the services of the Gods of the East" (22). Besides Jeypore, the traveller goes through Amber, Ajmir, Udaipur, Chitor and recounts the sights and sounds for these places. The traveller has a

very good idea of the crime scene in this side of the country. He tells us: "From a criminal point of view, Ajmir is not pleasant place.... Thus the criminal, who may be a burglarious Mina lusting for the moneybags of the Setts, or a Peshawuri down south on a cold weather tour, has his plan of campaign much simplified" (36-7). It is clear from this that the traveller has in-depth knowledge of the various kinds of burglars and the kinds of things that they usually steal, even though his conclusions (such as the one cited) above regarding 'reverence') are at times questionable.

The travelling Englishman comes across as observant, perceptive and possessing an ability to infer from what he sees. In the seventh chapter of the *Letters of Marque*, he refers to a conversation with a camel-driver who speaks Mewari. This language, he says, "is a heathenish dialect, something like Multani to listen to. The travellers tell the reader about the type of Anglo-Indians who work in the most tedious or adverse of conditions and yet do not complain. They do not talk of going to Simla and are totally dedicated to the work of the Province in which they are posted. They are classed as a "caste" of people who "are honestly and unaffectedly fond of their work, fond of the country ground them, and fond of the people they deal with" (107). There is no talk of promotions, moving away or transfers at all. Their talk revolves around the boundaries of the states they serve. Most amazing of all, the element of gossip is absent altogether. The traveler speaks very highly of this "caste" of Anglo-Indians. Here he distinguishes between other Anglo-Indians in other parts of the empire and these hard-working, selfless workers of the British administration. "It is a backwater of the river of Anglo-Indian life—or is it the main current, the broad stream that supplies the motive power, and is the other life only the noisy ripple on the surface? (108). He further explains that a good deal of information can be obtained by just listening to their talk for instance, one hears stories of men who take charge of an "impoverished state and dedicate their lives to it. These men are a rare species; not easily found anywhere else in India. He calls them the "Hat-marked Caste". This indicates that they are definitely insiders in spite of being racial and colonial outsiders. Like the narrator of "Pagett, M.P.", they too work tirelessly for the good of the state that they serve.

The tone of the narrator throughout the *"Letters of Marque"* is very much like that of a reporter giving an account of his day-to-day activities. As mentioned before, he

is observant and has an eye for detail. Kipling mentions two totally different kinds of Anglo-Indians in the "Letter of Marque". First comes the globetrotter who 'does' kingdoms in days and writes looks upon them in weeks" (3). He moves on to the type of Anglo-Indian who really knows his Indian, loved it and worked ceaselessly and devotedly for its welfare and upliftment according to his best understanding. These, if one looks closely, are types, which are poles apart, at apposite ends of a wide and instructive spectrum available in Kipling's work yet completely neglected by all kinds of critics of Kipling.

Incidentally, it is hoped that the substantial evidence produced here and elsewhere in the present study will show that Kipling belongs to the category of the people who know India, the outsider-insiders. Like the fictional character Strickland, he was himself used to wanderings into native areas among native people. This he did not only because he had to but also because he wanted to and was interested in knowing. He tells us in *Something of Myself*:

I would wander till dawn in all manner of odd place—liquor shops gambling and opium dens, which are not a bit mysterious, wayside entertainments such as puppet shows, native dances, or in and about the narrow gullies under the mosque of Wazir Khan for the sheer sake of looking (392).

This fact is also amply and interestingly supported by many sketches such as "The City of Dreadful Night" and stories such as a William the Conqueror", to name only a couple of example. Thus we get to know that Kipling the writer and man can be very definitely as well as justifiably considered an outsider-insider who gives us a realistic picture of Anglo-Indians despite his endorsement of the Colonial enterprise in general. He is quick to criticize his own people when they display superior, imperial, stupid, insensitive and presumptuous imperial attitudes, and he is equally prompt in showing us their positive side as well whenever examples obtain. We get a very balanced treatment of Anglo-Indians in his writing.

The present section has thus attempted to bring together evidence about Kipling and the nature and quality of insiderhood to India. It also shows a variety of evidence

from Kipling's portrayal and analysis of his own people, the various types of Anglo-Indians and their attitudes to India, here people, her places, customs, religion and attractions. Most dominantly and effectively does this work show enormous evidence for us to use in arriving at an appropriately complex and realistic assessment of British colonizers in India.

The next section will deal with instances of insiderhood and outsiderhood of characters as seen in the shorter fictional works (mainly the stories) of Rudyard Kipling.

Section II

Anglo-(In)dian

We have first considered the insider-outsiderhood of Kipling himself. In this section we will deal with the insider-outsiderhood of the many characters in many of Kipling's short stories and some of his poems. On reading his short stories and poems, the reader finds that each story has a different paradigm of the nature, quality and degree and experience of outsiderhood and insiderhood. Not only do the stories differ in content, they also differ in the degree and kind of outsiderhood and insiderhood. Some stories are set entirely in an Anglo-Indian station or similar context, while some are set across the 'pale' in India and have a truly Indian flavour to them. All these stories show keen insight into human behaviour, feeling, aspiration and behaviour, feeling, aspiration and behaviour as well as into prejudice and problems of mutual understanding. His writings show that Kipling knew a great deal about life in India, life in the Anglo-Indian station, life among the natives, life in the Army. He also seems to be aware of the culture and customs of India. Indeed, it is hardly as well as into prejudice and problems of mutual understanding rare to find sympathetic views of India despite the generally ironic attitude and style that effectively avoids mushy sentiment. The present project proposes to analyze some of these stories and poems in terms of the Anglo-Indian's encounter with India and their status of outsiderhood or insiderhood as the case may be.

An apt starting point for analysis would be the story "Lispeth" with which *Plain Tales from the Hills* opens. Lispeth is a hill girl and after the death of her parents is brought up, by a missionary Chaplain and his wife from the age of five weeks. When in her late teens she becomes "half servant half companion" to the wife of the Chaplain of Kotgarh. Lispeth has been baptized as a Christian. Lispeth is at least notionally and

genetically an insider to India and also insider to the white man's religion as well. As she grows up, she finds herself being perceived as different from the rest of the Hill girls because they feel that she has "become a white woman and washed herself daily". They find that Lispeth's ways are very much like those of a white woman and therefore they consider her an outsider. She finds herself 'othered' by those of her own kind. The phrase "own people" seems problematic here because at the end of the story we have one question to ask, namely, "Who are Lispeth's own people?" Are they the Chaplain and his wife with whom she lives and who have ultimately betrayed her sense of insiderhood or are they the other Hill people to whose race she belongs but with whom she shares little else?

Yet Lispeth's outlook and habits towards life are drastically different from those of the Chaplain and his wife. For example, we find that the Chaplain's wife wants Lispeth to take up service in Simla as a nurse. Lispeth will not hear of it. Lispeth here is a rank outsider to such ideas and ideals of the white people. When people came visiting Lispeth locked herself into her room for fear that they may take her away to Simla or out into the "unknown world". Lispeth retreats into her own inner self and does not want to confront the outside world on such occasions. The phrase 'unknown world' shows that she is an outsider to the outside world, or at any rate unfamiliar with it. Her world is limited and confined to the valley of Kotgarh that she lives in and more particularly the Chaplain's home. Her relationship with the Chaplain and his wife is not well defined. Her role is that of both a servant as well as a companion. We read of Lispeth's mode of walking for exercise: "She did not walk in the manner of English ladies—a mile and a half with a carriage-ride back again. She covered between twenty and thirty miles in her little constitutionals, all about and about, between Kotgarh and Narkanda" (4). Since she is a native and an insider to those parts in knowledge of geography and physique, we find that she can walk long distances. In fact Kipling loses no opportunity to build up or praise Lispeth and to criticize the Anglo-Indians in her life. Not only does she walk all the way but one day returns with something as heavy as a human being in her arms. She is surefooted enough to carry a person in her arms and hardly finds it taxing to walk up the steep and undulating road.

Yet Lispeth also feels one among the Anglo-Indians and this feeling of insiderhood is evident in her unhesitating and instant desire to marry the young Englishman whom she rescued from sure death. Since she has been living among them all this while she feels one with them and an insider to their way of life. Nor have her foster parents ever bothered to correct her impression. Yet, Kipling tells us, in a graphic image of outsiderhood that Lispeth stands outside the door of the room in which the Englishman is being looked after. The Englishman is, however, a rank outsider, a mere hunter of 'butterflies' (another of Kipling's deft images for a callous outsider.) He is also an outsider to the Chaplain and his wife. The story informs us further that no one in Simla knew anything about him. He has come to look for plants and butterflies among the Simla hills. Lispeth's intention to marry is met with disapproval by the Chaplain and his wife. The comment that follows reflects Kipling's deep understanding of and sarcasm at the attitude of the Chaplain and his Wife: "It takes a great deal of Christianity to wipe out uncivilized Eastern instincts, such as falling in love at first sight" (5). As they stand for the Anglo-Indian community and their influence on the Indians, this sentence also tells us about the position or standpoint of the narrator who in this case is Kipling himself. Kipling is, indeed, voicing his opinion from the insider's point of view. It is almost as if he knows the country and its people from the inside and has experience in handling matters of this kind. The word "uncivilized" is put there deliberately to make the distinction between the two cultures and races clear. The view commonly held by the colonizing race was that the subject race was uncouth and uncivilized and that they were there to civilize it. The narrator's position is very peculiar because, besides being that of the insider where Lispeth is concerned, he can also be seen to be on the outside as the Anglo-Indian notion of "uncivilized Eastern instincts" a view of the ordinary British person he does not share.

Since Lispeth will not believe the truth - that an Englishman 'cannot' marry her, the Chaplain's wife tells her a lie- that one day he will. The Englishman is taken into confidence. At this point the three racial outsiders become insiders to each other. The Englishman who was a total stranger to the Chaplain and his wife till a few days ago becomes a party to the plan they hatch to keep Lispeth from the truth. They are

outsiders because they do not belong to the country. They are now in on the secret and so are insiders to the ploy. According to the plan the Englishman talks to Lispeth and walks with her and makes 'harmless' promises that he will marry her. Here Kipling tells us that these things meant the whole world to her and nothing to him—a stronger condemnation of heartless behaviour of a rank outsider will be difficult to find. When the times comes for him to leave, Lispeth walks with him for a considerable distance and then returns assured that he will return to marry her. She says, "He has gone to his own people to tell them so". (This creates yet another pattern of outsiderhood. The Chaplain, his wife and Lispeth form one unit. The Englishman is an outsider and he has to go to his people to tell them about his marriage to Lispeth. "His people" tells us that they are outsiders and out of Lispeth's circle, which in this case includes the Chaplain's Wife.)

Outsiderhood due to ignorance and insensitivity can be seen to conquer good intention in the story. Firstly Lispeth's ignorance of the invisible boundary between her (for many purposes considered Anglo-Indian by the Missionaries as well as by her own people) and the 'real' Anglos; next Lispeth's ignorance about the plan made by the Chaplain, his wife and the Englishman makes her an outsider. She knows where her Englishman has gone but being a Hill girl and having limited exposure to the outside world, she has little "conception of the nature of the sea". This is another way she can be seen as an outsider. The most telling line in the story is "It [all this] meant nothing at all to him and everything in the world to Lispeth". It tells us how much of an outsider Lispeth is to the Englishman's intentions. The Englishman's talking with her, walking with her, saying nice things to her means everything in the world to her and nothing at all to him. Since she is ignorant of his intentions, she is an outsider to them, only another "butterfly" to the collector, and (Kipling adds to his criticism of such miserable callousness) although she saved his life, he does not even name her in his book!

After three months had elapsed, Lispeth's patience begins to wear thin and she gets irritable. The Chaplain's wife, only at this late juncture, tells her the truth and also tells her "it was wrong and improper of Lispeth to think of marriage with an Englishman, who was of superior clay...." [Incidentally, this remark is heard even

today and all over the world wherever an incompatibility in position is perceived – and even within the ‘same’ community.] The narrow and closed attitude of the outsider is brought to light by the statement above. Even though Lispeth has been living with her, is for all anyone can see (except Lispeth’s dowdy dress) an integral part of the Anglo-Indian community, she is an outsider to it. So the Chaplain’s wife still considers her an outsider and an outsider of inferior status. It is also highly ironical that in spite of Lispeth following Christianity the Chaplain’s wife considers her a heathen at heart. To put it succinctly, the Chaplain’s wife still considers Lispeth an outsider not only racially but also in terms of religion.

When Lispeth thus realizes the trick played on her by the Chaplain and his wife, Kipling goes straight for the throat-no extended explanation, no description. Straight from the hip and without mincing her words, she informs the Chaplain’s wife that she is returning to her own people. The phrase “own people” is to be noted here because she has now got out of the insiderhood feeling that she so far had while living in an Anglo-Indian household. She has got out of the inner circle, of the Anglo-Indian world that she had been inhabiting. She has so far considered the Anglo-Indians as her own people and thought that she belonged to their circle. This incident makes her realize that they do not feel the same way and so she returns to the ‘racial inside’, namely the Hill people. They now are in her view her own people for she believes that as she is racially a Hill girl, she can be at any time considered an insider to them. Lispeth, who is in her perception an insider to the Anglo-Indians, has been thwarted in her attempts to enter the inside and pushed back to the outside again. She is an insider only superficially—only to the extent of playing the dual role of half servant and half companion to the Chaplain’s wife

It is hardly to be wondered that Lispeth says “You are all liars, you English”. What does seem entirely enlightening is that it is Kipling an Anglo-Indian himself, makes so much repeated and totally unmerciful critique of such behaviour on the part of his own community. This statement tells us that she is “othering” them, does not think of herself as one of them anymore. They are very much the outsiders that they were when they came into the inside (India). The Chaplain’s wife is harshly critical of Lispeth’s going away: “There is no law whereby you can account for the vagaries

of the heathen,' said the Chaplain's wife, 'and I believe that Lispeth was always at heart an infidel' (8). She dismisses Lispeth in one sentence. The extent to which Lispeth has been reconverted to her outsiderhood can be seen here. She has always, if not physically, at least psychologically been kept on the outside, beyond the boundary separating the Missionaries' inside from the outside. Kipling is once severely critical and bitterly ironic about the attitude of the Anglo-Indians. He says: "Seeing she had been taken into the Church of England at the mature age of five weeks, this statement does not do credit to the Chaplain's wife" (8).

Lispeth is just one of the many stories where Kipling criticizes the attitudes of the Anglo-Indians. It has been mentioned before that even in an apparently homogenous group of people, outsiderhood does exist. The Chaplain and his wife are the outsiders here because they do not hold the same views, as perhaps people like the narrator-journalist in these stories. There are layers or types of people even among the Anglo-Indians, which on the surface may seem like a uniform community of people. Kipling differentiates the casual, arrogant, all-knowing, brash Anglo-Indian from the Anglo-Indian who may understand and know India and her people. The latter are the real insiders as far as knowledge of the country and actual feeling of belonging goes. The Chaplain and his wife, and obviously committed to 'doing good', despite living among the natives are total outsiders to them. They fail to understand Lispeth who has been with them since her infancy. In fact, Kipling's sensitive understanding of the situation takes us far beyond even this extraordinary understanding. For he knows that she is as much an outsider to them as the rest of the Hill people. If examined closely, one can see that the traveller who is brought home to them becomes more of an insider than Lispeth who is a member of their household. Similarly, once she returns to 'her own people', all 'normal' things happen to Lispeth, including being beaten by her Pahari husband (a phenomenon hardly uncommon even today). However, The Englishman's association with the Missionaries is brief, formal and temporary. Yet he enjoys a more elevated or closer status than the seeming insider, only on account of his being of the same race and religion.

Lispeth is definitely more of a servant than a companion to the Chaplain's wife. Lispeth's position throughout the story can be argued as being neither inside nor outside in other people's eyes. Lispeth's feeling of belonging to the Anglo-Indian community can be seen as a clear case of perceived insiderhood. Towards the end of the story we are given to understand that Lispeth always spoke good English. This comes as a fall-out of the prolonged stay with the Anglo-Indians and resulting 'insiderhood', and in many a situation would be interpreted as a clear sign of 'belonging'. She had been an insider only in so far as that she had been living in the same house with them. The story has in it a richly woven tapestry of insider-outsider relations in it. There are different kinds of outsiderhood present within this single story. Every single instance is severely criticized, providing us with an eye-opening case of an Anglo-Indian's critique of his community's flaws. No better or more powerful instance can be found than the harsh epigraph to this 'Missionary' story:

Look, you have cast out Love! What Gods are these
 You bid me please?
 The three in One, the One in Three? Not so!
 To my own Gods I go.
 It may be they shall give me greater ease
 Than your cold Christ and tangled Trinities.

The Convert (p.3)

However a different, simpler, more elemental paradigm of outsiderhood can be seen in "Thrown Away", another story from *Plain Tales from the Hills*. In this story, an Anglo-Indian only called 'Boy' does not actually even encounter Indians. Only the location of the story is India. All the same, it makes a very interesting study of outsider-insiderhood. The tension between the inside (of the mind) and the outside (spatial) is tremendous and at one point they close and clash, with the result that the inside collapses and gives way. Unable to bear the sense of defeat and failure, encountered by one who has no criteria by which to judge him, he shoots himself. The other point to be considered and noted is the presence of opposites in the story-Home and Away, inside and outside, success and perceived failure, the Station and the wilderness where the Rest House is located. It would do well for us to understand that the Boy is not given a

name for obvious reasons. The incidents described could happen to any new recruit in the Army. Therefore, the Boy need not be given a name.

The outside refers to the outside of the mind of the Boy, although actually the setting is India. Kipling at the very outset tells us about the “sheltered life” theory by which many a child brought up excessively protected can come to grief solely because he happens to be ignorant of the “proper proportion of things”. The Boy is sent out away from home to India. It is well worth considering that the very act of his going out causes him to consider himself an outsider. Once inside (India), this outsider also looks into himself. The Boy, we discover, is not only an outsider racially but also in terms of the kind of life he is expected to lead once he enters the Station in India. His life can be seen as confined to the Station and his social life limited to that which one finds in a Station. The narrator tells us that the Boy took things too seriously and India is the last place where one should take such things seriously. [Remember that it is NOT a story either concerning or addressed to Indians, only Anglo-Indians.] The Boy, of course, does not know that social misdemeanours, small debts which everyone has, small acts of teasing and coyness-these are some of the things which drive the Boy to the edge of self-recrimination. No one has ever told him that there are human tolerances in the world outside home. The outsiderhood that one experiences as a result of ignorance has already been mentioned in the previous pages. The position of the narrator also makes interesting reading in this story. He speaks from the insider’s point of view. It is as if he has lived in India and more particularly knows the position in the Station of a raw subaltern. He is able to tell us what life is like and would have been able to put the Boy right about such things, advised the subaltern to get out of the place as quickly as possible and go to some place where “amusement is amusement and a reputation worth the having”.

At first the Boy found life in India very good. The narrator warns us that it does look good at the beginning from “a subaltern’s point of view”. He is, in a way, analysing the situation from the outsider’s point of view. Outsider in the sense that (the narrator) is not a subaltern at the time of analysis, and outsider also to the extent that the subaltern whose view he is putting forward is a stranger to India. The subaltern’s opinion that life is very enjoyable can be attributed to the fact that he is

forming an opinion while standing outside the kind of life he will be leading. Once he really enters that kind of life, it may not seem as attractive as it looks now. The Boy loses his money in all kinds of amusements. One would have thought that this would sober him down. The narrator tells us that in ninety-nine cases out of a hundred the above effect can be seen. The Boy, however, seems to be an exception to the rule. He stands out from the rest of the crowd. In this sense again, he can be called an outsider. Sadly, he is an outsider in the negative sense of the word. The insiders in this case are the other ninety-nine who sober down after an experience like the one the Boy had. They would all react in the same way, with common sense and increasing worldly wisdom.

The Boy takes everything far too seriously. He does not know that later on there may be things to take seriously. Having been over-protected at home, he has a poor judgement of proportion. So a thoughtless remark on the part of a lady comes one day as the last straw for the Boy. He leaves for the Canal Engineer's Guest House telling everyone that he wants to shoot big game there. The Boy is an insider to only himself. His intention is not to shoot big game at all which we will know later on in the story. The secret he tells no one shows up another kind of insiderhood—that of being in the know of things. He is the only one in the know of things. He kept the wrong kind of secret very well. The Boy goes out into the lonely desert spaces to do a great deal of serious introspection. Next morning, one of the Majors comes in from short leave and smells a rat when he hears of the Boy's expedition. He checks the Boy's belongings and finds that a revolver and writing-case are missing. The Major sets out for the Rest House along with the narrator, knowing that both could keep unpleasantness to themselves with discretion. They find no signs of habitation. After a while, the narrator sees a lamp burning in the room. They also hear the sound of flies buzzing. They enter the room with apprehension to discover that the Boy is dead by his own hand. The Boy's writing pad reveals that he has written letters to his people at Home and to a girl as well. He uses phrases such as 'indelible shame', 'criminal folly' and 'wasted life'. The last phrase throws light on yet another case of insider-outsiderhood status. The title "Thrown Away" indicates the outsider's view of the incident. It seems to mean that a precious life full of potential has been wasted, simply

thrown away. The insider's (The Boy) view of 'wasted life' means all the mistakes he has made, all of them according to him major and serious. It perhaps implies the days he has wasted in fun and frolic when he could have used them fruitfully. Though the phrase used by both people is somewhat the same, the connotation and colour given to each is vastly different.

The Boy has taken an altogether wrong view of things. He has taken all the rebuke, insults and embarrassment to heart. As mentioned at the very outset of the story, he belongs to the category of those who have led a very sheltered life. However, he does not let his hurt feelings surface at all. They are kept bottled up within him. This causes him great anguish coupled with a deep and gnawing sense of failure. Thus, he is an outsider to every one in the station. To this extent, he is an outsider to the narrator and the reverse also holds true. The innermost thoughts and feelings of the Boy are poured forth on paper only after the Boy has come out of the Station. The colleagues back in the Station are also outsiders to the Boy's feelings. The room in which the Boy was in the Rest House can be seen as the hole where the Boy unburdens himself like a wounded animal. Here, the reader can actually see two insides—the inside of the claustral room and the inside of the Boy's mind laid bare through his letters. At the same time, the room can be seen as the expanding haven of solitude where the Boy found his voice. It can be seen as the platform on which the Boy revealed his troubles and worries. The Major sums up the atmosphere as seen by both himself as well as what it must have seemed to the Boy, in a well put simile— "Like a rat in a hole!" The room is compared to a hole and this comparison seems to suggest claustrophobia and an atmosphere of closure and tension coupled with intensity of passion. It seems as if the Major and the narrator had to go inside the room and then into the letters to find out the truth. There is a sense of going deeper and deeper in order to get to the bottom of the truth. The inside here, holds the truth. The Major and the narrator are insiders to the kind of person the Boy is. The Major, especially can be called an insider to the life that a subaltern has to lead in India. The Major later on tells the narrator hair-raising stories of attempted suicides that have occurred in the past. The narrator listens in horror to the stories. One must appreciate the two men who go into the wilderness to investigate the matter. Even though the Canal Rest House is situated quite a distance away from the station, it is very

much on the outside—that is to say, beyond the reach of any of the subalterns. It is also the ‘outside’ for the other people in the station like the Major and the narrator. It is ironical that the Boy has to actually go outside in order to be able to look in to himself. The room in which he shoots himself is a space which is both closed in as well as suffocating. It would do us good to look at each of the spaces that the story brings up for us to see.

One feels the closing in of each of the successive spaces as one enters them—firstly the country, then the Station, next the room in the Rest House and finally the mind of the Boy himself. The Major decides that those letters the Boy has written cannot go Home as they are, for they will break the hearts of the Boy’s mother and his girl. So both the narrator and the major concoct a story of the Boy having contracted cholera and dying of it. The narrator terms these proceedings “one of the most grimly comic scenes” he has ever been part of in his life. It is necessary to explain at this point, what the term “grimly comic” could mean. The scene is comic in that the twosome have to resort to all kinds of tricks and untruths in order to be able to compose a good enough letter to send the Boy’s mother. Nevertheless, it is a grim affair because it is to do with a young boy’s death. Of course, all this takes its toll on the two men. The strain makes its presence known after some time and the men go out to gulp drinks to obtain courage to perform the grisly task before them. The Boy’s locket, watch and ring are also taken off and then a lock of hair is also put in with them in the envelope with the freshly composed letters. The Boy’s hair cannot be used and so the Major’s lock of similarly coloured hair is put in. The Major as well as the narrator think clearly before the act. This is evident from the detail that the narrator gives us about the colour of the lock of hair that they put in. They have the presence of mind enough to realize that they cannot use the Boy’s hair to send home. The letter that they compose is meant for to the Boy’s parents, telling them what an extraordinary son the Boy was. The air in the room, thick with the smell of death, takes its toll on the two men. The Major says: “For God’s sake, let’s get outside-away from the room-and think!” The ‘outside’ here gives momentary relief to the two troubled investigators and well-wishers. The unbearable closeness of the room in which the Boy lies dead gets too much for the Major. The Major and the narrator divine the Boy’s innermost turmoil and agony—the one by the

power of his understanding, the other by his skill in 'lying', for by profession he is a journalist! After the Boy's remains have been successfully buried, the twosome get back to sleep. They do not sleep in the room but lie down on the veranda. The Major later relates stories of suicide and nearly pulled off suicide that he had heard of. He knows what the Boy must have been feeling because he himself was once in the same position as the Boy-fresh recruit and new to the country. In this regard the Major can be called an insider to the Boy's predicament. He is an insider to the Boy's feelings and apprehensions, a crucial factor in human relations, surely, whether one is a colonizer or a colonized person.

