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# **JUNGLE LORE**

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Editor's Note:

The reader is reminded that these texts have been written a long time ago. Consequently, they may use some terms or express sentiments which were current at the time, regardless of what we may think of them at the beginning of the 21<sup>st</sup> century. For reasons of historical accuracy they have been preserved in their original form.

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Chapter I

WHY ?

*“Wood and Water, Wind and Tree,  
Wisdom, Strength, and Courtesy  
Jungle-Favour go with thee!”*

The Outsong



job in its true perspective.

*P.O.R.*, Rule 1 states:

“The aim of the Association is to develop good citizenship among boys by forming their character – training them in habits of observation, obedience and self-reliance – inculcating loyalty and thoughtfulness for others – teaching them services useful to the public, and handicrafts useful to themselves – promoting their physical, mental and spiritual development.”

Set this passage against the quotation from *The Second Jungle Book* at the head of this Chapter and you will begin to see why Wolf Cubs take the form they do.

Cubbing didn't start exactly as we know it today. The first beginnings were much more on Scout lines. Cubs were doing Second Class work, trekking fourteen miles on a November afternoon and performing all manner of other activities unsuitable to their years and strength. But, as our Founder wrote in *The Wolf Cub's Handbook*:

“It doesn't do to put them to the same tasks and tests as the older boys, especially in the company of the older boys, as they are likely to overdo themselves in the effort to keep up to the mark. At the same time, the older boys on their part do not care to mix with 'kids' in their pursuits. It is for every reason better to keep the two apart.”

So, inevitably, Cubbing in the early days didn't work and only after it had been reorganised along the lines we know today, with Kipling's *Jungle Stories* as the background, did it become the success with which we are all so familiar.

But why the Jungle? Why not “Robin Hood” or *Treasure Island* or “Cowboys and Indians” or “Spacemen”? All these have their points and will make an exciting theme for an occasional Special Pack Meeting but if you analyse them carefully you will see why they must fail as a permanent background to our training. “Robin Hood”: excitement – yes; chivalry – yes; moral code – no. Robin was, after all, an outlaw and a robber. *Treasure Island*: the thrill lies with the pirates rather than young Hawkins, and the code of cut-throats and

murderers is hardly the ideal for Scouting! “Cowboys and Indians”: an outdoor atmosphere but too much fighting and too little moral code. “Spacemen”: you can (if the influence of comic strips of war with Mars and Venus is not too strong) put any interpretation on these but they must fail in the end because they are exclusively man-made. There is no room for wonder, for love of nature, for apprehension of an ideal.



All these do enter into *The Jungle Books*. There is plenty of excitement and action but there is always the strict moral code of the Jungle Law which “was like the Giant Creeper, because it dropped across every one’s back and no one could escape.”\* There is development from one skill to another (training is stressed in all the stories of Mowgli), physical fitness, love of nature, friendliness to animals, self-reliance, obedience, loyalty, courtesy. Indeed, all the Scout Laws can find an illustration in *The Jungle Books*, as we shall hope to demonstrate later.

The boy of Cub age has a most lively imagination and will readily identify himself with characters he admires. Surround him constantly with stones and games of violence and vice; some of these will soon tarnish his nature. Set before him ideals of heroism and courage and he will sub-consciously strive to emulate them. Indeed (and it is a sobering thought) he will mirror in his behaviour what he sees in *you* so that, in addition to directing his enthusiasm into the right channels, you have to set the example by your own behaviour. You have to teach him by what you do rather than by what you say. And even that is not enough. You can be doing all the “right” things but if the underlying spirit – the Cub spirit – is not there, the game of Cubbing will have no life in it.

But where Cubbing to you is a game that you put over to your Pack with verve and spirit, to the boy himself it is much more than a game. It is – or should be – a wonderfully romantic and exciting experience which satisfies a real need and hunger in his soul. If you are to satisfy this hunger of his, you yourself must have faith in and be inspired by the romance and power and beauty of the Jungle. You yourself must be as familiar with every tree and trail as was Mowgli; you yourself the Dish-Licker; Mor, all long tail and loud talk; Shere Khan, the Bully. There is one of each of these in *your* Pack, as well as Raksha, the fierce and loyal; Gray Brother, the devoted friend; Ko, the endless chatterer.

\* How Fear Came

You cannot put across true Cubbing without the Jungle; setting: otherwise it becomes Junior Scouting. You cannot make the Law and Promise comprehensible and vital to your Cubs without the Jungle to explain them. The Salute and the Howl lose their full meaning unless related to the Jungle background. Indeed, you are not putting across real Cubbing without it – and if you are not putting across real Cubbing you are denying your boys the very things for which they joined our Movement.

