

Junglbook

Written by Edward Mast



Study Guide

Prepared by



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SYNOPSIS

As the play begins we find ourselves nestled in a jungle of India. Baloo, the bear describes the laws of the jungle (you cannot eat one of your kind; you cannot use man-things; you have to respect territory.) Nearby, two wolves discover a small bundle, which contains a ‘mancub,’ or human baby.

While the wolves argue over the “meat”, Bagheera, the panther appears and makes a deal with Akela, the leader of the wolf pack. The deal is made and the mancub is allowed to live and run with Bagheera. Just as the deal has been made, Sherakhan, the fierce and terrible tiger, comes in looking for his “meat”. Sherakhan thinks it’s his because he ate the child’s parents. Akela defends the mancub and Sherakhan leaves but tells everyone that he will eat it someday.

The wolf pack adopts the mancub as one of their own, naming him Mowgli, or ‘little frog.’

Mowgli grows up playing with the wolves, and Baloo teaches him the laws of the jungle and the slogan “one blood, you and me.” Bagheera watches over Mowgli but never tells him who he is or where he came from.

Drought comes to the jungle and water is scarce. Baloo reminds everyone of one of the Laws of the Jungle, no one can hunt near the river because everyone needs to drink. Baloo knows Mowgli is in danger of being attacked by Sherakhan during the drought and tells Mowgli who he really is and who has been protecting him. Mowgli refuses to understand and runs off to play. While Mowgli is playing with Perchy the monkey, he overhears Sherakhan enticing Grab, one of the wolf cubs, to leave the wolf pack and come with him. Mowgli realizes this would be going against a law of the jungle, which says never to leave your pack.

Before Mowgli can tell anyone, Kaa the snake appears and hypnotizes him, with the intension of eating him. Bagheera saves Mowgli from Kaa and the mancub pays her back by scratching her back.

Then Grab returns to the wolf pack with a buffalo and makes Akela kill it in front of everyone to prove he is still the leader of the wolf pack. However, what appeared to be a challenge ends up being a violation of the jungle’s laws. Sherakhan, claiming the buffalo was his meat, kills Akela for trying to steal it.

Baloo again tries to tell Mowgli that he is human and that Bagheera is actually his protector. Mowgli becomes very upset and runs away. For the first time, he sees some other humans and to his dismay, sees that they have tied up an elephant with a rope. Mowgli frees the elephant, Hathi, and keeps the rope.

The sky begins to turn stormy as Kaa summons the monsoon. Bagheera explains that Mowgli needs to decide whether to fight Sherakhan or run away from him. Bagheera offers to break the law of the jungle and kill another cat but then he must leave the jungle or die. However, Mowgli knows he must fight Sherakhan himself. As it starts to rain in the mountains, Mowgli catches Sherakhan around the neck with the rope he kept when he freed the elephant. The rain flows down from the mountain, the river floods, and Sherakhan is trapped with the rope around his neck and drowns.

Mowgli becomes overwhelmed and cries, which he has never done before. He understands that he is a man and does not belong in the jungle. He does not want to go live in a village either. Baloo tells him the jungle will always be full of more tigers. Mowgli leaves the jungle, mournful and wiser.

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RUDYARD KIPLING

Rudyard Kipling was born into an upper-class family in Bombay in 1865. After attending years of schooling in various boarding schools in England, Kipling returned to India to work as a journalist. At this same time he began to write fiction and observe and record a wide variety of native life while traveling. In 1892, he published a collection of poetry: *Barrack-Room Ballads*, which contains most of his well-known poems. In 1907 Kipling received the Nobel Prize for Literature. Rudyard Kipling died in 1936.

Kipling lived during the height of the British Empire. Kipling has been called the champion of British Imperialism. Kipling is often ignored today, because his exultation in the supposed moral and cultural superiority of European (and specifically British) civilization. However, the human virtues that Kipling expresses in his works – courage, duty, honor, decency, commitment, and grit- are all recognized in men and women from all classes and races. He liberally seasons his verse with Asian and African words, which is reminiscent of his years growing up in India. Kipling’s soldier poems are written in the lower-class dialect of the archetypical British enlisted man, dropping final “g”s and any “h”s, which are normally sounded.

