INTRODUCTION

A good deal of literature on Indian jungles and life in the Indian jungles has been written by Indians and foreigners in their own languages. There is seen some difference in the views of Indians and foreigners to Indian jungles, wild and tribal life. India is a land of myth and wonders to the foreigners, so they look to Indian jungles, tribal and wild life with a sense of curiosity and wonder. Foreigners have tremendous attraction to and fascination for India’s dense forests, its landscapes, variety of wild life as well as different dialects, traditions, customs and lores of Indian tribes.

India is known for many centuries as the land of forests filled with wild beasts and serpents. India is gifted with beautiful natural landscapes. Up to the beginning of the 19th Century deep forests covered major part of the country. The history of the forests in India is related to the history of civilization.

The existence of rich variety of jungle and also flora, fauna in the country provide ample scope for the writers to produce jungle literature. Therefore many writers have written stories on the jungle life and wild life in India. The author who writes on wild life and about jungles should have wide experience of the jungle life and needs deep insight to create a fascinating collection of real-life jungle stories.

The author depicts wild life and the tribal life in the forest. His chief interest is to focus on the behavior of wild animals in their natural surrounding. The writer of jungle literature records scenes, sights and phenomenon’s of the Nature. The writer reconstructs jungle events from the signs and sounds in the jungle.

The entire world is facing today the great environmental crisis. After thousands of years of exploiting the Nature man has become aware of its consequences. Ecological imbalance all over the world has
created a serious concern for social activists, administrators, scientists and environmentalists. Now there is growing awareness for preservation of ecological equilibrium. The modern man is isolated from the Nature in cities. Human beings and animals first converged sharing the Earth’s most spectacular ground. Today, with the scramble for resources, convergence has become collision resulting in extinction of rare animal species. Mankind is facing a great challenge how to survive and lead a better life while sustaining a balance with the Nature.

Deforestation has caused scarcity of food, fodder and fuel system as well as destroyed the habitats of numerous tribal communities, birds, reptiles and wild animals. The rapid industrialization has polluted the atmosphere of the Earth. The climate of the globe is undergoing a rapid change on account of deforestation. It is high time for utilizing all opportunities for saving wild life and avoiding man-beast conflicts.

There are number of writers and naturalists who have portrayed nature and wild life in their works. There are writers from foreign shores, like James Harriot, John Muir, Rachel Carlson, Henry David Thoreau and Peter Matthiessen. Their writings are of great significance. The other influential writers are biologists and conservationists, like Jane Goodall, Dian Fossey and Ian Douglas Hamilton whose path-breaking studies have influenced generations.

British author James Herriot has given delightful and thoroughly addictive account of a vet’s life in the English country side. His writing does not belong to category of nature writing, strictly speaking but Herriot has an art of bringing animals ‘to life’. Herriot is the first ‘animal’ writer to expose the world of animals in literature.

Keith Thomas was a Reader in the University of Oxford, a fellow of the British Academy, and the author of many articles on the social and intellectual history. In his book *Man and the Natural World* he has
discussed on relationship between man and animals, the subjugation of the natural world, the wild wood, the worship of trees. He has also commented on the human dilemma regarding – town or country, cultivation or wilderness, conquest or conservation, Meat or mercy.

Indian English literature does have its own tradition of jungle literature. Written in the footsteps of Jim Corbett the prominent writer Dr. Saleem Ali’s *Fall of the Sparrow* is an interesting study on the Indian Birds. Dr. George Schaller spent three years to study the wild life in Kanha jungle in Madhyapradesh. The outcome of the study is his most fascinating book ‘*The deer and the Tiger.*’ In addition Rudyard Kipling, Ruskin Bond and few other writers have contributed to jungle literature in India.

