

READING & TRAINING

Rudyard Kipling

Kim



AUDIO CD



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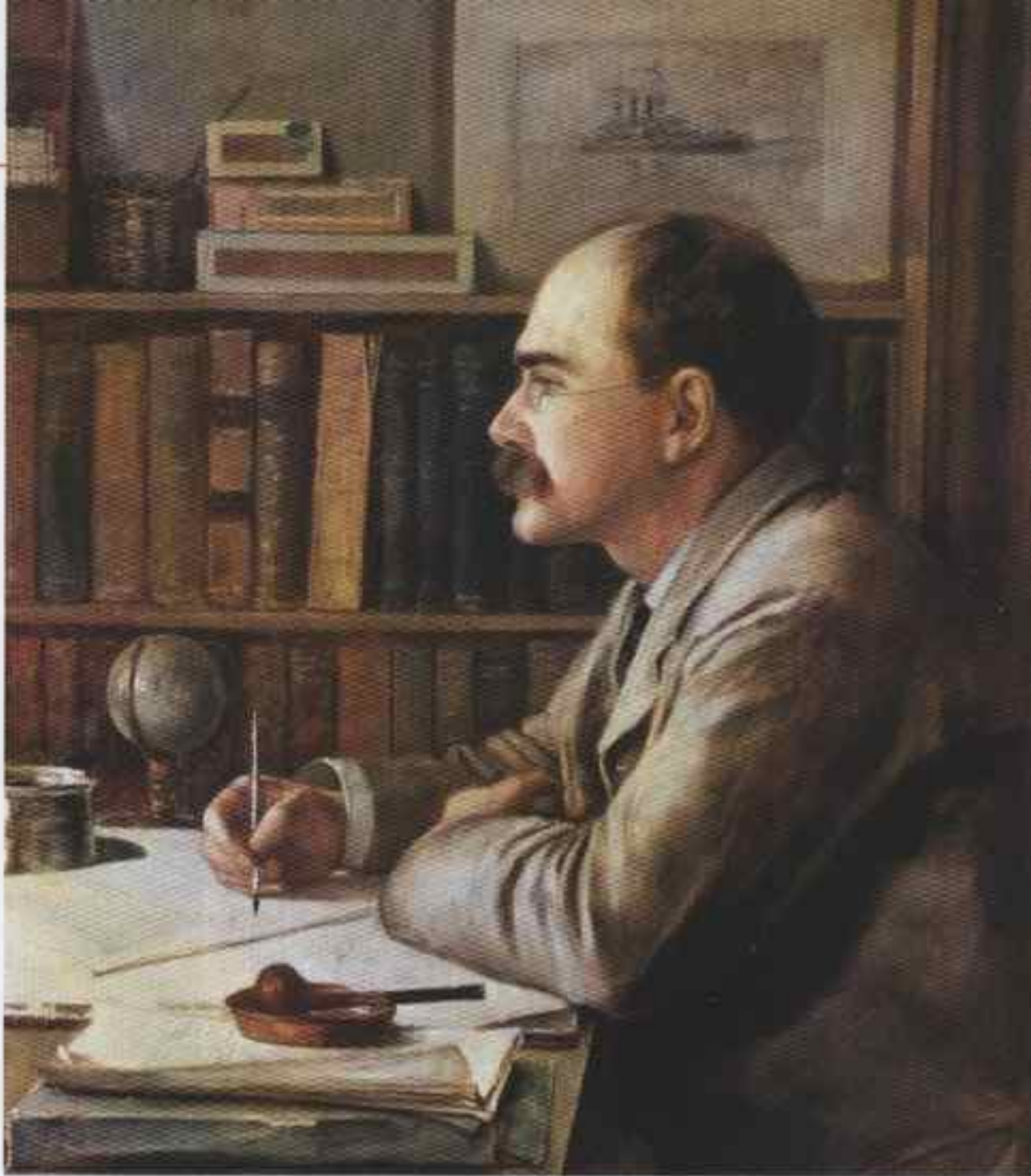


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These symbols indicate the beginning and end of the passages linked to the listening activities.



Rudyard Kipling (1899) by Philip Burne-Jones.

Rudyard Kipling: **The Poet of the Empire**¹

Rudyard Kipling's poetry was very popular and many of his short stories are considered some of the best in English. Most of all, perhaps, he was appreciated for his children's books. However, he has always been a controversial² writer because of his support of Britain's empire, his opposition to Irish independence³ and his ideas about the superiority of the British over non-European people. But these ideas

1. **Empire** : a group of lands or nations ruled by one authority.
2. **controversial** : something that causes debate or arguments is 'controversial'.
3. **Irish independence** : Ireland did not become independent until 1922.

were not just Kipling's: until 1918 many people in England had these opinions. However, most literary critics and scholars¹ agree that he is one of England's great writers.

Kipling was born in India on 30 December 1865 in the city of Bombay, now renamed Mumbai. His father was the principal of the Jeejebhoy Art School. Kipling spent his first five years with his parents' Indian servants. He spoke Hindustani better than he spoke English (just like the hero of his novel *Kim*), and often went to parts of the city where Europeans did not go. However, when he was almost six years old, his mother took him to England to leave him and his sister with a foster family.² This was normal with Anglo-Indian families: India was not a very healthy place for young children, and another reason was that they did not want their children to grow up as Indians.

Kipling's foster mother treated him very badly. At 12, he went to the United Services College in Devon, which was a school for the sons of military officers to prepare for military academies. At first, he didn't do well there because of his bad eyesight. But soon his literary talent began to appear, and his four years there were good ones.

In 1882, when he was sixteen, Kipling's father found him a job on an English newspaper in Lahore, India. Kipling could not join the army because of his bad eyesight, and his father did not have enough money to pay for his university education. He loved his job, and often worked 15 hours a day: he and his boss produced the whole newspaper. In his little free time he wrote a book of poems about Anglo-Indians called *Departmental Ditties* (1886), and also many short stories.

1. **literary critics and scholars** : people who study, analyse and write about novels, short stories and poetry.
2. **foster family** : Kipling's parents paid another family to look after their two children.



Batemans, East Sussex, England. **Kipling lived in this house** in the south of England from 1902 until his death in 1936.

In 1889, he returned to England and found that he was already famous there. In 1892 he published a book of poems, *Barrack-Room¹ Ballads*, which was a huge success. It was one of the first books to present the life of the common soldiers. Many of its poems were set to music.

In 1892 Kipling married the American Caroline Balestier. They lived in Vermont, in the north-east of the USA, for four years. Kipling wrote two of his famous books there: *The Jungle Book* (1894) and *The Second Jungle Book* (1895). He also began his masterpiece there, the novel *Kim* (1901), which he later finished in England.

1. **barrack-room** : the place where soldiers live.

Kipling and his family returned to England in 1896. He also wrote newspaper articles and political poems. He was now considered as the 'Poet of the Empire'. In 1907 Kipling became the first Briton to win the Noble Prize for Literature. He also wrote about the possibility of a war with Germany, and the need for England to prepare itself. Sadly, Kipling was right – the First World War began in 1914, and he lost his only son in 1915 at the Battle of Loos.

Kipling became more and more depressed after this. In addition, his opinions about the British Empire became more unpopular. However, he continued to write and travel. Some critics think his latest stories are his best. He died on 18 January 1936, and was buried in Westminster Abbey, where other great English writers are buried.

1 Comprehension check

Say whether the following statements are true (T) or false (F), and then correct the false ones.

- | | T | F |
|---------------------------------------------------------------|--------------------------|--------------------------|
| 1 Kipling believed the English were better than the Indians. | <input type="checkbox"/> | <input type="checkbox"/> |
| 2 Kipling is not considered a very important writer. | <input type="checkbox"/> | <input type="checkbox"/> |
| 3 Kipling spoke Hindustani when he was a small child. | <input type="checkbox"/> | <input type="checkbox"/> |
| 4 Most children of English people in India grew up in India. | <input type="checkbox"/> | <input type="checkbox"/> |
| 5 Kipling had very bad experiences at school. | <input type="checkbox"/> | <input type="checkbox"/> |
| 6 Kipling's poems were often made into songs. | <input type="checkbox"/> | <input type="checkbox"/> |
| 7 Kipling wrote <i>The Jungle Book</i> in America. | <input type="checkbox"/> | <input type="checkbox"/> |
| 8 Kipling did not write any more books after his son's death. | <input type="checkbox"/> | <input type="checkbox"/> |

The Characters



From left to right: **Old Lady, Reverend Bennett, Lurgan Sahib, Colonel Creighton, Kim, Father Victor, the lama, Mahbub Ali, Hurree Chunder Mookerjee**

Before you read

1 Vocabulary

Match the words (1-9) to the pictures (A-I). Use a dictionary if you need help.

1 string

2 lotus

3 rosary

4 devil

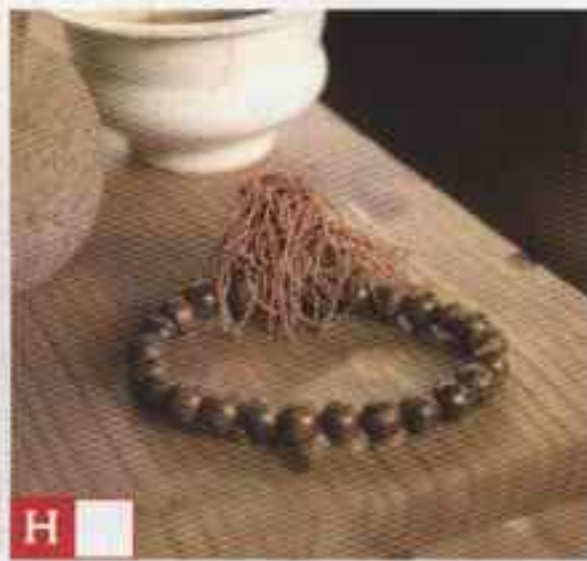
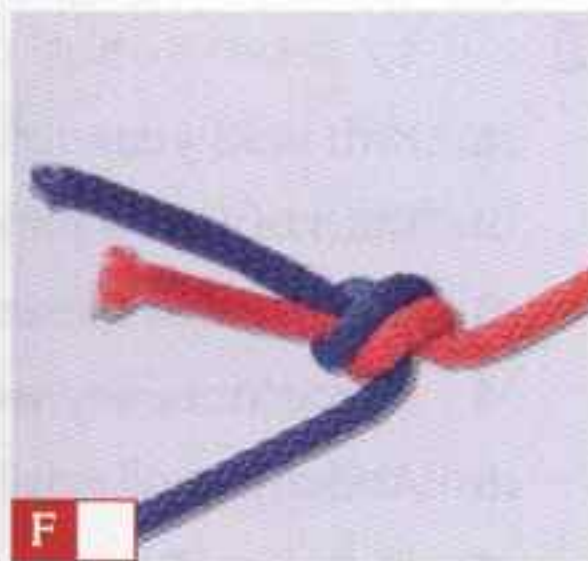
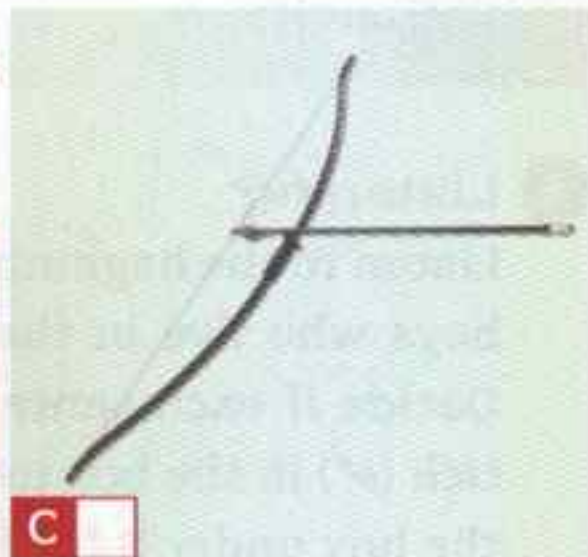
5 begging bowl

6 bull

7 cannon

8 bow

9 arrows



2 Speaking

Kim is a book about espionage, politics and India. But most of all it is about friendship. Discuss the following questions with your partner, and then report your ideas to the class.

- How important is friendship to you?
- How would you define a good friend?
- Are good friends generally similar to each other or different?
- Have you ever read a good book or seen a good film about friendship?



3 Listening

Listen to the beginning of Chapter One. You will hear about three little boys who live in the city of Lahore – Kim, Abdullah and Chota Lal. Decide if each sentence is correct or incorrect. If it is correct, put a tick (✓) in the box under A for YES. If it is not correct, put a tick (✓) in the box under B for NO.

- | | A | B |
|---------------------------------------------------------------|--------------------------|--------------------------|
| 1 Kim is 13 years old. | <input type="checkbox"/> | <input type="checkbox"/> |
| 2 Both of Kim's parents are dead. | <input type="checkbox"/> | <input type="checkbox"/> |
| 3 Kim cannot speak English. | <input type="checkbox"/> | <input type="checkbox"/> |
| 4 Kim is not very well known in the city of Lahore. | <input type="checkbox"/> | <input type="checkbox"/> |
| 5 Abdullah will not let Kim climb up on the cannon. | <input type="checkbox"/> | <input type="checkbox"/> |
| 6 Abdullah, Chota Lal and Kim see a man wearing red clothing. | <input type="checkbox"/> | <input type="checkbox"/> |



CHAPTER 1

The Lama

Kim was a thirteen-year-old orphan who spent most of his time in the streets. Although he was dark skinned from the sun and usually spoke Hindustani, he was English. His father had been a sergeant in a regiment of the British army called the Mavericks, and his mother had been the servant of a colonel.

His father had left him three documents. Kim kept them in a little cloth bag tied to a string around his neck. Two of them showed that his father had been a member of a special club. The third was Kim's birth certificate. When Kim's father was drunk he often said to Kim, 'My boy, these three documents will someday make you a man. Never lose them! A Colonel on a horse will come with a great regiment, and he will make you a better man than me! There will be nine hundred wonderful devils, whose God is a bull on a green field! Two other men will prepare the way for the colonel.'

Kim often went on missions to deliver letters or spy and when

he did this he changed into the clothes of a Hindu or a Muslim. Kim knew how to travel secretly across the city of Lahore. Everywhere in Lahore people called Kim 'Little Friend of the World'.

One day Kim was sitting on top of the giant cannon called Zam-Zammah, opposite the Lahore Museum, or Wonder House as the Indians called it. A little Muslim boy called Abdullah shouted at Kim, 'Off! Off! Let me up!'

Kim shouted insults at the little boy.

'Let me up!' shouted a little Hindu boy named Chota Lal.

Kim shouted some more insults at this other friend. Then he stopped his game for a moment because he saw a very strange man. This man was almost six feet tall¹ and dressed in red.

'Who is that?' Kim said to his friend.

'Perhaps it is a man,' said Abdullah.

'Without a doubt,' replied Kim. 'But he is not like any man I have ever seen in India.'

'A priest, perhaps,' said Chota Lal, because the man carried a rosary. 'Look! He is going into the Wonder House!'

The old man walked towards the boys.

'Children, what is that big house?' he asked in Hindustani.

'The Wonder House!' said Kim.

'Ah! The Wonder House! Can anyone go in?' asked the man.

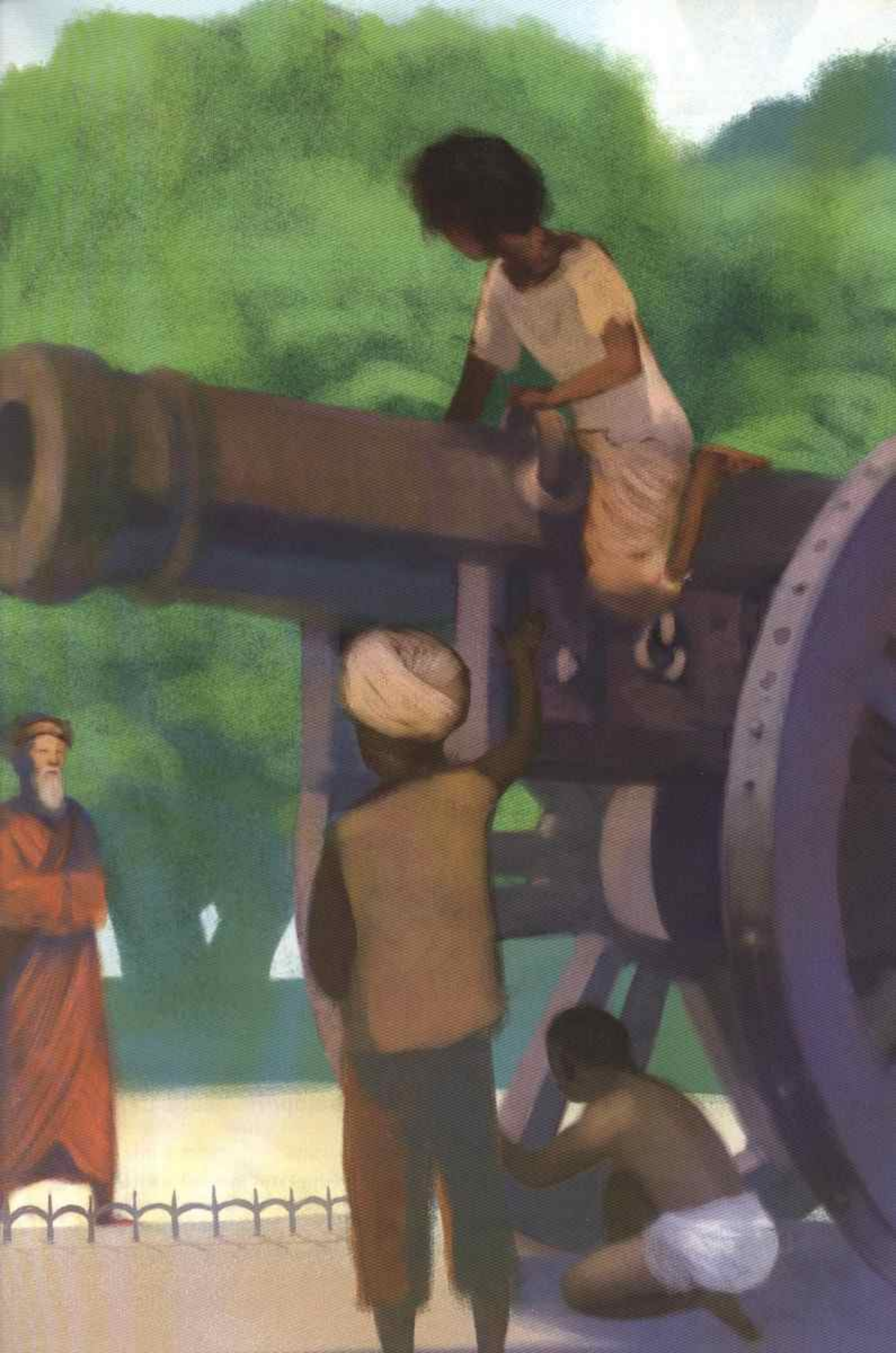
'Anyone can go in. It says so on the door,' said Kim.

'Without payment?'

'I go in and out. I am no banker,' laughed Kim.

'I am an old man. I did not know,' he said and turned towards the museum.

1. six feet tall : 1.83 metres.



'Where is your house? Have you come far?' Kim asked.

'Are you from China?' asked Abdullah.

'I come from the hills,' he said sadly, 'where the air and water are fresh and cool. Have you heard of Tibet? I am not Chinese, but Tibetan. I am a lama, or as you say in India, a guru, or religious teacher.'

'A guru from Tibet,' said Kim. 'I have never seen one of those.'

'We are Buddhists,¹ and I am going to see the Four Holy Places before I die. Now you, who are children, know as much as I know, who am old.' He smiled at the boys.

Then the lama asked, 'Is it true that there are many images in the Wonder House?'

'Yes,' answered Kim, 'and there is a Sahib² with a white beard. Come, I will show you.'

The boy and the old man went into the great building. They saw hundreds of sculptures and pictures from Buddhist temples. Then they came to one of Buddha on a lotus.

'The Lord! The Lord! It is the Buddha himself,' the lama said with great emotion. 'My pilgrimage³ has begun well.'

'And there is the Sahib,' said Kim, pointing to an Englishman with a white beard.

The lama took out a piece of paper with a name on it and gave it to the Englishman.

'Yes, that is my name. Welcome, lama from Tibet!' said the Englishman.

The two men began to talk about Tibet and Buddhism. Kim lay down and slept for a bit. When he woke up, he heard the lama

1. **Buddhists** : see page 20.

2. **Sahib** : During Britain's rule of India, a respectful form of address for British men — similar to the English word 'sir'; here, Kim uses it to mean simply 'Englishman'.

3. **pilgrimage** : a journey for religious or spiritual reasons.

telling a story about the young Buddha.

'You see,' said the lama, 'when our Lord Buddha was a young man, he was in a competition with bows and arrows. He shot his arrow farther than anybody. When the arrow finally hit the ground, water came up and became a river. Now anybody who goes in that river washes away all sin.'¹

'Where will you go to look for your Holy River?' asked the Englishman.

'First I will go to Benares and ask a Jain² priest. He may be able to tell me the way,' said the lama.

'And how will you eat?' asked the Englishman.

'Before, I had a disciple,³ or *chela* as you call them here. He begged⁴ for me, but sadly he died. I must do it myself now.'

The old lama and the old Englishman talked some more, and then said goodbye. The lama walked outside and sat under Zam-Zammah in the shade. Kim followed him.

'What are you going to do now?' asked Kim.

'I am going to beg. I am quite hungry,' answered the lama. 'How do you beg in this city? Quietly or speaking?'

'Oh you must speak,' answered Kim. 'But let me go and beg for you. I know the people of this city.' So Kim took the lama's begging-bowl and left.

In a short time, Kim came back with some hot vegetable curry, a fried cake and some rice. Both he and the lama ate. After their meal, the lama, who was an old man, fell asleep. Kim went to his secret place and got his Hindu clothes and put them on.

1. **sin**: a religious or spiritual mistake.

2. **Jain**: of the Jain religion, an Indian religion founded in the 6th century BC (see page 75).

3. **disciple** : a student or follower of a religious or philosophical leader or teacher.

4. **begged** : asked for food in the street.

The text and **beyond**

1 Comprehension check

Answer the following questions.

- 1 Why were the documents in the bag so important?
- 2 What was the bull on a green field?
- 3 What would the colonel do for Kim?
- 4 What secret missions did Kim do?
- 5 What was the lama like?
- 6 Where was he from?
- 7 What was his religion?
- 8 What was the 'Wonder House'?
- 9 What did the lama want to know about Lahore?

'Although Kim usually spoke Hindustani, he was English.'

Look at the two different ways we can join these two sentences.

Kim has dark skin. He is not Indian.

- *Kim has dark skin, **but** he is not Indian.*

OR

- ***Although** Kim has dark skin, he is not Indian.*

2 Combine the sentences in A with those in B using *although* to make true sentences.

A

- 0 Kim, Chota Lal and Abdullah are friends.
- 1 The lama looked like an old Chinese man.
- 2 He often wore Hindu or Muslim clothing.
- 3 You do not have to pay to go in.
- 4 Adults often trusted him with secret missions.
- 5 He has never seen anyone like the lama.

B

- ~~A~~ They often say insult each other.
- B Kim was just a little boy.
- C Kim was actually English.
- D Kim has seen many different kinds of people.
- E He was really from Tibet.
- F The Wonderhouse is a wonderful place.
- O Although Kim, Chota Lal and Abdullah are friends, they often insult each other.

3 Writing

Kipling knew the Wonder House, or museum, of Lahore well. His father was the director there. In fact, the kind Englishman is based on Kipling's father.

Pretend you are the Englishman at the museum, and write a short letter of about 100 words to your son about your meeting with the lama.

In your letter say:

- who brought the lama to you.
- the lama's reactions to the sculptures
- what the lama is looking for
- where he is going
- your feelings about the lama

You can begin like this:

Dear Son,

Today I met a most extraordinary man, a Tibetan lama. A lama in Tibet had given him my name. Think of that! He came all the way from Tibet to meet me! Anyway, he was accompanied...

