Chapter II
An Analysis of Works of Jim Corbett

This chapter, propose to analyze works of Jim Corbett. Here an attempt is made to bring into focus the wild life, tribal life recorded by Jim Corbett in his fascinating stories of tracking and shooting of man-eaters in his three books viz. *Man-Eaters of Kumaon*, *The man-eating Leopard of Rudraprayag* and *the Temple Tiger and More Man-Eaters of Kumaon*. In these books Corbett narrate stories of his hunting skill and endurance. These stories display his acute awareness of sights, sounds and life in the Indian Jungles, as well as his love for the human beings living in the hunting terrain. *The Man-eating Leopard of Rudraprayag* is gripping narrative of a notorious leopard which spread terror in the hills of the United Provinces. His other three books on wild life and tribal life entitled, *My India*, *Jungle Lore* and *Tree Tops* are also analyzed in detail. *My India* and *Jungle Lore* express his deep concern and sympathy for the natural world as well as the local people. *The Tree Tops* deals with Princess Elizabeth’s visit to Treetops in Kenya.

1) **Man-Eaters of Kumaon**

*Man-Eaters of Kumaon* is a maiden work of Jim Corbett with its preface by Lord Linlithgow, the Viceroy of India. It was published in 1944 and it was an immediate success in India and was chosen by book clubs in England and America. It had been issued as a ‘Talking Book for the Blind’ and translated into fourteen European languages, eleven Indian languages, Africans and Japanese. It contains real stories of man-eating tigers from the jungles of kumaon in which Corbett roamed in perfect freedom. It was immensely refreshing for the readers to read his realistic stories of man-eaters. The book was dedicated to the
gallant soldiers, sailors and airmen of the United Nations who during the Second World War had lost their sight in the service of their country.

In the introduction to this book Mr. M. G. Hallett compares Corbett’s jungle stories with that of Rudyard Kipling’s *Jangle Book*. He differentiates them rightly as,

“Kipling’s *Jungle Books* were fiction, based on great knowledge of jungle life; Corbett’s stories are fact, and fact is often stranger than fiction” *(Corbett The Man-Eaters of Kumaon, V)*

Further he appreciates his work as,

“Corbett’s description of his campaign against the man-eaters of the Kumaon Hills shows the qualities that a successful shikari needs, physical strength, infinite patience great power of observation and power not only to notice small things but also to draw the right inference from those things,” *(v)*

In the foreword to this book, Lord Linlithgow says,

“These stories are the true account of Major Corbett’s experiences with man-eating tigers in the jungles of the United Provinces.” *(vii)*

He says that this book is a source of entertainment and information for the sportsman. The reader will find in these stories many proofs of Corbett’s love of nature. Appreciating Corbett’s service, he says,

“Indeed, the destruction of these abnormal and dangerous animals (man-eaters) is a service of great value both to the afflicted population and to the Government.” *(vii)*

*Man-Eaters of Kumaon* open with “Author’s Note’ that plays important role when we read these stories of man-eating tigers. Corbett has very skillfully analyzed the reasons, why these animals develop
man-eating tendencies. While assessing the nature of a man-eating tigers, he remarks,

“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. (Vii)

On many occasions wounds and sometimes an old age compels the tiger to kill human beings for food. The wound might be the result of a carelessly fired shot by the hunter or be the result of loss of temper when killing a porcupine. Human beings are not the natural prey of tigers, and it is only driven by necessity that tiger becomes man-eater. Corbett has justified in his author’s note that in most cases the change in the tendency of eating animal to human flesh is ‘accidental’. He has provided few examples to prove it. He quotes the case of the Muktesar man-eating tigress that killed twenty four people. Corbett pleads on behalf of the tigers that are unnecessarily labeled as “man-eaters”. He mentions that a tiger on a fresh kill, or a wounded tiger or a tigress with small cubs sometimes kill human beings who disturb them. Such tigers cannot be called man-eaters. Thus Corbett expresses his sympathy for the unfortunate animals that become man-eaters, due to unavoidable circumstances. Corbett’s personal opinion is that a tiger should get the benefit of doubt two times before classing it as a man-eater. A proper investigation of the case is necessary to identify whether the killer is tiger or leopard or hyenas or wolves, because he knows certain cases where deaths have wrongly been alleged to the tiger.

Corbett also wants to remove some misunderstandings regarding man-eaters. For example, it is believed that all man-eaters are old and mangy. It is said that the cubs of man-eaters automatically become man-eaters. Corbett firmly denies both of these beliefs. He also differentiates man-eating tiger from man-eating leopard. His argument is very logical and based on facts. He says that when a tiger becomes
man-eater it loses its fear of man. Hence a leopard kills its victims when they are moving about at night. Owing to this fact it is difficult to shoot man-eating leopards than shooting of man-eater tiger. From his observation, he concludes that the frequency with which a man-eating tiger kills depends on the supply of natural food in his territory and the nature of disability or also his sex, i.e. it is a male or female with cubs.

Corbett in his author’s note condemns those authors who emphasize the evil character of tiger by describing it as cruel and using phrase like ‘as blood thirsty as a tiger’. Then he narrates one incident of his childhood to prove that the tiger is harmless animal for man. He mentions,

“When I see the expression ‘as cruel as a tiger’ and ‘as blood thirsty as a tiger’ in print, I think of a small boy armed with an old muzzle-loading gun........ before continuing on his way.”(Xii)

According to him a tiger, unless molested, would do no harm to man. He had wandered through the jungles of the terai and bhabar in his childhood when there were ten tigers. Now after fifty years when he had spent thirty-two years in pursuit of man-eaters, he believes firmly that tiger is defamed and its evil character is emphasized in the society. Therefore he states that-

“...I have not seen a case where a tiger has been deliberately cruel or where it has been bloodthirsty to the extent that it has killed, without provocation, more than it has needed to satisfy its hunger or the hunger of its cubs.”(xiv)

Corbett states the role of the tiger in the scheme of Nature. A tiger plays very vital role to maintain balance in the nature. He kills a human being when his natural food has been ruthlessly exterminated by man and the percentage of the live stock consumed by it is always
less than two percent. But the entire ‘tiger’ species is branded as being cruel and bloodthirsty. He criticizes orthodox sportsman who accepts traditional beliefs and do injustice with a tiger.

Corbett’s love of Nature and his deep concern for the environment is expressed here. He therefore says that for maintaining natural balance there is dire need to save this animal from extinction. He has expressed his deep concern for faunal wealth of the country. He says,

“India will be the poorer by having lost the finest of her fauna.”

He describes a tiger as a ‘large-hearted gentleman’ with boundless courage and states that to save tigers from extinction there is need of public opinion to support him. Perhaps, Corbett is the first writer who gave alarming call for the protection of the tigers in the country, from extinction. If the tiger is vanished from Indian jungles, the entire forest ecology will be collapsed. He makes this propaganda in the beginning of his book and attempts to remove prejudice against the species of tiger. He wants to remove unnecessary fear about tigers from the mind of readers. It is very remarkable that he narrates stories of hunting man-eating tigers in his book but he makes very rational effort to make his readers sympathetic with tigers. In his preface he emphasizes that all tigers are not enemies of mankind. Corbett has emphasized in the author’s note that all tigers are not enemies of mankind. He wants to shed antagonism against the tiger in the battle between man and the helpless wild creature. Further, he has analyzed why leopards also become man-eaters. After writing this book, he wrote story of Man-eating leopard of Rudraprayag (1948). In that book also he has discussed in detail, how leopards develop habit of eating human flesh. He describes leopards as scavengers. He says that unrestricted slaughter of prey by man, forces leopards to become man-eaters. Thus
he blames man for compelling leopard to become a man-eater. Another reason for this in Kumaon region is the typical method of cremation in Hindu religion. In Kumaon, most of the villages are situated high up on the hills. People in the region have no man-power and money to perform funeral rites. When epidemic disease spreads in the region the inhabitants die faster and the dead body is then carried to the edge of the hill and cast into the valley below. The leopards in that area, having shortage of natural food acquire taste for human flesh by eating the dead body. Such leopard starts killing human beings when the epidemic disease disappears. An outbreak of cholera in Kumaon region in 1918 resulted in the rise of two man-eating leopards. Thus Corbett has assessed the cases of man-eating leopards also.

An author's note to Man-Eaters of Kumaon brings forth Corbett's love of animals and nature. His intention in writing this note is to tell the readers about the facts of man-eating tigers and leopards. With his rational analytical power he has been successful in convincing the readers about misunderstanding related to man-eaters: Both, Sir M. G. Hallett in his introduction to this book and Lord Linlithgow in his preface, have distinguished Jim Corbett as an authority on the stories of man-eating tigers; and praised this extraordinary work of Corbett.

“The Champawat Man Eater”

The first story in this book is that of the Champawat Man-Eater. Corbett was on leave at that time from Mokameh Ghat work, when Mr. Berthoud, the Deputy Commissioner of Naini Tal, told him about the trouble the man-eater was giving to the people of his district, and the anxiety it was causing him. Actually she was a tigress arrived in Kumaon as a full-fledged man-eater, from Nepal. Over a period of four years, the tigress had claimed more than four hundred victims in Nepal and Naini Tal. She was hunted by small parties of Shikaris (hunters),
units of Gurkha troops, sportsmen, government and army officers, all to no avail. She was killing human beings on average of once every three days.