Even though the journalist narrates to us the events likely to take place in the subaltern's life, he cannot be as much an insider to the experience of being a subaltern as the Major, because all said and done, he is still an outsider to the profession and the experience that comes out of it. The narrator is, therefore, a partial insider and for the moment the Major is a total insider. Of course the complete insider in this regard is only the Boy who is very much segregated from the rest because he chooses to keep his so-called failures to himself. Of the two outsiders to the Boy, however, the Major is far more of an insider than the narrator.

An insiderhood of another type can be seen in the secret that the two men keep. Only they know what has happened at the Rest House. Both the men possess knowledge that the others in the station do not. The disposal of the Boy's corpse and the original letters to the Boy's parents are all kept secret. Even the rest of the Station is kept in the dark about the events that took place in the Rest House. The Major and the narrator are bound together as a unit and the thing that binds them is the secret that they keep. The Boy's mother writes a letter thanking the Major for all that he has done "and the obligation she would be under to us as long as she lived." She was, says the narrator, under an obligation but not as she meant. The narrator refers to the kind of obligation that the Boy's mother will always be under. She, like all the rest, is an outsider to what has taken place as well as to the kindest acts performed by these two understanding men. She can, in fact be termed a rank outsider in a blameless sense, because she is sequestered from the events as well as

to the kindest acts performed by these understanding men. Besides, she has never been in India. She is also an outsider to her son's real self.

The Boy' may even be called a human troglodyte. He lives in total seclusion in spite of living among people in a Station. His nature also fits the other definitions of troglodyte, the primary one of inhabiting a sunless cave. The room into which he withdraws is like a cave where he pours forth his anguish. One also sees the cave as the cave of his mind. The dark recesses of his mind in which he stores away his insults and supposed failures are the dingy caves of his being. The mind of the Boy can be seen as a cave that is impenetrable and closed to everyone else. The tension here is between self-imposed withdrawal and extreme outsiderhood. The Boy is an outsider to the real world and its ways. At the same time he is like an island unto himself. Arnold's lines from the poem-"To Marguerite-Continued" come to mind when one considers the Boy's personality:

Yes: in the sea of life enisl'd,
With echoing straits between us thrown,
Dotting the shoreless watery wild,
We mortal millions live *alone*.

(Matthew Arnold. "To Marguerite—Continued"

lines 1-4)

"Thrown Away" in a sense provides an essential paradigm of outsiderhood- it is a product of the mind and what it makes of circumstances, it arises from an 'away' situation which has no colonial component, although the setting happens to be colonial India. It is the quintessential outsiderhood of a misguided person's utter withdrawal from the world into himself. It could have occurred anytime and anywhere and to any unguarded person.

In contrast, a far more physical aspect of inside and the outside can be seen in the story "The Story of Muhammed Din". The house of the narrator is the inside and the garden is the neutral ground between it and the 'outside' or the narrator Sahib's domain. The little child Muhammed Din one day steps into the house of the narrator and is engrossed in his exploration of his surroundings until discovered by the narrator. What follows is a "long dry howl". The boy gets a severe admonition from his father, Imam

Din, the narrator's servant. The mistake committed is that the boundary has not been respected and entry into the outside has been made. The lesson that the boy is taught is that boundaries are not to be crossed. The inside here connotes the private space of the Sahib and the garden, which, in the situation must be the outside for the little boy. The reason why the Sahib's inside cannot be intruded upon is because the boy's father is a servant and the narrator the Sahib or the master. It is more than evident from this instance that not only physical pales but also psychological and cultural pales are at work in any situation but come to the fore in a colonial context. After the initial rebuke, Muhammed Din never stepped "beyond the pale" into the narrator's territory. The other impressive aspect of the story is the extraordinarily sensitive character of the narrator's and Kipling's deep understanding of the situation in question and the effect of the situation on individuals. Most emphatically, we must acknowledge Kipling's dramatically effective and utterly realistic choice of a child as a victim of such an experience of the 'pales' of adult life. [Trespassing on private property can also be seen in other stories such as "Naboth" in *Plain Tales from the Hills*.]

Yet another instance of outsider-insiderhood can be seen in the fact that a few days later the narrator feels troubled at not seeing the little boy around. The boy has become so much of an insider to his life that the narrator misses him and feels uneasy when he is not around. Two people who are outsiders to one another become close in a very small span of time. One outsider (the narrator) forms close ties with an insider (the native, the Indian boy) within a very short time.

The situation of outsider and insider forming close ties can also be seen as manifesting itself in other ways. There are stories, which tell of success in "going native". The characters who succeed in "going native" are the ones who are able to take to the customs and traditions of India quite readily and easily. "Yoked with an Unbeliever" and "Without Benefit of Clergy" are two such stories. The former fits in better than the latter. There are stories where the attempt to enter the inside is thwarted and the attempt to "go native" is foiled. The stories "Beyond the Pale" and "Georgie Porgie" tell of failure of different kinds. But all of these stories not only reveal aspects of the British colonial situation rarely even guessed by most people, they also reveal enormous understanding on Kipling's deep understanding of situations in which the

West will meet the East- a great set of instances of the middle ground between the colonial outsiderhood and native insiderhood. It is to expose this middle ground that is our main focus in our present study.

In "Yoked with an Unbeliever", Phil Garron goes out to India. His mother tells her friends that her son has gone to "a port on the Bengal ocean" in a case of outsiderhood caused by ignorance. Mrs. Garron knows nothing of India. She is thus another non-interfering and innocently 'rank' outsider (unlike the crudely meddling M.P. in "Pagett, M.P.") While still at Home, he gets engaged to Agnes Laiter and naturally she is sorrowful at his departure. The words "going out" themselves are a clearest and unchanged case of an outsider to India is making the statement. The notion and ideas about what India is, are neatly summed up in a phrase by rank outsiders like Agnes Laiter: India, as everyone knows, is "divided equally between jungle, tigers, cobras, cholera and sepoys" (49). This seems to be the view that most outsiders to India commonly held about the country as a whole. This statement can be looked at in a variety of ways. It could also be seen in the light of the outsider-insider. That is to say that the Anglo-Indian soldier or administrator looked at India mainly in these terms since he was the one to brave all the above dangers in an alien country. Nor were these fiction- they were true facts but neither in isolation nor as the only facts. We might think that the natives (insiders) would surely have a different viewpoint of their land. But that can hardly be the case- most Indians still confront everything except cholera! It should come as no surprise to the reader, however, to know of the ignorance of Phil Garron himself of the kind of job he would be asked to do, once in India. We read that the salary, work and the horse "were not quite all he had fancied". [The outsider becomes an insider with experience of the work he is expected to do in the inside.]

When Agnes Laiter marries someone else back at home and writes him a tearful letter, Phil writes an eight page letter about, among other things, his state of mind and his faithfulness to her to Eternity. He tells her how he would hide his broken heart and how his affection for her will persist. A person who knew Phil well would have called the letter a mean and selfish work of a weak and selfish man. Phil thinks no more of the letter and goes about his work. An insider to Phil, in other words, would have known the true state of matters as they really stood in Phil's heart—this episode had clearly

alienated him from his own people. Later come about his association with and subsequent marriage to Dunmaya, the daughter of a Rajput ex-Subadar-Major of “our Native Army”. By this time was beginning to “look upon India as his home” and “dropping all his English correspondents one by one”. In fact, he does not see any reason to return to England at all. Phil marries Dunmaya and settles down. He has succeeded in “going native” up to an extent but he is not able to go all the way. It is Dunmaya who makes her share of the adjustment (and why not? The success of virtually every human relationship depends on these adjustments.):

She managed him tenderly, and became in less than a year, a very passable imitation of an English lady in dress and carriage. It is curious to think that a Hill-man after a lifetime’s education is a Hill man still; but a Hill-woman can in six months master most of the ways of her English sisters. (52)

The narrator is obviously stating this because he knows the ways and the nature of the Hill people. He speaks from the insider’s point of view and has experienced statistics to back up his judgment—such statements, in other words, need hardly be considered colonial. In fact, it is his assessment of Phil Garron that ought to occupy our attention here. It is almost as if he has come across instances of this before. In the light of the above, it would be well worth considering the position of Dunmaya as well. She is an insider to India but not to the ways of the outsiders at least initially. After she masters the ways of her English masters, she can be called a partial-insider, partial-outsider, because she is racially still an Indian. Phil Garron, on the other hand, succeeds in becoming an insider as far as residency goes. He also “goes native” by marrying a native girl.

Agnes thinks of Phil often, despite this she does not know anything about his life in India. She thinks of him toiling away “among the cobras and tigers of Darjeeling” whereas we know for a fact that he has been living in the lap of luxury. Agnes is an outsider to a considerable number of things among which are the kind of place India really is, the life that Phil leads, and most of all to the real Phil himself. Then, when Agnes, becomes a widow and comes in search of Phil, she finds that he and Dunmaya

have already become man and wife. They form one unit and are an insiderhood unto themselves. Agnes is yet again an outsider. Phil, we are told at the end of the story, “was very little altered”. This tells us that his success at insiderhood and “going native” is restricted to his successful marriage to an insider. He does not make too much adjustment as has been mentioned. The narrator seems to be familiar with all the characters as well as both the countries—India and England and their people. It feels as if the narrator speaks while adopting a bird’s eye view from where he can see everything below. The narrator’s position is peculiar because he seems to be an insider to both the Eastern as well as the Western world.

Another partially successful story of “going native” is recounted in “Without Benefit of Clergy”. The two stories have both similarities as well as differences. For instance, tales have an outsider living with a native—in the former, the outsider marries the insider and in the later instance the outsider simply lives with a native girl. J.M.S. Tompkins in his book *The Art of Rudyard Kipling* gives us a very neat paradigm of the story. The insiderhood and outsiderhood can be summed up in spatial terms:

The scene lies before us in concentric circles. At the centre is the native house; all the pictorial details, the colours, the little homely sounds belong to this centre; here we listen to the language of love and grief. Outside continuously indicated but never described, is John Holden’s official life, the Club, the office, the “unlovely” bungalow, open to any visitor.... Enclosing everything is the India of swarming life and terrifying epidemics, generating the menace and finally the certainty of separation. The ties that penetrate all three circles meet in Ameera’s room. Most of the scenes in the little house are night-pieces. This is natural, and it emphasizes the dichotomy of Holden’s life. It is only at the end, when the hostility of nature has broken into the house, that we see its desolation in the daylight (115)

There are many ‘insides’ and many ‘outsides’ in these tales. There is the pleasure-giving inside of Ameera’s room and house, the inside around which the world revolves, the inside of his own bachelor’s bungalow. Just as there are many

insides there are many outsides as well. The outside of Holden's official life, the outside that encompasses his life at the Club and his life in his own bungalow—all people who enter that bungalow are outsiders, there is no permanent insider to that house. Holden has two houses, one is the bachelor's bungalow and the other the place where Ameerah stays. The later dwelling Holden realized "was to him his home".

Anyone could enter his bachelor's bungalow by day or night, and the life that he led there was an unlovely one. In the house in the city his feet only could pass beyond the outer courtyard to the women's rooms; and when the big wooden gate was bolted behind him he was king in his own territory, with Ameerah for queen. (emphasis mine; p.143)

It would do well for us to take a closer look at these lines because they inform us of boundaries and territory that Holden occupies. In the house where Ameerah lives, Holden is the only other insider and when the gate shuts behind him, he is lord and master of all the territory that encloses him. This implies not only demarcation of private space but also possession of territory, the woman in the territory and above all, the sense of insiderhood that forms the right of Holden as an individual. Besides being the only outsider-insider to the house which Ameerah lives in, Holden is also the only insider, apart from the people in Ameerah's house, who knows about the double life that he leads and this is the secret he keeps from the rest of his colleagues. The Government, unknowing of his 'other' life, cites his happy state of bachelorhood as an excuse to send him out of the place for a fortnight. The location of the house that is in the city is very significant because it is in the midst of so many other houses which obviously is inhabited by natives (insiders). Holden enters the native settlement in order to enter his home, yet another inside. It must be noted that Holden is the only outsider-insider to be allowed access to the house in the city. Ameerah's room forms the one inside where most of the action takes place because this is where the two insiders (insiders to each other) meet. Ameerah's mother and the old servant are insiders to the household but outsiders to the life that Holden and Ameerah share. The reader marvels at the outsider-insiderhood status of Holden that comes through with the mention of dual residences.

Ameera's mother seems to be a real woman of the world for she tells her daughter: "He will go back to his own people in time (emphasis mine; p.143). She knows that Holden cannot be an insider always. Some day he will return to his own people. He is an outsider to the native even though he may be living with one. Going back to one's own people suggests that Ameera is not one of his own people. She is an outsider. Ameera's fears also confirm her subconscious awareness of her outsiderhood to Holden's race. She tells him to go on his way and not to talk to the "bold white mem-log". She tries to keep him on the inside. She wants him to belong to her and her alone. Her acceptance of him as her own is total and absolute and in turn, so is his. Going away feels like exile to him and he works in this distracted state of mind. Exile can be seen as a forced outsiderhood that he regrets.

Ameera mentions that when either she or her child are no more, Holden will return to his own people, for "kind calls to kind"(which, incidentally, is native wisdom and not colonial critique). She is a total outsider to the lifestyle of the white people as becomes evident when she says she cannot understand why they marry so late. She also feels afraid that one of them may take away Holden for herself. Tota, the child grows steadily and soon captures everyone's heart. The time is described thus: "Those were months of absolute happiness to Holden and Ameera—happiness withdrawn from the world, shut in behind the wooden gate that Pir Khan guarded" (154). The two insiders—insiders in both the physical sense of being inside as well as the sense of being one unit—enjoy themselves away from all the rest of the world. The wooden gate separates the outside from the inside. It seems that the insiders are happy to be confined to that space, whereas one would normally expect that the restricting gate would cause unhappiness. The inside therefore connotes happiness, at least briefly.

When their son Tota suddenly dies of fever, Holden's efforts to console the grief-stricken Ameera go in vain and she accuses him of being stone-hearted. She even says: "Oh, that I had married a man of mine own people—though he beat me—and had never eaten the bread of an alien!" (157) Such references to the outsiderhood of Holden can hardly be overlooked. The word "alien" refers to Holden. Even though

the physical barriers are not there any more, the mental “pale” is very much present in Ameerah’s mind.

Cholera strikes and soon all the officers’ wives go to the Hills to get away from it all. Holden asks Ameerah to go as well. She refuses to and says she would prefer to stay by Holden. She is an outsider to the practices and customs of the English. She comes across as the true Indian wife who stays by her partner in cases of adversity. Cholera gets hold of Ameerah and as she lies dying, she asks Holden to keep nothing that belongs to her as “*She* would make thee burn it later on”(165). The ‘she’ refers to the white woman who he might eventually marry. Ameerah is well aware of the outsiderhood of Holden even in her last moments. Thus the notion of insider and outsider come into play at every step of the relationship as we see in the above story.

A different pattern of very special insiderhood reveals itself in the stories, “Beyond the Pale” and “Georgie Porgie”. The former communicates to us the result of transgression into another’s territory and imparts knowledge of the boundary lines to which different communities strictly adhere. The title itself hints at insiderhood and outsiderhood. The term “beyond” indicates that outside the pale, one can expect untoward consequences. The pale is there so that one can know how far one can go. We get to know, on reading, that the consequences of crossing the boundary are savage and cruel. The story conveys to us the attempt on the part of an outsider to go native on impulse, for love, and how the attempt is cruelly thwarted by people who feel that it is improper for the outsider to get into the inside and who will stop at nothing to impose their inhuman will. At the very outset the narrator says “A man should, whatever happens, keep to his own caste, race and breed. Let the White go to the White and the Black to the Black” (213). However, one must be awfully careful in interpreting epigraphs *vis-à-vis* texts. As Kipling is unequivocally on the side of the two thwarted lovers, clearly this epigraph can only be taken to signify the hardness at the heart of the social taboos. In the same vein we are told “This is the story of a man who wilfully stepped beyond the safe limits of everyday society, and paid for it heavily” (213). The lines are clearly drawn and specify to what extent a man can go.

An air of alienation and isolation pervades the narrative where the description of the gully where Bisesa lives is given. We are given a picture of the surrounding area as

well and told that neither Suchet Singh nor Gaur Chand approved of their women “looking into the world”. The position of the Indian women in the story can be clearly seen in this. They are on the outside of the outside world, as they are kept hidden from the rest of the world. The world in which they live is restricted to the four walls of the houses that they live in. In spite of the area being in the heart of the city we find that women here are estranged from the world. The phrase that graphically describes their location is “deep away in the heart of the City”. “Deep” gives the sense of being sequestered and cut off from the rest of the world, besides giving an air of entrenchment, mystery and inaccessibility. In this light, the phrase is a paradox; if someone is in the heart of the city he should be easily accessible and open to all that comes to the community instead of suffering from isolation and mystery. The walls on either side of the lane are, however, without windows and the only window is the one that Bisesa’s house has and it too is a grated window. The atmosphere is one of closure, and airlessness, confinement, even incarceration as we eventually discover.

Trejago often goes wandering into the native areas. He is an Anglo-Indian who *knows* India. His knowledge of India and Indian culture runs deep. He whispers a verse from “The Love Song of Har Dyal” at the window from where lovely laughter comes. When he receives a coded object next day, he is able to make out the message. He knows Indian customs and traditions well. He knows that a broken bangle stands for a widow and that a red dhak flower means ‘desire’. He is an insider to India as far knowledge of its culture is concerned. We get to know later on in the story that his knowledge proves detrimental to him.

A similarity between Holden in “Without Benefit of Clergy” and Trejago in this story is that both men are forced to lead double lives on account of their double affiliation, Anglo-Indian and honorary-Indian. Both of them have a public image to keep up. Bisesa, whom Trejago shares his private life with, is the only one in the lane whose room has a window. It seems to be her only window to the world outside as well. But for it, she might as well be buried underground forever. The detaching of the heavy grating from the brickwork in the wall suggests Bisesa’s willingness and courage as well as absolutely natural curiosity and desire for human contact. She is natural in wanting to open up and accept the influences that the outside world brings to her. The

grating can be looked at in terms of the literal and even physical boundary that opens and lets the outsider have access to the inside at the same time. The story gives us to understand that after a point the relationship between the two lovers turns physical. We read of the grating that is removed from the wall and the window slides aside “leaving only a square of raw masonry into which an active man might climb”. When Trejago climbs in a most innocent and spontaneous relationship develops between them that occupies them utterly and not as Colonial Man and Native Woman, but as Man and Woman.

Trejago, the outsider till this point because he is an Anglo-Indian, becomes an insider to Bisesa not only in the physical sense of having crossed over from the outside to the inside, but also in terms of being accepted by Bisesa wholeheartedly and not merely as her lover but as the man she loves absolutely. The window here takes on special significance because of its location on the boundary, which makes it neither inside, nor outside—it is the actual physical boundary, where as the Anglo-Indian taboo Trejago crosses is only abstract (although it is just as powerful). At the same it forms her one and only avenue of contact with the outside world. And Trejago is Bisesa’s only contact with the outside world. Bisesa’s room seems to be her private domain which even the old woman, Bisesa’s confidante, is kept out of. Bisesa’s room is thus her private space in the household. As a consequence of her closure from the outside, Bisesa is as ‘ignorant as a bird’ and she has distorted versions of rumours from the outside, an inevitable consequence of women’s incarceration (resulting, incidentally, from an other colonial influence – the Islamic invasion and occupation of India). Bisesa’s outsiderhood can be seen not only in physical terms but also in terms of knowledge of the world.

Trejago’s public self requires him to go through the routine of office work daily without a hint to anyone of his private life to Bisesa. One day, his duties demand that he be attentive to a lady of his acquaintance. This news reaches the ears of Bisesa, via a mysterious grapevine (so much for secrecy in Bisesa’s world!) Trejago never for a moment realizes that his “dearer out-of-the-way life” would be affected by this incident. The term indicates that he alone is the insider to that part of his life, the other side of the Anglo-Indian pale. The phrase also suggests a sense of being tucked away, hidden from

the public eye which in turn suggests Trejago is severely taken to task on this matter. Bisesa is aware that Trejago, who according to her, belongs to her, is going out of the inside and if unchecked may be lost to her. The insider's exit to the outside is being checked. It must be noted that Bisesa and Trejago form one inseparable unit. The 'Memsahib' with whom Trejago moves around is perceived as the 'alien' by Bisesa though she means nothing to Trejago. She is the outsider not only racially but also more importantly to that relationship. Bisesa looks at her arrival on the scene as transgression into private territory. Due to her lack of knowledge of the true nature of the purely superficial and ritual relationship that Trejago and the lady share, she feels that the limits have been crossed and this makes her take up Trejago on this point.

Trejago tries telling her that these things are part of the duties that he has to perform as part of his public life. Bisesa, however, finds all these Western concepts of social etiquette difficult to understand. This happens because she is a total outsider to the norms of social behaviour and hospitality followed in Anglo-Indian society. She has pitifully little by way of exposure to the outside world and this can be seen as the cause of her inability to understand Anglo-Indian conventions. She admits her inability to understand and says that she perhaps is not worthy of his attention because she is after all "only a black girl". The authorial comment is worth noting: "she was fairer than bargold in the Mint". The narrator's opinion on her colour is given from an insider's point of view. In comparison to white women, Bisesa considers herself black. She is aware of the distinction that exists between the two races, black and white. She forces him to go out of her life, never to return. He leaves and is not seen for three weeks. Finally, he goes one night to the Bisesa's window and stands waiting to be let in. His knock is answered when Bisesa puts out her arms so he can see her hands have been cut off at the wrists and weeps. At the same time there is a grunt like that of a wild animal and a sharp spear-like object thrust at Trejago. It wounds him in the groin giving him a limp for the rest of his days. No other movement can be seen after this has taken place except the closing of the grating—after a few days, indeed, he finds the window bricked up.

The closing of the grating can be seen as the exclusion of the outsider as well as the outside influences. The house where Bisesa lives is so secluded from the

public that what takes place between Bisesa and the rest of the family no one can tell. The significant thing to notice is that Trejago does not know nor can he discover in the maze of the native quarter, where the front of Durga Charan's house is. A reader can easily imagine the approach to the house and the area around the house. When one travels in one's mind's eye through the Gully, one feels that it is like a maze, a virtual labyrinth that has many twists and turns which with each turn becomes more mysterious and entangled. When one reads the description of the Gully, one is reminded of the lines from T.S. Eliot's poem "The Love Song of J. Alfred Prufrock" which run thus:

Let us go, through certain half deserted streets,
The muttering retreats
Of restless nights in one-night cheap hotels
And sawdust restaurants with oyster shells:
Streets that follow like a tedious argument
Of insidious intent....

(T.S.Eliot. "The Love Song of J. Alfred Prufrock". lines
4-9)

The lines quoted above make the reader feel a sense of eeriness. It is as if the streets get more and more convoluted with each twist and turn. There seems to be something serpentine and deceitful about the area, a definitely insidious intent. What else can explain the brutality towards Bisesa inflicted by her own family? She is, clearly, an outsider to her own people, having stepped "beyond the pale" herself. The other outsider, Trejago, finds it impossible to get out of the confusing maze unscathed. Trejago is successful at his attempts at insiderhood as far as the physical, emotional and sexual realms are concerned. He has managed to penetrate the inside both physically as well as sexually. The penalty that he pays for trying to enter the forbidden inside is, perhaps, castration, which is implied rather than stated. Trejago loses Bisesa "in the City where each man's house is as guarded and as unknowable as the grave." The sense of inside in this story can be associated with claustrophobia and secrecy and inhuman cruelty on the part of the natives. It is cloying, closed in and restricting. We encounter a series of adjectives like "safe limits" and "ordinary decent everyday society", which

hint at the lack and oppression within the inside space for each character. We can feel the lack of joy within the pale. This can be seen in direct contrast to the “absolute happiness...happiness withdrawn from the world, shut behind the wooden gate” which is experienced by Holden and Ameera as well in “Without Benefit of Clergy”. The inside for them, however, is full of joy and peace, unlike Bisesa and Trejago, who enjoy their togetherness only briefly. Another thing to note is that there is more space in Ameera’s room, whereas Bisesa has only her small room, which seems to be her exclusive domain. We know that even the old woman, Bisesa’s confidante, sleeps outside the room.

The window grating is Bisesa’s only opening to the outside world. It should be noted that even the window affords a very limited view of the world with in the deep and otherwise blind Gully. Located on the boundary, it is neither on the inside nor on the outside. Bisesa and Trejago have accepted each other regardless of caste, creed, and race despite such bounds of their own cultures in a human relationship quite contrary to the Indian proverb, which is the ironic epigraph to this story. These parameters, which decide outsiderhood are nevertheless considered relentlessly important by the society that surrounds each. The walling up of the only window indicates isolation and seclusion from the outside world. This suggests that insiders must remain on the inside and outsiders outside. The demarcation between the inside and the outside is enforced once again and this time with strictly physical brutality on one side and emotional isolation on the other.

