

**TRIBHUVAN UNIVERSITY**

**Faculty of Humanities and Social Sciences**

**Anthropocentric Eco-Judgement in Corbett's *Man Eaters of Kumaon***

**A Thesis Submitted to**

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Sciences, Tribhuvan University in Partial Fulfillment of the Requirements  
for the Degree of Master of Arts in English**

**By**

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**Letter of Recommendation**

Mr. Rabindra Gautam has completed his thesis entitled “Anthropocentric Eco-Judgement in Corbett's *Man Eaters of Kumaon*” under my supervision. He has carried out his research in 2008 (A.D.). I hereby recommend that his thesis be submitted for viva voice.

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**TRIBHUVAN UNIVERSITY**

**Faculty of Humanities and Social Sciences**

**Approval Letter**

The thesis entitled “Anthropocentric Eco-Judgement in Corbett's *Man Eaters of Kumaon*” by Rabindra Gautam, submitted to the Central Department of English, Tribhuvan University, has been approved by the undersigned members of the Research Committee.

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## **Abstract**

My study in Corbett's *Man Eaters of Kumaon* is to show the deteriorating environmental ethics due to the hunting motif undertaken by Corbett himself towards the wild lives, and to plea for the balanced and healthy environment. In quest of establishing anthropo-supremacy, he happens to be blind towards the animal rights. Wild lives are killed by Corbett in order to protect the rule of human beings forgetting the logic of organic whole. But he is oblivious towards the indirect self-suffering as the logic of organic whole supposes all the things into the same circle and are treated and located equally. Nature is an organic whole, in an intricate web with man, which Corbett totally discards here. By not assimilating the logic of nature, Corbett along with the villagers of Kumaoni region suffer themselves. Therefore, with the motif of anthropocentrism, and thereby exploiting on nature, Corbett eventually gets himself in destructive self together with the Kumaoni villagers.

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## **I. Introduction: Anthropocentrism and Environmental Ethics**

The present research deals with the anthropocentrism in relation to ecology in Jim Corbett's *Man-Eaters of Kumaon*. The two entirely distinct ontological zones: human and non-human, are brought together and only the human world is privileged so as to reflect anthropocentric environmental ethics in the text. Environmental ethics reflects the whole cosmos as an organism and all the living and non-living things are just parts of it. All the parts of that organism are located and treated equally. But Jim Corbett tinges on the anthropocentric images in order to concentrate upon the values and norms of superiority regarding human beings. Hence, anthropocentrism is the human-centric value or judgement. Everything is judged with human beings in the centre. Taking this stance, Corbett strongly projects how culture is regarded superior to nature in response to anthropocentric attitude. He does not simply regard culture as constructed and superior force, rather treats culture as the yield of human's supreme consciousness. According to him, culture is not only a rulling force to nature but also a force that empowers human beings with creativity and knowledge. In this way, human supremacy along with hostility to nature forces all the things into crisis. Apparently Corbett seems to be aware of environmental and ecological ethics, and eco-friendly as well, but he is intentionally possessing the anthropocentric attitude upon the ecological organism.

Nature is an organic world, in an intricate web with man, which Corbett has totally discarded. This study tries to find an organic whole in nature and locates humans and other non-human things equally as a part of it. I have been a scrupulous and deeply inquiring observer of the natural world disregarding Corbett's stance of disloyalty to ecological organism. The very subtely of this study has attuned Corbett's

prejudice to the law and logic of nature. It does not merely eulogize nature but rather assimilates its logic of interdependence and ecosystem so as to balance and vitalize the lives of living and non-living things. Hence, we all have the equal status here in this earth with its ethics of organic whole to which Corbett is encroaching non-human lives into peril.

Though seems as conservationist and naturalist, Corbett has really proved himself as anthropocentric. The apparent image of Corbett's eco-friendliness is totally shattered through this study. Corbett sees himself as lover of nature wearing the specs of anthropocentrism, a tradition that most of the people undertake. Taking the side of environmental ethics, this research finds holiness in nature and among its all creations and shows deep respect for the organic world of nature, and locates everything in equal status.

Corbett's note in *Man-Eaters of Kumaon* reveals his own passion for hunting: "I hunted for my love of nature rather than for pure adventure. I loved being in the jungle and observing everything around me- this is what made me such a great hunter in the first place" (xi). The above lines depict Corbett's hobby for hunting wild lives rather than conserving them. His apparent philosophy of eco-friendliness proves himself as the destroyer of wild lives in depth as the lines show:

I walked round the village looking for tracks and hoping, and at the same time dreading, to meet the tiger. At one place in the dark heavily wooded ravine, while I was striking some bushes, a covey of Kalege pheasants fluttered screaming out of them . . . . My presence was beginning to put new heart into the people and they were moving about more freely . . . . I was careful not to show my pleasure at this offer and, selecting three men, I set out, telling the Headman that if I found



the ghooral as plentiful as he said they were, I would shoot two for the village in addition to shooting one for my men. (7)

So, hunting wild lives in order to save human beings and the pride of human supremacy to non-human beings are the only recurring ideas in Jim Corbett's text.

*Man Eaters of Kumaon*, the fact basis adventurous work of Jim Corbett, has received a host of critical appraisals since its publication in 1944. Its richness is reflected in its criticism from various perspectives. Such as, J.P. Scott focuses upon the general animal behavior and the usefulness of the book. He writes:

This book has been written to answer the general question: what is the study of animal behavior about? It is also intended as a text book, which means that it attempts to give a fair and account picture of a field of knowledge. It is designed for the general reader or the student, who wishes to learn something for himself. (281)

For Scott, Corbett's book displays amazing understanding of jungle lore and insights into the animal that probably most deserves the title "King of Beasts". He also explains what causes his prey to begin preying on people.

Similarly, Rais Akhtar, another critic, views this work as a comment on the environmental agriculture and nutrition of human region. Taking this stance, he explains:

This book demonstrates that not all the man-eaters of Kumaon are tigers like those immortalised by the late Jim Corbett, for it concerns the varied relations between. People, food, pathogens and environments ranging from hill foot terai or swamp-forest to Himalayan summer pastures and perpetual snows. The first 53 pages, set out main features of the natural environment and physical

landscape, the very varied patterns of agriculture land use, and physical and cultural influences on agriculture. A brief chapter on disease ranking-maps and discusses first, second and third ranking diseases for eye diseases, tooth and gum diseases, anemia, goitre, rickets and scurvy. (197)

In addition, Helmet Buechner sees the work as the depiction of vivid jungle scene and the beautiful landscape. He argues that "Corbett's general descriptions of landscape are vivid, and the attention to minute details of sign, movements, and actions of pursued tigers and leopards would do credit to any wildlife biologist" (92). In this way, for Buechner, Jim Corbet's book is the means to depict the glory of fabulous and dense jungle scenario significantly. In his book, just the magnificence of wild scenery is portrayed with vivid images.

Likewise, Anand S. Pandian reads *Man Eaters of Kumaon* as an autobiographical work. He finds lots of facts about the adventures of Corbett's life and adoption as a true hunter. Taking this fact, he writes:

This is not a story of a bloodthirsty hunting fiend frenzied with the unquenchable lust to pull he trigger and spread carnage. Jim Corbett was a true hunter, sportsman and role model. He was commissioned by the government of India to go and kill man eating tigers and leopards that were running havoc around the inhabitants of the small villages in remote jungles. (27)

For Pandian, Corbett's book is the *Real Deal* and his chess matches against these infamous man-eaters are legendary. From the fifty mile road marches to the two day stakeouts to the high suspense tracking of wounded killers, this man is tough as nails. According to him, the writing is very descriptive and clear and the tension is

unbeatable. Corbett literally comes face-to-face with man-eating leopards and tigers, and by his reckoning the chances of surviving an encounter are about one in a hundred. The man must have had nerves of steel to run risks like that for thirty years.

Concentrating on the views and ideas of above mentioned critics, we cannot find the justice to the wild lives responding the logic of eco-system. These all critics are unable to depict the essence of the book, *Man-Eaters of Kumaon*. I have, however, explored and excavated the issue regarding environmental ethics which primarily refers to strengthen the principle of organic world of nature. To impart and prove this logic, I hereby choose "Ecocriticism" as the applicable theory, which is concerned with the environmental implications of any literary texts. It is the representation of the communion between human and non-human natural world, and the proper roles of human in the earthly scheme.