In the next Chapter, we outline each of the Mowgli stories and illustrate with quotations some of the lessons to be drawn from them. But please do not think that when you have read this Chapter you know all about the Jungle. Go to Kipling and be yourself caught up not only in the excitement and romance of his story but also in the magic of his words:

“Then, perhaps, a little rain falls, and all the trees and the bushes and the bamboos and the mosses and the juicy-leaved plants wake with a noise of growing that you can almost hear, and under this noise runs, day and night, a deep hum. *That* is the noise of the spring – a vibrating boom which is neither bees, nor falling water, nor the wind in the tree-tops, but the purring of the warm, happy world.” \*

## Chapter II

### WHAT?

*“Father Wolf taught him his business, and the meaning of things in the jungle, till every rustle in the grass, every breath of the warm night air, every note of the owls above his head, every scratch of a bat’s claws as it roosted for a while in a tree and every splash of every little fish jumping in a pool, meant just as much to him as the work of his office means to a business man.”*

### Mowgli’s Brothers



HERE are nine stories about Mowgli in *The Jungle Books* if we divide *Mowgli’s Brothers* into two parts and insert the story of *The Red Flower* in its logical sequence immediately before the death of Shere Khan. The stories cover Mowgli’s life and near the Jungle from babyhood to adolescence. Here we have arranged the stories in what seemed to be their correct chronological order: –

\* The Spring Running

**1. MOWGLI'S BROTHERS** (Part 1). Mowgli as a baby is saved from Shere Khan the Tiger by the bravery of Raksha, the Mother Wolf. She rears him with her own Cubs and he is accepted into the Wolf Pack on the word of Baloo, the Bear, and at the price of a bull killed by Bagheera, the Black Panther. We meet Akela, the leader of the Seeonee Pack.

*Quotations to note:—*

*The independence of the Pack* – “The Wolves are a free people . . . They take orders from the Head of the Pack and not from any Striped cattle-killer.”

*Cubs belong to the larger Family of the Pack* – “As soon as his Cubs are old enough to stand on their feet he must bring them to the Pack Council . . . in order that the other wolves may identify them.” Our Pack is part of the Scout Group and the Group in its turn part of the District, County and Scouting as a whole.



*Cubs belong to the larger family of the pack.*

*The importance of the Law* – “Ye know the Law . . . Look well, O Wolves!”

*The importance of training* – “Take him away . . . and train him as befits one of the Free People”.

**2. KAA'S HUNTING.** Details are given of Mowgli's education by Baloo and Bagheera. It is more intensive than that of the Wolves as Mowgli is a Man-Cub and needs special skills to protect him from the hazards of the Jungle and also he is expected to know more than an animal. He is taught the Hunting Calls and the Master Words so that he can converse with and claim the assistance of all the Jungle creatures. But, boylike, he becomes bored with his schooling and, growing careless, is captured by the Bandarlog or Monkey People who carry him away to the ruined city known as The Cold Lairs where they keep him prisoner. On the way, because he knows the Master Words, he is able to ask Chil, the Kite, to pass on a message to his friends. Baloo and Bagheera enlist the aid of Kaa, the Rock Python. There is a terrific fight at The Cold Lairs and Mowgli is rescued when the coming of Kaa paralyses the Bandarlog. Kaa performs his “Hunger Dance”.

*Quotations to note:—*

*The Maxims of Baloo* give general advice to the youngster, putting him firmly in his place. Their message is epitomised in “But the jungle is large and the Cub he is small. Let him think and be still.”

*The Hunting Verse* – “Feet that make no noise; eyes that can see in the dark; ears that can hear the wind in their lairs, and sharp white teeth, all these are the marks of our brothers . . .” Training of the senses.

*The Wood and Water Laws* – “How to tell a rotten branch from a sound one,” etc. – Practical advice on behaviour in the country. The importance of keeping one’s eyes open.

*The Stranger’s Hunting Call* – Polite request for permission to enter upon land rather than to trespass.

The need for discipline, even if it hurts – “Is there anything in the jungle too little to be killed? No. That is why I teach him these things, and that is why I hit him, very softly, when he forgets . . . Better he should be bruised from head to foot by me who love him than that he should come to harm through ignorance.”

*The Master Words* – “We be of one blood, ye and I.” Companionship and brotherhood.

