CHAPTER IV

Comparison of Works of Jim Corbett and Kenneth Anderson

This chapter deals with comparison of works of Jim Corbett and Kenneth Anderson. In the previous two chapters, the works of these two writers have been analyzed separately. In the second chapter, six books of Jim Corbett are analyzed whereas in the third, eight books of Kenneth Anderson are analyzed in detail. This independent study of their works clearly shows that lifelong experience of the jungles and wild life culminated into their own creed of jungle life. Here an attempt is made to bring into focus the facts of the wild life, as recorded by Jim Corbett and Kenneth Anderson. This chapter presents the documentation of the contemporary tribal life related to their social, cultural and economic conditions and their interaction with the wild life and Nature. One can trace gradual development of the philosophy of jungle life and attitude towards wild animals of both writers. Their experiences of hunting man-eating tigers and panthers in different localities of Indian jungles are varied. Both of them have explored the jungles in different periods of time. Both of them have recorded wild life in India with a keen sense of observation. The jungle topography is the significant background to their literature on Indian jungles. Corbett and Anderson developed wandering thrust for the jungles and they have depicted the scenery that forms the background to their jungle stories. Their stories portray many wild animals, birds and jungle men distinctly. Their stories reveal many interesting aspects of wild life in the jungles of India. Jim Corbett and Kenneth Anderson are not only lovers of jungle life and renowned hunters but they both strongly advocate the utter need for jungle sensitivity, and preservation of wild life and its environment. They both had natural inclination to and aptitude for observation and maintaining record of the wild life and its
environments with their subjective interpretation. Hence in this chapter an attempt is made to compare literary works of Jim Corbett and Kenneth Anderson. Jim Corbett (1875 – 1955) is legendary for his classic tales of life in the Indian jungles. He was an expert shikari who shot his first leopard at the age of eight. He is known as India’s greatest destroyer of man-eating leopards and tigers. From the mid-1920’s, however he stopped hunting and took up the camera and became a staunch champion of the conservation of India’s wild life. His all six literary works are analyzed in the second chapter of this thesis.

Kenneth Anderson (1910 - 1974) – Kenneth Anderson has written eight books about his adventures in the jungles of South India. His books are hailed as classics of Jungle lore. His love for denizens of the Indian jungles led him to big game hunting and eventually writing real-life adventure stories. The gripping accounts of pursuing and shooting man-eating tigers, leopards and other wild animals are very fascinating to the readers. His all eight literary works are analyzed in the third chapter of this thesis.

Ancestry of the writers:

These writers have a striking similarity in their ancestors. Edward James Corbett (Jim Corbett), of mixed Irish and Manx ancestry was born in Nainital, the hill station on the Himalayan foothills of India and therefore considered ‘Domiciled’ Indian. Kenneth Anderson hailed from a Scottish family settled in India for six generations. Jim Corbett grew in the style of a domiciled Englishman at Naini Tal. Keneeth Anderson did his schooling at Bangalore and worked for many years at the Postal Department and then at the Hindustan Aircraft Factory, Bangalore. So both these writers belong to the category of ‘Anglo-Indian’ writers, domiciled in India.
But they lived in two different territories of India. Jim Corbett lived and hunted in North India—from the foot hills of the Himalayas the Sivaliks, Garhwal, Kumaon to Northern Province. Whereas Anderson lived and hunted in South India-Karnataka, Tamilnadu, Northern Malbar (Kerala) and Andhrapardesh. Corbett’s hunting ground was in the foot hills of Himalaya where as Anderson’s terrain lies in deep south in the jungles of Nilgiri or Blue Mountains.

The Indian Jungle Topography:

Corbett has recorded the topography of Indian Jungles at the foot hills of Himalaya, near Naini Tal and Kaladhungi. Dense forest are found in the heavy rainfall areas comprising the ranges of Himalaya, their foot hills and the North–Eastern hills. Evergreen forests are found at the foot hills and the deciduous forests grow well in the areas of low rainfall. Jim Corbett spent his childhood in Naini Tal and Kaladhungi. Though he stayed in Mokameh Ghat for a temporary period, he returned back after his forties to Naini Tal for a permanent settlement. In the introduction to his book *My India*, Corbett brings out accurately the significance of Naini Tal topography referring to the map of India. He divides the area between the foot hills of Himalaya and the main railway line from Calcutta to Punjab into three parts, a cultivated belt, a grass belt known as the Terai and the third known as Bhabar. Corbett records the changing jungle environment. He observes that in some areas dense virgin forest was replaced by scrub jungle and the open grassland and plum bushes were replaced by forest. He gives example of the south-east jungle of Garuppuu in his book *Jungle Lore*. He says that,

“In my lifetime I have seen great changes in the forests of Terai and Bhabar. Some of these changes have resulted
from exploitation, others have been brought about in natural manner”. (Corbett Jungle Lore 17)

Jim Corbett spent his life-time in Kumaon region at Nain Tal and Kaladhungi. He was in love with Kumaon and Kumaoni people. He had completely identified himself with the local region and therefore he was able to depict jungles of Kumaon realistically. He was able to describe the jungles, flora and fauna so accurately because of his first hand knowledge acquired during his life time. For example description of the village in his book My India is very vivid. He describes the village from the top of the mountain peak, Cheena like a birds’-eye view. He describes the narrow terraced fields and stone houses with great accuracy.

Corbett’s description of jungle topography is not very broad and general but it is very precise and graphic. Corbett presents topography of the jungle adjoining his farm yard in his book Jungle Lore. He has described the two water courses covered with sandy beds meeting at the lower end of his estate. He carefully provides the exact length and width of the strip of jungle between the two water courses. In his story ‘The Chowgarh Tigers’ from Man-Eaters of Kumaon, his thrilling encounter with the Chowgarh Tigress becomes more credible because of his accurate presentation of topography of that area consisting of ravine with sandy bed behind the rocky hill. His stories of the hunting of the Muktessar, Chuka and Talla Des Man-eating tigers and the Panar man-eating leopard in his book, The Temple Tiger and More Man-Eaters of Kumaon, show the skill of presenting the facts and correct information about the jungle. In the opening chapter of his book, The Man-eating leopard of Rudraprayag, Corbett presents topography of that region. He has given minute details of the route of pilgrimage to the age-old shrines of Kedarnath and Badrinath. He describes the Alaknananada valley with many landmarks. Corbett has
taken great care of the readers by providing the map of the pilgrimage route from Haridwar to Badrinath and Kedarnath and also the areas in which the man-eating leopard operated between 1918 and 1926. This makes his readers to imagine about all the incidents that takes place during his hunting expedition. His skill of presenting Indian jungle topography is revealed in all his stories. He has vividly and graphically described the region in very simple language. The region and the land come to life in his stories by its pictorial quality. Corbett’s vivid descriptions of the jungles around Naini Tal give the readers satisfaction of witnessing the landscapes from the close quarters. He had learnt to read his native country and retained lasting impressions of the landscapes. They are reproduced in his jungle stories. He has portrayed realistically natural scenes and sights with all its hue and colour in his works. The jungle topography is the significant background to the wild life and the tribal life recorded by Corbett.

As compared to Corbett, Kenneth Anderson’s hunting ground was much wider. He travelled widely from Bangalore to many places in Madras Presidency, Mysore State and Hyderabad Principality. His hunting area stretched in four states in Southern India, namely Karnataka, Kerala, Tamilnadu and Andhrapradesh. This was possible because of vehicles he owned. He has mentioned it in his book *Jungles Long Ago*. In his early career he owned a fleet of Model T Fords and there were thirteen vehicles in running order. He gives detail information of his own vehicles used for the jungle trips in the chapter ‘A Night in Spider Valley’. (Anderson *Jungles Long Ago* 551) Therefore the setting of his stories is very vast area in South India. Jim Corbett’s house was located on the edge of the jungle at Kaladhungi and jungle was in his backyard. He learnt lessons about jungle in an area of the forest near Garuppu, seven miles from Kaladhungi, thick with wild palm trees. But Anderson lived in the city of Bangalore and wandered into the
jungles of Yellagiri Hills which is about hundred kilometers from Bangalore. He went to Shimoga district in Karnataka, in the district of North Coimbatore in Tamilnadu, the district of Salem which he calls ‘the spider valley’, Satyamangalam forest in then Mysore state, the densest forests of the state of Andhra Pradesh in Peddacheruvu. Most of his encounters with the man-eaters occurred in the jungles of Karnataka, Tamilnadu and Andhra Pradesh. The Nilgiri Mountains or ‘Blue Mountains’ and Baba Budan Mountain ranges, the Chamla Valley high range forests of the Chittoor district in Andhrapradesh, the Madumalai Sanctuary and the Bandipur Sanctuary on the both banks of the Moyar river and the Cauvery river valley form the background to his jungle stories. Thus Anderson’s life was full of adventures as he lived in the isolated places off the beaten track and therefore he had stock of exciting, thrilling incidents in the jungles of South India. In each story, Anderson presents vividly the topography of jungle in that area and describes beautiful scenery that he always enjoyed there. He owned nearly two hundred acres of land across Karnataka, Hydrabad and Tamilnadu as stated in his stories. Anderson frequently visited his farm at the Yellagiri Hills, ninety five miles away from Bangalore. Wild animals, jungles and hunting was his passion and he always wished to live in company of Nature and therefore he purchased his farm at Yellagiri hills. Anderson is very particular about presenting the topography of the setting of his jungle stories. In the beginning of his all stories he describes minutely the physical features of that area, for example its hills, valleys, rivers and exact distances from the nearest places. In the story ‘The Man-Eater of Segur’ in his book *Nine Man-Eaters and One Rogue* he presents the topography of the hamlet situated at the foot of the North-Eastern slopes of the well-known Nilgiri Mountains or ‘Blue Mountains’.
One very important difference between Anderson and Corbett was that the former one was advanced hunter. Anderson had modern weapons for hunting and importantly many vehicles available for his trips to the jungles. Therefore, Anderson was able to explore the jungles of very vast area in Southern India. On the other hand Corbett had treded jungles of Kumaon on his feet. He tracked the man-eaters on feet because of the hilly region at the foot hills of the Himalaya.