We read that Trejago goes about his usual routine and enjoys a good reputation. He seems normal in all respects except for ‘a slight stiffness, caused by a riding-strain, in the right leg’. Outsiders to this incident in Trejago’s life have been probably told that the limp has been caused by a riding strain. We as readers, know that this is not so. Colonial or post-colonial criticism has almost always placed more emphasis on the two cultures-the Eastern and the Western existing side by side in opposition, using the misguided tenet that “the twain shall never meet” (NOT Kipling’s meaning at all in “The Ballad of East and West”). Very rarely has the space between them been examined. A story like “Beyond the Pale” shows us the consequences that can befall an outsider when he tries to cross into forbidden territory. The book *White Skin Black*

Masks: Representation and Colonialism offers the reader a thought provoking insight into the story. Trejago's nightly visits open up to him, "a world of passion and delight" which compared to his life in the daytime is a different world all together.

Macdonald in the book *The Art of Rudyard Kipling* has been referred to as arguing that the moral of the story is one of knowledge—the 'Knowledge of the Other...[which] subverts the imperial myth'—and understanding which must be cultivated because it brings sympathy. He asserts, 'with knowledge comes sympathy, with sympathy comes a question: Who is responsible for the "tragedy"? The final enigma rests on the title: beyond whose pale?' But actually there IS no dilemma or mystery—it is a story of two pales and two tragedies of love that transcends boundaries.

The very title of the story draws up boundaries between "us" and "them". Yet, unlike most people's expectations, Kipling's story does not endorse boundaries. His irony asserts the claim of human emotion over and above social demarcations. It relies on the reader's implicit agreement. The reader notes the proverb that comes immediately after the title. It speaks of disregard for pales that may separate. The second sentence of it tells us that the speaker lost himself while in search of love. Trejago in the story, while losing himself in love also finds himself, the other inner emotional self, which loves. However, that is true of the Hindu child-widow. It is ironical that the very self that loses itself should find another part of itself even as it is in the act of losing. The story itself is a contradiction, even defiance of the proverb that has preceded it.⁵

In the book *White Skin Black Masks: Representation and Colonialism*, Gail Ching Liang Low suggests that "In many ways, "Beyond the Pale" is different from other tales in *Plain Tales from the Hills* because it focuses on the inter-social rather than the intra-social relations of Anglo-Indian society" (134). But why should he not? Are we to dictate to authors which sensitive subject they must use? Such criticism shows sheer lack of reading of the story as a story.

⁵ The opening lines state that a man should keep to his own caste, race and breed whatever happens. Let the Black go to the Black and the White to the White. Then whatever happens will be in the normal course of things, neither unexpected nor alien.

When we consider the story “Georgie Porgie” (*Life's Handicap*), we get to see a different paradigm from that of “Beyond the Pale”. The outsider-insider leaves the ‘inside’ of his own accord—just the opposite of what happens in “Beyond the Pale”. There appear different shades of outsiderhood even within this story. It is set in Lower Burma, where apparently there is no civilization, as the British knew it. The British administration sends strong men to usher in order. Among the forerunners of “Civilization” is Georgie Porgie. The men sent are obviously outsiders to Burma and the white man here is portrayed as the harbinger of civilization. The atmosphere created through the setting reads almost like that of Conrad’s *Heart of Darkness*. It has an almost primeval feel to it. The air seems of exotic, full of enigma and adventure. Georgie Porgie enjoys the company of his colleagues and is well loved by them. He feels that he needs the company of a wife. When the narrator relates to the reader the custom of paying a sum of money in exchange for a wife, he is speaking from the insider’s point of view reporting on a Burmese custom, not an Anglo-Indian custom. He knows the practices and customs followed there. We are told by the narrator that when the British troops are back from Burma, they will use a newly coined proverb, which has come to them through their experience: “As thrifty as a Burmese wife” This implies that they will be know enough about Burmese women to make such a statement. This comes of the kind of insiderhood that one achieves when one has stayed in one place for a long time and not as an alien but as a sympathetic outsider. In any case, such ‘deals’ ought not to surprise us even today, for a great number of young women still become victims to such deals under the guise of legalized matrimony in India

Georgie Porgie finalizes one such deal and never once has occasion to regret it. The advantages that accrue to him as a result of this union are many—he finds his house managed well, his expenses looked after so well that they are down by a half, and himself showered with affection and provided good company by his Burmese wife. After three months of this luxurious life, he thinks of “English matrimony”. There arises in him “a desire to return to his kind”. The outsider-insider to Burma wants to return Home and marry an insider to his notions. His insiderhood can be seen, therefore, as only partial because he has no intention of going on living with the Burmese woman, which would have been the case had his insiderhood been complete.

In fact, he now begins seeing, in the place of the Burmese woman, a fair, thrifty, happy English wife.

His desire to return to his own 'pale' or fold requires money, which Georgina provides him. He receives mails which are a complete mystery to his Burmese wife. She finds herself an outsider to all his correspondence and this seems hatefully mysterious to her. She is not a total insider to him. There are things about him that she does not know and that he chooses to keep hidden from her. His leaving for "Rangoon" and her leaving for her father's place can be seen as the returning of both, the East and the West, to their respective from places of origin (the place that for them is the inside). As this idea strikes the reader, another thought also comes to mind, namely the last part of E. M. Forster's *A Passage to India*, that the East and the West try but fail to meet indicating that however much they may want to, it is not possible for them to meet. One may also consider the fact that there is not just racial outsiderhood, but also spatial insiderhoods and outsiderhoods in this story as in "Beyond the Pale". The moving in of Georgina signals her entry into the inside of Georgie's domestic life and her return to her father indicates her going further inside. The paradigm of this story can be seen as having two kinds of inside, which can be seen as concentric circles as there is one inside within another. The first and original inside is that of Burma and the circle of the native Burmese. Georgina while with her father is living on the real inside. She lives among her own people. When she goes to live with Georgie Porgie, she steps out of her own inside circle and moves to the 'outer inside' where Georgie lives. Yet he lives in Burma and to that extent he lives on the inside. He is an outsider to Burma culturally and in his criteria of morality, apart from being a racial outsider. He brings Georgina into his inside, his home, his finances and his domestic life. There is a private self to him, however, that Georgina does not know anything about. She accepts him wholeheartedly and he becomes an insider to her. In that sense, he is the outsider-insider. She has made him so much a part of her life that she weeps when she has to leave him. She shares an inseparable insiderhood with him.

Georgie's insiderhood, however partial, does not let go of him even when he boards the steamer to go Home. He remembers suddenly his house in Burma, Georgina, his experiences with dacoits and "a hundred other more intimate things". However, it

seems very fleeting and ephemeral when compared to England. The return to England signifies the return to the original inside for Georgie Porgie. The narrator adopts a curious in-between position when he talks of Georgie's courtship: "Providence further arranged for him another and greater delight—all the pleasures of a quiet English wooing, quite different from the brazen businesses of the East, when half the community stand back and bet on the result, and the other half wonder what Mrs. So-and-So will say to it" (390).

The two cultures are in effect not only in a suspect relationship but also mutually compared. The narrator seems to know both the cultures and may seem to prefer the English to the Eastern. His standpoint is neutral—he stands between the two and views the vastly different ways in which things are done. The English wooing is definitely preferred to the Eastern one by Georgie Porgie. After all, the name itself derives from the nursery rhyme of infidelity—"Georgie Porgie Pudding and Pie, / Kissed the girls and made them cry." The narrator's response to the sedate English wooing actually condemns Georgie to the status of Georgie Porgie, insensitive to the feelings of girls he has once kissed. The narrator talks of the East as an insider. The description shows that he is an insider to English customs as well. Kipling's own position was very much similar to the one described above—he seemed to be caught between the two worlds that he had been exposed to—the Western and the Indian. Georgie's English wife is a complete outsider to life in India. Georgie settles down comfortably to married life in Sutrain. Here comes into play another kind of insiderhood. Georgie, as we know, has experience of married life, since he has been married before. He is thus an insider to married life but an outsider to genuine sympathy and sensitivity.

Georgina leaves Burma to look for Georgie. She arrives in Sutrain and meets and asks Gillis who had worked for Georgie in Burma about the whereabouts of Georgie. Gillis knows Georgina well and is an insider to Georgie's personal life not only because he knows it but also because he feels for her. He shows her Georgie's house from outside. This position or location is symbolic of Georgina's place in Georgie's life. At that moment, she realizes that she really is a rank outsider to his life. Georgie Porgie and Wife, standing on the veranda, hear the sound of crying. On being asked what the noise may be about, Georgie answers that it must be some Hill-man

beating his wife, while it is, all the time, Georgina crying by herself, down the hillside. Indeed, there are quite unsuspectedly just depths to Kipling's irony, as in the present case. If a Hill-man who beats his wife is, say, uncultured, then what is Georgie who has cheated his original (Burmese) wife? In a way not telling his present wife about his previous alliance is cheating her as well. His wife Grace, as has been mentioned before, is an outsider to the Indian way of life. She is aghast at his reply. She, being a Westerner, cannot even imagine such a thing happening to her. Yet the story ironically concludes with the clear implication that there are far worse kinds of savagery than that of Hill-men. Thus it is that, in story after story, Kipling's severe critique of Anglo-Indians reveals itself.

The four stories beginning with "Yoked with an Unbeliever" are to do with marriage or romantic or sexual relationships between people of the two races. For instance, "Beyond the Pale" is an attempt at a relationship of a romantic nature. Each of these stories has a different paradigm of outsider-insiderhood in addition to the different sorts of insiderhood that the characters experience. The outsider in "Georgie Porgie" is the native Georgina whereas the outsider in "Yoked with an Unbeliever" is Agnes, who is an outsider as far as her relationship with Phil Garron goes. It makes interesting analysis to see also the spatial insider and outsiderhood in these stories. The outsider Georgie Porgie first just moves his residence from Burma to India—one point on the inside to another point on the inside. Next he moves from a beautifully romantic inside location in his life with Georgina into what for a time had become his original inside or 'home'—the apparently civilized English society. The outsider in "Yoked with an Unbeliever" makes the inside his home and even cuts off all correspondence with his people in England, his original home and what should be the inside for him. Kipling has dealt with insiderhood and outsiderhood with respect to miscegenous relationships with superb and very fair criticism.

Let us now consider insiderhood and outsiderhood with respect to being "in the know of things". It would do well for us to remember that there existed within the Anglo-Indian community people who knew India and people who did not, and those who did not care to either. There existed these layers among the apparently homogenous class of colonial people who knew the real India and those who did not.

Strickland, in Kipling's short stories, belongs to the class of people who are approved of because he knows India in considerable depth. Strickland appears in at least five stories and can be seen as a man who knows all that a white man can ever know about India. Gail Ching Liang Low in her book *White Skin Black Masks: Representation and Colonialism* states that: "The function of the Strickland character is comparable with that of Sherlock Holmes" (218). To explain Strickland a little further, Low says:

In Kipling's stories, Strickland is a maverick policeman-detective who has intimate knowledge of the native world and its criminal underclasses. Strickland's unorthodox methods, Kipling's narrator tells us, are sometimes frowned upon by the colonial elite.... [⁶] Strickland's knowledge of Indian culture and customs is the basis of his control over them: 'Strickland hates being mystified by natives, because his business in life is to overmatch them with their own weapons'. (216)

Strickland is, in a very serious, significant, almost unparalleled sense, an insider to India. He knows the country he rules and respects it for what it is. It must also be noted that he has seen the positive as well as the negative side of the people who live in India on both sides of the colonial pale. To see how Strickland is located on our scale of Outsider-insiderhood, let us consider the stories "The Mark of the Beast", "The Return of Imray", "The Bronckhorst Divorce Case" and "Miss Youghal's Sais".

The epigraph of the story "The Mark of the Beast" makes a clear distinction between the "us" and the "they", the insider and the outsider. In fact, the epigraph says a lot about two different religious cultures and races. Instead of God being regarded as one, the proverb reads—"Your Gods or my Gods—do you or I know which are stronger?" In fact, like virtually all Kipling's epigraphs, it too contains so many layers of meaning, both allegorical and ironical. Like so many of his stories themselves and their epigraphs, this one is too ambivalent, allows, and even encourages reading well

⁶ Refer to "Miss Youghal's Sais". Mr Youghal does not want Strickland to either speak or write to his daughter any more because "mistrusted Strickland's ways and works".

beyond the surface sense. Consequently, in this story or any other of Kipling, quick and superficial reading will be both an injustice and a loss. The Gods are outsiders to each other because they are different from each other—but far more relevantly, the Gods are different because mutual respect may be missing. One can get the feeling that there exists an unequal power equation. It is almost as if a contest between the two will decide which of the Gods is stronger. This proverb, although a native one, seems to suggest the religious superiority of the white man over the native and his religion. The story begins with “casual declarative statements polarizing East and West” (126).

As if to continue with the question of God and religion, the West is shown, once again by a wry and ironic narrator as being guided and under “the direct control of Providence” and the Church of England. “East of the Suez”, these favours are absent except in the case of a few Englishmen. The story recounts the episode of a sacrilegious deed performed by an outsider and the consequences that follow. Fleete, Strickland and the narrator have gathered together at the Station for the New Year. Fleete is an outsider because he has driven down from the hills so that he is there for the New Year and also because he knows nothing of the Indian way of life, its customs and traditions, and mainly because he does not care about Indians and India at all. This is the difference between Fleete and Strickland. He has, in the first place, only come into India to manage some property left to him by his uncle. He states that he knows very little about the place and finds the language very difficult to understand. The only sense in which Fleete can be called an insider is by virtue of owning land in the inside (India). Thus, only in spatial terms can he be called an insider. His riding ‘in’ from the Hills is again a temporary inward movement. He has at least temporarily moved closer to his own people, the Anglo-Indian community, and as the rest of the story tells us, Fleete is a thoroughly insensitive man who has to be forcibly brought back from his beastly attitude to India and Indians.

If we were to look at things from his point of view, we can say that he has moved to the outside inside.⁷ The outside (India) forms only the take-off point for the

⁷ Outside—India is outside for the English. Inside—He is in the company of Anglo-Indians among whom are people like Strickland who are insiders to the customs and traditions of India. They are all stationed in India.

rest of the Anglo-Indian men who gather for the New Year Eve celebrations. Fleete drinks too much at the party held at the Club.⁸ This is one of the stories (like “Thrown Away”) in which the narrator takes part in the action of the story. He definitely mediates our own understanding between India, and rank outsiders like Fleete on the one hand, and Strickland and genuine outsider-insiderhood. In brief Fleete’s story proceeds as follows. When after the New Year’s Eve party Strickland, the narrator and Fleete are returning to Strickland’s house. On the way they pass a Hanuman temple where Fleete crudely crushes out his cigar-butt on Hanuman’s chest. A leper steps out and curses Fleete with ‘the mark of the beast’ on his chest. Fleete virtually becomes a wild animal desiring raw meat, for instance. Then Strickland pacifies the temple priests and threatens, browbeats and even has to beat the Leper to get him to release Fleete’s curse. The narrator describes the scene where the native priests are doing honours to their god. This piece of information makes us realize that there exists an acute awareness of the cultural divide that distinguishes “us” and “them”. “Their god” naturally tells us that a different religious creed and consequently a wholly different culture is being referred to. The narrator is clear about the fact that he is an outsider [He could hardly pretend that the difference did not exist!] While in an inebriated state, Fleete runs up the steps of the Hanuman temple, pats the priests’ backs and stubs his cigar out on the forehead of the red stone image. Strickland knows that this action means sacrilege and tries to pull Fleete away. Fleete, however mumbles that he made the “Mark of the B-beast!” on the Monkey-God, and in turn asks “Isn’t it fine?” Strickland feels ill because he “knew what came of polluting gods”. His knowledge of things Indian can be attributed to the fact that he has lived in India for a long time and he has what the narrator ironically calls the “weakness for going among natives”. In this regard he can be compared to Kim, and to Trejago, who often goes out on “aimless wanderings” in areas that are strictly native. Kim on the other hand, only mixes with natives and picks up their habits and worldview. At the outrage, the Silver Man (a

⁸ The Club forms a kind of insiderhood. It has as its members Anglo-Indian people stationed far and wide in the Indian subcontinent.

leper), who only mews like an otter, runs out suddenly, catches hold of Fleete and drops his head on Fleete's chest.

We find that the aura surrounding the Silver Man is icy and his body shines like 'frosted silver'. He does not fit into any category. He is neither a priest nor a devotee. He seems like an outsider even to mankind for he does not speak the language of human beings but only makes the sound of animals. One can classify him as an animal in human form. We feel that he is an outsider to the human community as a whole. He is neither completely animal nor is he completely human. A priest comes up and says that Hanuman has not finished with Fleete even if the reverse is true. If one were to look at the position of the priest, one would see that he is an insider in terms of language. He can speak the white man's language and so is an insider. Strickland admits being mystified by the incident and hates this feeling because "his business in life was to overmatch them [the natives] with their weapons"—nor is this a generally 'colonially' arrogant statement but merely the professional responsibility of a police officer. The narrator informs us that Strickland has not yet achieved success in this field but will do so in the next fifteen or twenty years.

This statement reveals the awareness of how impenetrable the 'inside' is. This is in keeping with the Orientalist notion of India that the British had as well as with plain fact—for no one can merge into another culture overnight. It seems to be the dark, deep, mystical and enigmatic land where the outsider would probably take a few years to unravel the mystery that is India. This, in turn, indicates the extent of outsiderhood of the white man. He is so far away from civilization [as he knows it and also from the culture] that he is trying to govern, that he spends a few decades among these people before he makes even "some small progress". The narrator knows something of the rules and regulations that exist to protect religion. Nor is the British Indian government exactly cavalier about native gods, faith and sentiment. It has made provision for their protection in its colonial law. He refers to the section of the Indian Penal Code, which exactly meets Fleete's misdeed. The narrator could be called an insider to the colonial situation in that he knows the law governing the land. This can be interpreted as an indication of the degree of insiderhood that the narrator has reached.

Fleete has breakfast with the others and eats in an animal-like and offensive manner. Upon this, Strickland asks the narrator to stay the night because he knows that trouble is brewing for he knows the gravity of the offence committed. He knows that the religious sentiments of the natives have been hurt. He also knows the power of the curse that Fleete has brought on himself.

Strickland and the narrator are in the secret together. When the narrator talks about Fleete's behaviour, he says that the offensive manner in which Fleete ate could be due to his living alone, isolated from society. It must be kept in mind that 'society' here obviously and naturally refers to the Anglo-Indian community. Fleete, as mentioned before, is an outsider in many ways. He does not come into contact with many Anglo-Indians. The connotation of society is in keeping with the natural sense of community of Anglo-Indians, in their own eyes—refined, civilized and superior. He lives away from the rest of his community and his manners at least in this instance are not usual in the Anglo-Indian community.

Fleete's gradual degeneration into a wolf-like animal makes him another kind of outsider to his friends even as he lives in the same house with them. The difference can be made between man and beast

His eyes were horrible to look at. There was a green light behind them, not in them, if you understand, and the man's lower lip hung down. Fleete could not speak, he could only snarl, and his snarls were those of a wolf, not of a man. We were dealing with a beast that had once been Fleete (233-34)

The transformation out of the human into the beast is described above. The beast is tied up and soon the Silver Man makes his entry. "According to Strickland, the Silver Man's return signals his attempt to lay claim on Fleete's soul." The narrator looks at Fleete and then agrees to help Strickland. In agreeing to the savage torture of the Silver Man, Low suggests, "the narrator (like Strickland) is turning his back on his own civilized identity." The tortures of the Silver Man have the effect of mocking the ideas of the Empire by interrogating the so-called civilizing process that marks the white colonialist as superior. Both Anglo Indians choose to cross the threshold of

civility" (128-29). The portrayal of the other as savage, backward and inferior can be seen as the other side of the self. The two men in this story become insiders to native nature as they see it, if only briefly when they resort to violence. That is one way of looking at it. On the other hand, what else could they have done? What else would anyone else have done? The point of the story is unambiguous—insensitive treatment of India's religious treatment will not do.

Towards the end of the story, the narrator tells the reader that he feels that they had disgraced themselves as Englishmen forever. The feeling of disgrace has come home to him. Fleete is never told what the two had done. Strickland and the narrator are the insiders to this part of the episode and form one unit. Fleete is kept out of it. In a way, Fleete is an outsider to his own doings. The last sentence of the story reads: "it is well known to every right minded man that the Gods of the heathen are stone and brass, and any attempt to dial with them otherwise is justly condemned" (240). A sharp divide can be noted between the two cultures—the heathen Gods are worlds apart from the Gods of the white man. However such an interpretation is possible only if Fleete's behaviour is thought acceptable or condoned—neither is the case. The story very effectively brings out the desperation of such a case yet does not justify the savage behaviour nor excuse Fleete one bit.

"The Mark of the Beast" is balanced between hallucination and actual event. Fleete recovers from the spell yet the "experience" produces genuine knowledge. It must be kept in mind that Strickland's power comes from his knowledge. Therefore, knowledge can be equated to power. According to Gail Ching Liang Low, "Kipling's story matches evil for evil, native and colonial diabolism. But all these events are of course contained within the gothic form" (126). Yet really no such interpretation can be entertained. For from beginning to end the focus on Fleete and his crass behaviour and his beastliness is never lost. It is fair to say that had the roles been exchanged, nothing else would have changed at all. Kipling leaves no doubt regarding what is 'beastly' in an insensitive and rank outsider like Fleete.

Another story where Strickland figures is "The Return of Imray". This story can also be grouped with "The Strange Ride of Murrowbie Jukes". According to Gail Ching Liang Low, "Both locate paranoia and native malevolence at their emotional

core" (121). The story begins with the disappearance of Imray from the world—that is, the little Indian station where he lived. Imray we are told was in his prime and at the point where he was just going to embark on his career. The life of an ordinary Anglo Indian in the civil service is described: "because he was hampering, in a microscopical degree, the administration of the Indian Empire, the empire paused for one microscopical moment to make enquiry into the fate of Imray" (243). [This story is found in "Life's Handicap"]. This clearly tells us that Imray was just another employee, a drop in the ocean of the Anglo-Indian community in the administration, who could easily be substituted. His absence does not do too much harm to the administration. The outsider-insider Imray becomes a mystery, which men briefly talk about over dinner at the club and forget totally after some time. In many of Kipling's stories club-life gets a mention. This is because the Anglo-Indian community had numbers who were stationed in lonely places for long periods of time and they needed to get together and feel that they belonged somewhere. Alienation seems to be the usual fate that befalls many an Anglo-Indian who is stationed in the wilds of India.

The narrator of Imray comes in to the station on business and stays with Strickland. It is very clearly the voice of an outsider-insider which tells us: "There was no motion in the heated air, but the rain fell like ramrods on the earth, and flung up a blue mist when it splashes back" (246). He also tells us that he was covered with prickly heat. The Anglo-Indians whose home was England could hardly withstand the fierce, scorching heat of India. They were outsiders to the climate of the place. We find that his condition is worsened by the fact that he is all alone when the world all around is in complete harmony.⁹ A strange sort of outsider-hood comes to light—one may call it estrangement.

The ghost of Imray has no substance although its presence is felt. We get to know later on that Imray's throat has been slit from ear to ear. This renders him voiceless. One can interpret the ghostly figure of Imray as the darker side to the personality of the Anglo-Indian. It seems only natural to point out that the outsider here can be Imray because he appears in spirit only even though the house used to be

⁹ We read of the bamboos, fruit trees and flowering plants standing still when the warm water lashes through them and the frogs sing among the aloe hedges.

occupied by him before Strickland took it over. The two men are there present in flesh and blood and are in the strange episode together.

The reason the servant Bahadur Khan gives seems trivial. When Imray's whereabouts are being discussed Khan says a very relevant thing: "What do I know of the ways of the white man, Heaven born?" This question comes from someone who can be called an outsider-insider, this time, to Anglo-Indian ways and culture. He is clearly an outsider to Anglo-Indian ways and culture but an insider to them in that he waits on them and lives among them and knows something of them superficially. The question can also be seen as apt to be added in the light of the reason that Khan gives for the murder of Imray: "He said he [Khan's son] was a handsome child, and patted him on the head; wherefore my child died." Later by way of explanation, Khan says: "He cast an evil eye upon my child, and I killed and hid him." Here we begin to see the truth and aptness of the question asked before by Khan. He really is an outsider to the white man's mysterious ways. Imray appreciated the child for his looks and caressed him. But Khan could not understand this. He does not take the same view of things and reads too much into the remark. Imray was obviously an outsider to the view held by the superstitious insider. The child's fever and death that followed as a result were a coincidence. Strickland's remark says a lot about the outsiderhood of Imray. The narrator says, "Imray made a mistake" "Simply and solely through not knowing the nature of the Oriental, and the coincidence of the little seasonal fever Bahadur Khan had been with him for four years" (256)

Imray paid the price of not getting to know the culture and way of thinking of the Indians. This can be cited as an example of outsiderhood. Caused by inevitable inadequacy of depth of knowledge of indigenous culture and sentiment. It is something which he could or could not have helped. However, he could have tried to get to know native ways, especially since he lived and worked among them. Yet the same is the case with Khan. In other words here we have two characters on either side of the pale paying the heaviest penalties for their location. Such episodes are so very common intra-culturally as well that we may need to resort to a far wider generalization. As Arnold puts it in his poem "To Marguerite"—Continued "We mortal millions live alone!"

