



THE INDIAN REVIEW OF WORLD LITERATURE IN ENGLISH

A PEER REVIEWED AND INDEXED BI-ANNUAL ONLINE LITERARY JOURNAL

<http://www.worldlitonline.net>

ISSN: 0974 - 097X VOL. 13 NO. II July - December, 2017



Environmental Consciousness in Jim Corbett's *The Man-Eating Leopard Of Rudraprayag*

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Man has been consistently destroying the natural environment for the sake of development to get the comforts in his life since the process of evolution started. His act to put the environment in the margin has created devastating impact on the lives of flora and fauna. As a result, some priceless species of the earth has become endangered in the IUCN Red Data List; founded in 1964 for the documentation of those rare species of animals and plants which are in the verge of extinction in around the world. This great loss of environment is affecting the biodiversity of the earth. Also, the dramatic changes in the weather, and recurring natural calamities are the some of the consequences in this regard that are creating difficulties for the survival of human beings. Therefore, the environmental conservation has become a prominent aspect of the study in the modern scenario that not only limits its scope for sciences and technologies but extends its area in other subjects also. The spirit of environmental conservation has been introduced in the literature with the term 'Ecocriticism' which was coined by William Rueckert in 1978 in his notable essay *Literature and Ecology: An Experiment in Ecocriticism*, and is now a separate branch of literature for students as well as scholars to explore the relation of human with physical environment in order to sustain the environment and its biodiversity.

Edward James Corbett (25 July 1875 – 19 April 1955), popularly known as Jim Corbett, is considered one of those early writers in the stream of literature who had not only predicted the repercussion of environment ruination but raised their voices for its conservation. Also, he is in the list of those very few Englishmen in the history of India who have received appreciation and acknowledgement from Indians after the independence of India from British rule due to their saviour, humanistic and empathetic outlook for the natives. He had been keenly observed the hardships and poor states of the subaltern India since his childhood because he had born and brought up in Nainital, the northern Himalayan region of British India, now in the state of republic of India known as Uttarakhand, in the parenthoods of William Christopher and Mary Jane Corbett, domiciled mixed Irish and Manx ancestry family settled down in India in 1862. In order to prove indebtedness, the independent Indian government had replaced the name of Ramganga Tiger Sanctuary with Corbett National Park as a tribute to Corbett's contribution for environmental awareness as well as its conservation after his death in 1957. People of Kumaon and Garhwal remember him as a friend of the people and the wildlife of India despite of being a great hunter or *shikari* who had successfully shot down thirty three man-eaters big-cats, tigers and leopards, during 1907-1946 which were the life threatening for inhabiting people, and killed "more than 1,500 people" (Kala, 86). The reverence of Corbett can be judged by this thing that the Kumaoni people regard him as a *sadhu* or holy man, and remember him in their folklores and songs like,

In the whole of this wonderful orbit
There will never be second Jim Corbett
For his *shikar* fame and name
Will remain just the same

And to the end of time
As Jim Corbett. (150)