Corbett agreed to Mr. Berthoud but set down two conditions under which he would hunt the tigress. The first condition was that he was not to be rewarded if he was successful. This shows that Corbett did not want to be considered a mercenary bounty hunter. His second demand was that, for as long as he was hunting the man-eater, all other attempts to kill it would be withdrawn. He put this condition because he was confident of his abilities as a hunter and he wanted to be almost on personal terms with his prey. He started his expedition when his demands were agreed and he received information of the latest human kill at the village of Pali, thirty miles from Naini Tal.

Corbett vividly describes how the people of the village were in state of abject terror. He has described that each small hill community was cut off from its normal life due to the fear of man-eater. Corbett spent the first night in the village under a tree beside the road on which tigress roamed for the past three nights. It was horrible experience for him. He had spent many nights in the jungle for hunting animals but it was for the first time that he had spent a night looking for a man-eater. He is very truthful when he gives account of this experience. He admits without any hesitation that he was too frightened to carry out his self-imposed task,

“...... I saw a dozen tigers advancing on me, and bitterly regretted the impulse that had induced me to place myself at the man-eaters mercy.”(3)

But then he earned confidence of the villagers by hunting ghoorals for them. Corbett tries to clear certain misunderstandings regarding man-eaters. He mentions,
“It is a popular belief that man-eaters do not eat the head, hands and feet of the human victims. This is incorrect.”

Corbett is very rational person while writing stories of jungle life. This is one of the major attributes of his writing. During his expedition of the Champawat man-eater, he was asked to go to a bungalow, in the vicinity where many human beings were killed by the man-eater. Narrating his visit he says that he wants to tell something more about that bungalow. But then states that this will be improper because *Man-Eaters of Kumaon* is strictly a book of jungle stories. He says,

“I have a tale to tell of that bungalow but I will not tell it here, for this is a book of jungle stories and tales ‘beyond the laws of nature’ do not consort well with such stories.”

Thus, he is a committed writer and does not want any digression in the book.

Corbett is sympathetic with human victims of the man-eater and expresses his feelings and emotions. He saw the comely leg of splinters of bone of a young woman killed by the man-eater, near the watercourse. He writes about his feelings in following words,

“In all subsequent years I have hunted man-eaters I have not seen anything as pitiful as that young comely leg-…”

Thus, he is very sensitive writer.

Corbett tracked the tigress after she killed a young woman. From his keen observation he draws inference about the behavior of the man-eater,

“This was her four hundred and thirty sixth human kill and she was quite accustomed to being disturbed at her meals by rescue parties, but this I think, was the first time she had been followed persistently and she now began to show her resentment by growling.”
Corbett provides the details of jungle topography. His description is so perfect that the reader understand how the action takes place in the story. His plan of shooting the tigress is narrated with perfect description of the jungle scene.

He has been able to create the entire scene of action before the mind of a reader. Corbett describes the entire drama of driving out the tigress from her hiding. Firing guns, beating drums, bawls and shouts, rolling rocks echoed from the hillside. The tigress appeared running down the grassy slope to his right front. The tahsildar and later Corbett also fired. Then tigress moved towards the stream. Corbett’s had no more cartridges with him, so he ran up to the tahsildar snatched his gun and set off after the tigress. He aimed at the tigress’s oncoming mouth and fired instantly and then she came to rest with her head projecting over the rim of the rock ledge. He describes the rage of the crowd on seeing their dread enemy. But soon their anger subsided.

Corbett mentions that he saw the tigress from close distance when she was standing on the rock looking down at him. He had noticed that there was something wrong with her mouth. When he examined her dead body, he found that the upper and lower canine teeth on the right side of her mouth were broken, which was the cause of her becoming man-eater. He says,

“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.” (21)

There is an interesting sequel to the story of Champawat man-eater which reveals Corbett’s concern for the sentiments of tribal in kumaon. After successful expedition, on his way back to Naini Tal he purposely visited Pali village to meet the dumb woman. An year before she became dumb when the man-eating tigress took away her sister.
Corbett showed her skin of the dead tigress and everybody was surprised to observe sudden return of her speech. Her children were mystified by this change. Corbett says,

“I am not going to hazard any theories about shock, and counter-shock, for I know nothing of these matters.” (23)

Corbett has focused on interesting aspect of the human nature in this story.

“Robin”

In this book of man-eaters, Corbett has written an obituary of his dog, Robin who always accompanied him during his hunting adventures. His affinity for this pet animal is well expressed in his statement,

“He is rising thirteen years now, and all the gold in India would not buy him.” (25)

His friendship with Robin was very precious for him. He, therefore, says,

“........I started taking him with me when I went out after big game. He took to this new form of sport as readily as a duck takes to water, and from then on has accompanied me whenever I have been out with a rifle.” (26)

Corbett appreciates qualities of his faithful friend and narrates one incident when Robin had left him in a tight corner during the hunt. He describes Robin as the biggest-hearted and the most faithful friend man ever had.

“The Chowgarh Tigers”

“The Chowgarh Tigers” is a long but interesting story of hunting not one but more man-eaters in the region. This story reveals Corbett’s excellent skill of narration, his love of nature, knowledge of tribal life and observation of wild life.
At a District Conference in 1929, Corbett accepted the responsibility of hunting man-eaters. The Chowgarh tiger officially recorded sixty four human victims, therefore Corbett promised to go in pursuit of it. In the beginning of this chapter Corbett describes village system with geographical details of the region. This is an area of 1500 square miles of mountain and vale where the snow lies deep during winter. Then he describes the inter-village communication system in the area where the Chowgarh tiger had established a reign of terror.

“Standing on a commanding point, may be a big rock or the roof of a house, a man cooee to attract the attention of the people in neighboring village, ...........” (35)

Corbett’s observation of social life in the region is remarkable. He presents the topography with details of flora in the region Kala Agar ridge.

“A Forest road runs along through dense forests of Oak and rhododendron, and in others forming a boundary between the forest and cultivated land.” (36)

He has described his journey from Kala Agar to Dalkania. On the way he learnt that the tiger had attacked on a party of women in one village that morning. He decided to go there and spent one night on an Oak tree. He describes activities of a family of bears climbing some karphal trees during that night. He passes comments on habits and nature of bears in the wild. Corbett admires hospitality of the tribal people in that area and states that the small hill community has poor resources and therefore accepted only a drink of fresh milk instead of a meal.

Tracking the man-eater in densely wooded area of the valley of the three rivers, Landhya, Nandhour and Eastern Gould was impossible. He had two options on that occasion, either to attract tiger
towards him or to search with the help of the jungle folk. Here, his tone is informative. He says,

“To those of you who may be inclined to indulge in the sport of man-eater hunting on foot, it will be of interest to know that the birds and animals of the jungle and the four winds of heaven, play a very important part in this form of sport.” (38)

He writes with an authority on the knowledge of tracking man-eater tigers. Further, he inform about the behavior of a tiger when it becomes man-eater. From his study and close observation of its behavior, he says,

“......and when a tiger becomes a man-eater it treats human beings exactly as it treats wild animals that is, it approaches its intended victims up-wind, or lies up in wait for them down-wind.” (39)

He, therefore, argues that the sportsman should be capable of making full use of the currents of air when he enters into dense jungle inhabited by the man-eater. Corbett instructs the sportsman in this way and shares his knowledge of animals and jungles with them.

Then he received information that the cow had been killed by the tiger. Corbett, discovered the sight of the kill and approached the tigers on the kill. He shot one of them. But when he saw the dead animal, he realized his mistake. He expresses his remorse for killing the wrong animal,

“I approached and met with a great disappointment, for a glance at close quarters showed me I had made a mistake and shot the cub- ....(41)

Corbett’s humanity is revealed in his narration of the incident in which he saved the life of a wounded girl in man-eater’s attack. The villagers told him that she would die of her injuries and then they
would carry her back to the scene of the attack and he could sit up over her corpse to shoot the tiger. But, Corbett took charge of the situation and treated her wounds with the help of yellow fluid presented to him by his doctor friend. After ten days her all wounds were healed and he was satisfied. His efforts saved the life of a very brave young mother. On his way to Lohali village, the road passed through the jungle and he had uneasy feeling that he was being followed by the man-eater who procured a kill three miles away.

Corbett has narrated the story of Chowgarh man-eater’s first human victim, Bhutia in an interesting manner. He narrates another tragic story, that of a widow who jumped down the hillside when the man-eater was about to spring on her. But the tiger had caught her in the air and they had gone down the hill together. Then she became unconscious for sometime. She had crawled back to the Laholi village when she regained consciousness. Her condition was pitiful and therefore, he avoids describing it. On the next morning unfortunate widow died. From the experience of this woman and that of the girl at Dalkania, Corbett draws inference that the old tigress had depended, on her cubs to kill the human beings, she attacked. He felt exhausted and tired after he spent one week at Dalkania. The task of killing Chowgarh man-eater proved very difficult and full of hardships. He says,

“I had now been in the man-eater’s domain for close on a month, and the constant strain of sleeping in open tent, and of walking endless miles during the day with the prospect of every step being the last, was beginning to tell on my nerves.” (51)

Thus, Corbett describes his mental and physical condition.