The narrator's servant knows what has happened. Yet he does not explicitly state what has happened even on being asked. The servant keeps things to himself even he is an insider to all that has been going on. One can feel the subtle, eerie undercurrent below the exchange between the master and the servant. It is as if the servant has last word on the subject. His position may look more powerful compared to the master's. There exists paranoia in the narrator's mind and that evident from the exchange between him and his master. Yet both are victims of outsiderhood.

A story in which Strickland appears in his elevated status as a sort of colonial Sherlock Holmes is the "Bronckhorst's Divorce Case". In this story Strickland is called in to solve a case between Bronckhorst and Biel. The tale begins with an account of Bronckhorst's character and his behaviour towards his wife. All that is told us is in a matter-of-fact, direct way. The narrator is obviously divulging these facts from a point of view of an insider to the events in the Anglo-Indian community. It reads as if the narrator is standing on the inside and watching like a spectator of a show. Indeed this is one of the best of Kipling's stories in terms of positive outsiderhood with thorough knowledge—for his criticism of the ugly ways of some Anglo-Indians is at its sensitive best here.

Bronckhorst's way of speaking to and treating his wife is very offensive. Few people accept dinner invitations to their place because of the pain he causes her. He is a man with no discretion obviously. The outsider (guest) could easily form an opinion about the kind of relationship that the couple shared within one visit. The insiders to this relationship, that is Bronckhorst and his wife, are not really one unit as most couples should be. The story goes on to tell us "Mrs Bronckhorst had no women friends to talk to". She is alienated from the rest of the women in the Station. In other words she is an outsider at home and abroad. The station is in itself an insiderhood yet there are such outsiders among the insiders. This can be seen as an instance of outsiderhood within an insiderhood.

Bronckhorst initiated charges of adultery with his wife against Biel on a criminal count. As usual, he raved against Biel in public and some people knew that this very openness meant that the evidence against Biel is merely "circumstantial and native". The narrator is an insider to both the worlds—the station and India. It seems that within

the station there is a group of people who know how things work in India. The two words "circumstantial and native" connote lack of adequate evidence, if not falsehood. The insiders to the ways of India know that if the evidence is "native" it may be bought or given out of fear. Knowledge of the way things work in India can best be seen in these lines: "No jury, we knew, would convict a man on criminal count on native evidence in a land where you can buy a murder charge, including the corpse, all complete for fifty four rupees" (297).

When Strickland comes down to the station to solve the case, he decides to get to the bottom of things by going around Bief's house in disguise. We also already know that Strickland was "a power among natives". Strickland also aims "to have the gift of invisibility and executive control of Devils". This refers to Strickland's love for disguise. The world of the others, Indians, seems an exciting and romantic world compared with the official world available to Anglo-Indians. The other benefits that disguise yields, because of his deep knowledge of native life, culture and sub-culture, is his control over them. His knowledge of Indian culture is related to his wanderings among the "native riff-raff" of British India. Strickland is thus an insider to India as far as knowledge of India goes, and pretty good and shrewd kind of a knowledge it is, too, giving him the power to do good work here. Knowledge here can be equated to power.

Strickland's moving about in disguise not only allows him to get to the inside of the servants' lives, but also helps him to get to the truth. He has moved into the inner circle of the servants' lives and has thus become an insider to them. He answers with deceit for deceit. On the other hand, Bronckhorst's asking the servant to lie shows the other, darker, side of both the Anglo-Indian and the Indian. If on one hand, we have Strickland uncovering falsehood, we also have on the other the deceitful white man Bronckhorst. Bronckhorst has not taken into account the fact that servants can be very easily won over. He does not, in other words, know them very well. He is not enough of an insider to them to know what their real nature is. Strickland's mere presence is enough to compel the lying Muslim *khutmutgar* into withdrawing the false testimony. Here, one can see the advantage of knowing the native mind. The outsider-insider can be seen as powerful and victorious over the outsider-outsider. The ayah, Janki and the bearer cannot bear to tell lies in front of "Estreekeen Sahib".

Another story where Strickland's insiderhood is seen and is worth particular mention is "Miss Youghal's Sais". The story absolutely abounds in instances of the insiderhood of Strickland. As mentioned before, he has great flair for dressing up in disguise, which allows him to possess an "intimate acquaintance" with all aspects of native life. He is initiated into the Sat Bhai at Allahabad and knows the lizard song of the sanyasis and the Ha'lli Hukk dance. Among his achievements are the mastering of the thieves'—"patter of the cha'ngars", the arrest of a horse thief near an Attock and even the conducting of a service in a Border mosque according to the ways of the Sunni Mullah. He spends eleven days in the guise of a faquir in the gardens of Baba Atal at Amritsar in order to get to the truth concerning the Nasiban Murder Case. He is thus able to uncover the case successfully. This does not do him much good "departmentally". In "The Bronckhorst Divorce Case", the author tells us, "He returned to his outlandish custom Of prying into native life", to ferret out the truth. The word outlandish is used in the sense of unusual and out of the ordinary. Outlandish can, however, also mean of the alien, and foreign. The second meaning can be directly linked to the meaning of the outsiderhood-insiderhood of Strickland. His seven years of experience among them has ensured that he "can pass for a Hindu or a Mohammedan, hide-dresser or a priest." He as the narrator says, "gone deeper than the skin." This phrase acquires deeper meaning by the fact that Strickland in disguise would soon be "swallowed" in the crowd. Natives, we are told, hated him and were afraid of him because "he knew too much". Another Anglo Indian who "knew too much in the first instance" and took "too deep an interest in native life" and who will, very sadly, never do again is Trejago in "Beyond the Pale".

The story goes on to narrate Strickland's falling in love with Miss Youghal. The story, however, is not only about his romance with Miss Youghal and marriage to her. It is also about his love affair with Indian life. Romance is mentioned in the first paragraph and takes on different connotations here. Romance also means the exotic mystery that India seemed to be in the eyes of Anglo-Indians. Strickland's "ordinary life" is his official life. Strickland's need to return to detective work is, indeed, described as a "lust" which exists along with his love for his wife.

Strickland as Miss Youghal's sais learns a great deal about the ways of saises. His disguise allows him entry into the native world of the saises. His insiderhood to their world is more or less complete when he learns to smoke tobacco that was more cow dung than tobacco and when he becomes the leader at 'knuckle-bones' which all saises and jhampanis play while they are waiting outside the Government House or the Gaiety Theatre at nights. When the narrator meets the sais on the Simla Mall and gets the letter from Strickland asking for cheroots, he knows that the sais is Strickland himself. Strickland is "suffering for an English smoke". This craving for an English smoke suggests that Strickland has not totally become the insider that he aims to be. The transition to the insiderhood of the saises is commendable because he goes almost completely "native" and assimilates all the ways of the saises. In the letter Strickland states, "At present I am out of society". He even states that no man can appreciate Simla properly till he has looked at it from the saises point of view. Strickland clearly mentions the value seeing India from the insiders' (native's) point of view. Therefore, he has both the outsider's and the insider's viewpoint. One day an old General, known for his flirtatious ways, goes out with Miss Youghal for a ride. Strickland, in her sais's disguise, cannot bear the flirtation and at one point gives himself away. The General gets to know

the whole story and offers to talk to Youghal on Strickland's behalf. Strickland knows that will help, for he knows the real nature of Mr. Youghal. It strikes the reader that Strickland is an insider to most people's real nature. We read that "the streets and the bazaars, and the sound in them, were full of meaning to Strickland". The insider that he is, Strickland finds a whole new world of delight in "inside India" and knowledge of this world gives him joy.

We have seen the rank outsider to India in the poem "Pagett M.P." That is in direct contrast to characters like the narrator of Kipling's tales of India and Strickland, who are very clearly outsiders-insiders to India. Fleete can be classified an ignorant outsider and Pagett in the present poem can be classified as the worst kind of rank outsider due to presumptuousness. Kipling reserves his most vitriolic criticism for both these categories of outsider-outsiders. He terms the mere visitors "globe trotters". They are very much like butterflies given to flitting about and viewing things very

superficially and as a result not getting to the true essence of things. The epigraph to this poem with which we began this study reveals itself to be very apt to our study of this range of outsider and insider characters. The toad in the epigraph belongs to the category of those who know what the experience is all about because it is going through the harrowing experience.¹⁰ The butterfly, on the other hand, knows nothing about the toad's life. Pagett, M. P. comes to India to "study the East" for a period of four months'. He speaks of the heat of India as "The Asian Solar Myth". He has come in from the outside with a very presumptuous attitude. He does not know what the heat in India is like and has the audacity to call it a 'myth'. If he had known the size and the diversity of the Indian sub-continent, he would not have come to study it for four months. More importantly, to study a land as huge as India, one needs a very long time. Pagett is presumptuous enough to believe that he can accomplish the task of studying the East in four months. The narrator goes on to describe Pagett's gradual "enlightenments" of the reality of India. In March the narrator hears himself called "bloated Brahmin" and his pay "princely". The word "bloated" has a very negative connotation. It is almost as if the narrator gets paid handsomely for doing no work at all. It suggests comfortable living and ill-deserved money obtained as pay. The phrase as a whole gives us a totally silly and misplaced picture of the Indian of that time.

Pagett, M P shows a very scornful and vain side of himself to the narrator. When there appears to be no sign of heat in March, he asks the narrator about it and when told that it will soon set in, he disbelieves him. When April sets in, the narrator in one line describes it as seen and felt in India. Pagett begins to feel the heat of the Indian summer and is introduced to a different kind of life with mosquitoes and sand flies. May comes with its peculiarity of dust storms. Pagett tests the "delights" of the season. Due to his lack of knowledge of what should be consumed when, he goes down with a liver problem for ten days after drinking beer. In England, one can drink beer because the weather is cooler. In Indian weather conditions, beer is not likely to agree with the body. Pagett is an outsider to India in every single sense. He has a bout of dysentery after the first rains in June and this time in place of titles like "bloated Brahmin" the

¹⁰ A harrow is a heavy frame of timber set with iron teeth which is dragged over the ploughed lands to break clods, pulverizes and stir with soil or cover in the seed. The meaning here is 'to torture'. The toad alone knows the pain of having the 'tooth-point' go into its body.

narrator is appreciated for his stay in India all the seasonal peculiarities. July comes in and proves as unhealthy as the months that preceded it. Pagett at this point is sick with fear. He calls his illness as “cholera morbus” and reaches the stage of fearing for his life. He finally calls his stay “eastern Exile”. It seems ironical that the very man, who came a few months earlier to “study the East”, should name his trip “Eastern Exile”.

This can be seen as a very telling phrase because the words “Eastern” as well as ‘exile’ tell us about his outsiderhood and his unwitting admission of the fact as well. It indicates that he is not originally from the East and exile implies regretted or forced absence from one’s homeland. Pagett suggests to us that he has been sent away from his native land (that is the inside) to the outside (India, the East). It also reveals to us that he misses all the comforts of life that he is used to at home in England. The term exile also suggests uncomfortable, spartan living conditions that are wearing him down. Pagett longs to go home and mentions his home with tears in his eyes. The experience has proved to be an ordeal. It is ironical that the narrator has not seen his own children for nearly seven years while Pagett, whose stay has not yet exceeded even seven months shows eagerness and desperation to go home. Matters come to a head when the temperature goes up to a hundred and twenty degrees, resulting in Pagett fainting. This comes as the last straw and Pagett flees with the practical knowledge of the “solar myths”. We notice that Pagett occupies the position of a butterfly and the narrator, that of the toad from the epigraph of the poem. As the poem progresses the position of Pagett begins changing and finally reaches that of the toad’s at the penultimate stanza. Pagett gets a taste of being the insider (toad).

Moreover, each stanza of the poem, which describes the weather conditions of each month or season, can be seen as another door opening to the inside. The whole poem can be conceived as the image of a house with many doors and each door leads to a room of the house. The opening of one door leads to a room and each door leads further and deeper into the house. Each room has its own peculiar characteristic feature. This paradigm can be seen in the unfolding of each of the months that Pagett goes through. With each month he spends in India, he opens a new door and enters a new room. At one point, the inside gets uncomfortably hot and unbearable to the outsider and then he leaves the place. Pagett can be seen as the rank outsider. We would do well

to remember that the narrator is the outsider-insider who knows the inside (India) well and works there in spite of all the difficulties he faces as an outsider. His outsiderhood does not hamper his work at all because he has knowledge of the inside and lives with it. The crucial fact here is that exile, existence in a place not one's own is perceived as an imposition.

As an outsider-insider Kipling himself recognizes the considerable variety of types of Anglo-Indians within one seemingly homogeneous community. He knows that there are people who know and still work in the trying conditions in spite of everything, and there are people who do not know India and who in effect, like Pagett, occupy the position of a butterfly. Among the many sections of Anglo-Indians, one can see the type known as the globetrotters. Kipling's harshest and severest criticism is reserved for this category of people. They are the upstart, arrogant and presumptuous butterflies who content themselves with looking superficially at things without bothering to attempt deeper understanding. The Englishman in "Lispeth"¹¹ can be cited as another example of the globetrotter, even though he is referred to as the "traveller".¹² This category of people does not care to go deeper into things and know them thoroughly before talking about them. This Englishman, we are informed, wrote a book about the East afterwards yet Lispeth's name did not even appear there. The Englishman has come to look for butterflies and plants merely as 'specimens'. We see him as one of the buoyant, carefree butterflies that he is set out to catch, another variety of 'rank' outsider.

At the end of "Pagett M P", the narrator's sense of triumph is tempered with a sense of irritation and the feeling of amusement gives way to his half-serious desire for another chance at revenge. Pagett is termed a fool and the narrator thinks that he and others in his class and position who write of their 'Eastern Trips' and are responsible for misgoverning the land. The phrase "travelled idiots" gives us a clear indication of the degree of outsiderhood that people like Pagett can be said to have. In spite of having travelled, such people still are ignorant of many things that they ought to have gained the knowledge of while on their travels. Pagett is an official who governs the inside

¹¹ The first story in *Plain Tales From The Hills* and the first story analysed in this section.

¹² "He was a traveller in the East, he said—they never talked about 'globe-trotters' in those days when the P&O fleet was young and small – and had come from Dehra Dun to hunt for plants and butterflies among the Simla Hills" (5)

from the outside. Therefore he is ignorant of a great many things that he ought to know and yet does not care. This leads to misgovernance of the land. This occurs on account of their outsiderhood (physically, mentally and morally).

The poem can be seen as direct contrast to the Strickland stories that precede the analysis of "Pagett M.P." Strickland is the man who attempts to know India and the natives as well as the natives themselves.¹³ The poem on the other hand, recounts the incidents of a few months spent in India by one of the globetrotter variety who adopts a casual, arrogant, scornful and know-all attitude. In reality Pagett does not know and does not want to know about the country he governs, unlike Strickland who knows India and her people, customs and traditions very well. In fact Strickland has a love affair going on with Indian life. It opens up to him a world of joy and adventure. On the flip side of the same coin, we have Pagett who has had a rude shock, a misadventure with India. Some Anglo-Indians show the willingness to know India. They are shown as inquiring, eager to learn and listen. In other words, we see the awareness of the outsiderhood as well as a desire to gain insiderhood. The story "The Enlightenment of Pagett M P" is an instance of such awareness, therefore we will discuss it a little later in this section.

Extreme Outsiderhood has been examined in the poem "Pagett M P". We have seen that it comes about due to the attitude that Pagett displays. Outsiderhood due to living away from others of one's own kind can be seen in the story "At the End of the Passage" from *Life's Handicap*. The story deals with alienation, isolation and despair that occur as a result. The story brings to mind the atmosphere that is present in Conrad's *Heart of Darkness*. This very atmosphere is created in this story. As Conrad puts it "my task which I am trying to achieve is by the power of the written word to make you hear, to make you feel—it is, before all, to make you see." Marlow recounts his thoughts and feelings on this matter when he ventures deeper and "seemed to see" Kurtz, the manager of his station for the first time.

It was a distinct glimpse the dugout, four paddling
savages, and the long white man turning his back
suddenly on the headquarters, on relief, on thoughts of

¹³ Refer to the story "Miss Yougal's Sais"

home—perhaps; setting his face towards the depths of the wilderness, towards his empty and desolate station.
(emphasis mine;p.53)

The singleness and the loneliness of the white man as outsider are seen here. The white man, Kurtz is the only white man in his station. That he occupies a superior position compared to that of the natives comes as small consolation to him. He returns to lonely and secluded station. The same kind of loneliness and isolation can be seen in the lives of the four young men who are engaged in four different kinds of occupation. We read that: "They were lonely folk who understood the dread meaning of loneliness"(173). Hummil, the assistant engineer, plays host every Sunday to the other three who ride long distances just to be with 'white men once more'. If even one of fails to come, Hummil sends a telegram to the most recent address of the person to inquire about the condition of the person. The narrator tells us that there are places in the East where it is not advisable to be out of touch with one's near and dear ones even for one week. The present setting where the four meet is one of them. They quarrel whenever they meet just like 'men without water desire to drink'. The phrase in quotes tells the extent of isolation and outsiderhood of the men.

They long for each other's company because the rest of the week they are in contact with the natives only. Their jobs are not among the easiest or the most cheerful as the narrator tells us. They are physically located in out-of-the-way places, far away from their own kind. As we are informed "They were lonely folk who understood the dread meaning of loneliness" (173). It seems that as a small group they are trying to create an atmosphere of an English home or at least that of an Anglo-Indian station. They drink Pilsner and soda water and are not amused when told that there is no more stock of these drinks. Their feeling of being literally left on the outside, makes them want to create an atmosphere of Anglo-Indianness whenever they meet. Hummil reads out from a newspaper cutting that has just come from Home. The politics in England with regard to the British administration lays itself bare to us. In the home country of the Anglo-Indians there has arisen a conflict over who reaps the profits that the British administration pours into the English economy. Here we get to hear of the unrest within the outside and the repercussions it has for the colonial administration on the "inside".

The harsh accusations flung at the officers of the Empire in India bring out the degree of outsiderhood that the Englishmen in England are in. they are not just physically on the outside but also are outsiders in terms of knowledge of life in India. They do not know what the officers have to face when working in a climate that is scorching, among people who are poles apart from them in terms of temperament, attitudes and culture and living away from the rest of "civilization", in the wilderness of the Indian interior.

The officers serving the Empire are thought to be living in the lap of luxury and taking good care "to maintain their lavish scale of incomes", when all the while these people are working themselves to the bone in the sweltering heat, hoping for some good to come out of their work. The position of the rank outsider-outsiders (the English critics in England) can be seen in the same light as that of Pagett M.P. They look at things altogether from the outside and consequently have a wrong picture of their countrymen and the work they do. They are the butterflies content to pass value judgments on their Anglo-Indian counterparts who are sweating it out in the East. The reference to the lavish incomes brings to mind Pagett M.P. (an outsider who comes to the inside and labels the narrator "bloated Brahmin" and talks of his "princely pay"). This notion seems common in those who remain away from the colonies. In Conrad's *Heart of Darkness* while relating his experiences and thoughts about the state of affairs in the Station, the narrator Marlow, says "The only real feeling was a desire to get appointed to a trading post where ivory was to be had so that they could earn percentages"(39). Conrad himself writes that the Congo venture was the "vilest scramble for loot that ever disfigured the history of human conscience and geographical exploration." Franklin Walker quotes him in the Introduction to the *Heart of Darkness* and *The Secret Sharer*. Even though this may be true of the colonists in elsewhere, it is definitely untrue in this instance at least for a class of Anglo-Indians who definitely became outsider-insiders.

In the story "At the End of the Passage", Lowndes says that he would give three months salary to the gentleman to spend a month with him and see how things work in India. The situation is again similar to that of Pagett's who is asked to spend an additional six months with the narrator to know what the real heat is in India. The outsider-outsider's ignorance makes the men look deeper into the state of things in their

places. Lowndes's account of the native prince's doings, Timbersides as he calls him, gives us a picture of the decadent lifestyle that the native rulers led and the pathetic plight of the common man in their kingdoms. The outsider-insider here looks at the inside even more closely than before to take stock of the situation. The wide chasm separating the rich prince and the subjects living in abject poverty is exposed to the others like Mottram. It comes as an eye-opener to them that the prince can stoop to any depths to extract money from Lowndes.¹⁴ The Anglo-Indians know that the prince has a fortune stashed away by way of inheritance. These men were alert to the insider's financial position. We get to understand the insider's activities through the conversation of the outsider-insider's conversation. It is not here the outsider looting the poor populace as suggested by the notion of outsider-outsider in England, but the native insider who by virtue of his royal position forces the poor peasants, other insiders, to part with his hard earned money. The money thus extracted is not put to any good use. Instead the prince uses it to drink heavily. When Spurstow says that a native "can't last long at that" and will soon die, another of the company suggests in the same breath that the young prince can be looked after till old enough to manage the affairs of his state and then be given his kingdom with a decade's money along with it. Spurstow, who knows the mentality of the decadent royalty, says at this point that all the careful gathering of money will come to nothing because the prince will squander all the assiduously accumulated wealth, thanks to all "the views of the English" that he has been taught.

This particular remark reveals awareness of some outsider-insider flaws that exist in the ruling race's own attitudes and propensities. It is heartening to note that at least such an Anglo-Indian recognizes and admits the shortcomings that are known to be present to be in his own kind. The narrator seems to have a very balanced approach to these historical facts in his portrayal of both the East as well as the West.¹⁵ In this exchange of conversation, we also see that these are men of experience. Yet they need to and get to know about the inside of each other's profession. Spurstow's comment that the king should be dealt with with "a light hand" leads to the statement by Lowndes that

¹⁴ The most recent ploy on the prince's part was to send one of his women as a bribe to Lowndes.

¹⁵ This can be seen in 'Lispeth' as well. We see it in the comments made by Kipling on the Chaplin's wife and earlier on, on Lispeth's being able to walk more than the English ladies.

“the man who looks on can talk about the light hand; but you can’t clean a pig-sty with a pen dipped on rose-water”. This again is an instance of outsiderhood. In spite of knowing the native mentality, Spurstow is only a partial insider because he does not know about the real story of the condition of the territory ruled by the prince.

The state of the decay, moral corruption, and decadence and immorality of both the state as well as its ruler can be seen in a more pronounced way in Kipling’s novel *The Naulakha*, which he wrote with his brother-in-law Balestier. In the novel, we have the king living in the lap of luxury, whereas his subjects live in penury. The decadence is clearly felt when the queen plots plans against her own husband in intrigue quite common to such rule. It shows the extent to which the corruption has gone. The activities of the royalty appear to be as murky and as dirty as a pigsty that cannot be easily cleaned up. Each one of them thinks that the other’s job is better and easier than his own. Lowndes says that he would rather be with Spurstow as at least there’s shooting going on near the camp! Spurstow reveals the inside story of his work conditions. The deaths that take place during the day, at least fifteen of them, make one want to shoot oneself. Spurstow’s experience with death makes him feel sympathetic towards them. The native attender Bunsee Lal and Spurstow get along well with each other. Mottram says that all he does is wash his eyes to ward off ophthalmia that now seems inevitable and try to make his sub-ordinate realize that five degrees in an angle is not an error to be glossed over. Hummil’s statement, “I’m altogether alone.” echoes the sentiments of all his friends as well. Even though all four of them meet every week, they are outsiders to each other’s lives in spite of the fact that they are all working on the inside.

When the company is casting about for something to do, Mottram takes to playing a worn-out piano. There arises a great deal of excitement as the foursome is reminded and transported back Home (England) through the popular music-hall songs played. Spurstow mentions a song popular in the eighties when he was home. Mottram plays it and Lowndes criticizes it and volunteers emendations. Mottram plays on in compliance to Hummil’s request. “the men listened with pleasure, and in pauses talked all together of what they had seen or heard when they were last at home” (179). The Evening hymn was played and nostalgia sets in to create a dreamy atmosphere in the

room. They remember "summer evenings in the country", "stained glass window", smell of hay, bats, roses and milk. Spurstow at this moment remembers his mother. During the course of the evening we feel that these outsider-insiders have managed to form an insiderhood and find that they have, if anything, memories of home as a common interest amongst them. The very fact that Lowndes and Mottram travel over a hundred miles to meet at Hummil's place can be looked at as significant. They are willing to travel so far in the demanding journeys common then because it means something to them to be able to meet again. This detail poignantly tells of their extreme outsiderhood not only from their own kind but also from civilization, as they know it. Their desperation to get to see another of their kind is their only motivation here. Thus we see both sides of the issue in Kipling's representation of Anglo-Indians.