.....

What an incredible story!

Your father

T: GRADE 5

4 Speaking: national dishes

This chapter describes the first of the many excellent meals that Kim and the lama have together, and Kipling describes them in loving detail. He wrote *Kim* when he lived in England, and he probably missed the wonderful Indian cooking. Nowadays, most cities have restaurants that serve food from different countries. Using the questions below to help you, prepare a short report about foods from different countries.

- What foreign foods have you tried?
- Which ones do you like?
- How often do you go out for lunch? For dinner?
- How often do you go out to foreign restaurants?
- Are any of your national dishes well known around the world?
- Describe your favourite foreign or national dish.

5 Match the name of the dishes and the name of the country or region of origin with each picture.

1 Italy

3 Japan

5 India

2 Maghreb

4 Mexico

6 China



INTERNET PROJECT

There is an enormous variety of Indian dishes. Each region has its own specialities. Also, Indian cooking is now famous around the world.

To find out more about this tasty food, go to the Internet and go to www.blackcat-cideb.com or www.cideb.it. Insert the title or part of the title of the book into our search engine. Open the page to *Kim*. Click on the Internet project link. Scroll down the page until you find the title of this book and click on the relevant link for this project. Then, with your partner, choose a recipe that you think looks good. Prepare a short report about the dish for the class.

- ▶ Say what the ingredients are
- ▶ How it is prepared
- ▶ Download a picture of it if you can find one.

The screenshot shows the BBC Food website page for 'Indian essentials'. The page features a navigation menu on the left with links to 'BBC Homepage', 'Lifestyle', 'Food', 'Recipes', 'Making the most of...', 'TV and radio', 'Talk', 'Newsletter', and 'Contact Us'. The main content area is titled 'Making the most of...' and includes a section for 'Indian essentials' by Roopa Gulati. This section contains a photograph of star anise and a text block describing the diversity of Indian cooking. Below this is a 'See also' section with links to 'More Madhur Jaffrey recipes', 'Diwali dishes', 'Watch Madhur Jaffrey's video recipes', and 'Get Cooking: Cook's Guide to spices'. There is also an 'In this article' section with links to 'The real thing', 'Getting started', 'A beginner's spice box', 'Buying and storing spices', 'Cooking with spices', 'Key ingredients', 'Expert advice', 'Recipes', 'Feasting Indian-style', 'How to put together an Indian meal', and 'How to choose your dishes'. At the bottom, there is a 'Next page' button and a photograph of a dish. The page footer includes 'Elsewhere on bbc.co.uk' with links to 'BBC News: Battle to 'save great British curry'', 'BBC News: Curry industry 'could die' claim', 'BBC News: Curry 'may slow Alzheimer's'', 'BBC country profile: India', and 'BBC Religion & Ethics: Hinduism'. There is also a link to 'Elsewhere on the web' pointing to 'The Times of India'.

The Many Lives of Buddhism

Northern India was changing greatly in the sixth century BCE. Cities grew. Business and trade ¹ did well. This was also a time of great intellectual and spiritual change. The Upanishads, which are part of the Vedas – the sacred ² texts of the Hindu religion – were written in this period; they present philosophical and mystical discussions of the Vedas. This was also a time when many people totally abandoned traditional religious ideas and practices. They often went into the forests to meditate. ³

Siddhartha Gautama was born in Lumbini in northern India in around 563 BCE during these exciting times. He was the son of the ruler of a small state. Many legends ⁴ are told about his birth and his early life, but it seems certain that he was a special child. His father hoped that he would become a warrior king like himself one day, but young Siddhartha often became lost in his thoughts. Instead of enjoying the easy life of a prince, he was content to sit quietly and watch the world around him.

Perhaps the most famous legend about Siddhartha tells how his father didn't allow him to leave the palace. He gave his son every pleasure that he wanted. But Siddhartha became bored and wanted to see the world outside the palace. Finally, his father gave him permission. On his first journey outside the palace he saw a weak old

1. **trade** : commerce, the buying and selling of goods.
2. **sacred** : holy, religiously important.
3. **meditate** : to relax and empty your mind of thoughts, or to think about one thing (here, for spiritual reasons).
4. **legend** : an old story that is often considered true, but is probably not true.

man; on his second journey he saw a sick man; and on his third journey he saw a dead body. This world of suffering and death – the real world – was new to him, and he became upset and worried. On his fourth journey outside the palace, he saw a man doing yoga. This man seemed to be at peace with the world.

So, at the age of 29 Siddhartha decided to leave the palace to look for knowledge and peace. He left behind his rich clothes and cut his hair, and went to look for teachers in the forest. Certainly, parts of this story are legend, but it seems clear that Siddhartha was a prince and did leave his family to meditate in the forest. Buddhist texts say that he meditated and studied different philosophies and religious ideas for six years. However, he was still not satisfied. The religious people of the forest had very difficult lives – often they did not eat for a long time and they stayed out in the rain and cold. They thought that they could be free and happy spiritually, only if they



Monks at the **birthplace of the Buddha** in Lumbini, Nepal.

could ignore their bodies. Siddhartha meditated and did not eat for long periods. In fact, he almost died. He finally decided that this was not the way to be free from the suffering of the world.

Then when he was 35 he arrived at Bodh-Gaya. He sat under a tree and began to meditate. He returned to the happy, relaxed meditations of his childhood, and he continued his meditations for 49 days until he reached enlightenment – in other words, he finally saw the truth about human life. He also saw the way to be happy in this world and to be free from suffering. At this point, it is said that Siddhartha was ‘awakened’ from the sleep of ignorance, and he was then known as the Buddha, or the Awakened One. After this the Buddha walked around northern India teaching and founding monasteries.¹ He taught his first lesson in a park in Sarnath, just outside the city of Benares, present-day Varanasi. The Buddha said that we all suffer in this world, and that he had a way to end this suffering. His way is to live, think and act morally, and to meditate. The Buddha never considered himself a god. He never considered his teachings as holy. He said that each person must try them for himself, and see if they are true.



The Buddha's **first sermon in Sarnath**.
Painting from the temple of Wat Chedi
Liem, Thailand.

1. **monasteries** : places where monks (religious people) live.



Statue of the Buddha in the Borobudur monument, Magelang, Central Java, Indonesia.

The Buddha continued teaching for another 40 years. At 80 he died in Kusinara in India. At that time he had many followers. They preserved his teachings. In time, Buddha's teachings spread to all of India. They were then carried further east to China, southeast Asia, Korea and Japan, and then later in the 8th century CE also to Tibet. In all these countries Buddhism has inspired great art. In China and Japan, Buddhism is also associated with medicine and the martial arts.¹

But the story does not end here. In the early 1800s Europeans began to discover the huge and varied Buddhist culture. Translations were made of the texts. The ideas of the Buddha began to influence poets and writers such as the American Henry David Thoreau (1817-1862). The Pali Text Society was founded by the British scholar T. W. Rhys Davids (1843-1922) to study and translate Buddhist texts. Then the

1. **martial arts** : techniques of fighting such as karate and judo.



Buddhist monks and nuns in a discussion group on the west coast of Scotland.

British poet Edwin Arnold (1832-1904) wrote an epic¹ poem on the early life of Siddhartha called *The Light of Asia*. This book introduced many more people to Buddhism. Rudyard Kipling, for example, used much of the information he gathered from this poem to create his character of the lama in his novel *Kim*.

Since then many different types of Buddhism have become very well known and popular in Western countries. Perhaps this is because the Buddha's teachings do not contradict modern science. Also, they have a lot in common with many ideas of present-day psychology.

So now Buddhism, after its birth during the great social changes of India 2,500 years ago and its various transformations in China, Korea, Japan, Cambodia, Thailand and Vietnam, has once again been reborn, this time in Europe and North America.

1. **epic** : a long poem that tells the story of a hero or important person.

PET 1 Comprehension check

Say whether the following statements are correct or incorrect. If the sentence is correct, tick (✓) A. If it is not correct, tick (✓) B.

- | | A | B |
|-----------------------------------------------------------------------------------------|--------------------------|--------------------------|
| 1 The Buddha was born in a period of social and economic calm. | <input type="checkbox"/> | <input type="checkbox"/> |
| 2 We know that most of the stories about the Buddha's life are true. | <input type="checkbox"/> | <input type="checkbox"/> |
| 3 The Buddha investigated many different philosophical and religious ideas. | <input type="checkbox"/> | <input type="checkbox"/> |
| 4 The Buddha reached enlightenment after not eating for 49 days. | <input type="checkbox"/> | <input type="checkbox"/> |
| 5 The Buddha thought that people should accept his teaching as true without discussion. | <input type="checkbox"/> | <input type="checkbox"/> |
| 6 The Buddha taught for many years. | <input type="checkbox"/> | <input type="checkbox"/> |
| 7 The Buddha took his teachings to all different parts of Asia. | <input type="checkbox"/> | <input type="checkbox"/> |
| 8 Kipling was one of the first Europeans to find out about Buddhism. | <input type="checkbox"/> | <input type="checkbox"/> |

INTERNET PROJECT

To find out more about Buddhism connect to the Internet and go to www.blackcat-cideb.com or www.cideb.it. Insert the title or part of the title of the book into our search engine. Open the page for *Kim*. Click on the Internet project link. Go down the page until you find the title of this book and click on the relevant link for this project.

Prepare a short report about Buddhism. Say something about its:

- ▶ Rituals
- ▶ Festival
- ▶ Beliefs

Also download and print some pictures of Buddhist works of art. Say what they are and why you like them.



CHAPTER 2

Mahbub Ali

The lama did not wake until the evening. He looked around and felt confused. He began to cry loudly.

'What has happened?' said Kim dressed in his disguise.¹ 'Has somebody robbed you?'

'My new chela has gone!'

'What kind of man was he?' asked Kim.

'He was a boy,' answered the lama, and he told Kim about the Wonder House, his old chela and his journey in search of the River of the Arrow. Kim was amazed because he knew that the old man told the truth: in India a traveller never told the truth to a stranger. It was not safe.

'But who are you?' asked the lama.

'Your chela,' answered Kim, 'and I will go with you to Benares. I have never met anybody like you before.'

1. **disguise** : dressed to look like somebody else.

'Do you know where the river is?' asked the lama.

'No, I don't,' replied Kim, 'but I will look for — for a bull — a red bull on a green field who will help me.'

'So, let's go to Benares,' said the lama.

'No, it's almost night and it's too dangerous to travel,' said Kim. 'I'll take you to a place where we can sleep.'

Kim guided the lama through the crowded and noisy streets. Finally they arrived at the Kashmir Serai, the place where the horse dealers¹ from Afghanistan came. The air was filled with sounds of people, horses and camels. They arrived at the place of Mahbub Ali, a Pashtun² who dyed his beard red to hide his age. Kim had often gone on missions for him. Mahbub Ali trusted Kim because Kim lied with great skill to others, but Kim never lied to him. Mahbub sat on cushions and smoked a silver hookah.³

'A lama! A Red Lama! What are you doing in this part of the world?' shouted Mahbub.

The lama held out his begging-bowl.

'I do not give food to Tibetans! Go to my servants. One of them is a Buddhist. He may help you,' shouted Mahbub.

'Go!' said Kim and gently⁴ pushed the lama towards Mahbub's servants.

'Go!' said Mahbub Ali to Kim. 'You too can eat with the servants.'

'Please, my father is dead — my mother is dead — my stomach is empty,' cried Kim in his saddest voice.

'Go to my servants,' replied Mahbub.

1. **dealers** : people who sell something.

2. **Pashtun** : a member of the Pashtun tribes who live in present-day Afghanistan and Pakistan — they have a population of about 24 million.

3. **hookah** :



4. **gently** : without much pressure or force, softly.

'Oh, Mahbub Ali, don't you recognise me?' asked Kim in English. The horse dealer was not at all surprised.

'Little Friend of the World,' he said, 'what is this all about?'

'Nothing. I am now that holy man's disciple and we are going on a pilgrimage together — to Benares, he says. He is mad, and I am tired of Lahore city.'

'Why have you come to me?' asked Mahbub.

'Well, I cannot travel without money of course, and so,' said Kim with a smile, 'I came to you.'

Mahbub Ali smiled too and thought quickly. Kim's arrival was very fortunate because Mahbub was also a secret agent for the British. His official name was C25 1B. He collected information in the north during his travels as a horse dealer. Now he had very important information about five kings in the north who were making plans against the British. He had to send this information to a certain Englishman in Umballa to the south.

'Well, I will give you some money,' he said to Kim, 'if you carry a message for me to Umballa to a British officer. You will say to him, "The white stallion¹ is the very best", and he will know you come from me.'

Mahbub quickly gave Kim a piece of paper and three silver rupees.² That was a lot of money, and so Kim understood that this was a dangerous mission. He decided that he and the lama should begin their journey immediately.

1. **stallion** : a male horse.

2. **rupees** : Indian money.



The text and **beyond**

1 Comprehension check

Match the phrases in columns A and B to make complete sentences. There are five phrases in column B that you do not need to use.

A

- 1 The lama became frightened
- 2 The lama did not recognise Kim
- 3 Travellers lied in India
- 4 The lama surprised Kim greatly
- 5 Kim took the lama to Mahbub Ali
- 6 Mahbub Ali was also known as C25 1B
- 7 Mahbub Ali coloured his beard
- 8 Mahbub Ali was particularly happy to see Kim
- 9 Kim knew the mission was dangerous

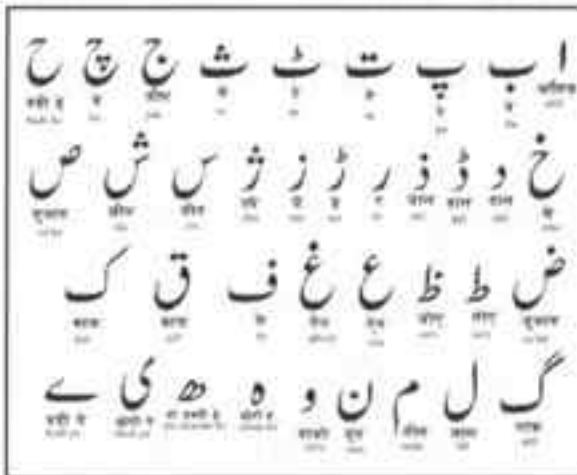
B

- A because it was dark.
- B because they needed money and a safe place to sleep.
- C because he needed someone to carry a message to Umballa.
- D because Kim was good at making disguises.
- E because he wanted to look younger.
- F because Kim was gone.
- G because it was dangerous to tell the truth.
- H because Kim had changed his clothing.
- I because he had to go all the way to Umballa.
- J because Mahbub Ali gave him a lot of money.
- K because Kim spoke to him in English and not in Hindustani.
- L because he did not lie.
- M because he did not tell him the truth.
- N because he was a secret agent.

2 Languages in India

Read about the languages of India, and fill in the gaps with the words in the box.

than think consider used most
speakers that however very which all



Urdu



Tamil

'कृपा' का अर्थ
एक बार एक सज्जन अछम आये थे, उन्होंने बातचीत के सिलसिले में श्री श्री ठाकुर से कहा कि मुझ पर कृपा कीजियेगा इस पर श्री श्री ठाकुर ने कहा : 'कृपा' में पहला अक्षर 'कृ' है तब 'पा' यानी करने से पाओगे ।
पुनः उस सज्जन ने कहा, सुनते है कि दुर्गापाठ करने से धन, सुख, ऐश्वर्य, कार्यसिद्धि, सतान वगैरह मिलते है हनुमान जी के जप से मनोकामना की सिद्धि होती है इस पर श्री श्री ठाकुर ने जो कहा उसका भावार्थ था कि दुर्गामाई को महिषासुर आदि को शासित करने के लिये लड़ना पड़ा था, हनुमानजी को महिषासुर आदि को शासित करने के लिये लड़ना पड़ा था, हनुमानजी को लंका जाने के लिये समुद्र लांघना पड़ा था ।

Hindi

If you (1) learning English is difficult, (2) the problems of the Indians: India now has 22 official local languages plus English — the languages (3) in government and law. There are also about 170 important languages in India. Indo-European languages are the (4) important language group with about 700 million (5) This language group includes Hindi, (6) is spoken by about 40% of the population. Indo-European also includes (7) the major European languages. In the south of India there is also the Dravidian family of languages; Tamil, which belongs to this family, is spoken by 75 million people and has a literature that is more (8) 2000 years old.

But (9) is not all. There are also a number of alphabets used. Modern-day Urdu, which is closely related to Hindi, is written with a kind of Arabic alphabet. Hindi, (10), is written in the Devanagari alphabet.

Kim, and Kipling himself, spoke Hindustani. This is the spoken, informal language of northern India which is quite similar to Urdu, spoken mostly by Moslems, and to Hindi, spoken mostly by Hindus. A (11) complicated situation indeed!

3 India in English

A English has played an important role in India. But Indian languages have also contributed (and continue to contribute) many words to English such as *shampoo* (Hindi), *pajama* (Urdu), and *sugar* (Sanskrit). Many of these words come from Sanskrit, which is the ancient classical language of India. Others have come from the other Indian languages.

Below are some of these words. Match the words with their definitions. Use a dictionary to help you.

- 1 guru (*Hindi*)
- 2 caravan (*Hindi*)
- 3 curry (*Tamil – 50 million speakers*)
- 4 thug (*Hindi*)
- 5 bungalow (*Bengali – 120 million speakers*)
- 6 tank (*Gujarati – Mohandas Gandhi's first language – 35 million speakers*)
- 7 loot (*Hindi*)
- 8 veranda (*Hindi*)

- A a mixture of spices typical of Indian cooking
- B a violent criminal
- C a small house with one storey; or a house with one storey surrounded by a veranda
- D a religious teacher, but also an expert or leader in a particular field, like computers or finance
- E an open terrace which goes around the outside of a house
- F (*British English*) a mobile home
- G large metal container for liquids or gases
- H valuable stolen things

B Now fill in the gaps with one of the words above.

- 1 When the weather is nice, I love sitting out on the
- 2 Harold Jones is an advertising; his innovative ideas are written about in all the magazines.
- 3 The police found the criminals' in a box behind the shop.
- 4 My friends were attacked by some
- 5 We never have to pay for hotels during our holidays: we travel with a
- 6 These vegetables with are absolutely delicious.
- 7 We stayed in a beautiful little by the sea during our holiday in Florida.
- 8 They filled up the of their car with diesel oil.

Before you read**1 Listening**

You will hear about Kim and the lama's journey to Umballa. For each question, fill in the missing information in the numbered space.

Kim and the lama on the road

The Station

When they arrived, the station was (1)

The big station (2) the lama.

People began moving about and making noise when

(3)

The third-class carriage

The Sikh man thought that the lama was (4)

The Hindu farmer's wife did not think there was enough

(5)

Kim's ticket

Kim had to get off at Amritzar because his ticket (6)

The girl from Amritzar (7)

Her mother (8)



CHAPTER 3

The Te-rain¹

It was still dark when Kim and the lama arrived at the Lahore train station. It looked like a fort. Everything was dark. Hundreds and hundreds of people lay on the ground sleeping.

'This is the work of devils!' said the lama, who was afraid of the big dark building.

'This is where the te-rain comes,' explained Kim. 'And over there is where you buy the tickets.'

'Here,' said the lama and gave Kim his purse filled with rupees. Kim was amazed by his incredible simplicity and trust.

Just then the 3.25 a.m. train came in. All the people got up from the floor of the station. Women called their families together, street sellers shouted what they were selling and policemen shouted.

1. **Te-rain** : (The English word 'train' was used in Hindustani, but it was pronounced with two syllables)

Kim went and bought two tickets — one to Umballa for the lama, and one to the town of Amritzar. Amritzar was the next stop on the train to Umballa, and Kim was not going to spend money for something as ridiculous as a train ticket!

Kim and the lama hesitated in front of a crowded third-class carriage.

‘Maybe we should walk,’ the lama said timidly.

A big Sikh man looked out of the carriage and said, ‘Is he afraid? Do not be afraid. I remember when I was afraid of the te-rain. Come in!’

‘I am not afraid,’ said the lama. ‘Is there room for two?’

‘There is not room for even a mouse,’ said the wife of a Hindu farmer.

‘Oh, mother of my son, we can make room,’ said her husband who wore a blue turban.

‘Come in! Come in!’ said a fat business man.

There were also a couple of soldiers and a young woman from the town of Amritzar.

Kim and the lama went in and sat on the ground.

The train started, and soon it arrived in Amritzar, where a guard came to check the tickets.

‘Get off now! Your ticket is for Amritzar,’ said the guard to Kim.

‘This holy man is like my father, my mother,’ cried Kim. ‘He will die without my help!’

But the guard took him off the train.

‘I am very poor. My father is dead — my mother is dead. If I am left here, who will look after the old man?’ cried Kim to the other passengers. ‘Is no one generous? Will no one help us?’

‘What is this?’ said the lama. ‘He is my chela. He must come with me. If it is only a question of money, I have...’

‘Be quiet,’ whispered Kim quickly to the lama. ‘Are we so rich?’

Just then the girl from Amritzar offered to pay for Kim’s ticket. Her mother, she said, was from the mountains where the lama came from.

The rest of the journey went well. They talked, joked, ate and generally enjoyed each other’s company. The wife of the Hindu farmer even offered Kim and the lama a place to sleep in Umballa. Kim, of course, accepted.

When they arrived in Umballa, Kim left the lama with the Hindu farmers, and went off to look for the bungalow of Mahbub Ali’s English officer. He had no trouble finding it. He hid behind some bushes and watched the officer on the veranda.

‘Protector of the poor!’ said Kim to get the man’s attention.

The man moved towards Kim.

‘Mahbub Ali says...’ continued Kim.

‘What does Mahbub Ali say?’

‘The white stallion is the very best,’ answered Kim.

‘Are you certain?’ asked the officer.

‘Yes,’ said Kim and threw the paper at the man’s feet. The officer quickly picked up the paper and threw a few coins towards the bushes. Kim was happy to be paid, but he was also very curious — this was becoming quite an adventure — and so he waited to see what would happen.

He saw the surprised look of the officer as he read the note, and soon an important older officer came out on the veranda. They began to talk.



'It is not a question of weeks. It is a question of days — hours almost. I knew it would happen, but this confirms it,' said the older officer.

'How many soldiers will we need?' asked Mahbub's officer.

'Eight thousand should be enough,' said the older officer.

'So it means war?'

'No. Punishment,' said the older officer.

'But perhaps C25 lied,' suggested the young officer.

'No, his information confirms what others have said. I thought it was coming. It's punishment — not war.'

Kim left quietly and went back to the lama. He was very proud and excited to be part of such important events.

The next day Kim and the lama began their walk across the countryside through miles and miles of vegetable gardens. They checked every stream they saw to be certain it was not the River of the Arrow. Each time they walked through a village, dogs came out and barked at them, the villagers asked them what they wanted, and the lama gave his simple and sincere answer: 'We are looking for a river — a river that washes away all sins. Is there a river like that near here?'

Sometimes men laughed at him, but generally they listened to the lama's story and then offered him a place in the shade, a drink of milk and a meal. The women were always kind, and the little children were like children all over the world, sometimes shy and sometimes not.

The first evening they stopped to rest in a village with mud walls and mud roofs. They met the headman and priest of the village, and they all talked as the cattle¹ come back for the night

1. **cattle** : cows.

and the women prepared the last meal of the day.

After hearing of the lama's search for the river, the priest said, 'Six miles to the west is the great road to Calcutta.'

'But I want to go to Benares,' said the lama.

'It goes to Benares too,' continued the priest. 'It crosses all the rivers and streams in this part of India. You can test each stream that it crosses.'

'Very good,' said the lama, who was very impressed by this plan. 'We will begin tomorrow.'

After a minute or two of silence, the lama said, 'Do you see my chela? He too has a search. He is looking for a bull — a red bull on a green field that will someday bring him to honour. He is, I think, a kind of a spirit: he was sent to me to help me in my search. His name is Friend of all the World.'

