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AN ECOLOGICAL EXPLORATION OF HUMAN-ELEPHANT RELATIONSHIPS IN DHARANIDHAR WARY'S *MWIHUR* NOVEL

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Abstract:

This paper explores the human-elephant relationships in Dharanidhar Wary's *Mwihur* (The Hunting) novel through the theoretical framework of ecocriticism. The novel represents elephants are not merely as wild animals but also as significant participants in human life, traditional practices, human activities, livelihood, and environmental interactions. The paper examines how the novel represents both positive and negative relationship between humans and elephants within their shared ecological environment in Manas Forest. Both human and elephants use this forest as their inhabitants and sources of livelihood. The novel portrays the indigenous knowledge to co-existence with traditional domestication of elephants, the use of elephants for traveling and hunting tiger. At the same time, it explores human-elephant conflicts through the elephant destruction of human habitation, agricultural crops and killing of two peoples. The novel, therefore, provides an important ecological consciousness and the need for a more balanced relationship between humans and wildlife. This study tries to focus how the *Mwihur* novel foregrounds the interconnectedness of humans, animals, culture, and nature, encouraging a more harmonious ecological consciousness.

Keywords: Ecocriticism, Mwihur, Livelihood, Human–elephant relationship, Ecological Consciousness.

1. Introduction:

The relationship between human communities and animals is also an important theme in ecological studies. History reflects that, elephants have played significant roles in human livelihoods, cultural practices, transportation, agriculture, warfare, and religious traditions. At the same time, human increases, forest degradation, habitat loss, and competition for natural resources have contributed to conflicts between humans and elephants. The relationship is therefore complex, involving cooperation, dependence, respect, fear, exploitation, and sometimes violence.

In Bodo literature, Dharanidhar Wary's *Mwihur* (The Hunting) offers a literary context for exploring the relationship between humans and the elephants. For this studies *Ecocriticism* provides an appropriate theoretical framework. Cheryl Glotfelty defines, "Ecocriticism as the study of the relationship between literature and the physical environment. Just as feminist criticism examines language and literature from a gender-conscious perspectives, and Marxist criticism brings an awareness of modes of production and economic class to its reading of texts, ecocriticism takes an earth-centred approach to literary studies." The term '*Ecocriticism*' was first coined in 1978 by William Rueckert in his essay '*Literature and Ecology: An Experiment in Ecocriticism*.' By ecocriticism Rueckert meant "*the application of ecology and ecological concepts to the study of literature*." Rueckert's definition, concerned specifically with the science of ecology, is thus more restrictive than the one proposed in this anthology, which includes all possible relations between literature and the physical world. Other terms currently in circulation include *ecopoetics*, *environmental literary criticism*, and *green cultural studies* (Glotfelty, 1996). M.H. Abrams and G.G. Harpham in their ed. book '*A Glossary of Literary Terms'* described 'Ecocriticism' was a term coined in the late 1970s by combining 'criticism' with a shortenedform 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 alternative names, environmental criticism and green studies) designates the critical writings that explore the relations between literature and the biological and physical environment, conducted with an acute awareness of the damage being wrought on that environment by human activities (M. H. Abrams & G. F. Harpham, 2024). Ecocriticism explores the ways in which we imagine and portray the relationship between humans and the environment in all areas of cultural production, Wordsworth and Thoreau to Disney and BBC natural documentation (Garrard, 2004). He discusses about concepts of ecocriticism such as pollution, pastoral, wilderness, apocalypse, animals, and the Earth. The third edition of Ecocriticism contains a specific chapter on 'Animals,' including sections on why animals matter, how animals are represented, and why humans look at wild animals. The study of the relations animals and humans in the Humanities is split between philosophical consideration of animal rights and cultural analysis of the representation of animals (Garrard, 2004). The study of *Mwihur* (1980) novel identifies as a significant regional Bodo novel and geographical setting of Manas reserve forest. Thus in many Bodo novels, the natural environment is closely connected with indigenous culture, traditional knowledge, and everyday life. The novelist Dharanidhar Wary portrays a literary context for exploring the relationship between humans and the elephant. Through an ecological reading of the novel, it examines how the relationship between humans and elephants can be understood in terms of coexistence, human dependence on animals, conflict, and attitudes towards non-human life.