As ecocriticism is an ecological approach on the study of relationship between literature and environment, it studies the reciprocal relationship between human being and land. The home ground of ecocriticism is the human's inseparable attachment with the soil in its existence. Ecocritics view that ecocriticism is fundamentally an ethical criticism that investigates and helps make possible the connections among self, society, nature and text. Hence, it is a response to the need for humanistic understanding of our relationships with the natural world in an age of environmental destruction.

Throughout the whole book, we find Jim Corbett is possessing only the human centric environmental ethics discarding the rights of animal existence. But keeping aside Corbett's anthropocentric value, I am exploring the environmental ethics which needs 'ecocriticism' as a position to prove the logic of ecological interconnectedness and ecosystem. Therefore, ecocriticism turns away from the 'social constructivism'

and instead emphasizes ecocentric values of meticulous observation, collective ethical responsibility and the claims of the world beyond us. In this way this study is thematically bound to the unity of all life so as to enhance the organic vision of the nature. So, there is no separation between human and non-human natural world. Rather there is interrelationship, interconnection and inter-assimilation among all the ingredients of nature. In fact, this study regards nature as having intrinsic force that attracts everything towards its tent and regulates every aspects of natural world. Similarly, the same force contexts growth, decay, beauty and terror of human life.

I, hereby, have become wholly conscious of the ongoing environmental crisis due to Corbett's own anthropocentric vision in the natural world. For this, via this study, I pinpoint the fault of irresponsible human activities. Like Corbett, human beings are distracted from nature and, thus breaking external and harmonious bond between human and non-human. I, regarding myself as biocentric, reject crime against nature committed by Corbett's vision of anthropocentrism. The main motif of this study is to uphold the horizontal relationship between man and nature and to discard vertical relation rooted as in Corbett's insight. Treating nature as organic whole in itself and man as a part of it, this study seeks to acknowledge the power of nature and human communion with the elemental world of nature. Hence, it reinforces to have ecological gratitude on the egalitarian earth.

Finally, I have tried to depict the biocentric vision as the negation of Corbett's thinking of anthropocentrism. I have been devoted to locate man and nature in a very intricate web to find out solace in such hostility and horror created by Corbett. The world by Corbett is the world of 'dread' and 'unjust'. To prove that the earth is egalitarian, I have been very scrupulous throughout the separated chapters: Chapter I, Chapter II, Chapter III and Chapter IV. All the chapters deal with the sole theme of

organic whole and the biocentric vision as chapter I is the introduction about what the study is, chapter II undertakes the suitable methodology to prove the logic of ecosystem, chapter III is the main part that goes against Corbett's insights of anthropocentrism and proves earth as the just and egalitarian, and finally chapter IV is the concluding part of this study.

## II. Ecocriticism and Environmentalism

Ecocriticism deals with the environmental implications of literary texts. It adopts the study of culture and cultural products that is in some way connected with the human relationship to the natural world. It is the representation of the communion between human and non-human natural world, and the proper roles of human in the earthly scheme. The concerns about maintaining and restoring proper relationships to nature are both thematically and symbolically presented in the literature of every culture. The provision of maintaining the eco-elements in literary works gives birth to the sense of affection to the natural objects. So far as the critical studies on literary text are concerned, critics, until very recently, were not aware of the ecological concern in literature. As it is an ecological approach on the study of relationship between literature and environment, it studies the reciprocal relationship between human being and land. "The home ground of eco-criticism is the human's inseparable attachment with the soil in its existence" (qtd. in Glotfelty xx). So, dwelling place becomes the centre of eco-criticism in its experimentation.

The representation of physical environment in literature shows its root to the ancient times which enunciates the intermixture of mythology and literature, that is, Hinduism, Buddhism and Christianity. For all of them, nature is the original source of material world. In *The Geeta*, the Lord Krishna, in his dialogue with Arjuna, says, "That which creates diversity, and all that can be seen or known is called Prakriti". In *The Bible*, the God created Adam and Eve and placed them in the Garden of Eden for their survival and happy life. In Buddhism, the Lord Buddha was enlightened under a tree. Similarly, in Greek time, the popular play *Oedipus the Rex* opens with the plague upon the land. Dante's *The Divine Comedy* begins with Dante's loss in the wildness of the dark wood. Moreover, the American literary movement 'transcendentalism'

upholds similar ideas in reflecting organic vision and pantheistic notion of nature. In the same way, English Romanticism focuses on the man-nature relation in which nature is represented as the source of the beauty, of life and human creativity.

Considering the development, ecocriticism, as literary criticism, got rightful place only in the 1990s with its own professional organization. The Association for the Study of Literature and Environment (ASLE), established at a special session of Western Literature Association (WLA) conference in Reno, Nevada in 1992. ASLE extended its root in Germany, Japan, England, and Korea whose purpose focused the new concept of ecological awareness as a tool for the literary criticism. Patrick Murphy in 1993, established a new journal, *Interdisciplinary studies in Literature and Environment (ISLE)*, to provide a forum for critical studies of the literary and performing arts addressing environmental consideration. However, Cheryl Glotfelty traced the origin of ecocriticism, which was coined in 1978 by William Rueckert in his essay "Literature and Ecology : An Experiment in Ecocriticism". Rueckert argues that ecocriticism is "the application of ecology and ecological concept to the study of literature" (qtd. in Glotfelty xx).

Ecocriticism, as it now exists in the USA, takes its literary bearings from three major nineteenth-century American writers : Ralph Waldo Emerson, Margaret Fuller, and Henry Daria Thoreau whose works "celebrate nature, the life force, and the wilderness as manifested in America" (Barry 249). By contrast, the UK version of ecocriticism, or green studies, takes its bearings from the British Romanticism of the 1790s rather than the American Transcendentalism of the 1840s. As Peter says "the founding figure on the British side is the critic Jonathan Bates" (250). But the infrastructure of ecocriticism in the UK is less developed than in the USA.

Since 1990s, a series of major professional conferences and critical essays have been published in literature and environment. The writers and critics of this group put forward their logic that human head and heart are connected with the physical environment which explicitly includes human culture. According to this logic, human knowledge is the outcome of human psychology, which is determined by the psychological environment and elemental world of nature. And the entire human understanding of art, culture, language and literature is the product of physical environment extending their root to the earth. Hence, ecocriticism studies human culture and its interconnectedness with natural world. The first law of ecology is ". . . everything is connected to everything else" (qtd. in Glotfelty xix). Every thinker believes the fact that everything in the world is interconnected. It assumes that no thought, no philosophy, no art, no culture and none predates the earth. So, ecocriticism concentrates upon the earth-centered approach.

Ecocritics view that like feminism, ecocriticism is fundamentally an ethical criticism that investigates and helps make possible the connections among self, society, nature and text. It is the critical and pedagogical boarding of literary studies to include texts that deal with the non-human world and our relationship to it. In this sense, ecocriticism is a response to the need for humanistic understanding of our relationships with the natural world in an age of environmental destruction. It is obvious that environmental crisis is a result of humanity's disconnection from the natural world and it is also a result of specialization that fails to recognize the interconnectedness of all things. It is inter-disciplinary and it advocates the holistic ideals. As a response to felt needs and real crisis, and as an inherently holistic practice, ecocriticism also has an inherent ideological if not moral component, the holistic view of the universe honors the interconnectedness of things. As the interconnectedness of



things is valued, so too is the integrity of all things. It tries to heal fragmented and sick world. So, ecocriticism advocates for an understanding of the world that works to heal the environmental wounds humans have inflicted upon it. Similarly, in the 1996 collection *The Ecocriticism Reader*, Glotfelty and Harold Fromm posit the same matter as it is discussed above:

Ecocriticism is the study of the relationship between literature and physical environment. Just as feminist criticism examines language and literature from gender-conscious perspective, and Marxist criticism brings an awareness of modes of production and economic class to its reading of texts, ecocriticism takes an earth-centered approach to literary studies. (xviii)

Hence, these lines desire to contribute to environmental restoration. Ecocriticism tries to experiment on how language and literature transmit values with profound ecological implications.

Similarly, from the time being, eco-criticism has interdisciplinary nature. It invites all perspectives into its tent in order to understand the co-existence of living and non-living entities. It has been developed as highly interdisciplinary field with research, not only on written text but also on different varied fields as media, photography, films, painting and so on. In the same way, the notion that literature encompassed non-human as well as human context and nature as well as culture found senior scholars such as John Elder with longstanding interest in environmental literature. The crucial nexus between nature and culture was strongly off-limits to main-stream academic discourses at a time when the world's population was doubling. When the cold war nuclear annihilation threatened, when water and air pollution, toxic wastes, deforestation, species extinction, global warming, urban sprawl were

becoming world wide issues, the practitioners of literary criticism ignored the underlying single most important issue of the time: man-nature attachment. This attachment between man and nature is indispensable for the sake of survival. This is the central thrust of ecocriticism.

