Chapter one

Introduction

The thesis entitled “An Ecocentric Study of the Arctic Wildlife Metanarratives of Farley Mowat” attempts to study in detail and analyse critically the Arctic wildlife metanarratives of Farley Mowat, a leading Canadian writer, from the ecocentric perspective. Mowat’s writings basically focus on the native Eskimos, their environment and their hard and moving struggle for existence. Further they expose exhilarating facts about the wildlife of the Northern Canada. Mowat shows great concern for the wildlife and the possible extinction of the Arctic people and the endangered species like wolf, whale, seal and different kinds of birds. His writings are fact-based, gripping, personal, and conversational in nature. What looms large in the narration of Mowat is the exigent need of protecting the environment and ecological concern for the survival of human race.

In fact, ecological concern in literature is neither a new concept nor a different entity. Right from the ancient period till now, many writers have focused on the beauty, the utility, and the various other aspects of nature in manifold ways. The varieties of descriptions and discussions on nature have spread across the carpet of literature. Mowat's writings affirm in strong terms the importance of ecological balance and they can be interpreted from ecocentric view point. The study of eco-literature is already there in the works
of many writers. Gradually it has led to a complete study of ecocriticism or environmental criticism. In this context, M. H. Abrams says:

Ecocriticism was a term coined in the late 1970s by combining "criticism" with a shortened form of "ecology" – the science that investigates the interrelations of all forms of plant and animal life with each other and with their physical habitats.

"Ecocriticism" (or by an alternative name environmental criticism) designates the critical writings which explore the relations between literature and the biological and physical environment, conducted with an acute awareness of the devastation being wrought on that environment by human activities. (71)

Glotfelty in 'Introduction' to The Ecocriticism Reader defines ecocriticism;

"What then is ecocriticism? Simply put, ecocriticism is the study of the relationship between literature and the physical environment. . . . ecocriticism takes an earth-centered approach to literary studies" (xix).

The warnings given by the scientists and conservationists became a great worry and alarmed the literary world of twentieth century. As a result, some of the realistic and humane authors started emotionally assimilating their organic experiences associated catastrophically with destruction of nature and natural elements. As McKibben observes:
We have changed the atmosphere, and thus we are changing the weather. By changing the weather, we make every spot on earth man made and artificial. We have deprived nature of its independence, and that is fatal to its meaning. Nature's independence is its meaning; without it there is nothing but us. From now on, there will be nothing truly wild and a child born now will never know a natural summer, a natural autumn, winter, or spring. (54-55)

The traditional anthropocentric attitude has moved towards the ecocentric matters leading some writers to develop a strong animistic as well as benevolent animalist literature with nostalgia. For this, ecology became a mode of narrative and it advanced from description to advocacy by presenting the facts that have affected the natural system of environment. At this point, it will be appropriate to start the discussion with reference to the three holy books of the world; The Gita, The Qur'an and The Bible, that are age old.

The ethics of Hinduism is inspired by the ideals of the protection and welfare of the world taught by The Bhagavad Gita (III 20). It gives an idea of a deep interest in human happiness and the stability of society. It emphasises that each member of society should have a way of life consistent with the general welfare of mankind. Natural elements such as air, water, fire, sky and earth are all life-giving and life-promoting. So are the heavenly bodies like sun, moon, stars, and clouds. Besides healing and rehabilitating, they turn toxic materials
into whole and wholesome things. Nature is a source of raw materials. These natural resources are not supposed to be exploited by one group or nation or generation, but to be shared by all creations.

Hindus regard the earth as mother, deserving reverence. She feeds everybody, provides shelter and material for food and clothes. Without her gifts, even survival is impossible. If her care is not taken then her ability to take care of the living beings is diminished. Unfortunately, scientific and industrial achievements are undermining the natural environment. As a result, the earth itself has now become an area of conflict.

Human shortsightedness and selfishness have landed in ecological crises of immense proportions. Natural resources are being depleted and degraded rapidly on a global scale. Industries are polluting the atmosphere, releasing chemical wastage in water, using up nonrenewable energy resources without considering posterity. Automobile exhaust is causing acid rain. Chemical fertilizers, pesticides and herbicides pollute the air, water, and atmosphere. Not only are they harmful to human health and welfare but also they can even cause genetic damage. The disappearing ozone layer threatens the children with cancer, blindness, and death. Global environmental problems make the existence of both human and non-human beings in the earth questionable.

Hinduism speaks of harmony with nature and with the whole creation. It speaks of the moral and spiritual laws of life as precious parts of the very structure of the universe. Truthfulness, humility, unity of humanity, reverence
for life, and care of the environment are the key expressions. The Hindus have chosen their places of pilgrimage on tops of mountains, or the banks of rivers, wherever there is some natural beauty or grandeur. They speak of father sky, mother earth and uncle moon. Rivers such as Ganga, Jamuna, Godavari, Cauveri and mountains such as Himalayas, Vindhyas and Malaya are considered sacred as they are life-giving, life-sustaining and life-promoting. So are the oceans, trees and rocks. The cleanliness of rivers and the protection of forests and mountains are to be extended utmost importance and care.

Whenever worship is performed in the Hindu tradition, it is preceded by purification of elements. The five elements are purified both within and without. Purification is preliminary for sanctification; it establishes harmony between macrocosm and microcosm. The offerings that are made to the deity represent the best of each of the five elements: fragrance offered represents the essence of earth, flower represents the sky element-openness, blossoming, incense represents the wind element, water represents the water element, and light represents the fire element. This is called panchpuja. Only when these elements are pure or purified, they can be offered in worship.

The childhood and early life of Sri Krishna - the eighth incarnation of God - spent among the cowherds, is very inspiring. He is more concerned with the preservation of the life sustaining nature of the waters of Jamuna, the life promoting nature of the Govardhan Mountain, and the life supporting qualities of the animal world in Vrindavan. The supreme divinity plays with common,
simple and pure cowherds - *gopas* and *gopis*. Bred in this atmosphere, Sri Krishna endears himself not only to his contemporaries and humanity at large, but also to all creatures and the natural environment. The *gowshalas*, the refuges for cattle in India are often linked with the Hindu cult of Krishna.

All forms of life are an integral part of nature. All species need to be appreciated and respected. There are birds, fish, and animals of all kinds. Life on this planet is symbiotic. The value of the subhuman world [world of other organisms] is to be recognized as it is not there for exploitation. Human and subhuman creations are interdependent and they are not isolated. They are participants in a large and grandly meaningful whole. The animal world serves the purpose of creation and works for a divine purpose. Lord Krishna in The Gita proclaims, "I am equally present in all beings; there is none hateful or dear to me" (IX 29).