2. Objectives of the study:

The objectives of the study of this paper are-

a. To study the theoretical framework of ecocriticism in *Mwihur* novel.
b. To analyse the good and bad relationship between human and elephant.
c. To examine human attitudes towards elephant and ecological consciousness.

3. Methods:

The present research paper adopts a qualitative research methodology, primarily based on textual analysis of Dharanidhar Wary's *Mwihur* (The Hunting). The study follows descriptive and analytical methods to examine the human-elephant relationship from ecocritical perspectives. Primary data are collected through close reading of the *Mwihur* novel focusing on elephant domestication, their use as labour and transportations, human-elephant conflict. Secondary data are collected from books, research articles,

journals and relevant ecocritical theories particularly Greg Garrard's '*Ecocriticism'*. The study interprets how cultural practices, human activities, and environmental changes influence the relationship between human and elephants.

4. Review of literature:

Greg Garrard, in his book '*Ecocriticism'* (2004), explores the relationship between humans and the natural environment through concepts such as animals, wilderness, dwelling, and the earth. His discussion of animal studies is relevant to this study because it challenges human-centred perceptions of nature and highlights the significance of non-human animals in literature. This framework helps analyse elephants in *Mwihur* novel as living beings with ecological importance rather than merely objects of human use. It also provides a basis for examining human-animal relationships and ethical responsibilities.

Ajay Desai's '*The Indian Elephant: Endangered in the Land of Lord Ganesha'* (1997), discusses elephant ecology, habitat loss, conservation, and human-elephant relationships in India. It provides a broader ecological foundation for analysing domestication, human dependence, exploitation, hunting, and coexistence in *Mwihur* novel.

Raman Sukumar, in his chapter '*The Human-Elephant Relationship through the Ages: A Brief Macro-Scale History*' (2016), examines the historical relationship between human and elephants. He analyses the different ways in which elephants have been associated with human society, including hunting, transformation, welfare, religious, belief, and other practical activities. His study is useful for understanding the traditional importance of elephants in human culture. It shows that elephants have occupied different positions in human society, sometimes as working animals and sometimes as powerful wild animals. This historical perspective is relevant to *Mwihur* because the novel's representation of elephant domestication and human use of elephants for transportation and hunting can be examined as part of the wider history of human–elephant relationships.

Sanjib Kr. Barman in his research paper '*Representation of Man-Nature conflict in the novel "The Hunt" by Dharanidhar Wary'* (2019), analyses about Bodo people use Manas Forest as their sources of livelihood, fishing, hunting and conflict with wild animals. It provides a useful perspective for understanding the complex relationship between human beings and the natural environment in Bodo literature. The representation of human-nature conflict helps examine how human activities, hunting practices and interactions with wild life influence ecological balance.

5. Discussion:

Elephants have fascinated mankind perhaps more than any other species of animals on earth. Stone-age cave paintings show people hunting elephants and today almost everyone on earth knows at least something about elephants. In the East, elephants have become an inseparable part of our life and culture. This is especially true of India where elephants are an integral part of our everyday lives (Desai, The Indian Elephant: Indangered in the Land of Lord Ganesha, 1997). Elephants have the ability to live, dwell and co-exist in a society like humans. As is the case for human coexistence and conflict which are closely related to balances and imbalances, similar is extended for elephants (Daimary, 2023). From many long years the relationship between human beings and elephants shaped by geography, culture, economics, necessity changing human values. The natural setting of Manas reserve forest plays an important role in shaping the story of *Mwihur* novel of Dharanidhar Wary. The novel represents the forest, rivers, wildlife, domestic animals, agricultural fields and human communities as close connected with them. In 1905 Manas was proposed as Reserved Forest and it was declared as Manas National Park in 1990. Now it is located in the Chirang and Baksa districts of the Bodoland Territorial Region in the State of Assam in Northeast India, a biodiversity hotspot. In 2003, Manas was declared as Chirang-Ripu Elephant Reserve under Project Elephant. In 2008, the area of the national