'A kind of a spirit?' laughed the priest.

'Well, no,' replied Kim with a smile, 'because I am hungry, and spirits don't eat, do they? But I do know something important about the future.'

'What is that?' asked the headman.

'War!' said Kim — he remembered what the two officers had said.

'That is easy to say,' said a deep voice. 'There are always wars along the border of India. I know.'

It was the voice of an old man, who had served the British Government in the days of the Mutiny.¹ Later the Government had rewarded him with some land near this village. He was even respected by the English officials, who often came to visit him.

1. **Mutiny** : A rebellion of Indian soldiers against the British in 1857 (see exercise on page 42).

'But this will be a great war — a war of eight thousand!' cried Kim, as the other people of the village came to listen.

'British or Indian soldiers?' asked the old man.

'British soldiers,' guessed Kim. He was beginning to enjoy his performance very much.

'Do you know the man who gives the orders to begin a war?' continued Kim.

'I have seen him,' answered the old man.

'Would you know him again?' asked Kim.

'Yes, I have known him since he was just a young lieutenant,'¹ said the old man.

'Well then,' said Kim, and he began to do a wonderful imitation of the commanding officer at the bungalow. He finished his performance by saying, 'Not war — but punishment!'

The old man was amazed, 'Yes, that is the great man! You really do know the future!'

Kim then listened as the old man told tales of brave young captains and the Mutiny.

1. **lieutenant** : an army officer of a low level, below a captain.

The text and **beyond**

1 Comprehension check

Decide if each statement is correct or incorrect. If it is correct, put a tick (✓) in the box under A for YES. If it is not correct, put a tick (✓) in the box under B for NO.

- | | A | B |
|--------------------------------------------------------------------------------|--------------------------|--------------------------|
| 1 Kim was very surprised that the lama trusted him. | <input type="checkbox"/> | <input type="checkbox"/> |
| 2 Kim did not buy two tickets to Umballa because he did not have enough money. | <input type="checkbox"/> | <input type="checkbox"/> |
| 3 Mahbub was the first agent to report the five kings. | <input type="checkbox"/> | <input type="checkbox"/> |
| 4 Kim and the lama planned to walk from Umballa to Benares. | <input type="checkbox"/> | <input type="checkbox"/> |
| 5 The lama thought that Kim would help him find the River of the Arrow. | <input type="checkbox"/> | <input type="checkbox"/> |
| 6 The lama didn't want to take the great road to Calcutta. | <input type="checkbox"/> | <input type="checkbox"/> |
| 7 Kim tried to convince the priest that he was a spirit. | <input type="checkbox"/> | <input type="checkbox"/> |
| 8 The old man knew the commanding officer very well. | <input type="checkbox"/> | <input type="checkbox"/> |

2 Summary

Number the sentences to make a summary of Chapters One to Three.

- A They spent their first evening in a small village.
- B Kim took the lama to sleep at the Kashmir Serai.
- C Kim told everybody about the great war that was coming.
- D Kim took him into the museum.
- E Mahbub Ali offered Kim money to take a message to Umballa.
- F Kim and the lama took the train to Umballa.
- G He told them that he was a lama from Tibet.
- H Kim and the lama started walking to Benares.
- I Kim delivered the message to the colonel.
- J Kim realised that the lama was special: he told the truth.
- K 1 Kim and his friends were playing on the Zam-Zammah cannon when they saw a strange man.
- L He decided to go with him to Benares.
- M They stopped and checked each river on the way.

3 The War of Many Names

The Mutiny mentioned in this chapter was the Indian Rebellion of 1857. Fill in the gaps with the phrases below. There is one sentence that you do not need to use.

- A This was nearly the end of the rebellion.
- B After this, the danger of a rebellion was always on everybody's mind.
- C But it was clear that many different groups of Indians were quite unhappy with British rule.
- D The immediate cause was the new Enfield rifle.
- E It showed them how little was needed to end their rule in India.
- F The British then realised how difficult it was for the Indians to defeat them.
- G The cartridges were just part of the problem.

The Indian Rebellion of 1857 is also called the Indian Mutiny, the Sepoy Mutiny and India's First War of Independence. It began in March 1857 in the town of Meerut. Indian soldiers, known as 'sepoys', rebelled against their British commanders. (1) Many soldiers thought that the cartridges to put in these guns were covered with pig or cow fat. Both the Muslim soldiers, who could not eat pork, and the Hindu soldiers, for whom the cow was sacred, were offended. A number of them refused to use these cartridges, and their commanding officers, who were English, put them in gaol. Then some of their comrades came and attacked the gaol to free them. This was the beginning of the rebellion. (2) More and more during that period, Indians began to worry about the influence of Britain on their culture, especially their religions. Also, many Indians of the ruling classes had lost land to the British and had to pay increased taxes. The soldiers themselves were not happy with their pay. Nobody knows the exact cause of the revolt that followed.

(3)

After the soldiers had attacked the gaol, they attacked and killed the British officers and their families. They then went to Delhi and proclaimed the restoration of the Mughal Empire. The British began their attack of Delhi in June of 1857 and defeated the rebels in September of 1857. (4) But the British had to

fight for another year to completely defeat the rebels. The rebellion itself was limited to mostly north and central India. Some rulers, peasants and artisans joined the sepoys of the Bengal Army, but overall the rebellion was quite limited.

However, the rebellion clearly frightened the British — after all they only had only 65,000 soldiers to control a country of 250 million people. It marked a turning point. (5)

After they had defeated the rebels, the British army showed great cruelty and ferocity. Many times entire villages were killed because there was the smallest suspicion they had helped the rebels. Many rebel soldiers were tied to cannons and then shot to pieces. At home, many newspapers called for extreme punishment of all Indians: the Indians were seen as cruel barbarians who refused the civilising influence of Britain.

Historians still debate the real meaning of this rebellion — its many names are indicative of this situation. In any case, it changed greatly the relationship between Indians and British. (6)

Also, it was now clear that India's traditional Mughal rulers could not defeat the British. When India became independent, its new leaders were modern rulers — men who had been trained and educated by the British themselves.



Engraving of an attack of the mutineers at Lucknow.

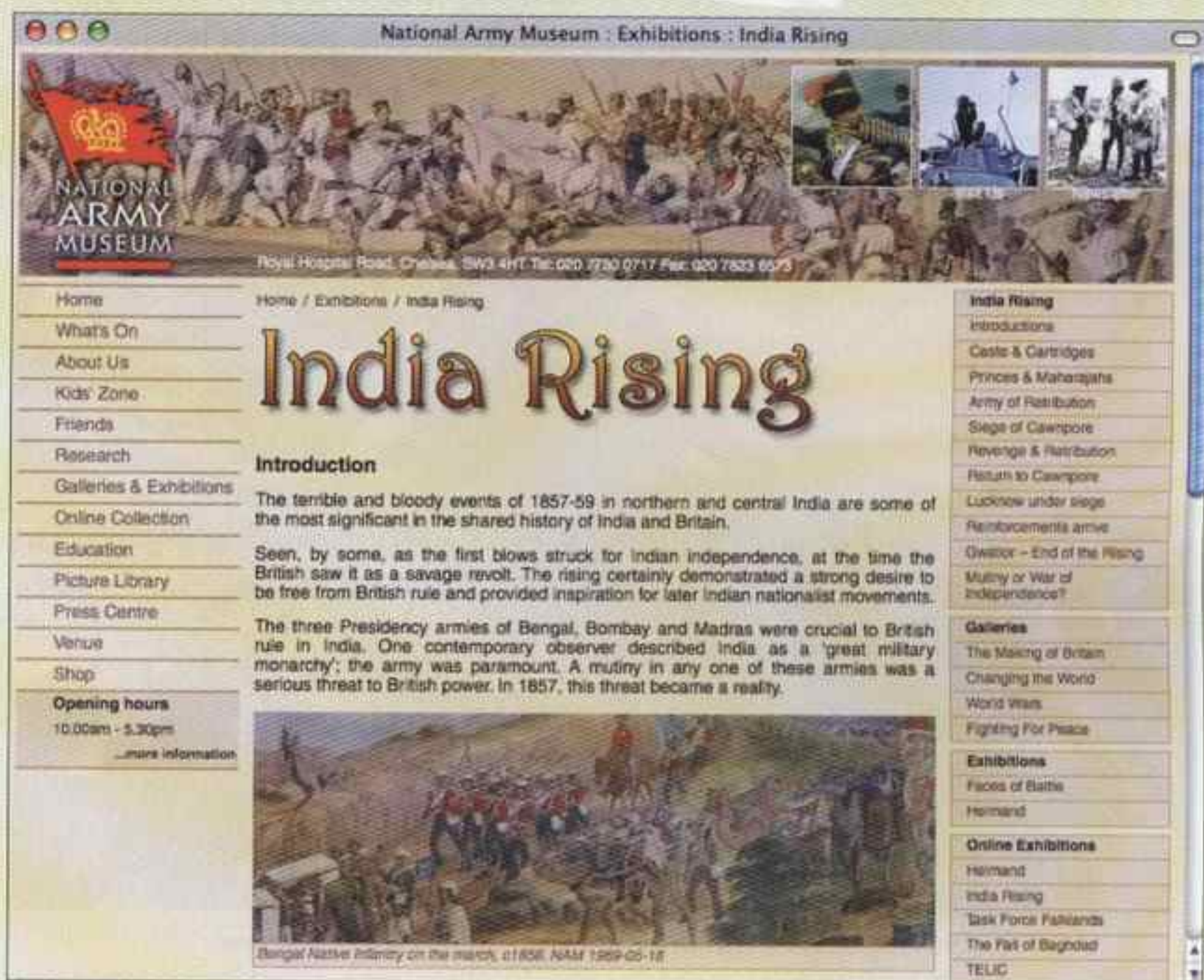
INTERNET PROJECT

To find out more about this important moment in Indian history connect to the Internet and go to www.blackcat-cideb.com or www.cideb.it. Insert the title or part of the title of the book into our search engine. Open the page for *Kim*. Click on the Internet project link. Go down the page until you find the title of this book and click on the relevant link for this project.

Find out something about one or two of the following (or something else that catches your attention):

- ▶ The Siege of Lucknow
- ▶ The Indian leader Bahadur Shah
- ▶ The Enfield rifle
- ▶ The British leader Charles Canning
- ▶ The Indian leader Mangal Pandey

Also, download and print some interesting pictures or maps to explain to the class.



Before you read

1 Vocabulary

Match the pictures to the words below. Use a dictionary to help you.

1 backbone

3 firewood

5 sword

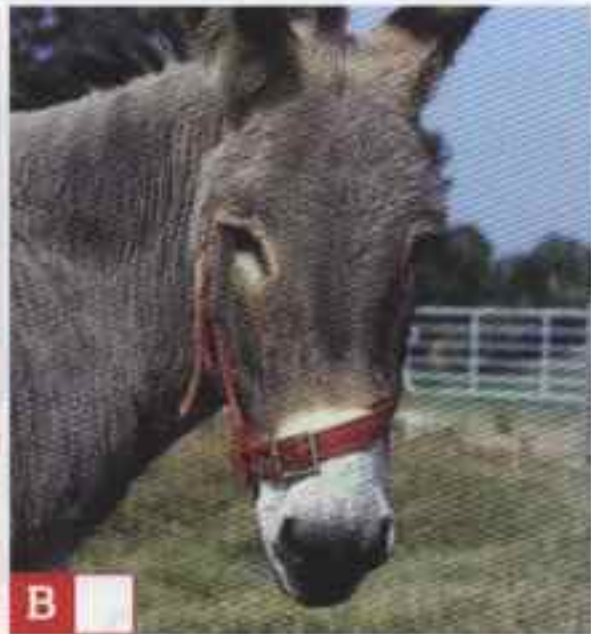
2 lizard

4 curtain

6 donkey



A



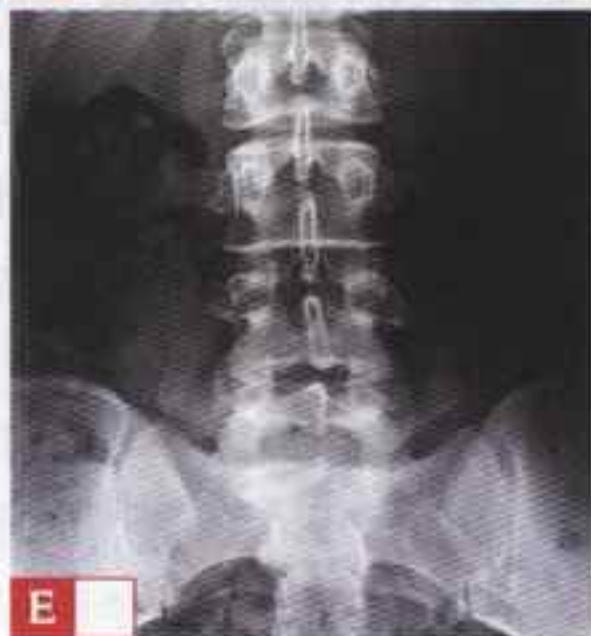
B



C



D



E



F

2 Listening

Listen to the beginning of Chapter Four. You will hear about the lama and Kim's journey on the Grand Trunk Road, the longest road in India. Answer each question.

- 1 Who took Kim and the lama to the Grand Trunk Road?
- 2 How long did it take them to get there?
- 3 What did Kim think of the place where they were travelling?
- 4 When did they decide to stop at a resting-place?
- 5 What could you buy at the resting-place?



CHAPTER 4

The Grand Trunk Road¹

The next morning, both Kim and the lama were ready to start. 'It is time to travel the great road,' said Kim.

'The long road that crosses all the rivers of India,' said the lama happily.

As they were leaving the village, they saw the old man again. Now he was on an old horse and carried a sword.

'I would like to take you to the Grand Trunk Road,' said the old man.

'That is very kind of you,' said the lama.

1. **Grand Trunk Road** : One of the oldest and longest roads of India; it is about 2,500 kilometres long and crosses northern India (see map on page 86).

The Grand Trunk Road

The three left on their long walk, and after many hours they arrived at the Grand Trunk Road.

'And now we have arrived at the big road,' said the old soldier. 'Look, Holy Man, this is the backbone of all of India. All kinds of men move here. Look! Brahmins,¹ bankers, barbers, shopkeepers, pilgrims — all the world coming and going — a vast river of people.'

Kim and the lama said goodbye to the old man and began their pilgrimage.

'Now let's walk,' said the lama quietly.

The lama never looked up. He didn't see the group of gypsies with their lizards and dogs, the young soldiers, the little children with their toys from religious festivals or the happy wedding party singing, shouting, dancing and laughing.

Finally, Kim could not stand the silence any longer and said, 'This is a good land — the land of the South! The air and the water are good, aren't they?'

'And they are all attached to the Wheel,' said the lama. 'Attached from life after life. None of these people has seen the Way.'² Then he went back to his prayers.

'We have had a long and hard walk today,' said Kim. 'Soon, we will come to a resting-place. Shall we stay there? Look, the sun is going down.'

'What shall we do for food?' asked the lama.

'This country is full of good people. In any case,' here Kim whispered, 'we have money.'

1. **Brahmins** : the priests of the Hindu religion.

2. **the Way** : the lama means 'the Middle Way' to enlightenment and spiritual awakening discovered by the Buddha (see page 20).

The crowd became larger as they came to a resting-place. A line of stalls sold food, tobacco and firewood. There was also a police-station, water for horses and a few trees. Kim also saw a cart¹ with a curtain. There were eight servants with it. Four of them, Kim noticed, came from the hills of the north, and four of them were from the south. Behind the curtain there was probably a wealthy old lady from the hills of the north who was going to visit family in the south.

'We can probably get some good food and help from this group,' thought Kim, and so he began to build his fire close to the cart.

'Don't come so close, beggar!' ² shouted one of the servants, one of the men from the hills of the north.

'Huh, it is only a man from the hills. Do donkeys from the hills own all of India now?' said Kim.

The servants from the south laughed, but the man from the hills became angry. He ran towards Kim.

But when he saw the lama he stopped immediately.

'Oh!' cried the servant from the hills, when he saw the lama, 'I almost committed a horrible sin!'

'What has happened?' shouted an old woman behind the curtain. 'Why doesn't someone beat that beggar and send him away?'

The servant from the hills went to the cart, and whispered something to the old lady.

'This is going very well,' thought Kim.



1. cart

2. beggar : somebody who asks for money or food, usually outside.

The Grand Trunk Road

The servant came back from the old lady. Since they came from the north, they had the greatest respect for the old lama.

'When he has eaten,' the servant from the hills said respectfully to Kim, 'my lady, the Sahiba, would like to have the great honour of speaking with the Holy One.'

'After he has eaten he will sleep,' said Kim. He did not know where his game was going, but he wanted to take advantage of it.

'Now I will get the Holy Man his food,' said Kim.

'I — I and the other servants will take care of that — if it is permitted,' said the servant, respectfully.

'It is permitted,' said Kim. 'Holy One, these people will bring us food.'

'The land is good. All the country of the south is good,' said the lama quietly. He was very tired now.

'Come here!' said the woman behind the curtain. 'Listen, beggar, I am an old woman, but I am not a complete fool. He is certainly a holy lama, and I respect him. But you do not come from the hills. You are just a beggar who wants to make money.'

'Doesn't everybody want to make money,' replied Kim. 'Anyway, I have heard —'

'What have you heard?' asked the old woman: she was certain that Kim was going to begin another one of his amusing insults.

'I have heard that the Rajahs¹ of the hills in the north sometimes sell their most beautiful daughters for money in the south.'

'Be careful, beggar!' cried the old woman, 'you know the punishment for saying such things — an elephant steps on you and you die!'

1. **Rajah** : Hindi word for 'king' or 'prince'.



'Oh, please,' cried Kim with exaggerated terror. 'Oh please, Eye of Beauty, Great Queen!'

'Forty years ago, or maybe thirty years ago people called me the Eye of Beauty, but not today,' said the old lady with a laugh. Kim soon discovered that the old lady was going on a pilgrimage



to Bodh Gaya.¹ She asked Kim and the lama to go with her. She wanted to laugh with Kim some more, and she also had important spiritual matters to talk about with the lama. This was very fortunate, and Kim was happy to accept her offer.

1. **Bodh Gaya** : one of the holiest of Buddhist sites.

The text and **beyond**

1 Comprehension check

Who said what and why? Match the quotes with the character who said them, and then match the quotes with the reason why the character said them. You can use the characters more than once. There is an example at the beginning.

Who

Kim (K) The lama (L) Sahiba (S) The old man (OM)
Sahiba's servant (SS)

What

- A Look, Holy Man, this is the backbone of all India.
- B The air and the water are good, aren't they.
- C Do donkeys from the hills own all of India now?
- D And they are all attached to the Wheel.
- E Oh!
- F Now I will get the Holy Man his food.
- G The land is good.
- H But you do not come from the hills.
- I Be careful, beggar!

Why

- 1 He is happy that the Sahiba's servants are offering him dinner.
- 2 He wants to hear the sound of somebody talking.
- 3 He sees that Kim is the disciple of a holy man from the hills.
- 4 He thinks he can get food and help from the Sahiba and her servants.
- 5 He is saying that all the wonderful life of India is only an illusion.
- 6 She is telling Kim that she knows he is not a real disciple.
- 7 He is letting the Sahiba's servants know that they must get the lama's dinner.
- 8 He is telling the lama how important the Grand Trunk Road is.
- 9 She is pretending to be angry with Kim.

2 Vocabulary

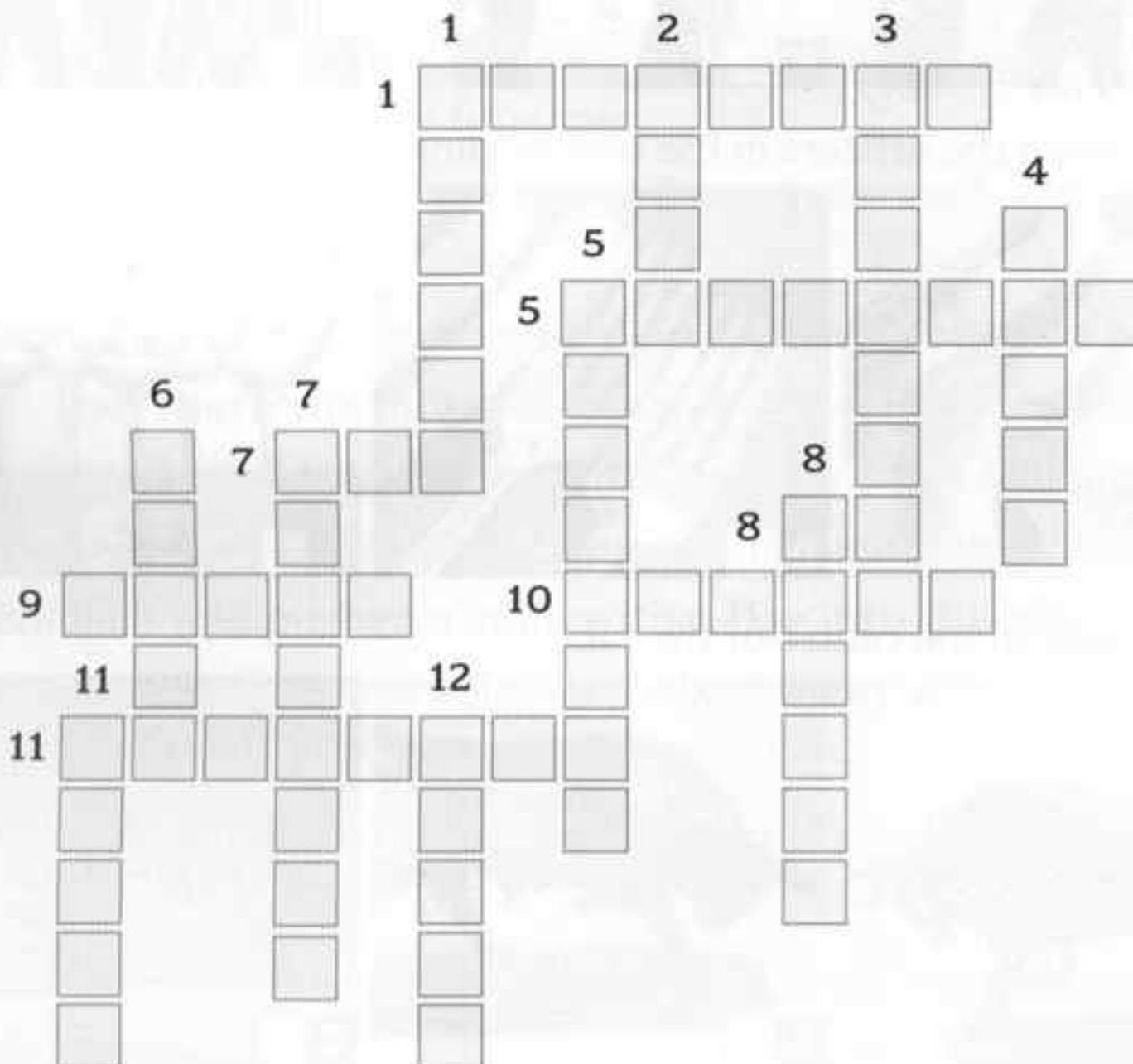
Use the clues below and do the crossword puzzle. All the words come from Chapters One to Four.

Across

- 1 Clothing, makeup or mask used to hide your real identity.
- 5 One-storey Indian house surrounded by a veranda.
- 7 secretly watch what somebody does.
- 8 The infinitive of 'was'.
- 9 The simple past of 'begin'.
- 10 The opposite of 'after'.
- 11 The plural of 'child'.

Down

- 1 Animal similar to a horse.
- 2 Religious teacher.
- 3 Somebody that you don't know.
- 4 The holy flower of Buddhism and Hinduism.
- 5 The spinal column, or the central supporting part of something.
- 6 clean or pure air = air.
- 7 a male horse.
- 8 The limit or edge of a country.
- 11 Indian spices
- 12 Indian money.



