How little! How naked, and—how bold! [...] And so this is a man’s cub. Now was there ever a wolf that could boast of a man’s cub among her children? [...] I have heard now and again of such a thing, but never in our Pack or in my time. [...] I could kill him with a touch of my foot. But see, he looks up and is not afraid. [...] The man’s cub… shall not be killed. He shall live to run with the Pack; and in the end, look you, hunter of little naked cubs [Shere Khan]… he shall hunt thee! [...] He came naked, by night, alone and very hungry; yet he is not afraid! Look, he has pushed one of my babes to one side already.

Rudyard Kipling

While the stories [in The Jungle Books] appear to narrate an Indian space, the images and constructions of nation produced stem from an understanding of Englishness as a site of colonial authority. [...] Kipling’s colonial animals map a racialized contrastive space where national identity is inseparable from racial identity, leading Kipling finally to abandon the colonial animal in order to be able to represent proper Englishness. [...] Indeed, all animals are not equal but they too are represented in racialized and nationed terms, which points to the flexibility of the animal trope in colonial discourse.

Jopi Nyman

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The idea of imperial ascendancy had implications for human relations with animals, no less than for relations between people. While some animals were to be sheltered from danger, others were classified as vermin. They were compared to human outlaws. The parallel was not merely a metaphorical one, given the energy and money expended on the efforts to wipe out such vermin.

Mahesh Rangarajan

The term “feral children” refers to three kinds of individuals, often discovered in childhood, living in isolation from human society: one, individuals found living in the wild by themselves; two, those found living among animals, considered to have been raised by them and exhibiting “animal-like” cognitive, sensory, and physiological traits and behaviours; and, three, individuals raised in extreme isolation by their human caretakers. First recorded in Europe in the sixteenth century, feral children are enigmatic figures that have raised questions about what is natural or human in human nature and about the place of culture and education in crafting “the human.” The absence of speech and self-identification, in combination with such characteristics as four-footedness, asociality, and a preference for raw food, including flesh, has traditionally resulted in philosophical, scientific, and cultural anxiety about the traffic between “animal” and “human” in the feral child.