Corbett was a remarkable sportsman who had received the rudimentary training for arms from the Nainital Volunteer Rifles at the age of ten, and preyed his first leopard in the early age of eleven. He had been started accounting all his hunting expeditions and adventures in a separate book since his first prey of man-eater in 1910 under the title of that place where man-eating big-cats were maneuvering for their kills. Corbett is one of those professionals who enjoyed two different professions together. He has contemplated as a proficient literary author in the world of literature apart from getting name and fame as a hunter. His every piece of book is divided into numerous chapters with a specific title, and every chapter not only gives the fascinating detail account of hunting but also elaborates the topography, geography, jungles, wild life, natural scenic beauty, hamlets and human inhabitants of that particular area where he chased and preyed the man-eaters that help the readers to analyse as well as visualise the complete scenario of the hunting. His first book, in the series of man-eaters, entitled *Man-Eaters of Kumaon* published in 1944 which has been translated into fourteen European, eleven Indian, Africans and Japanese languages. The book is an account of the man-eating tigers of Kumaon region. To make his readers understand the story of various man-eating tigers of Kumaon, Corbett has distinguished the man-eaters from their active involvement in a particular area where they kill humans in order to feed themselves, and called them with the name of that very place like 'Champawat Man-eater'- responsible for 436 human death as well as injuries, 'The Chowgarh tigers'- 64 people were victim by two tigers; a mother and it's grown cub between 1925-1930, 'The Mohan Man-eater', 'The Kanda Man-eater' and 'The Thak Man-eater'. The third book *My India* (1952) is a collection of twelve tales about the picturesque description of the routine life of obscure common Indians and their exquisite qualities. The book shows the Corbett's endless love for India and its people, and records the detailed lifestyle of various castes and tribes, provinciality, domestic life and social ethos of Kumaon region, which he personally experienced in his long stay in that region for his hunting and other official work expeditions especially as a trans-shipment contractor at MokamehGhat. Corbett also portrays the life, hardships, loyalty and social condition of his friends like Chamari, Kunwar Singh, Mothi and others in the book. Therefore, *My India* can be considered as a virtual encyclopedia of the tribal people of Kumaon region and their lives. *Jungle Lore* (1953), the fourth book of Corbett, is in the form of autobiography that not only exhibits his conservationist sensibility for environment and ecology but depicts his love for people, jungles as well as animals of the hilly region of Himalaya, especially Kumaon where he had spent his childhood. Corbett returned one more time with his most successful formula of man-eaters in his fifth book *The Temple Tiger and More Man-eaters of Kumaon* (1954) which contains five breathtaking stories entitled 'The Temple Tiger', 'The Muktesar Man-Eater', 'The Panar Man-Eater', 'The Chuka Man-Eater' and 'The Talla Des Man-Eater' with the theme of chasing and hunting for *shikar* by him. The sixth and last book *Tree Tops* (1955) is based on Corbett's final days living in Kenya after expatriating India in 1947 where he met with Princess Elizabeth in the beautiful hotel, situated on a tree, known as 'Tree Tops'. He escorted Princess for exciting jungle safari in the forests range of Africa where Corbett assisted her to enjoy the wild life, and influenced the Princess with his keen understanding for jungle life and conservationist outlook for it.

Himalaya is the youngest mountain in the geography of India, and the inhabitants of its region have been suffering a lot from natural calamities since its development because the ranges and valleys of the mountain are considered very prone for natural catastrophes. Quite often encounters with wild animals, especially those which have become man-eater, create the plight of natives more severe. The people of Himalayan region, especially Kumaon and Garhwal, have acknowledged Jim Corbett as a life saviour because he helped them to get rid of the terror of man-eater big-cats. His second book, in the series of man-eaters, named *The Man-Eating Leopard of Rudraprayag* (1947) seems, in a first glance, an account of the *shikar* of that man-eating leopard, zoological name *Pantheropardus*, with the theme of chasing and preying, which had overshadowed the life of Garhwal with the gloominess of its terror, but actually the book keeps alive the spirit of author's environmental conservationist approach too. Therefore, the main purpose of this paper is to study *The Man-Eating Leopard of Rudraprayag* in the environmental

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conservation perspective, and explore the aspects of conservations as suggested by Jim Corbett in the book.

Corbett has depicted his experiences of preying notorious man-eating leopard, that was actively involved in human preying between June 9, 1918 to April 14, 1926, and credited, according to government record, one hundred and twenty-five human killings in its account who were either innocent pilgrims or villagers or children during this short period, in the form of twenty five chapters in *The Man-Eating Leopard of Rudraprayag*. The newspapers of this period had been covered by the terror of the leopard and its frequent killings. The every possible efforts of Garhwal's administration due to the high pressure of British government to control the terror of the leopard seemed meaningless. Corbett has mentioned in the book that the leopard "was the most publicized animal that has ever lived" and dominated the leading press of "United Kingdom, America, Canada, South Africa, Kenya, Malaya, Hong Kong, Australia, New Zealand, and in most of the dailies and weeklies in India" for its horrifying news. (*The Man-Eating Leopard of Rudraprayag*, 06) Further, one of the leading magazines named *Pioneer* had published the news as a three column alarming report about the occurring destruction of the leopard, and the suffering of the Garhwal and its natives in the front page by 'A Naini Tal Correspondent' on May 15, 1926.