Read the following Rudyard Kipling poem and compare it to the section of dialogue from *The JungleBook*. Note similarities and differences. Why do you think Kipling wrote this way? Why do you think Mast used similar techniques in his writing of *The JungleBook*?

Gunga Din

The uniform ‘e wore
Was nothing much before,
An’ rather less than ‘arf o’ that be’ind.

For a piece o’ twisty rag
An a goatskin water-bag
Was all the field-equipment ‘e could find.
When the sweatin’ troop-train lay
In a sidin’ through the day,
Where the ‘eat would make your bloomin’
 Eyebrows crawl,
We shouted “Harry By!”

Till our throats were bricky-dry,
Then we wopped ‘im ‘cause ‘e couldn’t serve
 Us all.
It was “Din! Din! Din!”
“You ‘eathen, where the mischief ‘ave you
 been?”
“You put some *juldee* in it
Or I’ll *marrow* you this minute
If you don’t fill up my helmet, Gunga
 Din!”

From JUNGALBOOK

BALOO: To eat in the jungal
ya must kill.
Therefore it's law in the jungal:
Never kill for pleasure.
The Law uv the Jungal is older than I am
and I'm pretty old.
I'm Bahloo the baare.
I teach the Law uv the Jungal to baarcubs, wulfcubs,
all uv'em.
if yoo live as long as me,
yoo will see
none uv these animals survive
without
the Law uv the Jungal.

EDWARD MAST

Edward Mast, a local Seattle playwright renowned for his work in children's theatre is most widely known for his adaptations of more classical works. In addition to his adaptation of Kipling's work in his *Jungalbook*, Mast has most recently written *The Hobbit*, a more concise version of J.R.R. Tolkein's work, into a stage script. In 1995 he wrote a one-act play entitled Sahmatah about the destruction of a Palestinian village in Upper Galilee, also called Sahmatah. In 1998, the script was translated and performed on top of the ruins of the village.

Mast began writing in high school, starting with poetry. He didn't begin to write plays until he was in his twenties. Mast has done more than just write plays, he has also worked as an actor, director, screenwriter, a director/writer for television and radio, and producer/installation writer. *Jungalbook* was Mast's first attempt at work for younger audiences. He was inspired in his twenties by Kipling's writing, which reminded him of some of his own childhood feelings.

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It's Not Just a Myth **True Mowgli Stories**

Rudyard Kipling's tale of Mowgli, a boy raised by wolves and other animals of the jungle, is not totally fiction. Kipling based his famous story on many documented real life instances of humans being raised by animals. There are over 50 authentic cases recorded of children either found wandering alone, or discovered being brought up by animals as varied as bears, wolves, monkeys, leopards, and even gazelles.

Perhaps the most famous of these cases is the wild boy of Aveyron, an abandoned child who was to become a quite celebrated test of Rousseau's belief in mankind's innate nobility and the many other claims made about the innate qualities of human beings. In January of 1800, a filthy, naked 12-year-old boy was spotted scavenging for potatoes in fields on the edge of Saint Sernin in France. The boy came to be called Victor and was captured and taken to Paris to be examined by members of the Society of Observers of Man, which was made up of eminent doctors, scientists, and philosophers. After testing, it was discovered that Victor would not respond to human voices but could hear a walnut crack on the other side of a noisy room. Victor did not talk, however, he could make a full range of expressive noises, such as grunts, laughs, and murmurs. He refused to wear clothes, slept curled up in a ball, and had no shame about his lack of toilet training. Victor only ate familiar foods such as potatoes or raw walnuts and acorns. Nobody knew what to do with him or how to communicate with him, so Victor was sent to the National Institute for Deaf-Mutes. A young doctor there, Jean Itard, spent many years working with Victor on his speech and socialization. Though Victor made small strides, he was deemed hopeless and Itard admitted defeat. Itard put Victor in the care of his housekeeper who cared for him until he died in his forties.

Every century seems to have its own wild child story to tantalize and confound the academic of the day. The 20th Century had its own case when two girls were discovered living in a wolf's lair in India in the 1920's.

