CHAPTER IV

ANALYSIS

4.1. DESCRIPTION ABOUT INDIAN SOCIETY

When *Kim* was published in 1901, the British Empire was still the most powerful empire in the world. The Indian subcontinent was one of the most important parts of the empires, which thousands of "Anglo-Indians." Imperialism was not just practiced of the British Empire's acts of colonization of other lands and people; however based on the expert of literature in colonialism era, imperialism was a philosophy that assumed the superiority of British civilization and therefore the moral responsibility to bring their enlightened ways to the "uncivilized" people of the world. This attitude was taken especially towards nonwhite, non-Christian cultures in India, Asia, Australia, and Africa.\(^\text{24}\)

Starting from the beginning, the reader already knew that the setting of this novel is India in early of 20\(^{th}\) century because there are a lot of events which show the moment when colonialism and imperialism happen in India; like separated area between White man and Color man like show in the Chapter 1,

"The Ajaib-Gher, The Wonder House!"
"Ah! The Wonder House! Can any Enter?"
"It Is written above the door- all can enter."
"Without payment?"
"I go in and out. I am no bunker", laughed Kim.\(^\text{25}\)

Beside the separated area, there differences also appear in their dressing. British people have their own style of dressing which shows that they come from high class. In the other word, their dressing shows to the society where they come from, like in chapter 1, page

\(^{24}\) Anon (Anonymous), *Journal Historical Background of India* retrieved from http://www.answer-questions.com on Jan 19, 2010 pg 1

The woman who looked after him insisted with tears that he should wear European clothes-trouser, a shirt, and a battered hat.

One of the young men of fashion—he who found dead at the bottom of a well on the night of the earthquake—had once given him a complete suit of Hindu kit, the costume of a low-caste street boy.26

In the sentence above, Kim uses the costume which is usually use by Indian people. The woman feels strange that Kim as a Whiteman uses that costume unlike other British man.

In this novel, the society has a habit which always asks the new person whom they meet for the first time with,

‘What is your caste? Where is your house? Have you come far?’ Kim asked.

‘I came by Kulu—from beyond the Kailas—but what know you? From the hills where’—he signed—‘the air and water are fresh and cool’27

‘His country—his race—his village? Mussulman—Sikh Hindu—Jain—low caste or high?’

‘Why should I ask? There is neither high nor low in the Middle Way. If he is my chela—does—will—can anyone take him from me? For, look you without him I shall not find my river.’ He wagged his head solemnly.28

The plurality in this novel is shown by the author with the various characters from many different races like Indian, Chinese, Tibetan, Arab, and British. These complexities sometimes make a misunderstanding in their communication which influences in their relationship as society. Like shows in the Chapter 1, page 5 when there is a holy man comes from Tibet, however the other races could not understand that man as a holy person,

“Pahari (a Hillman),” said the little Chota Lal.

“Aye, child— a Hillman from hills thou, ’ It never see. Did’st hear of Bhotiyal (Tibet)? I am no Khitai ( a Chinaman) but a Bhotiyal (Tibetan) since you must

26 Kipling Rudyard, KIM, Penguin Group, Ltd., England, 1901 Page 10
28 Kipling Rudyard, KIM, Penguin Group, Ltd., England, 1901 Page 32
know- a lama- or say a guru in your tongue.’

' A guru from Tibet?’ said Kim.

' I have not seen such as man. They be Hindus in Tibet, then?’29

Kim and the Chinese man don’t understand that “guru” in Tibetan means priest, however after the Bhotiyal explains about that, they can understand that “guru” means the priest. A good communications is really needed for multicultural society as what happens in this novel. Besides that, there is an interesting different calling for each race which is written by the author; for example Bhotiyal for Tibetan, Khitai for the Chinese.