The first chapter of the book entitled 'The Pilgrim Road' depicts a clear and detail topographical accounts of the famous age old Hindu pilgrimage of Kedarnath and Badrinath, situated in Rudraprayag, where the pilgrims reached after treading the distance by "walk every step of the way from Hardwar to Kedarnath and, thence, over the mountain track to Badrinath, barefoot" (1) during the British rule. The lucid geographical and historical picturisation of every place like Shreenagar-ancient historical capital of Garhwal, stiff climb of Chatikhal, mesmerizing tiny crystal-clear cascades of Golabrai, the magnificent views of Ganges valley and eternal snow beauty of Kedarnath range in the book exhibits Corbett's thorough knowledge and understanding about the Himalayan region of Uttarakhand that validates his conservationist's approach. Corbett has considered himself as a pilgrim in the book, and adopted a unique sort of technique for story narration in which he addresses his readers by the pronoun 'you' for furnishing them a lively experience of the pilgrimage. He seems like virtually walking beside the readers through his narrative technique, and provides them every kind of information about the pilgrimage route until it reaches Rudraprayag, "where you and I, my pilgrim friend, must part, for your way lies across the Alaknanda and up the left bank of the Mandakini to Kedarnath, while mine lies over the mountains to my home in Naini Tal" (3), and consistently motivate them to complete the journey as, "being a good Hindu you will toil on, comforting yourself with the thought that merit is not gained without suffering, and the greater the suffering in this world, the greater the reward in the next." (3) Moreover, his illustrations about the landmarks like the pilgrims' shelters, a huge mango tree, and the house of the pundit in Golabrai assist the readers to understand the story of the book. Further, he describes the area where the man-eating leopard of Rudraprayag was operated from 1918 to 1926, and does not forget to mention a crucial cult of this route known as KalakamliWallahas; the followers of good deeds who always have black blanket attire, and have been reinforcing pilgrims since its formation. Corbett shares his views over their philanthropic actions as,

I do not know if any of the other religious brotherhoods you will meet on your pilgrimage have any claim, and justly so, for out of the offering they receive at their many shrines and temples, they have built-and they maintain- hospitals, dispensaries, and pilgrim shelters, and they feed the poor and the needy. (2)

The cold-blooded killing of wild animals in their natural abode, known as 'Big Game Hunting', has its roots in the history of India where the aristocracy had recognised it as the most adventurous activity, and executed it for their smugness as well as escapade. The Kings and Monarchs of various, either small or big, states and provinces of India assassinated the precious wild animals mercilessly through this popular sport mere for the sake of adventurous satisfaction, and disturbed the balance of environment effectively. Britishers came to India with this game, and during their rule only viceroys, governors, aristocratic families, dignitaries and their high officials had the right to participate in this game because in Britain "the right to hunt was reserved for the landed gentry." (Hay et al, 219-220) The

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aristocratic elites used to sit on high platform, as *machan* or scaffold, on the back of the horse and elephant to execute the game, and preyed wild Boars, Bears, Tigers, Lions, Leopards, Deer, Rhinoceros, pig-sticking and other animals. Some of them had begun to shoot birds for their sport and credited the killing of numbers of birds in their account in a very short period. Moreover, the main intention of ruling community from this game was not only to get exhilarating experience of masculine bloodshed but to expose firmly their control and mastery over the natural resource in order to dominate the psyche of subalterns. The literary critics and environmentalists consider this game as an ‘Anti Sport’ due to the occurrence of thousands of innocent wild animals’ heartless butchering in a day without giving them chance to save their lives. The records of Jerry A. Jaleel’s *Under the Shadow of Man-Eaters: The Life and Legend of Jim Corbett* exhibits the astonishing brutal carnage of wild animals inside the Indian territory that reveals the limit of environmental degradation as

The late maharaja of Surguja claimed that his total bag of tigers was 1,150. Captain Forsyth, author of Highlands in central India, shot 21 tigers in one month. Gordon Cumming shot 73 tigers in 1863, and the following year he shot ten tigers in five days. Nrupendra Narayan of Bihar killed 370 tigers, 208 rhinos, and 430 buffaloes between 1871 and 1907. F.T. Pollock, a British engineer, was in the habit of killing either a rhino or a buffalo every day for several years. King George V and his party shot 39 tigers and 18 rhinos. William Rice, an army officer, shot or wounded 158 tigers including 31 cubs, between 1850 and 1854 in Rajasthan. The maharaja of Nepal and his invited guests shot 433 tigers and 53 rhinos between 1933 and 1940. The maharaja of Udaipur was said to have shot over 1,000 tigers in his lifetime, while the ruler of Vijaynagar killed over 300. Colonel Nightingale says he killed 300 tigers in the former state of Hyderabad. The maharaja of Bikaner shot his 100th tiger in 1925. The Prince of Wales and his party shot 30 tigers (including cubs), 10 rhinos and three elephants during 1921-22. Colonel George Smith managed to kill 300 Indian lions, and Simpson, another army official, killed no less than 600 tigers during his 21- year stay in India. Corbett’s friend, Percy Wyndham, is said to have bagged no less than 500 tigers during his service in India. (Jaleel, 144)

