

## Notes

### Introduction

1. In the subsequent chapters I shall analyze in detail the connotation of the word 'racism'.
2. I shall be dealing with Kipling's text and the responses it generates in the fifth chapter.
3. In the discussion of the poem "The English Flag" (1891) in chapter 5 as well as in the discussion of *The Light That Failed* (1891) I have shown Kipling's responses to Liberal ideology.
4. In this letter Kipling also devoted a sizeable space to explain to the addressee the existence of numerous races and tribes and their interracial hostility in India. Thus he pointed out the difficulty of attributing the epithet 'native' to any particular race. In the story "The Enlightenments of Pagett, M. P." (1890) the reader finds a similar situation. Orde, an associate of the eponymous M. P., informed the latter of the diverse racial conditions and its unpleasant effects in India (*UD* 198-199).
5. In the second chapter and in the respective notes I have mentioned their career in the colonies.
6. In the first chapter I shall be elaborating on this theme.
7. Although Kipling had a vast knowledge about the Indian races in general he had only a small exposure to the westernized Indians.

### Chapter 1

1. I have resorted to this essay of Tzvetan Todorov:

Todorov, Tzvetan. "Race and Racism". Trans. Catherine Porter. *Theories of Race and Racism: A Reader*. Eds. Les Back and John Solomos. London and New York: Routledge, 1999. 64-70. Print.

2. In the essay Chinua Achebe calls Conrad “a bloody racist”, an epithet later substituted by the word ‘thoroughgoing’ (9).
3. “The Great Game” is going to be a recurrent motif in the analysis of *Kim* (1901) which I shall take up in the succeeding chapter.
4. Another example of such relationship occurs in the discussion “The Strange Ride of Morrowbie Jukes” in chapter 3.
5. During the years of freedom movement in India the slogan was much popular among armed revolutionaries and proponents of Non-Cooperation movements alike. Even after Independence the slogan is frequently used by mainstream political organizations.
6. Although a secular organization the majority of Congress leaders were Hindu in religious faith.
7. Kipling was well acquainted with Lord Nathaniel Curzon (1859-1925). He was invited by Curzon to attend the coronation ceremony of the latter in January 1903. He however declined the offer citing his impending journey to South Africa. See Pinney 3:106. Showing his proclivity to stay away from the grandeur and exhibitionism of the colonial administration in a letter to Edmonia Hill on 30 July 1899, Kipling writes “...Viceroys are not exactly my line” (Pinney 2:375).
8. I have mentioned the heroic exploits of John Kipling in the discussion of the short story “The Gardener” (1925) in chapter 4 and again mentioned it in chapter 6.
9. This citation is sourced from:

Stoler, Ann. “Making Empire Respectable: The Politics of Race and Sexual Morality in 20<sup>th</sup>-Century Colonial Cultures”. *Imperial Monkey Business: Racial Supremacy in Social Darwinist Theory and Colonial Practice*. Ed. Jan Breman. Amsterdam: Vrije UP, 1990. 35-70. Print.

## Chapter 2

1. The dates of first publication of all the novels, shorter works of fiction, poems and travelogues discussed in this thesis are taken from the respective Homepages of Kipling Society. In order to avoid confusion of many subsequent publications I have mentioned, apart from the first publications, the latest ones or those editions which I am following.
2. The line is an excerpt from James Thompson's poem "Rule, Britannia" (1740).
3. The information is taken from the following essay:

Hampson, Robert. "Kipling and the fin-de-siècle". *The Cambridge Companion to Rudyard Kipling*. Ed. Howard J. Booth. New York: Cambridge UP, 2011. 7-22. Print.
4. The essay is sourced from

Nagai, Kaori. "Kipling and Gender". *The Cambridge Companion to Rudyard Kipling*. Ed. Howard J. Booth. New York: Cambridge UP, 2011. 66-79. Print.
5. Mr. Solomon defends Kipling from Samuel Nathaniel Behrman who finds the author's / Dick's passion for military life particularly distressing. See also Behrman, S.N. "Conversation With Max II~The Mirror". *The New Yorker* 13 Feb. 1960: 40-86. Print.
6. Peshwas were the Prime Ministers of the Maratha Empire. However as the rulers grow weaker after the illustrious King Shivaji (1627/30 — 1680) and his son, the Peshwas became the de facto leaders of the state. The last Peshwa was Baji Rao II (1775 — 1851).
7. In Rajputana, Rhatore or Rathore is one of the prominent Rajput clans. Kipling often uses the name of a clan for place and vice versa.