Before you read



1 Listening

Listen to the beginning of Chapter Five. You will hear about what Kim and the lama see during an evening walk. Choose the correct picture and put a tick (✓) in the box below it (A, B or C).

1 Kim and the lama stopped at



2 How many soldiers did Kim see?

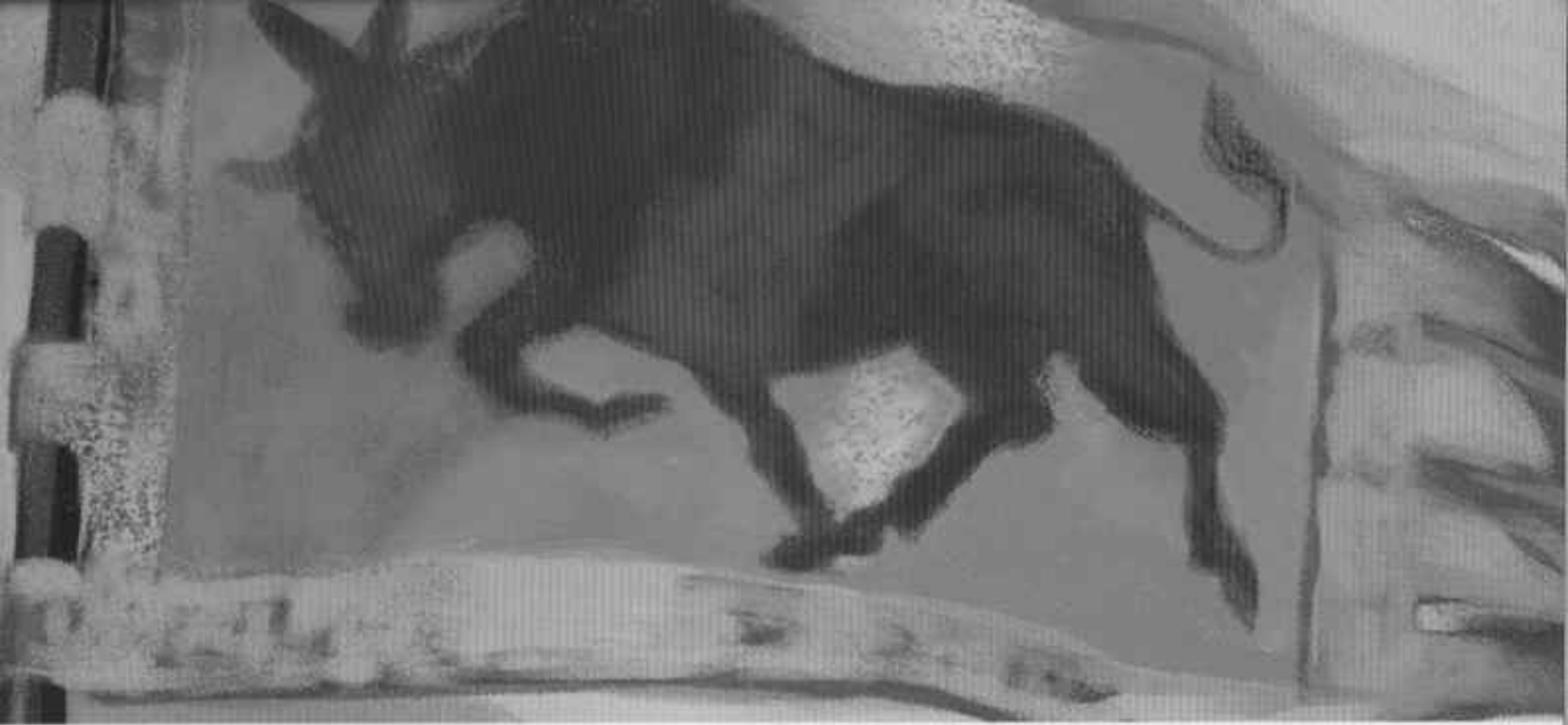


3 What were the officers in the tent holding?



4 What was in the centre of the table?





CHAPTER 5

The Red Bull

The following day the old lady's group, which now included Kim and the lama, arrived early at the next resting-place. Kim decided to take a walk until sunset. He and the lama walked across the plain¹ until they came to a group of mango² trees. Then, far away, Kim saw four men.

'Soldiers. British soldiers!' said Kim. 'Let's wait and see. Here, we can hide behind this tree.'

Soon, two of the four soldiers went into the group of mango trees. They were the advance-party of a regiment on the move. Each one carried long sticks with flags to mark their camp for the night. 'Here, I imagine, will be the officers' tents,' said one of the soldiers and pushed a stick with a flag into the ground.

Kim stared. The two soldiers walked away into the afternoon sunshine.

'Look, Holy One!' shouted Kim, 'Look! It's my sign! The red bull

1. **plain** : a large, flat area of land.

2. **mango** : a kind of tropical fruit.

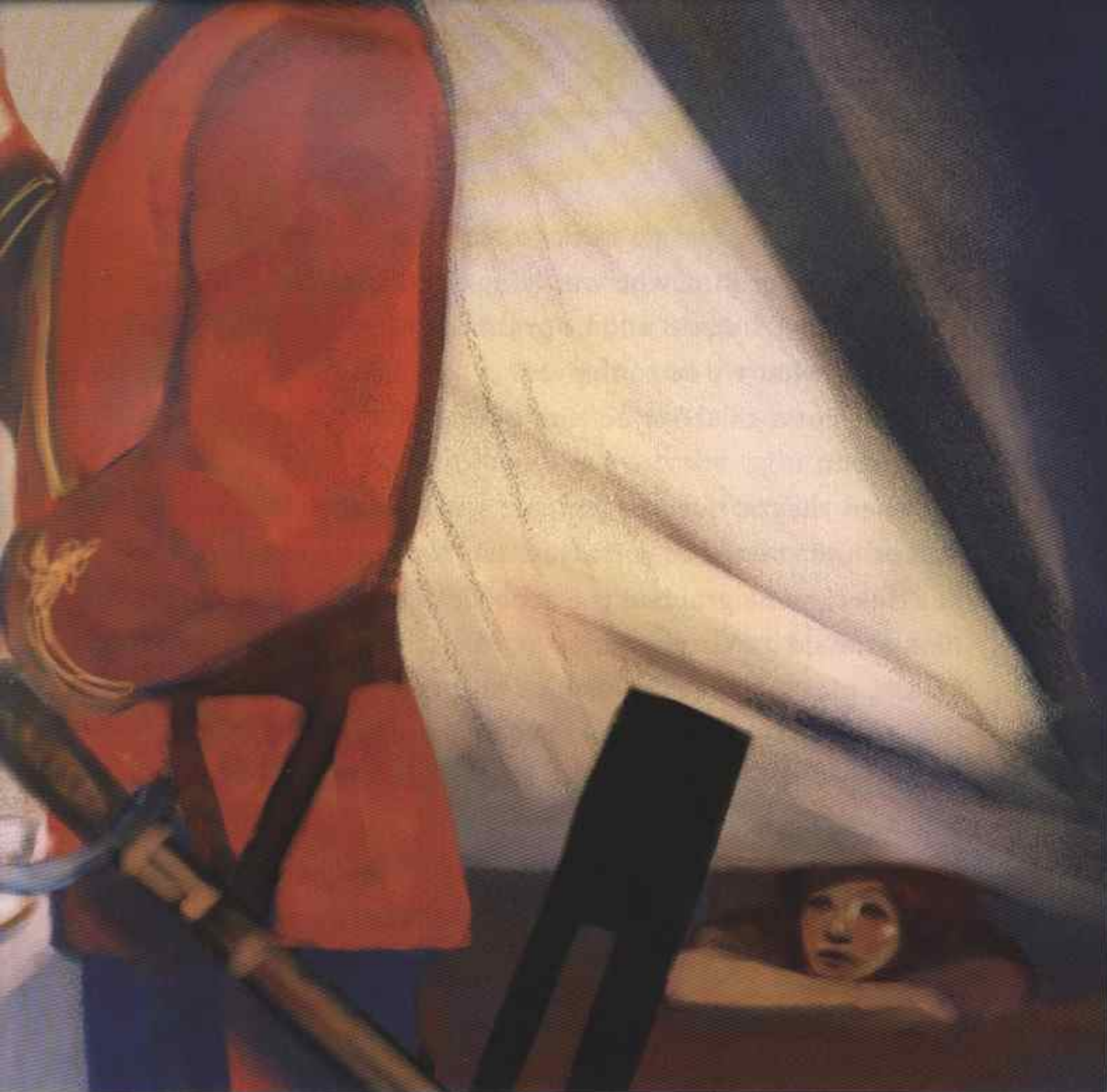


on a green field! And just like my father said, two men came to prepare the way!


He pointed to the flag. It was just an ordinary flag to mark camp for the regiment. But this regiment, called the Mavericks, had put their special sign on it: the great red bull on a background of green.

Soon there were men everywhere. They set up tents on the plain and under the mango trees. Then a group of servants came, and all around them a little town appeared as they watched!

'Now, let's go back to the resting-place. After we have eaten we will come again,' said Kim.



As soon as dinner was finished, he and the lama went back to the mango trees.

'Stay here behind this tree and I will go take a closer look in that tent,' Kim said to the lama. He went very carefully up to a large tent. It was the tent where the officers ate their dinner. In the middle of the table was a golden bull. All the officers were standing. Each one held a glass in his hand and then said some words together. Kim did not understand that the bull was only the symbol of the regiment: he thought it was some kind of god. 

After the drink, one of the men, the Reverend Arthur Bennett,

decided to leave and go back to his tent to sleep. As he walked out, he fell over Kim, who was lying on his stomach.

'Oh, a boy!' he said and he grabbed¹ Kim. 'Are you a thief? Do you know what we do to thieves?'

'I am not a thief!' cried Kim in English, but Bennett took him to his tent.

When they arrived in Bennett's tent, Kim saw his chance to escape and started to run away. But Bennett grabbed him again, but this time he grabbed the little cloth bag. Its string broke and Bennett held it in his hand.

'Oh, please give that back to me,' cried Kim in English. 'I did not steal! That is my charm!² Oh please give it back to me.'

Bennett did not listen to Kim. Instead, he called for his colleague, Father Victor.

'I want your advice,' said Bennett. 'I caught this boy. I think he is a thief, but he speaks English, which is very strange. This is his charm which he wants very much.'

'A thief who talks English?' said Father Victor. 'Let's open up his charm.'

First Father Victor saw the documents of the club. Then he saw Kim's birth certificate. Kim's father had written on it: 'Look after the boy. Please look after the boy'— signing his name and the name and number of his regiment.

'Do you know what these are?' asked Father Victor.

'Yes,' said Kim. 'They are mine and I want to go away.'

Father Victor opened up his shirt and said, 'Look, Bennett, he

1. **grabbed** : took with force.

2. **charm** : an object that magically protects you or brings you good luck.

is not so dark! This is the son of Kimball O'Hara, who was in this regiment! This is a miracle!

'Yes, maybe,' said Kim, 'but I am not a thief! My father told me to look for a red bull on a green field, and then nine hundred devils and a colonel will look after me. So, when I saw a room full of Sahibs praying to a bull I knew I was in the right place. The holy man agrees with me. He is outside. I am his disciple.'

'Sahibs praying to a bull! Disciple of a holy man! Is the boy mad?' said Bennett.

'This is certainly O'Hara's boy,' said Father Victor. 'Let's talk to this holy man.'

Bennett and Kim went to bring back the lama, who came into the tent with dignity. The lama explained his search to the two men, and Kim explained what he had discovered to the lama: he, Kim, was actually a Sahib, and his father had been a member of this regiment. Then Father Victor explained that Kim must stay with them and go to school. This interested the lama greatly.

'Do they give or sell learning among the Sahibs? Ask them,' said the lama and Kim interpreted.

'They say that you pay the teacher – but the Regiment will give that money. Why talk about this? I will escape tomorrow,' Kim said to the lama in Hindustani. But the lama ignored Kim's talk about escaping.

'And if you pay more money you receive better learning?' continued the lama. 'Ask them how much a very good school costs.'

'Well, the school called St Xavier's in Lucknow costs three hundred rupees a year,' said Father Victor.

Again Kim interpreted for the lama and said to Father Victor,

'The lama wants you to write that name and the money on a piece of paper and give it to him.'

Father Victor did that.

The lama got up suddenly. 'Now I am going to continue my search,' he said, and left the tent.

Bennett said, 'Now we will take you to the town of Sanawar, where you will live and go to school.'

'You are not going to Sanawar. You are going to war!' answered Kim.

'Oh, I don't think so. You are confused. This is an army, yes, but there is no war now,' responded Bennett.

'Yes, there is,' continued Kim, because he wanted to impress these Sahibs. 'When you arrive at Umballa you will be sent to war with eight thousand men.'

'Incredible!' said Father Victor.

The text and **beyond**

1 Comprehension check

For each question, choose the correct answer – A, B, C or D.

- 1 The four soldiers were
 - A deciding where their regiment would stay that night.
 - B looking for the resting-place.
 - C looking for their regiment on the move.
 - D marking the area that they captured.

- 2 When Kim saw the officers standing with glasses in their hands he thought they were
 - A praying.
 - B having a party.
 - C waiting for the commander.
 - D leaving the tent.

- 3 What DIDN'T Kim do when he was caught by Reverend Bennett?
 - A ask him to let him go
 - B tell him that he wanted his documents
 - C say that he wasn't a thief
 - D say the real reason he was there

- 4 Reverend Bennett was surprised that Kim
 - A had a charm.
 - B said that he was not a thief.
 - C was in front of the tent.
 - D spoke English.

- 5 Father Victor thought that it was a miracle that Kim
 - A still had the documents from his father.
 - B was not really a thief.
 - C found the Mavericks.
 - D travelled with a real holy man.

- 6 Father Bennet thinks Kim is mad because:
- A he talks about Sahibs praying to a bull.
- B the lama agrees with him.
- C he is the lama's disciple.
- D he is O'Hara's boy.
- 7 The lama was not interested in Kim's plans for running away because he
- A learned that Kim was actually a Sahib.
- B wanted to know more about the Sahib's school.
- C was more interested in his own search.
- D thought it was impossible to escape.
- 8 Kim told Reverend Bennett and Father Victor that they were going to war because he
- A wanted them to be ready for it.
- B saw the soldiers and so he thought about war.
- C wanted them to think that he was important.
- D wanted them to stop thinking about him.

- 2 Writing: Do they give or sell learning among the Sahibs?**
Imagine you are the lama and in about 150 words write about you and Kim.

Say

- how you met
- your travels
- your search
- Kim's search for the bull

Finally, say why you wanted the information about the school. You will have to make this up.

You can begin like this:

I am a lama and I am the head of an important monastery in Tibet. I am an artist and a scholar. However, one day I decided to leave my wealthy monastery and...

.....

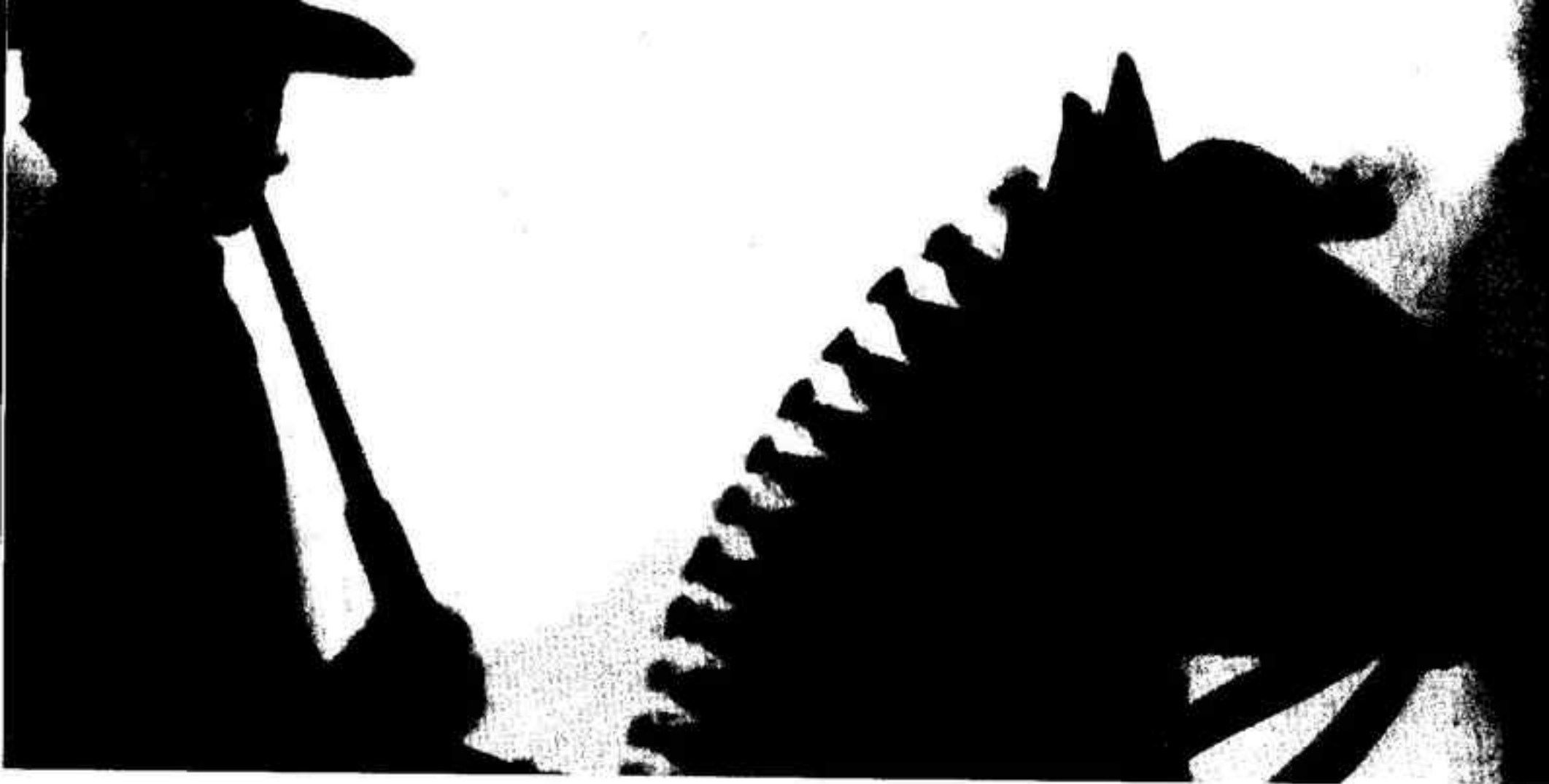
.....

3 Sahibs praying to a bull!

Kim interprets what his father said and what he sees in his own way. Fill in the table with the phrases below:


- evil spirits his father's friends in the regiment a god
 Sahibs praying to a bull men drinking to their regiment
 an area of grass the colonel Mahbub knows
 the symbol of the regiment the Mavericks commanding officer
 the background of the flag

	What it really means	How Kim interprets it
A red bull	1	2
A green field	3	4
A colonel	5	6
900 good devils	7	8
Officers with raised glasses	9	10



CHAPTER 6

The Polo-Pony

The next day the soldiers took all the tents down, and the Mavericks marched to Umballa. Kim walked with them. In the afternoon Father Victor rode up to him. 

'How did you know? How did you know we were going to war?'

Kim did not answer. He just looked mysteriously into the distance.

The next day the Mavericks left Umballa for the war. A drummer boy¹ guarded Kim.

'How far away am I allowed to walk?' asked Kim, as they stood in front of the empty barracks.²

1. **drummer boy** : The boy who played the drums for an army regiment when they marched or went to battle.
2. **barracks** : the rooms where the soldiers live.

The Polo-Pony

'You can walk as far as that tree down there,' answered the drummer boy.

Kim, who was now wearing stiff army clothes, did not have the energy to run. He walked towards the tree. A servant walked by and insulted Kim in Hindustani: he did not think Kim could understand him. Kim invented a series of insults in Hindustani as an answer. The native servant was amazed.

'And now,' said Kim to the servant, 'go and call me a letter-writer.'

Soon the letter-writer came — he was curious to see this strange English boy who could speak Hindustani so well. The letter he wrote for Kim finished with:

'The clothes are very heavy and my heart is heavy too. I do not like the air and water here. Come and help me, Mahbub Ali, or send me some money because I do not have enough to pay the writer who writes this.'

When the letter-writer discovered that Mahbub Ali was Kim's friend, he agreed to post the letter for Kim and wait for his payment.

Kim went back to the drummer boy. After lunch he was very happy when a soldier came and took him to see Father Victor.

'I have received a letter from your friend, the lama,' he said with amazement.

'Where is he? Is he well? Oh! If he can write a letter, all is well,' said Kim.

'You are fond of him then?' asked Father Victor.

'Of course I am fond of him. He is fond of me,' replied Kim.

'He can't write English, can he?' asked the priest.

'Oh no. But of course he found a letter-writer,' answered Kim.

'Well, he wrote me a most incredible letter from the Jain Temple of Benares where he is staying. He says that he will send you the three hundred rupees a year for you to attend St Xavier's. This is incredible! Is this true, Kim?'

'If he says he will give me three hundred rupees a year, then he will do it,' answered Kim calmly.

'Well, we were going to send you to the military orphanage, but now I will wait for three days. I really do not believe this is true. But I will wait three days,' decided Father Victor.

Four days later, Father Victor had two more surprises. First, he received another letter from the lama with a cheque for three hundred rupees.

'The lama, who is just a street beggar, has enough money to send a white boy to an expensive school!' he thought. Just then the drummer boy came running to him.

'The boy is gone,' he cried, 'a strange man with a red beard riding a stallion came. He hit me and then pulled that boy up. Then they rode away!'

'What other strange people does this boy know?' said Father Victor to no one in particular.

The man with a red beard, Mahbub Ali, rode a short distance with Kim, and said, 'Little Friend of all the World, I cannot take you away. Everybody saw me hit that drummer boy and take you. If I don't take you back, they will put me in jail.'

'Please, let me escape,' begged Kim, 'I want to go back to my lama!'

Just then an Englishman rode up on a small polo-pony.

'Oh, here you are! I have looked for you everywhere!' said the

Englishman. 'What horses have you got for sale these days?'

'I have a wonderful young horse, perfect for the delicate and difficult game of polo — there is no other horse like it,' said Mahbub.

'Of course, you always say that,' said the Englishman. 'And what on earth is this?'

'A boy,' said Mahbub seriously, 'he is an orphan. His father was a soldier.'

'*Let him go then,*' said the Englishman. '*He will certainly come back when he is hungry.*'

'Oh no,' explained Mahbub, 'he is a clever little boy. He has friends. He changes his clothing and becomes, as if by magic, a little Hindu boy or a Muslim boy!'

'Really!' said the English man, who looked carefully at the boy. Kim became very angry: Mahbub was making fun of him.

'They will send him to school,' said Mahbub, 'and put heavy boots on his feet. Then he will forget everything he knows. Now which barracks is yours?' Kim was so angry now that he could not speak: he pointed to where Father Victor lived.

'Well,' continued Mahbub, 'perhaps he will make a good soldier. He will make a good servant at least. I sent him once to deliver a message about a white stallion.'

Kim did not say a word but he thought, 'Me just a servant! Just a common soldier! I delivered that important message to this Englishman. Now I recognise him. Was that the work of a servant? Doesn't the Englishman recognise me? That horrible Mahbub!'

And Mahbub stared at the Englishman, who was Colonel Creighton. Colonel Creighton stared at Kim, who was silent.

'My horse is well trained,' said Mahbub. 'You see it doesn't kick!' Mahbub, of course, was really talking about Kim. He wanted Colonel Creighton to see that Kim knew not to talk about important things – never – even if he was terribly provoked. In other words, Kim could become a great secret agent. Colonel Creighton was, after all, the head of the British spies in India.