Jim Corbett is one of the legends in big game hunting of British India. He had killed twelve man-eating tigers and leopards in his career, though the purpose was neither to get adventurous pleasure of chasing and hunting nor to show his English supremacy over the poor and innocent Indians through crediting these killings in his account but to eliminate the life threatens of man-eaters, which were responsible for several humans’ death in order to save the people of Garhwal and Kumaon in the Himalayan region of India. The second chapter entitled ‘The Man-Eater’ of *The Man-Eating Leopard of Rudraprayag* highlights Corbett’s outlook to protect wild-life through which he admires the aura of a leopard as “the most beautiful and the most graceful of all the animals in our jungle”. (*The Man-Eating Leopard of Rudraprayag*, 5) He further describes the reasons of a carnivorous wild-animal to become a man-eater that any big-cat, which has not been a man-eater by birth, becomes a man-eater because of any kind of disability, by a missed shoot of a hunter or any sort of natural incident, that prevented him to kill animals for its food in the natural environment. He also shares views over the man-eating leopard of Rudraprayag that the possible chances of this leopard to go against the man’s law can be “the wave of epidemic influenza that swept through the country in 1918 and the cost India over a millions lives, Garhwal suffered very severely,” (5) and number of deaths were the repercussion of it. The hindu villagers of Garhwal reside on the top of the hill, were unable to cremate those huge amount of deceased according to traditional Hindu practices “on the bank of a steam or river in order that the ashes may be washed down into the Ganges and eventually into the sea,” and, rather than this, opted very simple practice “of placing a live coal in the mouth of the deceased, [.....], and the body is then carried to the edge of the hill and cast into the valley below.” (5) A leopard of these areas, whose natural food is being turned very limited due to environmental degradation, tastes human flesh from these human deceased, very soon has got habitual of it, and “when the disease dies down and normal conditions are re-established, he, very naturally, on finding his food-supply cut off, takes to killing human being.” (5) These reasons and views of Corbett over big-cat exhibit Corbett’s sensitiveness for wild life with the

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thought that any wild animal can not go against the man's-law until the circumstances and outer forces, whether natural or human made, do not compel him to protect its life as well as livelihood. Corbett's another book *Man-eater of Kumaon* corroborates his deep knowledge about the wild life of Himalayan region that tiger and leopard do afraid from the presence of humans in their surrounding but a man-eater tiger gets rid of its fear after preying first human, and starts killing humans during daylight because they "move about more freely in the day than they do at night." Leopard, on the other side, always lives in fear from the humans, and "secures its victims when they are moving about at night, or breaking into their houses at night." (*Man-eater of Kumaon*, xiii)

Jim Corbett is not merely considered as a messianic hunter of man-eating big cats in the Himalayan region of Kumaon and Garhwal but also recognised as an early voice that was raised for environmental conservation, and protested the sinful as well as vicious illegal killing of wild lives without looking for any alternatives. He was immensely worried for dwindling population of wild animals especially tiger, "a large-hearted gentleman with boundless courage," from Indian Jungles, and further shared his concern over the great loss of bio-diversity through the extinction of tiger as, "when he is exterminated-as exterminated he will be unless public opinions rallies to his support-India will be the poorer by having lost the finest of her fauna." (xv) ReetaDutta Gupta comments Corbett's conservationist approach that had raised the awareness of declining population of tigers in the world level that "the Indian tigers in a new light-a world heritage that had no substitute", and extends her tribute to his efforts that he "was the first man of his time to call for the tiger's protection." (Gupta, 40) D.C. Kala has quoted, in his notable book *Jim Corbett of Kumaon*, some extracts of Corbett's letter which he wrote from Kenya to his Indian friend after the independence of India about his concerning discourse with the former viceroy of India Lord Wavell regarding the extinction of tigers from the jungles of India that shows his foresight about the blight of the destruction of wild life and its biodiversity. The extract of letter says about the issue,

Two years ago, Lord Wavell asked me the same question about tigers that you have done, and I told him that in my opinion there were 3,000 tigers in India. When he asked me how long I thought tigers would survive, I said that except in sanctuaries and one or two Indian states tigers would be wiped out in ten years. (Kala, 101)