Ecocriticism turns away from the 'social constructivism' and 'linguistic determinism' of dominant literary theories and instead emphasizes ecocentric values of meticulous observation collective ethical responsibility and the claims of the world beyond us. Regarding this Peter Barry in *Beginning Theory : An Introduction to Literary and Cultural Theory* posits:

Ecocriticism, then, repudiates the foundational belief in 'constructedness', which is such an important aspect of literary theory . . . Everything is socially or linguistically constructed has not diminished its grip on day-to-day debate about literary theory. Nevertheless, the essence of the ecocriticism's intervention in theory has been to challenge it. (252)

So, ecocriticism challenges even the feminist, Marxist, linguistic, cultural theories in terms of their focus on constructedness. It is rather phenomenological and experimental than political and ideological. As phenomenological and experimental theory, it focuses on the physical world and human consciousness in relation to the perceived things. The relating of consciousness with the environment, thus, becomes considerable in ecocriticism.

To negotiate between human and non-human world, ecocriticism "puts one foot on literature and the other on land" (Glotfelty xix). On the vedic attitude of relation between man and earth, Raimondo punikarm writes:

In Vedic attitude towards the earth springs from mankind's primordial experience of being on the one hand a guest and the other an offspring of earth. The Earth is undoubtedly mother and close to man. But at the same time, she is alien, other and aloof. The earth is the foundation of, the basis out of which emerges all that exist on which everything rests. The earth is the basis of life. (120)

Therefore, earth is the source of everything. Even man as a part of it depends on the earth in every respect. Ecocriticism embraces the opinion that no branch of knowledge can ever be devoid of ecocentric implication. Every knowledge follows the earth; nothing can be understood in the absence of any spatial or temporal point of reference. Because of this reason, ecocriticism establishes the earth as crucial for the understanding of ethics and religion, art and literature, philosophy and physics, culture and politics, and all other discipline.

Ecocriticism is not just a means of analyzing nature in literature. It implies a move towards a bio-centric world view, an extension of ethics, a broadening human conception, global community to include non human life form and the physical environment. Johnathan Levin in "Forum on Literature and Environment," says:

Ecocriticism is marked by tremendously ambitious intellectual, ethical, political and even some times spiritual agendas. Though there is already great diversity of opinion in the field of ecocritical dialogue of ten aims at nothing less than the transformation of human environmental and ecological consciousness. . . . By and large ecocritics tend to believe that a considered appreciation of these processes can help restore a harmonious balance between nature and human culture. (1098)

Ecological reading helps to establish a culture to respect the non-human world. If the interconnectedness between human and non-human members is understood, in many ways it can heal the environmental wound humans have inflicted upon it. Ecocriticism looks upon how literature clarifies human responsibility to respect non-human entities. So, it is worthy effort to direct our attention to matters about which the modern world must mediate on. The agendas posed by the ecocriticism have located ecocriticism beyond the traditional boundaries of literary studies making it assumed that such study can help to result a harmonious balance between nature and human.

Ecocriticism puts forward its basic biological proposition that organisms are the result of an interaction between their innate characteristic and their environmental influences. The home ground of literature is inexplicably the human world. Since everything is connected to everything else, there is organic bond between literature and landscape or environment. Concerning this, Meyer Abrams identifies the idea that "the site of literature is the product of a purposive human author addressing human recipients in an environing world" (qtd. in Carroll 147).

By and large, ecocriticism assumes nature, as organic whole having cosmic unity of her ingredients. It is sensitive to interdependencies. The lives on the earth are connected with each other and wholly dependent upon such basic natural elements for their survival: sunlight, water and air. It extends the concepts as "growth and energy, balance and imbalance, symbiosis and mutuality and sustainable or unsustainable uses of energy and resources" (Bary 264). At the same time, it gives special canonical emphasis to writers who foreground nature as a major part of their subject matters as Transcendentalists, Romantics and some 20<sup>th</sup> century poets. Ecocriticism rereads literary works from an ecocentric perspective with particular attention to the representation of the natural world.

In general, ecocriticism analyses the role that the natural environment plays in the imagination of a cultural community at a specific historical moment, examining how the concept of "nature" is defined and what values are assigned to it or denied it and why the way in which the relationship between human and nature is envisioned. More specifically, it investigates how nature is used literally and metaphorically in certain literary or aesthetic genres and tropes. This analysis in turn allows ecocriticism to assess how certain historically conditional concept of nature and the natural, and particularly literary and artistic construction of it have come to shape current perceptions of the environment.

In addition, some ecocritics understand their intellectual works as direct intervention in current social, political and economic debates surrounding environmental pollution and preservation. This kind of research seems at first sight to lend itself to the construction of interdisciplinary bridges between science and literary or cultural criticism, since science is arguably the most influential construction of nature in Western cultures.

Ecocriticism has moreover contributed significantly to the evolution of environmentalist thought since the 1960s, and in large part enabled what credibility environmentalism currently has in the public sphere: from ozone layer depletion to species extinction and soil erosion, science has bolstered green claims regarding the deterioration of the environment.

But even in environmentalist thought, science plays an ambiguous role while its findings are readily called upon to support environmentalist policies. Some sectors of the green movement understand themselves as antagonistic to science which they perceive as one of the root cause of current ecosystem degradation in its historical conjunction with technology, industrialism and urbanization.

Ecocriticism looks back on a long tradition of scientific analysis as detrimental to aesthetic appreciation. In deed, literature and art, in this frame work, easily come to be perceived as defenders against science and technology, a view that goes back at least as far as modern era rather than as sites of encounter between different types of knowledge and discourse.

The goals and methods of an ecocritical project will be crucially determined by how it defines itself in relation to this broader division within environmental thought. It is always a bicentric criticism, which focuses on understanding the relationship between all animals and plants on the ground of natural science. So, ecocriticism is inherently interdisciplinary that can appropriately be applied to a work in which the entire ecosphere plays a dominant role and where a significant interaction occurs between author and place. Landscape in such study includes the non-human elements of place-the rocks, soil, plants, trees, rivers, animals, air as well as human perception and modification. How an author sees and describes these elements relates to different kind of considerations.

Darwin's understanding of ecology leads him to conclude that the planet itself a record of the pleasures of earlier ages of animate beings:

Not only the vast calcareous provinces . . . and also whatever rests upon them . . . clay, mari, Sani, and Coal . . . gave the pleasure of life to the animals and vegetables, which formed them; and thus constitute monuments of the past happiness of these organized beings. But as those remains of former life are not again totally decomposed . . . they supply more copious food to the successions of new animal or vegetable beings on their surface . . . and hence the quantity or number of organized bodies, and their improvement in size, as well as their

happiness, has been continually increasing, along with the solid parts of the globe. (195-96)

In this way, the core of green values are ecocentric, that is, they start from concern about non-human nature and the whole eco-sphere, rather from the humanist concerns.

In *The Experiment as Mediator Between Subject and Object* (1792), Goethe offers a holistic critique of living nature that was designed to counter the fragmentary quality of empirical science:

Nothing happens in living Nature that doesnot bear some relation to the whole. The empirical evidence may seem quite isolated, we may view our experiments as mere isolated facts, but this is not to say that they are, in fact, isolated. The question is: how can we find the connection between these phenomena, these events. (80)

The link between human and animal pleasure thus reaches well into the plant kingdom by the 1790s, producing a view well summarized by Buffon himself and says, "It is impossible to finish our short review of nature without observing the wonderful harmony and connection that subsists between all the different branches" (78). Pleasure described in one part of nature reflects the possibility, indeed the likelihood of pleasure spread throughout all of nature.

Generally, the preferred American term is 'ecocriticism', whereas 'green studies' is frequently used in the UK, and there is perhaps a tendency for the American writing to be 'celebratory' in tone, whereas the British variant tends to be more 'minatory', that is, it seeks to warn us of environmental threats emanating from governmental, industrial, commercial, and neo-colonial forces. Green literary criticism, therefore, is confronted from the start with a spectrum of different and not

always compatible approaches to the environment: 'the discursive construction', which foregrounds the extent to which the very distinction of nature and culture is itself dependent on specific cultural values, 'the aesthetic of nature and culture' is itself dependent on specific cultural values, 'the aesthetic construction', which places value on nature for its beauty, complexity, or wildness, 'the political construction', which emphasizes the power interests that inform any valuation or devaluation of nature, and, finally, 'the scientific construction', which aims at the description of functioning of natural systems.