Corbett has portrayed an excellent character sketch of a villager from Dalkania. He accompanied him in the jungle expedition. He was a
tall gaunt man with a terribly disfigured face. He had faced the attack of the man-eater very bravely. He found Corbett, a good listener and told him about his encounter with the man-eater. Corbett has purposely narrated that incident in the language of the villager. He says,

“The encounter had taken place four years previously and is best told in his own words.”

Perhaps, Corbett wishes to present the superstitious nature of him. At the end of his narration the villager says,

“My enemy lives and continues to claim victims; but do not be deceived into thinking it is a tiger, but an evil spirit, who when it craves for human flesh and blood, takes on for a little while the semblance of a tiger.”

The villager with the distorted face was a giant in strength and possessed great courage to fight bravely with the man-eater. He had lifted the tigress into the air, torn its hold from the side of his head and hurled it down the hill. But he had strong belief that it is not a tiger but an evil spirit. Thus, Corbett presents beliefs of the hill men. They are very superstitious and always reluctant to give up their beliefs.

Corbett has described the bear hunt in this story. He also tells that Himalayan bearskins are very greatly prized by the hill folk.

On his way to the forest Rest House at Haira Khan, Corbett met the man herding buffaloes. Corbett offered him the cigarette and warned him about the man-eater. After Corbett left, him, the man-eater attacked on him, he cried for help, and nobody turned up but the buffaloes heard his cry and they charged on to the road and drove the tigress off. The villagers took him to the hospital at Haldwani, where he died shortly after admission. Corbett refers to the death of this herdsman and passes comment on human fate,
“When Atropos who ships the threads of life misses one thread she cuts another, and we do not know why one thread is missed and another cut, call it fate, Kismet, or what we will.” (59)

He has used Hindi word, Kismet for fate. This comment of Corbett reveals his philosophy of life. He states that he had spent a month near Dalkania area; he lived in an open tent, wandered through the jungles where the man-eater was active. During this period the man-eater missed many opportunities to kill him and by chance encountered this unfortunate man who died in the hospital. According to Corbett this is the fate of the man.

Corbett resumed his chase of the tigress after few months again. When he arrived at Dalkania, he was told that a cow had been killed on the previous evening on the hill where he had hunted the bear. He saw vultures circling over the kill. From his observation he concluded that the cow had been killed by a leopard, and the leopard was lying up close to the kill.

He admires the beauty of the leopard. He says that the leopard in his natural surroundings is the most beautiful of all animals in Indian jungles. He has repeated his opinion in another book ‘Man-eating Leopard of Rudraprayag. He condemns those people who class leopard as virmin. He says,

“To class such an animal as VIRMIN, as is done in some parts of India, is a crime which only those could perpetrate whose knowledge of the leopard is limited to the miserable, underfed, and mangy specimen seen in captivity.” (62)

Corbett shot that leopard that troubled the people in that area. The cow killed by that leopard belonged to a boy whose mother and father were also killed by the man-eater. Corbett again writes about his philosophy of life. He says,
“Of the many incomprehensible things one meets with in life, the hardest to assign any reason for is the way in which misfortune dogs an individual, or a family.” *(62)*

After killing the leopard, he moved to a little village, five miles down the Nandhour valley where the man-eater had killed four people. He observed that valley carefully and climbed the cliff above the village. There were many caves in the cliff face, which were suspected to be tiger’s home. He received the information there that a bullock was killed in the deep ravine by the tiger. He tied the buffalo to a pine tree fifty yards away from the dead bullock. Corbett fired two shots at the tigers when he sensed their movement at night. He found two dead tigers nearby the bullock in the morning. He examined his hunt and realized that one was an old tigress, but not the man-eater. Corbett felt guilty, he expresses his remorse,

“The animal before me was, I found to my great regret, not the man-eater.” *(67)*

The second tiger was a male. He realized that they were together for mating. He told the headmen of adjoining village that the Chowgarh man-eater is still alive and they should take precautions, to avoid further victims.

Then in March 1930, Mr. Vivian, the District Commissioner, sent message to Corbett to resume his mission again. So he moved from Naini Tal to kala Agar. Mr. Vivian tried to shoot that tigress near the forest road and Corbett concluded that now the tigress appears to be inclined to accept bait in the form of buffalo. He tied four buffaloes along the forest road. Corbett describes beautiful forests consisting of pine, oak and rhododendron trees and also refers to wild animals inhabiting it. He mentions about existence of sambur, kakar and pig in the forest and compares it with the forests of kumaon. Kala Agar is
roughly fitly miles from Naini Tal, i.e. Kumaon. He mentioned that as compared to Kumaon there are more wild animals in Kala Agar forest.

Corbett reflects on the mysterious sense that warns the hunter of impending danger. He states that this sense is a very real one but can not be explained. He was followed by the tigress, but at one bend the bark of kakar spoiled her chance to kill him. He says,

“I had been out for many hours that day and had covered many miles of jungle with unflagging caution........, I knew they held danger for me, and this knowledge was confirmed a few minutes later by the kakar’s warning call to the jungle folk, and by my finding the man-eaters pug marks superimposed on my foot prints.” (72)

In the beginning of the fourth session of this story, Corbett admires patience of his readers who accompany him so far in his narrative and assures that he will now give account of his first and last meeting with the tigress. He has narrated this incident in such a manner that the entire scene of action appears before the readers mind. He provides details of this incident of hunting the Chowgarh tigress on 11th April 1930.

He decided to attract the tigress by offering buffaloes to it. For this purpose he selected a spot to the west face of the Kala Agar forest range where the tigress had killed an old man’s only son. He tied up the buffalo to the solitary pine tree and sent one companion on an Oak tree nearby. He provides topography of that area in detail,

“I then took up a position on a rock about four feet high, on the lower edge of the open ground. Beyond the rock hill fell steeply away to the valley below and was densely clothed with tree and scrub jungle.”(73)
Corbett, made a perfect plan to kill the tigress. He wanted to get a shot from the opposite hill. But when he was going down the ravine he realized that the tigress followed him, for the prey. He says,

“that she had selected me for her dinner, and therefore, had no interest in the two men.”(75).

The tigress came face to face with Corbett in the sandy bed of the ravine. Corbett gives thrilling account of his encounter with the tigress. He was carrying two eggs of the bird in his left hand and gun in the right hand. So it was difficult situation for him to shoot the tigress. He describes the reaction of the tigress. He mentions that there was smile on her face, similar to that one sees on the face of a dog welcoming his master home after a long absence. Thus he treats the tigress as a character expressing its emotions. He moved very slowly and made very careful movement of his gun holding with one hand and pressed the trigger. The description of his actions is very vivid and realistic. He reacts on the death of the Chowgarh tigress as,

“....and that the shears that had assisted her to cut the threads of sixty-four human lives – the people of the district put the number at twice that figure – had while the game was in her hands, turned, and cut the thread of her own life.”(77)

His reaction is philosophic. Corbett applies his logic when he reviews success of the hunt. He says categorically that things which would appear to have been to his disadvantage were actually in his favors. These were, the eggs in his left hand, the light rifle and the tiger being a man-eater. He accepts his own superstitious belief and says,

“I plead guilty of being as superstitious as my brother sportsmen.” (78)
He was in pursuit of the man-eater tigress for three long months. He tried hard to get a shot at the tigress, and failed repeatedly but when he picked up the eggs his luck changed and was able to shoot her within a few minutes. Thus he relates his success with his picking up the eggs and admits that he is also superstitious like other hunters. As usual he explains, “What has made this tigress a 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. When Corbett shot her cubs few months ago she had lost her assistants. Thus Corbett shows his sympathy for the poor creature that by these circumstances became a man-eater. Corbett has been successful in maintaining interest of his readers up to the end of this story. The story of Chowgarh tigress brings forth Corbett’s extraordinary skill of story telling.

“The Bachelor of Powalgarh”

“The Bachelor of Powalgarh” is a tale of a tiger who created its terror in United Province from 1920 to 1930. This tiger got identity as ‘Bachelor of Powalgarh’. Corbett saw it for the first time in the beautiful glade situated three miles from his winter home at Kaladhungi. He narrates his first meeting with this extra-ordinary animal on one winter morning. He describes the beauty of nature and activities of birds like red jungle fowl and animals like monkeys, cheetal inhabiting it. For him the beauty of scene is fascinating, He says,

“It was in this glade, which for beauty has no equal, that I first saw the tiger who was known throughout the united provinces as ‘The Bachelor of Powalgarh.” (79)
The graceful tiger entered the dense tree jungle beyond and called three times in acknowledgement of the homage the jungle folk had paid him. The glory of the tiger is described by Corbett,

“for from the time he had entered the glade every chital had called, every jungle fowl had cackled, and every one of a troupe of monkey on the trees had chattered,” (80)

The tiger was very big in size and in spite of many and repeated attempts of killing him, escaped successfully. A hunter named Fred Anderson who saw him from close distance described him as being as big as a shetland pony. The Commissioner Wyndham and Corbett himself measured his length and found it ten feet and five inches. All the shikaris agreed that they had never seen the pug marks of a biggest tiger than the Bachelor of Powalgarh.