**Wild life:**

Love of the jungle and wild life is common trait of Corbett’s and Anderson’s personality. So it becomes very interesting to study how these two writers depict wild life in their jungle literature. Corbett’s lifelong experience of jungles seems to be an outstanding achievement to write with an authority on wild animals. He was familiar with the habits, habitats, behavior and life style of the wild animals. He started acquiring knowledge of the wild life since his childhood. He decided to classify the birds and animals into groups. He has divided wild animals into five groups, the birds into six groups and the crawling creatures into two groups in his book *Jungle Lore*. His idea of classification of wild life clearly shows his interest in systematic and scientific study of wild life.

Corbett became expert in searching tracks of the wild animals. He had trained eyes to identify the specie, its size and its movements. Tracking the wild animals is an interesting jungle activity. One needs long experience to obtain this skill. Corbett became an expert in this activity and therefore he gives account of tracking wild animals and the man-eating tigers and panthers in his stories. He explores wild life by using his knowledge of pug marks. He has even described movements of the porcupine, the hyena and antelophe. His style of description is very simple and realistic. Corbett records calls of the wild animals and
birds in the jungle. He observes the difference in the calls of animals and birds. He discriminates between community calls, territory calls, protection calls and courtship calls. Corbett depicts the social pattern of wild animals with the help of calls of the animals. Corbett learnt many aspects of animal behavior in his childhood. His early bird hunting expeditions brought him in contact with even larger and dangerous beasts like tigers. Corbett, therefore, collected a lot of information about wild animals which he has revealed to his readers in his jungle stories. He describes the behavior of different wild creatures in the course of his narrative of man-eating tiger stories also. He describes the behavior of porcupines, the bear, the sambar, the kakar, lungurs in his works. He passes a very remarkable comment on the habit of bears,

“Bears are not habitual meat-eaters but they do occasionally kill, and not being equipped for killing, as tigers and leopards are, their method of killing is very clumsy.” (Corbett Jungle Lore 44)

Similarly he comments on the behavior of wild boar in his book Man-Eaters of Kumaon, in the story of ‘Pipal Pani Tiger’,

“Curiosity is not a human monopoly : many an animal’s life is cut short by indulging in it.” (Corbett Man-Eaters of Kumaon 134)

Here, he states that wild animals are also curious to know about the surroundings like human beings. In the story of ‘The Thak man-eater’ he narrates one incident and comments on the behavior of a kakar and the pheasants. He was sitting on a tree, at night when he observed that a kakar barked and also the pheasants flew away. From his knowledge of habits of birds and kakar he concluded that there was a snake in the scrub and kakar and pheasants dislike the snakes. Similarly he gives an account of behavior of monkeys and their group activities. He also shows the difference in the behavior of langurs and red monkeys. Corbett observes that the red monkeys become more
aggressive and bark collectively when they see a leopard. Then he comments on their social behavior. He mentions that only the leader and the oldest female member give the alarm call in the group of langurs. Corbett accurately depicts the gestures and expressions of the monkeys in his stories of man-eaters. In the story of ‘The Muktesar Man-eater’ in *The Temple Tiger and More Man-Eaters of Kumaon*, Corbett gives thrilling account of the fight between the tiger and the bear. He has presented the clash between these two big infuriated animals in photographic manner. He then comments on the behavior of wild animals, by referring this incident. He says,

“Fights in the wild are very rare and this is the only the second case I know of different species of animals fight for the sake of fighting and not for the purpose of one using the other as food” (Corbett *The Temple Tiger and More Man-Eaters of Kumaon* 19)

In the story of ‘The Chuka Man-Eater’, Corbett comments on the ‘teaching-learning’ processes of the wild animals. First he gives a detail account of the behavior of the tigress with her cubs. Then he narrates an incident to focus on the behavior of the Himalayan goat known as a thar. He describes the behavior of a thar and her kid. By referring these two examples he states that-

“Instinct helps, but it is the infinite patience of the mother and the unquestioning obedience of her offspring that enables the young of all animals in the wild to grow to maturity.” (Corbett *The Temple Tiger and More Man-Eaters of Kumaon* 109)

Thus Corbett in his stories reveals secrets of animal life. He has recorded habits of both the tiger and the leopard in all his stories of man-eaters. Corbett explains how big cat i.e. tigers and leopards bring down their prey without causing any injury to themselves in his book *Jungle Lore*. He records the skill of the predator and provides very important and realistic information about the hunting skill of the tiger
and the leopard. Corbett had immense knowledge of jungle affairs which he has conveyed to his readers. He has expressed his own opinions about the wild animals with conviction and without paying any heed to public opinion. In his *Jungle Lore* he has explained various facts of the life of wild animals such as the kakar, porcupine and fish cat to remove misunderstandings about them.

One distinguishing factor between Corbett and Anderson is that Corbett has written about birds and butterflies in his works. In chapter XI of *Jungle Lore* Corbett depicts birds of Northern India. He expresses his own views on the birds in the nature. He has classified the birds into six groups according to their role in maintaining the jungle ecosystem, and Nature. He gives an account of the migratory birds also. He has described activity of a unique bird ‘hornbill’ and its tree-nesting concept. He throws light on the behavior of vultures. He makes his readers more familiar with all varieties of birds. At Mokameh Ghat he became more interested in birds of the Ganges Valley and also started collecting bird’s eggs. He had fine collection of bird’s eggs. Corbett presents the life-cycle of birds in the region like a naturalist who maintains record of the events in the jungle. He was also fond of fishing and collecting butterflies. In his book, *The Man-Eating Leopard of Rudraprayag* he narrates his fishing activity in the chapter XV, entitled ‘Fishing Interlude’. Another interesting account of his fishing activity appears in his *Man-Eaters of Kumaon* in The Chapter “The Fish of My Dreams”. Here he depicts fishing as the most fascinating sport. He states that fishing in adverse conditions gives immense joy to the sportsman. Thus Corbett has written deliberately on birds, and fishing. But Anderson has very rarely referred birds in his works. He has occasionally mentioned about the birds that he encountered during his chase of man-eaters. Corbett has purposely written on birds and has mentioned about a link between wild animals and birds and has
emphasized their co-existence in his book *Jungle Lore*. In the passage “The Fish of My Dreams” in *Man-Eaters of Kumaon*, he refers to his hobby of counting the variety of wild animals and birds seen in every day. He records the wild animals and birds that he saw in the valley. He had counted seventy-five varieties of birds including peafowl, red jungle fowl, kaleege pheasants, black partridge and bush quail. He mentions about reptiles like ‘mugger’ and other varieties of wild animals that inhabited around the river.

Corbett’s deep interest in acquiring systematic knowledge of wild life comes to an ordinary reader as fascinating treasure. With his excellent narrative skill, Corbett portrays animal world to make the readers familiar with it. In order to retain the curiosity and strangeness of wild animals he avoids any kind of exaggeration and glorification. His accounts of encounter with wild animals are thrilling, exciting and adventurous. He has explored the jungles throughout his life and while giving account of his explorations he depicts wild life as he sees it. One becomes closely acquainted with the rich variety of wild life of India. He has revealed all the aspects of wild life in the jungles. His writing is thus an original source for the readers to obtain knowledge of wild life.