park was increased to 950 square Km. (Visit-March 22-Manas National Park, n.d.). Manas National Park within the Chirang Ripu Elephant Reserve in Assam is one of the major strongholds of wild Asian Elephants, with a fluctuating population of average 500 individuals. Unfortunately, during the late 1980s this landscape experienced a severe socio-political crisis which has completely devastated the infrastructure of the region and caused large scale destruction of the precious forest habitat and its wildlife. This crisis has resulted in animal depredation in the adjoining fringe areas of the park, the principal source of human-elephant conflict (Nath). Dharanidhar Wary's novel *Mawihur* (The Hunting) is a regional novel set in the outskirt of the villages and forests of Manas National Park (Boro, 2012). The novel *Mwihur* is a regional novel and its theme is foregrounded about Manas Forest and living nearby villages (Chainary, 2009). The story of '*The Hunt*' is set in the background of the Manas sanctuary in Lower Assam and it is written against the backdrop of a rural Bodofolks, life, interconnected with nature. The characters of novel are simple village who find satisfaction in simple habits lie community fishing, hunting, collection of vegetables and herbs from forest, having a belief in traditional faiths, rules, and regulations (Barman, 2019). Bodos are as tribal like to settle in natural surroundings. There are many Bodo villages also living nearby Manas Forest and they used it as their sources of livelihood. The wild animals also earn their life habiting in Manas Forest and disturbed living nearby forest. In this way, sometimes human and wild animals come in close each other when they continue their survival by this forest. Sometimes wild animal such as elephant come out from forest for search of their foods and damage human property. This creates human anger, fear, and conflict and attempts to control wildlife. This representation of relationship between human beings and elephants in *Mwihur* novel can be studied through ecocritical perspectives in the aspects of good relationship with co-existence and bad relationship with conflict. The following discussion examines the major aspects of the relationship.

5.1 Positive relationships between humans and elephants:

In analysing *Mwihur,* the positive dimensions of the human-elephant relationship can be examined through traditional elephant domesticating, human dependence on elephants, and the cultural meanings attached to them. The Mahout[1] and elephant relationship is one of the oldest human-animal relationships, possibly beginning as far back as 5,000 years ago. Valued for their assistance in war and work, elephants were trained and managed using methods describe in ancient Indian texts.[2] For thousands of years, elephant have occupied a remarkable place in human history. They have carried people and materials, participated in warfare, worked in forest, appeared in religious ceremonies, inspired stories and traditions, and become symbols of power, wisdom and strength.[3] In Dharanidhar Wary's Bodo novel *Mwihur*, describes elephants are not only wild animals but also as significant companions in human life, livelihood, transportation and traditional activities. From an ecocritical perspective, the relationship highlights the interdependence between human and elephant. Thus, human belief that wild elephant does not do any harm to human beings without any reasons. These ecological aspects reflect in the *Mwihur* novel through Golo and Dodere when they meet elephant in Manas Forest. Dodere feared very much when suddenly a wild elephant approached and passing way nearby them. But Golo did not fear and said to Dodere that:

[1] A Mahout is an elephant rider, trainer, or keeper. Mahouts were used since antiquity for both civilian and military use. The original Sanskrit term for the caretaker of an elephant is Mahāvat (महावत) which subsequently came to be anglicised as mahout.