One day an old dak runner reported Corbett about the biggest pug marks of a tiger in the adjoining forest. Next morning Corbett with his dog, Robin traced out the trail of the tiger. He describes the drama in following words

“....., here I saw the pug marks of a tiger, and a glance at them satisfied me we were on the heels of the Bachelor and that he was only a minute or two ahead of us.”(82)

He also described the information of flora in that jungle, the patch of clerodendron plants which grows in dense patches to a height of five feet having spread leaves and a big head of flowers. This shows that Corbett had knowledge of plants also. He also mentions that wild animals like tigers, sambar and pig are fancied by these plants because of the shade it gives. His observation is very minute, and he records the relationship between plants and animals in the Nature.

Then Corbett met a person, who told him that he had saved him and his buffaloes from a shaitan or a tiger. He mentioned that the tiger is in size of a camel. Corbett realized that the tiger had arrived on the
hill when he and Robin followed him on the previous day. Corbit took that man and his buffaloes safely out of the jungle. But that man begged him to put aside photography and kill that tiger. Obviously he knew Corbett’s reputation as a wild life photographer. In fact Corbett turned up to shooting wild animals with a camera than with a rifle. He, therefore states,

“I have earned the reputation of being keener on photographing animals than on killing them...........” (83)

This statement of Corbett shows his environmentalist’s approach. He assured him that he will try his best. Then he set out in search of the biggest tiger in kumaon. This expedition was very special for him and he therefore says that he will not forget this incident in his life,

“I promised to do my best and turned to retrace my steps to the open plain, to meet with an experience every detail of which has burnt itself deep into my memory.” (84)

He decided to call the tiger towards him in the plain instead of going to look for the tiger. When he heard the tiger calling, he also responded three times, and waited. After some time the tiger appeared and he fired at him. The tiger bounced backward and reacted furiously.

Corbett describes the behavior of a wounded and furious tiger,

“With unbelievable fury he attacked this tree and tore it to bits, emitting as he did so roar upon roar, and what was even worse, a dreadful blood curdling sound as though he was savaging his worst enemy.” (85)

He records all incidents in detail and finally end of the Bachelor of Powalgarh.

Corbett refers a freshly wounded tiger as the most dangerous animal in the world. He met his friend, the buffalo man while searching the wounded tiger. He admires his friend who had done a lot of
poaching and was well versed with jungles, tending his buffaloes. He says,

“My friend, as I have already told you, had done a lot of poaching, and having spent all his life in tiger-fasted jungles tending his buffaloes, or shooting, his jungle knowledge was considerable."

On the fourth day, Corbett and the wounded tiger came in front of each other. Corbett fired two bullets from his rifle to end the life of the Bachelor. Corbett with his sister Maggi took measurements of that huge tiger. The length of the tiger was exactly same as judged by Wyndham and other hunters. Corbett states that experienced woodsmen can judge the length of a tiger from his pug marks. At the end of the story Corbett mentions that he wrote this story at length to inform those people who searched for that tiger between the years 1920 and 1930, how the Bachelor of Powalgarh met his end. Thus his story has a purpose.

“The Mohan man-eater”

“The Mohan man-eater” is a fascinating story by Corbett. After reading this story one comes to know about his reflective nature, his knowledge of the tribal people and human nature and also his knowledge of wild life. In the beginning of the story he refers to his promise at the District Conference that he will kill the three man-eaters operating at that time in the kumaon Division. The Mohan man-eater is one of them. Mr. Baines, Deputy Commissioner of Almora reminded him about his promise because he had killed only the Chowgarh tigers at that time. Corbett therefore started his expedition to eliminate the Mohan man-eater.

Corbett describes the topography of the long ridge which is eighteen miles from his summer home in the Himalaya, i.e. Naini Tal.
“On the upper slopes of the eastern end of this ridge there is a luxuriant growth of oat grass; below this grass the hill falls steeply away in series of rock cliffs to the Kosi River below.” (91)

He introduces the Mohan Man-eater by narrating the story of the first human being killed by the tiger. He reflects on the condition of that unfortunate girl, who stood helplessly in front of the tiger. Corbett comments on the situation of that girl,

“Few of us, I imagine, have escaped that worst of all nightmares in which, while our limbs and vocal cords are paralyze with fear, some terrible beast in monstrous form approaches to destroy us,........., we waken with a cry of thankfulness to Heaven that is only a dream.” (92)

He says that there was no such happy awakening from the nightmare in the case of that unfortunate girl.

The tiger was active on the hill above a village named, Mohan. Corbett spent one night near the cliff at Gargia on the far side of the Kosi River. At night he continuously heard a strange sound. He discovered that the sound was produced by a colony of frogs. He mentions that he has never heard anything strange as the sound made by the frogs at Gorgia. Thus he records every thing that is found in the nature. Corbett attempts to reveal mysteries of Nature. His attachment with the native people and understanding of their feelings is revealed in his remark on Indian women. He met a woman on the hill while tracking the tiger. He talked with her, she asked him many question and expressed her feelings of safety in his company. Corbett expresses his satisfaction,

“Those of you who know the women of India will realize that I had accomplished a lot, especially when it is
remembered that there had recently been trouble in this area with the police.” (96)

He is happy because he has earned confidence of that woman. He knows very well the psychology of native people. He passes one more important comment on Indian people.

“When strangers meet in India and wish to glean information on any particular subject from each other, it is customary to refrain from broaching the subject that has brought them together……..” (97)

Thus his observation of people, their habits is very minute. He had deep affinity for the tribal people in Kumaon and he observed their life style very carefully and therefore he has written a book on the people of India entitled, *My India*.

When he reached the village, Kartkanoula, he enquired about the Mohan man-eater to the suffering villagers. He collected very interesting news in connection with the tiger that the tiger always produced low sound while walking. So he concluded that the tiger was suffering from a wound in one of its legs. It was because of the sportsman who fired at the tiger few days before. Corbett criticizes that sportsman and says that unsuccessful attempts to bag man-eaters makes them so wary and the more difficult to shoot the longer they live. He makes it clear that he has acquired knowledge of the wild animals from his experience and observations in the jungle. He earned the reputation of being gifted with second sight but he promptly rejects such opinion.

Corbett shares his knowledge with the readers. He says that the scratch marks on the trees made by the tiger are useful and of very great interest to the sportsman. They provide very useful information such as whether the animal is male or female, the direction in which it was traveling, the nature of its kills and also whether the animal has
recently had a meal of human flesh. Corbett’s interest in flowers and birds is also expressed in this story. He describes the beautiful white butterfly orchids. Then he comments on how he had identified one rare bird in the forest. The Bombay Natural History Society later on identified that bird as the Mountain Crag Martin. He always took interest in rare birds and plant species in the jungle. He provides detail information of that bird which is identified as the mountain Crag Martin. He continued his journey, enjoying nature, looking out for tracks and listening to all the jungle sounds. He describes how a sambur, kakar, and languor warn the jungle folk about the presence of a tiger and a leopard.

Corbett had tied up the buffalo to attract the tiger. Every day he examined them. One day he was disappointed to see that the buffalo had gone. He discovered that dead buffalo and found the track of the tiger. Finally he reached near the tiger. Corbett expresses his feelings,

“I do not know how the close proximity of a tiger reacts on others, but me it always leaves with a breathless feeling – due possibly as much to fear as to excitement –” (113)

Corbett describes the position of the tiger when he pressed the trigger of his rifle and shot the tiger. Every thing worked smoothly and without a single fault. But Corbett was not happy and satisfied. He imagines satisfaction of a writer when he writes ‘Finis’ to the plot that, stage by stage comes to an end. This was because he had killed the sleeping animal that was too close from him. Thus end of the tiger was not satisfactory for him. He grew restless for the reason that he had killed a sleeping tiger. But he consoles himself by presenting his argument. He argues that

“(a) the tiger was a man-eater therefore it made no difference whether he was awake or asleep when killed,
and (c) he should have been morally responsible for the deaths of all human beings he killed thereafter.” (114).

When he started skinning the tiger, he found porcupine quills in the pad of the festering left leg. He removed porcupine quills from the flesh under the skin. That was the reason why the tiger moaned.