Anderson’s terrain is strikingly different than that of Jim Corbett. It is the deep south of India, varied in its ecology and wild life. The denizens of the forest are often diverse, ranging from elephants to wild dogs, sloth bears to crocodiles, and also blue bulls. Anderson’s writing deals with variety of wild animals like an elephants, hyena, blue bulls, sloth bears and even snakes. Jim Corbett had not shown, any sympathy for the snakes, on the other hand Anderson always admired snakes. He was known as the ‘Snake Charmer’ during his school days. Corbett’s chief interest is to write about the tigers and leopards, but Anderson’s writing concentrates not only on tigers and
panthers but other wild animals also. In the introduction to his book *The Call of the Man-Eater*, he mentions that he has related some of the habits of a few lesser-known creatures in order to bring them to the reader more intimately. In the beginning of the chapter, ‘The Creatures of the Jungle’ Anderson points out that much has been written about the big animals like elephants, tigers, panthers in India, but the smaller animals are ignored by the writers. Therefore, he is determined to write about small and lesser known creatures in the jungles of southern India. He begins with the wild dogs and narrates few incidents that throw light on their behavior. He gives detail information about the wild dogs and mentions that they are great killers but he had never heard of a single instance of their attack on human beings. Anderson has written about another animal which is ignored by many writers. It is the Indian wild pig or the wild boar. He gives account of how the wild boar is hunted with the help of packs of dogs and also the game of ‘pigs ticking’. He comments on the nature of the sloth bear. He relates many stories of bears to emphasize their habits and chief traits. He says that they are very intelligent animals. Anderson describes less known and an obscure species of pangolin. He takes interest in providing information about one more special species found in the Indian jungles- the striped hyena. He has expressed his opinion on the status of a hyena.

“An animal for which I have a special affection is the hyena, perhaps for no better reason that most sportsmen appear to regard him with contempt, unworthy even of a photograph or bullet.” (Anderson *The Call of The Man-Eater* 634)

Anderson narrates the story of the big bull bison in his book, *The Black Panther of Sivanipalli*. Anderson describes a bison fight that he witnessed in the valley and then the terrific fight in the jungle between a tiger and the big bull bison of Gedesal. He depicts extraordinary
courage and heroism of the bison for survival. Here he writes on this extraordinary wild beast.

His ‘Alam Bux and the Big Black Bear’ is a story of a sloth bear. Here, Anderson comments on the temperament of bears in general. This story becomes more interesting for the readers because Anderson gives account of the changes that occurred in the behavior of a particular bear. The villagers called it a ‘mad’ bear. In his book The Call of the Man-Eater Anderson narrates the story of hunting a full grown and exceptionally hairy elephant. In this story, entitled “The Black Rogue of the Moyar Valley” Anderson reveals psychology of an angry elephant. In his other story “The Rogue-Elephant of Panapatti” in his book Nine Man-Eaters and One Rogue Anderson analyzes events of the past that compelled the elephant to become a rogue. But Anderson provides more information about the elephants in his book, The Black Panther of Sivanipalli. In the chapter V, ‘Sankes and other Jungle Creatures’ Anderson has given details of habits, behavior and life cycle of the elephants in the jungle. He recounts his own experiences in the jungle and throws light on the life of the Indian elephant. He has confessed that he always respect elephants, though he had shot a few ‘rogue’ elephants. He mentions that

“..., but it is the elephant who is in actual fact the real lord of the Indian forests by virtue of his great bulk, enormous strength and sometimes unpredictable temperament.”

(Anderson The Black Panther of Sivanipalli 123)

From his observations, he describes how the elephants react at the waterhole on the arrival of a tiger and a panther. He has discussed in detail on the ‘musth’ or ‘rogue’ elephant. Similarly Anderson records many facts about tigers, panthers and ‘Bruin’ or the sloth bear of the south Indian jungles. But as mentioned in the title of the chapter, he is more interested in providing information about the many varieties of
snakes in the jungle. He draws the reader’s attention to the fact that the great majority of snake stories told to the visitors are grossly exaggerated. He provides information of the king cobra, the Russell’s Viper, the krait, the cobra and other varieties of snakes in the Indian jungles. He gives some interesting examples of snake’s behavior from his personal memory. He had attraction of snakes since his childhood and kept few snakes as pets at home. He also narrates the incident of 1939, when he was bitten by a cobra. He provides some examples of how people saved their lives after bitten by poisonous snakes. He has explained his purpose of providing more information about snakes as,

“In writing this rather long account of snakes my purpose was to depict the interesting features shown by each of them.” (Anderson The Black Panther of Sivanipalli 143)

In the beginning of the chapter ‘Snakes and Other Jungle Creatures’, Anderson pays tribute to the great writers Dunbar-Brander, Champion, Best, Glasfurd and even Jim Corbett for recording the habits of the animals of the Indian jungles. This shows Anderson’s deep concern for the wild life of India. This chapter brings forth his attraction and close study of almost all jungle creatures of India. He makes a serious attempt to convey interesting information of each wild animal to readers. He concentrates more on the behavior of an elephant, a tiger, a panther, sloth bear, wild boar and gives long account of snakes in the jungle. In his last book, Jungles Long Ago his concern for the future of wild life takes him to sanctuaries.

The passage ‘Some Indian Game Sanctuaries’ records Anderson’s visit to five wild life sanctuaries in India. He narrates his visit to the Gir Forest in the state of Gujarat, the last home of the Asian lion. Anderson describes the behavior of wild lions and also comments on the problems of Gir lions. He provides a lot of information about elephants, tigers, panthers, bears, wild dogs, hyenas, wild boar, sambar, deer,
crocodiles, snakes. He has given many examples to focus on peculiarities of these animals. He was intimate with these animals in their natural habitat. Hence he is able to write in more detail on the wild life of south India. Jim Corbett and Kenneth Anderson had explored jungles of India and acquired knowledge of the wild life. They learnt many aspects of animal behavior during their hunting expeditions. Their accounts of encounters with wild animals are thrilling, exciting and adventurous and they have enchanted thousands of readers by writing jungle stories. Their lifelong experience of jungles seems to be an outstanding achievement to write with an authority on the wild life of India.

The analysis of the total works of both the writers brings forth their difference of attitude while depicting the wild life in their jungle literature. Corbett has written six books and his three books, viz. \textit{Man-Eaters of Kumaon}, \textit{The man-eating Leopard of Rudraprayag} and \textit{The Temple Tiger and more man-eaters of kumaon} deal with the chasing and hunting of the man-eating tigers and leopards. The theme of chasing and hunting man-eaters dominates the narrative. In these three books, Corbett passes comments on the wild life, when he comes across it in the jungle. In each of his man-eater story he depicts the wild life that he had observed during the hunt. He records scenes, sights and sounds in the jungle, and therefore the wild life in it. In his \textit{Jungle Lore}, Corbett deliberately deals with the wild life. His informative approach is very remarkable in this book. He records many aspects of the wild life and provides valuable information of many species of wild animals and birds. He records the skill of the predators and their actual movements at the time of hunting the prey. He has provided very interesting and useful information of many wild animals such as barking deer or kakar, leopard, tiger, sambar, bear, porcupine etc. While giving an account of an incident in the jungle occasionally he
thinks from animal view of the jungle life. His works unfold the social system of the animals living in the groups or herds. His sensational jungle detective stories in *Jungle Lore* reveal his sense of exploration and adventures. His remarkable contribution to jungle literature is that he has recorded effects of the natural phenomena like forest fire, hailstorm and their effects on the birds and animals in the jungle. In his other two books viz. *My India* and *The Tree Tops* also, Corbett depicts wild life in detail. He records calls of the wild animals and birds, behavior of different wild animals. Corbett depicts wild life of the kumaon region in his stories, ‘Mothi’, ‘The Law of The Jungle’, ‘The Brothers’ in *My India*. In *Tree Tops*, Corbett records the wild life of Kenya. He observes the behavior of African elephants and their social life. He describes activities of baboons, rhino and a leopard who visited ‘The Tree Tops’ during the night.

Anderson's jungle stories include more varieties of wild animals than Jim Corbett's jungle stories. He has mentioned in the chapter ‘The Creatures of the jungle’ in *The Call of the Man-Eater* that he is determined to write about small and lesser known animals in the jungles. He has therefore written about bison, bears, elephants, hyenas, wild dogs in detail. The chapter ‘Snakes and Other Jungle Creatures’ deal with variety of such animals and snakes. This is very major difference between the wild life depicted by Anderson and Corbett.