It is hard to believe that a wolf would steal a human child and bring it up as one of its own but this seems to have not been an uncommon occurrence in India. If such stories are true, the reason for their frequency must lie in the nature of the Indian wolf. The Indian wolf is sandy colored and less fearsome than its European counterparts. It lives in small group where only the dominant female breeds. While not producing cubs of their own, the other females share in the suckling and care of the youngsters. These wolves are also known to take human infants, either by sneaking into a village at night or grabbing a baby left by the side of a field while its mother is working. It is assumed that normally the wolves must be taking the children back to their den to eat. But, for some reason, a few infants survive. The many accounts of these wolf children have some credibility because all the children described behaved so similarly. On capture, every one of them ran crouched on all fours, and refused food except for raw or rotting meat, showed nothing but fear for humans, and none could speak although they could hear and make wolf-like growls.

It is fantastical to think that fictional characters like Mowgli and Tarzan could happen in real life. It is an occurrence that today's academics can still not completely explain or understand. But as long as there are wild boys in the jungle there will always be someone there to tell their story.

Hindu Society

It is believed that Hindu society is the modern version of either an ancient Indian society or a replacement of an earlier version of Hindu society. Although India has a substantial Muslim minority as well as other minorities, Hinduism's influence spreads through much of India and small areas in south east Asia, the West Indies, and Africa. Hinduism's survival for over 3000 years has been attributed to its extensive adaptability to the diversity of human character and tendencies.

The caste system is thought to have been derived to prevent integration of the Aryans and the conquered people that were threatening the conqueror's power. After the conquest, the priests created a religion to reinforce their control. The basis of the religion was that people are born into very distinct and separate classes. The top of the system was the "twice-born," believed to be favored and blessed by the gods, while at the bottom were the outcasts and the conquered Shudras, thought to be below the gods contempt. It was the declaration of the gods that the twice-born were to ride on the shoulders of the lower classes who were limited to agricultural labor. The classes are compared in the Hindu scripture, the Rig Verda, to parts of the body; the priests were said to be the mouth, the warriors the arms, the tradesmen and landowners were the thighs, and the farmers and Shudras were said to be the feet. Even the twice-born were split among themselves into three smaller groups: Kshatriyas, warriors, and aristocrats, the Brahmins and priests, and Vaishyas, landowners, and merchants. The bottom of the system, the Shudras were kept in their place largely due to the priests and monks, who devoted large amounts of time to suppressing vanity desire. They were made to understand that by doing these right things, or karma, they would be given rebirth in a higher caste as a reward. With the exception of the highest castes, the message was that through tolerance and cooperation you could be reborn as a person of value.

Hinduism resulted in the development of Buddhism, which began as a reformist movement among people in the Hinduism religion. Buddhism became a successful missionary religion and succeeded in spreading over much of Asia. Buddhism is similar to Hinduism in that both religions believe in the elimination of suffering through the abandonment of desire. The large and significant difference in the two beliefs is that Buddhism has no caste system, allowing everyone to be a part of all social efforts.

It has been said that without it's caste system India would have been a more successful nation in it's expansion as a civilization because it would have been able to utilize the skills, minds, and abilities of all it's people rather than just the higher castes.

WOLVES

WOLF PACKS

Wolves are very social animals, and live in a family-like unit called a pack. Packs can range anywhere from two wolves to over twenty wolves. A pack is generally made up of an adult male and female who have mated and produced offspring. Generally, the pack is made up entirely from wolves that are related to each other, although a non-related wolf may become a member of a pack. The pack follows a strict hierarchy to help maintain order within the pack. The main rankings in the hierarchy are alpha wolf, beta wolf, and omega wolf. The alpha wolf is the lead wolf and is the dominant wolf of the pack. The next in line is the beta wolf. The beta wolf often acts as the caretaker of the pups, as well as the discipliner to reinforce the alpha's decisions. The omega wolf is the lowest ranking member of the pack. The omega wolf is subordinate to all other wolves in the pack and must often feed on prey when the rest of the pack is done. The rankings often go in pairs, so that there is a male and female of each rank, but this is not always the case. Most often there is an alpha male and alpha female, but there may not be pairings of the other ranks. The other wolves fall between the ranks of beta and omega wolves. The pack is a very tightly knit, highly organized group. For survival a pack will travel, hunt, protect territory and raise pups together. Many believe that the pack is one of the tightest social organizations known to man. Strong bonds of affection keep the pack together. Conflict within the pack is unusual and a cause for great distress among the other wolves in the pack. However, wolves are usually hostile towards wolves that do not belong to their own pack, since they are seen as a threat to the pack's unity and survival.