Thus, Corbett writes about his investigations regarding the causes that made the tiger a man-eater at the end of the story. Here, he examines how porcupine quills become responsible for making the tiger man-eater. For him there is no proper justification so he says,

“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....” (116)

He compares Leopards with tigers in their manner of hunting porcupines. He says,

“Leopards are just as partial to porcupines as our hill tigers are, But they do not get quills stuck in them..” (116)

“The fish of My Dreams”

Like the chapter, “Robin”, “The fish of My Dreams” is not the story of a man-eater but the most fascinating of all field sports, ‘fishing’. According to him fishing in adverse conditions gives immense joy to the sportsman. Corbett was fascinated by the beauty of Nature around the river in which he had been fishing. He describes the beautifully wooded valley and the animals and birds inhabiting it. He mentions that he had the hobby and curiosity to count the various kind of animals and birds he saw in the valley. He saw animals like sambar, chital, kakar, ghooral, pig, languor and red monkeys. Corbett counted seventy-five varieties of birds including peafowl, red jungle fowl, kalege pheasants, black partridge and bush quail. He also mentions about the
presence of otters, several small muggers and a python. Here he has used native word ‘magger’ for crocodile. He wanted to take photograph of the python in the river. All these references of animals shows Corbett’s keen interest in the wild life around the river. He also describes beauty of nature enriched by combination of scent of flowers and songs of a multitude of birds. He admires the beautiful scene as ‘sportsman’s paradise’ and expresses his wish to secure a daylight picture of a tiger. He tells about his efforts to take a picture of a tigress with her two cubs and passes important comment on the behavior of tigress in general,

“There is limit to the disturbance a tigress, be she young or old, will suffer when accompanied by cubs.” (117)

Corbett has given a long account of how he caught a big fish in the river. He says that the weight of the fish is immaterial but the beautiful natural surrounding is more important for him. He concludes this chapter by giving details of the beautiful scenery and wild life. He says that the beauty of nature is his chief attraction for him and he would never forget this scene. His fascination for beautiful nature draws him back again and again to that beautiful valley which is not yet spoiled by the man. He says,

“These are the things that will not be forgotten and will live in my memory, the lodestone to draw me back to that beautiful valley, as yet unspoiled by the hand of man.” (120)

The above comment expresses Corbett’s love of Nature and his disapproval of human interference in the scheme of nature.

“The Kanda Man-Eater”

‘The Kanda Man-Eater’ was the last of the three man-eaters that he had promised to kill to the District Officials of Kumaon. In the beginning of the story, Corbett comments on superstitious nature of all
the hunters. He gives examples of some of the hunters and their superstitions. Then he gives his own example and attempts to justify the facts. He says,

“My own private superstition concerns snakes. When after man-eaters I have a deep-rooted conviction that, however much I may try, all my efforts will be unavailing until I have first killed a snake.”

Hence when he started his operation to chase the kanda man-eater, he became confident about his success after killing a hamadryad (King Cobra) in that jungle. He describes the village surrounded by the thick forest that had suffered more from the depredations of the Kanda man-eater. He searched for the tiger in the forest surrounding that village and towards evening found the fresh pug marks of the tiger. On the next morning he received the news that a buffalo had been killed during that night. The tiger had taken the buffalo down into a narrow, deep and heavily wooded valley. Corbett depicts the topography of that area, where he expected to find the kill. He found the kill under a bank of ferns and about twenty-five yards away, where the hill went steeply up to the ridge. Finally, he selected the tree to sit up over the kill. He started calling the tiger and the tiger also responded him. Corbett mentions about the conditions under which a tiger can be called. He describes vividly how the tiger appeared unexpectedly and he fired at him and the furious tiger counter-attacked on him. The entire drama is narrated so vividly that a reader feels that the action is taking place in front of him. He says,

“Turning with a great roar, he came straight for my tree, and as he was in the act of springing the second bullet, with great good fortune, crashed into his chest.”

Thus, Corbett describes reaction of the tiger and also the reaction of villagers who reached that spot at very critical moment.
Corbett has depicted social life, routine life in the area of man-eaters in each of his stories. From his experience he states that in remote areas in which long-established man-eaters are operating, many gallant acts of heroism are performed. The local inhabitants accept such gallant acts as everyday occurrences. The people outside have no means of hearing about such gallant acts. He, therefore, gives an example of a gallant act performed by an elderly man whose son was killed by the Kanda man-eater. Corbett has purposely narrated this incident at the end of this story. That elderly man walked through dense forest from sunrise to sunset, unarmed and alone in search of his only son. Corbett admires his courage and gives credit to his act of heroism. In the rest of the man-eater stories, Corbett describes the terror of the tiger and its effects on the life of people in kumaon, but here he also shows that there are exceptions. Corbett has presented in this story the letter he received from headman of the village, Jharat requesting him to go there and shoot that tiger and save the public from calamity. This petition was signed by forty villagers and it is printed on page number 132 of this book. This petition is an authentic proof of this story of the Kanda man-eater narrated by Corbett.

“Pipal Pani Tiger”

In the story “Pipal Pani Tiger”, Corbett has portrayed the character of the tiger like a human being. He gives account of the tiger’s life from his birth to death. It covers his childhood, adulthood and the changes occurred in his life. He mentions about his origin and birth,

“Beyond the fact that he was one of a family of three, I know nothing of his early history.”(133)
He saw his little pug marks in the sandy bed of a little stream known locally as “Pipal Pani” and therefore has given the title ‘Pipal Pani Tiger’.

Corbett’s analysis of animal behavior is very remarkable in this story. The poor cub (Pipal Pani tiger) was not accompanied by his mother and therefore, Corbett passes comment on the behavior of the tigress with her cubs. His observation is applicable to all the jungle creatures. He says,

“Jealously guarded one day, protected at the cost of the parent life if necessary, and set adrift the next, is the lot of all jungle folk; nature’s method of preventing inbreeding.”

Corbett relates this type of behavior of wild animals as a part of scheme of nature.

He saw the cub near the kill with the help of a crow. He therefore states that,

“Crows, vultures and magpies always interest me in the jungle, and many are the kills I have found both in India and Africa with the help of these birds.”

He reached near the kill of the cub and saw him but did not shoot. This makes him to discuss on the ethics of sitting up over the kill. His conservationist’s approach is expressed here. He observed the activities of the old-boar near the kill and again explains animal behavior in following words,

“Curiosity is not a human monopoly; many an animal’s life is cut short by indulging in it”

Thus Corbett states that wild animals are also curious to know about their surrounding like human beings. He gives some examples to prove it. He compares animal behavior with human behavior.
Corbett knew that the cub is now grown up into young tiger as he saw him several times. Then for certain period of time the tiger disappeared from the vicinity of his jungle. Corbett realized that he had gone in search of female for mating. Then he observed a change in the behavior of Pipal Pani Tiger. He mentions that,

“A week later the tiger resumed his bachelor existence. A change had now come over his nature.” (136)

Corbett narrates the tragic incident in which “the Pipal Pani Tiger” was badly wounded by the hunters. He had been mistaken for a pig by the hunters. Commenting on this incident he states that

“The reconstruction of jungle events from signs on the ground has always held great interest for me.” (138)

He reconstructs the events and describes it as,

"Here from the pug marks I found that the wounded animal was not a young tiger as I had assumed, but my old friend the Pipal Pani Tiger, who when taking a short cut through the village, had in the dark been mistaken for a pig.” (139)

Because of this unfortunate incident the tiger was forced to feed on domestic animals. Finally, Corbett shot him. At the end of the story, Corbett expresses his remorse 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 which both of them have trodden for fifteen years. He was emotionally involved in this tiger whom he saw in different stages of life.

“The Thak Man-eater”

The story of “The Thak Man-eater” is a long story divided in to six parts. Mr. Ibbotson, who was Deputy Commissioner of the three Districts of Almora, Naini Tal and Garhwal accompanied Jim Corbett
in the adventure of hunting the Thak Man-eater. The tiger disturbed social life totally in the Ladhya Valley in 1938. Corbett provides history of the Thak village. He informs everything about that village in detail. He says about it as,

“Thak village was a gift from the Chand Rajas, who ruled Kumaon for many hundreds of years before the Gurkha occupation……”

Then he mentions the situation in the village after man-eater tigress became active.

“Like all other villages in kumaon, Thak during its hundred of years of existence has passed through many vicissitudes, but never before in its long history had it been deserted as it now was.”

He depicts the real situation in the village. He has analyzed the man-eating propensity of the tigress. He mentions that she had assisted to eat the human flesh. The tigress visited same village repeatedly and on 27th October, she killed a man in Thak. Corbett followed the trail of the tigress with the intention to shoot her on her kill. But after collecting information about her nature he came to conclusion that the chance of shooting over a kill is very remote. He tells the readers about the cleverness of the Thak tigress. So he tied buffalos to attract her but the tigress did not show any interest. Then he tied two goats to attract her. From his observation he was also convinced that no matter where tigress wandered at night her headquarter was at Thak.

When he was sitting on the tree, a kakar barked and also the pheasants (birds) flew away. He realized from his knowledge of habits of birds and wild animals in the jungle that there was a snake in the scrub. Kakar and pheasants dislike the snake and therefore they became restless.
Corbett experienced feelings of depression because of his repeated failures to shoot that tigress. He describes his own nervous state of mind and the burden on his mind. His sense of responsibility is expressed in his confession,

“Then again my quarry was a man-eater, and my failure to shoot it would very gravely affect everyone who was working in, or whose homes were in, that area.” (172)

His affinity for the native people is expressed here. He writes about the situation he was facing during his expedition of the man-eater. For seven days and seven nights he was after the tigress, however there was no success for him. He therefore expresses his disappointment.