The Descriptions about Indian society in this novel are given in two sides, first is from Indian society itself and the second is from British nations. The acquisition of knowledge of the people that they governed, and the dissemination of this knowledge, was the key to the formulation of the ingrained Western nation of superiority and their belief in the inferiority of Eastern peoples. The Western scholars who studied the customs and people of the East were called orientalists and their studies orientalism. Orientalism had the unfortunate effect of creating the ethnic stereotypes that caused the nonwhite, colonized peoples to be generalized as weak, conniving, and immoral — and therefore very much in need of British law, rationale, and morality.30

A wandering lama with a low-caste boy servant might attract a moment’s interest as they wandered about India, the land of pilgrims; but no one would suspect them or what was more to the point, rob. 31

Such descriptions that were brought back and perpetuated by orientalist "scholarship" have been ingrained into the Western psyche. Based on the statement above, the reader can draw the conclusion that Western or colonizer always thought that they are superior to Eastern. The moment of the British seeing Indian as a slave and weak reflect in

29 Kipling Rudyard, KIM, Penguin Group, Ltd., England, 1901 Page 5
30 Said, Edward, Orientalism by the Beginning Theory,1978. Pg 183
Chapter 1,

“He drove away the bull,” said the woman in an undertone. “It is good to give to the poor.” She took the bowl and returned it full of hot rice.

“But my yogi (holy man) is not a cow.” Said Kim gravely, making a hole with his fingers in the top of the mound. “A little curry is good and a fried cake, and a morsel of converse would please him, I think.”

The British woman thinks that ‘yogi’ just as the poor man who always depends his life on the compassion. Although, in Indian perception ‘yogi’ is a person who they respect very much, they give their gift as a holy present to adore him.

The practice of British imperialism reflects a racist belief of white, British superiority over the non-white nations of the world, rationalizing their government-sanctioned conquest and rule of other races. Due to this distance between British as superior and India with other Asia races as weaker one, the Indian and Asia nations have a bad perception to British nation, as shown below:

‘The talk of white man is wholly lacking in dignity,’ said the lama, who judged only by tone. ‘But I have considered the countenance of that priest, and I think he is learned. Is it likely that he will understand our talk? I would talk to him of my search.’

‘Never speak to a white man till he is fed’, said Kim, quoting a well-known proverb. ‘They will eat now, and – I do not think they are good to beg from. Let us go back to the resting-place. After we have eaten we will come back again. It certainly was a Red Bull- my Red Bull.’

In KIM, there are so many opinions in seeing India as a country; some people become proud with India,

India is the only democratic land in the world.

The other has a different argument,

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32 Kipling Rudyard, KIM, Penguin Group, Ltd., England, 1901 Page 17
33 Kipling Rudyard, KIM, Penguin Group, Ltd., England, 1901 Page 112
34 Kipling Rudyard, KIM, Penguin Group, Ltd., England, 1901 Page 11

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After their long seclusion, during which they have always been in business touch with a thousand outside interests, they love they bustle and stir of the open road, the gatherings at the shrines, and the infinite possibilities of gossip with like-minded dowagers. Very often it suits a long-suffering family that a strong-tongued, iron-willed old lady should disport herself about India in this fashion; for certainly pilgrimage is grateful to the Gods. So all about India, in the most remote places as in the most public, you find some knot of grizzled servitors in nominal charge of an lady who is more or less curtained and hid away in a bullock-cart. Such men are staid and discreet, and when European or a high-caste native is near will net their charge with most elaborate precautions; but in the ordinary haphazard chances of pilgrimage the precautions are not taken. The old lady is, after all, intensely human, and lives to look upon life. 35

From the above proof, the reader will know that there are many different perceptions seeing about India. Some people feel proud about India, especially the Indian people, the others argue that India is like an entertainment for them.

Of course these different perceptions make a problem in the era of colonialism. That’s why in the novel of Kim, there are a lot of events when Indian people treated as minority from British nations like separated area between British people and not, separated school for British people and not, they are always in the second class. Only, Indian people who have a power can get a good treatment from British government.

4. 2. MULTICULTURALISM AS THE EFFECT OF COLONIALISM

Kim as the main character in the novel sees that he is multicultural. He knows his background that he is an English man, his race is White man, and thus, he should be from a high class, although his family is very poor. His mother died because of cholera in Ferosepore. His father also died. Then, he is adopted by a half-caste woman. He lives wildly without perception that he is a White man which should be respected by colored people. He makes friendship with lot friends from many different caste, race, religion and culture. He tries to understand each other and accept the friend’s cultures. As a result, it makes multiculturalism on himself.

35 Kipling Rudyard, KIM, Penguin Group, Ltd., England, 1901 Page 90
The strong character of Kim is his ability in behaving in multicultural society. He really realizes that everyone has a minor-culture which is as a part of the major culture. It shapes how we see the world, ourselves and others. Every race also has its own culture which describes the whole culture of the races itself. And he knows, that it is easy to misinterpret things people do in a cross culture setting. To avoid the misunderstanding, people have tried to see the world from other point of view not ours. Kim realizes that people from different races and culture behave as they do because of things which they believe in, so he can not judge that what other people do and believe is wrong because they have their own culture. This is the key which makes Kim be acceptable in multicultural society in India during the British colonization.