**Attitude of Corbett and Anderson towards Man-Eaters**

impact of Corbett’s writing on the larger public was probably the
opposite of what he intended. Therefore, Prerna Singh Bindra in her
introduction to the book *Voices In The Wilderness* rightly points out,
Corbett’s problem,

“But sometimes, I wonder: what is his best-remembered
legacy? *The Man-eaters of Kumaon* continues to be a best-
seller today, while Corbett took pains to stress that it was
circumstances that made a tiger a man-eater, did his
thrilling accounts leave a subconscious impression that all
tigers and leopards are dangerous beasts?” (Bindra *Voices In The
Wilderness* XI)

In his author’s note to *The Man-Eaters of Kumaon*, Corbett has
analyzed the reasons that make an ordinary tiger to become a man-
eater. Corbett has emphasized in the note that all tigers are not
enemies of the mankind. In the beginning of his note he says,

“As many of the stories in this book are about man-eating
tigers, it is perhaps desirable to explain why these animals
develop man-eating tendencies.” (Corbett *Man-Eaters of Kumaon* X)

He states that a man-eating tiger is a tiger that has been
compelled, through stress of circumstances beyond its control, to adopt
a diet alien to it. He says that human beings are not the natural prey of
tigers, and it is only driven by necessity that tiger becomes a man-
eater. He attempts to remove some misunderstanding about the man-
eaters. He makes logical argument to differentiate man-eating tiger
from man-eating leopard. Corbett condemns those writers who
emphasize the evil character of the tiger by describing it as cruel and
‘bloodthirsty’. Corbett states the importance of the tiger in maintaining
natural balance and appeals to save the tiger from extinction. He
expresses his deep concern over the decreasing tiger population in the
country and says, “India will be the poorer by having lost the finest of her fauna.” (Corbett *Man-Eaters of Kumaon* XIV)

Corbett describes tiger as ‘a large-hearted gentleman, with boundless courage.’ He mentions that to save tigers from extinction there is need of public opinion to support him. He is the first writer to warn the people of India about the extinction of tigers from the country. Corbett has analyzed why leopards also becomes man-eaters. Thus Corbett expresses his attitude towards tigers and leopards. He tells his readers about the facts of man-eating tigers and leopards.

At the end of each story of the man-eater, Corbett tries to explain “what has made this tiger a man-eater?” With his rational analytical power he has been successful in convincing the reader about the factors that compelled the tiger to feed on human flesh. Corbett shot his first man-eater at Champawat that was a tigress. When he first saw that tigress on the rock before shooting her, he had noticed her abnormality. He realized that the upper and lower canine teeth on the right side of her mouth were broken and that was the cause of her ‘man-eating propensity’. He therefore writes,

“This permanent injury to her teeth- the result of a gun-shot wound – had prevented her from killing her natural prey, and had been the cause of her becoming a man-eater.” (Corbett *Man-Eaters of Kumaon* 21)

In his story ‘The Chowgarh Tigers’ in *Man-Eaters of Kumaon*, Corbett expresses his remorse for shooting of the two innocent tigers that were not man-eaters. He felt guilty and expressed his feelings, of remorse as,

“The animal before me was, I found to my great regret, not the man-eater.” (Corbett *Man-Eaters of Kumaon* 67). But when he shot the ‘real’ man-eater tigress, he had analyzed the cause of her becoming man-eater. He mentions that her claws were broken and bushed out and one of her
canine teeth was broken, and her front teeth were worn down to the bone. It was these defects that had made her a man-eater. Corbett had shot her cubs by mistake few months before and she lost her assistants. Thus he shows sympathy for the poor creature, who became a man-eater by these circumstances.

Corbett narrates his successful expedition of ‘The Mohan man-eater’. But at the end of the story, he reveals his dilemma. He shot the man-eater but he was not happy and satisfied because he had killed a sleeping tiger! He grew restless and therefore refers to the satisfaction of the writer who writes ‘finis’ to the plot that comes to an end, stage by stage. Here he accepts his mistake, and tries to console himself. He found that ‘the Mohan-man-eater’ was victim of porcupine quills. He knew that porcupine quills made many tigers disabled and forced them to become man-eaters. He, therefore, passes a general comment on the tragic fate of these tigers,

“I am unable to give any satisfactory answer----why animals with the intelligence, and the agility of tigers, should have been so careless as to drive quills deep into themselves,...” (Corbett Man-Eaters of Kumaon 50)

In the story ‘Pipal Pani Tiger’, Corbett has portrayed the character of the tiger like a human being. He gives an account of the tiger’s life from birth to childhood and finally death in his hands. It covers his childhood, adulthood and the changes that occurred in his life. Corbett saw this particular tiger since he was a cub. Therefore at the end of the story, he expresses his regret for the reason that he would never again listen his deep-throated call and he would never again see his familiar pug-marks in the jungle. He was familiar with that tiger for fifteen years in his different stages of life. After telling the story of ‘The Thak man-eater’, Corbett says,
“I have come to the end of the jungle stories I set out to tell you and I have also come near the end of my man-eater hunting career.” (Corbett *Man-Eaters of Kumaon* 180)

In the passage ‘Just Tigers’ at the end of his book *Man-Eaters of kumaon* Corbett explain difference between shooting tigers with a camera and shooting them with a rifle. He was inspired by F. W. Champion’s book *With a Camera in Tiger-Land*. Corbett advocates shooting tiger with a camera, and narrates his efforts of shooting tigers with a camera.

Corbett explains his theory of man-eater in the story, ‘The Muktesar man-eater’ in *The Temple Tiger and More Man-Eaters of Kumaon*. He states that when a tiger is suffering from one or more painful wounds, it is driven by necessity to kill human beings. He provides background of the Muktesar tigress and narrates her happy past and then an encounter with a porcupine in which she lost an eye and got serious injury to her right foreleg. He also observes that a tiger does not kill beyond its requirements except under provocation. Corbett passes very important comment on the cubs of man-eating tigress. He states that these cubs do not become man-eaters simply because they have eaten human flesh when young. He admits that,

“A tiger that has made up his mind to avenge an injury is the most terrifying animal to be met with in an Indian jungle.” (Corbett *The Temple Tiger and More man-eaters of kumaon* 178)

At the end of each story of the man-eater, Corbett writes deliberately on his investigations about the circumstances that forced the tiger or leopard to become a man-eater.

Like Jim Corbett, Kenneth Anderson is also keen to reveal his investigations about deformity of man-eater to the readers after every successful hunt. Anderson observes a very common pattern of events that leads ordinary tiger to become a man-eater. In his interesting
story of ‘The Belunder Ogre’, Anderson analyzes perfectly why the inoffensive and ordinary tiger changed his diet from the wild deer and pig to herds of cattle. He states that due to the government’s programmes of cattle-rearing the wild deers and pigs in the forest disappeared and then the tiger changed his diet. Anderson reiterates his theory of a man-eater. He says,

“The familiar pattern had appeared once more: an innocent tiger had been turned into a man-eater through being wounded and left to fend for itself.” (Anderson Tales From The Indian Jungles 27)

In the story of a man-eater of Amligola, Anderson reveals his approach towards hunting tigers,

“I appose hunting tigers that have not molested man and I was not going to accept the headman’s fear of something that had not yet happened”. (Anderson Tales From The Indian Jungles 28)

His reaction clearly shows that he disapproves wanton killing of the tigers.

In his story ‘The Strange Case of the Gerhetti Leopard’, Anderson pleads the case of a leopard that became man-eater because of the dreaded epidemic of cholera in that area. The villagers threw the dead bodies of the infected people in the jungle instead of doing proper cremation. The leopard might had eaten the dead bodies and then started killing people in the vicinity. In a very touching story, ‘The Maned Tiger of Chordi’, Anderson narrates the tragic plight of the tiger and describes vividly his pathetic condition. He concludes his case by the statement,

“sheer necessity and nothing else, drove him to this new diet of human flesh.”(Anderson The Black Panther of Sivaniplli 233)

In many of his man-eater stories, Anderson shows that the depredations of the tiger are closely related with the pattern of events
usually associated with the careers of man-eaters. He has explained the pattern of events associated with the careers of man-eaters, in number of stories.

In *The Tiger Roars*, Anderson has discussed two different theories of hunting the man-eater. He explains the argument behind both the school of thought. He has also commented on ‘man-eater’s beat’ which is the habit of the man-eating tiger, in Shikar Parlance. He has also discussed a common belief among some hunters regarding a wounded feline in the story ‘The Dumb Man-Eater of Talavadi’ in *The Tiger Roars*. In the story ‘The Evil One of Umbalmeru’ in his book *The Call of the Man-Eater*, he has discussed the problem of Rani, the tigress from the circus. He has analyzed very rationally and logically the problem of wild tiger brought up in the captivity. It is not the story of ‘evil’ one but the very unfortunate one! Anderson has explored the physical and psychological implications of years of captivity on the poor animal. This story ends with the anecdote of the lady who brought up a panther cub until it grew too big and dangerous to be kept any longer.