[2] Archaeology & Civilizations: *Ancient mahout and elephant relationship in India*, AI Content, 18 october, 2022 (7) Archaeology & Civilizations | The mahout and elephant relationship is one of the oldest human—animal relationships, possibly beginning as far back as 5,000 years ago | Facebook

[3] Elephants and Humans: A Relationship Shaped by History-Freedom Elephant Reserve Phuket, online published, 10 October, 2026, https://share.google/y35eh5CTMUyREXgPI

"दोद, सिरि था । गिनाङा ददेरे, हाग्रानि बाबुवा मानसिखौ हरखाबै जेबो इनाय खालामा । बेयावनो जथ'। बियो दै लोंनो फैदों । दै लोंखांब्ला मालाय थांफिनगोन ।" (मैहुर, बि. 25)

(*English rendered*: "Oh, keep silent. Don't fear Dodere, the wild *Babu* does not attack human by no means. Be sited here. He come here to drink water. He'll return after drinking water." *Mwihur*: p. 25)

Here Golo called elephant *Babu* to respect and safe from endanger. In Hindi, Bengali, and other South Asian languages the term *Babu* is widely used affectionate nickname of elephants. Golo also calls elephants *Babu* to the wild elephant which was passing nearby them to represent endearment, respect, and affection. Thus, mahouts also call them *Babu* to share affectionate much like baby or buddy. After long time playing and bathing with water in river the wild elephant moved way into forest. Then the fear and anxiety of Dodere and Golo gradually came to end. This utter of Dodere reflects in the novel:

"आं दिनै मा जामारगौमोन आदा? गसाइया आंखौ नायफिनहरदों ।" (मैहुर, बि. 26)

(*Eng. Ren.*: "What would I be today, brother...! The Almighty God has looked after me." *Mwihur*, p. 26)

Then Golo also try to satisfy her that:

"मानसिया सैथोयाव थायोब्ला आनान गसाइया जेब्लाबो नायफिनो ।" (मैहुर, बि. 26)

(*Eng. Ren.*: "If human live in true then Almighty God also always save them." *Mwihur*, p. 26)

These words show courage, relationship between human existences, spiritual faith, and natural environment. Golo comforts Dodere by saying that the God safe those human beings who live truthfully will receive divine protection. This incident also shows that humans are not superior to nature. They are part of the ecological system and must recognise the power of other living beings.

5.1.1 Human domestication of elephant:

Historically, the elephants have been found domesticating in India from thousands years. Lahiri Choudhury (1988) has traced, on the basis of rock paintings, the history of domesticated elephants in India to about 6000 B.C. Seals of the Indus Valley civilization (2500-1500 B.C.) also suggest the presence of domesticated elephants in India at that time. Aryans, who are believed to have entered India about 1500 B.C., picked up the art of domesticating elephants in the process of assimilating the culture of the country they had adopted. Ancient literature, such as the *Rig Veda* (1500-1000 B.C.) and the *Upanishads* (900-500 B.C.), which is associated with the Aryans, contain many references to trained elephants. Vedic literature also confirms that by the sixth century B.C., the taming and catching of elephants had become quite a refined art (S.S. Bist, J.V. Cheeran, and others, 2002). The earliest known domestication of elephants dates back to the Indus Valley Civilization over 4,000 years ago. However, there is a possibility that they were being tamed even earlier in southern India and Southeast Asia. In the industrial West. The elephant has universal appeal though it was never ingrained in their culture or lives (N. Kalaivanan & P.S. Easa, n.d.).

In *Mwihur* novel, the two domesticated elephants represent the close relationship between human and elephant with coexistence. In societies where elephant keeping has been practised, trained elephants have sometimes been maintained by handlers (Mahout) who develop familiarity with their behaviour and needs. Thus, ranger of Mans Forest kept two elephants, trained it and used their important works. Although elephants are powerful wild animals by nature, domestication places them within human system of work and authority. The people gathered to see the two elephants when ranger ride to Loren home in Khasibari village. Their presents attract public attention because elephants are impressive, powerful and closely associated with forest life. In ecological perspective, the gathering of the people shows social and cultural

significance and can interpreted as evidence of people's curiosity about elephants and their connection with the natural world.