Some parts of the society in India have an argument that British custom can be acceptable for them, even they adopt British custom as shown in Chapter 1, page 25,

Kim loafed over to the nearest tobacco-seller, a rather lively young Muhammadan woman, and begged a rank cigar of the brand that they sell to the students of the Punjab University who copy English customs.36

Punjab University is a university for Indian people especially who come from the high caste and also for English student. The method and custom in this university are totally adopted from English customs, however the subject is local.

Colonialism gives a lot of development in the structure of the country. After the colonizer comes, India city is changed. The colonizer, in this case is British builds many police station to repair the system of the traffic, even there are so many store which sell tobacco and British food.

The crowd thickened as the neared the resting-place which marked the end of their day’s journey. A line of stalls selling very simple food and tobacco, a stack of firewood, a police-station, a well, a horse-trough, a few trees, and, under them,

some trampled ground dotted with the black ashes of old fires, are all that mark a
parasol on the Grand Trunk; if you except the beggars and the crows—both hungry.37

Besides, the building like Church which is uncommon in Hindu Country starts to decorate
the road of India.

It was Bennett, The Church of England Chaplain of the regiment, limping in
dusting black. One of his flocks had made some rude remarks about the
Chaplain’s mettle; and to abash him Bennett had marched step by step with the
men that day. The black dress, gold cross on the watch-chain, the hairless face,
and the soft, black wide-awake hat would have marked him as holy man anywhere
in India. He dropped into a camp-chair by door of the mess-tent and slid off his
boots. Three of four officers gathered round him, laughing and joking over his
exploit. 38

The atmosphere of multiculturalism is clearly written by the author Rudyard
Kipling. So many differences mixed together in a plural society; and it makes India in this
novel is interesting to be explored. Like in the Chapter 3, page 86,

These merry-makers stepped slowly, calling one to the other and stopping to
haggle with sweetmeat-sellers, or to make a prayer before one of the wayside
shrines—sometimes Hindu, sometime Mussulman— which the low-caste of both
creeds share with the beautiful of impartiality. 39

And the culture about China,

Now and again he heard the singsong cadence of a Chinese quotation. 40

However, it does not mean that there is no problem happen in the process of
multiculturalism. Crossing culture is not easy. It is a complex process in which
understanding context is everything. There are a lot of conflicts in Kim such as macro-
conflict between the British and the Russians in the Great Game, and micro-conflict
between individuals who find it difficult to get along (the jealous hatred that Lurgan
Sahib’s apprentice has for Kim).

38 Kipling Rudyard, KIM, Penguin Group Ltd., England, 1901 Page 122
The simple thing of misunderstanding caused by of multicultural, can be seen in a debate between Kim and his friends about this case,

‘Well done, indeed? It is a shame and a scandal that a poor woman may not go to make prayer to her Gods except she be jestled and insulted by all the refuse of Hindustan-that she must eat gali (abuse) as men eat ghee. But I have yet a wag left to my tongue – a word or two well spoken that serves the occasion. And still am I without my tobacco! Who is the one-eyed and luckless son of shame that has not yet prepared my pipe?’

Everybody has a right to give their thought and opinion about something, however without a good behavior control, it can create a problem in the relationship among themselves in the society.

The multiculturalism also happens in the rule in India. The Indian people learned hard to be able speak in English. They adopt the language of British, however the Westerns also do the same things. They learn and try to speak in the Indian language. From this matter, the process is Adapt (Take only the form but the subject matter is local.) The subject is still Indian people but they can also speak in English, it is the same as British and European people who are also able to speak in Indian language.

‘These be the sort’ – she took a fine judicial tone, and stuffed her mouth with pan (English)- These be the sort to oversee justice. They know the land and the customs of the land. The others, all new from Europe, suckled by White woman and learning our tongues from books, are worse than the pestilence.

The English language is also adapted and taught in some schools in India like Madrassah.

‘Late enough for me. I have learned to read and to write English a little at the madrissah. I shall soon be altogether a sahib.’