‘The Marauder of Kempekara’ is very interesting story of a man-eater in his book *Man-Eaters And Jungle Killers*. After narrating the thrilling encounter with the man-eater, Anderson refers to the riddle that every hunter tries to solve when he shoots the man-eater. He mentions that “What had made this tiger a man-eater” is very important question not only for the hunter but also for the education of the general public. Anderson insists that it is always the human race itself that causes a tiger to become a man-eater. Anderson has written a very outstanding story entitled ‘Bagh the Tiger’ in his famous book, *This is the Jungle*. A ‘bagh’ is the Hindi word for a tiger. Anderson presents the biography of a tiger in this story which represents condition of every tiger in the Indian jungles. Anderson illustrates here his theory of ‘man-eating’ propensity of tigers and leopards. Anderson
by depicting the story of ‘bagh’, shows that tiger is born in the wilderness, tends to become a ‘cattle-lifter’ first due to scarcity of prey animals and then becomes man-eater after the conflict with human beings, the villagers residing on the edge of the forests. He, therefore records his own frustration after killing ‘Bagh’,

“Bagh, the ‘maharajah’, was dead at last, but the man who killed him could not help feeling a little sympathy for the creature he had been forced to slay.”(Anderson *This is the Jungle* 187)

This typical life-story of Bagh brings forth the tragedy of entire tiger species living in the Indian jungles under the present day conditions. His other stories of shooting of the cattle-lifters and man-eaters have similar pattern. Anderson therefore suggests indirectly that ‘Bhag’ is the every man-eater that he killed unwillingly. His book *Nine Man-Eaters and One Rogue* contains nine stories of hunting man-eating tigers and panthers. In the introduction, he deliberately explains why tigers and panthers develop man-eating tendencies. Like Jim Corbett, he states that

“The man-eating tiger is an abnormality, for under normal circumstances, the king of the Indian Jungles is a gentleman and of noble nature.” (Anderson *Nine Man-Eaters And One Rogue* IX)

By relating few cases he proves that man-eaters of both varieties have generally been created by the interference of the human race. In most of the cases a tiger or panther incapacitated by a gunshot wounds descends to killing man, the weakest and puniest of creatures.

Thus Anderson and Corbett both are keen to write on the ‘man-eating propensity’ of tigers and panthers at the end of the story. Many of the man-eaters Corbett hunted had been forced to kill humans through infirmity or age. Whereas Anderson explains the common pattern of events usually associated with the careers of man-eaters. It
is mainly due to the deforestation and an encroachment on the jungles by man, and therefore Anderson blames human race severely than Corbett. After hunting the man-eater, Corbett’s sense of achievement is mingled with remorse. Anderson also expresses his regret and mentions his sympathy for the tiger or leopard he shot. He lived in a period when the conflicts between man and tigers were more acute than in Corbett’s day. The sporting ethic of both writers is same. Their idea of celebration of life in the jungles was centered around the chase and the hunt, the ability to read pug-marks on a jungle trail. Anderson hunted in different terrain of the country, that is Southern India and so his stories have varied backgrounds.

An easy familiarity with individual tiger in the forests of kumaon is Corbett’s hallmark. Anderson went to different localities to hunt the man-eaters and therefore his stories are not monotonous. Corbett’s paternal attitude as savior is often evident in his stories of hunting man-eaters. A very striking resemblance in the attitude of both writers is that they attempt to show themselves as a hunter and not a wanton killer.

**The Tribal life as depicted by both writers:**

Jim Corbett spent his life in the company of tribal people in Kumaon region for pretty long time and had observed their life-style. His book *My India* presents the tribal life in kumaon region. He had developed a great affinity for the tribal people in Kumaon and therefore dedicated his book *My India* to them. It records details of various castes, tribes, their life style, provinciality, domestic life and social ethos as witnessed by him during his longer stay in the region for his hunting and work expeditions at Mokameh Ghat. He describes their social customs, a typical village system in the region and even communication system. Corbett comments on the typical
communication system that prevailed in the hilly region, in his book *Man-Eaters of Kumaon*. In the story ‘The Campawat Man-Eater’ Corbett vividly describes how the people of the village were living in state of abject terror. He has described that each small community was cut off from its normal life due to the fear of man-eater. He is very sympathetic with human victims of the man-eater and expresses his deep concern for them. The interesting sequel to the story of Champawat man-eater story reveals Corbett’s concern for the sentiments of tribal people in Kumaon. After killing the man-eater he visited the Pali village to meet the dumb woman there. Corbett showed her the skin of the dead man-eater who had killed her sister a year before. Corbett throws light on the nature of poor woman who became normal after this counter-shock. In the story ‘The Chowgarh Tigers’, Corbett depicts the tribal life and has portrayed excellent character-sketch of a villager with distorted face who fought bravely with the man-eater. The story of ‘The Mohan Man-eater’ reveals his attachment with the native people and understanding of their feelings. His meeting with a lovely woman in the jungle and their conversation throws light on his knowledge of the local people. Corbett has depicted social life in the areas of man-eaters in each of his stories. He gives account of a gallant act performed by an elderly man whose son was killed by the ‘kanda man-eater’. Corbett states that in remote areas, in which long-established man-eaters are operating, many gallant acts of heroism are performed but the local inhabitants accept them as everyday occurrences. Thus Corbett appreciates courage of the poor villagers.

Corbett’s most thrilling book of adventures *The Man-eating Leopard of Rudraprayag* depicts social life in Garhwal and the difficulties of the people on the background of epidemic influenza in the year 1918. Corbett illustrates skillfully how the man-eater of Rudraprayag menaced the people of Garhwal in the third chapter
entitled ‘Terror’. He comments on the superstitions and superstitious nature of Garhwalis in the chapter ‘Magic’. Corbett admires poor and grief-stricken people of Garhwal throughout this book. At the end of the story he expresses his hope that these natives of India, will make good future for the country. In the story ‘The Panar man-eater’ from his book *The Temple Tiger and More Man-Eaters of Kumaon* he writes about the sufferings of the local people and appeals the Government to provide medical facilities to the people of kumaon. Corbett records his observations of people in the area of Purnagiri Shrine and admires the virtues of those people. In the Epilogue of *The Temple Tiger and More Man-Eaters of Kumaon* he refers the men who witnessed and participated in his man-eater hunting expeditions. The men includes the temple pujaris, Kunwar Singh, the headman of Sem, Dungar Singh etc.

Corbett’s *My India* is a picture gallery of character-sketches, ‘the simple folk’ among whom he spent seventy years. His main intention to write *My India* is to portray the obscure common tribal people in their routine life style with their uncommon qualities. Some of them are his close intimate friends e.g. Chamari, Kunwar Singh, Mothi. He comments on the tribal traditions, the prevailing marriage system. He describes the poverty in the region. Corbett mildly attacks indecent traditional practice of the exploitation of the depressed classes by the contemporaries. He convinces it through the portrayal of the characters of Budhu and Chamari, the victims of the traditional social attitude towards depressed classes. Corbett expresses his compassion in one short, simple but significantly meaningful sentence,

“His story is the story of millions of poor people in India.” (Corbett *My India* 154) Corbett realized the negative impact of the caste-system in the social set up of tribal people and he mentions it in his stories, ‘The Queen of the Village’, ‘Budhu’ and ‘Chamari’. Corbett shows that tribal
people had deep faith and confidence in the religion. He has mentioned some of the superstitions of the tribal communities in his book *Jungle Lore*. Corbett observes a great sense of brotherhood among the tribal. Amidst various hardships of life they show respect for each other and always extend a hand of co-operation. He has mentioned few incidents which throws light on this aspect of the tribal life. The story, ‘The Others’ records sense of brotherhood among the tribal.

Corbett’s account of the tribal life shows that they are not hostile with wild animals. In the story ‘Mothi’ in *My India*, he has referred to the damage caused by the wild pigs and porcupines to the crops of the tribal people and described their efforts to protect their crops.

Corbett decided to build a masonry wall round the village, ‘Choti Haldwani’ for the same purpose. Thus living on the fringe of the jungle, man-beast conflict is unavoidable. Corbett has mentioned incidents of man-beast conflicts in his stories but he observes that majority of these incidents were accidents. Kunwar Singh was Corbett’s close friend in his jungle expeditions. He learnt many things about the jungle and the wild life from him. Then Sher Singh became his jungle friend due to his involvement in the jungle life. He was the reliable informer of jungle life for Corbett. After his death, Punwa and Mothi accompanied Corbett in the jungles. Corbett has tried to probe deep into the relationship between man and nature in his jungle stories. He observes that the tribal people live simple and contended life in the company of Nature. He learnt many things about the jungle and wild life from his tribal friends Kunwar Singh and Sher Singh. His book *My India* reveals his sharp observation of tribal life and traditions in kumaon region. He depicts all the aspects of tribal life in his *My India*. Corbett is not a passive observer of the tribal life. He had an earnest desire to improve their life conditions in all aspects as a close friend of the tribal. He had philanthropically attitude towards the tribal people.
Like Naini Tal and Kaladhungi, he had good rapport with native people at Mokameh Ghat. He had tremendous knowledge about the forest in which they were living.