8. Daughter of the renowned Sanskrit scholar Anant Shastri Dongre, Pandita or Pundita Ramabai (1858-1922), was a social reformer, educationist and following the footsteps of her sire a great Sanskrit scholar.
9. Following *Letters of Marque* I choose to retain the spelling as ‘Gau-Mukh’ instead of the ‘Gye-Mukh’ which Kipling uses here. The reason is the former spelling’s obvious association with the Sanskrit original. The same reason of audible proximity accounts for retaining the slain Queen’s name as ‘Pudmini’ instead of ‘Padmini’.
10. See also discussion in *Letters of Marque* in the fifth chapter.
11. The comment was sourced from:

Shankar, D. A. “The Naulakha and Post-Kipling British Fiction on India”.  
*Kipling’s India*. Eds. C. D. Narasimhaiah and C. N. Srinath. Mysore:  
Dhvanyaloka Publication, 1986. 71-79. Print.
12. The discussion can further be problematized by referring to Kate’s intimacy with the Chief Queen and woman of the desert as a kind of lesbian bond working quietly its way against the crudeness of man’s world. For a detailed analysis see also Nancy L. Paxton’s “Secrets of the Colonial Harem: Gender, Sexuality, and the Law in Kipling’s Novels” (139-162), anthologized in Bart Moore-Gilbert’s *Writing India 1757—1990: The Literature of British India* (1996). Given the fact that Kipling always used to disapprove radicalism in sexuality, in fact he termed homosexuality as ‘beastliness’ in *Stalky & Company* (38), I do not read any possibility of alternative sexuality in the relationship among the three women.
13. See the discussion of “The Strange Ride of Morrowbie Jukes” (1885) in the next chapter.
14. A seaside village near the historic port town Bideford in Devon.
15. George Charles Beresford (1864-1938) later graduated from Royal Indian Engineering College at Cooper’s Hill and served as a civil engineer in the Public Works Department. He ended up his career as a studio

photographer.

Major General Lionel Charles Dunsterville (1865-1946) served in the British Indian Army and did some work of merit in the First World War.

16. Although designed to be a novel each chapter was published separately as stories interlinked to each other in different journals and magazines, a way of composing favourite with the author. Critics alike refer to the chapters as stories. In this respect the text is much like *Puck of Pook's Hill* (1906).

17. Reverend James Edward Cowell Welldon (1854-1937), Headmaster of Harrow from 1885 to 1898.

18. From the famous poem "Vitai Lampada" (1897) by Sir Henry John Newbolt.

19. The essay is anthologized in the following book:

Buchanan, Robert. "The Voice of the Hooligan". *Kipling; The Critical Heritage*. Ed. Roger Lancelyn Green. London: Routledge & Kegan Paul, 1971. 233-249. Print.

20. H. G. Wells's commentaries on Kipling are collected from diverse sources but anthologized in the above-noted volume under the title "H. G. Wells on Kipling: 1911-1920" (305-307).

21. In the 1899 edition of the text this chapter was not included. In the final edition entitled *The Complete Stalky and Co.* (1929) this and four other chapters were appended.

22. The Royal Military Academy Sandhurst and The Royal Military Academy at Woolwich are two prestigious military academies of the British Army. But the latter ceased to exist as military institution since 1939.

23. The citation was taken from the following text:

Marcus, Steven. "The Introduction to *Stalky & Co.*" *Kipling and the Critics*. Ed. Elliot L. Gilbert. New York: New York UP, 1965. 150-162. Print.