'Ah,' said Colonel Creighton. 'Who will make this boy a soldier?'

'He says the regiment that found him and especially the priest,' answered Mahbub.

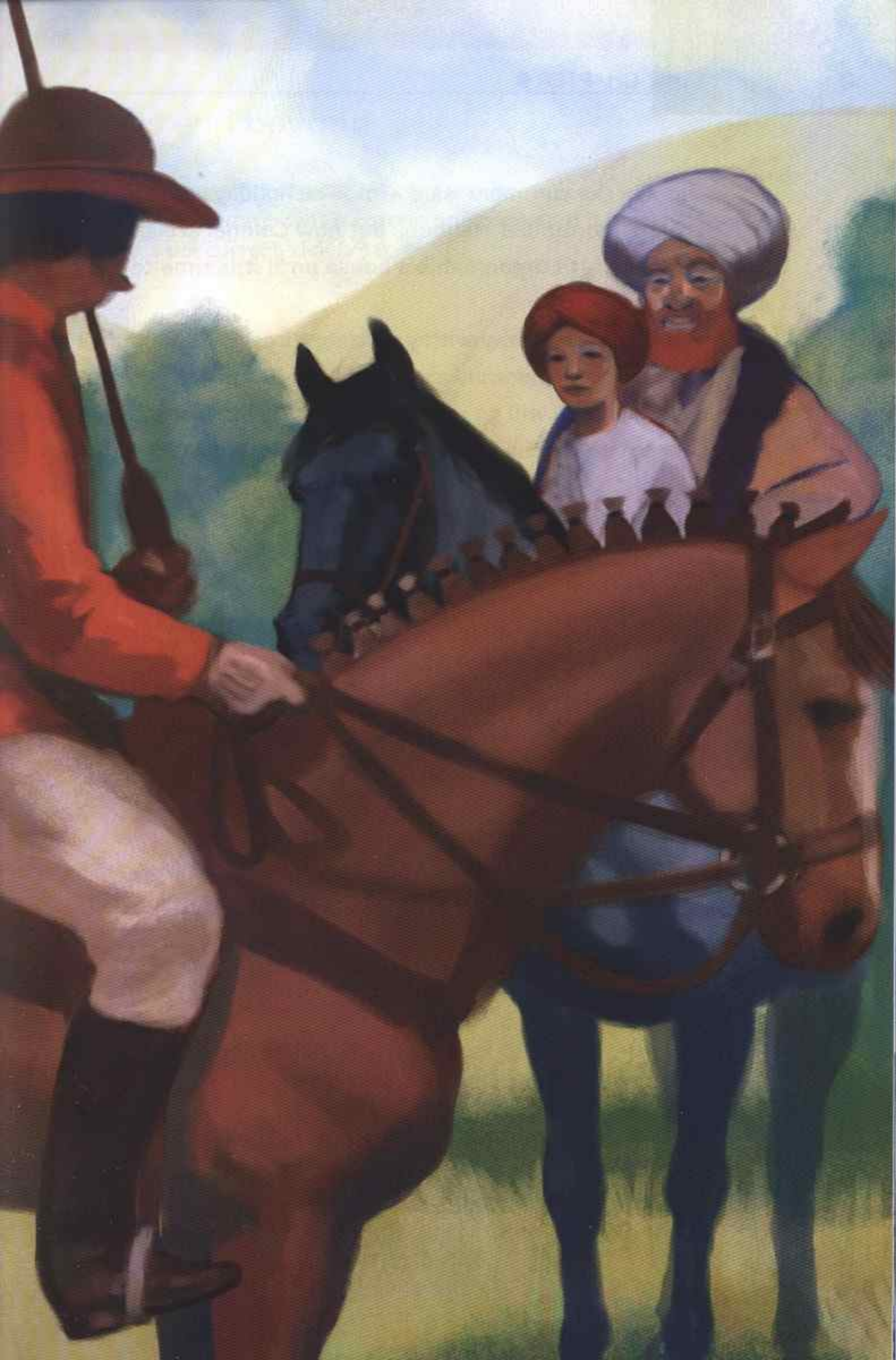
'There is the priest!' shouted Kim, as Father Victor came down from his veranda.

'Incredible, O'Hara!' said the priest, when he saw Kim on Mahbub's stallion. 'How many more friends have you got?'

* * *

So, Kim went to the St Xavier's in Lucknow. Before he went, Mahbub explained to Kim that he too could become a secret agent. Anyway, the school was not so bad as Kim had thought. The other boys there were born in India just like Kim. So, Kim studied and began to learn about making maps. This was very important if he wanted to travel and collect information for the Government as a secret agent. But after his first year of school, Kim wanted to be free again, at least for his school holidays. So, he ran off and found Mahbub. The two travelled together, but finally Mahbub took Kim up to Simla, a town in the hills.

When they arrived there, Mahbub said, 'I have heard from Colonel Creighton. He says you have not come back to school.'



'School in the summer?' said Kim. 'The holidays are mine!'

'Perhaps,' continued Mahbub, 'but now Colonel Creighton says you must stay at Lurgan Sahib's house until it is time to go back to school in Lucknow.'

'I would prefer to stay with you,' said Kim.

'This is a great honour,' said Mahbub, 'Lurgan Sahib himself asked for you. You will go up the hill and find his house. Then you must forget that you have ever known Mahbub Ali, who sells horses to Creighton Sahib, whom you also do not know. Remember this order.'

'Good,' said Kim, 'I will not forget. Who is Lurgan Sahib? Is he one of us?'

'What talk is this of "us", Sahib?' Mahbub Ali, now talked to Kim as he usually talked to Europeans. 'I am a Pashtun, you are a Sahib and a friend of a Sahib. Lurgan Sahib has a shop. You must obey him completely. Some people say that he does magic. Go up the hill and ask. The Great Game begins here and now.'

The text and **beyond**

1 Comprehension check

Decide if each statement is correct or incorrect. If it is correct, tick (✓)
 A. If it is not correct, tick (✓) B.

- | | A | B |
|----------------------------------------------------------------------------------|--------------------------|--------------------------|
| 1 Kim was happy to begin a new life as a 'sahib'. | <input type="checkbox"/> | <input type="checkbox"/> |
| 2 Father Victor had no idea how the lama got money for Kim. | <input type="checkbox"/> | <input type="checkbox"/> |
| 3 Mahbub compared spying to the game of polo. | <input type="checkbox"/> | <input type="checkbox"/> |
| 4 Mahbub thought that Kim would make an excellent spy. | <input type="checkbox"/> | <input type="checkbox"/> |
| 5 Colonel Creighton did not understand that Mahbub was really talking about Kim. | <input type="checkbox"/> | <input type="checkbox"/> |
| 6 Mahbub made Kim angry on purpose. | <input type="checkbox"/> | <input type="checkbox"/> |
| 7 Kim had given Mahbub's message to Colonel Creighton. | <input type="checkbox"/> | <input type="checkbox"/> |
| 8 Kim did not get on well with the other boys at school. | <input type="checkbox"/> | <input type="checkbox"/> |
| 9 Kim had special permission to be with Mahbub during his holidays. | <input type="checkbox"/> | <input type="checkbox"/> |
| 10 When Kim said, 'Is he one of us?', 'us' refers to Indians. | <input type="checkbox"/> | <input type="checkbox"/> |
| 11 Lurgan Sahib was going to teach Kim about magic. | <input type="checkbox"/> | <input type="checkbox"/> |

2 The Great Game

Fill in the gaps with the words in the box.

period important powers invention public fight
 region much deaths fight unknown

Kipling did not invent the term 'the Great Game', but he introduced it to the general (1) in *Kim*. The term refers to the (2) between the British Empire and the Russian Empire for Central Asia (1813-1907), which now includes Afghanistan, Iran, Turkmenistan and Uzbekistan. (3) of this area was (4) to both the Russians and the English at the time, and so an important part of their activity in this

(5) involved making maps – this will also be one of the (6) things Kim must learn. Then, of course, the two great empires tried to spy on each other. For the British the centre of this (7) was in Afghanistan – the home of Kim’s friend Mahbub Ali; they believed that the Russians wanted to ‘steal’ India from the English. Now, historians have shown that the Russians never wanted to attack India. Also, the great agency of spies described in *Kim* is totally Kipling’s (8) In any case, the late 1800s was a (9) of tension between the major imperial (10), France, Germany, Britain and Russia, Austria-Hungary and the Ottoman Empire. It ended in the catastrophic First World War that caused the (11) of more than 20 million people.

3 Odd word out

Choose the odd word out and then say why it does not belong with the other three words. The words come from Chapters Four to Six. There is an example at the beginning (0).

0. bull dog lizard stallion

Bulls, dogs, and stallions are all animals that live with people. Lizards are not.

1 plain hill river road

2 offer costs rupee cheque

3 stallion ride bull polo

4 mango Rupee Hindustani Hindu

5 priest symbol lama temple

6 study learn orphanage school

7 soldier barracks war stiff

4 Speaking: the 'hot seat'

A chair in front of the class is the 'hot seat'. One student goes up and sits in this chair. While he/she is sitting there he/she is one of the characters. The rest of the class asks the person in the hot seat questions, and that person must answer as if he/she were the character. The answers should reflect the facts of the story, but you will also have to use your imagination. Below are some questions you can use, but invent some more.

Kim

- 1 Do you feel more English or Indian?
- 2 When did you first realise that you could trust the lama?
- 3 When did you first feel that the lama was someone important to you?
- 4 What kind of person would you like to be when you grow up? A peaceful man like the lama? Or a man of action like Mahbub?
- 5 Why do you think you could be a good secret agent?

Lama

- 6 When did you first feel that Kim could be a great disciple?
- 7 Will you be sad if Kim becomes a man of action and not a religious man like you?
- 8 Father Victor is a religious man. What do you think of him?
- 9 What do you like best about Kim?
- 10 What don't you like about Kim? How could he change?

Sahiba

- 11 What do you like best about Kim?
- 12 Kim is now with members of the English army. What kind of future do you see for Kim?
- 13 Why do you think Kim and the lama are such great friends?
- 14 What do they have in common?

Colonel Creighton

- 15 What do you think of Mahbub's 'polo-pony'?
- 16 What are the most important qualities of a great secret agent? Intelligence? Courage?

Mahbub

- 17 What is so special about Kim?
- 18 Kim has a very special relationship with the lama. Are you a little jealous?

Varanasi

The City of Temples, the City of Light

Benares, the city where Kim's lama stayed, is now called Varanasi. This city of about 1,000,000 people stands on the banks of the Ganges River. It is about 3,000 years old – one of the oldest inhabited cities in the world. Its craftsmen¹ produce wonderful fabrics² – silk with gold threads. Its universities train future scientists and doctors, as well as students in the classic language of India Sanskrit and Indian philosophies.

This city also first heard some of the best of India's classical music. Ravi Shankar, who was born in 1920 in Varanasi, introduced the Western world to this beautiful music in the 1960s. The city still hosts many musical festivals during the year.

Varanasi has also been the home to some of India's most famous writers and poets, from the religious poet Kabir (1440?-1518) to the modern writer Munshi Premchand (1880-1936), who wrote about common people in a simple form of Hindi.

Also, like all Indian cities, Varanasi has its own food specialities – part of the huge variety of Indian cooking.

But, above all, Varanasi is a holy city. Around 1,000,000 pilgrims come to this city each year. Some of them are Buddhists – the Buddha gave his first sermon at Sarnath nearby, which is one of the four places of pilgrimages for Buddhists. Some of the other pilgrims

1. **craftsmen** : people who make things by hand with skill.
2. **fabrics** : the material used to make clothing.



are Jains. The historical founder of this religion, Nataputta Mahavira (599-527 BCE), a contemporary of the Buddha, lived there.

However, Varanasi, which is also called Kashi – City of Light – is most sacred to the Hindus. It is described in their two enormous epic poems, the *Mahabharata* (oldest parts 400 BCE– present form ad 400) and the *Ramayana* (500 BCE). Like the Jains and the Buddhists, the Hindus believe that we are born into another life after we die. A

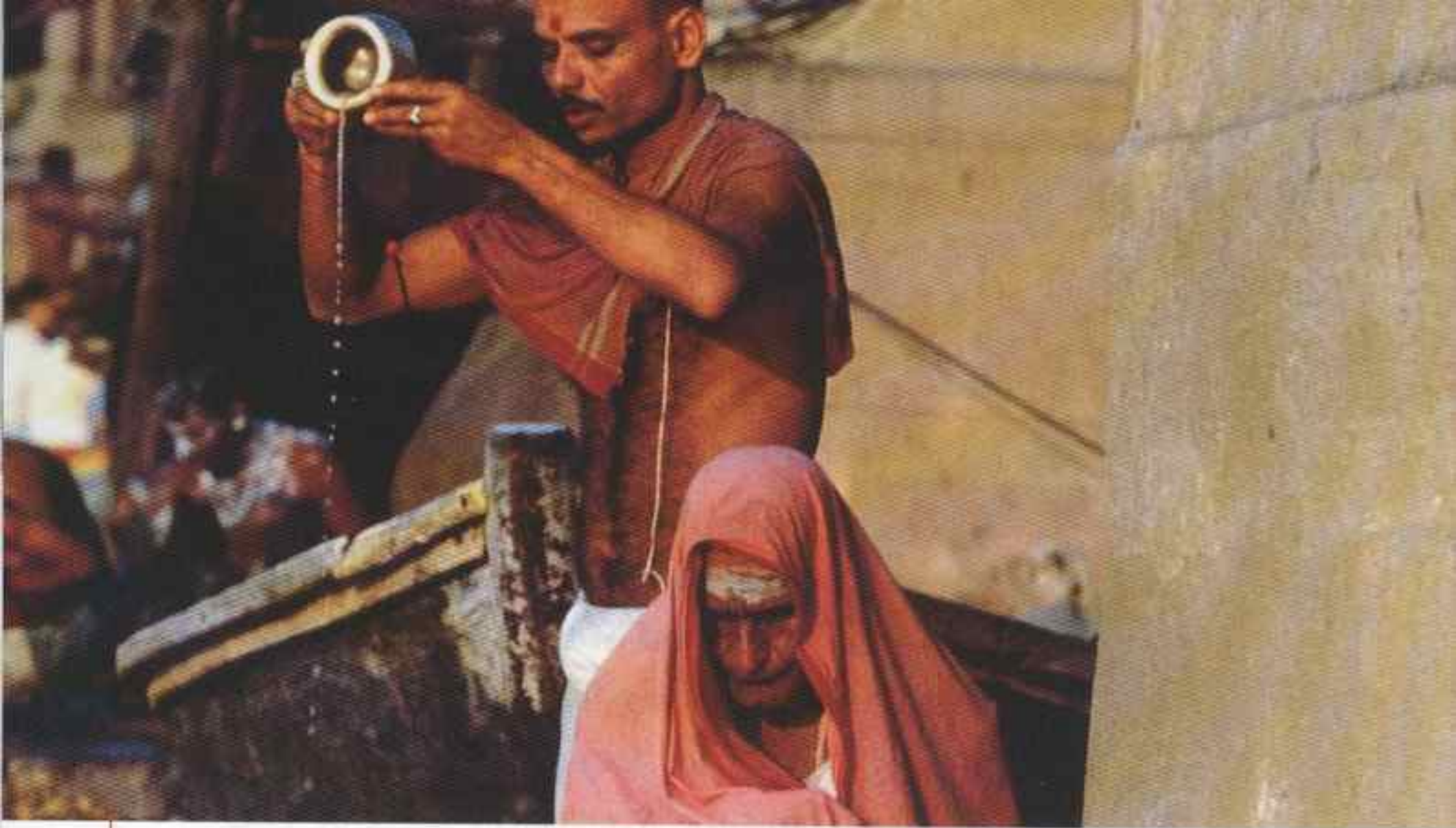
Varanasi and the ‘ghats’ which go down to the river.

famous metaphor compares the human body to clothing and says that the soul changes its body just as we change clothing. All three of these religions say that our actions produce effects, which are generally called ‘karma’. In other words, if we do bad things we produce bad effects, or bad karma, and will be born into a worse life, or, on the other hand, if we do good things, we will produce good effects and be born into a better life. All three of these religions look for liberation from this endless cycle of birth, death and rebirth.

For the Hindus, drinking from and bathing in the Ganges at Varanasi helps clean away negative karma and also helps to lead towards the final liberation. Hindus also think that dying or being cremated¹ in Varanasi leads to this liberation.

So, all along the banks of the Ganges in Varanasi are the famous ‘ghats’; these are steps that go down to the river. Most of these ghats

1. **cremated** : (a word used only with bodies) burned.



Ritual bathing in the water of the Ganges.

are places where people come to bathe in the waters of the Ganges. Other ghats are used for the cremation of bodies.

The city has about 1,500 Hindu temples. Many of them are dedicated to the Hindu god Shiva, who, Hindus believe, once lived here.

Nowadays, Western tourists join the Hindu, Buddhist and Jain pilgrims. Many of them are fascinated by this city where – for the Hindus – the world of the divine meets the world of the human.

1 Answer the following questions.

- 1 How old is Varanasi?
- 2 What is Varanasi's other name?
- 3 Who is Ravi Shankar?
- 4 How many people come to Varanasi each year for religious reasons?
- 5 What are the *Mahabharata* and the *Ramayana*?
- 6 Why do the Hindus compare the body to clothing?
- 7 What is 'karma'?
- 8 Why do Hindus bathe in and drink from the Ganges?
- 9 What are the 'ghats'?

INTERNET PROJECT

To find out more about Jainism and Hinduism connect to the Internet and go to www.blackcat-cideb.com or www.cideb.it. Insert the title or part of the title of the book into our search engine. Open the page for *Kim*. Click on the Internet project link. Go down the page until you find the title of this book and click on the relevant link for this project.

Prepare short reports about these two religions.

For Jainism say something about:

- ▶ vegetarianism
- ▶ Ahimsa (non-violence)
- ▶ Mahavira

For Hinduism write about:

- ▶ its holy books
- ▶ its principal gods
- ▶ festivals

Before you read

1 Vocabulary

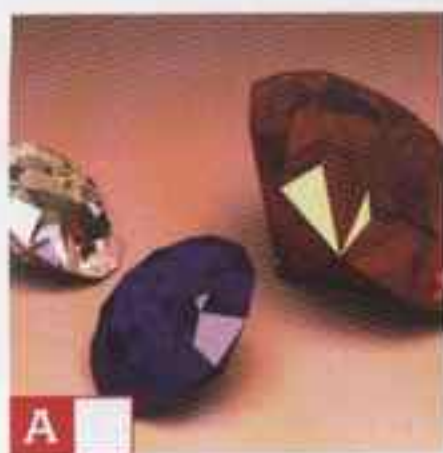
Match each word (1-8) to the correct picture (A-H). Use a dictionary if you need help.

1 green shade
2 poison

3 lamp post
4 water jar

5 pearls
6 jewels

7 pupil
8 Tibetan mask



A



B



C



D



E



F



G



H

A close-up photograph of a hand holding a single, large, lustrous pearl between the thumb and index finger. The background is dark and out of focus, showing other hands and pearls, suggesting a jewelry shop or a market stall.

CHAPTER 7

Spy School

Kim began to walk up the street to look for Lurgan Sahib's shop. He felt very important: he was now a Sahib. He saw a little Indian boy about ten years old sitting under a lamppost.

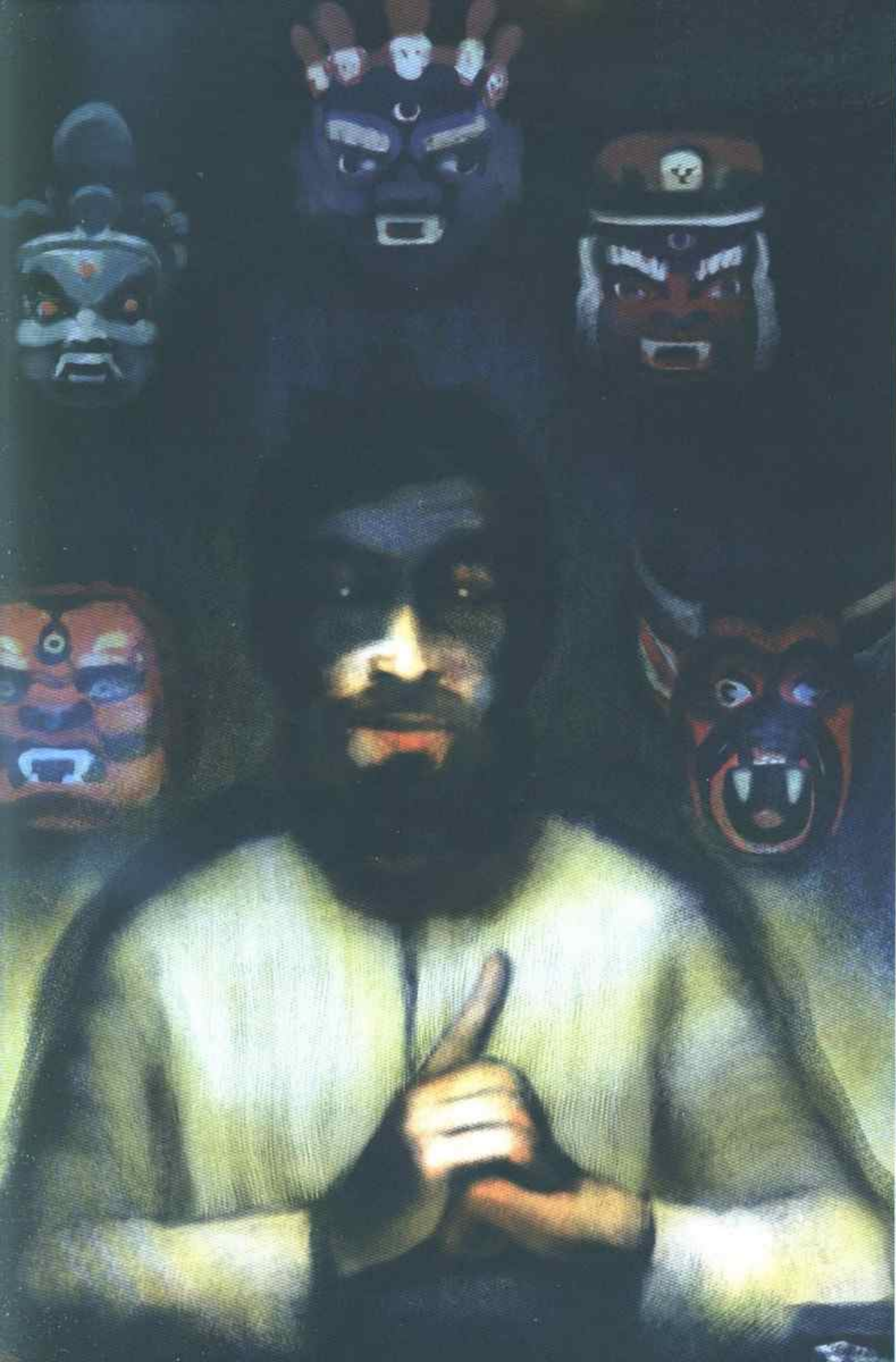
'Where is Mr Lurgan's shop?' Kim asked him.

The boy took Kim to a shop with a veranda on the street. The door was open.

'He has arrived,' said the little boy, very quietly. Kim felt that Lurgan Sahib had sent the boy to bring him here.

Kim went into the building and saw a man with a black beard wearing a green shade over his eyes. He was sitting at a table. With incredible quickness he was putting shiny pearls on a string.

'Seventy-nine, eighty, eighty-one,' the man counted to himself, and then he took off his green shade and stared at Kim. The pupils of his eyes became very large and then very small, as if he controlled them. Kim had seen a magician do this in Lahore so he was not frightened.



'Do not be afraid,' said Lurgan Sahib suddenly.

'Why should I be afraid?' replied Kim.

'You will sleep here tonight, and stay with me until it is time to go again to Lucknow. It is an order.'

'It is an order,' Kim repeated. 'But where will I sleep?'