Anderson wandered in the forests of four states of India. The incredible diversity of his terrain and wild life makes his stories more interesting and he could depict social life of many places as compared to Jim Corbett. But it is also true that he has not written deliberately on the tribal life in a single book like that of Corbett’s *My India*. In each story of man-eater he gives detail account of the victims and thereby writes about people of that area. Therefore Anderson’s work can be useful source material for the researchers of the tribal communities in that area. He had a good knowledge of the tribal communities inhabiting the jungles of south India. Most of his encounters with the man-eaters occurred in the jungles of Karnataka, Tamilnadu and Andhra Pradesh and therefore he deals with the social life of these areas. Man-beast conflict is more prominent in his stories than that of Jim Corbett’s. This is because of deforestation caused by increasing cultivation and cattle-rearing. Anderson presents the cases of herdsmen who lost their cattle in the attacks of the man-eater. He came in contact with many tribal communities living on the fringe of the forests. His jungle scenario is crowded with the Poojarees, Sholagas, Lambani tribesman, Kurambas, bamboo cutters and honey collectors. The jungles, Anderson tramps through are the habitat of a bustling and vigorous human society. There are people chopping wood, grazing cattle, setting traps for birds, gathering herbs. These people ask his help in ridding them of the tiger that has lost its fear of humans. In his eight books, Anderson writes on the beliefs of the tribal communities inhabiting the forests.

In the story, ‘Old Munuswamy and the Panther of Magadi’ Anderson provides geographical, historical and socio-cultural
information of city of Bangalore. He has portrayed most outstanding character of old Munuswamy. ‘The Killer from Hyderabad’ depicts the tribal community known as ‘Chenchus’. He provides information of this tribal community. In his book *The Tiger Roars*, Anderson throws light on the superstitions of the aboriginal jungle tribe that inhabits the forests of the Salem district in Southern India called ‘Poojarees’. Anderson has provided detail information of lifestyle of Poojares who lives on the product of the forest. His close friendship with Byra, the poojaree who became his instructor of jungle lore is revealed in the story ‘The Novice of Manchi’. There is very interesting chapter in the book *The Tiger Roars*, ‘The Queer Side of Things’ in which Anderson shares his strange experiences of jungle life. He narrates an incident he witnessed at a hamlet near Mavanhalla settlement, fifteen miles from Ootacamund. It was a case of black magic. Anderson’s knowledge of Indian social traditions is exposed here. He explains a particular tradition of marriage system of Irilas people who live there. He has given vivid account of how black magician performed his role in bringing tragedy of the girl, her abnormal behavior and how she was cured. Anderson also narrates the story of a dacoit, a thief and murderer named Selvaraj in this chapter. The strange stories of men and animals make this chapter very interesting to read. Anderson’s wonderful passage ‘A Night in Spider Valley’ in the book *Jungles Long Ago* depicts few experiences of a deep and densely forested valley in the district of Salem. He also comments on the life in the hamlet of Kempekerai. He comments in brief on how the Poojarees, a jungle tribe lives on the fringes of darkest jungle. Another chapter in this book entitled ‘The Medical Lore of India’ depicts the condition of the poor people in Southern India. Anderson was aware of the reality that the poor people of Southern India cannot afford to go to a doctor for their ailments and they are dependent on superstitions and various local
schools of therapies. He has done a very proper assessment of the mind of the Indian people in his essay, ‘Occult Lore and Other matters’ in *Jungles Long Ago*. He mentions that the folk of southern India are very sensitive in the matters of magical forces and pertaining to the unseen. Anderson reveals all such matters and social beliefs of the folk of southern India. His life in the jungles and subsequently his familiarity with the natives exposed him to the knowledge and study of the social beliefs and supernatural beliefs. He mentions that they firmly believe in black magicians, spell removers, soothsayers. Fortune-tellers of all descriptions are in great demand in the country. Anderson’s writing is not limited to only depiction of the tribal life in the jungles but he also deals with general situation in the country. He has done proper assessment of the mind of the people in India. In his essay ‘Occult Lore and Other matters’ he deals with variety of situations in towns and the country. He comments on all kinds of fortune-tellers on the pavements, cases of spirit-possession, population explosion, family planning program of the Government. He even writes on social inequality, crimes, poverty, misery and many other social issues in this passage. He expresses his opinions on various subjects related to the country. But he strongly admires the country in which he lives. Though he was an Anglo-Indian, he loved India very much, therefore says,

“Idea is a beautiful land, inhabited by a nice, friendly people, more appreciated by foreigners than by themselves.” *(Anderson Jungles Long Ago 669)*

Thus like Jim Corbett, Anderson expresses his love for India and his extraordinary piece of writing shows that Anderson was interested in not only jungle affairs but the social milieu too. Like Jim Corbett he has portrayed characters of his jungle friends, Byra and Ranga. They always accompanied him in the jungle expeditions. Anderson has also portrayed some Anglo-Indians in his stories with exceptional skill. In
his story ‘The Dumb Man-Eater of Talavadi’ in the book, *The Tiger Roars* he narrates how his friend suffered mentally after wounding the tiger. He concentrates more on the characters of Hughie Hailstone and his wonderful home in the forest called ‘The Moyar Valley Ranch.’ In *This is the Jungle* he has portrayed captain Jonklaas, the Dutch tea-planter from Ceylon who loved Indian wild life. Similarly he has portrayed a hunter called Dickie Bird. Anderson brings Byra to real life in his story ‘Byra, the poojaree’ in *Nine Man-eaters and One Rogue*. He admires him and confesses that it was Byra the poojaree, who taught him jungle lore. He has narrated two events of the jungle life to refer his sacrifice and loyalty. Anderson equally presents the character of Ranga, the shikari who was happy with his gun and game.

Anderson had great affinity for the tribal people in the jungle. He always admired them and therefore he says,

“In such simple and hardy fashion are the Byras of the forest born. So do they live and so do they die, true children of Nature and of the jungle.” *(Anderson *Nine Man-Eaters and One Rogue* 206)*

Thus Jim Corbett and Kenneth Anderson both have depicted the tribal life in India. Corbett has depicted the tribal life of kumaon region at the foothills of Himalaya and also the people of Mokameh Ghat where he worked for many years. The character-sketches of Budhu, Lalajee, chamari are drawn from his life at Mokameh Ghat. Anderson deals with the tribal life of South India. It consists of the Poojarees, Kurumbas, Sholagas, Lambani tribesmen, the Chenchus, Irilas people on the fringes of the jungles. Both Corbett and Anderson give real accounts of the tribal life in the jungles. Their stories cover all possibilities of man-beast encounters. Their relationship with the tribal people shows their humanistic concern. They both had great affinity and possessive love for the tribal people in India. Their works record
domestic and social conventions, customs and practices, beliefs, individual attitudes, economic conditions, social conduct, marriage system and superstitions. However Anderson has written stories on other things than jungles such as medical lore, occult lore. He has discussed many social problems such as population explosion, the family planning units, poverty, tourists, religious centers, crimes etc. Therefore, Anderson’s vision of writing about people is broader than that of Corbett. His writing is not restricted to the tribal life only. But both of them have shown their excellent skill in character portrayals.

**Creed of Jungle Life**

The lifelong experience of the jungles of both, Jim Corbett and Kenneth Anderson, culminated into their own specific creed of jungle life. One can trace gradual development of their philosophy of the jungle life, in their works. Corbett’s creed of jungle life is revealed in his book *Jungle lore*. Jim Corbett states that the book of Nature has no beginning and no end. He believes that one cannot acquire the complete knowledge of jungle and life in jungle. In his unusual book, *Jungle Lore* he says that the jungle lore which he absorbed in his boyhood in the jungles of Kaladhungi became his never-ending source of joy. He explains his idea of the ‘absorption of the jungle lore’ in the chapter IV of *Jungle Lore*. According to Corbett, jungle lore is not a science to learn from textbooks. It can be absorbed slowly and not all at once and this process gradually goes on forever. Corbett emphasizes his contention that one should have strong desire and keen interest to read and acquire knowledge of the jungle and wild life. He considers himself as a very fortunate person because in his time wild life was in abundance. There was enough jungle and it was teeming with wild life. Corbett states that the time he spent in the jungle was the happiest time in his life. For him jungle life is the source of happiness. He observes that all
wild life is happy in its natural surroundings. All the jungle creatures are unaware of future bliss or sorrow. They have no thought of tomorrow. Corbett realized this fact from his experience and observation. He says,

“A bird from a flock, or an animal from a herd, is taken by hawk or by carnivorous beast and those that are left rejoice that their time had not come today, and have no thought of tomorrow”. (Corbett Jungle Lore. 35)

He asserts with great confidence that it is possible to develop a distinct ‘sense’ by living in the jungles, in close association with the wild life. He calls it ‘jungle sensitiveness’. This sense enables a person to anticipate danger in the jungle. It is the development of the subconscious warning of a danger. Kenneth Anderson calls it as ‘The Sixth Sense’. Corbett has narrated two instances of subconscious warning in his book, Jungle Lore. He refers it as his ‘Gaurdian Angel’. His concept of ‘jungle sensitiveness’ is not based on his imagination or superstitious mind. He has given two examples for its justification. According Corbett, this sense has been transmitted by our forefathers from the primitive age.