In this book, there is no doubt that Kipling thought that British rule in India was “infinitely to the good”. In Kipling and C.R.L. Fletcher’s 1911 School History of England, 334 said “In Culture and Imperialism, remarks on Kipling’s insistence on the

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belief that the Indian reality required, indeed beseeched British tutelage more or less indefinitely."

Movement is the key to the novel because Kipling's picaresque form requires it, and also key to the British Empire in holding India together. Many of the most important scenes in Kim are connected to transport: for example, Kim's and the lama's first train journey together, their meeting at the sahiba on the Grand Trunk Road (ch. 4), and Kim's making a disguise for injured secret agent E.23 and caring for a sick boy on the train to Delhi (ch. 11). The father of the sick boy remarks, "The Government has brought on us many taxes, but it gives us one good thing—the rain that joins friends and unites the anxious. A wonderful matter is the rain."(416, emph. Kipling's) For Indians, transportation is Kipling's way of uniting them as a colonial population; for Kim, it is a tool that confirms his elite abilities.

The other factors which make multiculturalism happen is the people/society itself which wants to accept new culture. In KIM, in the early of the story the Indian people a strongly struggle to get their right which is robbed by the colonizer. They fight against the British, however in the middle of the story they have a different point of view in seeing the British nation. They start to be able to receive the custom of British which is given directly by the colonizer. The impact is not only to the British but it also changes India in seeking other foreign people. They can be a filter, which culture they can accept and which one they can not.

Still, when Brahmins but irritated with the begging demands the mother of his master’s wife, and when she sent them away so angry that they curse the whole retinue (which was the real reason of the second offside bullock going lame, and of the pole breaking the night before), he was prepared to accept any priest of any other denomination in or out of India. 44

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In the paragraph above, the Indian people can accept priest from other area of India, although it is against the custom of India.

4.3. THE ATTITUDE OF KIM TOWARD COLONIALISM

The main character in this novel is Kim who is a boy of Irish descent. He is an orphan and grows up independently in the street of India. His adventures in this story will be the main clues to find “Who is Kim exactly?” and “How does Kim see the issue of colonialism which happen to Indian society?” Actually, Kim is seeking to find his place in the country in where he was born, while at the same time struggling to find, or create, an identity for him. 'Who is Kim?' 'What is Kim?' Kim asks himself at several points in the novel. The readers can imagine about Kim based on the backbone of the story. As seen below, in Chapter 6 it is written:

He has grown up as an orphan on the streets of Lahore, 'a poor white of the very poorest', looked after by a half-cast woman, probably a prostitute; 'she smoked opium and pretended to keep a second-hand furniture shop by the square where the cheap cabs wait'. With his skin 'burned black as any native' he looks and lives like a low-caste Hindu street-urchin, unable to read or write, or speak English very well, and known to all as 'Little Friend of all the World'. So right from the start he is neither wholly British nor wholly Indian, and his being neither wholly one nor the other, but a unique 'mixture o' things' remains a constant in his quest for his identity.45

The above paragraph shows the history where Kim is picked up becomes as the son of the half-caste women. His blood is British; however their knowledge is really poor as Indian people who are uneducated. Since he was a child, he is adopted by Indian women who bequeathed everything about India to his son. His thinking as Indian people even makes him feel that his nationality is Indian. Because of the background of Indian family, Kim can not get a good education as British people at that time. He has not an ability to read, write, and speak English well. When he sees himself, he feels there is a strange thing inside of him; this is the question which is given by Kim to himself; to examine his

The story begins when Kim teams up with a Tibetan lama, Teshoo lama, who wanders into Lahore to look at the Buddhist relics in 'The Wonder House' (Lahore museum) with the 'Keeper of the images' (the curator). He is looking for the 'River of the Arrow', a river which, legend has it, sprang from an arrow shot by Buddha. Anyone who bathes in this river shall be cleansed of 'all taint and speckle of sin'. The location of this river is unknown, having never been identified by scholars of Buddhism of East or West. Kim and the lama begin their journey together, with the cunning street-wise Kim taking on the role of the lama's protector and guide in the complicated hustle and bustle of Indian life. However, Kim and the lama are two different characters and its make the ambitions in both of them are different too. Kim's mission will only be understood by a selected few people among the British Secret Service. But the two companions are in many ways very different. Kim is young, the lama is old. Kim is knowledgeable and streetwise; the lama is naive and inexperienced. The adolescent Kim is mature beyond his years, while the aged lama is childlike. And in some ways the tactics they employ to achieve their aims are opposite too. The lama adopts an attitude of honesty and openness, while Kim adopts an attitude of deception, manipulation, and lies.