The sixth and concluding part of the story depicts the final drama of shooting the tigress. It is full of excitement and suspense. Corbett very careful provides details of each scene. Corbett has vividly described the thrilling encounter with the tigress. He started calling the tigress. Upon hearing his call she thought of a tiger answering her mating call, she would lose no time in joining him. He was ready to shoot the tigress. His four men with two goats were sitting in a tight circle there. Corbett appreciates courageous act of these four men. The tigress unexpectedly appeared in front of him and he fired two bullets from his rifle. His shot hit the tigress but at the same time he bounced back in to the air by the recoil of his rifle. He lost his balance and fell instantaneously. This accident created lot of turmoil but his men caught hold of him and also the rifle. They saved him from injury and therefore, he appreciates them. The tigress came to rest. Thus the end of the story is sensational and dramatic.

Like his other man-eater stories, Corbett at the end of this story reveals his investigations. The dead tigress had two old gun-shot
wounds. These gun-shots and subsequent injuries compelled her to become a man-eater.

This is the last story in the book and at the end of narration 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 confesses that this is an end of his hunting career and expresses his conservationist approach.

Corbett expresses his satisfaction for the fact that he had no any injury during his adventures, he believes himself to be very fortunate. He states that his intention was to save human lives and he had no any grudge for his hardships and sufferings during his expeditions. This final comment of Corbett reveals his humanity and also philosophic nature.

Corbett has written a two-page essay-‘Epilogue’ about filming tigers, entitled “Just Tigers” at the end of this book. He has acknowledged his debt to F.W. Champion who inspired him to photographing tigers in the wild. Champion’s book *With a Camera in Tiger-Land* gave him first the idea of taking photographs of tiger. He decided to take pictures of tigers with a cine-camera by daylight.

In the beginning of the essay, Corbett explains the difference between shooting tigers with a camera and shooting them with a rifle. He gives example of Fred Champion for illustrations. He writes,

“Had Champion shot his tigers with a rifle instead of with a camera his trophies would long since have lost their hair and been consigned to the dust bin, where as the records made by his camera are a constant source of pleasure to him and are of interest to sportsmen in all parts of the world.”
Thus, Corbett justifies the advantage of shooting tiger with a camera. He also warns the sportsman about rapidly decreasing tiger population in the country. He is a committed conservationist, who is worried about the future of the tiger species in the Indian jungles.

He has mentioned about his efforts to shoot tigers with a camera, and has discussed about his experiences and difficulties in it.

An author’s note sets the background to the stories of man-eaters in the beginning of this book. Corbett has expressed his opinions and theories of man-eaters. Similarly the essay ‘just Tigers’ is a small but very important part of this book, because Corbett gives alarming call of the decreasing tiger population in the country. He makes propaganda to dissuade the hunters from hunting tigers and encourage them to shoot with a camera.

The end papers carries a map of the Kumaon region which helps the readers to locate the places in the stories. The book also includes photographs from some of Corbett’s cine films.

The conversational style and sense of almost journalistic reportage building to climax in each story of man-eater is an interesting aspect of this book.

2) The Man-eating Leopard of Rudraprayag:

The Man-eating Leopard of Rudraprayag is Corbett’s second book. The Pioneer magazine published the news of Rudraprayag man-eater on its front page in the three-column report by ‘a Naini Tal correspondent’ on 15th May 1926. The story told in it is similar to Corbett’s account of shooting man-eater in the twenty fourth chapter entitled “A shot in The Dark.” (R.E. Hawkins, Jim Corbett’s India, 6) The Man-eating Leopard of Rudraprayag is the most thrilling book of Corbett on hunting of man-eating Leopard. The Leopard of Rudraprayag had killed one hundred twenty five pilgrims in the region known for Hindu
shrine. This book shows Corbett’s exceptional story-telling skill and powerful memory. Because Corbett shot the Leopard on 2nd May 1926 and his book was published in 1948, that means Corbett wrote this book after about twenty years. Like *Man-Eaters of Kumaon* it became extremely popular among the readers.

In the opening chapter of this book Corbett depicts topography of the region. He has described the route of pilgrimage to the age-old shrines of Kedarnath and Badrinath. He has given minute details of the road up to Rudraprayag. Corbett describes the Alakananda Valley with many landmarks such as, the pilgrim shelters, a huge mango tree, the house of the pundit in Golabrai. All these landmarks are very important while reading the story of the man-eater. 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 area in which the man-eating leopard of Rudraprayag operated between 1918 and 1926.

Corbett has also provided history of Rudraprayag. He has mentioned about the war between people of Garhwal and the Gurkha invaders, in the year 1805. Corbett describes beauty of Ganges valley and the snow covered mountain of Kedarnath. His understanding of sentiments of Hindu people is very remarkable. Corbett states at the end of the chapter,

“.... But being a good Hindu you will toil on, comforting yourself with the thought that merit is not gained without suffering, and the greater the suffering in this world, the greater the reward in the next.” *(Corbett The Man-eating Leopard of Rudraprayag, 4)*

He was well-acquainted with the mentality and religious beliefs of the inhabitants.
In the second chapter, Corbett analyses why and how a leopard becomes a man-eater. This is the central problem in the story. He compares various reasons that compel the leopard to become a man-eater. He mentions that leopards do not become man-eaters for the same reasons that tigers do. He tells about how the name is given to the man-eater by the people. It is a place-name given to the man-eater for the purpose of identification. Hence the villain in the story i.e. man-eating leopard had given name of Rudraprayag.

Corbett’s intention as a writer is to make all things clear for his readers. He explains meaning of the Hindi word ‘Prayag’. Being an Anglo-Indian writer, Corbett knows that it is essential to provide meanings of Hindi and native words, for the foreign readers. Corbett admires the beauty of leopards as,

“the most beautiful and the most graceful of all the animals in our Jungles,” (6)

He compares their eating habits with lions in the African jungles.

Corbett writes about the social situation in Garhwal, the local rituals of cremation and the difficulties of the people in the region. When disease in epidemic form sweeps through the hills, the inhabitants die faster and in crisis a very simple rite of cremation is performed by the people, which consists of placing a live coal in the mouth of the deceased. A large number of dead bodies are thrown in the valley inviting leopards for easy meals. Corbett relates this as one of the causes of leopard’s becoming man-eater. Corbett states that the wave of epidemic influenza swept through the country in 1918, spread in Rudrapryuyag very severely and the Garhwal man-eater made his appearance in the same year. The first human kill of the Rudraprayag man-eater recorded at Bainji village and the last kill took place at Bhainswara village on 14th April 1926. During eight years the number of kills recorded by Goverment was one hundred and twenty-five.
This leopard was the most publicized animal mentioned in the press of many countries like England, U. S. A., Canada, Kenya, Malaya, South Africa, Hongkong, Australia. Therefore the man-eater became notoriously famous in and outside India. Corbett’s factual recording of all those things that happened in that period and perfect analysis of the man-eating propensity of the leopard attributes to the popularity of this story.

Corbett illustrates skillfully how the man-eater of Rudraprayag menaced the people of Garhwal in the third chapter entitled ‘Terror’. He has analyzed the psychology of fear among the people of Garhwal. Corbett has described few incidents that took place shortly after the leopard became man-eater. He summarizes three incidents recorded in the Government report. The mysterious nature of the jungle creature is revealed through these incidents. The leopard’s terror continued in the region for eight years. Normal life was disturbed due to the fear of the man-eater and situation was like curfew ordered in that region. Corbett states that

“When night came on ominous silence brooded over the whole area-no movement and no sound anywhere.” (10)

Corbett takes his readers into confidence and says that the examples of man-eater’s victims described by him are enough to convince the reader that the people of Garhwal had ample reason to be terrified of the man-eating leopard of Rudraprayag He comments on the superstitious nature of the native people.

“Garhwalis are intensely superstitious and that, added to their fear of physical contact with the leopard, was their even greater fear of the supernatural, of which I shall give you an example.” (16)

Corbett has narrated few instances of identifying the evil spirit with the man-eater. Garhwali people suspected sadhus and the
Bokhsars for human victims in the region. He states that in Garhwal all kills by man-eaters are attributed to sadhus, and in Naini Tal and Almora districts all such kills are attributed to the Bokshars who kill people for the jewellery their victims are wearing. The sadhus are believed to kill for the lust of human flesh and blood.

Then, Corbett confidently mentions that he could easily recognize the man-eater’s pug marks and then age, size, sex of the animal.

Corbett mentions about his arrival in Rudraprayag in 1926. He was invited by Sir William Ibbotson, the Deputy Commissioner of the United Provinces. He has described his journey to Rudraprayag. In the next chapter, entitled “Investigation”, Corbett makes it clear that he does not want to make his readers feel boring; by giving day-by-day account of his activities at Rudraprayag. He is very truthful when he admits that it would be difficult for him to write about everything that happened during his expedition of ten weeks.

“I shall not attempt to give you a day-by-day. I shall confine myself to relating a few of my experiences, sometimes while alone and at other times in company with Ibbotson.” \(^{(30)}\)

Corbett has described topography of that area which is to the east of Rudraprayag on both the banks of the Alaknanda River. He asks the reader to consider the map provided by him on the last page. This makes his readers to imagine about all the incidents that takes place in the course of his expedition. Corbett spent ten weeks at Rudraprayag in pursuit of the man-eater who ranged for eight years. Thus The Man-eating Leopard of Rudraprayag is a story of chasing the leopard for two and half months. His account of chase and hunt begins now.