At dinner Hummil, who has gone white and looks disturbed, talks very rudely to the others. Spurstow seems to know that something is wrong and decides to stay the night with Hummil. He needs Spurstow's help to get to sleep and Spurstow unloads the rifle kept in Hummil's room to prevent any mishap that might occur. All along Spurstow knows that something is amiss with Hummil. His overwork has taken its toll on him and he has begun to see spectres. When Hummil dies and Spurstow and the others discover him dead. The servants are called in. The personal servant, Chuma is summoned and says that when the belongings of the Sahibs are being placed he will ask the other servants to keep away they are likely to steal if they happen to be present. The servant in spite of being an insider to Hummil's household is still an outsider to many things in his master's life. After the burial is over, Spurstow gathers up his belongings to go and says that there may be Heaven and there must exist a Hell. Meanwhile there is a life here, isn't there? One notes a kind of resignation in his voice about having to live on the inside no matter what happens. This outsider-insider at least has to adopt a fatalistic attitude to life, given his circumstances. "Our life" conveys the stress on a separate identity that the Anglo-Indian was naturally under pressure to maintain. The exclusive status had to be maintained. Virtually any other community in the same situation would do the same. The outsider-insiders have to carry on their work too, whatever happens. The only insider really intimate with Hummil is Spurstow. This can be seen as an instance of an insiderhood within an outsiderhood, with only one member

of the larger Anglo-Indian community being part of Hummil's innermost circle. In the case of Trejago, as we have already seen, really he is all by himself, rejected by Indians (under compulsion by Bisesa too), and by Anglos who do not have a clue to his real self. There can be little doubt that at times life on the 'outside', comes at a heavy price, indeed, and for merely being natural and human, as in "Beyond the Pale". That is why, in such cases, Kipling masks the real pathos under a pretence of irony. But as a consequence, the sensitivity is heightened, which would never have happened, in English at least, with a sentimental narrative

A different paradigm surfaces as we read "A Wayside Comedy" from the volume *Wee Willie Winkie*¹⁶. It can be looked at in terms of outsiderhood within insiderhood within an outsiderhood. The setting of the story itself marks the stifling 'inside' of the story. The population of Anglo-Indians in the station of Kashima amounts to just five. These bored residents are "locked into the stations immemorial routines as if it were a prison"¹⁷. The location of Kashima in details spelt out for us gives us the feeling that it is a very remote place where there are no amusements, except snipe and tiger shooting. The nearest station is Narkarra, and it is 143 miles by road. "Kashima was as out of the world as Heaven or the Other place, and the Dosehri Hills kept their secret well"(45). We read that the people of Kashima never go to Narkarra on social visits. "It stays within the circle of the Dosehri Hills" (43). The insiderhood feels more like an exclusive one rather than a cosy or happy one. It feels that as if the Anglo-Indian outsider-insiders have barricaded themselves from the rest of the civilization by the Dosehri hills—away from all the rest of the world. It feels as if the entry into the Kashima station is restricted to only insiders and any outsiders' entry is considered transgression. In the story, the most arrivals are the Vansuythens. We know later on that Mrs. Vansuythan has come between Mrs. Boulte and Captain Kurrell, at least this is what Mrs. Boulte thinks. The narrator tells us that there "was a deep peace in Kashima till Mrs. Vansuythen arrived" (44). Mrs. Vansuythen, it seems, has intruded upon the private space that Mrs. Boulte and Kurrell share. She is an outsider, both to Kashima (at least she was last to become an insider to it) and an outsider to the relationship that

¹⁶ Look at Kipling's *Wee Willie Winkie*. Introduction by Hugh Haughton, p. 25.

¹⁷ Look at Kipling's *Wee Willie Winkie*. Same as above.

existed between Mrs. Boulte and Kurrell. There existed a cosy, warm romantic 'inside' for the couple. "They had all Kashima and each other for their very, very own." This gives us an idea of the kind of insiderhood that the two partners shared. "Very, very own" suggests an intense exclusivity in which there is no relief, no variety, any third person being a rank outsider to this group of outsiders to India. Whatever we may say, it would be extraordinary or well nigh unheard of for a colonial outsider to find solace in the 'native' community about him. Boulte, is an outsider to the affair and on account of his ignorance of the affair that has been going on between his wife and Kurrell he unsuspectingly carries on a very cordial friendship with the latter.

When the Vansuythens arrive, the whole of Kashima welcomes them with a tea party for it is a big event! The couple in return gives a house warming party, too. This can be seen as reciprocating or acknowledging the induction to the inside. Both sides sound desperately deprived of a sense of community in any other way. The Anglo-Indian community has welcomed the Vansuythens in to their inner circle and the same is acknowledged and reciprocated by the couple. The rains set in and poor Boulte is not harried by demands to travel as before. His behaviour changes, he becomes overtly affectionate towards his wife, for he did love her. Yet, though they are married, we find that they do not form a unit, or an insiderhood as they should. This relationship can be seen in sharp contrast to the cosy happily closed in relationship that Mrs. Boulte and Kurrell have going on. Boulte, now clearly emerges as an outsider in many ways. Firstly, for some time he is an outsider to the clandestine affair, which his wife carries on with Kurrell. Secondly, we read that ordinarily he is in the camp is only for a fortnight at a time. His physical outsiderhood can be seen as a factor contributing to the affair that Mrs. Boulte carries on in which he suffers a bitter emotional outsiderhood. When Mrs. Boulte feels Kurrell, Ted as she calls him, slipping away from her she suspects Mrs. Vansuythen's hand in it. She never lays bare her suspicions because she cannot say anything with certainty. This aspect of her character shows that she is conventionally cautious. Boulte is not a total outsider to his wife's doings because he soon begins to question her and this leads to her disclosing her feelings for Kurrell. This moment is when she pulls and her "homestead about her own ears". The scene brings Boulte to earth with a thud yet he responds unexpectedly calmly and cordially. His

suggestion to his wife to pack up and leave with Kurrell comes to the reader as Browningsque in nature. The optimism in the face of adversity and emotional shock that Boulte displays resembles Browning's "The Last Ride Together". Boulte has given her permission to go into the relationship wholeheartedly and Mrs. Boulte feels hesitation at taking any step at that direction and burning bridges. Besides, she must comprehend how the mind of this man works whom she has callously and cruelly made an outsider. The transition from one 'insiderhood' to another genuine insiderhood takes its toll on Mrs. Boulte. Her going to pour her woes out to Mrs. Vansuythen, the only other woman in the station gives us an insight into yet another insiderhood, namely that which is born out of the fact that both the members belong to the same gender.

The scene that takes place at Vansuythens' house unfolds a drama. The polite responses and laughter that accompanied disclosure of her affair to Boulte and the backdrop of the hills in the Boultes' house all indicate a lack of intimacy showing up the truth that the couple have become outsiders to each other, despite the fact that they live under the same roof as husband and wife. The 'purdah' behind which Mrs. Boulte stands listening to the exchange between Mrs. Vansuythen and her husband signals the boundary of another grouping that she had not anticipated. The insides in this story appear to be synonymous with secrecy and intrigue. The purdah too covers something, which is not meant for everybody's eyes. It comes as shock to Mrs. Boulte that Captain Kurrell has no feelings for her any more. Boulte leaves the scene, seething with jealousy and restless with penitence. He meets Kurrell on the way and questions him about whether Mrs. Boulte has said anything about elopement. The plan that had formed itself in Kurrell's mind has been thwarted. The 'inside' containing secrecy of the affair has been destroyed, leaving his plans hopelessly dashed. We find that Mr. and Mrs. Boulte, Kurrell and the seductive Mrs. Vansuythen are bound together by their knowledge of the tangle of illicit jealousy which both divides and holds them stuck in an eternal stalemate.¹⁸ The insiderhood here is both one of binding as well as that of jealousy and intrigue. It also puts them in a circle of their own because they wish to exclude one another in the relationship they have. Everything in this story happens altogether within the very narrow and far from healthy 'inside' of the Anglo-Indian community. Mrs.

¹⁸ Introduction (P.26), by Hugh Haughton in *Wee Willie Winkie*.

Boulte loses her lover. Kurrell is left out in the cold. The rootless, linkless hothouse community of Anglo-Indians appears in a very credible and human yet disconcerting consequence of isolation in a non-native environment. Major Vansurthen—for all is not revealed yet! —is totally uninvolved and unknowing. The whole community of no more than five persons is at sixes and sevens, every member an outsider.

In the end, they all do meet as before, and the whole population does present itself. The passion with which the four are bound together are totally concealed from Major Vansurthen. He is the only outsider to these goings-on even though he is an insider to the station and the station is in the inside, which is enclosed by the Dosehri Hills. Each of the others has a secret to keep from the other—the secret of extramarital passion. The person from whom it will be forever concealed is the Major, for whom, the reader feels tempted to say, “Ignorance is bliss!” “He was to be the outsider in that happy family whose cage was the Dosehri Hills” (55). His status as rank outsider becomes clear when we read that he wonders that why Mrs Boulte does not drop in at least three times in a week for tea, given the fact that these two are the only women on the station. The secret that the Major’s wife carries with her becomes a cumbersome friendliness, as she has to force herself to talk to Kurrell. The insiderhood of these characters to themselves comes to light when one considers their clashing personal viewpoints. Each of them hates the other for sound reasons of his or her. The last word of emphasis on the exclusive insiderhood that the station form comes from the Major who says “in a little station, we must all be friendly”(56). This, of course brings out both the insiderhood that the station forms with its apparent air of friendliness as well as the outsiderhood of absolutely every individual from every other. It is a pathetic situation.

The voice of the outsider in narration of the experience of a city by night can be heard in “The City Of Dreadful Night”. The account of the city as seen in the night comes across as interesting because the narrator gives us the minutest of details realistically and yet exotically because they possess an exotic quality for even one who ‘knows’ India. In every country at any point in time there are places and circumstances that appear exotic to even natives. There is no contradiction between Kipling’s knowing India and still finding it exotic. If there were, we would hardly have any literature—for

creation is the representation of the unseen in the familiar. The moon, instead of radiating coolness gives of, it seems, heat. Kipling's narrator, an outsider (a white man) steps into the inside and surveys his surroundings. The heat of the inside suggests the claustrophobia connected with the inside. The claustrophobia felt for the inside can be seen resurfacing in more than one story. The outsider presents to the reader what he sees—a glimpse of the city by the night. Opposites are juxtaposed in this account—white and black, warm and cool, men and women, the Sun and the Moon, the living and the dead and so on. The title of the two prose pieces on Lahore and Calcutta 'The City Of Dreadful Night' comes from James Thomson's poem of the same title. Low remarks: "The short descriptive essay on Lahore draws on Thomson's imagery of London as the city of death, and his wakeful pen as a narrative agency for its series of images of alienation" (168) The outsider, makes his way in the moonlight through the city and the 'inside', we note takes on a ghostly appearance and appearance of death looms large as he encounters more and more 'corpses' In fact, the sleeping and the dead seem to be together, the echoes are of Shakespeare's *Macbeth*. One is reminded of Lady Macbeth's words

" The sleeping, and the dead,/Are as but pictures "

(2 2 lines 52-53)

The inside here reeks of stale air, thick with the heat of the season and very claustrophobic. The inside of the city seems impenetrable and confusing—very much like a maze which one could easily be lost in. The signs of life comes in the form of the trader who sits up setting the accounts in the company of the three men. The inside of the shop is very hot—the inside in turn has many insides and the spheres within the spheres can be seen as description of the total inside. The sleeping and the dead can be seen everywhere, as Low puts it " Private and public spaces are not delineated " (167) It seems as if the sleeping and the dead are one and the private and the public spaces are not differentiated as such. It is a most curious case of excursion 'beyond the pale' and yet the narrator's feelings for India can hardly be missed.

The narrator through the rhetorical questions brings to our notice the distinction between men and women, high-class and low-class people "Were the common kind, then, forced to sleep in the shelter of the stifling mud-huts as best they might" (376)

The inside takes on a feminine role of sheltering, shielding the women from the outside. He also shows knowledge of cultural background of the inside. He knows that only the lower class lower class people sleep on the rooftops. The zenanas house the ladies of the upper classes. Kipling's narrator is obviously one who knows India well. Yet it seems by the position of the narrator, as if the narrator has a bonding with the city. Since he is racially an outsider, his climbing to the top of a 'minar' of Lahore's central mosque, places him above (literally and figuratively) the rest of the natives. Having said that, there is not the tiniest of hints of superiority in this piece. Here we have the outsider-insider who has crossed over the boundaries separating the natives from the Anglo-Indian quarters. The 'inside' apart from radiating heat also acts like an absorber of heat. "All the heat of a decade of fierce Indian summers is stored in the pitch-black, polished wall of the corkscrew staircase"(379) Yet it is this spot where he feels "the shadow of a cool, or at least a less sultry breeze at this height " Just as the distinctions between the private and public spaces are blurred, so also the distinction between the outsider and the insider appears hazy as the heat and the darkness envelope both. As he surveys the city from the above, he asks the questions "How do they live down there? What do they think of? When will they awake?" (381) More than anything, his observations are as Low suggests, ' a visual feast of surfaces' All the same the outsider here has penetrated the city's inside as well. When dawn breaks over the city, the narrator climbs down the 'minar' only to see a corpse being carried to the burning ghat—the city of the Night is the city of the Death as well. The outsider, during the night, has stepped into a land where things look grotesque, chaotic and closed in and as dawn comes, he goes back to the Anglo-Indian world to which he belongs. The outsider-insider has been in close and direct contact with the 'inside' Kipling, the outsider-insider, gives us a glimpse of a city of the 'inside' by night. This is done very effectively through the eyes of an Anglo-Indian traveller.

So far stones concerning Anglo-Indians outsider-insider children and romantic couples have been considered. The stones have been looked at in groups. The classification of the stones is according to the parameters that decide their insiderhood and or outsiderhood. Let us now look at the master-servant relationship between the Anglo-Indian and the native in the stones that are to follow. A direct encounter between

the insider and the outsider occurs in stories like 'The Tomb of His Ancestors' and 'The Head of The District'. The two stories are set in the inside—the interior of the inside. The first is set in the depths of the Satpuras and the second in the hills of the Afghanistan-India border. They are both about faithfulness, obedience and acknowledged supremacy to the Anglo-Indian administration. The ruled in both the stories are tribes, the Bhils in the first instance and the Afghan tribes of Kot-Kumharsen. Both the stories have one native (who is obviously influential among the people) speaking for the others and as well as leading them. In the first story mentioned, Bukta, the man who tended young John Chinn emerges as a sort of wise old man and leader among the Bhils. In the second story, we have Khoda Dad Khan, one of the leaders of the gang doing most of the talking, the leading and, of course, the revolting against the Mullah

In the story 'The Tomb of His Ancestors', the narrator chronicles the lineage of the Chinn from Devonshire whose members have served in different positions in various parts of the empire. He tells us the cantonment its surroundings are unchanged. These details set forth give us a picture of the inside, which remains the same generation after generation. The narrator himself stands at close quarters to the Anglo-Indian Station and can be considered by the reader as a significant insider-outsider, insider to the events and lives of the Anglo-Indian officers and outsider to the lives they lead because he does not live their kind of life neither does he live in their cantonment yet he knows them thoroughly well. The story contains many insides and consequently many insiderhoods. The first inside is the very context, the geographical boundary of India. The second 'inside' is the family that John Chinn belongs to. His ancestors have all served in India in some capacity or the other and achieved fame by distinguished acts of courage, leadership as well as understanding. This 'insiderhood' brings the young John Chinn many advantages as well as very onerous responsibility. He finds that his word law among the Bhils only because he is thought to be the reincarnation of his famous grandfather, John Chinn (Jan Chinn). The earlier Chinn had won the confidence of the cruel, sometimes thieving but always loyal and brave Bhil and managed to quell some of his savage ways. This had never really been done by any other community in India. Indeed, the narrator's quick survey of the Bhil history and

sketch of the Bhil character are solid evidence of Kipling's insiderhood. There are a dozen other significant signs of this fact in the story. The people of the hills never forgot his contribution to their lives and so he became a respected, admired and famous person who was remembered through the generations as perhaps the strongest category of insiderhood—a virtual demi-god. The young Chinn who comes out to the very same area receives a lot of respect and his word is taken as gospel truth by the native Bhils. The Chinnns are looked at as tribes and they are classed together with the Bhils: "Central India is inhabited by Bhils, Mairs and Chinnns, all very much alike" (96).

The third 'inside' can be seen as the regiment to which he belongs – the Irregulars who are called 'Wuddars' by friends. This minute detail discloses to us the depth of knowledge that the narrator has about the various tribes, their eating habits, customs and ways of life. He is an insider to India and her people. The insiderhood of the 'Wuddars' looks like a zone of restricted entry. This comes through by the fact that no Englishman entered the Mess unless he was following a family tradition or for love. There seems to exist a separate culture in this regiment. The language used within this circle was hardly understood by the other white man. It almost sounds like a different tribe unto itself that outsiders keep away from. The 'inside' here holds many 'insides'—the whole story can be seen as many insides and insiders not necessarily belonging to one race or tribes. Invasion and conquest is a phenomenon that is both universal as well as inevitable. The claim is strengthened by the remark that the "races whom we call natives of the country found the Bhil in possession of the land when they first broke into that part of the world thousand of years ago" (97). The so-called natives are actually or rather, were actually invaders or outsiders to the Indian subcontinent at one time. Therefore, the natives are not strictly speaking, natives to the country. The narrator refers to the custom that the Rajput kings at the time of coronation follow. The ceremony, the Rajputs say, has no meaning, but the Bhil knows that it is his last shadow of "his old rights as the owner of the soil". The investiture is not considered complete until his forehead has been marked with the blood of a Bhil. Therefore, it becomes clear that even the 'inside' has for its natives as well as erstwhile outsiders. The outsider-insider narrator unveils this fact to the reader. The inside is itself, thus, composed of outsider-insiders, natives and the original inhabitants.

When John Chinn the First came, the Bhils were an untamed, cruel, barbaric tribe of people who, due to oppression and pillage became thieves and cattle-lifters. John Chinn went into the country, lived among them, spoke their language, won them over, taught him to till the land and coaxed some of them into the Company's service. The civilizing mission took root here and John Chinn reached a compromise with them that if they became good from now on, the Government would overlook all their previous offences. Since they always kept his word, the Bhils settled down peacefully by the time Lionel Chinn reached the end of his tenure. It is interesting to note the geo-social divisions that exist amongst the Bhils. One part of the tribe became fairly civilized whereas the Bhils in other part of the Satpura ranges still followed their old savage ways of plunder, massacre and loot at the slightest opportunity. These Bhils did not trust the white man and many a plundering scene can be witnessed on account of his presence. "Jan Chinn" as they called him is nevertheless given importance because they had waited for the day he "would return to his own". One white man is made an insider and raised to the status of a hero, almost a god. 'His own' here means return to the Bhils whom he considered his very own people. His insiderhood comes not only as a result of his assimilation of their ways but also due to his desire to uplift them and turn them away from evil.

Young John Chinn has lived in the area as a child before he was sent away to England ('Home') fifteen years ago. He slips into the setting very naturally and starts speaking the Bhl tongue in spite of his apprehensions. The early influences of his childhood spent in India have left indelible marks on his memory. Even though he has been away from his childhood area, he finds the air, smell and the sunshine very much the same. Bukta, the Chinn's servant for two generations appears and the young Chinn recognizes him. Bukta exclaims "He remembers his own people as his father remembered"(102). Bukta and the settlement with all his people is the familiar inside for Chinn. In turn Chinn is an insider to all these people. After the 'ritual' slaying of a tiger, brave young Chinn becomes known as the reincarnation of Jan Chinn, the First come to oversee the third generation in body of his of his grandson. We hear of people coming to worship him at his tomb. Even though an insider to his own people, Bukta occupies the status of a superior person. He can be seen as the mediator between the

Bhil community and Chinn as well as a special kind of insider to both the worlds. This dual insiderhood balances that of young Chinn.

And then smallpox threatens. The entry of the 'black man' from the West of India, the government vaccinator, causes alarm among the Bhils and John Chinn sets out with Bukta to find out what the unrest is all about. The Bhils in their ignorance think that the educated man who has come to vaccinate them against smallpox is there to cut off their arms. They, as a people, are so isolated from the rest of India that they do not know the benefits of vaccination. The whole procedure looks alien to them for they talk of his equipment as "ghost-knives" and a "magic calf". They are outsiders to the world from which the vaccinator has come. The 'black man', even though a native of India is to them an outsider not only because he does not belong to the tribe and region but also because he has come to them with alien equipment to physically drive into their bodies. From their point of view, transgression into territory as well as body has occurred or is about to occur. They see a threat in the government order and since an outsider has brought it, they are not willing to obey it. To them, as it turns out after a genuine crisis, the authority of Jan Chinn is supreme and his word binding because he is their leader and revered one.

In the evening, when Bukta goes to the rest of the Bhil to discuss matters he does not return to Chinn who is waiting below. Here is one of the many trials of Young Chinn's character. Chinn, of course, gets angry first but it strikes him that yelling will harm his dignity and elevated status, so he spends the night alone. The outsider-insider king of sorts here is conscious of his position in the eyes of 'his' people. He is at this moment physically away from their company as well. Despite his outsider status because of his race, he is so much an insider to the Bhils that his word is law. Bukta who is himself a mediator between Chinn and his fellow Bhils tells Chinn that the Bhils would like him to act as an intermediary between the Government and them. This puts Chinn in yet another pattern of insider-outsiderhood. He is an insider talking on behalf of the other insiders (Bhils) to the 'outsiders' who are actually one of Chinn's own race (Anglo-Indians-outsider-insiders).

When Chinn takes matters into his own hands, he asks the 'black man' to be brought into his presence. He then shows his own marks of vaccination and rebukes

them on their folly. Slowly the tribals come one after another to the vaccinated. The robberies are looked into by John Chinn and the Mahadeo Bhils are taken to task for the robberies. The white man outsider- insider here brings resistance to infection, happiness and restores stolen goods back to the owners.

The naïve belief of the Bhils draws his attention to the tiger that they all call the ancestor's mount. He shoots it and everybody comes to see it. When asked how he managed to get a Bhil vaccinated, he tells his Colonel that he has a "sort of hereditary influence over 'em." The outsider- insider then proceeds to narrate the story and we find here that he is an insider to the Anglo Indian Station as well. This insiderhood to two insiderhoods comes of being of Chinn lineage as well as being racially an insider to the Anglo- Indians. These 'inside' are kept away from each other and also treated differently because the status enjoyed in each of them is different. Bukta hopes that the young Chinn will marry soon and have a son, if the Chinn clan dies out and the Bhils are left to find for themselves, there will be trouble again in the Satpuras. The narrator's tone at the end betrays a slight feeling of superiority. It could be a valid point that he is making, given his stand-point. He obviously knows this tribe very well. We read that the official report on the anti- vaccination campaign said nothing about Lieutenant John Chinn. The outsiders are kept out of the secret while all the insiders know (the Bhils and Bukta). The inside at the end of the story encompasses the Bhils as a tribe as well as the Anglo Indian governing authority in that region.

In "The Head of the District" one finds that the outsider-insider occupies a very high position in the eyes of the insiders. They are of war-like disposition and Orde, The dying Deputy Commissioner of Kot Kumharsen had succeeded in winning them over "to the paths of a moderate righteousness." In his last moments, he speaks about the region, which he heads and the various problems encountered by his assistant, Tallantire. The assistant Tallantire, also an Anglo Indian, is an insider to his superior's plans and desires. The other men of the frontier clan are kept away from this conversation till called upon. Orde, like Chinn in the previous story, holds a high position among the subjugated natives, the leader of whom is Khoda Dad Khan. In fact, the leader Khoda Dad Khan is considered by Orde to be so much of an insider that he calls him and gives him the ring that he is wearing.

After Orde's death, the Viceroy hits upon an idea for the next leader for the leader for Kot-Kumharsen. He decides that there could be nothing better than having a native to rule his own country. The potential candidate is Grish Chander De' M.A and he has already been ruling a district in South- Eastern Bengal. The order draws quite a few comments from the other officials who are already, by that time, thinking on the lines of excuses that could be given in case De' runs into trouble. This discussion goes on among the officials and no other person from any other region gets to hear of them. The secret is kept to the 'inside' that includes these officials of the Council Board of India. The native official is described very much like that of a 'babu'. In his minute on education, Macaulay says, that English education will produce a class of educated officials who are brown in colour but English in taste, speech and manners. Grish Chander De' fits the bill perfectly.

Another close insiderhood formed exists between Tallantire and his colleague Bullows from the other side of the province. They discuss the appointment of De and Bullows, gauging Tallantire's feelings, asks him whether he would have liked a transfer. The feeling of insiderhood stems from not only similarity of race and status but also from being in the same predicament and this comes through very clearly in the following words which are uttered by Bullows "We're all in the same boat" (118). Tallantire is an insider to the activities of most of his counterparts governing in the other states. He knows for instance, that De is a man given to sedentary desk work and will be no match for the people of Khusru Kheyli. His merits are that he is pleasant to talk to and knows the law very well. He has always been in his home district and has consequently had the chance to bring his family members into the service. He does not check on his subordinates and so they do what they like, which is why he is popular there, but that is a real disqualification for the job in question. The office has been a cosy insiderhood of people belonging to the same family.