The potentiality of Hinduism supporting ecological conservation is so tremendous that it necessitates spiritual leaders and writers to increase the awareness among their followers in respect of the violence done to the environment by burgeoning industrialization. Exclusive pursuit of material values undermines the earth, depletes the resources, and threatens human survival. They should instill the ideas of sanctity of life and sacredness of nature. The spiritual quest is the most world-affirming and life-affirming of all ventures. Such an attempt could on the one hand, reverse the trend to degrade the environment, and on the other help to enrich it. The Bhagavad Gita explains
that men and animals must have food in order to maintain their bodies and the production of the food remains interdependent with nature. This is ideal life.

The ecological concern is to a great extent abundant and very carefully reflected in The Bible. It is said in The Good News Bible:

Then God said, 'And now we will make human beings; they will be like us and resemble us. They will have power over the fish, the birds, and all animals, domestic and wild, large and small.' So God created human beings, making them to be like Himself. He created them male and female, blessed them, and said, 'Have many children, so that your descendents will live all over the earth and bring it under their control. I am putting you in charge of the fish, the birds, and all the wild animals. I have provided all kinds of grain and all kind of fruit for you to eat; but for all the wild animals and for all the birds I have provided grass and leafy plants for food" - and it was done. God looked at everything he had made, and he was very pleased. (Genesis 1:26-31)

The entire creation is nothing but an environmental network. In order to protect the environment, God created man in His own image and likeness. Human beings are made God's collaborators and partners in safeguarding and developing the creation. Each one is individually called to protect what has been created by God. The Book of Genesis, in The Bible tells that God entrusted to man the care of his creation. Man is responsible for the
preservation and development of this creation. It is an integral part of human vocation and of the responsibility to preserve this majestic creation. Even a glaring negligence of this concern for creation, might have catastrophic results on environment.

The earth itself may be viewed a divine scripture. All beings are made of a sacred community. Being creatures of God, human beings are unique. The whole of creation is a gift of God, which conceals a deep symbolic meaning, consisting of a revelation of the eternal living God. This extraordinary development of creatures is also a demonstration of God overflowing with Love, who supports His creation and intends to bring it to its fulfillment, with the collaboration of humanity. Again in The Bible it is written:

Then God said, 'Let the earth bring vegetation: every kind of plant that bears seed and every kind of fruit with its seed in it'. And so it happened: the earth brought forth every kind of plant that bears seed and every kind of fruit tree on earth that bears fruit with seed in it. God saw how it was. (Genesis1: 11-12)

God empowers earth to produce all kinds of vegetation in its many species. These are in turn empowered to reproduce themselves in a continuous process of renewal, for the sake of the earth itself and for the benefit of animals and humans that inhabit it. The Bible substantiates this aspect which reads as follow:
You make springs flow in the valleys, and rivers run between the hills. They provide water for the wild animals; there the wild donkeys quench their thirst. In the trees near by, the birds make their nests and sing….You make grass grow for the cattle and plants for man to use, So that he can grow his crops and produce wine to make him happy. Olive-oil to make him cheerful, and bread to give him strength. (Psalms 104:10-15)

Any human activity that negatively interferes with this natural process of the earth's self-renewal goes against the intention of the creator. God blesses the sea creatures and the birds and empowers them, as he does with plant life to reproduce themselves and become part of the world he created. These too must be respected by humankind. The Book of Genesis says:

Then God said, 'Let the water teem with abundance of living creatures, and on the earth let birds fly beneath the dome of the sky.' And so it happened. God created the great sea monsters and all kinds of swimming creatures with which the water teems, and all kinds of winged birds. God saw how good it was, and God blessed them saying, "Be fertile, multiply, and fill the water of the seas; and let the birds multiply on the earth. (1:20-22)

Human beings too receive God's blessing that empowers them to transmit life they have received from God. In this way, they participate in God's work of creation. But to transmit life is to be seen as involving a serious
responsibility: "You appointed him ruler over everything you made; You placed him over all creation; sheep and cattle, and the wild animals too; the birds and the fish and all the creatures in the seas (Psalms 8:6-8).

Human beings are to rule the earth. It does not mean exploitation. Ruling of earth means that, as God's stewards they have to take good care of what God has created and entrusted to them by using and maintaining the environment in such a way that the earth, plant life, animal life and human beings can co-exist in a harmonious relationship. It is the duty of man to keep every creation fertile. God blessed them, saying: "Be fertile and multiply; fill the earth and subdue it. Have domain over the fish of the sea, the birds of the air, and all the living things that move on the earth" (Genesis 1: 28).

Many of the Quranic verses also bear striking passages that portray a grandeur view of creation. The role of Khalifa (trustee) is given to mankind. Quran says: " Behold, the Lord said to the angels: I will create a vicegerent on earth …" (2:30). But it is a role that each person must perform wisely and responsibly, fully aware of human accountability to the Almighty. "Do no mischief on the earth after it has been set in order, but call on him with fear and longing in your hearts, for the mercy of God is always near to those who do good" (7:56). Islamic philosopher Nasr remarks," The human destiny entails fulfilling the role of God's vicegerent on earth and protecting the natural order, thus bearing witness to the truth that the whole of nature speaks of God" (Qtd. in Hope and Young par. 7).
The Qur'an uses a number of words for 'creation' such as *khalq*, *sawwara*, *ja'ala*, *bada'a* and *farara*. The word ‘*khalq*’ is used in *The Quran* to mark the act of creation and creation in its entirety. In the classical language of Arabs, ‘*khalq*’ is considered as an act of God. *Al-khaliq*, the Creator, is one of the names of God in Islam. The act of creation, according to *The Quran*, is a process and not a momentary activity. God is always active and continues the act of creation by developing all beings from one stage to another. According to *The Quran*, all things have their origin by the command of God. The creation did not originate by chance but by the definite purpose of God. He never created anything in vain but with a serious purpose and therefore valuable and important.

In the Quranic perspective, there is a definite relationship and a strong bond between God and His creation. ‘*Tawhid*’ affirms the acknowledgement that God is one and the only reality. Creation is part of the essence of God and it manifests Him. "It teaches that all life is essentially a unity as the creation which proceeds from the Divine oneness" (Abraham par.6). This affirms the wholeness and holiness of the creation and thus it brings value to the creation. It also rejects all forms of dualism which separate human beings from nature and that contribute to the ecological crisis.