The Mughal emperors comprehensively documented their observations on India’s founal wealth. Emperor Babar in his book *Babarnama* recorded it. Emperor Jehangir was the greatest naturalist of the Mughal empire. His *Tuzk-e-Jehangiri* has detailed and animated descriptions of wild life in India. He used several local artists including Ustad Mansur to make life like drawings of the Indian wild animals. Jim Corbett is one of the leading writers of jungle literature internationally appraised. The important writers of jungle literature in Indian English Literature are F.W. Champion, Edward Pritchard Gee, Salim Ali, Kailash Sankhala, M. Krishnan, Valmik Thapar, A.A. Dunbar Brander, Ruskin Bond, Billy Arjan Singh, E.R.C. Davidar, Rudyard Kipling, K. Ullas Karanth.

**Life and Works of Jim Corbett**

Jim Corbett was born on 25th July 1875 in Naini Tal, the hill station on the Himalayas foothills. His ancestors migrated from England to India in the beginning of the 19th century. Corbett’s father settled at Naini Tal as a Post-master of the flourishing colonial town.
He built a second home for the winters at Kaladhungi on a land given by the District Commissioner, Sir Henry Ramsay. Thus Jim Corbett grew in the style of a domiciled Englishman at Naini Tal and Kaladhungi. He learnt the local languages i.e. Hindi and Kumaoni dialect and therefore could establish a bond of friendship with the natives.

His father died, when he was just six years old and the eldest brother Tom became the head of the family. As a boy and a young man, Corbett spent all his spare time wandering in the neighbouring jungle and on the hills. He began to hunt with catapult and later on with a pellet bow until he received a double-barreled, muzzle loading shotgun from Stephen Dease. At the age of ten, Corbett shot the first leopard in his life.

Corbett completed his school education at Naini Tal and then joined the Railway Department as a fuel inspector in Bihar. Later on, he took on the contract of the transshipment of goods across the Ganges at Mokameh Ghat from the Railway Department. This contract was continued for the twenty-one years.

Corbett led an Indian labour force in France during the World War I. He was given the substantive rank of Major in the Indian Army. Corbett trained the war troops to fight in the jungles during the World War II. He received the honorary rank of Lieutenant Colonel. He participated in the third Afghan War in Waziristan. On his return from the Afghan War in 1920, he retired from the railway service and settled down at Naini Tal at the age of forty five. The majority of the encounters with man-eaters occurred after his arrival at Naini Tal.

In 1922, Corbett purchased a coffee estate in Kenya with the help of the District Commissioner of Naini Tal, Mr. Percy Wyndham. Then he travelled annually to Africa. His exposure to African grasslands brought significant change in his attitude towards wild life in India. He
compared huge wild life population in African grasslands with that of the Kumaon region. Corbett realized the need of preservation of wild life to maintain ecological balance in the region. He decided, therefore, not to hunt a tiger until he was convinced that the tiger is habitual man-eater.

Thus Corbett became very sensitive in the matter of ecology in his mid-fifties. He started a campaign to save the jungles and wild life in it. He gave lectures in the local schools and societies to create awareness about the environment and the wild life. He imparted knowledge about the jungle life and wild animals to his audience by lecturing, arranging slide shows and tiger films. He was one of the editors of a journal called *Indian Wild Life*. He is, therefore, regarded as a pioneer conservationist.

Jim Corbett actively participated in the city matters of Naini Tal. He was a member of Naini Tal Municipal Board from 1920 to 1944. He was the Senior Vice-Chairman of Municipal Board from 1923 to 1926. During this period he made efforts to preserve Nature and implemented his conservationist ideas. For example he put ban on night fishing in Naini lake.

In 1947, when India got freedom, like many other domiciled Europeans, Corbett decided to leave the country. He went to Nyeri in Kenya along with his sister Maggie for permanent settlement. He died there in 1955.

Jim Corbett received several awards from the British Government. He was awarded the “Kaiser – i – Hind Gold Medal”. He was made a “Companion of the Order of Star of India”. He was given the Freedom of the Forest – which was a very rare distinction.