As we delve into the depth of eco-elements in any literary works, we happen to confront the scope of some of the debates concerning the crucial matter of the relationship between nature and culture. Nature, the realm of the sacred and the profane, the dwelling place of the existing entities in the world, covers the entire ecosphere whereby forms of life and human constructs as culture are treated as evanescent in a cosmic scheme. Human appropriation and domination over nature is not the way of liberation of human misery and pain, but rather a process of breaking the fundamental bond of human being from nature. So, human endeavours to separate out of nature create subsequent problems.

On the other, culture was precisely the collective noun used to define that realm of human beings, which marked its ontology off from the sphere of the merely natural. Chris Jenks claims that "the symbolic representations that constitute human knowing are, in their various groupings, classifications, the cultural" (9). The very idea of culture, therefore, generates a concept, which at one level provides a principle of unification for the peoples of the world, through time and across space. Culture as a social category is "regarded as the whole way of life of people" (10). In sociological and anthropological sense, culture incorporates all the social constructs.



The process of socialization tries to separate nature from culture but the theory of evolution, as Charles Darwin posits, treats nature and culture having similarities and sharing their fundamental aspects. Culture evolves in its various forms in different time periods as the evolution of different beings. Nature, as ecocriticism claims, is the immediate cause of the entire material world, of all phenomena including humankind. The rationality of regarding nature as the original other in the entire western Christian world of anthropocentrism is recovered as the focus turned to ecocriticism. It locates the key problems of human-nature dichotomy and provides a solution for this in terms of interconnectedness of human and non human natural worlds. Because of the advancement of culture in its evolution, human mastery and possession over nature is enhanced by technology that is the instrument which enslaves nature and exploits the masses. So, technology instrumentalizes nature along with its utilitarian values and discards nature as having its own intrinsic values. However, ecocriticism regards nature and culture as interconnected and interassimilated. For the salvation from impending environmental apocalypse, man has to return to nature. The humans are product of their climate that the imagination and aesthetic sense of different people is shaped by the landscapes, the very rock-formations, which surround them. In order to survive, human beings need social and environmental networks, both human bonds and good weather. So, nature is a prime means of linking spatiality and temporality.

Ecocritics reject the idea that everything is socially and linguistically constructed. For them, claims Barry, "nature really exists out there beyond ourselves, not needing to be ironized . . . which affects us and which we can affect, perhaps fatally, if we mistreat it" (252). So, ecocriticism repudiates the fundamental belief in 'constructedness', which is such an important aspect of literary theory. Every

knowledge, discipline, language, and even culture is under the grand narrative of nature. Therefore, ecocriticism interconnects nature and culture not in poststructuralist sense but in terms of intrinsic values.

As any text whether fictional or non-fiction is the product of culture whereas ecology is a science which describes nature, it may seem perverse to bring the two fields together. But there has always been a network of intimate relations as well as hostility between nature and culture. So, culture and nature are held together in a complex and delicate web. This web can be analysed in terms of two practices: Anthropocentrism and Bio-centrism.

Anthropocentrism is the human-centered view that ruled entire philosophical and literary world for centuries. It legitimizes and rationalizes the exploitation of both land and wild life, and separates self and other: self as man and other as nature. In this way, it regards man and nature as two distinct ontological zones: former master and latter slave. It emphasizes on the vertical relation of all the forms of the world and formulates a hierarchy. Human beings, being on top of the hierarchy, have been exploiting the earth and using the natural resources as if the resources are all meant for their voluntary usurpation and arbitrary subjugation. Even Christian holy book, the Bible, focuses on the use as well as mastery of man over natural world. It is clear that Genesis 1:27 is divine commitment to conquer every part of nature, and make it mankind's slave. God created men in the image of Him and named all the animals, thus establishing his dominance over them and asking them to rule the world. According to Bible:

God created he him: male and female created he them. And God blessed them, and God said unto them. Be fruitful and multiply and replenish the earth, and subdue it, and have domination over fish of the

sea, and over fowl of the air, and over every living thing that moveth upon the earth. (Genesis 1 : 27)

God gave humans the power to dominate the fish in the sea, the birds of the air, and all wild animals on land. In this sense, the Judeo-Christian view of creation is intrinsically anthropocentric. In this way, man has become the sole subject, speaker and national sovereign of the natural order.

Accordingly, the ethics to dominate non-human world produced ecological crisis and posed the necessity of environmental movement and environmental counter ethics. Regarding the need for environmental ethics, Christopher Manes in "Nature and Silence" writes: "an ethics of exploitation regarding nature has taken shape and flourished, producing the ecological resistant now requires the search for an environmental counter ethics" (16). In this way, he forces us to adopt environmental ethics, that is, the consciousness of moral importance regarding the circumstances or conditions by which one is surrounded. This consciousness of moral importance regarding the relation of plants and living creatures to each other and to their environment lets the move towards ecological organism. Ecological organism is the interrelationship between the living things and their physical environment. It further refers to the ecological chain of interdependence. In this organism, every element is positioned equally as a part of whole cosmos. And if there is any harm to one element, the whole chain is disturbed, for everything is equally participated in this circular chain. In this respect in "Respect for Nature: A Theory of Environmental Ethics" Paul W. Taylor explains the meaning of the inherent worth of all living organisms and how this concept coupled with a rejection of human superiority can be used for on the basis for a justifiable system of environmental ethics:

One of the central aims of environmental ethics has been to contest on anthropocentric, instrumental valuation of the non-human natural world, and to argue that new ways of thinking about and valuing it are needed. (18-19)

Thus, it is inevitable to put forward environmental ethics to cope the ecological crisis.

In contrast to anthropocentric worldview, the bio-centric worldview preaches its focus on horizontal relation of all the entities of the world. Bio-centric value focuses on nature having its own right to be protected and creates harmonious relation among its all ingredients. In this respect, Hinduism puts forward its logic that humans are part of nature and have integral relation with all non-human natural entities. Hinduism rejects the dichotomy between human and non-human, and reinforces the ecocentric view. The *Geeta*, the Hindu Holy book, extends environmental awareness and interconnectedness between man and nature. In the *Geeta*, Lord Krishna in his dialogue with Arjuna, says: "That which creates diversity, and all that can be seen or known is called Prakriti. Prakriti is also the material cause or the material out of which everything is made. Prakriti is the original source of the material world" (705). Hence, the eco-friendly images of the *Gita* can be very useful for eco-awareness.

To the extent, bio-centrism, taking the side of Hinduism, extends the moral responsibilities and obligation of human beings to conserve the earth as mother. Humans shouldnot harm nature because we are part of nature; species have a right to continue; and nature has intrinsic broader than mere species survival. All species have a right to evolve without human interference. If extinction is going to happen, it should happen naturally, not through human actions.

Regardless of the opposition between anthropocentrism and bio-centrism in terms of their outlook towards ecology, ecocriticism has covered multiple areas in its

study whether in theory or in philosophy, literature and any other discipline. To understand the co-existence of living and non-living creatures, it invites all perspectives towards it being an interdisciplinary study of language, culture and landscape.

Summing up, ecocriticism tends to reread the texts with eco-friendly motive and ecological consciousness. It shows the integrate relationship between human and non-human having interconnection and interassimilation. So, ecological reading helps to establish a new culture to respect the non-human world, and it clarifies how the responsibility to protect the physical environment is going beyond the traditional boundaries of literary study. Ecocriticism does have a contribution to make a 'green politics', as 'post colonial' and 'Feminist' reading contribute to 'race' and 'gender politics'. And it invites all perspectives it its tent in order to understand the co-existence of living and non-living entities.

### III. Anthropocentric Eco-Judgement in Corbett's *Man-Eaters of Kumaon*

The present research explores the negative aspects of anthropocentric environmental ethics and thereby causing ecological crisis in Corbett's *Man-Eaters of Kumaon*. Corbett, the main character, judges the eco-system keeping humans at the center and heedless to the rest. The tussle between nature and culture is the researchable issue that I have raised here. So, this study depicts the harmful aspects and results of anthropocentric eco-judgement and pleas for the environmental ethics to restore a balanced eco-system that takes the whole universe as an organic whole treating all the things equally.