5.1.2 Travelling on Elephant back for Hunting:

The *Mwihur* novel represents the human and elephant relationship through the activities of the Forest Ranger and Golo, who travel on the back of two domestic elephants to hunt wild tiger and deer. When Ranger Goswami met Golo at Kashibari village then ranger call him to accompany with them. It reflects in the novel:

"नोंबो मैदेराव थांफानांगोन। साफ्रासि सानैजों नों मैदेर मासेयाव गाखो। जों रहमान सारजों आंजों गुबुन मासेयाव गाखोगोन।" (मैहुर, बि. 53)

(*Eng. Ren.*: "You'll also have to go on elephant with us. You ride on one elephant with two Chafrasis. I'll ride another elephant with Rahman Sir." *Mwihur*, p. 53)

As ranger direction they ride the elephants to hunt tiger at Mwkhwna jahar (*Clerodendrum viscosum*) cover jungle. They saw the tiger but it suddenly escaped in jungle. Another day Golo getting the information ride an elephant to hunt tiger at Patemabad Tea garden. He directed to Mahout to ride elephant towards tiger appeared. From ecological perspectives, it reflects the traditional human-elephant relationship based on domestication, training, obedience and cooperation. The elephant follows the Mahout's direction because of its long terms association, training and communication with humans. It also reflects the close bond development between the elephant and its caretaker through mutual familiarity and dependence. Golo also uses elephant as a means of approaching and killing the tiger. Ecologically, it shows how human utilize domesticated animals to control and confront wildlife.

The novel represents a tragic incident when Golo another day went for hunting deer in the Manas forest. When Golo and his companions encounter another group of hunters in the forest and that time a bullet kills Golo. They feel with grief losing one person from among them. His death body is subsequently carried on the elephant's back to the Beat Office wrapping with a tarpaulin. This relationship with human and elephant reflects not only as means of transportation but also as companion during human suffering. The elephant carries Golo's lifeless body symbolizing loyalty, cooperation and emotional connection between humans and domesticated animals. At the same time, Golo's death during hunting exposes the dangers of human interference in forest ecosystems. It highlights the vulnerability of human life and the interconnectedness of humans, animals, and nature.

5.2 Negative relationships between humans and elephants:

Although humans and elephants may develop cooperative relationships, their interactions are not always peaceful. A negative relationship between humans and elephants can be understood through human domination, exploitation, violence, and destruction of wildlife habitats. On the other hand, sometimes elephants also destruct human habitations, livelihood, agricultural crops, and attack humans. The negative relationship between humans and elephants is one of the most important dimensions of the present study. In the *Mwihur* novel both human and animals think Manas Forest as their sources of livelihood, place of habitant and spaces of natural ecology. But human destruction of forest and settlement nearby forest has faced some problems with wild animals in their life. The bad relation or conflict between human and elephant in Assam has been a persistent and growing challenge, resulting in significant losses for both humans and elephants. The pressure on elephant habitats has escalated as landscape has shown an increase in agriculture, settlements, and development projects, leading to more frequent interaction between human and elephant. This report examines the trends in Human-elephant conflict over the last 23 years (2000-2023), analysing the underlying factors driving conflicts and attempt has been given to formulate mitigation

strategies to foster coexistence between local communities and elephants (Habib, 2025). During the period 1991 till 2006 there were 305 crop raiding cases, 172 household and property damage cases and 31 human death and injury cases reported in Manas National Park (N. K Nath, 2009). Thus, the representation of bad relationship between human and elephant in *Mwihur* novel is analysed in the aspect's elephant destructed human habitats, livelihood and elephant killed human.