24. 'The Zam-Zammah Cannon' is also known as 'Kim's Gun' or 'Bhangianwala Toap'. The gun was used in several notable military exploits such as the Third Battle of Panipat in 1761. Like Kipling's time this cannon is still the most prominent landmark in front of the Lahore Museum.
25. John Laird Mair Lawrence (1811-1879) not only played a significant role in preventing the spread of mutiny in Punjab but also recaptured Delhi.
26. In fact, Nagai's opinion is a synthesis of the views of two other critics — Tim Watson and Phillip E. Wegner. The former argues that Irish unrest parallels that of the Indian one and both of them pose a powerful threat to the integrity of the Empire (107). Kim's Irishness, as it appears, is an attempt to address and assuage the problem by treating Indian and Irish equally (111). For Wegner, however, it is Kim's Irish lineage, especially the section loyal to the Crown, that matters (cited in "Life as He Would Have It: The Invention of India in Kipling's "Kim" " 154-155). For Tim Watson's essay see

Watson, Tim. "India and Irish Unrest in Kipling's Kim." *Postcolonial Theory and Criticism*. Eds. Laura Chrisman and Benita Parry. Cambridge: D.S. Brewer, 2000. 95-113. Print.

### Chapter 3

- I have used the following edition:  

Kipling, Rudyard. *The Man Who Would Be King and Other Stories*. 1888. Calcutta: Script, 2001. Print.
- Stephen D. Arata used the phrase while presenting a re-reading of Bram Stoker's *Dracula* (1897). If the eastern part of Europe can be regarded as its alterity then the journey of the legendary Transylvanian Count from his native land to London may be regarded as an attempt to colonize the heart of the colonizers, in short 'reverse colonization'. See

Arata, Stephen D. "The Occidental Tourist: *Dracula* and the Anxiety of Reverse Colonization (1990)". *The Nineteenth-Century Novel: A Critical Reader*. Ed. Stephen Regan. London: Routledge, 2001. 457-474. Print.

3. This citation is sourced from:

Karlin, Danny. "Plain Tales?". *Kipling Considered*. Ed. Phillip Mallett. New York: St. Martin's Press, 1989. 1-18. Print.

4. Now known as Nuristan or Nurestan in Afghanistan. The populace was forcibly converted to Islam by Afghan Emir Abdur Rahaman Khan in 1895-1896. See also Edward Marx's essay on the colonizers' defeat in Kafiristan (59).

5. The grammatical incongruity lies in the text itself.

6. I refer to the following essay of Paul Battles:

Battles, Paul. " "The Mark of the Beast" : Rudyard Kipling's Apocalyptic Vision of Empire." *Rudyard Kipling: A Critical Study*. Ed. Christopher David. New Delhi: Anmol Publications, 2007. 127-143. Print.

7. Kipling had a lifelong aversion to the Decadents of the 1890s. It is but a coincidence that his return to England in 1890 saw the publication of *The Picture of Dorian Gray* (Gilmour 94). Despite this dislike for Decadent ways of literary outputs and lifestyle doppelgänger motif can be traceable in the present text. See also "Blue Roses and Green Carnations: Intertextual Readings of Rudyard Kipling and Oscar Wilde", Abstract by David Rose, *Kipling Society*, n.d. 18 April, 2015.

8. By the word 'Indian' I suggest not merely the geographical periphery of British India with princely states but also include vast stretches of tribally administered land like Kafiristan which is the background of the novella *The Man Who Would Be King* (1888) or that of Tibet to which novel *Kim* (1901) is closely associated.

9. The source of the observation of T. A. Shippey is as follows:

Shippey, T. A. "The Short Fiction of Kipling". *Survey of Modern Fantasy Literature*. Vol. 4. Ed. Frank N. Magill. New Jersey: Salem Press, 1983. 1586-1588. Print.

10. By the term Kipling vaguely hints at the 'British Central Africa Protectorate' (1893-1907). Cotton became one of the most important cash crops during the colonial period of the Protectorate. In Freetown, the present capital of Sierra Leone, a huge cotton tree is worshipped as sacred. See John McGivering's Introduction to "A Deal in Cotton" (2010) published by the Kipling Society.

11. The observation of Sir Frederick Lugard was sourced from:

Lugard, Frederick. "West Africa." *The Empire and the Century*. Ed. C. S. Goldman. London: John Murray, 1905. 835-860. Print.