This text can be analyzed taking nature as an organic whole. Corbett, the main character, kills wild animals ruthlessly in different places of Kumaon region keeping only the humans' problems at the heart, which is exactly the negligence of environmental ethics, for it treats everything equally. Corbett thinks himself a hunter and judges everything as per his consciousness. But he is not the authoritative one to judge the natural system as nature has its own logic of regulating the whole universe including all creations. His action of hunting to settle the human problems itself is the opposition of natural eco-system. Corbett is seen as an experienced 'tracker' and 'hunter' in the wilds of India gets that the dwindling numbers of Indian 'tigers pose a danger to man' and thereby imposing anthropocentric eco-judgement so that he can save the human beings, as the line shows:" Jim Corbett is commissioned by the government of India to go and kill man-eating tigers and leopards that are running havoc around the inhabitants of the villages" (9). In fact, Corbett only hunts tigers or leopards that have turned man-eater in order to protect human life. But he is ignorant towards how they have become man-eaters as humans are not the natural diet.

However, he is doing all the activities in order to be propitious to the human beings which is the inclination towards and adaptation of anthropocentrism.

All the stories share the same theme with different actions of killing and tracking in different places. Corbett gives detailed description in the foreword the 'great fear' and 'utter disorganization of rural life' induced by the appearance of a man-eater. Corbett describes these cats as 'operating' on the settlements of a particular area, casting a fearsome shadow over all the inhabitants of that territory. But in fact, villagers themselves are responsible for their problems as they have intruded on the lands of wild animals, and it is the logic of nature that consumed the villagers. It is the eco-cycle that no one can overcome it, and that Corbett has crossed it and gets eventually the panic life. The Chowgarh tiger, for example, has established a reign of terror over 1500 square miles of mountain and vale. The Champawat man-eater has plunged the people of one village into a state of abject terror. Similar the case with Mohan man-eater, Bachelor of powalgarh, Kanda man-eater and Pipal Pani tiger. But Corbett is ignorant about the cause why these tigers have rampaged as such. Certainly, humans are not their natural diet. With the extinction of their diet and the 'human intrusion' into their area has made them mandatory to take the human flesh. Hence, the meaning of *Man-Eaters of Kumaon* is a subject of existence in response to ecological organism as environmental ethic is the rulling law of nature.

Deputy commissioners and other concerned officials enlist Corbett to track down many man-eaters, missions he performs with remarkable success. His individual pursuit of these errant tigers on foot can be taken as trammeling the environmental ethics and imposing anthropocentric eco-superiority in the forested Himalayan foothills. Corbett leaves to take on the assignment in the interest of the local inhabitants as the line shows: "he struggles to track down the man-eater for days on end and terrified forest laborers refuse to go to the forest to cut down trees altogether,

and an entire industrious village is deserted for fear" (19). Finally, however, "the tigress is slain, and two days later and entire population return to their homes and have lived in peace ever since" (20). In this way, the relation between human beings and animals is degraded, and humans are privileged with supremacy. Hatred and self-propitiousness of humans snatch the co-operation and equality amidst the living things. In such an existence, the wild lives survive only in a 'heap of broken images'. The human world is anthropocentric and domineering, and the natural law of ecosystem gets hampered.

From *Man-Eaters of Kumaon*, we have the realization that tigers are not the only 'rebellious agents' in the Himalayan foothills. Increasing restrictions on Kumaoni villager's access to fuel wood, fodder and other resources through the extension of scientific forestry meet with fierce local restriction and thereby taking the great sense of revenge against the wild lives so that the local residents can freely move to forest and slowly force it to deforestation and extinction of animals. Many of Corbett's own exploits take place in the same hills at roughly the same time, and there are hints of encroaching the environmental ethics. Consider his account of the Mohan man-eater in the 1920s, Corbett's journey to the village of Kart-Kanoula is complicated by the unsettled conditions in the area; there has been some trouble in the upper villages a short time previously, necessitating the dispatch from Naini Tal of a small police force. After slaying this man-eater, Corbett gives the villagers an opportunity to see the dead beast with their own eyes to know that the 'reign of terror' is truly over, suggesting indeed that actions such as these to gain control over the ecosystem serve the bad impression of winning the hearts of eco-friendly inhabitants with such attempts it is proved by him that the total wild world is the 'outsider' in the organic whole of nature. Environmental problems are found for which this study seeks a



remedy. The conditions for the world of organic whole and logical natural eco-system are proposed here which this study is seeking to make it practical. The incorporation of other cultural practices throughout the book, including Greek and Hindu mythologies, offers other perspectives on this sense of intense longing for organic whole.

But what agency is addressed by the ecologists accused for the elimination of a man-eater? Corbett stands in these stories less as a representation of a formal administrative apparatus and more as a personal embodiment of capable sovereignty. Following the text of a petition submitted by the public requesting Corbett to tackle the Kanda man-eater shows the rooted anthropocentrism within him:

The Forest officials are doing every possible arrangement to kill this tiger but there is no hope of any success . . . We have heard that your kind self have killed many man-eating tigers and leopards. For this you have earned a good name specially in Kumaon-revenue Division. The famous man-eater leopard of Nagpur has been shot by you. This is the voice of all the public here that this tiger also will be killed only by you. So, we the public venture to request that you very kindly take trouble to come to this place and shot this tiger (our enemy) and save the public from this calamity. (160)

The villagers write in the name of the public, but their petition is addressed to neither an anonymous administrator nor an abstract state agency but instead to a specific individual endowed with power to slay the man-eater and thereby forcing to the deterioration of environment so that everything is in the circumference of jeopardy.

The prevalence of man-eaters is rare and usually occurs in special circumstances. Human beings are susceptible to attack by animals that seek to defend

themselves, their young or their territory, but are not usually preyed upon. An animal may become a man-eater if their natural prey or habitat become unavailable or inaccessible and may take to preying upon humans if it discovers that humans are animals that can be killed and consumed. Predators that suffer injuries or disabilities that make their natural prey more difficult to pursue may take to hunting human beings in order to avoid starvation and survive. The loss of teeth or claws, a gunshot wound or any injury that may impede the animal's ability to run, bite or chew its food or induce great debilitating pain have been noted in most cases of man-eaters as the lines show: "on hearing the shots the tigress whipped round and went straight back the way she had come and as She disappeared into thick cover I threw up my rifle and sent a despairing bullet after her" (23). Hence, human beings are responsible to make the animals man-eaters. However, some studies have shown that perfectly healthy animals may also become man-eaters if provided an opportunity to consume human flesh in the absence of their natural diet. Animals with scavenging tendencies, such as leopards have been known to learn to feed upon the corpses of human beings disposed in the open. The young of man-eating animals do not necessarily become man-eaters; while the young will eat what is provided by the parent, maturity and independent existence will normally revert the animal to its natural diet and conditions. The frequency of attacks on human beings for food may depend on the availability of natural food, especially if the animal is providing for its young or the nature of the injury that forced the animal to become a man-eater. Hence, Corbett as a hunter kills the tigers and leopards along with the destruction of forest and forest-lives adapting anthropocentric eco-judgement throughout this book. Corbett calls himself as 'true hunter' and has done all, as he says, 'just to save human beings'. However, Aldo Leopold says, "Natural ecosystem has its own logic of population control and human

interference with any element in such a system is likely to be disastrous" (26). In this way, Corbett is just imposing his law upgrading the existential value of human beings and impeding the environmental ethics which presupposes that all living and non-living things are equal and are equally treated and positioned by the nature itself.

The text with its spine tingling suspense as a time that the author spends the night in a tree by himself well within reach of the man-eater he is tracking is seen as cruel and unjust. Most of his kills are at less than 50 yards. The actions and planning against man-eaters amount to the death of environmental ethics. Ecologically, the law is discarded and the eco-system is hampered. The images depicted in the following lines prefer human superiority and hobby disregarding the animal rights:

Unlike capstick, I hunted for my love of nature rather than for pure adventure. I loved being in the jungle and observing everything around me- this is what made me such a great hunter in the first place. Some readers might wonder how somebody who loves nature can go tiger hunting. In fact, I only hunted tigers or leopards who had turned man-eater, in order to protect human life . . . and I was one of the first to warn of the threat to tigers, becoming, without doubt, a devoted for their preservation. (xi)

However, like capstick, his writing is infused with turbulence; he focuses on blood and guts, and explains his superiority along with his tactics over ecological organism and describes blood-thirsty physical scenes in spine tingling manner, as if he has done accordingly just. His hunting career is built on human bravado and it is wholly macho book, though Corbett apparently tries to do justice to human beings.