The maximum destruction of the wild life in India has occurred during the British rule because the then government had announced fifty rupees reward for extirpating every predator. Therefore, the preying opened for everyone, and just for the sake of reward number of innocent animals had been mercilessly butchered during this rule. Jerry A. Jallel has recorded the destruction as, "in the period 1877-88, a total of 3,072 tigers were shot in India. [.....] The records show that during a two-year period, a total of Rs. 202,207 was paid out as bounty, including an amount for killing 245,253 poisonous snakes." (Jaleel, 02) Jim Corbett condemns completely this unethical and sinful massacre of wild lives, and suggests the alternate option of wild life shootings that every sportsmen should shoot the leopard with camera instead of any rifle because "far more pleasure is got from pressing the button of a camera than is ever got from pressing the trigger of a rifle", and further says that with the help of camera a live "leopard can be watched for hours, and there is no more graceful and interesting animal in the jungles to watch." (*The Man-Eating Leopard of Rudraprayag*, 29) Corbett shares his jungle experience, which he had been received since his childhood excursion in the Indian jungles, regarding that a sportsman who wishes to get an encounter with big-cats in the jungle can take the help of other animals. According to him a sportsman can easily get the location of a tiger and a leopard in the jungle through the behaviour of other wild animals, like *langur,kakar* and *sambhar*, and birds, like red jungle-fowl, peafowl and white-capped babblers. For expressing his sense of protest, he has described two methods for killing a leopard that were in the vogue during his stay in Rudraprayag. These two methods used to depend on the intention of sportsmen. For the adventurous sport loving hunters were decided to go with "the most interesting, method of killing leopards for sport is to track them down in the jungles and, when located, stalk and shoot them." (28) On the other side, the hunters, who used to hunt only for profit, opted the easiest but brutal way that provide very painful death to leopards, was "to insert a small and very highly explosive bomb in the flesh of an animal which are been killed by leopard", and when, due to its inability to smell,

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“one of them comes in contact with the leopard’s teeth, it explodes and blows the leopard’s jaws off.” (28)

Corbett has keenly observed the social life of India “where there are no passport or identity discs, and where religion counts for much” (50) to project one’s identity. He portrays his astonishment in the tenth chapter, ‘Magic’, of the book that the torments of Garhwal caused by the man-eating leopard had been considered as the consequence of evil spirit by a white robe wearing mysterious man, and was assisted by the native people due to their blind faith on the religion and his magical worships for killing the leopard. The author has protested against the false misconceptions originated by superstitious nature of the people in the chapters of the book that are not only harmful for humans but the wild lives and its conservation. Moreover, Corbett in the ‘Author’s Note’ of his *Man-Eater of Kumaon*, criticises those writers, scholars, theorists, educationists and any others of their ilk who project a predator, like a tiger, as a cruel and blood thirsty monster for the human society through their false misconceptions, and believe the population of this graceful animal should be controlled only by killing him. Corbett writes about this misconception,

The author who first used the words ‘as cruel as a tiger’ and ‘as bloodthirsty as a tiger’, when attempting to emphasize the evil character of the villain of his piece, not only showed a lamentable ignorance of the animal he defamed, but coined phrases which have come into universal circulation, and which are mainly responsible for the wrong opinion of tigers held by all except that very small proportion of the public who have the opportunity of forming their own opinions. (*Man-Eaters of Kumaon*, xiii)

Corbett had been started a campaign against the deforestation and brutal carnage of wild life since 1930, and in this regard he had visited many schools to aware the children about the importance of natural heritage, and the need to protect jungles in order to conserve the wildlife. He promoted the associations to conserve the jungle and its biodiversity in the United Province. He had written literary articles in numerous magazines and news papers for common mass to aware them to protect the environment. His visionary approach for the conservation of environment exhibits from his essay entitled ‘Wild Life in a Village: An Appeal’ in the *Review of the Week* from Naini Tal published in 1932. In it, he writes, “A country’s fauna is a sacred trust, and I appeal to you not to betray your trust.” He, further, expresses the caution as, “the balance of nature having been disturbed by the unrestricted slaughter of game,” and exhibits his concern “If we do not bestir ourselves now, it will be to our discredit that fauna of our province was exterminated in our generation and under our very eyes, while we looked on and never raised a finger to prevent it.” (*Review of the Week*, 260)