*The importance of leadership* – “Their way is not our way. They are without leaders.”

*Everyone has some weakness* – “To each his own fear.”

*Gratitude* – “I take my life from thee, tonight. My kill shall be thy kill if ever thou art hungry, O Kaa.”

*Courtesy* – “A brave heart and a courteous tongue . . . shall carry thee far through the jungle.”

*No recriminating* – “One of the beauties of Jungle Law is that punishment settles all scores. There is no nagging afterwards.”

**3. HOW FEAR CAME.** Drought comes to the Jungle. When the waters of the Waingunga River have fallen so low that the Peace Rock shows, Hathi, the Lord of the Jungle, declares The Water Truce: it is death for any creature that kills at the watering-places. So great is the common need for water that everyone must “play the game”. Shere Khan fouls the water by coming straight from killing man for pleasure, not food, but claims it as his due as it is “His Night”. Hathi explains the meaning of this claim: when Tha, the first Elephant, was making the Jungle, he made the First of the Tigers Master of the Jungle. But the first Tiger lost his temper, killed a buck, tasted blood and ran away. Pandemonium reigned in the Jungle. The trees and creepers were ordered to hang low to mark the killer. Hence the Tiger’s stripes. Then the Gray Ape was given power over the Jungle but he was foolish. Thus the first Master brought Death to the Jungle; the second brought Shame. Therefore, Tha gave Fear to the Jungle in the person of its third Master, Man. But the Tiger was granted one night in each year during which he would be without fear or shame before Man.

*Quotations to note:–*

The Law covers everyone – “The Law was like the Giant Creeper, because it dropped across every one’s back and no one could escape.”

*The Law of the Jungle* – the following are some of the most telling verses:

*Discipline:*

“Now this is the Law of the Jungle – as old and as true as the sky;  
And the Wolf that shall keep it may prosper, but the Wolf that shall break it must die.”

*Cleanliness:*

“Wash daily from nose-tip to tail-tip; drink deeply, but never too deep;

And remember the night is for hunting, and forget not the day is for sleep.”

*Independence and Self-reliance:*

“The Jackal may follow the Tiger, but, Cub when thy whiskers are grown,  
Remember the Wolf is a hunter – go forth and get food of thine own.”

*Value of Mediation:*

“When Pack meets with Pack in the Jungle, and neither will go from the trail,  
Lie down till the leaders have spoken – it may be fair words shall prevail”

*Respect for experience:*

“Because of his age and his cunning, because of his gripe and his paw,  
To all that the Law leaveth open, the word of the Head Wolf is Law.”

**4. MOWGLI’S BROTHERS (Part II) – THE RED FLOWER.** Akela, the Leader of the Pack, grows too old to keep firm control. Therefore, encouraged by Shere Khan, the Pack grow restless and disloyal. They plot to overthrow Akela and attack Mowgli. But Mowgli, on the advice of Bagheera, procures some of the Red Flower or fire and uses this to cow the Pack. There is now open war between Mowgli and Shere Khan. Mowgli realises that his place is not in the Jungle so returns to Man. More details are given of Mowgli’s upbringing and education in the Jungle.

*Quotations to note:–*

*Helpfulness* – “At other times he would pick the long thorns out of the pads of his friends, for wolves suffer terribly from thorns and burs in their coats.”

*Be Prepared* – “Open those eyes, Little Brother.” The child grows up and must develop – “So thou must go back to men at last.”

*A leader must be constantly at his best or his followers will challenge his authority* – “Akela! Akela! Let the lone wolf show his strength.”

*Loyalty to one’s own Leader* – “The leadership of the Pack is with the Pack alone.”

*Courtesy* – “He has eaten our food. He has slept with us . . .”

*Loyalty* – “I promise that when I am a man among men I will not betray ye to men as ye have betrayed me.”

**5. TIGER! TIGER!** This story shows Mowgli’s cool-headed resourcefulness and shows him growing up and becoming independent. Mowgli returns to Man and is taken into the house of Messua (probably his real mother). He is given the job of herd-boy. Gray Brother comes with the news that Shere Khan is lying in wait for Mowgli in a ravine. Mowgli, Gray Brother and Akela, working together as a team, divide the herd and drive it down the ravine from both ends so that Shere Khan is trampled to death. Buldeo, the village hunter, wants to claim the kill as his own in order to obtain the reward offered for Shere Khan’s skin but Mowgli and Akela prevent him. Buldeo has Mowgli driven out of the village for sorcery so Mowgli returns to the Jungle and lays Shere Khan’s hide on the Council Rock as he had claimed he would do in the previous story. He will not any more belong to the now leaderless Wolf Pack and will not accept its leadership but hunts alone.