#### **Chapter 4**

1. Actually Pinney refers to "The Strange Ride of Morrowbie Jukes" (1885) as the probable story which Kipling mentions in this letter. But Kipling's biographer Charles Carrington has indicated that the story is "The Dream of Duncan Parrenness" (58). The same reference is given by Louis L. Cornell (95).
2. Appointed by the East India Company Maharaja Nandakumar was the collector of taxes in Burdwan, Nadia and Hoogly of Bengal Presidency in 1764. He was hanged in 1775 after found guilty of the charges of fraudulence brought by Hastings allegedly to fulfil the vendetta of the latter.
3. In an attempt to differentiate the cited work of Harold Bloom from the work published in 1987, I have mentioned the year of publication (2004) of this work. Both the works are authored by Harold Bloom and bear the same title. I have mentioned the other work of Harold Bloom in Note no. 8 of Chapter 4.

4. In another of his studies on Rudyard Kipling, MacMunn unravels in brief the outcome of the heroine's life (167). She was honourably married and graced with a son. Kipling's alteration was probably spurred on by the influence which the missionaries used to wield upon the local populace. See *Rudyard Kipling: Craftsman*. 1937. London: Robert Hale, 1938. Print.
5. In 1864, Shimla came to be recognized as the summer capital of the Raj. The city retained this prestigious stature until Independence in 1947.

6. I have cited from the following essay:

Gilbert, Bart Moore. " 'The Bhabhal of Tongues': reading Kipling, reading Bhabha." *Writing India 1757-1990: The Literature of British India*. Ed. Bart Moore-Gilbert. Manchester: Manchester UP, 1996. 111-138. Print.

7. The girl was identified as Ma-Shwe-Ma by George Macmunn (*Rudyard Kipling: Craftsman* 171). Her affair with the White man is in keeping with the popular notion of the lax moral code in Burmese society which is maternal. The famous Bengali author of prose fiction Sarat Chandra Chattopadhyay depicted a similarly jilted Burmese girl in his novel *Srikanta* (1917). See

Chattopadhyay, Sarat Chandra. *Srikanta* (1917) *Sarat Sahitya Samagra*. Ed. Sukumar Sen. Kolkata: Ananda Publishers Private Limited, 1985. 268-523. Print.

8. I have taken this citation from the following essay:

Sullivan, Zohreh T. "Kipling the Nightwalker." *Rudyard Kipling*. Ed. Harold Bloom. New York: Chelsea House Publishers, 1987. 57-75. Print.

9. This quotation is sourced from the following text:

Gilroy, Paul. "The Crisis of 'Race' and Raciology". *The Cultural Studies Reader*. Ed. Simon During. 1993. London: Routledge, 2013. 264 - 280. Print.

10. Originally the bridge mentioned in the story named Dufferin Bridge opened on December 16, 1887 in Benares. After Independence it was rechristened as Malviya Bridge. Notably the Sutlej Bridge was opened only nine years earlier in 1878. In his biography of Kipling, Charles Carrington mentions that the father of Sir A. Geddes (author of *Founding of a Family*) is also a possible inspiration for the creation of Findlayson (208). Kipling was familiar with both bridges but the description of Kashi Bridge bears close resemblance to the other one. See also Radcliffe.
  
11. The play of Nazrul was first published under the title of *Sarahbridge*, which was a one-act play. It was written during Nazrul's stay in Krishnanagar, of the then undivided Bengal (as cited in Aman 27). However, the bridge over the Padma river was the Hardinge Bridge, opened in 1915. For Nazrul's text see  
  
Islam, Kazi Nazrul. *Setubandho* (1930). *Nazrul Rachana-Samvar II*. Ed. Abdul Aziz Al-Aman. Kolkata: Haraf Prakashani, 1980. 699-712. Print.
  
12. Martin Fido traces the locale of 'Cold Lairs' as the deserted palace and fort of Amber in Jaipur, Rajputana (54).
  
13. Following Kipling I intend to use the word 'dholes' to distinguish the red dogs from the wolf pack.
  
14. The story was first published in *Many Inventions* in 1893 followed by many subsequent publications. The anachronism is obvious as it traces the later life of Mowgli when the *Jungle Book* itself was awaiting publication.
  
15. The phrase appears in Kipling's short story "Tods' Amendment" (1887).
  
16. The first American edition used the title "Her Majesty's Servants" (1894). This title was used in many other standard editions.
  