'Here in this room,' Lurgan Sahib pointed to the dark room behind him.

'Fine,' said Kim calmly. 'Now?'

Lurgan Sahib nodded and held a lamp above his head. Kim could now see the Tibetan devil masks on the walls together with many other frightening masks, swords and knives. Kim had already seen many of these objects in the Lahore Museum. He also saw the little boy sitting under the table. He had a smile on his face.

'I think Lurgan Sahib wants to make me afraid. And I am sure that devil boy under the table wants to see me afraid,' he thought. 'This place,' he said aloud, 'is like a Wonder House. Where is my bed? And you, little boy, stop smiling because I will beat you in the morning!'

When Kim woke up the next morning, Lurgan Sahib was looking down at him. The man offered Kim his hand.

'Shake hands, O'Hara,' he said.

Kim looked at him carefully. He was a Sahib because he wore Sahib clothing. But the accent of his Hindustani was perfect and his English was not at all like a Sahib.

'I am sorry you cannot beat my boy this morning. He says he will kill you with a knife or poison. He is jealous. He has just tried to kill me with poison. You must help with the breakfast. He is almost too jealous to trust, just now.'

'Well,' Kim thought, 'a Sahib from England would make a big fuss about this story of jealousy. But Lurgan Sahib said it very calmly, as calmly as Mahbub talks about his dangerous travels in Afghanistan.'

Lurgan walked to the other end of the veranda to fill up a water jar.

'Do you want a drink?' Lurgan asked.

Kim nodded. Lurgan Sahib, who was fifteen feet away, put his hand on the jar. In the very next moment it was next to Kim's elbow, and it was completely full.

'Wah!' said Kim in complete amazement. 'That is magic!' Lurgan smiled — he liked the compliment.

'Throw it back,' Lurgan said.

'It will break,' said Kim.

'Throw it back!'

Kim threw it in the direction of Lurgan. It fell on the ground and broke into fifty pieces.

'I said it would break,' said Kim.

'It isn't important,' said Lurgan. 'Look at the largest piece.'

The largest piece had a little water in it and sparkled in the light. Lurgan Sahib came and put his hand on the back of Kim's neck and whispered, 'Look! It will come together again, piece by piece. First the big piece will join itself to two other pieces on the right and the left — on the right and the left. Look!'

Lurgan held Kim very lightly and delicately, but Kim could not move at all. Now he saw one piece where there had been three small pieces. And above this large piece he could now vaguely see the shape of the entire jar, but the jar had been broken. He had seen it break into pieces on the floor.

'Look! It is coming together again,' said Lurgan Sahib.

Kim began to fight this illusion. Before he had thought in Hindustani, but now he began say to himself the multiplication table in English!

'Look! It is coming together again,' whispered Lurgan Sahib.

'The jar was broken into many pieces,' thought Kim in English, 'and two times three is six, and three times three is nine and four times three is twelve...'

Kim continued repeating the multiplication table and gradually the vague shape of the jar disappeared and only the broken pieces remained.

'Look! Is it coming together again?' asked Lurgan Sahib.

'No,' answered Kim, 'it is still broken. There are still pieces on the floor, like before. It is broken. It is still broken.'

Then Kim finally pulled away from Lurgan.

'Was that more magic?' asked Kim.

'No, it was not magic,' answered Lurgan. 'It was a test, and, I am very happy with you. Very, very happy. You are the first to resist, the first that did not see the illusion.'

Lurgan sat down at the table. They heard the little boy crying.

'Ah! It is you! You are so jealous. Will you try to poison me again?' asked Lurgan.

'Never, never! No!' cried the boy.

'And will you try to kill this other boy?' asked Lurgan.

'No, never!' cried the boy.

'What do you think he will do,' Lurgan suddenly asked Kim.

'I don't know,' answered Kim. 'But why does he want to poison you?'

'Because he likes me so much. He is jealous because he thinks I prefer you to him,' explained Lurgan.



'Oh, please send him away!' cried the boy.

'Not yet,' said Lurgan. 'He will go away in a little bit. But now he is at school, and you will be his teacher. Play the Game of the Jewels against him. I will keep score.'

The little boy ran and got a box filled with jewels. Lurgan took out fifteen jewels and put them on the table in front of Kim.

'What is the game?' asked Kim.

'You must look at the jewels. You can even touch them if you want,' explained the boy. 'You can look at them as long as you want — I will only need a moment! Then you must cover them with a piece of paper, and describe them all to Lurgan Sahib.'

Kim looked carefully at the jewels, and was able to describe thirteen of them. But the little boy was much better. When his turn came, he looked for a half a minute at his jewels, and then described them all in the greatest possible detail. They played several times and each time the boy was much better than Kim.

'Is the boy better than you?' asked Lurgan.

'Yes, certainly,' said Kim.

'Good,' said Lurgan, 'then he will teach you now.'

The text and **beyond**

1 Comprehension check

Answer the following questions.

- 1 Why was Kim so happy with himself?
- 2 Lurgan Sahib tried to frighten Kim twice. How did he do this?
- 3 Why didn't he succeed?
- 4 Why was the little boy so jealous of Kim?
- 5 How was Lurgan Sahib like other sahibs?
- 6 How was he different?
- 7 What magic did Lurgan Sahib do?
- 8 What was the test?
- 9 How did Kim pass this test?
- 10 Why did Kim agree that the boy should be his teacher?

2 Opposites

Find the opposites of the 12 words from this chapter in the box. There are 7 that you do not need to use.

walking hate distrust show worst ~~appeared~~ clean
 carelessly repaired apart distinct worse uncover
 shouted dull easy safe standing talked

- | | |
|----------------------------------------|-------------------|
| 0 disappeared .. <u>appeared</u> | 6 carefully |
| 1 shiny | 7 trust |
| 2 together | 8 dangerous |
| 3 vague | 9 whispered |
| 4 sitting | 10 cover |
| 5 broken | 11 better |

3 On the road with Kim and the Lama

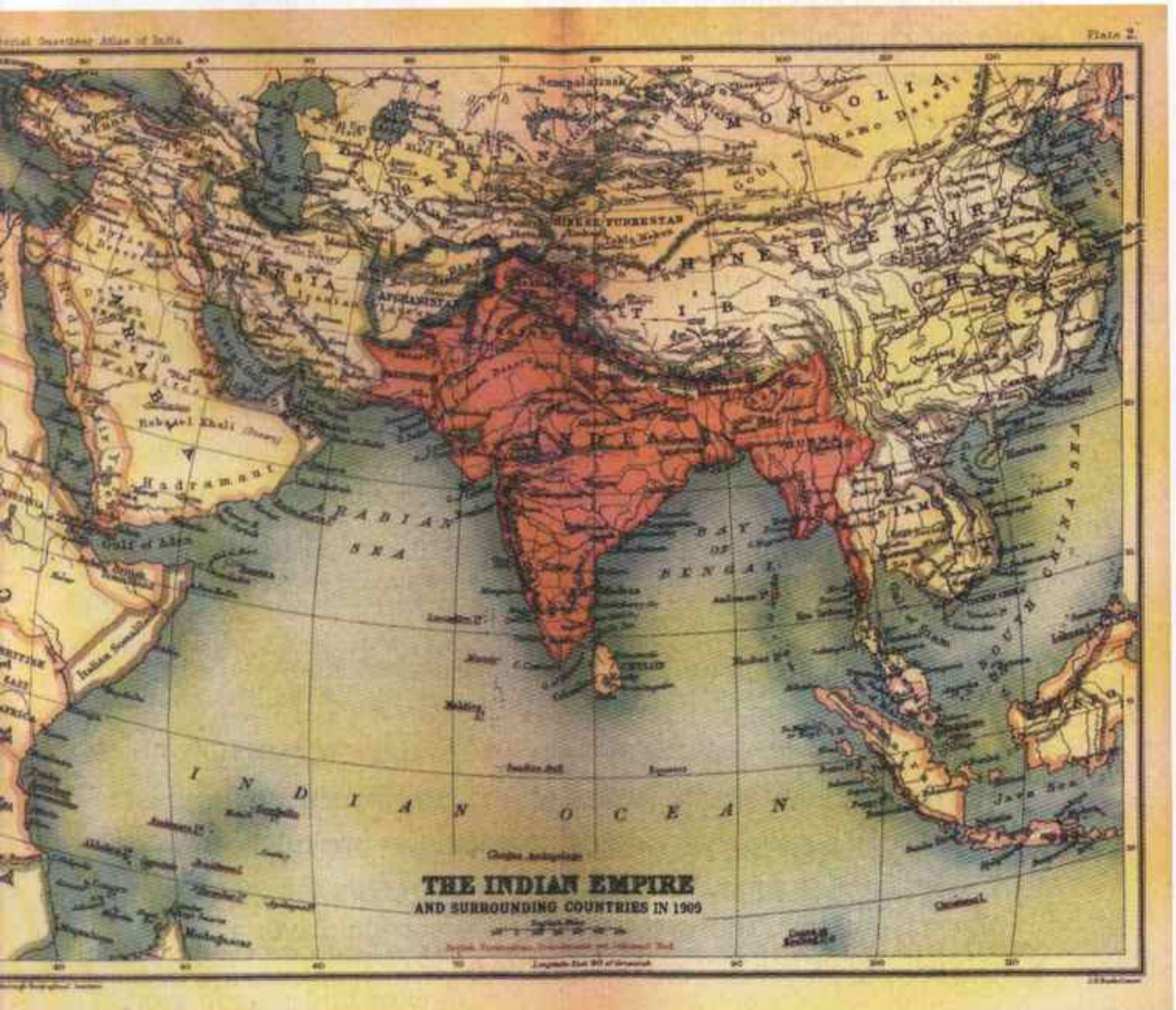


Map Work

Kim is an on-the-road novel, as we would say today. The characters talk about many different places and they travel to many different places too. Use an atlas or the Internet to help you.

Look at the map of British India in 1909 on the opposite page.

- 1 Officially, the island to the south of India was not part of British India, but it was a British colony. What was its name in 1909? What is its name now?
- 2 Write in the names of the nations that now make up this territory on the map on page 86. Write in the names of the nations surrounding India.
- 3 Find the following cities on the map:
 - Lucknow
 - Simla
 - Umballa
 - Lahore
 - Delhi
 - Peshawar
 - Mumbai (formerly Bombay)
 - Varanasi (formerly Benares)
 - Chennai (formerly Madras)
 - Kolkata (formerly Calcutta)



4 Kim's Game

Rudyard Kipling was a friend of the founder of the Scouts, Robert Baden-Powell (1857-1941). Kipling himself was involved in the Scouts. Baden-Powell took the idea of Lurgan Sahib's game and used it to train the memories of his young scouts. It is still a popular game with scouts, and is known as Kim's Game. To begin, you can either go to www.blackcat-cideb.com or www.cideb.it. Insert the title *Kim* into our search engine. Open the page and click on the memory game link. Download the page of objects and then cut out the pictures. Later, if you want you can use real objects, or add other pictures.



Sir Robert Baden Powell,
the founder of the scout movement.

Two people play these versions.

A

- 1 The first player chooses ten or fifteen of the objects and puts them on a plate, and then covers the plate.
- 2 She/He then uncovers the plate and the second player can look at the plate for one minute.
- 3 The plate is then covered, and the second player must name as many things as she/he can.
- 4 They then change roles, and the second player chooses the objects.

B

- 1 The first person chooses fifteen objects and puts them on a plate.
- 2 The second person then looks at the plate for one minute.
- 3 The first player then takes the plate and secretly takes away three objects, and then shows the plate to the second player again.
- 4 The second player has one minute to say which objects are missing.



CHAPTER 8

Hurree Chunder Mookerjee

Kim stayed with Lurgan Sahib for ten days. He and the boy often played the Game of the Jewels, but not always with jewels. Sometimes they used other objects and other times they used photographs of people. Sometimes Kim and the boy sat in the back of the shop. They had to look carefully at every person who came in. Then at the end of the day they had to describe each person's face, talk and actions.

Sometimes they dressed up like different kinds of Indians. The shop was full of all different kinds of clothing, and Lurgan Sahib was an expert at make-up. This, perhaps, was Kim's favourite part: he loved dressing up like different people. One evening Kim dressed up like a beggar from Lahore. He imitated perfectly what the beggar said when he begged from an Englishman and from an Indian. Lurgan Sahib laughed loudly and told Kim to stay dressed as a Lahore beggar and to wait.

After a few minutes a big Babu¹ came into the shop. His name was Hurree Chunder Mookerjee. Kim began his imitation of the Lahore beggar. Lurgan Sahib watched the Babu very carefully.

'I think,' said the Babu, 'I am of the opinion that it is a most extraordinary and efficient performance. How soon will he be capable of making maps? Because then I will want to use him.'

'That is what he must learn at Lucknow,' answered Lurgan.

'Then tell him to be quick! Goodnight, Lurgan,' said the Babu and walked out like a big, heavy cow.

Later when they were talking about the visitors to the shop, Lurgan asked Kim about the fat man.

'Well, I see that he wants me to work for him when I finish school,' said Kim, 'so I suppose he is a member of the secret service too. But to look at him I do not understand how he can wear disguises and speak different languages.'

'You will learn many things,' answered Lurgan Sahib. 'But there are very few men who really want to work for the secret service, to travel around India and collect information. And maybe of these few men, there are ten that I think are the best. Hurree Chunder Mookerjee is among these ten. A brave Bengali! Isn't that incredible?'

Four days later, Kim got into a carriage to go back to school. The Babu travelled with him. Kim looked at him with amazement, 'How can this big round man be a member of the secret service?'

Later in the journey, after a large meal, Hurree Chunder Mookerjee began to talk to Kim.

'You know,' he said, 'I studied at Calcutta University. Remember to study Shakespeare at school. That too can be useful. Also French

1. **Babu** : an Indian clerk who knew some English.



and Latin. Learn mathematics well and the art of measuring the land and making maps. This is most important.

Someday I hope we will work together officially. Now goodbye, I have very urgent business nearby'. He got down quickly from the carriage, like a slim, silent, graceful cat.

Kim enjoyed school and he studied hard. He knew that he had to learn everything about mapmaking and describing cities. This was essential if he wanted to play the Great Game. Kim did well too, but when the holidays came, he wanted to be free again. So, Colonel Creighton gave him permission to travel with Mahbub Ali.

* * *

When Kim was sixteen, Mahbub Ali thought that Kim had had enough school.

'He has learned everything about maths and mapmaking he needs,' said Mahbub. 'If he continues at school, it will only ruin him as a player in the Great Game.'

'I agree very much too,' added Hurree Chunder Mookerjee.

'Well,' said Colonel Creighton, who was not so certain, 'perhaps he can travel with his red lama for six months. Maybe, though, Hurree can keep an eye on him, from time to time.'

So, it was decided, and a letter was sent to Kim's headmaster. The headmaster then called for Kim.

'Young man, you are very fortunate,' said the headmaster. 'Your first job is going to be mapmaking. Remember you are still young. Be careful.'

Kim was very happy. That evening he met Mahbub at the Lucknow train station. Mahbub explained everything to Kim. Kim then took the train to Benares to meet the lama at the Jain Temple.

The text and **beyond**

1 Comprehension check

Decide if each statement is correct or incorrect. If it is correct, tick (✓)

A. If it is not correct, tick(✓) B.

- | | A | B |
|---------------------------------------------------------------------------------------------|--------------------------|--------------------------|
| 1 Of all his activities with Lurgan Sahib Kim liked the Game of the Jewels the best. | <input type="checkbox"/> | <input type="checkbox"/> |
| 2 Kim knew that the beggar in Lahore talked to different kinds of people in different ways. | <input type="checkbox"/> | <input type="checkbox"/> |
| 3 Lurgan Sahib showed Kim's performance to Hurree Chunder because it was very funny. | <input type="checkbox"/> | <input type="checkbox"/> |
| 4 Hurree Chunder moved like a cow because he was so fat. | <input type="checkbox"/> | <input type="checkbox"/> |
| 5 Kim guessed that Hurree Chunder was a secret agent. | <input type="checkbox"/> | <input type="checkbox"/> |
| 6 Lurgan Sahib had little respect for Hurree Chunder. | <input type="checkbox"/> | <input type="checkbox"/> |
| 7 Kim had difficulty believing that Hurree Chunder was a secret agent. | <input type="checkbox"/> | <input type="checkbox"/> |
| 8 When Kim was 16, Colonel Creighton knew that he had had enough school. | <input type="checkbox"/> | <input type="checkbox"/> |

2 Sentence transformation

Here are some sentences from Chapters Six and Seven. For each question, complete the second sentence so that it means the same as the first, using no more than three words.

- 0 How soon will he be capable of making maps?
When will he know how..... to make maps?
- 1 His English was not at all like a Sahib.
He English at all like a Sahib.
- 2 I prefer you to him.
I like you I like him.
- 3 Remember to study Shakespeare at school.
Do to study Shakespeare at school.
- 4 I will only need a moment!
It will only me a moment!

PET 3 English in India: A most extraordinary and efficient performance.

Read the text below and choose the correct word for each space

Kim is written in English, (0) it reflects the complex language situation in India. First, much of the book is a kind of translation into English of Hindustani – the (1) language of northern Indian. Kim speaks this language during most of the book. Sometimes Kipling even (2) us that Kim is using an English word in his Hindustani. In the original novel Kim says, for example, 'I will beg a tikkut (ticket) for the te-rain (train)'. Sometimes Kim speaks in a kind of broken English with (3) difficulty – this is not a translation, this is (4) Kim really speaks English. Then Kipling gives us the English of Hurree Chunder. He studied at university, but, in the original novel, Kipling presents his English (5) comical and exaggerated.

Things have (6) greatly in the last 100 or so years. Indian English is no longer the language of the British. It is not considered wrong; it is considered different from British English – just as American English and Australian English are different. English has (7) an essential part of modern India. In recent years the prestigious Oxford English Dictionary has accepted (8) Indian English words such as *Bollywood* (the Indian film industry, from 'Bombay' and 'Hollywood') and *bindaas* (cool, trendy).

Indians are now much more confident about their English. In part, this is because India is now an important economic (9), and in part because some of the best writers of contemporary English literature are Indians.

- | | | | | |
|---|------------|----------------|------------|--------------|
| 0 | A and | B however | C although | D but |
| 1 | A spoken | B talked | C said | D called |
| 2 | A reveals | B discovers | C explains | D shows |
| 3 | A much | B lots | C plenty | D very |
| 4 | A as | B so | C how | D way |
| 5 | A as | B like | C by | D manner |
| 6 | A differed | B transformed. | C changed | D gone |
| 7 | A become | B got | C gone | D been |
| 8 | A much | B very | C lots | D many |
| 9 | A strength | B ruler | C energy | D power |

Before you read



1 Listening

Listen to the beginning of Chapter Nine. You will hear about Kim's first meeting with the lama. Answer the questions.

- 1 Kim thanked the lama for
 - A coming out of the temple to meet him.
 - B his schooling and living expenses.
 - C inviting him to travel again with him.

- 2 The lama noticed that Kim had
 - A grown up.
 - B become quite handsome.
 - C lost some weight.

- 3 Kim and the lama talked about
 - A how they had travelled together.
 - B what they had done when they were not together.
 - C what Kim had learned at school.

- 4 To get to the old lady's house, Kim and the lama were going to
 - A travel by train.
 - B walk.
 - C travel by train and walk.

- 5 The lama used his picture of the Wheel of Life to
 - A explain to Kim how to pray.
 - B show Kim about the cycle of lives of men.
 - C receive hospitality from the people in villages.

- 6 The old lady wants to see the lama because his charms help
 - A her grandchild to feel better.
 - B her grandchild to eat fruit like mangoes.
 - C the mango trees to grow.



CHAPTER 9

On the Road Again

When Kim first saw the lama in front of the temple, he fell to the lama's feet. 10

'You paid for my school and food for three years. I have completed my studies and now I have come to you.'

'You are no longer a child. You are now a man,' said the lama. 'I was right to leave you with those men with guns.'

Kim and the lama talked about their first journey together for some time. Then they decided on where to go next. The lama wanted to go north to see the kind old lady who lived near Saharunpore.

They took a train north to Delhi, and then from Delhi they took a train to Saharunpore. From there they continued their journey on foot.

On the Road Again

They walked across the countryside talking and praying. Each evening they received hospitality in a different village. Sometimes they stopped along the roadside, and the lama pulled out his illustration of the Wheel of Life. He explained to Kim how people are born and die, and are reborn again. He showed Kim the different hells and paradises. Sometimes people stopped and threw flowers on the lama's drawing, as a sign of respect and devotion.

One day, a servant of the old lady found them. This was not difficult — there were no other Red Lamas travelling about the countryside.

'The old lady wants to see you again,' said the servant. 'She needs more charms for her grandchild — he always becomes sick after eating too many mangoes.'

'Oh, yes,' said the lama, 'I remember now.' He had forgotten their destination. 'I often stayed with her when you were in school. She talks too much but she is a very good woman. I do not like giving charms, but, for her, I can.'

END

Kim, the lama and the servant then walked eleven miles to the house of the old lady.

She was very happy when she saw Kim and the lama. She talked to them from the window of her house.

'Oh how handsome you have become,' she said to Kim. 'Many women must be in love with you!'

'Oh, Maharani,' replied Kim, 'you are still a great beauty.'

'Still?' laughed the old lady, 'maybe twenty, maybe thirty years ago!'

After dinner, the lama went off to his little room to sleep, and Kim stayed by the fire.

'I hope,' said the old lady, 'tomorrow the lama will make me a charm for my grandchild. He can also give me his opinion of the drugs of my new doctor.'

'What new doctor, Maharani?' said Kim.

'Oh, he is very good. He is a Bengali. His medicines are very, very good. I myself have used them.'

'Oh, be careful,' said Kim, a little jealous of this new doctor, 'these travelling doctors sell coloured water and call it medicine.'

'Really? You doubt me,' said a deep voice from the darkness. The doctor came and sat next to Kim by the fire. They began to talk about medicine.

When they were finally alone, the doctor, who was a very large man, said to Kim, 'Ah, don't you recognise me?'

'No... why should I? I mean...' said Kim confused. 'Oh, it's you Hurree Babu! How did you find me?'

'Red Lamas are not very common in this part of the world,' explained Hurree Babu. 'Also Mahbub told me you were coming here. I bought a box of medicine and began my journey as a "travelling doctor". I really am a good doctor though. But there is an important mission for us, Mr O'Hara.'

'What is it? I hoped to play the Great Game soon,' said Kim.

'Very soon,' began Hurree Babu. 'Do you remember the white stallion?'

'Yes,' Kim replied, 'there were five kings who prepared a war against the British three years ago. I brought a message from Mahbub to Colonel Creighton.'

'Exactly,' continued Hurree Babu, 'but there was no war in the end. Two of those five kings were paid by the British. They said they would protect the north. However, I have discovered that



these two kings are now working with the Russians. In fact, a Russian and a Frenchman are now in the north making promises to the kings and making maps.'

'I am beginning to understand,' said Kim.

'I am going to the north to see what these two are doing,' said Hurree Babu. 'I would like some assistance — I am always afraid, you know. I am a Bengali after all. You do not need to travel with me. If you are near in case of danger, that is enough. So, you must persuade your lama to continue his search for the River of the Arrow to the north.'

'That will not be difficult,' said Kim. 'He comes from the hills and suffers greatly in the heat of the plains.'

The next day at noon, Hurree Babu left.

That evening Kim and the lama also left for the hills: it had not been at all difficult to persuade the lama to continue his search in his cool hills.

The text and **beyond**

1 Comprehension check

Match the phrases in column A with those in column B to make complete sentences. There are four phrases in column B that you do not need to use.