Corbett has described various methods derived by the hunters to kill leopards in the jungles. He has given very important information about the leopards. He knew very well about their eating habits, nature
and behavior. This is very interesting for ordinary readers. At the end of this important chapter Corbett has confessed that the joy of shooting a leopard with camera is greater than shooting it with a gun. He differentiates pleasure in recording movements of the leopard than the acquisition of a trophy. His approach is that of conservationist. He appreciates beauty of the leopard as

“...... and there is no more graceful and interesting animal in the jungles to watch.” (34)

Corbett advocates shooting of the leopard with a camera than with a rifle in following words,

“Having tracked, located, and stalked a leopard far more pleasure is ever got from pressing the trigger of a rifle”. (34)

After stating about his arrival in Rudraprayag, Corbett describes how the man-eating leopard lifted the Sadhu at night from among the pilgrims sleeping on the platform of the house. Carbett gives information about man-eating leopards, “man-eating leopards are of rare occurrence, and for this reason very little is known about them.”(38)

Corbett comments on his purpose of undertaking the expedition of hunting the man-eater and states that it is very difficult to find and shoot any animal over an area of five hundred Square miles in the region like Garhwal which consist of mountains and rivers. He says,

“my object in going to Rudraprayag was to try to prevent further loss of human life,.....” (38)

He has expressed his sympathy for poor people of Garhwal living under the threat of the man-eater. He has come to Rudraprayag for not to shoot the leopard for his pleasure but to eliminate the fear. His sense of humor is reflected when he describes the condition of a swing bridge on the Alaknanda river and his encounter with the toll-collector of fearsome jhula. He is very rational while assessing the operative style of the man-eating leopard.
In the chapter, “The Second Kill”, Corbett describes his efforts to kill the leopard. Despite all his preparations, the torrential rain and furious storm made him impossible to shoot the man-eater near his kill. His love of nature is well expressed when he describes beauty of the Ganges valley,

“The sun was near setting, and the view of the Ganges Valley, with the snowy Himalayas in the background showing bluish pink under the level rays of the setting sun, was a feast for the eyes.” (46)

His knowledge of Indian climate, rivers in that part of Himalaya is remarkable. He had knowledge of native languages and therefore while describing the wind he uses the local word “dadu” for the wind which blows from the south during daylight.

Corbett comments on the attitude of the local inhabitants and their superstitious nature in the chapter entitled “Magic”. He describes the activities of mysterious person carrying a cross with him. He has come to Rudraprayag to remove the problem of evil i.e. the man-eater living in that remote region. Corbett takes this opportunity to comment humorously on the status of religion in India. His observation of social life in the country is very perfect. He therefore says,

“In India, where there are no passports of identity discs, and where religion counts for so much.” (59)

In the chapter, “Near Escape”, Corbett describes man-eater’s visit to their camp when they were trekking him. Actually man-eating leopard attacked on them but it was narrow escape for Corbett’s team.

“The Gin Trap”, is very interesting chapter. It is full of suspense and mystery. A cow had been killed in a small village and Corbett set a trap near the kill and he was waiting for the arrival of the leopard at night. Corbett gives thrilling account of shooting a leopard
“Beyond the hump was a little depression, and crouching down in this depression and facing us and growling, was the leopard. Within a few minutes of my bullet crashing into his head, we were surrounded by an excited crowd, who literally danced with joy round their long-dreaded enemy.”(68)

However, their joy was short lived. Because Corbett was sure that it was not the same man-eating leopard they expected.

“The Hunters Hunted” is another thrilling chapter in which Corbett gives account of how man-eating leopard followed him. This chapter is full of action and suspense. He describes the terror of the man-eater and then the behavior of a dog which indicates that leopard followed them. Corbett has given very appropriate title to this chapter.

Corbett tells about his frustration in the chapter “Retreat”. Failure of his expedition made him nervous. In fact on many occasions he faced risk of his life. He treats leopard as a human character when he confesses that

“I had not fully realized the degree of cunning that a man-eating leopard can acquire after eight years of a close association with human beings.”(87)

Corbett here comments on the leopard’s acquaintance with man. He has mentioned the historical significance of the crisis created by man-eater by giving examples of Indian news papers.

“…..for the leopard at that time was daily mentioned in the Indian papers.”(88)

Corbett’s failure was credited to evil spirit by his companion Madho Singh. Corbett states that his job was very risky and required great labor and patience. He decided to abandon his self-imposed task for some-time. Thus Corbett exposes his state of mind in this chapter.
Corbett resumed his expedition after three months. During his absence man-eater had killed ten human beings, and the terror of man-eater increased so much that there were hundreds of false rumors of alleged attacks by the man-eater and every sound heard at night was attributed to man-eater.

Corbett describes the fear-stricken villagers very aptly. He is well acquainted with the nature of the inhabitants. He describes how a woman and her baby had been badly mauled by the man-eater. He admires bravery of that woman who faced the attack courageously.

Corbett creates curiosity among the reads by describing strange behavior of the man-eating leopard. Instead of eating the goat offered to it by Corbett the leopard chased Corbett and Ibbotson down to the village. The dead goat remained untouched by the man-eater. It became clear that the leopard was interested only in human beings.

“Cyanide Poisoning” is yet another very exciting chapter. Corbett describes his efforts to poison the man-eater. A woman was killed by the man-eater. After patient waiting the leopard ate poisoned flesh of its victim and went inside the cave. The cave was sealed by Corbett for ten days. But there was suspicion regarding the death of the leopard. When Corbett returned from the cave on the tenth day, Ibbotson informed him about another kill five miles away by the man-eater. He was shocked and dismayed. He reacts in following words,

“Even so, it was no longer any matter of surprise to me – who had only been acquainted with the leopard for a few short months.”

Corbett justifies the belief of the people of Garhwal that this animal with supernatural powers can be destroyed only by fire.

Corbett’s gripping narrative style makes the chapter “Touch and Go” very interesting. He takes care of his readers by providing proper information of the position of the kill. He says,
“I will give a description of the position of the kill, to enable you to follow our movements and the subsequent happenings,” (120)

Then he provides exact topography of the area so that readers will be able to know what happens next.

After failure of his attempt to catch the man-eater in the gin-trap, Corbett has perfectly analyzed the nature of the leopard. He comments,

“However unbelievable the actions of the leopard may appear to have been, they were in fact just what one would have expected from an animal that had been a man-eater for eight years.”(126)

But at the end of this chapter Corbett has expressed his hope of success. He says that his repeated failures and disappointments strengthened his determination to shoot the man-eater with his rifle.

Corbett criticizes the sportsmen who attribute their failures to their bad luck. In “A lesson in caution” he criticizes them for underestimating wild animals, which depends exclusively on their senses not only for food but also for self-protection. According to him they are far above than civilized human beings. He says,

“A wrong estimation of the intelligence of animals, and the inability to sit without any sound or movement for the required length of time, is the cause of all failures when sitting up for animals.”(128)

Further he provides list of birds and animals most suitable for this purpose. He narrates his own experience and justifies that jungle reading and knowledge of wild animals is very useful. He expresses his sympathy for the people of Garhwal on the left bank of the Alakananda River, as the man-eater was operating in that area. He had closed the
bridge for the man-eater, and therefore the people on the left bank suffered from the man-eater. Corbett appreciates their tolerance.

In the story “A Wild Boar Hunt”, Corbett narrates an incident in which an old man has lost his best goat to the man-eater, who killed it without reason. He followed the track of the leopard and realized that it had crossed the distance of eight miles after that kill. Corbett differentiates this act of the man-eater from other leopards. He says

“This long and seemingly aimless walk away from a kill was in itself a thing no ordinary leopard would under any circumstances have undertaken.”

When he was talking with that old man, an animal appeared on the hill on the other side of river Ganges. It crossed the river and came towards them. But Corbett did not shoot it. When the old man asked him in surprise, Corbett replied that he has brought a rifle to Garhwal to shoot only a leopard, an evil spirit and not other animals running for their lives. This shows that Corbett was interested only in shooting the man-eater and not any other animal for sports. Thus the purpose of his journey to Rudraprayag was only to shoot the man-eater leopard.

Corbett’s love of nature is well expressed in the chapter “Vigil on a pine-tree”. He was fascinated by the beauty of nature, snow covered mountains near Alaknanda. He appreciates beautiful valley of the Alaknanda,

“Immediately below me was the beautiful valley of the Alaknanda, with the river showing as a glomming silver ribbon winding in and out of it.”

Corbett avoids glorification of nature but depicts its beauty with photographic details and metaphors.

While commenting on the topography of the villages in the valley, Corbett shows his deep understanding of Garhwali people, their social needs and beliefs. He is well aware about the poverty of the native
people and says that every foot of walkable land in Garhwal is needed for agriculture.