Tallantire's worry stems from the knowledge that there happens to be some religio-political rivalry in the region. He knows that the area houses many tribes, races, and peoples of different religions. They will not take kindly to being ruled by a Bengali. This difficult situation can be seen as having been brought about by the ignorance of the Government. They are outsiders to the fact that a native Bengali would be least

welcomed as leader of the area. The Muzbi Sikhs and the Pathans among others will never agree to being ruled by De'. Tallantire can be called a true outsider-insider who knows the mindset, prejudices and attitudes of the people in the area that he has been governing. At the same time, he is faithful to his fellow men in the administration to whom also he is very much an insider. It is interesting to note that Tallantire occupies many insiderhoods and has a respected place in each of them. Bullows tells him that he has heard that Tallantire had tried to convey to the Government all these difficulties and has been told that he displays "culpable and puerile prejudice" in saying such things. The officials in the Government can be seen here as rank outsiders who will never know the state of affairs in the inside of the province. They are guilty of governing the area from outside.¹⁹ The people who know the nature of people living on the inside bear the brunt of decisions such as these which are taken not taking into account the true nature of the inside.

Bullows puts Tallantire at ease by offering him help and consoling him by giving suggestions as to how to run the show in the meanwhile. There is at present a kind of bond of unity among these administrators who govern different provinces and they are willing to risk a great deal for each other. The two men are close not only on account of being of the same race and position but also because of the similar attitudes. Both of them know the course that politics of this sort will take in India and Tallantire prepares himself for the rest. It is well worth considering that these so called outsiders to India know the part of India under their jurisdiction very well. They are in a sense, genuine insiders because they know the psychology of the people living there as well as well as having their interest in mind, besides knowing what kind of an administrator will be received well.

The blind Mullah and Khoda Dad Khan are rivals for the leadership of the clan. So we find that here is a domain in which only these two adversaries are insiders. The inside here has undercurrents of hatred. The altercations occur between the two and the next day, Khoda Dad Khan sets off to pay homage to the Deputy Commissioner. When

¹⁹ The position of Pagett in the poem "Pagett M.P." is very much the same. He can be seen as the butterfly merrily advising the toad that is the narrator. Indeed, Kipling's stories repeatedly point out such erroneous propensities of the Imperial Government. Often a stark contrast arises in his writing between good and competent individuals and impersonal and unperceiving government.

Yardley-Orde was ruling, Khan's visit used to conclude with a feast and liquor. This detail tells us that dining together had further strengthened the comradeship struck up between the two, insiderhood cemented by the dinner. In return Khan swears that any intrusion by robbers will be answered with severe beatings from him. There is loyalty in the relationship from both sides. But now Grish De is the Commissioner.

When Khan enters the tent expecting to find an Anglo Indian, he sees a Bengali in English attire and so asks in a jovial manner the whereabouts of the Deputy Commissioner. There is scorn writ large in his face and eyes as he pours forth his opinion for Bengal and its inhabitants. This gives us an indication that they as a tribe dwelling in the inside do not want another "insider" to the country to rule over his area. He would much rather have an outsider (racial) to rule his land. It is essential to bear in mind that the racial outsiders (Orde, Tallantire) are insiders to Khan and his clan. They have accepted the Anglo-Indian as their master, whereas an Indian still ranks as a total outsider and is even held in contempt by Khan and seen as unfit to govern. It is well worth considering the position of the Bengali as well. He is an Englishman in manners, speech but does not belong to the Anglo-Indian clan, as he happens to be racial outsider. The other Indians do not take to him at all. He can therefore be seen as an insider to only his family and his home district.

Khoda Dad Khan communicates his apprehension about the situation to Tallantire about the rest of his clan who are under the leadership of the Blind Mullah. In spite of his handicap we find that the Mullah has quite a following. The two factions are outsiders to each other in terms of ideology and opinions, even though the two opposing groups are racially one big insiderhood. The outsiderhood status of each of the big cities of India and the north are clearly stated. What looks feasible in Calcutta, very right in Bombay and perfectly fine in Madras is totally unacceptable to the North and "entirely changes its complexion on the banks of the Indus". Kipling cannot be faulted for such correct assessments. These places are situated at points on the inside and yet they are total outsiders to each other because of their location, the kind of people they are home to and their political and religious affiliations.

Khan assures Tallantire of his obedience to the new rule but cannot promise the same on anyone else's behalf, especially those of Mullah's faction. Tallantire

diplomatically warns him of the consequences that will certainly fall on Mullah's people if they go on raiding. In spite of the fact that he no longer wields the power of the Deputy Commissioner, he stands up for his colleagues in the administration. It is an insiderhood that Tallantire is loyal to and stands up for and at the same time he taunts Khan by saying that he is one who now wields no authority and commands no respect in his tribe. This, he knows will inspire Khan to win over a large number of people over to his side before assuming leadership. Since Khan is well disposed towards the Anglo-Indian rule, he will not cause trouble for them. Khan is not part of this secret of course and Tallantire to safeguard the other 'inside' (his colleagues in the administration) says this knowing fully well that he will achieve the desired result. The other inside that he belongs to, namely the one that he and the tribe of Khan share is given less importance than the 'inside', which is the administration

Dé meanwhile enters the district to a hostile crowd who pokes fun at him and look at him with scorn. He is described as 'more English than the English'. His knowledge is confined to things of a foreign land—"bump suppers, cricket matches, hunting-runs and other unholy sports of the alien" (125). His position is very peculiar and so one can see him as an insider-outsider. Despite his racial insiderhood, we find that he is viewed as an outsider and an inferior one at that. The speech is read out and when De talks about his government order, the men from the border start laughing. Just then, Curbar, the District Superintendent, of Police, comes up and drawing Tallantire aside, gives him the news that the Khusru Kheyli have rushed and killed many of the canal workers. The situation will be brought under control because the officials have rallied their forces and gone after the raiders. Tallantire immediately makes plans to quell the revolt. They all set off on horses and Tallantire speeds on to Fort Ziar. We are told that he knows his district blindfolded, yet another detail which strengthens his claim to insiderhood.

The Mullah's army is put to flight and most of his followers are killed. Khoda Dad Khan declares himself chief of Khusru Kheyli. Tallantire gasps because his sword is stained with the blood of Khusru Kheyli, which was the very tribe that Orde had kept in check for so long. Tallantire feels that he has let down Orde by letting things come to such a pass. There has occurred a betrayal on one 'inside'. The old order is soon

restored and people began coming back to the canal to work. Towards the end of the story Khan talks to the administrators and before that Tallantire expresses his grief over the blood that has been shed over the entry of the native Deputy Commissioner De. Khan comes in and sees the severed heads of the two despised men – the Mullah's and Debendranath's. When he tries to broach the topic of a settlement between the two parties—his tribe and the administrators, Tallantire roars at him and asks him to stay in the hills till summoned into his presence. This move indicates exclusion of Khan from the inside that contains only the Anglo-Indians.

For the sake of this allegiance that he owes to his government, he excludes Khan whose tribe has been faithful to the Anglo-Indians even preferring their rule to that of the native Bengali who had been transferred to their region. The racial insider is made the outsider in this instance. The bond that exists between Khan and the 'Sahib' is still strong at least from Khan's side as he says "And by God, sahib, mayest thou be that man!" (137) This is said in reply to the statement that the tribe will be sent a man to govern them. Khan still very much wants Tallantire to be the ruler of his region. For Tallantire occupies a very high position for him. It is to be remembered that the power equation between these two is unequal, Khan and his tribe are insiders who are in no way on par with the outsider administrator class. Another notion that exists in critical writing of this period is the perception of the ruled or the colonized as children who do not know what is good for them. Tallantire says to Khan "Get hence to the hills—go, and wait there starving, till it shall please the Government to call thy people out for punishment—children and fools that ye be!" (136) At the beginning we find that Orde also calls the tribe to him and says—"for though ye be strong men, ye are children" (114). And Khoda Dad Khan says in reply "and thou art our father and our mother"(114). One finds that this tendency to view the ruled as children to be kept under control surfaces in "The Tomb of his Ancestors" where the narrator tells us about the predisposition of the Bhils to loot and plunder at the slightest pretext and then on correction by the Anglo-Indians, their grieving like children. The narrator mentions the childlike nature of the Bhils again when he mentions the separate culture that the 'Wuddars' have. When he relates to us the composition of the Wuddars he says "and the men were their children, all drawn from the Bhils" (97). One can appreciate the

fact that Kipling shows us the attitude of his own race in handling the natives. This story shows the attitudes of both the ruler and the ruled towards an insider who is perceived as an outsider. Nor must one forget the human tendency to consider weaker groups children.

So far in this chapter of our study we have analyzed mainly cases of adult Anglo-Indian outsiders-insiders in Kipling's stories. The next set of characters can be categorized as outsider-insider children. In these stories one comes across little boys who are born and are growing up in India. They are the sons of the officers in the Anglo-Indian stations. They have Indian ayahs and Indian menservants as well who serve their parents as bearers, gardeners, punkha-coolies and so on. For the better part of the day they stay with their ayahs and talk to their parents' servants. Therefore, they can speak Hindustani fluently and they actually have to think laboriously in English to be able to speak it properly. To them, English, which is their 'mother' tongue, happens to be an alien language and they speak it only to their parents before whom they are presented once a day. English, they feel, is an outsiders' language. The language they speak in informal circumstances and situations is Hindustani. One finds that these boys blend well with the native population many of whom really pamper them. Parents and children, though, meet and talk very formally. The stories with these little outsiders-insiders are "Tods' Amendment", "Wee Willie Winkie", and "His Majesty the King".

Tods' first significant experience in the story of crossing physical boundaries comes when he enters the lawns of the Viceregal Lodge Lawn where the Council is sitting to discuss the affairs of the state. He is chasing his pet goat-kid that has run away from him. Tods' pet is caught by the Legal Member with a Lieutenant Governor helping, along with a Commander-in-Chief and the Viceroy himself. He does not understand that he has stepped beyond the boundary line into an area that is not meant for him. His 'Mamma' smacks him for interfering with the "administration of the Empire". She is in a sense indicating the "pales" that exist between the inside (within which Tods ought to be) and outside which he cannot go into because it does not belong to his area. This reminds one of Muhammed Din. The outside refers also to the adult world where topics are not at all meant for children like Tods. Really, though Tods is a type of insider-insider to both domains.

Tods has the respect and the love of the local native population—the jhampanies, the saises, the servants of the household, and all the bazaar people. He inhabits two 'insides'—the Anglo-Indian household and the native circle. He considers them all his very own; he addresses them all of as "O Brother". This peculiar position of being insider to two domains accidentally brings upon him the task of acting as a mediator between his own mother and the servants of the household. The natives use Tods' position and familiarity towards them to their advantage. Tods we are told, also has gained mastery over the local language. His company has ensured that he speaks Urdu and many local dialects like the "chottee bolee" that the women speak. He practically rules a good part of Simla. We learn that he mixes with the natives freely and speaks to the shopkeepers and hill-coolies alike. As a result of his mixing freely, he becomes an insider to the troubles that the natives have to undergo. He translates serious sayings from the vernacular to the English and really startles his mother and this in turn makes her vow that Tods must go Home the following year.

His knowledge of the native's world makes him wiser and enlightens about the people in comparison to ignorant Sahibs. That is the chief point of "Tods' Amendment", showing how knowledge and understanding alone will allow good Government to happen. To him, the native world is home. His translation of the proverbs into English actually gives the outsider an insight into the native culture. Here Tods' 'Mamma' cannot assimilate these sayings but believes instead that her son is going astray. In spite of living among the natives and interacting with them, she is very much an outsider. Tods on the other hand, despite his racial outsiderhood can still be considered essentially an insider. He mixes with the natives, speaks their language, has knowledge of the "meanness and the sordidness" of the lives they lead, and finally gives voice to their opinion of the 'Sub-Montane Ryotwan' Amendment to the Bill that if passed, will cause untold harm to the 'ryots' or farmers.

The narrator's position can be itself seen as that of an 'insider'—he, in turn, has the knowledge of happenings in two worlds and occupies a position worth our consideration especially because he never hesitates to civilize the world of the Anglo-Indians. Firstly, he knows of what is happening. Discussions take place among the members of the Council who are due to change the Act. The narrator also knows the

nature of the Act and even informs us that it is smaller than the Punjab Land Bill. Yet, if passed, it would affect the lives of a few lakh people.

The paradigm of the story is such that it can be looked at in terms of the reality (outside) and the theoretical aspect of it (inside) in the minds of the players in the drama. The outside-and-inside frame means the practical knowledge of the farmers' problems and the theoretical aspect of the Bill that adorns the paper on which it is written. The Legal Member, we read, had "built, and bolstered, and embroidered, and amended the Bill till it looked beautiful on paper" (243). The Legal Member can be temporarily seen as a total outsider even though he governs the inside. He knows nothing about the real plight of the farmers who will be directly affected should such a bill be passed. Their perception of details as major or minor itself tells us that members of Council really know very little of what they are amending. The narrator displays brilliant insight into local Indian society. He tells us that a native's life in India implies the life of his son. That explains why one cannot legislate for one generation at a time. The notion behind the Bill was correct from the economic point of view but not human and political point of view. The narrator also opines that no Englishman knows enough about India and her people to decide what the major and the minor details are. We must appreciate the fact that Kipling knows that the "all knowing" Anglo-Indian is in reality all that knowledgeable about the land he rules. The narrator is very clearly aware of the outsiderhood that he faces in spite of governing the native people and taking upon himself the right of passing Bills that would affect the natives. The Legal Member and the rest of the Council are far removed from the reality—the reality that one can see if one cares to go into rural India and gets to know the class of people in action. In spite of living in India, they seem to be governing it from the outside. There can be no doubt at all that the government contemplated a very wrong change in the Bill.

As a result of his minimum social contact with the common man, Councillors do not know that "no man can tell what natives think unless he mixes with them with the varnish off" (244). In fact, even the local Bengali member of the Council knows nothing of rural India either, the situation that has hardly changed a hundred years later. Todds, on the other hand had been playing with the monkey belonging to Ditta Mull, the bunnia, and listening to the talk about this new freak of the Lat Sahib's. Since he mixes

with the natives and is a child, he is able to gain access to their inner circle and is able to hear their opinions and views. This makes him wise to the reality of rural India. Kipling draws for us very dramatically the contrast between these two positions.

One day when there is a dinner party at Tod's place, the Legal Member comes. Tod is not allowed to join in, as he has to go to bed. He, however, cannot go to sleep and soon is allowed to join the other guests very briefly. When the full name of the Bill happens to be mentioned in a conversation, Tod catches the one native word in it, ryotwari. He asks whether the Bill has been 'murratt' as yet. On being asked what it means, Tod explains that he has heard many of his friends talk about it to him. This detail indicates Tod's insiderhood, he hears things about the Bill only because the natives consider him a genuine insider. They feel safer telling him than the governing bodies. The Legal Member now proves to be actually very sensitive and conscientious. When asked to speak, Tod asks him whether he knows Tod's language (i.e., Hindustani) and then admits that voicing his knowledge in English will be an uphill task! He holds forth on the public opinion voiced by Ditta Mull who says that the Bill is the talk of a child and has been put together by fools. It is ironical that a child has to bring home a valid point to the adults, who according to the natives have done a very naïve and impractical thing by making a rule such as the ryotwari Bill. We also have the native here calling the outsider-insider Anglo-Indian a fool and a child. The Western notion was that the Oriental was child-like, effeminate and unfit to look after himself. Kipling shows us that the reverse does happen and that the Anglo-Indian could not always occupy a superior position with regard to the land that he ruled. Kipling shows us that India as a land was complex and the Anglo-Indian needed proper and thorough knowledge to be able to rule well and sensibly. An outsider can be seen in the person of the Legal Member who knows nothing about the state of the people he is making laws for. In spite of living on the inside, he is an outsider. He then drives home the point that the short tenure is the major flaw in the Bill. This fact comes through very clearly as Tod repeats his conversation with Ditta Mull. One sees here that the outsider-insider who actually is part of two domains gives crucial information about one to a member of the other thereby enlightening him. The Bill is amended in the offending clause and very soon the news spreads that Tod had been active in the amendment. He is richly

rewarded with almonds, pistachio nuts and baskets of fruit and even the Legal Member generously and honestly names the Bill "Tods' Amendment" in the margins of his final draft.

Thus Tods can be seen as a genuine insider to the culture, language and ways of the native. His contact with his own people is minimal and as a result English does not come easily to him. He can be seen as an outsider to his own language as well. Kipling brings to light the outsiderhood of the wise and experienced Imperial Council, its ignorance of what India really is. What is most important is that a mere child knows better than the Government! This is extraordinary evidence of Kipling's understanding of the colonial situation and psychology. We see in this story his readiness and desire to make criticism where it is due.

"Wee Willie Winkie" too has a little boy called "Willie-Baba" by his Indian ayah who educates us about outsiderhood. He also lives in India and speaks the native tongue fluently. He can be considered an insider to India as far as language and knowledge as well as human contact goes. However, the paradigm of outsiderhood this story presents is slightly different. The Anglo-Indian boy here saves one of his own race from the natives. He befriends Lieutenant Brandis and familiarly calls him Coppy. He gets to know Miss Allardyce who is Coppy's fiancée. He gets punished for setting a campfire, which destroys the stock of feed kept for the horses. The penalty he has to pay includes 'among other things' two days confinement to the house and veranda.

He flees to the nursery which he calls, being an army son, "my quarters". This space can be seen as his exclusive domain to which none but he can gain entry. The boundary, which he cannot cross, is marked out for him. He does cross it when he hears from Miss Allardyce that she is going across the river. He goes after her because he feels that it is his duty to protect her; after all, she is Coppy's property. Here we see the only outsider-insider to the Brandis-Allardyce alliance trying to protect Coppy's property and stop her from going beyond the "pale", which is a physical one in this case into the big bad world outside. Willie Winkie, an insider to the relationship, saves Miss Allardyce from the natives who come to take them away once they have crossed into forbidden territory or the 'outside'. Wee Willie Winkie is an outsider to the relationship in that he is not actually one of the partners but an insider to it all the same; he is the

only one who knows about it and in typical army fashion wants to look after a 'brother officer's interest'! Thus we see the unassimilated adult world in a child's consciousness, with some serious and some amusing results. Thus his exploits make us reflect upon the adult Anglo-Indian world with a degree of seriousness.

Wee Willie Winkie has heard of "Bad Men" who live across the river and actually encounters them when they appear soundlessly from behind some rocks. But when he hears the speak Pushto that he himself can speak well, he feels they cannot be bad if they speak that tongue. In all his innocence he believes that the natives who speak a language that is his and their own cannot be bad or harmful. He instantly inducts them into his current domain. They are insiders and belong, according to the child's logic. However, unluckily enough, the reverse happens to be the case. The Black Men, who are ordered by Willie Winkie to run into the cantonment and inform people of the predicament that Miss Allardyce are in, think of capturing both of them and asking for ransom. All this greatly scares Willie Winkie but he fights the tears that he can feel coming on because he thinks that to cry before a native (excepting his mother's ayah) would be the most serious dishonour. Even though he is an insider to the native world in most senses, he is aware subconsciously of the fact that he is in some significant way, an outsider and a superior one at that. The fact that there are invisible yet very real barriers or fences separating the two races has come home to him, a definite necessity in the colonial situation, whether we like it or not. Here a child is becoming a colonial man in a great hurry.

At the same time he does not mind crying in front of the ayah because she is an insider to him. She looks after him all the time and is close to him. She occupies a very important place in his private world. Therefore it becomes clear that even among the outsider-insider's circle of native friends and foes there are various strata of insiders. The inside closest to him has his ayah, and one of the farthest circle the hostile men outside beyond the safe limit of the cantonment that houses the Anglo-Indians.

The Afghan men nevertheless know the strength of the Anglo-Indian men for they predict the course that the event will take if they were to capture the two. One of them happens to be Dun Mahommed, a groom who has been dismissed by the boy's father. He knows the state of things because he was once an insider to the Anglo-Indian

cantonment. Now he is an outsider physically as well as having been dismissed. He, in turn, can be seen as the outsider-outsider in this situation. The crowd hurriedly disperses when they hear pistol shots being fired in the air (the regiment have come to their rescue) and Wee Willie Winkie saves the day and emerges the hero. This incident prompts his entry into another kind of insiderhood, namely that of manhood. Kipling here tells us about the psychology and mentality of not only the outsider-insider (Wee Willie Winkie), but also of the insider-outsider (Din Mahommed).

It has been mentioned before that the children of many Anglo-Indians were presented before their own parents just once a day and the meeting was at times really a formal one where English was spoken. The children spent the better part of the day with their native ayahs and the other servants of the household as well as other local folk. "His Majesty the King" is one story in which one such little boy is naturally starved of attention from both the parents who have no time for him. He is King only in his territory, which does not extend beyond the door of the nursery. One can clearly see the physical division of his world into further subdivisions, the territory of the child and the territory of the parents. The nursery conveys to us the feeling that it is a place of freedom from the discipline imposed on him as a part of etiquette. We read that he wisely confined himself to his own territories so he could enjoy that freedom. He is excluded from the area of the 'duffar-room', which happens to be inhabited by his father, and the wilderness of the Memsahib's room, which belongs to his mother. The narrator, however, emphasizes the alienation and outsiderhood of the little boy from his own parents in his own house. It seems ironic that his nurse, Miss Biddums, an outsider to the family, should be the only insider to his territory, his nursery. She holds the most powerful position in his life because her influence is the greatest.

On further reading it becomes clear that his parents are distant even to each other. Each person in the household is an outsider to the other. The reader is led to the secret of the rift and its causes, which the little boy does not know about. His mother has chanced upon the intemperate, foolish letter of a woman who had written to her husband. This has led to the rift between the two people and a barrier comes between the couple and, with each passing year, grows stronger. An outsider's letter has caused a chasm to come in between a couple who are in fact supposed to be a unit. Here is a

'domestic' situation in which the human Anglo-Indian is seen once again in a light that colonial criticism seldom bothers to notice. Yet in knowing the Anglo-Indian in all the facets of his personality and all angles of viewpoint that we can command. Here, as "His Majesty the King" shows us, Kipling's value once again, as storyteller as well as historiographer is immense.

It is sad to note that his overt gestures of affection are not taken in the right spirit and this causes him to stay away from his mother. She screams in pain when, by sheer accident, his sleeve edge caught in her earring gets pulled as he tries to get off her lap. Miss Biddums, the only insider to his life, spoils him as if to compensate for the lack of parental attention. She also is an outsider to the hostility and the cause thereof and she does not know the reason behind it. Here is an outsiderhood within an outsiderhood within another outsiderhood. An Anglo-Indian child, uncared for within his own home, spurned from the bosom of his own parents. Nor are their cases any better. Kipling is really good at representing such complex cases with a great degree of skill that always avoids sentimentalizing a case.

He goes to play with Patsie, the Commissioner's daughter. He notices that she has a blue sash on. He also notes that she gets a lot of attention from her mother. Being just a child, "His Majesty the King", thinks that to be the reason for the attention. He understands that on account of being a boy, he cannot wear a sash. So he has to be happy wearing a cap that the Commissioner's wife gives him. He finds it ghastly and thinks of what his father's reaction would be if he were to see it. This sets off a flood of tears. The alienation and isolation of the child from the parents is merely aggravated here. He is so much of an outsider that he has to make special efforts to please his parents before being noticed and acknowledged by them. When talks about it, Mrs. Austell, his mother shows disinterest. Thereafter Patsie's mother showers her affection on the little boy. Mrs. Austell remarks casually that Miss Biddums does "not ill-treat the child". The Commissioner's wife feels astounded at this remark. It surprises her that Mrs. Austell shows little awareness of the fact that she is the mother and not Miss Biddums, who is only a surrogate, an employee.

Later again, after the "theft" of the diamond that provides the crisis in the story, the little boy is the only insider to his little secret. He labours under the burden of

having to keep it from everyone, including Miss Biddums, whom he fears to let know about it for she may ask him to return it. One day when he is in bed, he awakes to drink water. Not finding any and being very thirsty, he decides to brave the world that lies beyond his nursery door, the space inhabited by the adults and his parents is referred to as the "terrible unknown". This gives us an indication of the extent of alienation that the little boy Toby faces. Besides fear and awe for the adults it is also a sense of the unknown that he feels when he thinks of the world that lies outside his nursery door. It is to him a fierce, unsafe, unfamiliar, strange and frightening world. The only love and affection come from another quarter, from Patsie's mother. She gives him an important place in her house and her affections. After the theft is confessed, we find that his parents bury the hatchet and the whole world looks beautiful when he comes to. He wakes up to a world full of love and affection.

When he goes to spend an afternoon with Patsie, her mother is about to kiss him when he says with audacity in his voice, that that particular spot on the cheek is his mamma's place to kiss. Toby, the little boy, who has had to step outside his home for love and affection has now gone back where at last he finds the love he has so far been seeking outside. The insider's love is of much more importance, as his mother is indispensable. The Commissioner's wife is, after all, only a kind of substitute.

A common feature of these little boys in Kipling's stories of India is the courage that they show in difficult situations. They have been told or they have gathered that they are men and so should not give in easily or cry. Their status as outsider-insiders helps them to show their status in cases that bear direct relation to the native population with whom they mix freely. Their innocence and child-like inclination help them get into the 'Inner Circle' of the natives. They are a significant and emphatic foil to the grown-up Anglo-Indian community. They draw our attention to Kipling's criticism of the Anglo-Indians especially where they fail to avoid outsiderhood unjustified by their location and their colonial objectives, where they are poor examples of human beings. Victorian literature did exploit children to allow a writer to criticize grown-ups. In this Kipling stands out.