A

- 1 Kim placed himself on the ground in front of the lama
- 2 The lama forgot that he was going to the old lady's house
- 3 The old lady's servant had no trouble finding Kim and the lama
- 4 The old lady wanted to see the lama again
- 5 The old lady thought Kim had many girlfriends
- 6 People threw flowers on the lama's picture
- 7 The old lady laughed
- 8 Hurree Babu bought a box of medicine
- 9 Hurree Chunder was going north
- 10 Hurree Chunder wanted the lama to travel north

B

- A because he knew the old lady's grandchild was sick.
- B because he wanted to make a good disguise.
- C because Mahbub had told him where they were.
- D because Kim gave her an unrealistic compliment.
- E because he wanted to see what the Russian and Frenchman were doing.
- F because they thought Kim was so handsome.
- G because he was so attractive.
- H because he wanted Kim's help on his mission.
- I because he concentrated so much on his prayers and conversations with Kim.
- J because he wanted to express his deep thanks.
- K because they wanted to show admiration and reverence for him.
- L because he helped to make her grandchild better.
- M because he did not like her very much.
- N because there was nobody like the lama in the area.

2 Word square

Find the words in the four different categories. Then find these same words in the word square opposite.

Religion

The building where Hindus, Buddhists and Jains pray	_em_ _ _
The title of a Tibetan Buddhist holy man	_ a _ a
The title of a religious man of the Anglican Church	_ _ _ _ _end
The title of a priest of Catholic Church	_ ath _ _
The place you go after death if you are bad	_ el _
The place you go after death if you are good	_ara _ is _

Money

Indian money	_ up _ _
Piece of paper you use to tell your bank to give money to somebody else.	_ _ _ qu _
If something costs a lot it is...	_ x _ _ n _ i _ _

Army

Captains and colonels are...	_ff _ _ _ _ _
A unit of about 900 men	_ _ _ im _ _ t
Common fighting men	_ _ _ di _ _ _
Armies fight...	_ a _ s
People in the army shoot...	g _ _ _

School

A long break from school	_ ol _ _ _ _
The study of numbers	_ _ _ h _ _ _ t _ c _
If you want to learn, you must...	_ _ ud _

o	r	m	k	a	s	r	r	e	v	e	r	e	n	d
f	f	h	m	a	t	h	e	m	a	t	i	c	s	t
f	q	o	r	p	s	d	o	j	h	v	m	a	g	c
i	e	l	t	u	n	l	u	d	h	e	s	w	z	c
c	g	i	e	h	p	m	a	f	t	r	l	m	n	h
e	h	d	m	w	z	e	l	m	d	f	k	l	s	e
r	t	a	p	y	a	l	e	q	a	r	t	y	t	q
s	s	y	l	r	w	a	r	s	n	e	w	n	u	u
t	c	g	e	h	j	n	m	k	d	c	w	f	d	e
f	a	t	h	e	r	l	d	a	y	u	l	s	y	z
a	z	s	c	d	v	s	o	l	d	i	e	r	s	e
g	u	n	s	e	x	p	e	n	s	i	v	e	n	r
a	q	m	t	r	e	w	q	c	y	g	k	r	t	n
s	d	f	g	r	e	g	i	m	e	n	t	b	h	l
p	a	r	a	d	i	s	e	q	m	t	r	g	c	b

▶▶ INTERNET PROJECT ◀◀

Fortunately for us, many excellent photographers visited British India in the late 1800s, and left us a fabulous record of their travels. So, we can now get a good idea of what Simla, Lucknow, Lahore and Benares looked like when Kim and the lama were there.

To see some of these magical pictures go to the Internet and go to www.blackcat-cideb.com or www.cideb.it. Insert the title or part of the title of the book into our search engine. Open the page to *Kim*. Click on the Internet project link. Scroll down the page until you find the title of this book and click on the relevant link for this project.

Then download and print three or four of these photographs and present them to the class.

- ▶ Say what is shown.
- ▶ Describe the picture.
- ▶ Say why you particularly like it.



CHAPTER 10

The Hills

Kim and the lama began walking slowly north from Saharunpore. They walked through the cities of Dehradun and then, closer to the hills, the city of Mussoorie. At the beginning of their journey the lama needed Kim's help walking. But, as they began to go upwards in the hills, the lama became stronger and stronger. For Kim, however, the walking became more and more difficult, and the winds colder and colder. The lama, who was a hillman, led Kim away from the main road along more difficult paths. The people of the hills welcomed the lama and Kim. Many of them were Buddhists and saw the lama as a very important holy man.

Gradually, Kim became stronger, and he studied more deeply the Wheel of Life with the lama. In these hills, there was very little to distract them. Occasionally, they saw a bear on a distant hill, or an eagle¹ in the sky. One morning they even saw a snow

1. eagle :



leopard¹ that was eating a goat. Otherwise, there was nothing. These hills under the great Himalayas were like a world of dreams.

'Surely the Gods live here!' said Kim, who was amazed by the great distances and silence of the place. 'This is no place for men!'

* * *

Hurree Babu, who was carrying a blue and white umbrella, also walked up into the hills, but he stayed on the main road. Soon, he met the Russian and Frenchman. He presented himself as 'an agent for the Rajah of Rampur'. The Russian and Frenchman were very happy because they were having trouble with their porters.² They had baskets carrying mountain goat heads — they were pretending to be hunters. But, most important to them was a basket with a red cover, which carried all their maps and papers. They planned to take these precious documents down to Simla and then send them back to Russia.

Hurree Babu soon solved their problem with their porters, who were hillmen. So, the Russian and Frenchman — now with the assistance of an 'agent of the Rajah of Rampur' — continued their journey down to Simla. On the second day, they saw Kim and the lama studying the Wheel of Life near the road. Hurree Babu, who always thought very quickly, said, 'Look, that is a very important local holy man, a subject of the Rajah of Rampur.'

'What is he doing? It is very curious,' said the Russian.

'He is explaining the holy picture, which is made by hand,' said Hurree Babu.

'Tell him that I want to buy his picture,' said the Russian.

1. snow leopard :



2. porters : people who carry heavy things for others.

Hurree Babu walked closer to Kim and the lama. Kim understood the situation immediately.

'Holy One,' said the Babu, 'these Sahibs want to buy your drawing.'

'No,' replied the lama, who was also an artist.

'He says no,' Hurree Babu said to the Russian. The Russian became angry: he did not see the lama as an important holy man: he saw him as a dirty old man arguing about money for an old drawing. He walked up to the lama and grabbed at the drawing. The lama did not let go and the drawing ripped.¹ The lama became angry and stood up. Then the Russian hit him on the face. The hillmen carrying the baskets were shocked. They became afraid and ran up the hill with the baskets on their backs. Kim, too, was shocked. He attacked the Russian. The two went rolling down the hill.

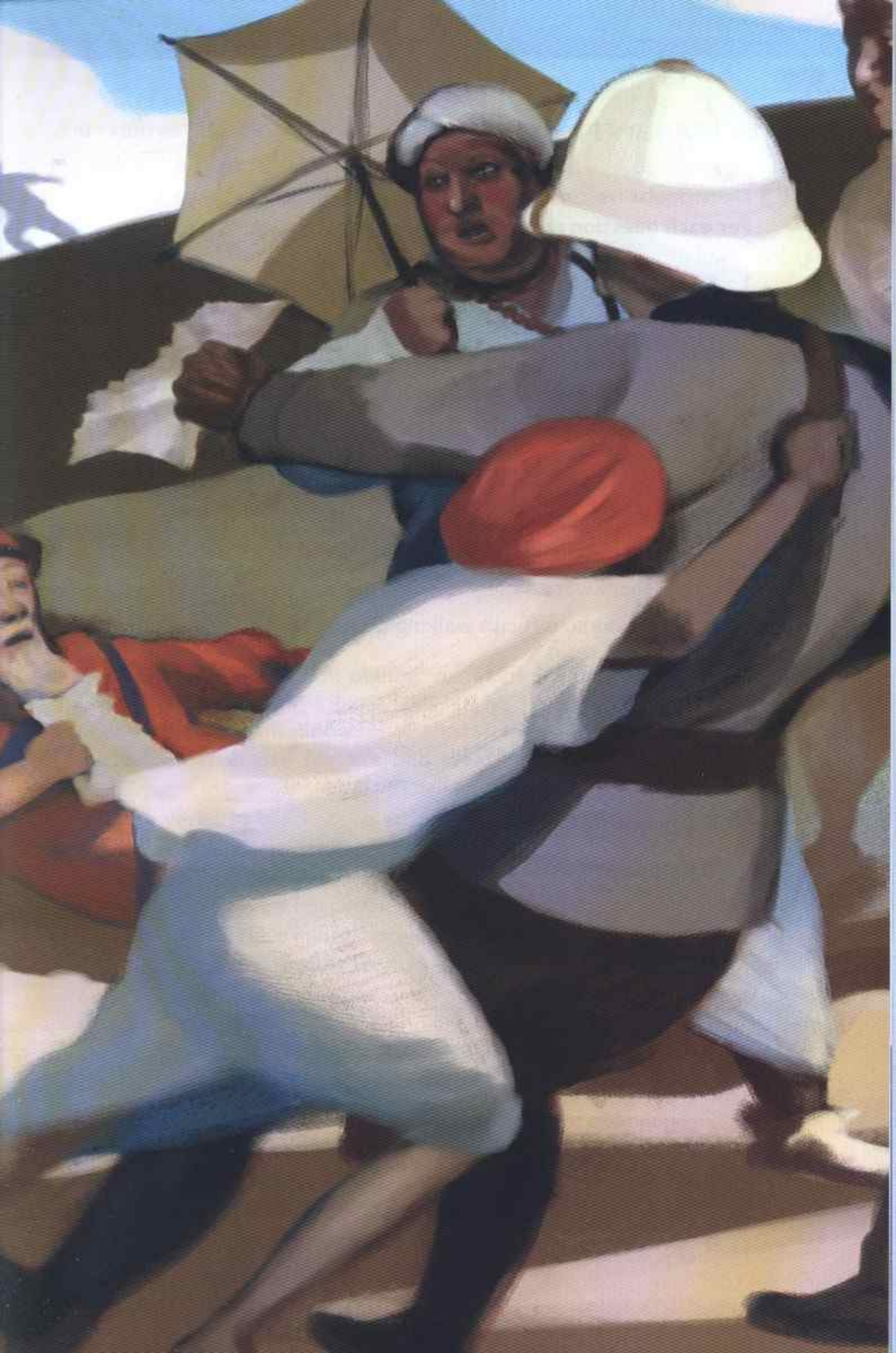
Again, the Babu thought very quickly. He went and pulled Kim off the Russian — Kim wanted to kill him. Then he whispered in his ear, 'You must run up with the hillmen who have the baskets. The one with the red cover has all the important documents. Keep that one! Go!'

Kim ran off with the hillmen, who had also taken the lama with them.

The Frenchman now had his pistol in his hand, but the Babu shouted at him, 'Do not shoot! They will come and kill us all! Why did you hit their holy man? You have done something horrible! Now we will be lucky to arrive in Simla alive!'

But, of course, the Babu was very happy that the Russian had done something so horrible: Kim now had all their secret letters and documents.

1. **ripped** : tore, was separated into two parts.



The text and **beyond**

PET 1 Comprehension check

For each question choose the correct answer – A, B, C or D.

- 1 Kim began to learn more about Buddhism because
 - A he was alone with the lama.
 - B he had become stronger after a difficult beginning.
 - C the people in the hills were Buddhists.
 - D nothing took his mind away from the lama's teaching.

- 2 Kim said that the hills were no place for men because
 - A it was very dangerous to walk there.
 - B it seemed very spiritual and unreal.
 - C there were mostly animals there.
 - D it was so difficult walking there.

- 3 The Russian and Frenchman thought that Hurree Chunder
 - A worked for the local king.
 - B was an important hillman.
 - C was a religious man like the lama.
 - D was an Indian hunter.

- 4 The Russian did not understand that the drawing of the Wheel of Life
 - A was worth a lot of money.
 - B was a religious drawing.
 - C was an important work of art.
 - D belonged to the lama.

- 5 The porters ran away because
 - A they wanted Kim to have the baskets and maps.
 - B they were amazed and frightened by the Russian's action.
 - C they wanted to report what happened to the king.
 - D they wanted to steal the baskets as payment.

- 6 Hurree Chunder told the Frenchman not to shoot because
- A he wanted to protect Kim and the lama.
 - B he was afraid Kim would return.
 - C he was afraid the hillmen would return.
 - D the gun shot would frighten the lama.

‘The Babu was very happy that he had done something so horrible.’

We tell stories using the past simple. But we can show that one event happened before another event using the past simple and the past perfect tense.

*The lama **felt** tired because he **had walked** all day.*

*When Kim **returned** to the road again with the lama, he **had already finished** his studying.*

- 2 Read this adaptation of Rudyard Kipling’s short story ‘Lispeth’. Lispeth appears in the next chapter as the leader of the village Shamlegh-under-the-Snow – it almost seems that in *Kim* Kipling wished to apologise for the bad treatment Lispeth had received earlier.

Put the verbs in brackets in either the past simple or past perfect according to the context.

Lispeth’s family were hill people. One year they (0) **had** (have) very little food. Their maize crops (00) ... **had died** ... (die). They (1) (go) to the Christian Mission in the Kotgarth Valley for help. They also (2) (become) Christians. Later, however, they both (3) (die), and Lispeth (4) (become) the companion and the servant of Chaplain’s wife. Lispeth was extremely beautiful – She looked like the goddess Diana.

When Lispeth (5) (grow up) she did not abandon Christianity. But the Chaplain’s wife (6) (not know) what to do with her: she (7) (cannot) tell a tall, beautiful goddess to wash dishes and clean the house. So, Lispeth read books and (8) (become) more and more beautiful.

One day when Lispeth was 17, she (9) (go) out on one of her walks – her walks were often 30 kilometres long. That evening, when she was almost home again, she walked into a large object. She (10) (carry) this object home and (11) (put) it on the sofa. It was an Englishman. She (12) (say) to the Chaplain's wife, 'This is my husband. I (13) (find) him on the Bagi Road. He has hurt himself. We will help him, and when he is well, your husband will marry him to me.'

The Chaplain's wife was shocked. A hill girl could not marry an Englishman. But the man (14) (fell) from a cliff. Now he (15) (need) help. Her husband (16) (take care of) him and gradually he (17) (get) better.

The Chaplain's wife (18) (tell) the Englishman about Lispeth's love. He promised to act correctly. But he and Lispeth often took long walks together.

However, he was soon better and he (19) (leave). The Chaplain's wife, who was a good Christian woman, (20) (not want) any trouble or scandal with Lispeth so she told her that the Englishman was coming back to marry her. After three months Lispeth became very upset and the Chaplain's wife had to tell her the truth: she (21) (tell) Lispeth a lie.

'How can what he and you said be untrue?' asked Lispeth.

'We said it as an excuse to keep you quiet, child,' said the Chaplain's wife.

'Then you have lied to me,' said Lispeth, 'you and he.'

Lispeth then left the Chaplain and his wife and returned to her own people.

'How can we possibly understand these pagans?' said the Chaplain's wife, 'And I believe that Lispeth was always at heart a pagan.' Lispeth (22) (arrive) at their mission when she was only five weeks old – so, her opinion of Lispeth did not do much credit to the Chaplain's wife.

INTERNET PROJECT

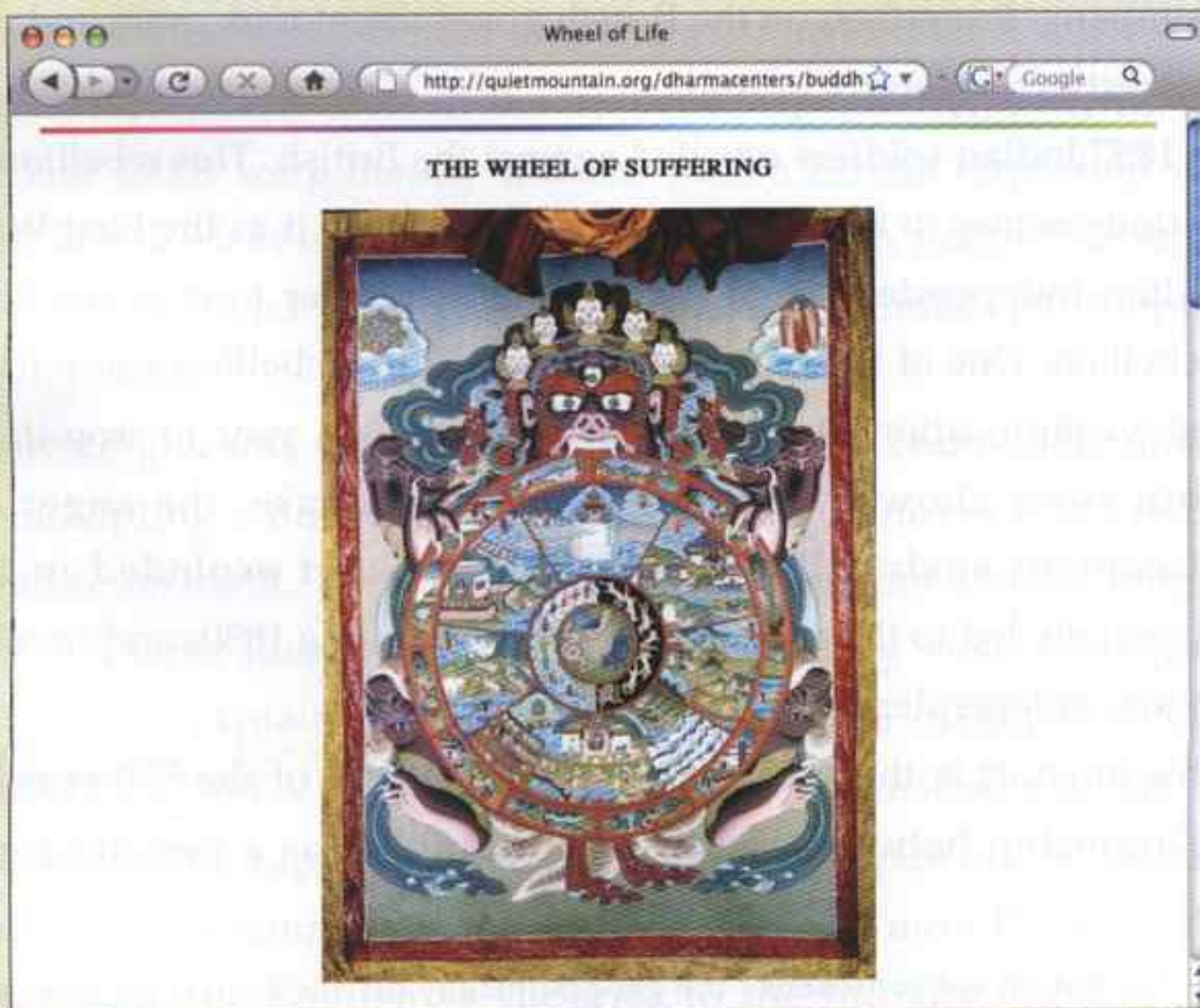
The Tibetan Buddhist drawing of the Wheel of Life presents a simple and clear view of Buddhist ideas. In other words, it is the perfect way for a lama to teach his young disciple.

To see and learn more about these wonderful works of religious art go to the Internet and go to www.blackcat-cideb.com or www.cideb.it. Insert the title or part of the title of the book into our search engine. Open the page to *Kim*. Click on the Internet project link. Scroll down the page until you find the title of this book and click on the relevant link for this project.

Then with your partner present a short report to the class about the Wheel of Life.

Download and print a picture.

- ▶ Explain simply what the sections of wheel show.
- ▶ What do the cock, the snake and the pig in the centre of the wheel symbolise?
- ▶ What is the monster that holds the wheel?



Kim, Kipling and Mookerjee

Kim takes place sometime in the 1880s when Britain governed most of the Indian subcontinent.¹ The British first came to India nearly five hundred years earlier. In this period India was part of the great Mughal Empire.

This empire began to decline in the early 1700s, and the English fought the French to win the power left by the Mughal Empire. By 1750, the English had defeated the French. Already in the early 1800s, India was an important part of British life. It became a place for many to make money and obtain power. Until 1773 all of Britain's interests in India were controlled by the private East India Company. From then on the British government took more and more interest in the control of India.

In 1857 Indian soldiers rebelled against the British. This rebellion has various names in history: many Indians refer to it as the First War of Indian Independence and the British often refer to it as the Sepoy Rebellion. One of the important causes of this rebellion was a fear of the westernisation of India. The British took a year to stop it, and both sides showed great cruelty. In any case, the anger and discontent against British rule in India that exploded in 1857 eventually led to the nationalist movement of the 1880s and finally to Indian independence in 1947.

This in short is the extremely complex history of the 550-year-long relationship between India and Britain. It was a period of great

1. **Indian subcontinent** : the geographically distinctive part of Asia that now includes India, Pakistan and Bangladesh.



A painting of **The Sepoy Rebellion** (1957).

change and certainly Britain and India influenced each other a lot. For example the leaders of the Indian Independence movement of the late 1800s were mainly Indians with a British education who used British ideas of freedom against their British rulers. The British on the other hand were greatly influenced by Indian philosophies and religions.

Interestingly, this complex situation is almost completely absent from Kipling's novel *Kim*. The India of this novel is a kind of paradise on earth. The only real threat comes from another empire, that of Tsarist Russia to the north. The horribly violent battles of 1857-58 are explained by the old soldier in the original novel as caused by a kind of madness – no other real explanation is given.

This is because Kipling's view of the British Empire and of India in particular was moral or even religious. He – like most British of that time – saw the English as superior to the Indians. Kipling also



The **Viceroy** (the British colonial Governor) of **India** George Curzon at Maharajah's Peshkar's Palace (about 1900).

thought that it was the duty of the English to govern India properly and morally – to build railways, schools, roads and provide modern medicine and effective government. He did not, however, want to admit that the Indians themselves could be unhappy with British rule. How could they be unhappy? The British were there to help them. When his cousin asked Kipling if the British really tried to help the Indians, he replied:

'Why else do our best men go there and die from too much work and disease? Our young men who are educated at our best schools go there to fight famine and disease...'

It was certainly true that many Britons did their best to help the Indians, but it is also true that the British were in India for power and profit.

However, this complex situation did make itself felt in *Kim* and in the form of Hurree Chunder Mookerjee. Interestingly, this character is Kipling's parody¹ of the British-educated Indians from Bengal. These people irritated Kipling especially because they were not

1. **parody** : a humorous or funny imitation.

willing to accept British rule of India. Kipling even makes fun of Hurree Chunder in an earlier poem. But in *Kim*, despite all of Kipling's prejudices, Hurree is a truly extraordinary character: he knows numerous languages; his courage is great although he always says that he is afraid; he is able to face great physical hardship and he has the ability to disguise himself in many ways. He is certainly one of the heroes of the book.

How then is this possible if Kipling thought that the British were superior to the Indians? Well, Kipling's own ideas about the Indians were complex too. He knew and loved India well. He could speak Hindustani and had many Indian friends. Also, he did not have much respect for the British who tried to rule India without really understanding it. Indeed, he seems to have more respect for many Indians than he does for many British. After all, Kipling was born in India, and was really an outsider in England. Finally, *Kim* was written after Kipling had been away from India for many years, and he then felt nostalgia for his native land. In short, Kipling had a very complex relationship with India, just as Britain did.

1 Comprehension check

Answer the following questions.

- 1 When did the British first arrive in India?
- 2 What empire ruled India before the British?
- 3 When did Britain gain control of most of India.
- 4 What do Indians call the Sepoy Rebellion of 1857?
- 5 When did India become independent from Britain.
- 6 How did Kipling explain the First Indian War of Independence in *Kim*?
- 7 Why were the British in India in Kipling's opinion?
- 8 Why didn't Kipling like the British-educated Indians from Bengal?
- 9 Which Britons in India didn't Kipling like?



CHAPTER 11

The River of the Arrow

Kim, the lama and the hillmen travelled to a very small village called Shamlegh-under-the-Snow. They were treated with great respect. The leader of the village, a woman, even had her men carry the lama down to the next village. Then each village along the way was very happy to carry a lama — a lama who was searching for a Holy River — for a while until they reached the plain. There, on the plains, the last group of hillmen left the lama and Kim, and went back to the hills.