Corbett has described the beauty of nature of Garhwal’s region in the several chapters of the book which he had experienced during investigation of the sights and scenes of the leopard’s killings. He portrays, as an ardent believer of nature, the beauty of great Himalaya with the setting sun that mesmerises him effectively during his all night vigil for the leopard from a *machaan* prepared by him over a branch of the tree in the eighth chapter entitled ‘The Second Kill’. Being a notable naturalist and environmentalist in his epoch he describes the exquisite portrait of nature as,

The sun was near setting, and the view of the Ganges valley, with the snowy Himalayas in the background showing bluish pink under the level rays of the setting sun, was a feast for the eyes. Almost before I realized it, daylight had faded out of the sky and night had come. (*The Man-Eating Leopard of Rudraprayag*, 39)

Further, the twenty second chapter, ‘Vigil on a Pine Tree’, expresses Corbett’s deep love and concern for nature. He appreciates the beauty of valley that had been washed down by the rain of the previous evening and made the atmosphere more visible to see the farthest sight of the valley “of the Alaknanda, with the river showing as a gleaming silver ribbon winding in and out of it.” (120) The sensual description about the beauty of the snow covered twenty three thousand feet mountains exhibit his devotion for nature that seems greater than any sort of pleasure for him. He metaphorically describes the serene painting of nature in the next scene of the chapter, “beyond and above the cliffs were the eternal snows, showing up against the intense blue sky as clear as if cut out the white cardboard”, and, concludes his illustration, “No more beautiful or peaceful scene could be imagined” (121) beyond this natural

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scenery. Corbett not only describes the beauty of sunsets in Himalaya, that reflects red, pink or golden colours, from the top of the branch of a pine tree while looking for the leopard in the chapter but compare these sunsets with the sunsets of northern Tanganyika and Kilimanjaro where the glow of sun seems “like molten gold in the rays of the setting sun” (123), and strongly concludes that there is no other sunset is as beautiful and graceful as the sunsets of Himalaya.

Jim Corbett is one of the prominent authors of the Jungle Literature who has not only expressed his views on environment conservation but exhibited the sense of gratitude to the animals, and that quality makes him differ from the other authors. Corbett’s love for animals is well reflected in the thirteenth chapter entitled ‘The Hunters Hunted’ of the book where Ibbotson, the commissioner of Garhwal Province, and he were being intimidated by a village pye-dog near the double –storied building at night that they had been chased by the leopard since very beginning of their investigation visit. The author presents his love for the dog as, “he lay contentedly at our feet and gave us a feeling of safety as we watched in turn through the long hours of the night.” (70) This love can be perceived by the second chapter of his first book *Man-Eater of Kumaon* which has written in the form of obituary under the title of his pet dog’s name ‘Robin’, who “is mute in the jungles, and has a wonderful control over his nerves.” (*Man-Eater of Kumaon*, 35) Corbett acknowledges the dog as a biggest-hearted and most faithful friend that always accompanied him during hunting expeditions. He expresses his conservationist love and affection for Robin as, “He was rising three months then, and I brought him for fifteen rupees. He is rising thirteen years now, and all the gold in India would not buy him.” (29) Corbett’s refusal to shoot a wild pig on the request of old packman in the ‘A Wild Boar Hunt’, twentieth chapter, of *The Man-Eating Leopard of Rudraprayag* justifies his wildlife conservationist outlook that was to not assist in ruining the law of biodiversity with the killing of innocent animals. The refusing words reveal his intention that he has “not brought a rifle to Garhwal to shoot pigs that are running for their lives, but to shoot what you think an evil spirit, and what I know is a leopard” (*The Man-Eating Leopard of Rudraprayag*, 119) which is against the man’s law, and the cause of human killings in Garhwal.

Corbett, as a true humanist, kills the leopard on May 2, 1926, and the details about this killing is accounted in the twenty fourth chapter, ‘A Shot in the Dark’, of the book to save Garhwal from the terror of man-eating leopard, which had been operating in the region for eight long years, and created an alarm for the livelihood of the Garhwalis. The detailed study of *Man-Eating Leopard of Rudraprayag* makes it clear that the book is not only an account of Corbett’s thrilling and adventurous experience about to locate and shoot the notorious man-eating leopard but it also exposes his environmental conservationist outlook. He seems, in the several scenes of the book, to make an appeal to readers for protecting jungles against the deforestation in order to conserve the wildlife that depicts his love for nature and its creatures. His early vision for environment attracts the minds of other literary authors to make their creations with the theme of environment protection to spread the awareness in society.

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