Corbett observes harmony in the Nature. He states that each member of the different animal and bird species has its assigned place in the scheme of nature. “It is the function of certain birds and animals to maintain the balance in nature.” (Corbett Jungle Lore. 35)

Certain birds and animals kill other animals and birds for their own survival. In the beginning he tried to rescue birds and young animals caught by hawks or by eagles, and deer caught by carnivorous beasts. But soon he realized that in trying to rescue one he caused the death of two i. e. prey and the predator. Thus Corbett justifies killing by predators, which he learnt after observing series of incidents.
Corbett has described a fierce battle between a crested eagle and mother of a month-old cheetal fawn.

Corbett took pity on the cheetal fawn and shot the crested eagle. After that incident he shot many crested eagles and then realized his mistake. By his keen observation he came to know that the animals and birds in the jungle are capable of taking their own care and therefore there is no threat of extinction of any species in natural state.

Like Kenneth Anderson, Corbett too instructs his readers about how to read ‘jungle life’, how to study wild animals and their behavior. In the fourth chapter of Jungle Lore he says with conviction that when one absorbs jungle lore, he derives a great pleasure in wandering in the jungle. He firmly believes that nothing in the jungle is deliberately aggressive, but only circumstances make some creatures aggressive.

‘The Law of the Jungle’ is a very common phrase used in routine life by human beings. This phrase is used to describe tyranny and exploitation in the ‘civilized’ world. However, Corbett’s observation is that the law of the jungle is ancient and infinitely better than the law of the civilized world. According to Corbett, the law of the jungle allows extreme freedom to each individual to live his own life. It keeps every individual alert but never make him deprived of the joy of living. In his fascinating story ‘The Law of The Jungle’ in My India, Corbett narrates two anecdotes to prove that the law of the jungle is exactly opposite to human perception about it. Therefore he says, at the end of the story,

“Had the creator made the same law for man as he has made for the jungle folk, there would be no wars, for the strong man would have the same consideration for the weak as is the established law of the jungle.” (Corbett My India 77.)

Similarly, Anderson has also written on ‘The Law of The Jungle’ in the first chapter of his book, Tales from the India Jungles. He
narrates his one experience in the jungle and comments on the law of jungle. He saw first a panther killing the fawn beneath a large bush, then the mother deer rushed to save her fawn. But then the panther left the little carcass and killed mother also. Anderson’s friend raised his rifle to shoot the panther but he prevented him saying,

“Don’t shoot John! It’s the law of the jungle. The panther has killed for food, not wantonly.” (Tales From Indian Jungle 16.)

Like Corbett, Anderson also passes a very serious message from this incident.

Corbett’s creed of jungle life is well expressed in his stories of man-eaters also. Anderson’s book *Jungles Long Ago* does not contain the story of hunting man-eaters or any shikar story, but his reminiscences of adventures in the Indian jungles. He lovingly reminiscences about his exciting days and nights spent amidst the simple folk inhabiting the hamlets situated on the fringes of the dark forests. He mentions that memories of his jungle life are very precious to him. These reminiscences are jewels in a long chain of memories. He expresses his joy and satisfaction for those wonderful moments spent in the jungle. He refers every member of the jungle life from the fireflies to the chorus of a pack of jackal that contributes to the beauty and music of the jungle. He also records fun of the camp fire in the jungle and compares it with hectic life in the cities. Anderson advocates the merits of the jungle life. In the passage ‘A Night in Spider Valley’, Anderson provides information about the jungle and animal behavior and also instructs the readers about how to behave in the jungle. He explains five fundamental lessons of jungle prowling. In his passage ‘What the thunderstorm Brought’ in *Tales from the Indian Jungles*, Anderson confesses that the jungle is constant source of joy and knowledge for him. Anderson criticizes civilization that imposes rules, the false values and ideas upon its people. He makes an attempt to
inspire the readers to go to the jungle. He says, in the introduction to his book, *The Black Panther of Sivanipalli*,

> “Here in the jungle you will find truth, you will find peace, bliss and happiness; you will find life itself. There is no room, no time at all, for hypocrisy, for make-believe, for that which is artificial and false.” (Anderson *The Black Panther of Sivanipalli* 5.)

In *The Tiger Roars*, Anderson states that his visits to the jungle are not always for the purpose of hunting and killing. He visits jungle for pleasure, joy and out of curiosity about strange things in it.

Thus Corbett and Anderson have expressed their creed of jungle life in their works. In the introduction to his book *This Is The Jungle*, Anderson states that by writing stories he seeks to give a picture of life and conditions prevailing in those places he loves so well – the Indian jungles. Both Corbett and Anderson recommend their readers to take more interest in the environment and to interact with the Nature. Both of them try to convince readers that the jungle is not a terror-creating place as it is usually believed by the people. On the other hand, they inspire readers to take aimless wandering in the jungle to repose under the green trees without any restlessness.

**Theme of Conservation:**

The theme of preservation, conservation and retention of forestry occurs repeatedly in the works of Corbett and Anderson. Jim Corbett was a pioneer conservationist who helped establish India’s first national park. He travelled annually to Africa to visit his coffee estate in Kenya. His exposure to African grassland brought significant change in his attitude towards wild life in India. He realized the need of preservation of wild life to avoid extinction of wild animals from the jungle. Therefore the theme of conservation is recurrent in his works.
Similarly, despite his reputation as a hunter, Anderson was a pioneer of wild life conservation in southern India and spent his later years “shooting” with a camera.

In an author’s note to his most popular book *Man-Eaters of Kumaon*, Corbett tells the readers about the facts of man-eating tigers and leopards. In the essay ‘Just Tigers’ at the end of the book, Corbett explains the difference between shooting tigers with a camera and shooting them with a rifle. He gives alarming call of the decreasing tiger population in the country and makes propaganda to prevent hunters from killing tigers in the Jungle. In the book, ‘The Temple Tiger and More Man-Eaters of Kumaon’ also he has expressed his conservative approach in the stories of man-eaters. *In Jungle Lore*, on many occasions, he regrets for not being able to shoot wild animal with a camera or a movie camera and not making the film instead of hunting with the rifle. But in his later years when he was equipped with cine-camera, he enjoyed filming wild life in the jungle. In the chapter X of *Jungle Lore*, he has expressed his satisfaction in filming wild life. In his works, Corbett has expressed his grief and grave concern for the tigers, wounded by sportsmen. In the story of ‘Mothi’ in *My India* he has expressed his annoyance and frustration when he had learnt that the rifle-shot of a sportsman had shattered the lower-jaw of the tiger. Corbett searched for the wounded tiger to give him permanent relief. Corbett met that hunter and reported about it to the forest department to take a strict action against hunters. As a result of his efforts to avoid such incidents and also brutal poaching, the Government made a rule to prohibit sitting up for tigers at night and to report such incidents to the nearest forest officer and police outpost.

Corbett’s urge of conservation of the wild life and particularly tigers is so intense that he has criticized his own action of killing the tiger in his books. Corbett admits that the last tiger which he shot was
a murder and expresses his grief for the same. Corbett has emphasized the co-existence of animals in the Nature by giving a number of examples, in *Jungle Lore*. The most prominent example is that of the association between Racket-tailed drongo (bird) and the cheetal (deer). He has explained their co-existence and has emphasized how they are profited by accompanying each other. The drango helps the deer by producing the alarm call on seeing a tiger or a leopard. He stresses interdependence of certain animals and birds in the environment in his book *Jungle Lore*. Similarly he has described drango’s struggle and competition with other birds like jungle-fowl, babblers or thrushes to obtain food in the nature. It reminds a reader Charles Darwin’s ‘Theory of Evolution’. Corbett concludes from his close observation that there exists reciprocal fear between the wild animals and human beings and that is the base of their relationship in co-existence. Thus Corbett has analyzed facts of Nature like a learned ecologist.