*Quotations to note:–*

*Importance of keeping one's temper* – “The Law of the Jungle had taught him to keep his temper, for in the jungle life and food depend on keeping your temper.”

*Discipline* – “It is an order.

*Self-reliance* – “Now I will hunt alone in the jungle.”

**6. LETTING IN THE JUNGLE.** After Mowgli returns from Man to the Jungle, he is hunted by Buldeo who wants revenge for the loss of the reward for Shere Khan's hide. Mowgli learns that Messua and her husband have been imprisoned by the villagers on his account. He goes to their rescue while the wolves “sing” Buldeo home. Then Mowgli orders Hathi and his sons to “let in the Jungle” upon the village. They organise the jungle creatures so that all crops and stores are ruined. Then Hathi and his sons raze the buildings to the ground. In this story, Mowgli shows his loyalty and love towards his human parents. He also demonstrates his complete mastery over all the Jungle people. The story graphically illustrates the importance of planning and team-work when carrying out any enterprise.

*Quotation to note:–*

*The importance of rest* – “No-one can work well without sleep.”

**7. THE KING'S ANKUS.** Kaa takes Mowgli to the King's Treasure House at the Cold Lairs. The White Cobra, Warden of the treasure, still lives in the past. Mowgli is unimpressed by the Treasure, having a real sense of values, but wants to take away a jewelled ankus elephant goad not for its intrinsic value but because it is pretty and might come in useful. The White Cobra tells him that the ankus is Death. It is heavy to carry so Mowgli throws it away. A man finds it and is killed by another. The murderer in his turn is killed. Four other men are murdered on account of the ankus so Mowgli returns it to the White Cobra. The jungle-trained Mowgli is unable to appreciate the artificial values set upon things by man.

*Quotations to note:–*

*Value of physical exercise* – “Then the regular evening game began – the Boy in the flush of his great strength, and the Python in his sumptuous skin, standing up one against the other for a wrestling match – a trial of eye and strength.”

Note also the description of Mowgli and following a trail.

**8. RED DOG.** The Seeonee Pack is still without a leader. Then Phao takes over officially, though Mowgli is by now respected by and unofficially leads the Pack. The Red Dogs or Dhole of the Deccan are on the move. Mowgli plans their downfall with the aid of Kaa. This exciting story again emphasises the importance of planning, preparation and rehearsal and illustrates Mowgli's great courage. He baits a trap for the Dhole, then leaps over the Bee Rocks into the Waingunga River. The Dhole Pack, hot on the chase, follow. Those not killed by the bees swim down to where the Seeonee Pack await them. All are slain. Akela and Wontolla (the Outlier) lose their lives in defence of the Pack.

*Quotations to note:—*

*Companionship* – “It is better to die in a Full Pack than leaderless and alone.”

*Clumsiness* – “Is this jungle-work, to stamp and tramp and undo a night’s hunting – when the game are moving so well, too?”

*Practice and preparation* – “Mowgli trotted along under the trees, judging distances between branch and branch, occasionally climbing up a trunk and taking a trial leap from one tree to another till he came to the open ground, which he studied very carefully for an hour.”

*Importance of silence and patience when hunting, etc.* – “Nothing was ever yet lost by silence . . . and thou hast all the long night for the hunting.”

**9. THE SPRING RUNNING.** It is Spring. The Jungle is full of its own affairs. Mowgli, now 17, feels unaccountably restless and unhappy. He runs through the Jungle to work off his depression but it settles him worse than ever. He comes to a house and there is Messua again. He feels the urge to return to his own kind so, though now complete Master of the Jungle, he bids his friends good-bye and goes to Man. He has grown up and reached the age of outgrowing the Jungle.



So he ran, sometimes shouting, sometimes singing

*Quotations to note:—*

*Youthful exuberance* – “So he ran, sometimes shouting, sometimes singing to himself, the happiest thing in all the Jungle that night.”

*Physical agility* – “Mowgli’s feet had eyes in them, and they passed him from tussock to tussock and clump to quaking clump without asking help from the eyes in his head.”

*Growing up* – “From now, we follow new trails.”