His greatness was acknowledged posthumously by the Indian Government. The game sanctuary in Uttar Pradesh was renamed as “The Corbett National Park”. His house in Kaladhungi is preserved as
a “Corbett Museum”. The Government of India issued twenty five paise postal stamp to commemorate his birth centenary. In 1968, a new race of tiger was named “Panthera Tigris Corbetti”.

Jim Corbett started writing on his jungle experiences since 1926. His articles were published in The Pioneer and other newspapers. He wrote in the newspapers out of his discontent over deforestation and poaching. The Hoghunters’ Annual of 1931 contains the first of his tiger stories, known as Pipal Pani Tiger. Corbett started a magazine called Indian Wild Life to express his conservationist ideas and opinions on maintaining ecology. He contributed to it as the editor and writer. His article Wild Life in the Village: An Appeal is very well known.

One lady Violet Haig persuaded Jim Corbett to write on his jungle experiences. But his first book ‘Man-Eaters of Kumaon’ (1944) was published when he was sixty nine years old. Later on, he wrote five books:

1) The Man-eating Leopard of Rudraprayag (1948).
2) My India (1952)
3) Jungle Lore (1953)
4) The Temple Tiger and More Man-eaters of Kumaon (1954)
5) Tree Tops (1955).

1] Man-eaters of Kumaon – is a maiden work with its preface by Lord Linlithgow, the Viceroy of India, containing real stories of man-eating tigers from the jungles of United Province.

2] The Man-eating Leopard of Rudraprayag – is the most thrilling book of Corbett on hunting of man-eater. The leopard of Rudraprayag, had killed one hundred fifty pilgrims on the route of a well-known Hindu shrine. This book shows Corbett’s exceptional story-telling skill and powerful memory.

3] My India – is Corbett’s third book. It is dedicated to the poor men of India. The book contains character-sketches of his friends and
acquaintances. It is about the village life and on the railways. Corbett depicts contemporary tribal and social life from the close quarters. According to Martin Booth, *My India* is rich with humour, pathos and humanity laced with excitement. Booth says, “........, the tales are rich evocations of Indians rural life viewed from an unusual standpoint.” (Booth Martin Carpet Sahib : Life of Jim Corbett 240) *My India* reveals Corbett’s extraordinary skill of portraying human beings and their immense knowledge of India.

4] *Jungle Lore* – is published in 1953. It has autobiographical touch and strong conservationist bent. In this book one sees the real soul of Corbett and his love for the people, jungle and animals of the Kumaon hills. It is a rich book about life in the jungles and his own childhood. *Jungle Lore* displays Corbett’s concern for environment and his ecological sensibility. His biographer Martin Booth says,

“*Jungle Lore* has a poignant and very pertinent message. It begs us to stop the disaster of raping the earth mother,.............” (Booth Martin Carpet Sahib : Life of Jim Corbett 13)


6] *Tree Tops* – This is the last of Jim Corbett’s books and has setting of Africa. Corbett gives account of Princess Elizabeth’s visit to the hotel ‘Tree Tops’ in Kenya (Africa).

Jim Corbetts writing has literary value and his two books viz. *Man-eaters of Kumaon* and *Tree Tops* are included in the World Classics.
Life and Works of Kenneth Anderson:

Anderson was born at Bolarum (near Hyderabad) on 8\textsuperscript{th} March 1910. He was a sixth-generation Anglo-Indian of Scottish descent. His father, Douglas Stewart Anderson was Superintendent of the F. C. M. A. in Poona and dealt with the Salaries paid to military personnel, having an honorary rank of captain. His father had a rifle and often hunted for waterfowl. His father was not a professional hunter but he was the person who had the most influence on Anderson interest in hunting. Kenneth Anderson did his schooling in Bishop Cotton School Bangalore and then at St. Joseph’s College. From a young age he was fond of adventures and of the wild animals. He has wandered in many out of the way places, particularly in the jungles of Karnataka, Tamilnadu and Southern India. These jungles were lusher with vegetation and wild life abounded in the jungles around Bangalore.