Corbett laments on deforestation and environmental imbalance, caused by the human race. He has expressed his opinion on human interference in the eco-system. He disapproves and condemns cutting of trees for their commercial value. So he ironically remarks in *Jungle Lore*, while describing the jungle,

“This forest is as nature made it, for it has little timber of commercial value and has, therefore escaped the devastating hand of man.” *(Corbett Jungle Lore 157.)*

He has pointed out the result of destruction of forest on the farmers and the government too. He mentions in *Jungle Lore* that because of the total destruction of the trees millions of monkeys were driven out of the forest on to cultivated land. The Government of United provinces found it difficult to deal with the problem of monkeys. Corbett was aware of the growing population in the country. He had anticipated effects of population exposure on the forested areas of the
country. He believes himself very fortunate to get opportunities to enjoy nature and wild life before its extinction. Jim Corbett, though not a scientist or ecologist had cultivated the practice of rational thinking about the environment and the wild life and therefore, he makes intense appeal in his works to save wild life and jungles of India. Corbett was active conservationist in his later career.

In the introduction to his all eight books Anderson has expressed his grave concern for the wild life and environmental problems of India. His strong conservative approach is evident in his book *Jungles Long Ago*. He has not written a single shikar story in it but the book deals with a number of contemporary environmental issues. He mentions that he received many letters from his readers to continue writing to increase public interest about the jungles and the wild life that remains in India. Hence he has written this book for preaching of conservation of the jungles and the wild life. So he is not a hunter-storyteller here but a committed environmentalist. He confesses that he had killed wild animals only in cases of necessity and further expresses his regret for the sins of his youth. Thus Anderson appears to be very sincere in his commitment for the cause of conservation of the wild life and the jungles. In the story ‘A Night in Spider Valley’ he has discussed effects of insecticides on the wild animals like deer, bison, wild boar. He mentions that these animals died because of insecticide provided by the government. He has observed this phenomenon like a learned ecologist. In the essay ‘The Medical Lore of India’ he draws reader’s attention to the fact that some of the wild creatures like Indian slender lorries, black-faced grey langur monkey are slain mercilessly for their ‘so called’ medicinal value. Anderson also criticizes illegal poaching in the jungles of south India. In the story ‘The Man-Hater of Talainovu’, Anderson comments on the deforestation caused by the cultivation of land and construction of buildings at Talainovu, in the valley of the
Cauvery River where beautiful forests existed in the past. In the story ‘The Man-Eater of the Crescent Mountains’ he shows that the tiger became man-eater because of his migration from the Jagar Valley due to construction of a huge dam. Thus Anderson presents effects of urbanization and human development on the wild life and forests. In his book *The Tigers Roars*, Anderson expresses his grave concern over the poaching and corruption in the Forest Department. He expresses his fear that extinction of animal species in south India will certainly follow unless the governments of the various states and the people also become realistic and take action immediately. Like Jim Corbett, Anderson also appeals his readers to ‘shoot’ animals with a camera because cleverly-taken photograph is a far more meritorious achievement than any stuffed trophy. In the introduction to *This Is The Jungle* he states that he is very optimistic about the impact of his stories in preserving and protecting the wild life in the jungles. He warns the people of India that India will be much poorer the whole world will be poorer when the wild places of this earth and of this land are bereft of their animal life, and mankind will loose sweet hour of solitude and meditation forever. He expresses his earnest desire to inspire in all his readers a love of the jungle and its animals that will help to move public opinion to legislate for their protection from wanton destruction and slaughter. Thus Anderson is very serious about his mission of conservation of Nature and wild life. In his unusual story ‘What the Thunderstorm Brought’, Anderson has purposely not disclosed the location and name of the jungle he visited because he is aware of the decreasing tiger population in the country. He has discussed all those factors that are responsible for the destruction of wild animals in the Indian jungles. He blames the foreigners, the Indian poacher, the deadly insecticides and the Forest Department for that. He records the disastrous results of insecticides on tigers,
panthers, hyenas, jackals and even vultures. Thus Anderson is an ardant ecologist who constantly thinks about the conservation of flora and fauna of the country. In the introduction to his book *Man-Eaters And Jungle Killers* he reviews the present scenario of Indian jungles and wild life and makes an appeal to the readers,

“One cannot doubt that the time will come when even the few living creatures that today remain in their natural state will have vanished, and man may then, and only then, realize too late what a priceless asset he has wantonly allowed to be thrown away.” (Anderson *Man-Eaters And Jungle Killers* 234.)

Thus in the works of both, Corbett and Anderson the theme of conservation and retention of forestry is recurrent. They both have earnestly appealed their readers to become active for the cause of protection of the wild life in the country. Both of them were visionary ecologists who anticipated the future environmental crisis in the country.

**Love of India and Humanitarianism**

Jim Corbett is among India’s best known ‘Anglo-Indian’ authors. Kenneth Anderson hailed from a Scottish family settled in India. But they both loved India, India’s wild life and people. Despite their Anglo-Indian origin they had great affinity for the country in which they lived for many years. Both of them belonged to the ruling class but they became friendly with the tribal communities, workers and depressed classes. They always thought about the welfare of the poor people in India. Both of them acquired knowledge of the native languages and very easily mingled with the native people. Corbett acquired knowledge of Hindi and Kumaoni languages whereas Anderson was well versed in speaking Kannada and Tamil. The
analysis of their works shows that they had great affinity for Indian jungle, wild life and the tribal people.

Jim Corbett left India in 1947 like many other domiciled Europeans. He went to Nyeri in Kenya along with his sister Maggie for permanent settlement. But he could not cope up with the situation in Kenya, Africa. Memories of kumaon and his beloved jungles haunted him. The African forest was ‘disappointingly silent’ for him. Thus Corbett was able to differentiate African forest with Indian forests. Anderson on the other hand differentiates jungles of the south India from jungles of the North India in his stories. Corbett had wandered into the jungles of Kumaon in his life time and he has depicted it in his works. His books therefore contain extraordinarily evocative descriptions of the landscape of the sub-Himalayan region. He had developed such a great affinity for the tribal people that he dedicates his book *My India* to them. The title of the book itself shows his love of India. *My India* depicts his deep sympathy and concern for village life, traditions and folklore. Corbett’s approach and involvement in the tribal life and traditions become very important factor in assessing his jungle literature. In the epilogue of *Man-eating Leopard of Rudraprayag*, he appreciates loyalty of Indians. He expresses his hope that these natives of India will make good future for the country. Corbett’s stories from *My India* reveal his humanitarian approach. Corbett himself was sympathetic with the underdog and downtrodden people. His stories of man-eaters reveal his endurance and sufferings for the sake of poor villagers who were living under the threat of man-eater. Corbett spent eleven nights on the machan to shoot the man-eating leopard of Rudraprayag. As early as 1906, requests began to reach him begging that he come up into the hills to track down a tiger or leopard that had begun to prey on man. Sometimes the afflicted villagers themselves petitioned him. It was Corbett’s shooting skill and
encyclopedic knowledge of the jungle and importantly humanitarian approach that made the villagers to call him to rid them of the dangerous animal. This paternal attitude of Jim as savior is often evident in his work.

Kenneth Anderson’s Love of Indian Jungles is revealed in his jungle stories. He had tremendous attraction of jungle life and in his stories, ‘Ghooming at Dawn’, ‘Jungle Days and Night’s, ‘A Night in Spider Valley’ he narrates his wonderful experiences of jungles. Anderson expresses his intense love of India in the story, ‘The Assassin of Diguvaometta’ in his book Tales from the Indian Jungles. He explains here, why he preferred to stay in India than in any other western country. He says that dense forests, the utter solitude of a jungle within fifty miles from his home, the varied languages and dialects of the towns, tribesmen are all these reasons that made him to stay in India. He further states that,

“My friends cannot understand when I tell them that these things are the reasons why I love India, why I do not think I shall ever leave it.” (Anderson Tales from the Indian Jungles 92.)

Thus like Jim Corbett, Anderson is also deeply rooted in the Indian soil. He firmly states that he will never think to leave India.

Like Jim Corbett, Anderson always helped the villagers, herdsmen, whenever called upon by them to rid the affected locality of the prowling man-eater. He shot panthers and tigers that terrorized the villagers by showing extraordinary courage. He travelled long distances to help the needy villagers at his own cost, spent lot of time for them. The story of ‘Alum Bux and the Big Black Bear’ in Man-Eaters and Jungle killers describes how Anderson faced risk of his own life while saving life of a man named Thimma. His other stories of man-eaters reveal his endurance, suffering and patience while tracking down the man-eater successfully. Thus his love of India, its wild life
and tribesmen made him to undertake difficult and challenging hunting expeditions. His humanitarian approach is reflected throughout his works. In his book *Jungles Long Ago* he deals with variety of social problems. His deep understanding of the native people is very remarkable.