The Quran advises human beings to turn to nature in which they are created. As ‘*khalifa*’ human beings are not proprietors or owners of the creation. Human beings should use their authority as ‘*khalifa*’ within the limit
as the servants of God. It is said: "Nothing is more dangerous for the natural environment than the practice of the power of vice-gerent by a humanity which no longer accepts to be God's servant, obedient to His commands and laws" (Abraham par.8). As God created everything by accurate measurement, there is a purpose behind every act of creation. Each species has its own role to play in the overall plan of creation. Thus, everything is interrelated and contributes to the whole of universe. If one species is eliminated, it affects the whole creation and disturbs its balance. It implies that every creature should be protected. Non-human creation continuously praises God. As signs of God, they manifest God and they perfectly obey the will of God. By assisting human beings in their spiritual journey, they become part of a sacred activity. Also by creating them as communities, God is equally concerned about their providence and life as of human community. Thus non-human creation is having its own value and it is explicit that The Quran rejects an anthropocentric view of creation.

It has already been noted that it is God who made everything subservient to the use and benefit of human beings. Thus the subservience of non-human creatures is part of the purpose of creation. Subservience cannot be interpreted as the right to exploit the objects of nature and God's creations. Any such domination goes against the purpose of creation. Harmonious living with the rest of creation is the best thing human beings can do amidst the ecological disorder. Vicegerency does not mean that human beings are the owners or proprietors of creation. Being vicegerents of God, it is the responsibility of everybody to protect creation and to be a part of God's recreation process.
Nobody can be idle while the creation is being destroyed. All kinds of evil that cause destruction of creation have to be eliminated. Here one can discern a common growing concern for the protection of the ecological balance. This concern empowers everybody to have further dialogue between various traditions to see the foundation for ecological concerns.

The living things present in nature are partners to human beings in existence. They deserve their own respect and have their own positions. They have been created for human being, and without them, it would not be possible to live. Animals must be dealt with utmost compassion and the preservation of the different species of animal life must be ensured at any cost. They need human warmth and affection. Human beings must not be extravagant in hunting animals for play or sport. All religious traditions posit the hierarchical nature of reality. The story of the human world and that of the earth are intertwined. "Nature is a reflection of the paradise whose memories are still born"(Hope and Young par.3).

Literature is not a lonely island but it has close proximity with different aspects of human knowledge and experiences. A cursory glance at literature across the globe will bring to light that among the diverse thematic concerns nature/environment has been a vibrant one. Of late, strengthened by the concern for environmental protection many authors have brought out successful novels and poems sharing the need for harmony between nature and men.
Accordingly, in the vast world of writings in English, many well-known writers starting from Geoffrey Chaucer have written wonderful literary pieces on nature, environment, society and human beings. One of the most often quoted lines of Samuel Taylor Coleridge (1772-1834) can be mentioned in this context. In his "Dejection: An Ode," Coleridge writes on the need of coexistence between nature and human beings. The following lines bring out this idea:

O Lady! We receive but what we give,

And in our life alone does Nature live:

Ours is her wedding-garment, ours her shroud!

And would we aught behold, of higher wroth,

Than that inanimate cold world allowed . . . (IV 1-5)

Great writers like Wordsworth and Whitman have always been enlightened and produced the best writings by begetting a healthy ecology in mind. They have experienced and enjoyed a good environment as such to freshen and inspire their creativity. The pioneer of the Romantic Movement, William Wordsworth declares the ecstasy that nature provides in his lyric 'Tables Turned':

Sweet is the lore which Nature brings;

Our meddling intellect

Misshapes the beauteous forms of things --

We murder to dissect.

Enough of science and Art,
Close up those barren leaves;
Come forth, and bring with you a heart
That watches and receives. (13-20)

These lines clearly express the consciousness of the poet regarding the importance of Nature and environment. Further, in the writings of Thomas Hardy, Robert Frost and many others, a healthy Nature has been vitally presented. A.G. Gardiner, one of the famous essayists uses animals as the exclusive characters in many of his essays and gives them a great estimation. T.S. Eliot in *The Wasteland* and in some major works makes use of animals as the symbols of conscience, sincerity and benevolence. Animals have been presented as very close to human beings and reflect natural instincts and act as teacher of the humanity at large. *The Panchatantra* is a classical fable in which animal characters are meticulously employed to impart moral values. In the popular *Aesop Fables* also animal characters are employed to edify moral lessons.

The alarms raised by the scientists and conservationists continue to influence the writings of twentieth century. The two influential books are Aldo Leopold's *A Sand County Almanac* (1949) that drags attention to the entire degradation of the natural environment and Rachel Carson's *Silent Spring* (1962) that is related to the devastation caused by newly developed chemical pesticides on wildlife and land and in water. By the latter part of the century there has been a widespread realization regarding environmental crisis. It is
triggered by the industrial and chemical pollution of the 'biosphere', the
depletion of forests and of natural resources and the relentless extinction of
plant and animal species. Also the population explosion is beyond the capacity
of the earth.

It will be appropriate to discuss ecology and its concerns briefly.
'Ecology' is generally defined as the scientific study of the distribution and
abundance of life and interactions between organisms and their environment.
According to *Oxford Advanced Learner's Dictionary*, 'ecology' means the
relation of plants and living creatures to each other and to their environment.
The word 'ecology' is invented to convey the idea of 'the study of animals and
plants in relation to their habit and habitats'. It comes from the Greek word
'oikos' which means 'house' or 'home' or 'household' or something like that and
'logos' which is the word taken to 'science' and which is the root for all
"ologies". This word is taken from the Greek "ecology" to mean 'the study of
the household of nature'. It is a useful word that has come to convey the idea of
the study of all the related phenomena of the ways and environments of living
things.