### Chapter III

#### HOW?

*“Now Chit the Kite brings home the night  
That Mang the Bat sets free –  
The herds are shut in byre and hut  
For loosed till doom are we.  
This is the hour of pride and power,  
Talon and tush and claw.  
Oh, hear the call, ‘Good Hunting all  
That keep the Jungle Law!’”*

#### Night-Song In The Jungle



OW do we “put cross” the Jungle to our Packs?

First and foremost, we must believe in the value of the Jungle as background. Without faith nothing can be achieved.

Then we must tell the stories. It will help to recount them with conviction if you realise that they are not fairy tales. Boys like Mowgli have been fostered by wolves, travellers have seen wolf packs meeting beneath a full moon much in the manner that Kipling describes.

We have said advisedly “tell” the stories. Read them aloud if you must but you will not hold your boys’ attention so well while your eye follows the printed page. The “told” yarn has a special magic. Think of that famous picture by Millais: “The Boyhood of Raleigh” – the two boys sit spellbound at the sailor’s feet, their eyes watching every flashing change of expression in his face. Would there have been the same fascination, the same dramatic sweep of the arm to the horizon, if he had had a book of sea stories open on his lap?

But we can see you panicking, protesting “I *can’t* tell stories – and particularly these!”

You can if you try. But you must first of all know the story inside out yourself. There must be no hesitancy: “Oh, I forgot to tell you, Cubs, that so and so . . .” That is fatal. The story must sweep on as irresistibly as a wave coming into the shore. So *know* your story. If need be, jot down a few notes in order to memorise the sequence of events. *See* the story yourself as you tell it and describe what you see. Then it will come over with all the conviction of your speaking

from first-hand experience. Keep the story crisp and full of action. Don't burden the boys with too much description, unless it is to heighten the colour, e.g. in *Red Dog*, describing Mowgli's part in the fight against the Dhole: "The red blade ran like a flame ..." You will have to miss out whole chunks of the stories. Kipling's wonderful language will heighten the atmosphere for you but would be too slow for your eight-year olds. But we would suggest that, where possible, you memorise some of the dignified language the animals use to each other. "We be of one blood, ye and I" has a fine ring to it and your Cubs may well adopt it as a password amongst themselves.

When you are telling your story, have the Pack gathered close round you so that your glance can command them all – how often has the glittering, unwinking eye of Kaa paralysed a restless Cub on the back row when, in describing Kaa's awful Hunger Dance at the Cold Lairs, you fixed your glance on that particular Cub throughout the whole of this passage!

Often it is more effective to stand so that you can heighten the atmosphere with a little action – we don't mean to act the whole story. You have switched off all the lights in the Den except one at the far end. The Pack are gathered round you. You stand, stretch sleepily, yawn and shake the sleep from your eyes. "A fine night for hunting!" you growl . . . and the stage is set for the first of the *Jungle Stories*.

Sometimes a growly voice for Baloo or a sibilant one for Kaa will help but don't overdo this for it is hard to maintain all through the story – particularly if you are dealing with a number of characters.

Take advantage of place and situation. You are setting out for your Pack Holiday and the Cubs are growing restless in the train – tell them a yarn. You have had a day out in the woods and want a rest – tell them the story of *The King's Ankus* and describe how Little Foot, the Gond Hunter, slipped noiselessly from tree to tree as he hunted down Big Foot – and how Mowgli and Bagheera followed their trail. Ten to one before you have finished, the Cubs will be looking nervously over their shoulders at the surrounding trees in case a long, small-feathered Gond arrow should land in their midst.

Last of all on yarn telling, be sure you have the right audience. It is no good wearying your Leaping Wolves with stories they have heard time and again. If you want to introduce the eights and nines to *Mowgli's Brothers*, give your Sixers some special "grown-up" activity with model making, or send them out on stunt. Similarly, *The Spring Running* is a story for the boys who are about to go up to the Troop. It would be incomprehensible at eight.

Yarn-telling is indissolubly linked with Play Acting so that we come naturally to the Jungle Dances or Plays. If performed in the right spirit and not overdone, these are greatly enjoyed by the Pack. Once again, do not bore your older Cubs with Jungle Plays which for them have lost their freshness. Keep *The Dance of Baloo* for the Tenderpads; and don't *always* do *The Hunger-Dance of Kaa* with the rest of the Pack! Once again, if the play-acting is to be successful, the boys must know what they are acting so tell the story dearly and briefly beforehand. Don't feel that you must stick scrupulously to the pattern outlined in *The Wolf Cub's Handbook* or in the pamphlet *Jungle Dances and Their Variations*. Make your own variations according to the talent of your Cubs and the scope of your accommodation. In any event, the Plays should not be regarded as so many movements in a set pattern but rather as character acting: Shere Khan, the Bully; Tabaqui, the Sneak Thief; and so on. And make up your own plays. *Red Dog* lends itself to some exciting scenes with Mowgli either lying along a table-top (indoors) or a convenient branch or seat (out-of-doors) to taunt the Dhole. You will find your boys, with a little encouragement, extremely fertile in ideas so that improvised Jungle Plays will be a useful form of training in imagination and self-expression. But, as with yarn-telling, you cannot give that "little encouragement" unless you yourself believe in their value.