Anderson worked for many years at the Postal Department and during World War II at the Hindustan Aircraft Factory as a Superintendent in the blue print and planning department. He raised up to the rank of Factory Manager for planning.

Anderson was well versed in speaking Kannada, the language of his home town Bangalore and also spoke Tamil, the language spoken in the neighbouring states to some extent. He lived in a bungalow in Bangalore. His house was a large property and had a moat a menagerie, which even included a bear. K. Anderson also owned nearly 200 Acres of land near Bannerghatta today a suburb of Bangalore. He had used a 405 Winchester model 1895 rifle for hunting. He was a firm believer in the power of alternative medicine and always carried a box containing various kinds of natural herbs from the jungle with him. He would often go into the jungle alone and unarmed to meditate and enjoy the beauty of untouched nature. His love for the inhabitants of the Indian jungle led him to write real-life adventure stories, mainly about his hunting exploits. Each book consists of his encounters with man-eating tigers, leopards and rouge elephants in the jungles. There are other
stories as well, in which he discusses, the beliefs of the tribal communities inhabiting the forests, the ethos of the forest, and his love for the jungle. Anderson has contributed immense lying to the literary genre commonly known as Shikar Literature in India.

As a hunter, Anderson tracked down man-eating tigers and leopards to eliminate the threat they posed to villages. He is officially recorded as having shot eight man-eating leopards and seven tigers on the Government records from 1939 to 1966. He also shot a few rogue elephants. There are rumours that he had unofficially shot over eighteen to twenty man eating panthers and over fifteen or twenty man eating tigers.

Anderson’s first literary work *Nine Man–Eaters and One Rogue*, was first published by George Allen and Unwin, the London publishers, in 1954. His last work, *Jungles Long Ago*, was published posthumously in 1976. His love of hunting and wild life, together with his fondness for writing, enabled him to publish four books on man-eating tigers and panthers and other wild animals and these have been translated into several languages throughout the world. His collected works are published in two volumes by Rupa Publications in 2008. However no documentation of Anderson’s exploits are available. The archival evidence available at the Forest Department library in Bangalore clearly shows that there were reports of man-eaters in the forests of southern India in 1940s and 1950s when Anderson reportedly encountered with man-eating tigers and leopards.

Though he was immersed in the world of Shikar, he condemned city-based hunters who traverse the forest in jeeps, shooting wild animals. His concern for the future of wild life took him to various sanctuaries in India. He went to the Gir Forest, to see the Asian Lions. Thus Anderson became wild life photographer and the tourist instead of hunter. His concern for the protection of existing wild animals in the country is reflected in his works.
Anderson died on August 30, 1974 of Cancer. He had a son, Donald Anderson who was also an avid hunter.

A group of nature lovers, who have been inspired by his works, established a society called the Kenneth Anderson Nature Society. They took efforts to rename a stretch of the reserve forest in Malagiri range in Krishnagiri and Dharampuri districts of TamilNadu after Kenneth Anderson to mark his birth centenary. Many of the members of the Kenneth Anderson Nature Society are actively encouraging and conservation of tigers. This is because they are influenced by Anderson’s works. He has written in his stories about his concern for the depleting wild life population. He has inspired individuals to involve themselves in conservation work. Even K. Ullas Karanth, a leading conservation zoologist, has acknowledged in his book *A View From the Machan* that Anderson’s works were one of his early influences.

Anderson has written eight books in the form of Jungle Stories and his only fictitious book is *The Fire of Passion* (1969). His eight books on jungles are:

1) *Nine Man-Eaters and One Rogue* (1954)
2) *Man-Eaters and Jungle Killers* (1957)
3) *The Black Panther of Sivanipalli* (1959)
5) *This is the Jungle* (1964)
6) *Tigers Roars* (1967)
7) *Tales From the Indian jungles* (1970)
8) *Jungles Long Ago* (1976)

There are sixty five Jungle stories in his eight books and all stories are about hunting tigers and leopards particularly those that were man-eaters. Besides focusing on wild life, he also explores the subject of the occult and medical lore in his books.
(d) **Significance of the study:**

A great many books have been written in recent years on the jungle life of Africa, North America, Britain, Europe and even the polar regions, but the jungle life of India has been a surprisingly neglected subject. Yet in the recent past the name of India conjured up a picture of a rich array of jungle life. This array is now in imminent danger of being extinguished.