As a term, 'ecology' seems to have been used in the middle- nineteenth
century. The German biologist Ernest Haeckel first gave substance to ecology
in the following statement:

*By ecology we mean the body of knowledge concerning the
ceremony of nature – the investigation of the total relations of the*
animal both to its inorganic and to its organic environment; including above all, its friendly and inimical relation with those animals and plants with which it comes directly or indirectly into contact - in a word, 'ecology' is the study of all the complex relations referred to by Darwin as the conditions of the struggle for existence. (Karmondy ii)

Some seven years prior to this, the French zoologist Isdore Geoffrey had proposed the term 'ecology' for "the study of the relations of the organisms within the family and society in the aggregate and in the community" (iii). The British ecologist Charles Eton, defined ecology as "scientific natural history concerned with the sociology and economies of animals" (iv). An American plant ecologist, Frederick Clements, considered ecology to be "the science of the community" (iv). According to British ecologist A. Macfadyen:

Ecology concerns itself with the interrelationships of living organisms, plant or animal, and their environments; these are studied with a view to discovering the principles which govern the relationships. That such principles exist is a basic assumption - and an act of faith – of the ecologist (v).

The earth is being destroyed at an alarming speed. It can no longer sustain its resources. If it is not controlled effectively, the next generation of living beings will have no organic earth to inherit. There is an organic link between destruction of environment and socio-economic and political injustice.
All are affected by the ecological crisis. Thus there has been a growing concern, expressed globally, to address the issues of environmental degradation.

Crude and un-uniformed measures are taken for the welfare of humanity, such as inventing potent insecticides, only to find fearful and uncalled-for results. One of the disasters of today is the slaughter of birds and animals by insecticides. Some birds like the skylarks of which the poets had sung are vanishing or poisoned out of existence by DDT (Dichloro Diphenyl Trichloroethane). As Colinvaux points out:

Peregrine falcons are vanishing all over the world. The skylarks that made a brave display over the English wheat fields in the years of Hitler's war are in danger now. Bad eagles and Pelicans are disappearing and some of the woods are quieter in the spring. When DDT was invented we already had the information which would tell us that this must be, but no one had the wit to use it. Men were once hunters and gatherers of food. Throughout most of the Stone Ages and most of human history, small bands of men were spread across the earth, a sparse population of nomadic hunting peoples. Men were primarily carnivores in the Eltonian Pyramids of the time, occupying a niche for which the energy supply was limited. (Colinvaux 137)
Animals and plants are parts of natural system. According to Elton the governing phenomena in their relation are: "1. Food Chains and the food cycle 2. Size of food 3. Niches (living condition or way of life) 4. The Pyramid of numbers 5. Energy Flow" (345). The elements of any real ecosystem are numerous and varied. They are the different kinds of animals and plants that live there as well as all the different kinds of inanimate things, such as water and nitrate ions. Each of them may have many states, providing for many relationships. Every change of relationship and every change of state will affect the state of every element of the system.

Ecologists are able to reach a special understanding of pollution. The cardinal concerns of an ecologist are not temporary troubles like the pollution of the air and the lakes which is a common one but the permanent forms of damage to Nature that can never be reversed. These are the great extinctions of plants and animals that the humanity is witnessing, and will witness even more in the decades to come.

The idea of competition is central to the theory of evolution. One may think of a struggle for existence, the survival of the fittest and natural selection. All these convey the idea of animals and plants competing with one another for the limited raw materials of life. Ecologists, in general, want to explain how and why species exist? Competition is a word with a clear meaning, valid and hallowed in English usage. It is rather harsh. There is a competition whenever two or more individuals or groups strive together for something that is short in
supply. When animals of the same kind compete together for limited sources, the effect is apparently to restrict the size of their population so that the species persists, but what happens if individuals of different species compete for the same sources? Ecologists thus want to know how animals die, and when, and how often they die also. To quote from Colinvaux,

This is the same kind of knowledge . . . which has been compiled for human populations by actuaries of insurance industry who organize such data into life tables. The earth is made of patches; some hot, some cold; some high; some low; some wet; some dry; some seasonal; some without seasons. Virtually all these patches are required in each. (579)

For the remote periods of the earth's history, the knowledge of modern ecology is hard to apply, since the species that inhabited the earth are now all gone so that one cannot call on living specimens for an account of the environments to which they were suited.

Certain elements of today's ecological crisis reveal its moral implications. First among these is the indiscriminate application of advances in science and technology. Many recent discoveries have brought undeniable benefits to humanity. Unfortunately, it is now clear that the application of these discoveries in the fields of industry and agriculture have thus produced harmful long-term effects. This has led to the painful realization that the human beings cannot interfere in one area of the ecosystem without paying due attention to
both the consequences of such interference in other areas and to the well-being of future generations.

The most profound and serious indication of the moral implications underlying the ecological problem is the lack of 'respect for life'. It is evident in many patterns of environmental pollution. Delicate ecological balances are upset by the uncontrolled destruction of animal and plant life or by a reckless exploitation of natural resources. It should be pointed out that all of this, even if carried out in the name of progress and well-being, is ultimately to the disadvantage of mankind.

The ecological insights can lead us to a new spirituality. Since there is continuity between God and the creation, this spirituality will find the presence of God in creation. This spirituality is holistic and committed to protect and preserve creation. Creation is a blessing of God entrusted to human beings to take care of it. So it is less anthropocentric and does not justify domination over creation. This spirituality resists any ideology, value or life style at the cost of destruction of God's creation. Thus there has been a growing concern, expressed globally, to address the issues of environmental degradation. As Christopher Manes says, "...the humanist critics of deep ecology reiterate a discourse that by its very logocentrism marginalizes nature, mutes it, pushes it into a lazy backdrop against which the rational human subject struts upon the epistemological stage"(16). It is a concern that actively participates in upholding justice, freedom and life inherent in the created order.
Concepts such as 'ecological dominance, ecological concern, and ecological succession' are so interesting that it is natural to look for examples of them among animal and human beings. Even though all are affected by the ecological crisis, the life of the poor and marginalized is further impoverished by it. During the recent volatile decades, Farley Mowat, a leading Canadian novelist has spoken perhaps more eloquently and certainly more consistently than any other writer in English language for the equipoise between man and nature. It is found that the language and the design of the textual matters of his writings develop remarkably a consciousness of the ecoeffective mind. The sense of nature and its surroundings constitute a primitive as well as scientific competence added with the flavour of feelings. Thus, the outcome of the language and narratology of the texts delve into the 'ecriture of ecocentricity'. Obviously there is commendable overflow of such 'ecological concern' in the writings of Mowat.

Farley McGill Mowat is one of the best known writers of Canada. He has published forty two books that have been translated into more than sixty languages and have sold millions of copies worldwide. He is recognized and much praised for his work about the Northern Canadian Eskimos who are threatened by the encroachments of the white man, and about to face the fate of endangered animal species. Mowat calls his work 'subjective nonfiction'. His forceful, opinionated personality and embattled anti-establishment views have made him, in the words of Janet Cawley, correspondent of Chicago Tribune, "the irrepresible gadfly of Canadian literature" (2). He has twice won Canada's
most prestigious literary prize, the Governor General's Award. He has received many other honours for his children's books; and in 1981 was adorned with the Order of Canada, the highest honour that the native land can bestow upon a civilian.