Dressing-up is not essential or even necessary (such is the lively imagination of a small boy) but if a formal presentation of a play is being given, say, on a Parents' Evening, properties will make the story more intelligible. An effective play could be made out of the second part of *How Fear Came* with the creepers trailing across the back of the First of the Tigers to mark him with stripes as a killer.

Again as with yarn-telling, take advantage of situation. *Bagheera's Hunting* is much more effective in a clearing in a wood, or even in a public park, than if performed on the hard floor of the Pack Den. This is a wonderful play for instilling discipline into the Pack – the more so if the “deer”, instead of being an apprehensive Scouter, is a bag of toffees (with or without the apprehensive Scouter!).

So much for learning your way about the Jungle. Now for providing “Jungle Atmosphere” in the Pack.

There are the practical things in the way of Den decorations: pictures and friezes, either ready-made or that the Cubs can colour themselves. You could letter suitable quotations from *The Jungle Books* and pin them round the room; if you have displays of natural objects such as leaves, plaster casts, etc., these could be mounted and garnished with suitable quotations; Akela's seat could even be draped with a skin (if you can procure one and keep it free from moth!) or you could make one out of hessian striped with paint; the Pack could make a model of the forest, village, Waingunga River, etc. for the Den; those Packs expert in *papier maché* could make masks and heads of the Jungle animals for use in Jungle Plays.

But these are all material things and Jungle atmosphere does not depend on these for its success. It must be an all-pervading spirit. Like everything else in Cubbing, it must have the right lead from the top. Akela must *be Akela* and keep firm control. The other Old Wolves should have *appropriate* names, please. Bagheera should not be 70 and crippled up with arthritis any more than Baloo be a lissom young eighteen-year old! We have appended a glossary of Jungle Names from which you can take your choice. In some Packs there is a tradition of awarding Jungle Names to Sixers or as special rewards for achievements but this must be handled with discretion (see Gilcraft's *Wolf Cubs*, Chapter VIII).

Occasional references to the Den as your “Lair”, to the woods where you are having an outing as “the Jungle”; at inspection to hair, teeth and nails as “fur, fangs and claws” can be amusing but don't overdo this.

Where you *can* draw close parallels is, of course, in explaining the significance of the Howl, the Salute and the Law – and when your Pack howl see they *do* throw their heads up as if baying to the moon. When correcting the Pack, you can legitimately liken them to Bandarlog or the tell-tale to Tabaqui. In this way the personality of the Jungle characters will become real,

Your most effective use of Jungle atmosphere, however, is when talking to the Pack about their work. *Letters to a Wolf Cub* shows how practically all the Cub Tests have their parallel in *The Jungle Books*. In Chapter II we have quoted numerous examples and, to emphasise the point, here are three more:

*Message carrying* – In the story of *Kaa's Hunting*, Chil the Kite took Mowgli's message for Baloo and Bagheera, kept it correctly in his head all day; then, when he had ascertained where Mowgli had been taken, delivered his message correctly.

*Importance of Cleanliness* – *The Maxims of Baloo* include “Be clean, for the strength of a hunter is known by the gloss of his hide . . .”

*Importance of sleeping with window open and breathing fresh air* – In *The King's Ankus*, Mowgli says to Kaa “Now, in the Man-Pack, at this hour, as I remember, they laid them down

upon hard pieces of wood in the inside of a mud-trap, and, having carefully shut out all the clean winds, drew foul cloth over their heavy heads and made evil songs through their noses.”

Other items to bear in mind are such little details as your Six patches. It is legitimate to have Brown, Black, Grey, Tawny, White and even Red Wolves but whoever heard of Green or Purple ones?

Now for things to *do*.