17. A later writer Kay Dick uses, notes George McKay, Kipling's text to lend her novel *They* (1977) "intertextual authority" (69).

18. Homi K. Bhabha expounded his notion of 'child-like savage' to portray the Occidental attitude towards Black people in *The Location of Culture* (82).
19. The return of the children after their death is a recurrent theme in Kipling's short stories. In "Swept and Garnished" (1915) the souls of the slain Belgian children return to torment Frau Ebermann, an elderly German woman whose son was involved in the atrocity.
20. John Kipling (1897-1915), reported to be missing in September 1915, was officially identified and interred in St. Mary's ADS Cemetery, Haisnes in 1992; it took place many years after the demise of Rudyard Kipling in 1936. See also Holt, Tonie and Valmai. *'My Boy Jack?': The Search for Kipling's Only Son*. 1998. Barnsley, South Yorkshire: Pen & Sword MILITARY, 2014. Print. The authors went to the extent of ascertaining the particular spot of John Kipling's grave as Plot 7, Row 3, Grave 2 in St. Mary's ADS Cemetery, France (Holt 205). However there is still a dispute regarding the identity of his grave.
21. Steven Trout's essay is sourced from the following anthology:
- Trout, Steven. "Christ in Flanders?: Another Look at Rudyard Kipling's "The Gardener" ". *Rudyard Kipling: A Critical Study*. Ed. C. David. New Delhi: Anmol Publications, 2007. 112-126. Print.
22. I have consulted the following essay:
- Lewis, Lisa A. F. "Some Links between the Stories in Kipling's *Debits and Credits*". *Critical Essays on Rudyard Kipling*. Ed. Harold Orel. Boston: G. K. Hall, 1989. 181-193. Print.
23. The role of Witta is termed 'ambiguous' by Andrew Hagioannu on various grounds (175). First the two adventurers were taken prisoners by him. Then in subsequent battles he plays a role which can best be termed as 'escaping' although his appearance has the potential to terrorize the natives.

## Chapter 5

1. The essay of Harry Ricketts was sourced from the following anthology:  

Ricketts, Harry. “ ‘Nine and sixty ways’: Kipling, ventriloquist poet”. *The Cambridge Companion to Rudyard Kipling*. Ed. Howard J. Booth. New York: Cambridge UP, 2011. 111-125. Print.
2. Muhammad Ahmad bin Abd Allah (1844-1885), a religious leader of Sudan, was a self-proclaimed redeemer of Islamic faith. His followers were able to inflict considerable damage on the British army led by Gordon.
3. Major General Charles George Gordon (1833-1885) lost his life with almost his entire force in the Siege of Khartoum in 1885.
4. Charles Carrington provided a similar historical account but mentioned the head ‘bhisti’ as Juma (104).
5. In his autobiography *Something of Myself* (1937) Kipling pays all credit to his mother for this innovative and oft-quoted line which actually made the poem famous (86).
6. Six years later in 1897, Kipling wrote his famous short story “.007” personifying the eponymous protagonist, a new locomotive.
7. Although still subject to dispute the coinage of the phrase is generally attributed to Napoléon Bonaparte (1769-1821).
8. Also called the First Venezuelan Crisis keeping in mind the next that occurred in 1902-03 and will be mentioned in the analysis of “The Rowers” (1902). In the present one, Britain and the United States took different stances over the former’s territorial disputes with Venezuela. However the dispute never turned to serious hostility and was resolved through arbitration in 1904.
9. *The Five Nations*, a collection of poems celebrating England’s relation with four ‘settler colonies’ (Australia, New Zealand, Canada and Cape Colony), was originally published in 1903.