Mowat, the great-grand-nephew of Ontario Premier Sir Oliver Mowat, was born on May 12, 1921 in Belleville, Ontario, Canada. He was the only child of Angus McGill Mowat and Helen Thomson Mowat. His mother, a descendant from a long line of bankers and clergymen, attempted to instill feelings of piety and respect in her son, but Mowat's childhood followed the peregrinations of his colourful father Angus Mowat, an Anglo Canadian of fierce passions and loyal prejudices. Having lost one arm in World War 1, Angus Mowat, a dapper, a bristling man, wrote novels, kept bees, sailed boats and managed libraries in various Ontario towns. Mowat took much readily to the ways of his father. He recalls that his father as the most egotistical man but undoubtedly his bookish nature left its mark on his son.

While Mowat was still young, his family moved continuously, from Belleville to Trenton to Windsor. In 1928, his father decided to move the family out towards west. He built a caravan, a kind of mobile household perched atop the wheels of a Model T chassis, in which the Mowats travelled across the country to Saskatoon, Saskatchewan in the midst of the Canadian prairies. It was the Saskatoon landscape, rich with birds and beasts that first
attracted the teen-age bird-watcher in Mowat, whose early ambition was to be a biologist.

Mowat continued his interest in wildlife that he had begun in Ontario under the influence of his great-uncle Frank Farley, a well-known ornithologist in western Canada. Surrounded by books in his childhood, Mowat grew up with love not only for wildlife but also for reading. Mowat said in an interview:

I spent monstrous amounts of time in the libraries my father directed. To his everlasting credit, he never directed my reading .... In some of his libraries they kept the 'bad books' under the counter. These I would spirit home by the armful and devour in solitary splendor. My father, of course, knew full well and gave me nothing but encouragement for my writing as well as for my reading. (Gale 11)

Further, his father, an avid outdoorsman, introduced him to sailing and hunting expeditions, instilling in young Mowat a taste for the wild. The father was something of a free spirit and was a little indifferent to his wife. Wayne Grady, writing in *The Globe and Mail*, describes Mowat's mother: "a long-suffering woman who believed she had married beneath her station" (12).

Being alone and unable to find many friends as a youth because of his frequent moves and his small size, Mowat found his own solace in observing birds and animals. With his dog Mutt, he explored the Saskatchewan countryside. He also kept a rattlesnake, a squirrel, two owls, an alligator,
several cats and hundreds of insects as his pets. At the same time he put himself to writing, a calling he pursued from his earliest years. He started writing poetry at the age of seven. At thirteen published a mimeographed magazine *Nature Lore*. While still in his teens he sold weekly nature articles to the *Saskatoon Star Phoenix*.

When Mowat was fourteen, his great-uncle Frank took him on a trip north to Fort Churchill, Manitoba, to study the bird life of the Arctic tundra, where he saw a spectacle that left an indelible mark in his mind. He saw a herd of brown caribou moving across the vast land. The young Mowat fell in love with the rugged tundra and was infected, for life, with 'virus arcticus', Arctic fever. Mowat said to Thomson Gale, "It was my uncle Frank Farley who took me to the far north where I saw the great herds of caribou migrating across the tundra. It would prove momentous in my life" (Gale 12). Mowat became more and more entranced by a region of the Canadian Arctic known as "the Barrens".

Mowat was eighteen when World War II broke out. His father, a veteran of World War I, greeted the news with enthusiasm and wished young Mowat to apply for a place in his old unit, the Hastings and Prince Edward Regiment, also known as the Hasty Pees. Mowat's first choice was to join the Air Force but he was rejected during selection as he was found to be too short and underweight. Later he was commissioned as a Second Lieutenant into the Second Battalion, Hastings and Prince Edwards Regiment, known as Hasty Pees. In 1942 he was sent overseas to England. In July 1943 the regiment took
part in the invasion of Sicily, followed by the long drive northward on the Italian mainland. It was in the midst of combat in Italy that Mowat began writing. In the spring of 1944, in Ortona, he was seated in an armored vehicle waiting for the shells to burst around him. As he recounted to Cheryl McCall of *People*, "I went back to the only safe place in my mind – my childhood. And I began to write The Dog Who wouldn't Be. It was my escape and it saved my bloody life" (Googan 3).

After the war Mowat returned to Canada and studied Biology at the University of Toronto. During a field trip to the Arctic, Mowat became outraged at the plight of the Ihalmiut, a Caribou Inuit band. His outrage led him publish his first novel, *People of the Deer*. This book made him a literary celebrity and changed the mindset of the Canadian government that began shipping meat and dry foods to people whose existence was previously denied.

Looking for an experience of harmony with nature, in the Summer of 1947 Mowat, still as a student, accepted a job as a government Biologist in Canada's barren Northwest Territories, the terrain west of Hudson Bay that he had passed through as a teenager and that he refers to as "The Barrens". His assignment was to gauge the extent to which wolves were responsible for the disappearing caribou population of the North. Flying into the heart of the wilderness on a small plane, Mowat set up an observation camp near a wolf pack. Observing it carefully, Mowat discovered that wolves killed only old or sickly caribou. It was the fur trappers who were responsible for the decimation
of the caribou herds. Contrary to the claims of the authorities, Mowat learned and concluded that the wolves were gentle rather than ferocious. They fed mainly on mice and ate only old or sick caribou. Wolves actually strengthened the caribou herd. In order to convince himself he began to eat a diet of mice too. When he survived the experiment in good health, he made a report to the government and got fired.

Mowat then went through a phase of being very interested in Viking voyages to Canada. Then he moved to Burgeo, Newfoundland where he lived for eight years. In 1985 as a part of promotional tour for his book *Sea of Slaughter*, Mowat accepted to speak at a University in Chicago, California. But the U.S customs officials in Toronto denied Mowat entry to the United States without stating specific reason. This incident brought worldwide attention towards Mowat. Later, when permission was sanctioned Mowat declined to visit the U.S.