We can also see young characters in Kipling whose location is also thrown into limelight in particular occupations. For instance, poems like "Public Waste" are

particularly relevant. This poem recounts an incident that took place in the railway administration. A total outsider to the work expected of a railway official takes over from Exeter. Battleby Tring who has been working in the railways and held important posts in the Railway Department. Tring has to finally satisfy himself with a pension from the administrators. He has no influence with people in power, neither does he hail from Chatham. Chatham is the place from where people are usually recruited. However, he is an insider to the kind of work that is required when in the railways. He knows that it takes very long to understand things fully "...that Railways required lifetimes of study and knowledge" The "Tin Gods" as they are called are most interested in 'keeping their Circle intact'. Therefore, they silence him with money and appoint one of their own circle in Tring's place. The inside is kept intact and closed to the outsider. The title is apt because it refers to the waste of the talent of a man who is a complete insider to the job.

The story "Bold 'Prentice" from *Many Inventions* also speaks of an experience of an Anglo-Indian on the railway. The young Anglo-Indian Ottley grows up in India and speaks the language of the 'half castes' and English speaking natives. He is thus a significant, partial insider to India. He learns the intricacies of engines with help and instruction from Olaf Swansson's book. The story tells us that Ottley is employed in railway sheds with a considerable number of white men and natives. The narrator talks of the 'caste' that the employees were forming themselves into the advantage of which was a guarantee of positions for future generations of relatives and children. The narrator says "Everything in India crystallizes into a caste sooner or later—the big jute and cotton mills, the leather harness and opium factories, the coal mines and the dockyards" (516). He is referring to particular kinds of occupations forming a caste, a kind of insiderhood. In his autobiography *Something of Myself* Kipling gives us another instance of occupational insiderhood. "And in that Club and elsewhere I met none except picked men at their definite work—Civilians Army, Education, Canals, Forestry, Engineering, Irrigation, Railways, Doctors, and Lawyers—samples of each branch and each talking his own shop" (385). This is a real life instance of many insiderhoods within an insiderhood (the Club) each talking about his own occupation. It is important to remember that each group (eg Army men) forms an insiderhood of its

own. Their talk contains jargon peculiar to their own occupation, which an outsider may or may not understand. [Look at Introduction.]

After six to seven years of practical working knowledge of engine repairs, Ottley gets a chance to save a wayward engine. This he can do with ease only because he is an insider to the workings of the engines. What a library full of books cannot teach can be learnt from an experienced individual. Besides, unless one gets into the thick of things one cannot really become a master in the art, especially if it happens to be a practical one like managing engines. Here is a kind of insiderhood that was, historically, characteristically Anglo-Indian, but could occur almost anywhere in the world

The poem "Gunga Din" brings us a soldier who has served in India speaking to another person who has not and telling him that he does not know too much of what a soldier's life is all about because he has never been in the heat of battle action as the speaker has. The listener comes across as a rank outsider to the soldier's experience, especially in India. The speaker relates his experience on the battlefield where Gunga Din, a water carrier, not only gives water but also helps a wounded soldier to safety. The outsider-insider is deeply appreciative of the service that Gunga Din did him. The following line brings out the gratitude "You're a better man than I am, Gunga Din!" (408). The insider Gunga Din is faithful, sincere and honest to the end and virtually brings fighting soldiers the sacrament. He not only does his job well but also the other job like dragging the soldier to safety. The compassion and sense of duty of the water carrier is being praised in the poem. Consequently, far from being a negative poem about India, it is full of appreciation and the highest praise an outsider-insider can give an insider.

The poem "Troopin' (Old English Army in the East)" It reads like a song with a joyous chorus. Soldiers are leaving India for Home (England). They 'bless' the rest of the Anglo-Indians they leave behind. They are leaving for good because in their happy chorus we read

We re goin' 'ome we re goin' 'ome,
Our ship is at the shore,
An' you must pack your 'aversack

For we won't come back no more. (420)

The outsider to India, the Anglo-Indian, feels isolated and depressed in the poem "Christmas in India". He refers to "the staring Eastern Day"—even the day is referred to as 'Eastern'. In other words, he is an outsider to it and feels it too. He thinks of the literal outsiders to India who in England are "making merry 'neath the white and scarlet berry". He asks with sadness: "What part have India's exiles in their mirth?" (54) The word "exiles" gives us an indication of the extreme outsiderhood that the Anglo-Indians faced when in India. There is homesickness, estrangement and longing to return home: "O the Heimweh, ceaseless aching! / O the black dividing Sea and alien Plain" (55). The Anglo-Indian here craves for the warmth of the inside and feels cold and strangeness in an alien land far away from all the loved ones. India is referred to as the "stepmother". It is looked at as a cold, hostile and alien place. The end of the poem has a note of fatalism in it. Even in the cold outside, he urges the rest of his fellow-sufferers to celebrate and be as "merry as the custom of our caste" and feel richer by "one mocking Christmas past".

The Anglo-Indian outsiders to India form an insiderhood of their own. It is important to note that not only has Kipling shown a number of such relationships but also that such need is universally human and nothing to do with colonialism alone. They feel alienated and this perceived outsiderhood of the individual propels the formation of such insiderhood. The poem "The Overland Mail" also has undercurrents of estrangement. The overland mail brings news from Home: "We exiles are waiting for letters from Home" (33). The outsiders feel estranged in a foreign land and wait eagerly for news from home. "The Ballad of East and West", in contrast, reveals at the outset the sense of the East and the West being strangers and outsiders to one another: "Oh, East is East and West is West and never the twain shall meet \Till Earth and Sky stand presently at God's great Judgment Seat" (234). However, only superficial readings of the poem will take the refrain at face value. For what comes between the two refrains is an extraordinary case of the East and West ACTUALLY meeting. It is, just like "Gunga Din", a poem of how and where the outsider becomes an insider and the 'twain' meet.

"Mandalay", is another interesting poem. The language used is that of a soldier. He thinks nostalgically of his days in the East—Burma and Mandalay. The atmosphere

is very Oriental—replete with pagodas, palm trees and beckoning temple bells. The speaker feels that the bells are calling him to Mandalay. He thinks of the Burmese girl Supriyawlat whom he has left behind. He remembers that she smokes cheroots and kisses heathen idols. He thinks back to the time when they watched elephants together piling teak and timber and felt the heavy silence that hung in the air. He is now in London and feels annoyed and out of place in the “blasted English drizzle” among housemaids who talk of love. He feels that they do not know anything about it, as they are outsiders to his life and love in the East. The East and London are poles apart in every important sense. They are different worlds and the racial insider to England feels like an outsider there. He wants to get back to the East, which has “a neater, sweeter maiden in a cleaner, greener land!” (420) The insider to the West has thus shown preference for the East, which is the world he yearns for. His request at the end of the poem is to be shipped out of the West to “somewheres east of Suez” where he will definitely feel at home; feel like an insider. “Mandalay” strikes the note of calling back the outsider-insider.

The opposite is true of the poem “In Springtime”. That should definitely caution us against equating any one of Kipling’s works as representing his views and attitudes, as most critics have done for a hundred years or more. He describes the outdoors during springtime in India. The roses and peach, the koil and the chattering squirrels are all mentioned. The air is festive and beauty emanates from all things. Yet we find the speaker longing to get back to England, his home. He asks for the “leafless woodlands” of England (in winter) and almost pleadingly says: “Give me one day back in England, for it’s Spring in England now!” (78) There is nostalgia of a very intense kind seen in the second stanza, with the speaker’s heart back in England “mid the sights and sounds of Home”. He addresses the singing koil saying, “In my ears the knell of exile your ceaseless bell-like speech is” (78). He feels isolated and cut off from his own people. His own extreme outsiderhood can be seen in his longing to go home, to go to a place where he belongs: where he is an insider. It is a well-known fact that many Anglo-Indians very naturally felt that they were outsiders to India and longed to go Home. Their children born and brought up in India did not share their feelings at all. On the contrary, they considered India their home: their inside.

In other words, the entire spectrum of feeling that occurred in Anglo-Indian hearts finds representation in Kipling's work. The crucial point here is that in virtually every story or poem we have considered the feelings concern the question whether one 'belongs' in India. It would be foolish to expect all outsiders to 'belong'. Yet Kipling provides us with a great number of characters who emphatically belong to India; many who are ambivalent; and several who are either unsure or ambivalent about being in India. There is no way in which a thorough and fair reading of Kipling's actual works and words (as opposed to presumed attitudes) can justify either characterization or dismissal of him as imperialist through and through. No other writer has done as much to examine honestly the interface between Anglo-India and India. The story "The Enlightenments of Pagett, M.P." turns out to be quite capable of enlightening us as well. Therefore, we will consider this story in detail. The instances examined in this chapter have revealed various kinds of outsiderhoods and insiderhoods on the basis of occupation, knowledge (secret, art and so on), physical, spatial, familial, sociological, among others. "The Enlightenments of Pagett, M.P." gives us an understanding of the awareness of a kind of outsiderhood to India that Kipling definitely does not endorse.

Here Pagett does show willingness to learn, collect information about India and the politics that goes on within the vast country. Orde and he discuss these matters at great length. Orde comes across as a legislator who is a forward-looking, observant and progressive and who knows India thoroughly, shrewdly yet sympathetically. The two discuss political situations in India, which have their repercussions in India. He is aware that Europe was not always the enlightened place that it claimed to be: "When Europe was a jungle half Asia flocked to canonical conferences of Buddhism." He in fact wonders why there is so much uproar about any "scarcely-begun experiment". "Those who knew most of India, from the inside" like Orde recognize the layers and varieties of people even within one country. Orde tells Pagett that only a particular class of people, namely the "clerkly castes who have received an English education" a microscopic minority as Lord Dufferin put it, has been affected by a movement like the national congress. This insiderhood contains people of native blood who have got an English education. The outsider-insiders created a class that was brown in colour but English in

taste, morals and culture. The people of this class spoke the language of the White Man, English.

In *Masks of Conquest*, Gauri Viswanathan, refers to the failure of the educational policy, which was based on the Filtration Theory. She says:

... instead of a monolithic society linked by a large set of ideas emanating from the West, as originally intended, it had produced a stratified society in which boundaries between the select few educated in English and the masses had grown so sharp as to thwart the percolation of European ideas to the later in any form even through translation. (151)

Therefore one notes here that Orde, the outsider-insider actually alludes to an exclusive insiderhood superior to the non-English educated natives. It is a small group of people that can be insiders to neither other natives nor to the Anglo-Indian community. She further informs us that the study of English Literature had succeeded in the creation of a class of Babus who are intellectually hollow and inadequate when it came to the acquisition of knowledge and culture. This happened due to literary education becoming merely a mechanical acquisition of knowledge that neither required nor encouraged any of the final qualities that could be found in literary culture. But what neither Viswanathan nor most other critics realize is that a hundred years before them Kipling had not only put his finger on this fact but also depicted it in a hundred different ways in his work.

When Edwards, also a friend of Pagett's comes, he draws up the difference between the inside (India) and Home (England which is also physically the outside to them). In England his conversation used to revolve around politics. However, here in India, there does not seem to be any politics worth talking about. Instead "it's all work" among the Anglo-Indians. The voice of the outsider-insider, who has seen both worlds, speaks of the kind of life that one leads at Home and the one that an Anglo-Indian leads in India. When Pagett retorts that he has come to see the working of this great National Movement, Edwards lets him in on another fact of the administration of India. He says that the Government is just directing an old order of things. The state of the

administration of India is in a state of stasis. The 'inside' here is associated with stagnation, decay and an almost decadent permanence and the picture given of racial mistrust and felt hierarchy in Indian society is true in peoples' hearts even today. The conversation between Pagett and all the people who come to meet him bristles with different types and degrees of insiderhood and outsiderhood. Pagett replies that Edwards must be wrong in his notions of India as he probably works only with other Anglo-Indians and thus is out of touch with the natives. Edwards rightly corrects the impression. He also says that, as a class of the working population, the natives are not politically aware. An astonishing number of insider-outsider instances crop up in these verbal exchanges and visits. Pagett has come from England and is totally unfamiliar with India as a country. He is still a 'rank' outsider. However, there is an awareness of outsiderhood in this story on his part. He may be ignorant but not beyond redemption as in "Pagett, M.P.". Edwards says that in spite the various jobs they do, the Anglo-Indians still remain the same English people. The outsider-insider is very much an insider in his Home; he is held in high regard even as he absorbs a great amount of India as well.

When Bishen Singh, the artist, enters, Pagett asks him about the Congress. Bishen Singh, as can be expected, is a total outsider to this party. He does not know anything about it and appears puzzled when told about it. He confirms Orde's views on the topic when he speaks degradingly of the men in "white coats" and "the jugglers with words who filched the field from him". He looks down on the Bengali official. In addition to offering Pagett an insight into an insider's opinion of the other insiders, this episode in the story also gives us a good picture of rural India and the practices of the day. Bishen Singh and his brothers have experience of working with the local people of Calcutta and therefore he is very much in a position to pass value judgments about Babus as well as other insiders. Bishen Singh is an outsider to the coterie of English speaking natives. On the other hand, he is an insider to the true state of vast bulk of India's population at the time, both in the rural and the urban sectors.

Orde's vision has a deep and wide range. As we read on, we find that Orde displays amazing knowledge of the prejudices, fears and psychology of the natives of India. He points out different regions on the map of India and tells Pagett about the

deep-rooted hatred that the natives of each region have for each other. Each of them is guilty of race-hatred, which is “the plague and curse of India and spreads far” (105). The Hindu hates the Sikh, Afghan and Rajput, the Sindhi hates everyone, the Maratha hates the Afghan and the Afghan hates all the rest of India. Among the less aggressive people, the north Indian farmer tries to lord it over the people of the next province and the Bihari of the northwest makes fun of the Bengali. The only thing these various people have in common is the feeling of hatred. Orde quotes Canning’s advice to Lord Granville: “Never write or speak of Indian things without looking at a map” (106). This sentence shows the awareness of the genuine Anglo-Indian outsider-insider and the nature of the people and the land. The success at ruling over a vast territory like India can be attributed to the depth and range of knowledge both of their subjects as well as the culture, religion and topography at least on the part of the ‘enlightened’ officers like Orde. This should also make us understand and appreciate the change subsequently brought about by the freedom movement, so that for fifty years at least Indians managed to put aside their differences in a common cause.

Orde talks of the class hatred, which he says has spread far and wide. He cites this as a negative trait of caste and also remarks that a few English writers find this a flawless system. This implies that these English writers are outsiders to the shortcomings of the caste system. This comes out of viewing things superficially and from the outside. Bishen Singh, meanwhile, tells Orde about his impending case in the court and requests for a trial by an English judge. Orde shows him the door and then explains to Pagett what has passed between him and Singh. Pagett shows surprise on learning about the preference for English judges. It is ironical that an insider should actually ask for his case to be tried by an outsider-insider instead of one of his own nationality. Orde not only knows the mentality of the insiders but also the inside story of the case itself. The maxim “the other side of the grass looks greener” is applicable in this case. The outsider-insider who is removed from the deep inside can be trusted and is therefore preferred over a native judge apparently and supposedly given to bribery and conceit. The native gaze is to be explored at this point. The native here looks at the outsider as superior, morally sound, with power and authority appropriately used.

The next person to be asked about the Congress is Rasul Ali Khan, who, again, proves to be an outsider to the new movement. Orde explains to Pagett that the Muslims hate all this. They happen to be a very powerful minority who once had great control over the land and they perceive the formation of this party as an agency, which will bring about their extinction. When Orde explains to him how things actually stand, he looks puzzled and confused. Pagett, outsider that he is, talks about the system of local self government and the success it will bring if put into practice. Orde who, of course, knows better tells him that scores of municipalities have been stripped of elections because they have only resulted in the death of people in those areas. It is easy to note the easy, confident manner that Pagett has about him. Yet he knows nothing about the manifold problems at various levels that plague the administrative machinery of British India. It has to be made clear to him that India and England cannot be ruled the same way because there exist innumerable differences between the people of India and Britain. Orde the outsider-insider, in stark contrast, seems to appreciate the native world and the native priorities. The West and the East are different worlds and the outsider realizes it: "You are in another land, another century, down on the bed-rock of society, where the family merely, and not the community is all-important" (109).

The average native, indeed, considers his "clan" of utmost importance. The social 'inside' of the native therefore, is very confining and small. The 'outsider' status accorded to the Anglo-Indians by the natives can be seen as understood by Orde when one reads the question: "How would you atop of all your interests, care to conduct even one-tenth of your life according to the manners and customs of the Papuans, let's say?" The natives lived in their world and the Anglo-Indians lived in theirs. They are outsiders to each other's styles of living. The Anglo-Indian way of life would seem to the Indian as alien as that of the Papuans to the British.

The next entrant into Pagett's presence is Jelloo, the Headman of Pind Sharkot who talks at length to Orde. After he goes away, Orde explains what the discussion was all about. It concerns inter-village rivalry. The people of the next village are, apparently, instrumental in spreading smallpox. They are the culpable outsiders that Jelloo mentions. The lines demarcating the inside and the outside here are very strong and clear. Orde talks about the criminal tribes who have been masked and despised on the

basis of their deviant behaviour. When asked about their rights, Pagett answers that they would be put under special provision and treated with “fitting severity”. Orde doubts whether it would be fitting, because he says they only do what they have been taught. They are thieves only on occasion. Pagett assumes a judgmental air because he does not know the true nature of things. The fact that there exist different kinds of outsiders among the Indians themselves when one looks at the criminal tribes. Besides, this conversation throws far better light on the subject- for Indians accuse the British of having ‘created’ these tribes, whereas they only attempted to deal with them.

The person who enters next is Dina Nath, son of Kedar Nath, the ‘writer’ at Shershah. He is a young college student and belongs to the narrow and peculiar insiderhood of English educated natives. When asked about the Congress Movement, he reacts with enthusiasm saying that it is a great movement. As the conversation progresses, it becomes clear to Pagett that even though the man knows a lot about English history, he is unable to answer any questions about Indian politics! His education has not really taught him about his own country. He is thus an outsider to his own country, a fact concerning many Indians then, and millions of especially urban Indians even today. Both men know that these notions are based on “false analogy and ignorance of facts”.

Orde proceeds to tell Pagett next about the missionary education with a hidden agenda. The natives are clever enough to take in only the secular education and ignore the religious. As a result, scores of graduates doomed to joblessness and disappointment are churned out of universities offering English education. The educated class looks down on the industrial arts and the trades. Orde goes on to ‘enlighten’ Pagett about the mentality, which disregards dignity of labour, little realizing that the leading industrial entrepreneurs of England once did work with their hands. The instance he gives is the move that proposed a technical school to be opened for the sons of the workmen. A large-scale opposition ensued where it was argued that they did not need education since they learnt their father’s trade from them. Besides, education would give them strange ideas above their business. They must be kept in their place. These arguments went in favour of the contenders and the move was shelved.

Gauri Viswanathan, for instance, also gives us facts to illustrate the paradox of such an education. The most basic problem in this context was the failure of the British administration in India to supply enough jobs for the large number of people getting such an education: "The tension between the upward mobility promised by modern studies and the limited opportunities open to the colonized for advancement exposed the fundamental paradox of British imperialism..." (164). However, it is hardly the case that Indians were forced into such education! This particular 'paradox' exists even today in Indian elsewhere because everyone confuses the objective of college education with achieving employability. Critics like Viswanathan do not take into account historical facts outside their immediate focus, whereas Orde and his kind of enlightened objectors to 'education' that made people idle were right about the problem. This is one of the findings of "The Enlightenments of Pagett, M.P." for which Kipling must be given due credit. They then go on to talk of the various professions (new railway and factory workmen, the fitter, the smith and the engine driver, for instance) that are forming "hereditary castes".²⁶ This is in a sense is the formation of an insiderhood to which Indians vied with each other to belong.

After this, Dr Eva Lathrop, Chief of the Women's Hospital, is introduced to Pagett—in several ways this meeting is as 'enlightening' for Pagett then as it ought to be for us today and ought even to redeem Kipling in the eyes of many who condemn him virtually without reading a sufficient cross-section of his work. The doctor has been living among these women and treating them for a long time. Therefore, she is as much an insider to their lives as one can be. She speaks the absolute truth when she says that she would much rather do something to alleviate their suffering than bestow on them the right to vote. She gives a vivid but grim picture of the kind of lives they lead. They face a series of problems among which are early wifhood, infant marriage, prohibition of remarriage of widows, high infant mortality rate poverty and domestic unhappiness are some of them. The ruling class in England, she says, does not know what the terms "infant-marriage. baby-wife, girl-mother and virgin-widow" mean. They are horrifying realities here. Pagett contends that surely these things will undergo a change once

²⁶ Refer to the story "The Bold 'Prentice" from *Land and Sea Tales*. (516) for a mention of a similar notion.

political change comes about. The doctor tells him that that is precisely what will not happen. When funds were set aside for the Marchioness of Dufferin's organization for medical aid for women of India,²⁰ it was disputed it would be better spent on more college scholarships for men. The doctor emphatically confirms her outsider-insider status: "I know the life—the inner life that belongs to the native..." (emphasis mine; p.126).

When Pagett refers to Bradlaugh, who has taken up for the new and upcoming caste of English educated people, Orde replies that he might have got taken in by the popularity he would get if he took up such a cause. He does not, Orde says, "reflect that it is a false perspective, which as a matter of fact, hides the real complex and manifold India from his gaze" (129). He does not know about "the real wants of the people of whom he knows nothing". With such explicit critique of short-sighted Indians, it is surprising, indeed, that Kipling has not been recognized as a uniquely perceptive and just reviewer of Anglo Indian life. Many a reader, whether British or Indian, would do well to read Kipling—really read him, not merely presume to have read him at second hand via colonial/post-colonial criticism. Orde gives him sound advice when he says: "Believe me Pagett, to deal with India you want first hand knowledge and experience (emphasis mine; p.128). Bradlaugh, indeed, appears to be rank outsider to India. Within India there are different insiderhoods and by paying attention to one of them, he is losing out on the rest of the vast reality of India. Now that he has been 'enlightened' a little about India, Pagett feels in a position to say with far greater truth than anything else he has said so far: "India's a very curious place". It is interesting to note the structure of the story. By asking various people one foolish question, Pagett obtains an understanding of the natives of India, their professions, their lives, their prejudices and their fears, because for a change he is willing to learn. He is presented with opinions, viewpoints and problems of people at various levels of awareness and from various walks of life during the course of this process. Through their talk, we can see layers of outsiderhood within one insiderhood. There exists inter-group rivalry and discrimination on the basis of race, caste, class, social and economic stratum and type

²⁰ Refer to the poem "The Song of the Women: (Lady Dufferin's Fund for medical aid to the Women of India).

of education. One cannot but take particular notice here of the epigraph, which comes from Burke's "Reflections on the Revolution in France". This excerpt, like the one before the poem "Pagett, M.P.", concerns itself with animals—the noisy droves of grasshoppers on the one hand and the calm cows on the other. One can see the teeming millions of natives as the grasshoppers and the burly, calm cows as the Anglo-Indians. Kipling may be hinting at the different temperaments of different insiders when he quotes this piece. The field has in it two types of insiders—the noisy multitudes whose voices reach far and wide but only make a cacophony and the tranquil, authoritative and serious men in positions of power. Such an observation has been made by many a thinker, and there is no reason why an Anglo-Indian should be denied a chance to make it (whether we agree with him or not).

An analysis of representations of the outsider-insiderhood of the Anglo-Indian would remain incomplete without a mention of the story "William the Conqueror" from *The Day's Work*. This rather long short story recounts the part played by the Anglo-Indian men and women in dealing with the famine that plagued the eight districts of today's Tamil Nadu. The famine quickly spreads like wild fire. Administrators and officials are called up from all over India (but mainly from the Punjab province where tough conditions provide great experience and tests of character to the Anglo-Indian officer. The scene opens in the station where the news has reached and officers detailed. The officials sent for are inexperienced at handling crises like these yet they have had the right background for crisis management. Martyn is also summoned to the rescue operations. William, his sister, we note is also an exception to the rest of her clan. All other Anglo-Indian women have been sent to the Hills to get away from the Famine. But she wants to go with her brother. As Scott says: "there aren't many women, sisters or wives, who would walk into a famine with their eyes open" (178). William is an outsider to the mentality and general nature of most of the Anglo-Indian women.

The south of India feels like a totally different country to the three Anglo-Indians. Everything including the language and the smells seem new to them as they launch south into a foreign land. For they have never been there before and do not know what it is like. Their feelings are thus described: Then they came to an India more strange to them than the untravelled Englishman—the flat red India of palm-tree,

palmyra palm and rice, the India of the picture books...all dead and dry in the baking heat" (179). The phrase "the India of the picture books" shows us that not only was this part of India a vision far removed from the reality of the north and the west of India that the Anglo-Indians inhabited, but significantly also that Kipling should hardly be accused of 'exoticising' India. This is the outsiderhood born out of unfamiliarity and newness thrust upon people.