10. The Jameson Raid (29 December 1895 – 2 January 1896) was carried out by Leander Starr Jameson in an attempt to disrupt Transvaal Republic helmed by Paul Kruger. The failure of the Raid which precedes the Kruger Telegram made Britain and Germany poles apart.
11. The Berlin-Bagdad Railway came into existence in the later years of 1930s although operation started in early stretches in 1904. Despite this project Germany could not make much headway in His imperial rivalry with Britain.
12. The essay of Orwell is anthologized in the following edition:

Orwell, George. "Rudyard Kipling". *Kipling and the Critics*. Ed. Elliot L. Gilbert. New York: New York UP, 1965. 74-88. Print.
13. I have cited the following essay of David Gilmour:

Gilmour, David. "A Man of Permanent Contradictions". *Love, Poverty, and War: Journeys and Essays*. Ed. Christopher Hitchens. New York: Nation Books, 2004. 29-41. Print.
14. Apart from prominent anti-imperialists like Andrew Carnegie or Samuel Gompers, many American senators disliked the proposed move of annexing Philippines. See Harris 245-246.
15. I've consulted the following source:

Conquest, Robert. "A Note on Kipling's Verse". *Rudyard Kipling, the Man, His Work and His World*. Ed. John Gross. London: Weidenfeld and Nicolson, 1972. 100-112. Print.
16. There are different opinions regarding the identity of the governor. In the endnote of the Penguin edition of Kipling's autobiography *Something of Myself* (1937), Henry Clay Ide (1844-1921) is thought to be the candidate who resigned in September 1906 (211). However Patrick Brantlinger in his 2007 article on Rudyard Kipling assumes that William Cameron Forbes (1870-1959) is the intended person who was made to resign in 1913 (177-178).

17. In his 2019 reading of “If”, Christopher Benfey narrates that Kipling originally intended to praise the statesmanlike qualities of George Washington (1732-1799) (3). Kipling’s intention was fulfilled as the poem enjoyed an overwhelming appeal.
  18. The poem “Shat-il-Arab” was anthologized in *Agniveena* (1922). I have quoted the lines from Basudha Chakravarty’s translation entitled *The Rebel and Other Poems* (1998).
  19. In a letter to Stanley Baldwin on 24 January, 1906 Kipling referred to the defeat of the Unionist by Liberals and Labour Party in the general election in 1906 as ‘landslide’ (Pinney 3: 200). To the Bolshevik Revolution of 1917, he declared that “a sixth of the area of the globe had ‘passed bodily out of civilisation’ ” (qtd. in Hodgson 1060).
  20. Charles Carrington points out Kipling’s compressed translation of Horace’s *Odes* (1.9), (1.22) and (1.24) (482).
  21. This excerpt was cited by Lady Egremont in her analysis of the poem. She made this analysis in her letter to the Kipling Society which in turn published it in March 2000 issue of the *Kipling Journal*.
  22. See Smith, M. Van Wyk. *Drummer Hodge: The Poetry of the Anglo-Boer War 1899-1902*. Oxford: Clarendon Press, 1978. 49-55. Print.
- Smith purposefully chose these names to show the anxiety lurking beneath the seemingly joyful proclamation of Empire. In his poem “The Nineteenth Century” Francis Thompson shows this ambivalence; in “Europe, MDCCCCI – to Napoleon” Robert Laurence Binyon reflects the same attitude. Betraying abject racial pride Swinburne vilifies the Boer-warriors in “The Transvaal”; but in so doing he only focuses on the Empire’s hidden anxiety about its own future.
23. See the discussion by M. M. Kaye in the following edition of Kipling’s verse:

Kaye, M.M. Foreword. *Rudyard Kipling: The Complete Verse*. 1990.  
London: Kyle Cathie Limited, 2010. xvii-xxix. Print.

## Chapter 6

1. The basic argument of Said's essay 'Traveling Theory' (1982), collected in *The World, the Text and the Critic* in the following year, leads to the justification of the existence of theory itself by using travel as a central trope. Said even goes to the extent of disclaiming the existence of any "homogeneous space" going by the name of literary study supposedly existing for centuries (226-247).
2. The self-immolation of wives upon funeral pyre either to evade physical violation by marauding hordes or simply to follow their husbands in afterlife moved Kipling so much that in his 1890 poem "The Last Suttee" he celebrated one such instance in glowing terms.
3. At first the work was published in the form of two articles in *Revue des Deux Mondes* in Paris on 1 and 15 March, 1933. See also Max Rives's Introduction to *Souvenirs of France* published by the Kipling Society in 2008.
4. Russian occupation of Port Arthur in 1897 posed a threat to the British interest in the Pacific region. The Tsarist Russia used to view Manchuria in its sphere of influence. Norman Rich expressed the possibility of Great Britain's taking a stance against Russia in the background of other European powers' increasingly growing interest in China on whose northeastern region lies Manchuria (621).
5. 'Boche' is a derogatory term often used by Kipling to denote the Germans.
6. Elsie Kipling, married to George Bambridge (1892-1943) in 1924, was the sole survivor of Kipling's offspring.