From the adventure friendship between Kim and the lama, the readers already know that there is an assimilation process between both because of the same aims although the ambitions are different. Kim and the Lama are different characters, Kim is young Irish orphan man and the Lama is Indian man. Of course the main set and point of view in seeing something are totally different. They try to adapt each other based on the same aims.

Kim really knows that Colonialism happens but he tries to ignore it. For Him, colonialism can not make him as different person too. He was born in India, he grew up identity.
in India and he loves India. He loves the customs, the culture, and the people.
Nevertheless, the fact that he chose a Buddhist does place a serious limitation on the extent to which Kim can be thought to be a 'portrait of India'. However, Kim also faces the issue of colonialism around of him, such as the environment, his family, and friend. He also have a lot of colonialism experience in his life, start can not get a good education, separated area between Whiteman and Indian people, and etc. For Him, colonialism is a part of his adventure in finding his identity.

The seriousness of Kim in learning about Indian culture can be seen in chapter 1, learning about Buddhism at the Lahore museum, in Kim's words 'the Government's house', which is of course run by a white man. He listens 'reverently' as he learns about the 'labours of European scholars' and calls the white curator 'O Fountain of Wisdom'. He then accepts a gift of a pair of spectacles from the curator. So at every turn, even in relation to the most respected native character, this novel presents a picture of European superiority and native dependence. Kim's identity defines his identity during his adventures by being open to influences; responding positively to people he can look up to, while warding off influences which he finds abrasive. As previously noted, he has grown up dressing like an Indian, thinking like an Indian, his skin burned as brown as an Indian's, and feeling entirely happy and at home among the poor people of Lahore. But even at this stage he cannot think of himself as a native. He remembers his father and his prophecy, carries his identity papers in a leather amulet case around his neck, and of course his skin is white. And inwardly his attitudes are already at least partly those of a white ruler. The opening paragraph shows him sitting astride the cannon shows that he feels it natural to claim the position of power, a position he asserts with a game of 'king-of-the-castle' in which he prevents the native boys, both Moslem and Hindu, from taking his place. This assumption is entitled to the position of power over his native peers which
is matched by his assumption of 'ownership' of the lama.

However, Kim is among the white men. In chapter 5, when he finally finds the 'Nine hundred first-class devils, whose God was a Red Bull on a green field', he is captured by the soldiers and his instinct is to escape back to the lama at all costs. This is the first close encounter with a group of white men Kim has had in his life. This part shows a clash of native and British mentality, with Kim and the lama showing the native side, and the members of the regiment showing aspects of British mentality which Kipling as a writer of this book holds up for criticism. The native view of white men is shown in many ways: "But this is sorcery!" exclaims the lama seeing the tents going up in the field when the soldiers pitch camp. "It was as he suspected. The Sahibs prayed to their God" thinks Kim when he sees the soldiers in their mess tent with a model of their mascot, the bull, and later when he is introduced to Catholicism he sees it as 'an entirely new set of Gods and Godlings'. Colonialism is one of the new culture for Indian society. For Indian people receiving a new part of foreign culture is not easy. They try to accept it as an influence which is given by the colonizer.

By following the adventure of Kim and the lama, the readers will be known that this novel is exposing the ignorance of the colonizer. In some ways Kim feels that he is white man as the superior nations of Indian people, but his nationalism is as an Indian man. This fact is seen when in Chapter 7, Kim moves on to St. Xavier's school, then meets Colonel Creighton, he finds himself among white people of a better quality, whom he can admire, and he starts to accept and appreciate the white component to his identity.

In Colonel Creighton character, Kim finds a white man he can respect; a father-figure, a European counterpart of the lama. Creighton is wise, educated, experienced, and compassionate; the opposite end of the spectrum to Reverend Bennett, the drummer boy.

46 Kipling Rudyard, KIM, Penguin Group, Ltd., England, 1901 Page 129
47 Kipling Rudyard, KIM, Penguin Group, Ltd., England, 1901 Page 131
48 Kipling Rudyard, KIM, Penguin Group, Ltd., England, 1901 Page 165
and the schoolmaster. He recognizes Kim's intelligence and special skills, and although he plays a small part in the story he is, as the highest-ranking representative of the British Government, and the person to whom Kim is responsible, a pillar of the whole novel and one of the most important influences on Kim in his quest to define himself. Creighton is the good model in Kim's eyes. Kim can look up to him, and he becomes the anchor which links Kim to the West, while the lama is the anchor which links him to the East.