5.2.1 Elephant destruction of human habitation:

The destruction of human habitation by elephants represents a serious form of human-wildlife conflict. Sometimes elephants come out from the forest and enter nearby villages in search of food and water. During this time, they destroy human houses and agricultural crops. Thus, in *Mwihur* novel, there was a Beat office nearby *Bwrsi* river. It was established within the forest landscapes. Some foresters also took shelter therein. Novelist depicted that one day a wild elephant come from deep Manas Forest and destroyed this beat office. This elephant also driven out many labours from who were working in the tea garden. From ecocritical perspective this incident shows the consequences of human settlement and working within the forest ecosystem. It also reveals that elephants need sufficient spaces, food and natural resources for their survival. Their movement into human settlements is connected with disturbance of their natural habitat. Thus, the incident shows the importance of wildlife protection, habitat conservation and peaceful coexistence between human and elephant.

5.2.2 Elephants destruction of human livelihood:

Another important aspects of the negative human-elephant relationship is the destruction of human livelihood. For rural communities, agriculture and other natural-resource-based activities are essential sources of survival. Agricultural fields, particularly paddy cultivation, provide food and economic security to many families.

The family of Golo have no sufficient agricultural land and they cultivated other's land for their livelihood. So, Golo always goes to hunts for support their livelihood. When Dodere knew about Golo and his family have been living by hunting wild animals, she requested Golo to cultivate at their agricultural land. But Golo could not accept the matter because wild animals always disturbed human property. This ecological aspect reflects in novel:

"हाग्रा सेराव आबाद मावनायाबो एसेल' नडा। हर सौफैलानो गान्दा-मैदेरजों दावहा नांनांगौ जायो।" (बि.26)

(Eng. Ren.: "*The cultivation near the forest is not easy. When it becomes darkness then we need to fight with rhinos and the elephants." Mwihur, p.26)*

The villagers cultivated their crops in the agricultural field nearby Manas forest. But the wild animals such as rhino and elephants always use to consume and destroyed crops as their will. This ecological crisis reflects in the novel:

"थांनाय माइथायाव मैदेरा माइसालि माइखौ गोथाडैनो नस्ट खालामलांदों।" (बि. 48)

(*Eng. Ren.*: "Last year, the wild elephant damaged all the Sali paddy untimely which are cultivated near of Manas Forest*." Mwihur*, p.48)

The farmers living nearby Manas Forest mostly depend on *Sali* paddy as their food and livelihood. But the wild elephant come out from forest and search for food and enter nearby agricultural fields and consume, uproot and trample the paddy before it ripens. When natural food resources become limited, then the human cultivated paddy becomes an attractive food source for the wild elephants. The ultimately destruction of the

Sali paddy creates fear, anger, economic loss and resentment among the farmers. It reflects a deeper ecological imbalance created by the reduction and fragmentation of the forest habitats and expansion of agriculture.

5.2.3 Elephants killing two persons:

The *Mwihur* novel represents negative dimension of human-elephant relationship through the wild elephant killed two persons of Khasibari village which inhabited near Manas Forest. Laren expressed it to peoples of their village that:

"*मैदेर मासेया फाग्ला जानानै सानै मानसि बुथारदों।*" (बि. 48)

(*Eng. Ren.*: "The wild elephant becoming as mad killed two persons." *Mwihur,* p.48)

This tragic incident breakdown the peaceful coexistence between human communities and wild animals sharing the same ecological landscape. Ecologically this situation draws attention to habitat disturbance and increasing interaction between forest wildlife and human settlements. Dharanidhar Wary emphasizes the importance of protecting elephant habitats and maintaining ecological balance to reduce human and wild elephant conflict.