Here is the same environmental inequality everywhere. Corbett is ignoring the problems and necessities of man-eaters and thereby observing all the scenarios

taking only the humans at the core. He sees only the rampage of man-eaters forgetting humans' intrusion on the wild world. Hence, because of stress of circumstances tigers and leopards happen to adopt a diet alien to them. It is because of their old age, wound and the extermination of natural diet, such animals naturally become man-eaters. It is relatively proved by Tom Anderson:

Tigers are typically wary of humans and have shown no preference for human meat. However, once a taste is acquired, humans are relatively easy prey. Thus, most man-eating tigers are old, infirm or missing teeth. In one case, a post-mortem examination of a killed tigress revealed two broken canine teeth, four missing incisors and a loose upper molar, handicaps which make capturing more standard prey extremely difficult. Only once reaching this stage did she attack a workman. (59-60)

The people of Kumaon region are troubled by their own actions against man-eaters. So, the heralded human supremacy is now proved a fatal fate to themselves. Every inhabitant of the waste land lives a troubled life and suffers deeply because all of them are cut of natural eco-system. This study, by presenting such grieved lives of Kumaoni villagers, tries to awake us to think about our own declining environmental ethics.

In this way, the man-eaters or, lets say, wild lives are being exterminated by the rooted orthodoxical human superiority over all the natural phenomenon. So, it needs to ponder for humanistic understanding of our relationships with the natural world in this age of environmental destruction. It is quite obvious that environmental crisis is a result of humanity's disconnection from the natural world and it is also a result of specialization that fails to recognize the interconnectedness of all things.

Hence, hunters like Corbett, adopting such egoistic ethics, have to live in a very unhappy, difficult and abnormally discarded life because they have posed a self-centered judgement crushing the environmental ethics and thereby separating themselves from nature have created an aggrieved existence in this universe as it is shown here: "Fortunately the wounded animal most unaccountably decided against a charge . . . there was a danger of being blinded by a blow back" (24). At this point, obviously we can say that Corbett, though respectfully be called 'Sahib', is ultimately deteriorating human existence. Hence, we should without delaying plea for the nature's rule in order to restore the healthy environment. Everybody should wholeheartedly go for concentrating upon the earth-centered approach. To get salvation of this human-centered ego and to restore a balanced ecological organism, the emotional, intellectual, spiritual, eco-awareness has to be regained. But Corbett develops the theme of anthropocentrism via thrilling stories and drawing upon dichotomy in the plain circular chain of interdependence. To prove man-eater's wildness, Corbett has taken different stories of tracking and shooting tigers and leopards, for example - Champawat man-eater, Chowgarh tiger, Bachelor of Powalgarh, Mohan man-eater, Kanda man-eater, pipal pani tiger and Thak Man-eater. Corbett, in these stories, is just showing the troublesome life of villagers due to man-eaters and heedless to the wild lives. He is 'in quest of salvation to the villagers' disrupting the law of natural ecosystem. In this way, by presenting the human troubles, Corbett presents the anthropocentric attitude upon the environmental system.

My quest of the real environment, which is largely trampled by Corbett, continues through advocating on the side of man-eaters and thereby raises high up to the level of environmental ethics which adopts equality to all living and non-living things. This quest for a healthy environment and normal natural life style is, in fact, a

journey in time from ancient time to present and will go for long and this proves Corbett's egoistic thinking false to reflect upon the environmental crisis in the natural world.

In the first story of the book entitled "The Champawat Man-Eater", the environmental awakening is seen disrupted. The writer himself with his friend is forgetting and dragging out the environmental ethics: "Destruction is prominent in response to save human beings and the vision of complete solution and salvation to villagers" (76). The tracking, stalking and shooting man-eater amount to ecological and spiritual death. Environmentally, the moral values are dead and the ecological interconnectedness is disconnected. The story begins with the lines of shooting the officially established tiger as "Champawat man-eater" by the writer himself: "I was shooting with Eddie Knowles in Malani when I first heard of the tiger which later received official recognition as the 'Champawat man-eater' (1). So, in the name of salving the terrified hearts, Corbett keeps himself busy in shooting the tigers which have received countrywide recognition to be killed. Corbett has been deputed by the government to shoot the Champawat man-eater. In this way, the whole government authority is against the ecological importance due to human centric orthodoxy. The animal right is trampled which is tacitly expressed in the following lines:

The tiger, however, for some inexplicable reason, did not die, and was causing the Government a great deal of anxiety when I visited Nainital four years later. Rewards were offered, special Shikaris employed, and parties of Gurkhas sent out from the depot in Almora. Yet, in spite of these measures, the toll of the human victims continued to mount alarmingly. (2)

These above lines clearly view the anxiety caused by the tiger to the villagers. But we cannot find any regard to the animal life which is bitterly depicted by the conducts forwarded by the government authority.

Relating the fact to ecological interconnectedness, Corbett, an assigned hunter, with his men not only treads on the ethics of animals but of the plants also. The given lines reveal this fact:

For three hours that morning I walked round the village looking for tracks and hoping, and at the same time dreading, to meet the tiger. At one place in the dark heavily wooded ravine, While I was striking some bushes, a covey of Kalege pheasants fluttered screaming out of them . . . . My men had cleared a spot under a walnut tree for my meals . . . . My presence was beginning to put new heart into the people and they were moving about more freely . . . . I was careful not to show my pleasure at this offer and, selecting three men, I set out, telling the Headman that if I found the ghooral as plentiful as he said they were, I would shoot two for the village in addition to shooting one for my men. (6-7)

In this way, it negates the morality of organic whole. On the other hand, my endeavor to awaken the world about the eco-awareness assumes nature as organic whole having cosmic unity of her elements-living and non-living. Hence, this effort investigates how nature is consumed anthropocentrically.

Jim Corbett is apparently renowned as conservationist, a true gentleman and a great animal lover. His main motive of shooting the man-eaters reaches in the final stages of the quest of human supremacy to impose an anthropocentric law in the natural eco-system. The head of the authority boosts up Corbett to shoot man-eaters in

the name of soothing the inflicted villagers. The animal right is entirely consumed keeping only human needs at the top. The eulogies to Corbett help escalate to complete destruction than to conserve. The image depicted in the following lines prove Corbett's actions and people's intention as completely against the natural conservation:

I cut the head and paws from the trunk and left them adhering to the skin, to be dealt with later. A police guard was then mounted over the carcass, and next day, when all the people of the country-side were assembled, the trunk, legs, and tail of the tigress was cut up into small pieces and distributed . . . while I had been skinning the tigress the Tahsildar and his staff, assisted by the Headmen and grey beards of the surrounding villages and merchants of the champawat bazaar, had been busy drawing up a programme for a great feast and dance for the morrow, at which I was to preside. (27-28)

So, the government authority and the villagers preside against conserving wild-lives and the nature's law to govern the whole cosmos. The people are all intentional to confiscate the logic of natural ecosystem possessing anthropocentric ethic.

Corbett, though having ecological awareness as it is written in the preface of the book, that is, Corbett tracks and shoots only those animals that have developed man-eating tendencies, yet puts forward human needs and problems only forgetting the whole universe as an organic unity having interdependence which has its own system of ruling and controlling the things-living and non-living. He is shown as the icon of anthropocentrism that supports human values foremostly and worships those values keeping them on the pedestal. Throughout the book, we can find the same environmental ignorance and the inhuman anthropocentric attitude. All the



proceedings undertaken by Corbett and his men to track the man-eaters trigger the paths to the deterioration of environmental ethics which presuppose everything is equally positioned and is interconnected. So, Corbett's actions of killing animals ultimately hamper the chain of eco-system that has its own logic of controlling and running the whole cosmos. It evokes a state of imbalance, chaos, question of conservation in the circular chain of ecological interdependence. Hence, Corbett and the whole country itself sees human values and their existence at the top than of other creatures. They think themselves superior as the God created human first as it is said in the *Bible*. In this way, human-centric values are forcefully imposed upon the environmental ethics which judge everything in the same category.