The lama looked sadly towards the Himalayas, which were his home, and said, 'Holy hills, the Arrow of our Lord Buddha did not fall among you. And I will never breathe your cool air again before I die.'

Now Kim was all alone with the lama. He had to carry the

The River of the Arrow

food, the maps and papers. He had to help the old man to walk. He had to prepare the old man's bed and to beg food for him in the morning and evening.

'You are the best chela, even if you are a Sahib. It is strange,' said the lama.

'You have said,' answered Kim, 'that there is neither black nor white. Why talk about these things, Holy One? I am your chela, and I am tired.'

Soon Kim realised that he could not continue. He was now very ill. He sent a message to the old lady, and soon some of her servants came. They carried Kim and the lama back to the old lady's house near Saharunpore.

When they arrived at the old lady's house she looked down from her window and said to the lama, 'I told you — I told you, Holy One, to keep an eye on your chela. He has become sick by running after women. Look at his eyes!'

Kim looked up at her, but he was too tired to smile.

'Do not joke,' said the lama, 'We are here for important matters. I became sick spiritually in the hills — I became angry and wanted to hit a man, and he became sick in the body. It is my fault!'

Before he fell asleep, Kim asked the old lady for a box with a lock. He said that it was for some holy books. Then he put the secret maps and documents in it. After this, the old lady took control of the situation: first, she let him sleep and sleep and sleep. Then she fed him and massaged him until after many days he was able to sit up and talk.

'Where is my Holy One?' Kim asked.

'Oh, listen to him! Your Holy One is well,' she responded

angrily. 'But he is lucky! First he refused the good food that I cooked and then went walking around the fields for two nights. And then he fell into one of our streams and almost drowned — thank goodness that the doctor was there and pulled him out! — and then he says that he is now... what did he say?... yes! he is free of all sin! He has found his river! Anyway, he always keeps an eye on you.'

The old lady then told Kim that the doctor was also there. The doctor had wanted to see Kim, but the old lady had kept him away.

'Oh, please send him to me now,' said Kim.

The lady left Kim's room and soon the doctor, who was, of course, Hurree Babu, came in.

'Oh, Mr O'Hara, we are all so extremely proud of you! As soon as you are better, we will work together again,' cried Hurree Babu.

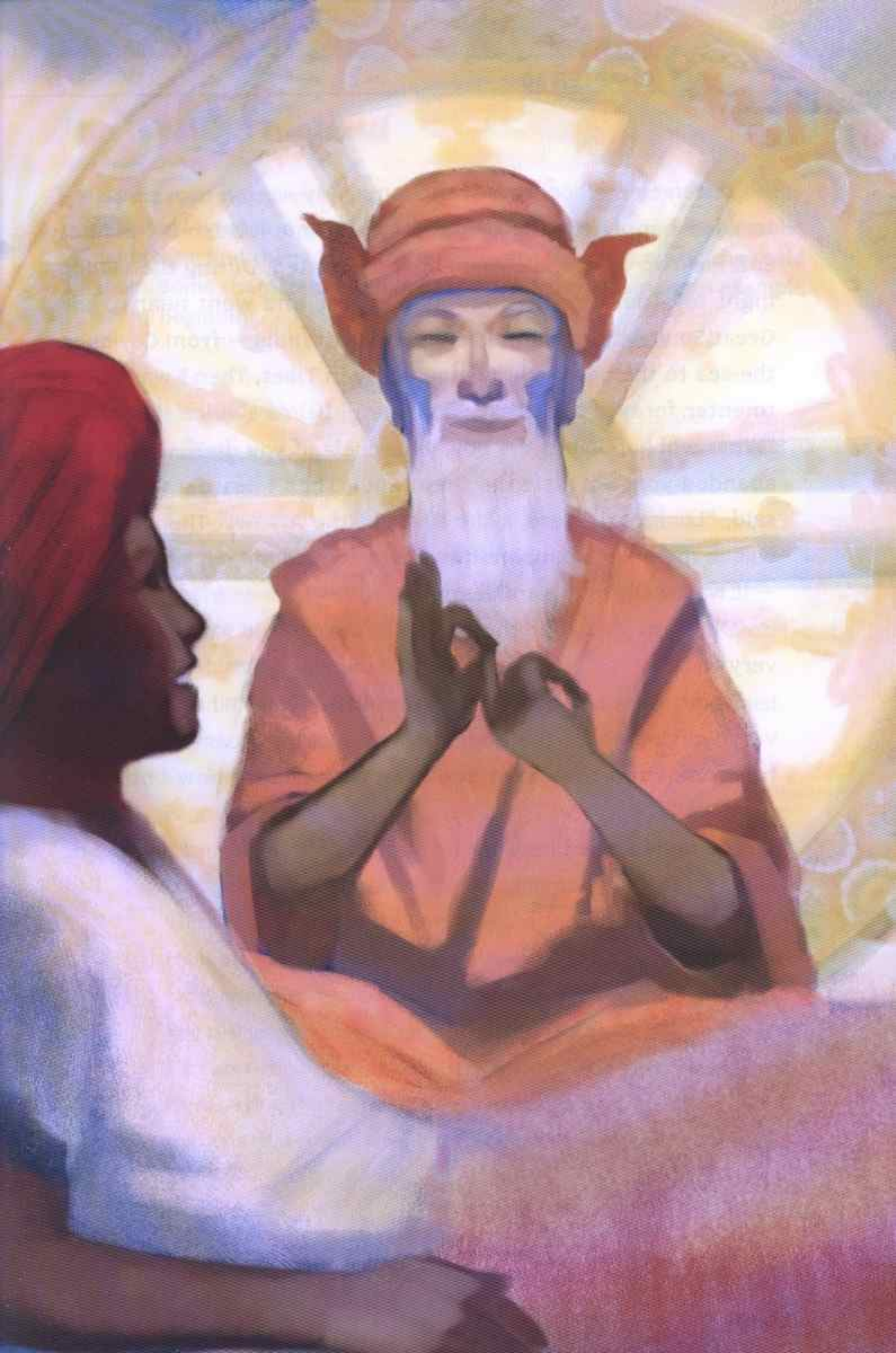
'The papers! The maps and books from the basket! Here is the key to the box under my bed,' was Kim's answer. He could no longer stand the huge responsibility of keeping them.

Hurree Babu took everything from Kim, and left for Simla to take it all to Colonel Creighton.

Kim got up and walked away from the old lady's home. He went towards a cart on a little hill with a tree, just above the flat fields. When he arrived in front of the cart, he lay down and fell into a deep sleep.

Later that day, the lama came out to Kim. He said, 'Wake up! Wake up! I have found it!'

'I have slept for a hundred years,' said Kim. 'Where have you been, Holy One? I came out here to look for you.'



'Listen to me!' continued the lama. 'My search is over. Listen to what happened. The old lady offered me food, but I did not eat. For two days and two nights I meditated. During the second night my soul left my body. It was free and went near to the Great Soul. At this point, I could see all of India – from Ceylon in the sea to the hills and my monastery in Tibet. Then I was about to enter forever the Great Soul when I heard a voice that cried, "What will happen to the boy, your chela, if you die?" I could not abandon you! So, I left the Great Soul. Then I heard a voice that said, "Look out! There is the River of the Arrow!" Then my soul was in my body again, and the doctor pulled me out of the River – it was really only a small stream.'

'Oh, I am glad that the Babu was near,' said Kim. 'Were you very wet?'

'That is not important,' answered the lama. 'The doctor was very worried about the body of the lama. But I came back from freedom, from the Great Soul, for you. We are now both free from sin!'

The lama smiled because he had freed himself and the boy he loved from sin.

The text and **beyond**

1 Comprehension check

Who said what and why? Match the quotes with the characters who said them, and then match the quotes with the reason why they said them. Some characters say more than one quote. There is an example at the beginning.

Who

Lama (L) Old lady (O) Kim (K)

Quotes

- A I am your chela, and I am tired.
- B He has become sick running after women.
- C I became sick spiritually in the hills.
- D Where is my Holy One?
- E Oh, please send him to me now.
- F And then he fell into one of our streams and almost drowned.
- G At this point I could see all of India.
- H Oh, I am glad that the Babu was near.

Why

- 1 He can't wait to get rid of the documents.
- 2 This is how she sees the lama's liberation from sin.
- 3 He is explaining his spiritual vision.
- 4 He is expressing concern for the body of his friend.
- 5 She is trying to make Kim feel better.
- 6 He cares about the lama more than anything else in the world.
- 7 He is saying that social position has no importance.
- 8 He feels that it was wrong to become angry with the Russian.

2 Reading pictures

Hollywood made a film version of *Kim* in 1950. It starred the famous actor Errol Flynn. He plays Mahbub Ali. On the poster he is the man holding the rifle.

Look at the poster with your partner. Discuss these questions, and then make a short report to the class.

- 1 Is Flynn's Mahbub Ali similar to the character in the novel?
- 2 What scenes are shown on the poster?
- 3 What parts of the book are emphasised in this film?
- 4 What new elements are added to the film?
- 5 What elements of the book do you think are ignored in the film?
- 6 Why would you or would you not want to see this film?



Poster of the 1950 film version of *Kim* directed by Victor Saville, starring Errol Flynn.



3 Listening

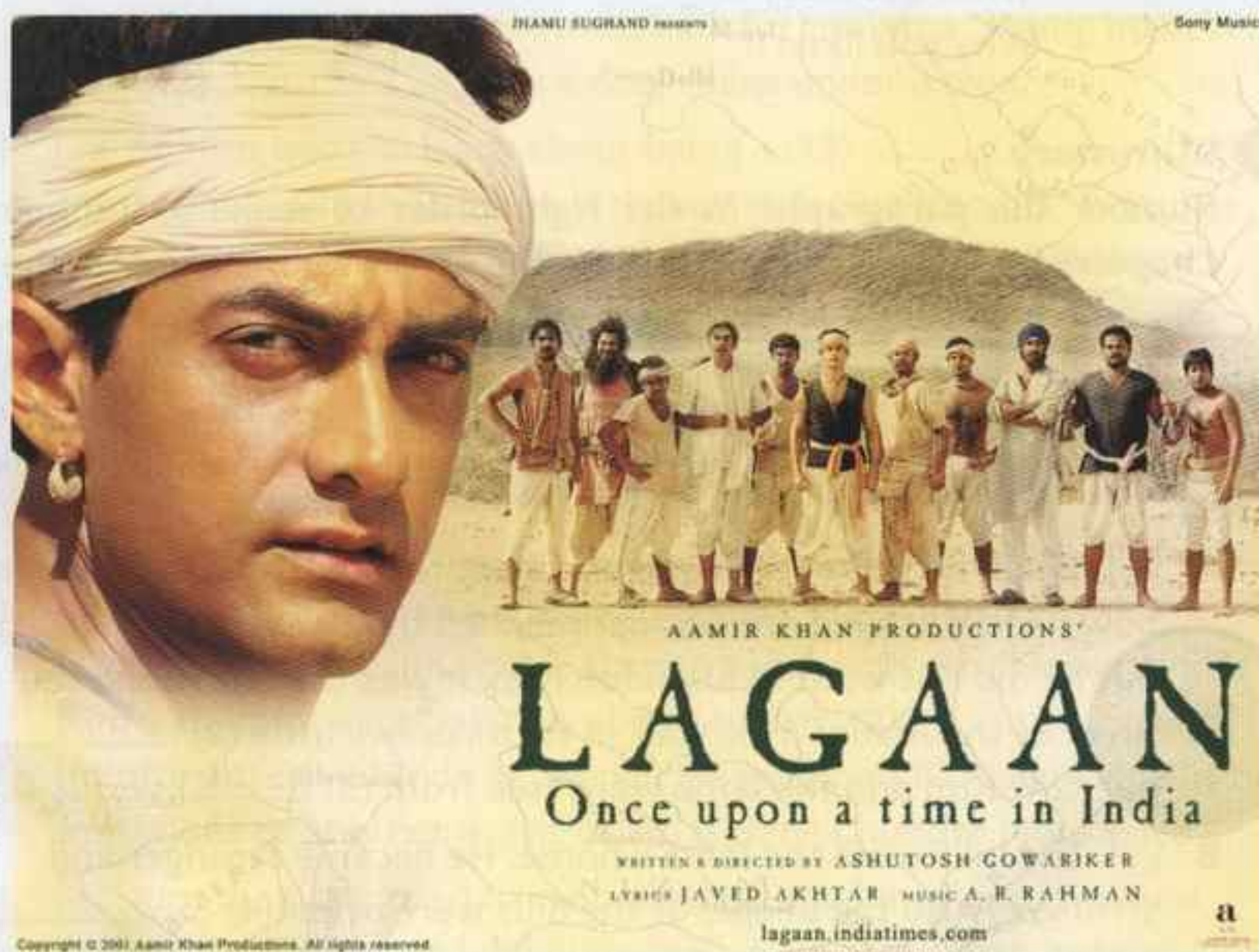
You will hear Filippo talk about his favourite film, *Lagaan*, a Bollywood film – The film studios at Bombay, India are called Bollywood. Listen and fill in the missing information.

Lagaan

The story of the film *Lagaan* takes place in (1) in India.

It takes place in the year (2)

The people have to win a game of cricket in order not to be taxed for (3)



Bollywood

Lagaan is not just one genre of film – it is a history film, a sports film and (4) Americans and Europeans may think this mixture is (5) The story of *Lagaan* is not very (6) Filippo thinks that you get a lot for (7) when you see a Bollywood film.

T: GRADE 5

4 Speaking: entertainment

Look at the list of film genres, or types, below.

Western History Horror Fantasy Action
Comedy Romance Sci-Fi Thriller

Which ones do you like? Give an example of a film from one of these genres that you particularly liked, and present a short report about it to the class.

- Say:
- The name of the film
 - What genre it is
 - What the story is
 - Why you liked it

5 Summary

Number the paragraphs in the right order to make a summary of Chapters Seven to Eleven. Then fill in the gaps with the words in the box.

meditated spy devil grabbed praying museum maps
mapmaking stream message road servants mission
Buddhists fell Wheel Soul holy Rajah sin disguises

- A When he woke, the lama was next to him. The lama told him how he had prayed and almost reached the Great (1) But he did not want to abandon Kim. It was then he found the River of the Arrow. This was, in truth, only a little (2), but now Kim and the lama were free from (3)
- B The hills were the lama's home. He became stronger and stronger. Also the people of the hills were often (4) and they considered the lama a very important (5) man. One day the lama was explaining the (6) of Life to Kim when Hurree Chunder arrived with the Russian, the Frenchman and their porters — Hurree was pretending to be an agent of a local (7) The Russian wanted to buy the lama's drawing.
- C Kim left his school in Lucknow and went to Benares to meet the lama. The lama wanted to visit the kind old lady again. So they took a train to Saharunpore. From there they began to walk across

the countryside, talking and (8) Then one of the old lady's (9) came to get them. When they arrived the old lady was very happy to see Kim again. The lady had another guest, a Bengali doctor.

- D The lama said no, and then the Russian (10) the drawing and hit the lama. The porters ran away with the basket carrying the important maps and documents. Kim and the lama went with the porters, and Hurree Chunder continued with the Russian and the Frenchman, who were now in a terrible situation.
- E When they arrived, the old lady took complete care of Kim. Kim slept for many days, and the lama (11) When Kim was finally strong again, he gave the documents to Hurree Chunder. He then walked out to look for his lama. Again, however, Kim (12) into a deep sleep under a tree.
- F So Kim went to learn about being a (13) with the mysterious Lurgan Sahib. A little boy took Kim into his shop. The shop was filled with all different strange objects like Tibetan (14) masks. But Kim was not at all frightened.
- G With the help of the people of the hills, the lama and Kim with the documents, arrived down to the plains. Then Kim sent a (15) to the old lady, and she sent servants to bring them home.
- H He had already seen these things before at the (16) in Lahore. Lurgan Sahib was very pleased with Kim's abilities, especially his ability to use (17) and imitate different kinds of people. He even had Kim show one of his imitations to another agent called Hurree Chunder Mookerjee.
- I Kim then returned to school. He studied mathematics and (18), and did quite well. However, when he was sixteen, Mahbub and Hurree Chunder both thought he had had enough school, and should go on the (19) Colonel Creighton was not completely convinced, but he agreed to send Kim to his lama, and let him travel for six months.
- J This doctor was, in fact, Hurree Chunder. He told Kim that they had a (20) in the mountains. A Russian and Frenchman were making (21) and talking with some local kings. Hurree Chunder then left, and soon after, Kim and the Lama followed.

1 Characters

Who said what and why? Match the quotes with the character who said them, and then match the quotes with the reason why the character said them. You can use the characters more than once. There is an example at the beginning.

Who

Hurree Chunder Mookerjee (H) Mahbub Ali (M)

Kim (K) The lama (L) The old lady (O)

What

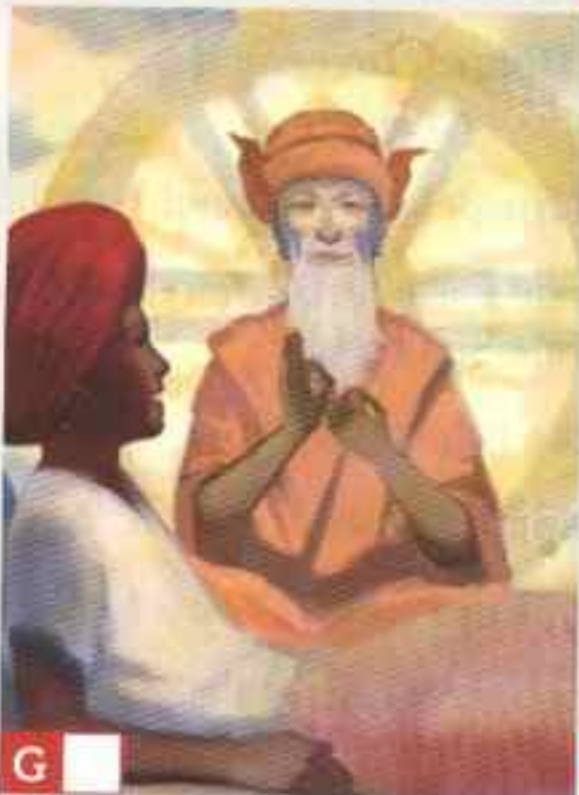
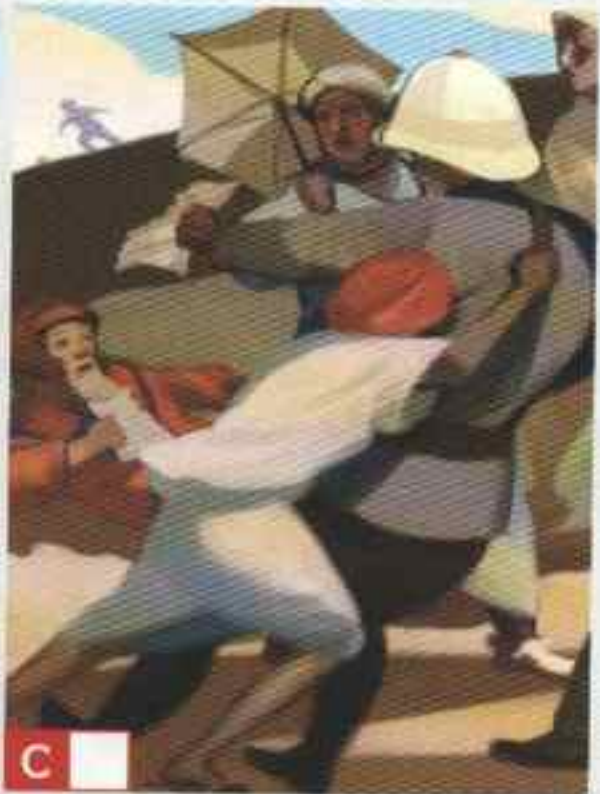
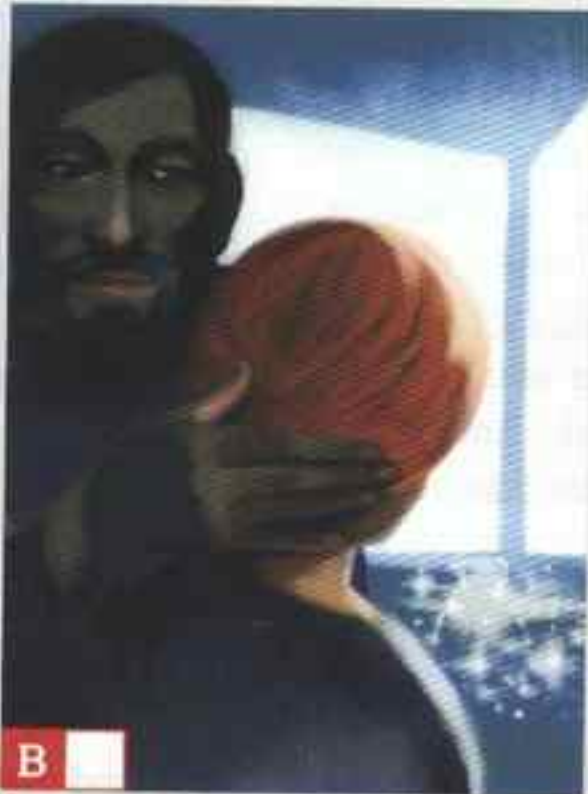
- A 'The Lord! The Lord!'
- B 'Maybe we should walk.'
- C 'The white stallion is the very best.'
- D 'Do they give or sell learning among the Sahibs?'
- E 'Of course I am fond of him. He is fond of me.'
- F 'He will make a good servant at least.'
- G 'Yes, maybe twenty, maybe thirty years ago.'
- H 'Very soon.'
- I 'Surely the gods live here!'
- J 'At this point, I could see all of India — from Ceylon in the sea to the Hills and my monastery in Tibet.'

Why

- 1 He is describing the nature of his relationship with the lama.
- 2 He wants to plan Kim's future.
- 3 He is amazed by the beauty of the Himalayas.
- 4 He wants to show Creighton how well Kim can control his emotions.
- 5 He is afraid of the train and the station.
- 6 She has just received an exaggerated compliment from Kim.
- 7 He is identifying himself as a friend of Mahbub Ali.
- 8 He is excited about seeing a sculpture of the Buddha.
- 9 He is telling Kim about his religious experience.
- 10 He is about to tell Kim about his first mission as a secret agent.

2 Picture summary

Look at the pictures from *Kim* below. They are not in the right order. Put them in the order in which they appear in the story.



This reader uses the **EXPANSIVE READING** approach, where the text becomes a springboard to improve language skills and to explore historical background, cultural connections and other topics suggested by the text.

The new structures introduced in this step of our **READING & TRAINING** series are listed below. Naturally, structures from lower steps are included too. For a complete list of structures used over all the six steps, see *The Black Cat Guide to Graded Readers*, which is also downloadable at no cost from our website, www.blackcat-cideb.com or www.cideb.it.

The vocabulary used at each step is carefully checked against vocabulary lists used for internationally recognised examinations.

Step Three B1.2

All the structures used in the previous levels, plus the following:

Verb tenses

Present Perfect Simple: unfinished past with *for* or *since* (duration form)

Past Perfect Simple: narrative

Verb forms and patterns

Regular verbs and all irregular verbs in current English

Causative: *have / get* + object + past participle

Reported questions and orders with *ask* and *tell*

Modal verbs

Would: hypothesis

Would rather: preference

Should (present and future reference):

moral obligation

Ought to (present and future reference):

moral obligation

Used to: past habits and states

Types of clause

2nd Conditional: *if* + past, *would(n't)*

Zero, 1st and 2nd conditionals with *unless*

Non-defining relative clauses with *who*

and *where*

Clauses of result: *so*; *so ... that*; *such ... that*

Clauses of concession: *although*, *though*

Other

Comparison: *(not) as / so ... as*; *(not) ...*

enough to; *too ... to*

Available at Step Three:

- **The £1,000,000 Banknote** Mark Twain
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Kim

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