WOLF PUPS

Wolf pups are born in litters of between two and ten pups. When first born, wolf pups can't see or hear, and they need to stay close to their mother for warmth. They only weigh about one pound. They stay in the den for the first few weeks of their lives, spending most of their time eating and sleeping. After the first two weeks, their eyes open. After three weeks, they can hear and walk, and they start eating solid food. When the pups are about a month old, they finally get to meet the rest of the pack. Once the pups leave the den, they are looked after by the entire pack. After the pups are nine weeks old, the pack moves from the den area to a site where the pups can safely play while the rest of the pack hunts. Through playing, the pups practice skills that will be important later in their lives, like pouncing, fighting and chasing. They even attack the older wolves, who put up with all their energy. Playing helps the pups establish a social order among themselves. Wolf pups do not begin to hunt until they are at least a year old.

HUNTING

Wolves are carnivores, or meat eaters. They are also hunters, and eat their own kill. Their main prey is large hooved mammals. These are moose, deer, caribou, elk and sheep. In order for the wolf to catch and kill this prey hunting has to be a collaborative effort. The wolves hunt in groups, thereby increasing their strength and their ability to catch their prey. If the wolf hunted alone, it would have to depend on prey it's size or smaller, which would not provide sustenance.

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COMMUNICATION

One of the most beautiful and haunting forms of communication found in our world is the howl of a wolf pack. Wolves use many forms of vocalization to communicate; however, their howl is the most distinguishing. Wolves also growl, whimper, whine, bark, and squeal, with each of these carrying a different meaning. The whimpering or whining heard from wolves is often a display of friendliness. Wolves use growls to threaten or enforce pack hierarchy, while barks are used to signal alarm. The howl of a wolf provokes either pleasure or fear in humans. Howls are used by a pack to bring a pack together, for celebration, or to protect their territory. The howl represents yet another sign of pack unity and the strength of that unity. Each wolf carries a unique note when howling, much like each person has a unique voice. Although wolves fear humans, they will readily respond to human howls. Wolves rely not only on howls to communicate, but their body language as well. Wolves use their entire body to communicate, through their stances, their facial expressions, their stares, and their tails. A wolf standing on its hind legs can show dominance, while submissive wolves may roll over on their back and expose their underside to a dominant male. One of the most telling forms of body language that wolves use is the tail. The position of the tail can indicate dominance, submission, aggression, fear, and other communications. Wolves also use their eyes and their scent to communicate. The penetrating stare of a dominant wolf is yet another form of communication used to maintain order within the pack. Scent markings are used to mark a pack's territory, and communicate to other wolf packs that the territory is occupied.

AN ENDANGERED SPECIES

The wolf today is an endangered species. This creature, which once roamed freely over most of the continent of North America, is now only found in isolated patches. In India, wolves roam the ranges of the dry Thar Desert to the wet forests of the Chotanagpur plateau of south Bihar and Orissa. Around 4000-5000 wolves have survived in India. The major reason for this endangerment is that wolves do not mix with humans. Like many other forms of wildlife, the wolves habitat has dwindled because of human development. When wolves cannot find prey in the wild, they have been known to kill domesticated animals, from cattle to a family's pet. As a result, the wolf has been one of the wild enemies of mankind, to be sensationalized in children's stories.

JUST THE FACTS

- Wolves have jaws that can exert 1500 pounds per square inch or twice the pressure of a domestic dog
- Most packs occupy up to 80-100 miles and move about it on a regular basis
- Wolves can live in any climate, but most are found in deserts and tropical rain forests.
- Most wolves live in Alaska, Minnesota, Canada, China and Russia. A small number of wolves live in Greece, India, Mexico, Spain and the Pacific Northwest.