Colonel Creighton in novel KIM is a figure which can change the mindset of East people in seeing West nations. People cannot judge that colonizer is always as a devil character. Decision to be a good person is dependant on the person itself. Through being singled out by Creighton for recruitment into the Secret Service, Kim escapes the worst of the British influence and acquires a superior position. At school he specialists in surveying and map-making, essential skills for his future role as a spy, and thereafter he is answerable only to Creighton and his agents, Mahbub Ali, Lurgan, and the Babu, who train him in the art and science of spying. Thus, in the British context, Kim takes a privileged position, just as, by his association with the lama, he has gained a privileged position in the native context. So he makes his position as a central component that in relation to both East and West privileged position. He is not ordinary, but special, above the rest. Kim builds his multiculturalism by adopting white man’s habit, combining their strength with the strengths of his innate native mentality. Beside that, Kim is an easy going character which makes him be a acceptable person although in a new society. He makes a good relations ship with many friends from many different culture. Even, At the climax of the novel Kim is sent on a mission to intercept two foreign spies, one Russian, one French, who are operating in the Himalayas, and in spite of its being highly improbable that the 'River of the Arrow' will be found there he persuades the lama that their journey lies in that direction.
Kim has an excellent spirit of multiculturalism; even he is called by his friends who come from a lot of different races ‘O Friend of all the World’\textsuperscript{49}. It starts when he finds a father-figure from Colonel Creighton and as a mother figure, Kim finds the woman from Kulu, who, in the final chapter of the novel, heals and restores him. ‘She looks upon him as her son’, says the Lama \textsuperscript{50}. Kim calls her ‘Mother’, and tells her, ‘I had no mother, my mother . . . died, they tell me, when I was young’\textsuperscript{51}. To her, Kim and the lama are ‘Children together - young and old’ \textsuperscript{52}. But the mothering Kim receives in these closing scenes does not end with her. As the woman of Kulu herself acknowledges, he also needs ‘Mother Earth’: Let him go. I have done my share, Mother Earth must do the rest . . . And Mother Earth was as faithful as the Sahiba. She breathed through him to restore the poise he had lost.\textsuperscript{53} This need for mothering comes to a head in the final chapter, but throughout the novel the orphan Kim has seemed to get along perfectly well without real parents, with surrogate mother and father figures being available when he needs them. From start to finish Kim’s demeanor is cheerful, confident, and resilient, like that of a well-looked-after child. One might speculate that on one level, throughout the novel as a whole, India itself has been his mother, with the backbone of British rule as his father.

As a conclusion, in the final chapter, as well as receiving ‘mothering’, Kim comes as close as he ever does to feeling he has discovered his identity:

”I am Kim. I am Kim. And what is Kim? His soul repeated it again and again . . . tears trickled down his nose and with an almost audible click he felt the wheels of his being lock up anew on the world without.”\textsuperscript{54}

So, what is the identity which Kim has forged for himself? Who is Kim? There is no

\textsuperscript{49} Kipling Rudyard, \textit{KIM}, Penguin Group, Ltd., England, 1901 Page 96
\textsuperscript{50} Kipling Rudyard, \textit{KIM}, Penguin Group, Ltd., England, 1901 Page 332
\textsuperscript{52} Kipling Rudyard, \textit{KIM}, Penguin Group, Ltd., England, 1901 Page 332
\textsuperscript{53} Kipling Rudyard, \textit{KIM}, Penguin Group, Ltd., England, 1901 Page 332
\textsuperscript{54} Kipling Rudyard, \textit{KIM}, Penguin Group, Ltd., England, 1901 Page 331
definitive statement, but at the end he seems to have arrived at a sense of self towards which he has been struggling, and which he has been defining cumulatively through his experiences. He seems to have found an adult role in which he can be true to himself as he really is, a 'mixture of things' 55, neither wholly Indian nor wholly British, and in which he can maintain the detachment from everyday life and commitments which united him to the lama. As a secret agent his being a mixture of Indian and British will be an advantage, and he can devote his life to helping to preserve the stability of the British-Indian world he grew up in, which nurtured him like parents. He has accepted and developed the European component of his character as much as he wants to, but he does not have to become a white ruler himself. There is too much of the native in him for him to do that.