7. The translation done by Max Rives is published by the Kipling Society in 2008 as Notes to *Souvenirs of France* (Book II).
8. The Liberal Government came to power in 1906 under the premiership of Sir Henry Campbell-Bannerman (1836-1908), and was succeeded by Herbert Henry Asquith (1852-1928) and David Lloyd George (1863-1945) both belonging to the Liberal Party.
9. Same as Note 7.
10. This refers to the statue which is the most prominent monument of New York City. The monument was designed by the French sculptor Frédéric Auguste Bartholdi (1834-1904) and was later given to America. See also Max Rives's Notes to *Souvenirs of France* (Book I).
11. Kipling's first trip to South Africa took place in 1891 on his way to Australia and Samoa. See Lycett, *Kipling Abroad* 204.
12. After being freed from Portuguese rule in September 1822 Brazil became a monarchical state until the Republican Government came into power. See John Radcliffe's notes to the first chapter of *Brazilian Sketches* published by the Kipling Society in 2010.
13. A well-informed reader can instantly remember the 1926 general strike in United Kingdom in which the mining sector was worst affected. See Gilmour 293.
14. 'BRICS' — forms the acronym of five countries — Brazil, Russia, India, China and South Africa. All these nations are emerging major economic powers since the beginning of twenty-first century. The concerned country, i.e., regional superior, is of course Peoples Republic of China.
15. See Mallett's *Rudyard Kipling: A Literary Life* (153-154).
16. The quotation was taken from the same essay by Gilmour mentioned in the previous chapter:

Gilmour, David. "A Man of Permanent Contradictions". *Love, Poverty, and War: Journeys and Essays*. Ed. Christopher Hitchens. New York: Nation Books, 2004. 29-41. Print.

17. Obviously this refers to the Meiji Constitution proclaimed in 1889. Modelled after the Prussian Constitution this was Japan's first modern constitution enabling the country to make a powerful nation state. For further reading see Shigenori Matsui's scholarly work on Japanese Constitution (7-12).
18. This refers to the port cities of the country open to foreign trade like Shimoda, Hakodate, Yokohama etc. The foreigners virtually used to enjoy a sort of restricted colonialism and extraterritorial facilities.
19. This being the second stage of the successive three stages of postcolonial literature — adopt, adapt and adept. In this stage European forms and norms are modified to suit the indigenous requirements. However, in the present context it simply means that the Japanese are using European machinery and men to bring about material progress in their country. For further analysis of these three terms one can see Peter Barry's text 185-195.
20. The bank played a significant role in the modernization of Japan. It was very close to the Japanese government and acted as an intermediary to bring in foreign investments in various sectors. See also Yoshiaki Kuwano's article in *Kipling Journal* published in March 2001 (33).
21. This citation is an excerpt from:

Knowles, Caroline. "The symbolic empire and the history of racial inequality". *Ethnic and Racial Studies Today*. Eds. Martin Bulmer and John Solomos. London: Routledge, 1999. 45-59. Print.

### **Conclusion**

1. The story was first published in *Mine Own People* (March 1891) and was later incorporated in *Life's Handicap* (1891). The hero's attempted rebellion

comes to naught although the author grants him the honour to die for his cause.

2. Stationed in an oppressive climatic situation in India, Hummil in “At the End of the Passage” (1890) decides to stay in his own position instead of going to a better climatic region. Thus he sacrifices his own comfort for his colleague Burkett who, he knew well, was likely to replace him in that scorching heat of the region. Burkett had a family and a child who would find the heat unbearable and might fall ill; so Hummil chose to stay put in his own position obviating the possibility of any transfer for Burkett. On the other hand, Carnehan and Dravot simply became the victims of the evil set up by themselves, i.e., personal imperial enterprise.