In the 1990s and 2000s, Mowat's works recombined the themes he had previously dealt with. However, his effort in 2006 added many new personal details and fresh accounts of sailing the southwest coast and meeting its inhabitants that were not included in the previous works. In 2007, Mowat actively involved with the Green Party of Canada which was working for wildlife and environmental protection and he added his name to the party's fund raising letters.
Having married Frances Thornhill in 1949, Mowat bought some land in Palgrave, north of Toronto where he built a log house. It was there he wrote his first ten books, published between 1952 and 1960. The Palgrave log house proved to be Mowat's place of longest residence where he reared his two sons. Mowat was married a second time in 1961 to Claire Wheeler, a journalist. In the late 1970s Mowat bought an old farm house in a remote country, between the Bras d’Or Lakes and the sea in Nova Scotia's Cape Breton Island. It was a site fertilized by fresh and salt water equally. No sooner did he settle there than he began to hark back once again to memories and got refreshed awakening of old territories. For some years Mowat and his wife Claire spent their days both in their Cape Breton house in Nova Scotia and in their home in Port Hope, Ontario. Mowat, the eminent promoter of ecological concern currently lives in Port Hope, Ontario. Though 87 years old, he is healthy and leads a peaceful life. At this age, Mowat is still marking his territory – and not just in the figurative sense. He avers in an interview:

I get up every morning at 6 and take the dog for a walk, . . .

We both relieve ourselves on various posts in the neighbourhood – which, by the way, you can still do in Port Hope if you get up early enough. Of course, dogs know more about who's been there than I do, because their sense of smell is much better.

*(Toronto Star 1)*
Mowat's first book *People of the Deer*, branded as his personal favourite was published in the year 1952. In it, Mowat portrays the hardships and courage of the Ihalmiut, an inland Eskimo people who lived in the Barrenlands. He did not pull his punches, blaming the bureaucrats and other white officials for policies of neglect and even genocide toward the natives. The Ihalmiut were in harmony with the land but they were on the brink of extinction. For two years Mowat shared their hard life – the bleak winters, the shortages of food, the fervent struggle to withstand the intrusion of White men. Mowat studied and understood their pathetic condition. He indicts those who were responsible for their miserable state. At the same time, he pays tribute to the last of the people of the deer, the proud valiant Eskimos who were desperately trying to survive. The book reflects the 'European imperialism' that altered the entire ecology of the invaded lands.

*The Regiment* (1955) is about the true shape of amorphous but vital creation of emotions of men in war. It is the sum of the attributes of myriad human elements. Here, he tells a story of the birth, growth and dissolution of one regiment in the one hand whereas in the other, he ironically focusses the living understanding of the soldiers which comes in sharp contrast with the destructive events taking place in the war front daily.

*The Lost in the Barrens* (1956) was Mowat's first juvenile adventure story. It is a suspenseful tale of two boys, one White, the other Cree Indian, who survive winter in the Barrens through learning from nature and from the
Eskimos. They meet a challenge which could not be endured by many mountain men. When their canoe is destroyed by the fury of the rapids, they are left to face the Arctic wilderness without food and hope of rescue. To survive, they build an igloo, battle a towering grizzly bear, track several wolves and track caribou for food and clothing. The boys tame their two huskies that bring companionship and find their way home.

*The Dog Who Wouldn’t Be* (1957) is one of Mowat's best loved juvenile books. It tells the splendidly entertaining story of his boyhood on the Canadian prairies near Saskatoon. It recounts the adventures of a boy with his dog Mutt. The dog climbed trees and ladders and displayed hunting skills that bordered on sheer genius. The writer finds it as a marvellous dog with untamed wilderness.

*Grey Seas Under* (1959) is about the perilous rescue mission of a North Atlantic salvage tug. It is a virtually straight documentary. It records the marine salvage operations carried out by the Foundation Company of Canada in the North Atlantic. The company had saved hundreds of lives and recovered more than one million tons of shipping over a period of some thirty years. In fact, the company assigned Mowat to write the history of their operations. Mowat happily acceded as it was his favourite subject.

*The Desperate People* (1959) too brings to light the tragic story of the Ihalmiut and their environment. It is a scathing indictment of the official Canadian approach to the lives and survival of the Eskimos. The book won
overwhelming praise. Ivan Sanderson called it a "righteous howl of anguish on the part of a man with a soul... a profound emotional experience" (12).

*Ordeal By Ice* (1960) is a study in tribulation and triumph. It is the thrilling chronicle of men who struggled, starved, and finally conquered the unpredictable forces of endless ice in centuries-long search for the Northwest Passage, a sea route to Asia. Peter Davison comments, "Chosen by Mowat and linked together with his own gripping prose, the narratives of the famous and the obscure, dauntless heroes and awful cowards, present a breath-taking panorama of man versus the elements"(176). It gripped the imagination of Europeans through at least four centuries and impelled innumerable men and ships into the north-western reaches to endure the trials posed by a frozen ocean.

*Owls in the Family* (1961) relates the adventures of two owls named Wol and Weeps that were Mowat's family pets at Saskatchewan. The two owls shake up the whole neighbourhood and turn Mowat's house topsy-turvy. They outsmart Mutt, the dog hero of *The Dog Who Wouldn't Be*.

*The Serpent's Coil* (1961) is the epic novel of disaster at sea. It is all about a ship bound from London to New York that is struck by a hurricane. The book is the second volume of Atlantic Rescue Saga of the salvage Tugs. Mowat's admiration for the quality of the men who fought desperately to save the vessel stands unbounded.
The Black Joke (1962) is an interesting pirate tale. It is set in the waters of Newfoundland in the days of rum-runners in the 1930s. The two young heroes, Peter and Kye are capable of doing a man's job in sailing the Black Joke. They rout the villains. They indulge in pranks squirting bilge water at the unpleasant trader, Mr. Barnes. They fry salt pork when he is seasick. Mowat's simple and lively style enhances the enjoyment which is derived by children while reading it.

Never Cry Wolf (1963) is an amazing true story of life among Arctic wolves. It describes how Mowat's official mission to study wolves for the Canadian Wildlife Service turns up many unusual facts about their pattern of living. Mowat refutes many of the commonly held myths about these magical creatures of the wild. The book was filmed in 1983.

In Westviking (1965) Mowat writes about the ancient Norse in Greenland and North America. He is determined to prove that the Norse were the first European discoverers of North America before Columbus and that the location of the Vinland settlements was on Newfoundland's northern peninsula. In order to drive home the above, he makes use of some original and controversial sagas and archeological evidence.