At each point in the story, William is seen to be in association with a different person. She forms a bond with Mrs. Hawkins because both of them do the same kind of crucial background support and relief work. She forms at the end of the story a bond with Scott with whom she has fallen in love. This is a form of 'belonging', especially important in crisis, although the love part of it has more universal truth. She also becomes an insider to relief and rescue operations of the famine stricken eight districts. She has been through it and seen it all at the end of the story—looking inside both India and her own self. After the work has been completed and the famine stricken districts brought back to a semblance of normalcy, the threesome return to their respective jobs. William sees, on her return to the north, familiar well-known people whom she likes. The temporary outsider going back to her original world is described thus: "Here was a land she knew and loved and before her lay the good life she understood, among folk of her own caste and kind" (204). William's world not only encompasses other people of her own race but also the place—northern India in which she has first lived and is accustomed to. The insiderhood of the other world is also complete. However, William's mind is also an inside full of warm and happy thoughts. This is a place to which only she is an insider. She finds that even the names of the towns are pleasant to hear. William is happy in her own world of experiences, dreams, joys and visions. She "felt deeply and truly sorry for all the strangers and outsiders—visitors, tourists and those fresh caught for the service of the country" (205). The feeling and status of insiderhood give her a sense of security, peace and familiarity that the stranger, the outsider will have. In fact it seems as if her stepping into the alien south has helped her appreciate and love the 'inside'—the north and her own race in India more. She has empathy for the outsider-outsider to India because she has been in the very same position before. Scott too, feels at home in the Station: It's like Home, rather " (206).

William is content in all the worlds that she inhabits: the familiar station of the north, the station where people of her race can be found, and the inside of her relationship with Scott.

This story is an instance of the kind of good work that the Anglo-Indians did for India, of course. For more relevant to our present purpose is the sensitivity with which the imitation of an outsider into real India is depicted in it. It can be looked at as an example of the dedication and organizational skills that they put into use when a crisis like a famine arose. If one facet of their personality shows exploitation of people and natural resources of the country, the other side (as seen in this story of famine stricken regions where William and the others actually feed little children) shows the kinder and more human, more sensitive, more open-minded, involved and sympathetic side that these people had. The outsider-insider became more of insiders as they did these jobs. If the previous story, "The Enlightenments of Pagett, M.P.", reveals awareness of outsiderhood and eagerness to know the inside, "William the Conqueror" shows the outsider-insiders living in the midst of a crisis and overcoming the seemingly insurmountable obstacles successfully.

The stories so far analyzed have been examined in terms of paradigms that they show of insiderhood and outsiderhood of the Anglo-Indians characters in them. They have been grouped according to the parameters that decide their insiderhood or outsiderhood. As has been mentioned, the conditions that decide their insiderhood or/and outsiderhood are many and varied. This analysis attempts to show how boundaries work and consequently how one's status of being an insider or an outsider is determined. It is important to note that these phenomena (insiderhood and outsiderhood) are universal and not restricted to the colonial situation alone. Kipling's work shows these concepts very starkly. Therefore, it is but natural that we consider it and show the many situations in which it comes to the fore. Kipling's work also contains harsh criticism of the arrogant, supercilious and false Anglo-Indians.

In the concluding chapter, inferences drawn from each story or group of stories of stories have been put down. The general conclusions concerning the universal phenomena of insiderhood and outsiderhood have also been written.

ENDNOTE

Having analyzed these many stories and poems, I can state that many paradigms have been looked into. Nevertheless, I have been forced to omit many a piece (whose content reveals paradigms of outsider-insiderhood) due to the lack of both time as well as place. Given below are the names of some of the pieces that the reader could refer to for more instances of this rather widespread and universal phenomenon.

The station where the Anglo-Indians lived as is mentioned before, a kind of insiderhood, the membership to which is restricted to people of the same race only. Mrs. Hauksbee is one person whose name and personality has traveled far and wide through the station. She helps only those whom she feels deserve her help. Her many adventures and misadventures can be read in the stories, “Three—and an Extra”, “The Rescue of Pluffles”, “Consequences” (*Plain Tales from the Hills*), “The Education of Otis Yeere” and “Mrs. Hauksbee Sits Out” (*Wee Willie Winkie*). Mrs. Hauksbee is an insider to the nature and psychology of the young men who come out to India. Pluffles is saved from the destructive tendencies of Mrs. Reiver. “Three—and an Extra” tells of how Mrs. Hauksbee saves a marriage (which is on the verge of collapse) from breaking by coming in between them. The irony lies in the fact that she comes in between in order to bring them together again. “Consequences” relates to the success of Tarrion in getting an appointment. Tarrion reveals all that he knows about appointments and these kinds of information, which is supposed to be highly confidential. His insiderhood to the information puts him in a position of power. Tarrion in the end speaks out his thoughts and Mrs. Hauksbee hers. “The Education of Otis Yeere” recounts the failure of Mrs. Hauksbee in transferring Otis Yeere to a nicer place. This happens on account of her having made an impression on him. Another kind of insiderhood comes to light when we read of Otis ‘s depth of knowledge of the inhabitants of the region and the region itself that he rules. For example he knows all about the tribe of “Gullals” who live in the region that he rules.

Insiderhood based on knowledge of a secret can be seen in “The Rout of the White Hussars”, “The Bank Fraud”, and the “Watches of the Night”. The last of the three has a fair amount of secrecy as well as coincidence in it. Platte and the others in the station in “The Watches of the Night” are in apposition of power because they know

the truth of the incident. The secret kept from the Colonel's wife has disastrous effects on their married life. The couple form one unit and the rest are outsiders to it: "The mistrust and tragedy of it—which we outsiders cannot see and do not believe in—are killing the Colonel's wife, and are making the Colonel wretched" (110).

Two types of outsider-insiders can be seen in "His Chance in Life" and "To Be Filed for Reference". In the former, Kipling talks of Eurasians (people of mixed parentage) as being the "Borderline". Michele, the protagonist, looks at natives with scorn "as only a man with seven-eighths native blood in his veins can". The phrase in quotes is heavy with irony and sarcasm. To confirm his allegiance to the European side, Michele takes to European habits. For example, he would never be seen smoking a hookah. This would mean doing things the native way. It is, however, common knowledge that neither side accepted these people into the fold. Michele and the rest of the clan are neither outsiders nor are they insiders. They belong, instead, to the space where intermingling of the two races has taken place.

"To Be Filed for Reference" has a white man living in India. His wife is a native woman. There seems to be hierarchy among the Anglo-Indians; almost a caste system depending on how he lives while in India and when he leaves India. The narrator tells us: "When a man begins to sink in India, and is not sent home by his friends...he falls very low from a respectable point of view" (387). He changes his creed as McIntosh does. The narrator also talks of the "low caste" Sahibs. This man belongs to the category. The narrator tells us that McIntosh who has made India his home is "beyond redemption". He, (McIntoshJellaluddin), is a curious mixture of the East and the West. He could be called a partial outsider-insider.

It would be worth looking at stories like "Jews in Shushan" which bring to light outsiderhood engendered by a feeling of isolation and rootlessness. "Namgay Doola" is yet another story that shows us outsiderhood of one man, which is based on unusual appearance and unfamiliarity.

This chapter has attempted to show the many kinds and degrees of outsider-insiderhood that crop up in Kipling's works. Of course, I cannot claim to have done a thorough search of all instances of these phenomena. There may be more stories that

show up these notions. In any case, I hope to have infused some amount of interest in the reader, towards reading more of Kipling.

Chapter III

CONCLUSION

East and West – Never the Twain Shall Meet?

The present study of Kipling's Indian fiction has so far attempted to understand a major aspect of both his work and of colonial and post-colonial criticism that has been very clearly and unfairly neglected—the human context and situation of both colonizing community that manifests their 'underside'. The obvious criticisms of British colonial attitude and behavior have been made over the past many decades in a virtually single-minded pursuit by a great number of critics and scholars. However, a rich mine of such criticisms has so far remained hidden in the writing of colonial writers provides a richer and more substantial lode in this mine than Rudyard Kipling. A whole directory of his imperial views and comments, whether just or unjust, is available in Kipling criticism made over the fast one hundred years. Yet it remains a simple and incontrovertible fact that in his work he recorded for posterity all the major and most of the minor flaws and shortcomings of colonial Anglo-Indians and the colonial government. It would be shortsighted, indeed, to ignore such a critique of colonial Anglo-Indians, and wasteful to fail to learn from it.

In the opening chapter of the present study, we all attempted to provide the largest possible historical context for a study of two motions at the heart of every colonial question-insider (hood) and outsider (hood). We discovered that, objectionable as any colonizing activity is, it is also inevitable as is proven beyond doubt not only of life on earth itself but crucially by the long march of India's own history. In other words, it is only fair to demand that the colonizing outsider be studied as human being so as to allow us to complete our criticism of colonialism and to accumulate and utilize even more evidence from within a colonial community whenever it is available, as in the writing of Kipling. With this motive, in the second chapter of our present study, we looked detail at a number of Kipling's Anglo-Indian short stories (and some other mainly autobiographical works) to highlight the myriad and infinitely varied cases of

insiderhood represented there. In this effort we constantly attempted to keep before us two significant questions—what can an outsider reveal to us about his own people that may not be available to us from any other source? We also considered the question whether and to what extent an outsider can achieve insiderhood, under what circumstances and because of which human qualities may he justifiably obtain ‘dual citizenship’ of both colonizing and colonized communities. Let us now attempt to bring together, as briefly and schematically as possible, the kinds of light that Kipling throws on these questions in the work we have considered.

In the previous chapter, we have tried to analyze as many paradigms of insider-outsiderhood as possible. Since specific and hard evidence of both Kipling’s critique as well as his insiderhood has been presented in the second chapter, we may now look at what we can infer from this evidence from the very first quotation from Kipling, the epigraph to the poem “Pagett, M.P.,” we find Kipling’s sensitivity to the notion of the outsider and the insider coming to the fore. As a writer, he comes across as an extremely sensitive Anglo-Indian who is quick to notice, point out and criticize his own fellow men, and not only those who are arrogant rank-outsiders, for instance, the globetrotter in “Lispeth” is criticized for his callous attitude. He can be seen as the butterfly in the epigraph, content to flit from flower to flower. The Chaplain’s wife is also criticized for her automatic racial discrimination in this case, Kipling is really criticizing the falseness and double standards adopted by some Missionaries who are there on a “civilizing mission” Kipling bring into the limelight the savagery that the so called civilized people are guilty of the epigraph appears at all is evidence of the fact that author is extra-ordinarily bluntly critical of the doing and attitudes of some of his fellow Anglo-Indians.

Our concern in the present study has also been the understanding that the consideration of insider/outsidehood may provide us in terms that are applicable to other human situations of unequal power relations. Therefore, we have also looked at texts that provide such understanding. The story “Thrown Away” is Indian only in as far as the setting goes. The story presents the outsiderhood of the “Boy”, an immature, psychologically vulnerable outsider. He is an outsider to every single person in the station. He is an insider only to himself. The paradigm of this story is a very simple one.

It is really to do with immaturity leading to maladjustment of a person who has been over protected by his family. His failure to take things in his stride results in his estrangement, loneliness and finally, suicide or the ultimate outsiderhood. Even though he lives among his fellow subalterns he is an outsider to the way things are considered, done and evaluated. His failure to realign him self with his new life in India, among new people and circumstances, results in his tragic alienation, such a predicament could happen to any over sheltered person in any place because he carries his outsiderhood within himself. This is the inward, psychological aspect of outsiderhood.

The physical aspect of insiderhood and outsiderhood becomes obvious in stories like "The Story of Muhammad Din" and "Naboth". In the former story, Kipling effectively brings home to us the physical "pales" that exist in adult life and their devastating and psychological and emotional effects. The story has as its victim the little boy Muhammad Din, who is taught not to cross the boundary lines physically. "Naboth," on the other hand, has an adult crossing the "pale" physically. This is, of course, evident in other stories like "Beyond the Pale", "Wee Willie Winkie" and "The Mark of the Beast" as well. It is important to remember, however, that the psychological pales are every bit as strong as the physical plans in all cases. It is a hazard of human existence itself that plans or boundaries are imposed or self imposed, in consequence adversely affecting both personality and human relations, as is seen in both negative and positive ways in Kipling's works.

The extent to which a character has penetrated 'beyond the pale' has been looked at in stories like "Yoked with an Unbeliever" and "Without Benefit of Clergy". These are stories that tell of Anglo-Indians' success in going native, a phenomenon relevant not only in colonial situations but also in a million even day-to-day human encounters. In these two stories we have characters who actually succeed in "going native" or adopting the ways of the colonized culture. The success is far greater in the case of Phil Garron in the former story. Kipling gives us a realistic picture of this kind of fellow of Anglo-Indians, and he is balanced in his portrayal of the Anglo-Indian of his day. We read of successful insiderhood to India in these two cases. We also get to see sensitive and wastefully tragic failure in "going native" in "Beyond the Pale" and "Georgie Porgie". In the former story, Trejago, an Anglo-Indian man, attempts to

become an insider by not only physically erasing the boundary but also genuinely understand a great deal of Indian, eventually entering the youthful widow Bisesa's life as her lover. His attempts are savagely thwarted, however, by the brutal Indian attitude to widowhood.

In the latter story, Georgie Porgie's failure at assuming insiderhood comes about as a result of the opposite phenomenon of genuine moral, emotional and physical entrenchment. His lack of commitment to his marriage to the Burmese girl gives us a picture of the kind of Anglo-Indian of Kipling's day who "kissed the girls and made them cry". He comes across as the callous, selfishly finicky man who essentially remains an outsider. While "beyond the pale" brings to us an understanding of the rigid boundaries and motions of transgression that exist in the minds of both Indian and Anglo-Indian people around the two lovers, the boundaries that divide the outside from the inside in "without Benefit of Clergy" are as strong but not as rigid. That is the reason why Holden definitely becomes an insider. The point of similarity in the stories ("Beyond the Pale" and "Without Benefit of Clergy") can be seen in the fact that the inner space that the lovers share is warm, happy and secluded – a haven of peace and contentment where East and West do meet. Kipling has, with characteristic narrative power, portrayed the working of both physical as well as psychological dividing lines which determine an Anglo-Indian's claims to insiderhood and outsiderhood.

While insiderhood is attained through marriage in "Yoked with an Unbeliever", it is attained by Strickland through thorough, genuine and in the circumstance sensitive and unjudgmental knowledge of the interior. He is a policeman who solves cases using the knowledge he has gained by moving intimately, deeply among natives. By bringing such a character into his stories, Kipling not only shows the sharp, deep chasm that quite naturally exists between the knowing and the unknowing (or even downright ignorant) Anglo Indians, he also reveals to us Anglo-India and, more importantly, the India of his day complete with religion, customs, traditions and mentality of the average native. Kipling proves to be an exceptional outsider-insider as he shows us today the insiders of his day; he also brings to us the Anglo-India of these days. This indeed, constitutes an enormous achievement on Kipling's part, given the fact that all odds are stacked against an insiderhood like his.

We must also appreciate the insiderhood status that Strickland achieves through sheer desire to know his domain, and exploration and effort that he makes to know India. Strickland as seen in "The Mark of the Beast" acts as a foil to Fleete, the insensitive, even stinkingly 'rank' outsider, where insensitive misdeed in a human temple has disastrous consequences. These two characters are so different from each other that we can see not only the extent of outsiderhood in Fleete and the extent of insiderhood in Strickland very clearly but also a universal pattern of such relationships between people who belong to different culture in colonial power situations. We also ought to appreciate Strickland's insiderhood when we juxtapose him with Fleete. His insiderhood is near complete, as can be seen in "Miss Youghal's Sais" which he passes for a sais and quite at ease in the company of the saises, and in "The Bronckhorst Divorce Case" where Strickland is not only an insider to India and her people but also an insider to his own people (the Anglo Indians) whose mentality he has gauged correctly. Strickland is not only an insider to India and her people but also an insider to his own people (the Anglo Indians) whose mentality he has gauged correctly. Strickland, it is apparent from these stories, has an almost palpable passion for India and her people. In other works, Strickland, attaches value to seeing India from a native's point of view as well as his own. He is, therefore, a successful insider even though in "The Son of his Father" we see even Strickland shown to be still an outsider to an extent.

If successful insiderhood comes forth to us in the form of Strickland, rank outsiderhood comes to light in the form of Pagett, M.P. both in the eponymous poem and in "The Enlightenments of Pagett, M.P.". It is commendable understanding for an imperial and extremely young person like Kipling to display Anglo-Indians on both ends of the spectrum—the near complete insiders and the rank outsiders. Pagett, M.P. can be classed as an objectionable outsider especially in the poem because of his arrogant and presumptuous attitude. He knows nothing about India and does not care to know anything either. This is the pattern or paradigm most commonly associated with colonial outsiders. Kipling's scathing criticism is regularly, frequently and unequivocally directed at numerous Anglo-Indians who take a superficial view of things and flaunt a superior attitude. No other Anglo-Indian writer has written so explicitly or so much about the flaws in the people of his own race.

Pagett can be counted also among the globetrotter variety of people who “do” places in days. His fault lies in his governing the inhabitants of the inside from outside. These kind of administrators can be found in other stories of Kipling as well with varying shades of difference for example, “At the End of the Passage” has an M.P. back at Home delivering a speech about his fellow men in India. He is of the opinion that the Anglo-Indians wring money out of poor peasants and live in the lap of luxury using the money thus extracted. This kind of talk stems from outsiderhood born out of ignorance. The MP at home knows nothing about the nature of work that the four young men are doing. Neither does he know the trying conditions in which they have to work. Such outsiders are detrimental not only to the moral of their subordinates but also to the progress of the land that they govern, or in this instance, misgovern. Kipling points out such flaws of the imperial government to us in numerous pieces.

“At the End of the Passage” also has another kind of outsiderhood in it loneliness of geographical as well as psychological kind. The four men live in remote areas and are cut off from the rest of their own kind. Each of them has only the other three for company. They meet and spend time together because they need to. They remember their homeland with mostagia. In a sense they are exiles. The same kind alienation resurfaces in the poem “Christmas in India” where the of speaker simply longs for home and thinks nostalgically of the festive air that he might have been at home for Christmas. The longing is not only for their own kind but also for their homeland and all it stands for. Nor can such outsiderhood be attributed to colonial persons. Today so much is being made of so-called ‘diasporic’ persons for externally the same reasons. In the, colonial situations the adverse effects of such conditions must till on both the rulers and the ruled.

Alienation and isolation on an even wider scale, from humankind itself, can be found in “Wayside Comedy” in which suffocation and lack of inspiration region in the small station of Kashima. Not only is Kashima closed to the outside world physically, it is also inhabited by a very few Anglo-Indian, people who do not mix with any one outside it. Intrigue follows intrigue. The tiny community of five, which is a microcosm of entire colonial communities, is caught, and bound in a web of secrecy. The irony is that very member of the station is an outsider to the other. Kipling here explains tricky

inter- personal relationships in a small station. Human shortcomings are exposed—extra-marital affairs, anger at plans thwarted and so on make the station a hotbed of intrigue. The station belongs to people who are outsider- outsiders both to India and to Anglo-India.

“The City Of Dreadful Night” is an account an Anglo-India experience as he travels through the city of Lahore. The journey brings forth images of the interior. The narrators using are those of a man who is interested in knowing the he is living in. the journey through the city can also be seen in another light. It can be seen as the journey of a pusen through life. At the end of the piece, we read of corpse being taken for cremation. After life’s journey is over, death occurs. The piece thus can be seen as an all egory-at one level it is a joinery through Lahore and at a deeper, more philosophical one, it is a joinery through life at the end of which is death one can handily miss the fact that such a true description with a kind of enigma in it comes from an Anglo-India outsider-insider.

Direct contact and interaction between the natives and the Anglo-Indians can be seen in the stories “The Tomb of his Ancestors” and “The Head of the District”. Kipling shows the intra-country rivalry and prejudice that existed in Anglo India. To the Anglo-Indian outsider, the India that he ruled was one big country it is a laudable fact that some outsider-insider are able to see and recognize the inter-regional dislike that is present among the different region of India. Kipling in these stories tills us in no uncertain terms instances of such hatred. One cannot but notice that both stories carry obvious example of insiders being perceived and treated as outsiders. One also has to notice that the ‘outsiders’ in both cases are treated with extreme scorn, suspicion and dislike. Kipling displays marvellously keen in sight in to inter-regional politics, prejudice and viewpoint this, in turn, shows the extent of his insiderhood to India. Not only did he know India, he knew every pant of her and near inhabitants as well.

Kipling’s great achievement is his success in portraying children as both victims of adults “pales victors in attaining insiderhood. Then physical and psychological pals show themselves to be very rigid in “His Majesfty the King” However “Tods Amendment” shows us that a little boy by virtue of his insiderhood to the natives is able to solve a case Kipling here bring home to us the child innocence of the member of his

own race who term the native child and effeminate. The irony really lies in the fact that the children to and wee Willie Winhie finally saves the day. They are able to solve the problem faced by adults. This problem is one that adults themselves cannot solve.

Outsiderhood of a different kind comes to the fore in the poem "Public Waste". An outsider to the Railways is given a job in the Railway department while a person well acquainted with the intricacies of it is pensioned off. This is done with a view to keep the inside circle of friends intact. Tring, the person who is keep the inside wide of friends intact. Tring, the person who is pensioned off, neither belongs to the council that makes these appointments, nor does he have influence with them. The circle of people hold their insiderhood to it more important than anything else. The reluctance to induct an outsider into their inner circle shows the rigidity of poles in even the smallest of insiderhoods that exist at every level in society. One also gets to see the extent to which people are prepared to go in order to preserve their insiderhood. The value they attach to it makes it precious and almost sacrosanct.

In the poem "Mandalay", the Anglo-Indian soldier longs to get back to the East. He feels like an outsider elsewhere. One must be in mind that a few Anglo-Indians felt at home in East after some years of living there. His (the soldier's) feeling of belonging in the East makes him an insider to it. Kipling shows us here yet another kind of Anglo-Indian who has become an insider due to his feeling of belonging.

The story "The Enlightenments of Pagett, M.P." shows us an Anglo-Indian who is aware of his outsiderhood. It also shows how far removed from Indian politics the average native is. The peasant class does not know what is happening in the country on the political front. It does not concern itself with these kinds of happenings either. Therefore one gets to know of other outsiderhoods besides Pagett's. The peasant Indian is an outsider to the educated India and vice versa. The knowledge that the educated youth have is of no use to rural India, the real India. They (the educated youth) know only about England and its history. Therefore, they are outsiders to their own country, in a sense. Kipling's mastery lies in his being able to hold up a realistic picture of not only Anglo-India and her inhabitants and her failings and strengths but also the strata of native Indians and their foils and foibles as well. They are, after all, the worlds that he inhabited.

No other Anglo-Indian writer has pointed but so clearly, the shortcomings of his own people. Anglo-Indian writing, besides Kipling, has host of other well known authors like Maud Diver, E.M. Forster, Paul Scott, Philip Meadows Taylor, Edward Thompson, J.R.Ackerley among others. Even though a few of them touch upon subjects like miscegenation, there is no overt reference to themes like the East and West actually meeting. Neither do we have criticism of the Anglo-Indians like Kipling brings forth in his works.

We have called this chapter “East and West—Never the Twain Shall Meet?” Almost nobody seems to have read the poem “The Ballad of East and West.” Not only does the poem refute the psuedo-claim “the twain shall never meet” but it also most emphatically shows one set of conditions under which they will meet. Another poem extraordinarily more sinned against than sinning is “Gunga Din” in which the Anglo narrator is prepared to go to Hell as long as “whiter than white” Gunga Din keeps him company. The present study argues for innumerable such meeting points.

With the benefit of a study like ours, we may, therefore, conclude that criticism of the phenomenon must be complemented and strengthened by the viewpoint of the ‘outsider’. It seems reasonably clear that to neglect the latter kind of available knowledge. On the other hand, sensitive study of such material is bound to balance our view of colonization in ways that have been missing in the field.

Having considered numerous short stories and other works of Rudyard Kipling against the paradigm of outsiderhood- insiderhood, we can reasonably confidently maintain that some useful understanding of the phenomenon has been achieved. First of all, much criticism levelled against kipling will have to be reassessed—with the overwhelming evidence we have brought together, sweeping criticism of his work will not stand. Second, we have established that despite his own undoubted acceptance and promotion of British Imperialism, Kipling must be credited with being the severest and most perceptive critic of the Anglo-Indian community of and most perceptive critic of the Anglo-Indian community of India. Third, Kipling’s critique of Anglo-Indian and their motives, behaviour, prejudices and insensitivity must figure substantially in any assessment of British colonization of India. Forth, both his positive and negative assessments of this ruling community provide us with a veritable catalogue of the crises

of personality, policy and interaction that Anglo-Indians experienced. Fifth, a reassessment of Kipling's narrative technique and craft seems clearly called for if we mean to be honest in our critical task. Finally we may claim that sufficient ground has been established here to invest particular value in study of outsiderhood and self-criticism on the part of a colonizing community as a legitimate part of colonial or post-colonial criticism. The experience of sensitive, with, realistic and frequently ironically apt literary works such as those of Kipling we analyzed may be considered a worthwhile bonus in such an enterprise. It may not be excessive at this point to claim, therefore, that criticism from within any community, especially a colonizing community, is likely to provide some of the most important patterns of human behaviour and motivation. The historical and critical value of reading such work cannot be gainsaid.

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