You will find plenty of suggestions in *100 Ideas for Pack Meetings* and *100 Ideas for Outdoor Pack Meetings* but here are a few more:

**GAMES.** Old Favourites can be given a new Jungle flavour, e.g.:

*Shere Khan's Hunting* – Our old friend “Tag”. The Woodcutter’s family are asleep in a line across the room or field (eyes closed, arms folded, legs crossed; Cub’s honour not to look behind). Shere Khan is behind. When he lets out a roar, woodcutters can scatter to safety at end of room or field. Those caught by Shere Khan join him on the next “hunt”,

*Letting in the Jungle* – Squares marked on floor in chalk. Cubs in fours (houses), arms on each others’ shoulders, heels in corners of square. A fifth Cub is Hathi who tries by barging to move any part of house off the square.

*Mowgli and Bagheera* – Cubs in circle. Number off alternately “Mowgli” “Bagheera”. Ball throwing round circle with two balls, Mowgli to Mowgli Bagheera to Bagheera. One ball tries to overtake the other. (This is the game of “Pass Faster”). The race between Mowgli and Bagheera becomes more apparent if one ball is black for Bagheera and the other one coloured.

**LAIR BUILDING.** A wonderful activity for whiling away an hour in the open – particularly if you can squat in your lair afterwards to eat your tea.

**TRAILS AND TRACKS.** Wool trails and sand tracks. Link this up with the story of *The King's Ankus*. Make the trails *easy*.

**HANDICRAFTS.** Model making. Another long quiet activity for a day’s outing or a Pack Holiday. Tell a jungle Story and let the Sixes model it in clay, twigs, cones, plasticine, etc. or let them choose their own story. We well remember this set as one item in a District Competition. One Six disappeared to the far end of the field and made their model there. They were doing the story of *Red Dog* and wanted to use a real ditch for the Waingunga River and the Bee Rocks.

**SPECIAL PACK MEETING.** Of the Special Pack Meetings you hold, let one occasionally have a Jungly flavour. Use one of the stories as a theme and let all the games and activities illustrate the story.

We hope you will find here sufficient suggestions to stimulate your own imagination into thinking up some more. But don’t let the thick-growing trees make you entirely lose your way in the Jungle. The next Chapter is *important*. Please read it carefully before you develop Jungle Fever.

Chapter IV

WHEN?

*"There is none like to me! Says the Cub in the pride of his kill.  
But the Jungle is large and the Cub he is small.  
Let him think and be still."*

Maxims of Baloo



E have never been in India but imagine that a Jungle can be a very confusing place if you are lost in it. So it is with the Cub Jungle. Do please keep it in your Pack but keep it in perspective. Its *spirit* must permeate the Pack life but it must never be overdone.

*Scouts of Tomorrow* (1956) makes the following recommendation:

"The Jungle is still an appropriate background to Cubbing, provided that it is kept as a background. Some of the loss of boys at Cub age can be attributed either to the complete neglect of the Jungle atmosphere, resulting in 'junior Scouting', or to the Jungle background becoming the foreground and the middle distance too! It is vital that a proper balance should be maintained.'

Too often Cubmasters think of "Jungle Atmosphere" as so many "properties" to decorate the Den whereas it is what it says it is: "atmosphere" – an "aura", if you like, emanating from Akela's own appreciation of the Jungle and interpretation of it.

Here are a few "Dos" and "Donts" which you may take as your Jungle Code:

1. *Don't* let the Jungle enter into *Scout* ceremonies, e.g. Investiture, Going Up, etc. There are still Packs where the New Chum is not only looked over but *licked* over by the rest of the Pack! In the ceremonies, the Cub is taking part in the wider life of the Scout Movement as a whole and nothing should detract from their dignity and significance. His Promise is made to his Cubmaster, not to an imaginary Wolf.
2. *Don't* do "Jungle" activities too often.
3. *Don't* do the same bits of Jungle activity too often (e.g., *The Hunger Dance of Kaa*).
4. *Don't* overdo Jungle activities with the older boys unless they are keen. Plan some alternative activity for them.
5. *Do* seize the opportunities of place and time, particularly out-of-doors, to heighten the Jungle atmosphere.
6. *Do* be prepared to join in yourself and get down (literally) to stalking, etc.
7. *Do* remember that the Pack do not suffer from the same limited imaginations as adults. To them a neighbour's cat can well *be* Shere Khan or a piece of garden hose come to life as Kaa. Show even a little imagination; the Pack will do the rest.
8. *Do believe* in the value of the Jungle.