Ten years after Lost in the Barrens Mowat turned to the North again for another book for boys, The Curse of the Viking Grave (1966). Like the former, it also stems from a preceding adult's book. At the same time, Mowat makes a plea for understanding of the natives who are worthy people by any standard.
Mowat is convinced to state that the Vikings had settled once in Northern Canada. The long recitations of Vikings legends in the book demonstrate the Kensington Stone as genuine proof of the Viking. *Canada North* (1967) was written as a part of Mowat's Centennial project. It is an illustrated portrait of the land for which he supplied an informative text.

*The Polar Passion* (1967) which pictures the quest for the North Pole is Mowat's tribute to the intrepid adventurers who carried grand dreams, often accompanied by chauvinism and folly, into the trackless Arctic. It is a tribute recorded through the words of the explorers themselves, from the tenth-century Icelander Thorgisl to the nineteenth-century American Frederick Cook. Here are their stories of hopes and disaster, torture and triumph, knitted together by a foremost Arctic author's commentary and observations.

*The Boat Who Wouldn't Float* (1969), winner of the 1970 Stephen Leacock Medal, is a fine example of the author's capacity for self-deprecating humour. The odyssey of the Happy Adventure along the Newfoundland and maritime province coastlines and its triumphant arrival at Expo '67 in Montreal is a jolly voyage in which the stubborn little schooner's caprices are as heartily amusing as the frustrating attempts of Mowat and his mates to keep her afloat. The notoriously unworthy little schooner leaked like a sieve and sank eight times. Mowat repeatedly exposed himself and his friends to the elements of the North Atlantic. It is the funniest story from Mowat. Peter Davison in his *The World of Farley Mowat* comments:
The bluff, salty ways of the dory fishermen had attracted him to the codfish civilization of the North Atlantic, to those broad shoal waters that had carried the fishing fleets of the new and the old worlds for centuries from Bilbao, Reykjavik, and Whitby to St. John's, Halifax, Gloucester, and Boston. (xii)

_The Siberians_ (1970) is an account of Moawat's brief journeys to Siberia. In 1966 and 1969 he visited several remarkable communities in the great hinterland of the U.S.S.R. The Siberians welcomed Mowat with mare's milk and vodka and offered him black bread and caviar. They treated him with outrageous good humour and a fierce love of their isolated and booming territory. Mowat writes in this regard: "It is not inconceivable that these enduring peoples may someday be the seeing eyes to lead the rest of us [self-blinded by the glitter of our own Creation] into a better day" (The Siberians 285).

_A Whale For The Killing_ (1972) recounts Mowat's efforts to save a fin whale trapped in a saltwater pond near Burgeo, Newfoundland. Mowat watched in helpless fury as the local population shot at it with rifles and harassed the poor beast to death. Mowat is after the view that killing a single animal is equal to slaughtering the entire family of that particular species. In public retaliation Mowat wrote this whale episode to blacken Burgeo's name from one end of Canada to the other. The book has been eulogised as the best animal story in Canadian literature.
*Tundra* (1973) deals with the European penetration of the gigantic Arctic land mass stretching north from timber line occupying the top of the continent west of Hudson Bay. This vast expanse of frozen wastes posed almost a great challenge to the passage of European man. The land resembles the polar seas or the ice-clogged channels between arctic islands.

*The Snow Walker* (1975) is a collection of short stories and sketches. They epitomize Mowat's passionate admiration for the common man of the North as he struggles to survive against both the often hostile environment and the inroads of the modern technological civilization. The book captures the essence of the Arctic and of Eskimo lore exploited by the white men. Mowat says: "The white men had rescued their own, and the world applauded. It was left to Ernie Lyall to rescue the people the White men had abandoned, and the world knew nothing of it (The Snow Walker 209).

*And No Birds Sang* (1979) is Mowat's own war story. It is a gripping and powerful picture of the terrible reality of combat. This account of wartime life as a soldier breaks off almost in mid-sentence, as if agony of remembered war became intolerable to Mowat. It reopened old wounds to the point of bleeding. In short, Mowat chronicles his conversion from eager patriotic youth into a battle-weary warrior.

*Sea of Slaughter* (1984) is Mowat's most important work. He explains humanity's clear role in the extinction or near extinction of many North Atlantic land and sea animals and birds. They had been plentiful in number just
before four centuries. He continues to tell how the European settlers of the New World and their generations exploited, massacred and even exterminated numerous animal species. Monumental in scope, chilling in its impact, *Sea of Slaughter* is a warning, a vision, and a powerful testament for preserving the living grandeur fast disappearing from the world.

*My Discovery of America* (1985) is Mowat's hilariously stinging account of his confrontation with the Kafkaesque twilight zone that is American government's bureaucracy. It is the story of how Mowat was refused entry, without explanation, by the United States Immigration and Naturalization Service. *Woman in the Mists* (1987) is the story of Dian Fossey who lived in the African jungle to study one of the rarest and mysterious mountain gorilla and their greatest martyr. Mowat has collected much of the material for this book from Fossey's own private journals and correspondence. Mowat records the words of Fossey, “Neither destiny nor fate took me to Africa. Nor was it romance. I had a deep wish to see and live with wild animals in a world that hadn't yet been completely changed by humans” (*Women in the Mists*).

*Rescue the Earth: Conversations with the Green Crusaders* (1990) is a challenging look at the people who are the heartbeat of the environmental movement. Monte Hummel of the World Wildlife Fund, Vicky Miller, Paul Griss of the Canadian Nature Federation, John Livingston, David Suzuki, Elizabeth May of Cultural Survival, Michael O'Sullivan of the World Society for Protection of Animals, Gerry Glazier of Nature Conservancy of Canada and
Brian Davies of the International Fund for Animal Welfare are the Green Crusaders leading the fight directly.

In *My Father's Son* (1993) Mowat recounts his experiences in World War II as a junior infantry officer and his relationship with his father during that period. In the preface of *My father's Son* Mowat declares:

> It is about the way in which a wise and loving father counselled and sustained his son during a time of trial. It is largely based on the letters my parents exchanged during the latter years of the Second World War when I was in the army overseas, and they were in Canada. (ii)

*Born Naked* (1994) is Mowat's first book of candid autobiography. It recounts his boyhood days spent in the woods of Ontario, on the plains of Saskatchewan, at the beaches of British Columbia, and on the tundra around Hudson Bay. The young Mowat soon struck up a devoted friendship with the "the Others" – the birds and beasts, the owls and snakes with whom he found a companionship that he could never attain with his own kind. *His Born Naked* also chronicles Mowat's first efforts as a writer. In short, it is the tale of a uniquely adventurous and clever boy.