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PRE-SHOW STUDY QUESTIONS

1. The play Jungalbook is an adaptation of a story The Jungal Book by Rudyard Kipling. Read Kipling's books or the stories from the books and discuss them with your class.
2. Write your own Jungalbook! Encourage your students to create their own story or play. What are the animals like? What does the jungle look like? What do the animals do? Are there rules in their jungle?
3. Find the jungles of the world on a map or a globe. How are the jungles in India different from others around the world?

WORDS AND CONCEPTS TO KNOW:

- | | | | |
|-------------------|---------------|--------------|--------------------------|
| * Laws of Nature | * Prey | * Truce | * Guardian |
| * Personification | * Protagonist | * Antagonist | * Flash-back |
| * Drought | * Status | * Enemy | * Rules of life and play |
| * Symbolism | | * Metaphor | |

POST-SHOW STUDY QUESTIONS

1. What do you think "Good Hunting" means?
2. What are the "Master Words"? What do the "Master Words" mean?
3. Do you have Master Words in your life? In school? At home? At play?
4. Who is the protagonist of the play?
5. Who is the antagonist of the play?
6. What does the following statement mean, "We be of one blood, ye and I."
7. What are some of the laws of the Jungle?
8. What are some of the rules you use? How do they relate to the laws of the Jungle?
9. What happens when someone breaks the laws of the Jungle? Does the same thing happen when rules in life are broken?
10. What is Kaa's magic?
11. What does Mowgli learn about the humans?
12. Why is Hathi king of the Jungle?
13. What is the truce Baloo makes about the river? Why?
14. How does Akela die?
15. How does Mowgli react to Akela's death and why?
16. Why must Mowgli leave the jungle?
17. What do you think is the overall theme of the play?
18. Do the things that happen to Mowgli happen to all children?

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Themes to Discuss

- Man Vs. Nature
- Man Vs. Himself
- Man Vs. Law
- Man Vs. Man (animal Vs. animal)
- Loyalty
- Betrayal
- Survival of the fittest
- Adventure
- Trust
- Where we belong

CREATE YOUR OWN **JUNGAL MASK**

Objectives:

Artistically, masks are among the most remarkable objects created by traditional civilizations. Students will construct a mask as they begin exploring the imaginative power of this exciting art form.

What You Will Need:

- Powdered wall paper paste (in a box from the store)
- White glue
- Warm water
- Bucket for mixing
- Small containers (for paste at work tables)
- Newspapers
- 2" wide masking tape (4-6 rolls)
- Thick Bristol board or poster paper (about _ sheet per student)
- A masquerade mask to start with from a party supply store (about 25cents ea.)
- Scissors
- Acrylic paint (& containers to put it in @ work tables)
- Paint brushes
- Containers for water
- Hot glue gun & glue sticks
- Objects to glue onto masks (beads, fabric, string, feathers etc.)

What To Do:

- * Talk about masks! What kinds of masks are there? Why do people make masks? How do masks change your perception of people or characters?
- * Show examples of different sorts of masks from different cultures. If possible show real masks or pictures of them.
- * Prepare by having your students rip up newspaper strips of various lengths that they will later add to their poster paper.
- * Have your students draw and then cut some simple shapes out of poster paper. These shapes will be added to the masquerade mask using masking tape.
- * Make sure that the tape covers all joining areas from and back.
- * Mix up paper mache mix as directed on wallpaper paste box. Add a touch of white glue to make the mixture good and sticky.
- * Cover the mask with newspaper strips of various lengths that have been dipped in the paste. The paste should have the consistency of thick yogurt. The mask should have between four and six layers by the time it is completed.
- * Once the mask is completely dry, you may need to wait a few days to a week for this to happen, your students can decorate their masks with acrylic paint and then leave to dry completely. Again it may take up to a week for this to happen.
- * Finally, add string, feathers, beads, etc. w/ a hot glue gun.
- * Attach a string to the mask so that it may be worn

NOTE:

You may possibly want to have a completed mask on hand as an example.