The Jungle is the light setting for Cubbing and the boy of Cub age needs it. We ourselves, if we read the stories in the right spirit, will have faith in it. Cubbing is still an integral part of Scouting as a whole. It is like the tree-covered lower slopes of a mountain. Out of the Jungle of childhood and Cubbing, we emerge onto the steeper, more difficult slopes of boyhood and Scouting. Up we climb with greater effort and many a fall and discouragement, until at last the peak of manhood is achieved. But the path to that peak starts way down in the romantic, sunlit glades of childhood's Jungle.

What of ourselves? What lesson does Kipling's Jungle hold for us as leaders? That only the fittest survive: we must equip ourselves for the job we have to do with our Packs. That high standards of morals, cleanliness, behaviour, etc. are essential. That a leader must constantly be on the alert to see he himself is *fit to lead*.

"Akela! Akela! Let the Lone Wolf show his strength!" What a howl of derision came from the Pack when they knew Akela was too old and too feeble to lead. But Mowgli was able to lead, though his physical strength was at that time not so great. He brought to his aid Fire, the Red Flower, a power from without. We have a greater Power from without if we will but choose to draw upon it a spiritual strength that will grow, unlike our physical strength that wanes: the refining fire of God.

What an opportunity and responsibility we have in our Cubs! What a wonderful, thrilling, heartbreaking, hopeful, challenging task!

May God give us the strength to do it!



'We be of one blood, you and I'



THE SCOUT LAW  
IN JUNGLE QUOTATIONS

1. A Scout's honour is to be trusted.

"This is my Word which has gone from me." *Red Dog*

2. A Scout is loyal to the Queen, his country, his Scouters, his parents, his employers, and to those under him.

"Because I was all but your brother in blood, I promise that when I am a man among men I will not betray ye to men as ye have betrayed me." *Mowgli's Brothers*

3. A Scout's duty is to be useful and to help others.

"Akela turned from gray to milky white with pure age . . . and he walked as though he had been made of wood, and Mowgli killed for him." *Red Dog*

4. A Scout is a friend to all, and a brother to every other Scout, no matter to what country, class, or creed, the other may belong.

"We be of one blood, ye and I." *Kaa's Hunting*

5. A Scout is courteous.

"A brave heart and a courteous tongue . . . shall carry thee far through the Jungle." *Kaa's Hunting*

6. A Scout is a friend to animals.

"At other times he would pick the long thorns out of the pads of his friends." *Mowgli's Brothers*

7. A Scout obeys orders of his parents, Patrol Leader, or Scoutmaster, without question.

"Now these are the Laws of the Jungle, and many and mighty are they;  
But the head and the hoof of the Law and the haunch and the hump is – Obey!" *The Law of the Jungle*

8. A Scout smiles and whistles under all difficulties.

"The most hungry of his enemies would hardly have cared for the boy then. His naked hide made him seem more lean and wretched than any of his fellows . . . But his eye, under his matted forelock, was cool and quiet." *How Fear Came*

9. A Scout is thrifty.

"Mowgli . . . fell back on stale honey, three years old, scraped out of deserted rock-hives . . . He hunted, too, for deep-boring grubs tunder the bark of trees." *How Fear Came*

10. A Scout is clean in thought, word, and deed.

"The Jungle-people put them (the Bandarlog) out of their mouths and out of their minds. They are very many, evil, dirty, shameless, and they desire . . . to be noticed by the Jungle-People. But we do *not* notice them even when they throw nuts and filth on our heads," *Kaa's Hunting*

GLOSSARY OF JUNGLE NAMES

Akela	Lone Wolf	Leader
Bagheera	Black Panther	Training and proficiency in physical activities
Baloo	Bear	Teacher, Lawgiver
Bandarlog	Monkeys	Scatter-brained people
Chil	Kite	Observation
Gray Brother	Brother Wolf	Loyal friend
Hathi	Elephant	Large size or regular attendance
Jacala	Crocodile	Acting
Kaa	Python	Tree-climbing
Karela	Bitter Vine	Knotting
Ko	Crow	Chatterer
Mang	Bat	Obedience
Mao or Mor	Peacock	Smart appearance
Mowgli	Frog	Friend to animals
Mysa	Wild Buffalo	Good Hearing
Raksha	Mother Wolf	Intensely Loyal
Sahi or Ikki	Porcupine	Scribe
Tabaqui	Jackal	Sneak
White Hood	Cobra	Storekeeper

[See also **Appendix to** Gilcrafts *Wolf Cubs* for other suitable names from the remainder of the *Jungle Stories* and from *Hiawatha*.]

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The maxims of Baboo—'Let him think and be still'