By writing *The Farfarers: Before the Norse* (1998) Mowat asserts that another Indo European people namely "Alban" preceded the Norse by several centuries. In this book Mowat skillfully weaves vignettes of Alban life into his thoughtful reconstruction of a forgotten history.
No Man's River (2004) is a colourful memoir that details Mowat's odyssey with a scientific expedition to the far North in 1947. This book chronicles his life among the Metis trappers and native people as they struggle to eke out a living in a brutal environment. The writer has penned his encounters with an Eskimo population ravaged by disease and starvation brought in by the so called White man. It is during this expedition Mowat witnessed the millennia old migration of the Arctic's caribou herds.

Bay of Spirits (2006) is Mowat's beautiful memoir that recounts a series of rollicking nautical adventures. It presents a vivid picture of a man and his love for a lost place and time. This is also the story of Claire and Mowat's decision to start their life together in Burgeo, Newfoundland.

Mowat, the Canadian literary icon at the age of 87 gives his latest book Otherwise (2008). It is the memoir in which Mowat chronicles the events that shaped him as a writer and activist. He discusses what directed him to become one of the first environmental activists and how he came to fight the Canadian government for Inuit rights. This account describes the diversity of Mowat's life in a fashion only he could achieve. He revisits a segment of his life promising a "surprising revelation" at the end.' Reputedly, this is Mowat's last book. Publisher McClelland and Stewart has billed Otherwise as his last book, but Mowat is not sure. He might have another volume in him. What's clear from Otherwise is that he remains as alarmed as ever by the way humans have treated their 'fellow species', the others' as he calls them. In short, Mowat's
book *Otherwise* sets up and explains the birthing of his previous books, and it will make one fall off one's chair laughing and sit still in deep thought.

Mowat is a versatile genius whose works are real with enthusiasm by literati and widely discussed in literary circles. Being 'scientific non-fictional writings' as Mowat himself has claimed, his works are read and discussed with a commitment to change the attitude of people towards a coexistence between men and environment. Consequently, only a few papers and books have been written on Farley Mowat. In the Indian context, Mowat's writings are quite new and it seems no systematic work has been carried on him so far. The present study is a pioneering one on Mowat as his writings remain an unexplored area with ample possibilities of research.

Here it would be proper to mention the plan of the chapterization of the thesis. The research work has been divided into six chapters. The "Introduction" has already been discussed giving details about the purpose of the research work. Then, a brief discussion has been made on Ecoliterature, its origin, its past and present with reference to the religious books The Bhagavat Gita, The Bible and The Quran. Also, the writings of some of the famous English authors have been quoted in relation to the main focus of the research. Then the chapter proceeds to discuss Mowat's life and his writings. Mowat perceives a balanced ecosystem teeming with life, inspiration and beauty. He has become the most articulate spokesperson for Canada's Green
Movement. His is one of the world's strongest voices demanding protection for land and wildlife.

Chapter two has been entitled "Plea for Life". The chapter analyses a serious plea made for the protection and safety of the life of all dear ones that found refuge in the world of Mowat, especially the Eskimos, the caribou herds and the wolves. The term 'plea' enjoys a special focus in his books *People of the Deer* and *Never Cry Wolf*.

Chapter three has been discussed with the title "Life in Harmony" in which a comprehensive interpretation of the facts of relationship of human beings with wildlife and nature has been made by bringing forth the real life experiences as revealed by Mowat. It includes an analysis of his juvenile writings *The Dog Who Wouldn't Be*, *The Owls in the Family* and *Lost in the Barrens* in which he highlights the ways in which human beings must live in tune with the surroundings.

Chapter four has been titled as "A Voice for the Voiceless". In this chapter, an exclusive discussion has been made on the sincere efforts and heart rendering compassion of the author about the extinction of whales, the aquatic creature. By writing *A Whale for the Killing* Mowat records an unearthly voice that he heard in the Aldridges Pond of Burgeo where an eighty ton fin whale got trapped. Despite the heroic efforts of the author to save the life of the whale, the creature died after suffering bloody wounds caused by the local men who had been infected by the alien civilization trend. This chapter also
discusses Mowat's most ambitious book *Sea of Slaughter*. Referring to the logs of many captains, the records of shipping and trading companies, personal diaries and correspondence as well as other primary materials, Mowat has documented four centuries of mass 'killing-for-profit' from the standpoint of the victims. He has spent all his life dramatizing the plight of all endangered species and his life itself stands as an urgent, eloquent plea for the sanctity of life on this planet.

Chapter five "Modes and Matters" evaluates the stylistic and narrative features of the writings of Mowat. It shows how the narratives of Mowat establish a trend of arctic wildlife writings as part of environmental discourse with a series of eco有效的 rhetoric subsequently leading to be indexed in eco-literature. It proves the authorial position that abounds the midway factors between anthropocentric and ecocentric approaches.

The last chapter "Summation" sums up the findings of the study by synthesizing the focused factors of the ecocentric study of the Arctic wildlife metanarratives of Mowat. It highlights the concrete feelings, perspective radical observations opening up avenues for further research with an additional opinion on the limitations of the project.

Mowat being a fond lover of the animal world and an author endowed with environmental concerns uses the pronouns 'he' and 'she' while referring to animals. More over, in several occasions he attributes human feelings and sensibilities to animal beings out of his love and sympathy for them.
Eventually, the personal pronouns 'he' and 'she' are used to refer to certain animals in the thesis.

The methodology used in the preparation of the thesis is in accordance with *MLA Hand Book for Writers of Research Papers* (7th edition). Mowat uses different spellings for certain Arctic words in the text and the same spellings are retained in quotations from the texts.

The major thrust of the study is to explore Mowat's concern for animal beings and a perfect coexistence of animals and human beings in tune with God's plan of creation. Therefore, only select fictional narratives have been taken for discussion in the present study. However references are made to the other books of Mowat whenever they are called for.

The proposed study on Mowat has its own inherent limitations. Since Mowat being a versatile genius with numerous literary creations only a few have been taken for discussion. Further, due to the paucity of time and space the researcher has to bridle himself with these dominant themes which contribute to the central focus of the thesis and the other thematic concerns have to be ignored. Further, due to the lack of sufficient secondary materials the researcher has to substantiate his arguments with the available limited resources.