There are seven man-eating tigers and leopards that have rampaged the villages of the kumaon region. Those animals happen to be so because of the wounds that the hunter has carelessly shot, and of their old age, injury in paws and teeth. Human beings are not the natural prey. However, it has been such due to humans themselves. Of course, there is certain law of eco-system. If something hampers the law intentionally, all the chain is disturbed and chaos rules the whole cosmos. Assimilating the environmental ethics, we can consciously state that Corbett, the assigned hunter, is disturbing the eco-system by killing the tigers and leopards along with other creatures and plants. The natural treasures are being extinguished. While tracking tigers, Corbett is using cows and buffaloes to entice so as to make him sure and easy to kill the tigers. He is just destroying the creatures rather than conserving them which is tacitly enunciated in the following lines considering the story of Chowgarh Tigers:

Twenty yards to my left front, there was an outcrop of rock, some ten to fifteen feet high. If I could reach this rock without being seen, I

should in all probability get an easy shot at the tigers. When my eyes were level with the top, I looked over, and saw the two tigers. I aligned the sights very carefully on them, and fired. At my shot, one reared up and fell backwards, while the other bounded down the ravine and was out of sight before I could press the second trigger. The tiger I had shot did not move again, and after pelting it with stones to make sure it was dead, I approached and met with a great disappointment: for a glance at close quarters showed me I had made a mistake and shot the cub . . . in any case, having been nurtured on human flesh she could to salve my feelings - be classified as a potential man-eater. (50-51)

In this way, Corbett, being a true hunter in the eyes of government and the villagers, has shot the tigers with cub which received official name as 'Chowgarh Tigers'. Even the small cub is fated to be killed with no reason by the intensive human jury. Nothing is wished to have equal rank as of human beings, beyond eco-system. Getting such human intrusion rooted upon the ecological system, we should try to awake ourselves to think about our own declining environment. We hereby must be conscious, for interference in eco-system directly affects our own life.

It is a great irony that Corbett is interfering eco-system by killing animals in order to keep human beings wholly safe. But he is seen unaware about the organic whole, that is, killing animals is indirectly killing himself. He seems devoted to exterminate wild animals anyhow which cause threat to human beings, as the following lines show:

When the men rejoined me a short council of war was held. Camp was three and a half miles away and as it was 2pm it would not be possible to fetch more ammunition, track down and kill the bear, and get back

home by dark; so it was unanimously decided that she should follow up the wounded animal and try to finish it off with stones and the axe.

(66-67)

As the above lines show inhumanities of human beings responding to the environmental ethics, it seems to evoke ecologists to spread out eco-consciousness throughout the human sensibility vigorously. On the other hand, these atrocities done by Corbett caution the people like him not to reprimand the natural system any longer rather suggest them to assimilate the ecological ethics.

The contrast in the whole endeavours of Corbett is the contrast between anthropocentric superiority and the ecological order, balance and interconnectedness. But all the scenes, however antithetical, they may appear superficially, are scenes taken from the adaptation of anthropocentrism. In these endeavours, environmental ethics is entirely crushed. The journey or the quest undertaken by Corbett in Kumaon region, is, hence, an aimless Salvation, devoid of any meaning because he is doing very artificial activities and living an unnatural life. The every action of Corbett relating to tracking and shooting animals precludes the lack of knowledge or consciousness about the ecological organism or to be more specific, about the equal participation of other creatures except human beings in the eco-system. He is totally oblivious to the interdependence and interconnectedness of the whole natural system. Corbett while in Kumaon region is respected highly by the villagers as of the full authoritative colonizer with the word like 'Sahib'. In fact, he is imposing even his own self-chauvinism upon the ignorant villagers; keep aside to nature. However, all his movements deny natural interdependency. So, his actions are entirely against the environmental conservation. These themes are vividly found in the following lines:

To the assembled throng I explained how after I fired it had dashed off in that direction, and as I pointed up the ravine there was an excited shout of 'Look, Sahib, there's the tiger lying dead !' My eyes were strained with an all-night vigil, but even after looking away and back again there was no denying the fact the tiger was lying there, dead. I said that the tiger had appeared a second time from exactly the same place, and that I had fired at it while it was standing near the buffalo and there were renewed shouts, in which the women and girls who had now come up joined, of 'Look, Sahib, there is another tiger lying dead!'

(80-81)

The other shooting action that bruises the heart of animals is with the tiger who is known throughout the Kumaon region as 'The Bachelor of Pawalgarh' who from 1920 to 1930 was the most sought-after big-game trophy in the province. This Bachelor is far a field within the dense forest, for his home is in a ravine. Living in an area in which the majority of tigers are bagged with the aid of elephants, he has chosen his home wisely.

These all movements of Corbett refer to the journey of shooting the animals throughout the whole book. It is very inhumane journey and his intense thirst and longing for imposing the human rule only indicates the severe eco-ethical crisis and human cruelty in the Kumaoni region. By presenting Corbett's such series of actions against animals, I, hereby, try to address that true environmental ethics cannot be achieved unless we respect nature and natural life.

Corbett, the assigned hunter, uses his dog 'Robin' to get the easy way to track and shoot the Bachelor. He is searching the tiger whole-heartedly to kill and thereby establishing himself as an ace of hunting. Superficially, he is to save the human being,

but in depth, he is willing to be rewarded as an established hunter beyond any other circle of hunters. He is in a way rulling his power to the villagers. He is imposing human-chauvinism upon the animal world by using another animal for his convenience disregarding the rights and freedom of other animals. The reference of Robin, in fact, suggests the continuation of violence and corruption since the eco-system is rulling the whole cosmos as the following lines reveal such:

. . . on these occasions Robin was always in deadly earnest, and no matter what he saw, before or after fired at, he never moved and spoilt my shot. Proceedingly very slowly, we had gone half-way through the clerodendron. When I saw the bushes directly in front of us swaying. Waiting until the tiger had cleared the bushes. I went forward expecting the bushes. I went forward expecting to see him in the more or less open jungle, but he was nowhere in right, and when I put Robin down he turned to the left and indicated that the tiger had gone into a deep and narrow ravine nearby. (101)

This kind of turmoil created by Corbett upon the natural logic indirectly enhances his own deterioration to which he is totally unaware. Corbett throughout the whole book is cheered and applauded by the ignorant villagers but he will be no more idolized because he has ignored the nature, he has forgotten the fact that only living with a deeper connection to the natural system can give infinite success and happiness as well as offer profound environmental benefit.

The planning and conversation between Corbett and the villagers state the theme of hostility to the animal world and asserts that "those animals who pose a threat to human beings are to be destroyed" keeping no heed to the human intrusion and atrocity in the animal world. In this way, ecosystem of Kumaon region is out of

control and the environment is sick and abnormal. It further depicts a picture of environmental imbalance and thereby every part is disconnected to each other in this ecological organism. The only solution or remedy for this crisis is to make Corbett and his men ecologically conscious and persuade them to live horizontally regarding the logic of eco-system.

Similarly, the section 'The Mohan Man-Eater' is entitled with the killing of women and girls from the Kartkanoula village on the north face of the ridge. Hence, the tiger is to be killed anyhow. This section begins with an account of the tracking and killing that tiger via the hands of Corbett. Corbett enters the area of Mohan man-eater against its wishes. The eco-ethic has been neglected. Corbett has forgotten his responsibility of participation for eco-system which indicates the severe environmental crisis and humans along with animals' suffering. A time of suffering to animals due to human intrusion is marked by "killing the tiger" who because of stress of circumstances has turned into man-eater. People themselves are responsible for making tigers man-eaters because of the invasive intention of humans. "The Mohan man-eater is tracked, stalked and eventually killed by Corbett" treading on cruelly the freedom of the animals:

Aligning the sights of the rifle on his forehead I passed the trigger and, while maintaining a steady pressure on it, pushed up the safety-catch. when the heavy bullet at that short range crashed into his forehead not so much as a quiver went through his body. His tail remained stretched straight out; his hind legs continued to rest on the upper branches of the sapling; and his nose still pointed to heaven. Nor did his position change in the slightest when I sent a second, and quite unnecessary, bullet to follow the first. The only change noticeable was that his

stomach had stopped heaving up and down, and that blood was trickling down his forehead from two surprisingly small holes. (139)

The above mentioned section, 'The Mohan Man-eater' marks the end of the journey to restore ecological balance in Kumaon region and so, we have to become conscious of the failure of his efforts. Corbett could live in this region by hunting, but the rest of the system has become orphan separating from the world of natural. The whole ecosystem is left to be chaos and sterile due to villagers' separation with natural world and ultimately leads their life to be suffered badly with the eco-ethical crisis.

Corbett, the deputed hunter, similarly continues to seek other officially recognized man-eater. The Kanda Man-eater kills two women and a man. People of that village frequently visit the jungle for their livelihood and thereby tigers are getting devoid of their natural diet because of human depredations and happen to take alien diet, that is, human beings, as the lines refer:

The village was situated at the extreme end of the ridge on which the bungalow was, and because of its isolated position and the thick forest that surrounded it, had suffered more from the depredations of the tiger . . . The most recent victims were two women and a man. (150)

Without understanding the causes about why the tiger has developed man-eating tendencies, Corbett with the cheering of villagers fatally kills the Kanda Man-eater. Kanda tiger happens to raise against the people after their invasion to his area and diet. The whole story is about the killing of man-eating tigers mostly about intruding their right of freedom, as the lines refer: "I subsequently found that my bullet, fired at an angle of seventy-five degrees had hit the tiger on the left elbow and chipped out a section from that bone which some cynical humorist has named the 'funny bone'" (154).