The wild life panorama in India in the 20th century has changed so drastically as to become unrecognizable today. Gone are the vast, unbroken stretches of forest and with them the teeming wild animals. There are left only fractional remnants of both.

India has extremely varied physiographical conditions, affording flora and fauna a very wide range of habitants. After years of neglect and decimation of the wilderness and wild life in the 20th century period, wild life conservation has today taken root in the hearts of the people. The result is that there are well over two hundred wild life reserves, in a vast diversity of physical features and climate, providing homes to a great and splendid assemblage of wild life. They offer the people of all countries an opportunity of observing animal life in its natural surroundings. And so it is necessary to study jungle literature in India.

There is great scope for the comparative study of literature within India where the cultural basis of the literary works in many languages is the same though there is marked differentiation owing to the genius of the regional language in which it is written.

Comparing literatures is one way of widening the critical awareness, correcting taste and perhaps arriving at proper judgment. It is often argued that Indian Literature is one though written in many languages. To study interrelationship between two or more literatures, is of paramount importance in the Indian context. Comparative study
of literature is an authentic discipline in literary criticism and in a country with multiplicity of languages and literatures and traditions like India, comparative study of literature would serve better purpose than the traditional critical analytical method.

Any literary analysis should help to understand the text\work of literature. No work exists in isolation. Each text has a tradition. It is related to other texts. Howsoever unique, each work of art can be traced back to its sources. Each work of art is related to society, the history and there are various influences on the writer. It is the embodiment of the real world of the living organism.

A marginal research work has been done so far by researchers and scholars on literature on Indian jungles in different languages. So it is proposed to analyse jungle accounts of these writers in the present study, as no such critical study is done before except a few scant observations in the form of articles or stray remarks. Such a comparative study may be of prime significance in the growing interest in environment and literary studies as a distinct discipline in the recent times. There is dire need to explore the ways in which contemporary literature depicts the wild life and Man-Nature relationship. For this purpose, mainly these two writers have been selected.

It seems that these writers have cultivated the creed of Man-Nature relationship. As such their works on Indian Jungle life can be properly interpreted with the help of comparative study.

A comparative perspective on their works will be helpful for understanding subjective sensibility of jungle experience of the selected writers and there creed of free and joyful jungle life in the era of eco-crisis.

At the outset it appears that this study will throw light on -

1) Topography of Indian jungles.
2) Indian wild life, animal behaviour depicted in entire works of both the authors.
3) Indian tribal and rural life with their myths, traditions, customs, folkores, dialects etc.
4) Individual point of view of the writers such as conservation, retention of the environment, deforestation.
5) An ecological sensibility of the writers.

Methodology:
For the present proposed work, comparative, evaluative and analytical methodology is used. It consists of:
1) In-depth reading of the selected works of each writer.
2) Studying interpreting and analyzing their selected works.
3) Analyzing the selected works to study writers’ attitude towards the wild life, nature and man.
4) Comparing and contrasting treatment of man, nature and wild-life in their works.

Chapter Scheme:
The chapter scheme of the thesis is as follows,
Introduction.
Chapter I: Theoretical Perspective
   (i) Jungle Literature as a genre
   (ii) Man, Nature and Wild life
Chapter II: An analysis of works of Jim Corbett
Chapter III: An analysis of works of Kenneth Anderson
Chapter IV: Comparison of works of Jim Corbett and Kenneth Anderson.
Chapter V: Conclusion
   Bibliography