5.3 Humans attitude towards elephant and ecological consciousness:

In India, elephant also called hathi, hastin, gaja, naga, kuñjara in different languages from classical periods. In Hindu religion '*Ganesha'* the elephant-headed is son of *Shiva* and *Parvati*, one of the principal Hindu deities, is worshipped as the God of Wisdom and Remover of Obstacles. The festival of *Ganesha* is a particularly happy time for children, when homes are decorated with lights and sweets are distributed. Finally-big and small, painted and bejewelled idols of the elephant-headed *Ganesha* are taken in procession for immersion (Desai, 1997). This religious belief reflects the cultural and spiritual relationship between human beings and elephants. In *Mwhur* novel, human attitudes towards elephants represents both traditional respect and conflicting relationship between human of elephants. The novel represents the human respects and value elephants through traditionally domesticate, employ them as labours, and travel on their backs to observe tea garden and participate in tiger and deer hunting. This aspect shows the human dependence on elephants. On the other hand, when wild elephants destroy houses, damage crops, and kill human near Manas Forest, human became fear and felled grief. However, instead of taking revenge with elephants, the villagers demand financial compensation from the Government for their losses. This attitude reflects an important aspect of ecological consciousness for peaceful coexistence, compassion of wildlife, and recognition of elephants as living beings sharing the same environment with humans.

Loren, a villager of Khasibari organised a committee as 'आबाद रैखा खालामग्रा आफाद' or '*Agricultural Protection Committee*' convening public of many villages which are living nearby Manas Forest. The committee constituted some major goals to work in the connection with ecological perspectives. These are:

"हाग्रानि मै जुनादनिफ्राय आबाद रैखा खालामनाय बायदि मैया राहा आरो गाग्लिनाय, जानायनि मोनिफनथाइनि थाखाय सरकारनि खाथियाव बिग्रायनाय।" (मैहुर, बि. 48)

(*Eng. Ren.*: "To protect wild animals of their agricultural crops and demand of financial help from the Government for their damage of crops." *Mwihur,* p.48)

The members of committee submitted application to Forest Minister and Chief Conservator of Forest for financial help. Finally, the Government helped sum of money five hundred each twenty families which

agricultural crops are damaged and two families killed by elephant got five thousand each. This reflects in novel:

"*मैदेरा मानसि आरो आबाद खहा खालामनायनि मोनिफनथाइनि थाखाय हाग्रा मन्थि, सिफ कनजारभेटरमोननि सेराव आफादा आर' ज गाबै गाबै न' खरनि थाखाय जौबा जौबा रां मोनहोनाय जादों। मैदेरजों बुथारजानाय नखरनैया हाजारबा रां मोनदों।*" (*मैहुर*, बि. 48-49)

(Eng. Ren.: "For the killing human and damaged crops by elephant, the members of committee submitted application to Forest Minister and Chief Conservator of Forest for financial help and get compensation five hundreds each family. Two families killed by elephant got five thousand each." *Mwihur*, pp.48-49)

This response reflects an awareness that elephants are also part the natural ecosystem and conflict between human and wild animals cannot solve taking revenge. In ecological perspectives, this situation shows need for peaceful coexistence, wildlife conservation and responsible environmental management. Government compensation to affected families can reduce some economic burden and it keep balance human welfare. Greg Garrard's '*Animals*' concept in ecocriticism reminds to readers that how literature represents the relationships between humans and animals. Thus, Dharanidhar Wary's *Mwihur* novel focus the importance of habitat protection, biodiversity conservation, and harmonious human-elephant relationship.

6. Conclusion:

The *Mwihur* novel of Dharanidhar Wary depicts a significant representation of the relationship between human and elephant through an ecocritical lens. It explores the complex interaction between human beings and elephants in the forest environment of Manas and surrounding villages. The novel portrays both positive and negative relationship through traditional domestication of elephants, and use of them in transportation and hunting activities. At the same time, it focuses the negative relationships with wild elephant destruction of human houses, damage agricultural crops and killing humans. The novel also reflects the human attitudes toward elephants, showing the importance, compassion and ecological responsibility. Rather than presenting elephants as dangerous animal, novelist recognises their significance within the ecosystem. From Garrard's animal studies viewpoint, the elephants are not only considered as objects of human use and treats as human survival. They are sentient non-human beings with their own ecological significance and natural habitats. Dharanidhar Wary's narrative encourages readers to reconsider anthropocentric attitudes and understand the importance of respecting animals' life. Furthermore, the villagers' demand for government compensation rather than revenge against elephants reflects the possibility of developing a more sympathetic approach towards wildlife.

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