The action of Corbett's own judgement in the section 'The Pipal Pani tiger' is also heart-rendering considering the eye from environmental perspectives. The officially known tiger as 'The Pipal Pani Tiger' has its own living standard and livelihood in the jungle. The animals have their own world of living and that they are all controlled by the natural law. Considering the eco-system, there is the own natural process or system of controlling the whole cosmos as the lines refer:

The winter he lived on peafowl, Kakar, small pig and an occasional Chital hind, making his home in a prostrate giant of the forest felled for no apparent reason, and hollowed out by times and percupines. Here he brought most of his kills, basking, when the days were cold, on the smooth bole of the tree, where many a leopard had basked before him.  
(164-165)

In this way, all the animals are lived on and killed to support and maintain balance in the eco-system. However, considering the whole stories of the book, we can sense the human intrusion in the animal world and thereby the whole chain of eco-system gets disturbed. Being specific, tigers take the diet of other wild creatures not the human beings, for they are typically wary of humans and have shown no preference for human meat. But after having sorts of problems and human activities, tigers happen to take the alien diet, that is, human beings. Once a taste happens to acquire, humans are relatively easy prey and become man-eater. As I have already informed in the front pages, human beings are not the natural diet of tigers and leopards. They donot have any hostility to the human beings unless they are suffered by human invasion. In this way, tigers and leopards are obliged to kill humans.

But Corbett, the commissioned hunter, kills all the tigers and leopards ruthlessly showing human supremacy and by dint trammels the environmental ethic.



Along this, the pipal pani tiger has been the prey of Corbett's rifle. To prove his manoeuvre, Corbett is hampering on the lives of wild animals forgetting the law of eco-system: "When out with a rifle I invariably go alone; it is safe in a mix-up, and one can get through the jungle more silently" (172). Corbett feels relief when he is threatening the whole jungle with his rifle: "To my great relief, for I had crawled through the jungle for three days with finger on trigger" (172).

Similarly, the Thak Man-Eater, getting suffered by villagers, raises against them and rampages the village in revenge, as the lines suggest: "Peace had reigned in the Ladhya valley for many months when in September 1938 a report was received in Naini Tal that a girl, twelve years of age, had been killed by a tiger at Kot Kindri village" (174).

Corbett is the prodigious hunter and his memoir peppers with stories of the chase and shooting. Tigers, leopards along with other animals are subject to predation. These animals are chased with swords, pursued with rifles, even tracked down by trained Cheetals and hurned buffalo. In this way, man is rulling the wild world using the four-footed animals itself. Corbett's rifle shoots man-eating tigers and leopards threatening the common subjects of the realm. The images depicted in the following lines show rapacity of Corbett:

It was now quite evident that the tigress has no fancy for my fat buffaloes, and as in three days I had seen her tracks five times on the path leading to Thak, I decided to sit up over the path and try to get a shot at her that way. To give me warning of tigress's approach I tied a goat with a bell round its neck on the path, and at 4 pm. I climbed into the tree. (202)

In this way, Corbett along with his men tracked and killed lots of tigers and leopards. He killed sometimes for his own enjoyment crushing the ethic of nature. Hence, through his actions, Kumaon region is nearly empty of tigers and leopards and environmental imbalance and crisis prevails everywhere.

Due to environmental crisis-Kumaon region seems ugly with the absence of malignant creatures and there is upheaval and disorder in the eco-system and thereby all other wild creatures are going to extinction. The whole Kumaon region is suffering with soul-sickness and natural desertification. The villagers, though get relief momentarily, are going to be suffered by terrific environmental decline. They are restlessly taking part in exterminating the animals forgetting the harm will come upon them as avenge through the logic of eco-system. The killing of tigers and leopards have failed to redeem the people of Kumaon because it is a mere illusion for them, for they are practising themselves to detach from the world of nature. The intrusion of humans in the wild world and the lack of direction toward nature conservation has caused a severe environmental crisis in the Kumaon region.

The explanation on nature and the self-destructive nature of Corbett and the whole government authority by detaching themselves from nature has forced them to face such Loss. Even in the end, Corbett keeps himself busy in shooting the felines keeping no heed to the environmental ethics which provides equal rights to all lying in nature. Corbett is simply judging everything keeping man in center heedless to the fact that there are also other creatures in nature who have equal rights to live. Due to such ecological unawareness residing on the mind of the people like Corbett, the whole cosmos is facing crisis because we living and non-living things, are interdependent and interconnected to each other that supposes whole universe or cosmos as an organism and we are just the parts of it. Hence, if there happens any

harm in one part, the whole organism gets disturbed and prevails disorder, chaos, imbalance everywhere. So this text pleads to maintain the environmental ethics because Corbett here has undertaken verdict just for the welfare of the Kumaon villagers but does not think from the side of animals who firstly get disturbed by the villagers.

In this way, via each action or scenario of the book, we can sense the anthropocentric eco-judgement and in difference to the environmental ethics. This anthro-supremacy is the evil, found everywhere on the lines, to the balanced eco-system and environmental conservation. So, through this study, I want to replenish the minds of people like Corbett with the lesson of environmental ethics to conserve the environmental law and order.

#### IV. Conclusion

The present research on Jim Corbett's *Man-Eaters of Kumaon* focuses on the harms and mayhem resulting from human supremacy to the ecological organism. Corbett, the main character kills the felines and other animals, and destroys plants and other creatures disregarding the logic of eco-system by which the whole cosmos is run accordingly. He forgets the fact that the nature is the place where the natural and human order undergo some kind of fusion. Hence, Corbett's ignorance towards environmental ethics ultimately leads him to the panic self together with the lives of Kumaoni villagers. So, this research takes the motif for assimilating environmental ethics and thereby awakens all the people towards the state of balanced eco-system.

Jim Corbett's *Man-Eaters of Kumaon*, shows the human intrusion in the wild lives. As it is the vivid depiction of the time 1920s and 1930s, it exposes humans' atrocities in the animal world and it ultimately leads to environmental crisis, for humans have crushed the logic of eco-system. Hence, by indicating environmental crisis and its sad impacts upon the humans itself, I am trying to awake the people like Corbett for the restoration of healthy environment.

The action of Corbett against the man-eating tigers and leopards itself is contradictory while considering the environmental ethic as environmental ethics suppose the whole universe as an organism and we all are the parts of it and hence, if there is any harm in one part, consequently, all the parts are disturbed. In this way, Corbett has forgotten the environmental ethics and has been unaware about the upcoming disaster to the human life. So, this study can be significant to expose the jeopardization of the whole nature and its system. Corbett's *Man-Eaters of Kumaon*, for example, presents apparently the happy life of Kumaoni villagers and applauds the victory of Corbett with the destruction of tigers and leopards and many more lives. They are separated from the natural world and its law by imposing anthropo-

supremacy. So, they are suffering indirectly because the law of eco-system is impeded by them. Throughout this study, I want to reflect the crisis in nature in Corbett's time by the human misleading movement. A vision of invasion is the typical characteristic of the book. The people of that time lack the spirituality of environmental ethics and the ecological logic. So, they are spiritually dead. They are too concerned with the existence of humans only. so, they are unable to keep their existence easy flowing and sustainable; they are unable to go for the fodder for their livestock. At this point, the theme of this study is the plea for balanced eco-system so as to restore a healthy environment.

The search for environmental ethics, continues through the actions undertaken by Corbett and the whole government authority and ends with the heartfelt plea for the healthy and balanced environment. This quest for a normal-natural life is a journey in time from past to present and it awakens my consciousness to explore different human intrusion and atrocity and reflects the environmental hazard of that time.

Thus, the exploitation on nature, especially animal world and indirect self-destructive nature of Corbett by detaching himself from nature are presented as a main theme of this reading and that will be leading to human sufferings instead due to environmental crisis. So, through this study, I have disseminated the message to all who are still oblivious for nature and natural treasures conservation that it has been through anthropocentric eco-judgement that creates much pain and chaos everywhere. By showing the upcoming nightmare life, this reading awakens all for restoring healthy environment. Otherwise, environmental crisis and human suffering will reach in apace in the world. So, my sole plea in this study is a pray for peace and environmentally balanced society where only according to environmental ethics, the whole cosmos is run.

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