Corbett then describes beautiful sunsets in the northern Tanganyika in Kenya. He describes sunset at snowcapped Kilimanjaro. Corbett annually visited Kenya, Africa and therefore compares beauty of the Himalaya with Kilimanjaro. While sitting on the pine tree he states that,

“Our sunsets in the Himalaya are mostly red, pink or gold.\(^{(143)}\)

Actually he was waiting for the man-eater on the pine Tree, but on that occasion also he is sensuous about the beauty of nature. He reciprocates it to his readers with perfect accuracy. Corbett expresses his love of jungle-folk. He states that Indian jungles are the source of joy for him. He has learnt the languages and habits of the jungle-folk. He says,

“There is no universal language in the jungles, each species has its own language and.....,the language of each species is understood by all the jungle-folk.”\(^{(144)}\)

He says that the vocal cords of human beings are adaptable and the ability to speak the language of jungle-folk is of great use in the jungle. For justification, he gives example of his experience in Kashmir. He narrates his encounter with an albino-musk-deer in the jungle of Kashmir. His environmentalist approach is expressed in it. He did not kill the rare musk-deer, but the Game Warden of Kashmir asked him why he did not kill it. Corbett tells his inner wish that he wanted to allow the musk-deer to live in its own habitat than in any museum.

Corbett narrates his attempt to call the man-eater from the pine tree by imitating voice of the female leopard. He had a friendly conversation with leopard. But the leopard went away to meet some other female leopard. His plan to attract the man-eater failed and the
horrible storm during that night forced him to get down from the tree. His sense of humour is also reflected here when he comments on the action of the goat which he had tied there to attract the leopard.

“My Night of Terror” is thrilling chapter in which Corbett has expressed his confused state of mind, his anxiety and fear in the darkest hours of the night. He spent the night behind the rock near the kill, waiting for the man-eater. But the heavy rain spoiled his opportunity and situation became favorable for the leopard to attack on him. He spent that fearful night in the shadow of man-eater, to save his own life. When he examined that sight on the next day, he was shocked to see there pug marks of the man-eater. It was very clear that man-eater had followed him when he returned to Rudraprayag. Corbett, therefore says,

“When I look back on that night, I look back on it as my night of terror.” (159)

Corbett has mentioned about the visit of a member of Legislative Council of Garhwal, Mukandi Lal to Rudraprayag to take review of the situation created by the man-eating Leopard. He sent report to the council. Corbett refers to the annual pilgrimage to Kedarnath and Badrinath and informs about the arrangement of programme. He also mentions that during the past few years man-eater had killed several pilgrims on the road. It was his regular habit during the pilgrim season.

One day, Corbett received information that a boy had been killed on the previous evening at Bhainswara, a village eighteen miles south-east of Rudraprayag. Corbett reached that place immediately to take chance of hunting the leopard. However he witnessed a strange battle there between the two leopards. He provides thrilling account of that fierce battle between them. Therefore the title of this chapter “Leopard Fights Leopard” is very appropriate. He has analyzed why the
man-eater had undertaken such a long walk up to Bhainswara. The encroachment of the man-eater was challenged by the local leopard and then the fierce battle took place. Corbett has mentioned the date of this incident which makes his narration more credible.

“The 14\textsuperscript{th} of April 1926 is a date that will be long remembered in Garhwal, for it was on that day the man-eating leopard of Rudraprayag killed his last human victim.”\textsuperscript{(163)}

“A shot in the Dark” is the climactic chapter of this book. It records end of his expedition. After fruitless visit to Bhainswara, Corbett arrived at Golabrai. He met his friend the pundit whom he has mentioned in the first chapter. Corbett narrates how the pundit had faced an attack of the man eater few years ago. Since then the pundit referred the leopard as a “ghost”. When Ibbotson arrived there, Corbett reported him about leopard’s habit of going down the road between Rudraprayag and Golabrai. He promised him that he will shoot the leopard within ten days. For this Corbett set a machan in the mango tree fifty yards below the pundit’s house. He spent eleven nights on the same machan. On the decisive night he heard a rush from the foot of the tree and the goat’s bell tinkled sharply. He realized that it was a leopard, his target and pressed the trigger of his rifle immediately. Then he narrates the dramatic end of the man-eating leopard. He describes the dead animal in following words:-

“Here was only an old leopard.......; the best-hated and the most feared animal in all India, whose only crime-not against the laws of man....”\textsuperscript{(185)}

Corbett then gives account of the situation in the valley and how Ibbotson suffered during that period, when man-eater was active. He was the happiest man on that day, 2\textsuperscript{nd} May 1926. Corbett was greeted
by native people and they expressed their gratitude to him. He tells
about local customs, rituals of the tribal people in Garhwal.

At the end of the book in the “Epilogue” Corbett narrates his
experience at Meerut, sixteen years after his hunting of Rudraprayag
man-eater. He narrates how a wounded war soldier expressed his
gratitude and satisfaction to Corbett. Instead of talking about his own
bravery in the war, the soldier praised Corbett for killing man-eating
leopard of Rudraprayag. Corbett becomes very emotional when he
describes feelings of that soldier. He has deep faith in the people of
Garhwal. He appreciates loyalty of the Garhwali soldier who recalled
the incident of the man-eater’s death. The soldier said,

“I was a small boy when you shot the man-eater. I shall tell
all the people I meet there that I have seen and had speech
with you.” (191)

Corbett was overwhelmed by meeting this soldier. He expresses
his hope that these natives of India will make good future for the
country. He is very optimistic at the end of the book. He admires
people of India and expresses his sense of gratitude to them.

3) My India

Corbett’s My India is a picture gallery of character-sketches of
the simple folk among whom he spent seventy years. It shows that
Corbett’s main intention of writing My India is to portray the obscure
common tribal in their routine life style with their uncommon qualities.
Some of them are his close intimate friends e.g. Chamari, Kunwar
Singh, Mothi. There are twelve stories in this book.

My India was written and published in 1953 in the form of
colorful sketches. My India is virtually an encyclopedia of the tribal
life in Kumaon region. It records details of various castes, tribes, their
lifestyle, provinciality, domestic life and social ethos as witnessed by
him during his longer stay in the region for his hunting and work expeditions especially at Mokameh Ghat. These accounts include both domestic and social conventions, customs and practices, beliefs, individual attitudes, economic conditions, social conduct, marriage system and superstitions. In addition, he records the lifestyle of the village elites and officials in this area. It also records his passing remarks on reciprocal relationship between tribal and wild life.

Corbett has developed such a great affinity for the tribal people in Kumaon that he dedicates his book *My India* to them. He has possessive love for them and India. He writes about them,

“In My India, the India I know, there are four hundred million people, ninety per cent of whom are simple, honest, brave, loyal, hard-working souls whose daily prayer to God, and to whatever Government is in power, is to give them security of life and of property to enable them to enjoy the fruits of their labours.”  (Corbett *My India*)

Jim Corbett spent his childhood in both Naini Tal and Kaladhungi. Though he stayed at Mokameh Ghat for a temporary period he returned after his forties to Naini Tal for a permanent settlement. As such the topographical sketches in *My India* center around two places viz., Naini Tal and Makameh Ghat. He states,

“The scenes of my sketches centre round these two points in India: Naini Tal and Mokameh Ghat”. (3)

The hill station Naini Tal is located on the southern slopes of the middle Himalayas. Naini Tal literally means “The Lake of Goddess Naini.” There is a legend behind its sacred origin. According to the *Skanda-Puran*, three ancient sages, viz. Atri, Pulastya and Pulaha to quench their thirst dug a hole at the foot of the hill and brought water into it from the sacred lake in Tibet, viz. Manasarowar.
It was covered with dense forests and surrounded by Siwalik mountain hills. The British officer, Mr. Barron of Shahajahanpur discovered this beautiful lake in 1841. Then he took initiative to establish a colony. After two years of its exploration, Naini Tal became prospering British settlement. Later on, it became the summer capital of the United Provinces.

In the introduction to *My India* Corbett brings out accurately the significance of Naini Tal topography referring to the map of India. It was the summer capital of U. P. Government crowded by Europeans and rich Indians for six months from the summer.

There are three belts of the country between the foothills of Himalayas and the main railway that runs between Calcutta and the Punjab. The average width of this belt is forty miles. Jim Corbett divides this area into three parts. A cultivated belt of some twenty miles wide, then a grass belt of ten miles wide known as the Terai and third the tree belt of ten miles wide known as Bhabar. The Bhabar belt extends to the foothills. There are number of small villages on the rich fertile soil in the Bhabar belt established by clearing the forest. Kaladhungi is fifteen miles away from Naini Tal and at the upper end of this village there is Choti Haldwani, which was reestablished by Jim Corbett. The low hills between Kaladhungi and the mountain peak, Cheena were densely covered with Sal trees.

Jim’s father built a large house for winter resort viz. ‘The Corbett House’ on a donated plot at Kaladhungi. It was located on the edge of the jungle. Jungle was in his backyard; he calls it “The Farm Yard”. Before joining the school Jim had explored every corner of his farmyard. He learnt lessons about jungle in an area of the forest near Garuppu, seven miles from Kaladhungi, thick with wild palm trees. He comments on the changing jungle environment. He observed that in some areas dense virgin forest was replaced by scrub jungle and the
open grassland and plum bushes were replaced by forest. e.g. The south-east jungle of Garuppu.

After completing school education, Jim accepted the job of a fuel inspector at Mokameh Ghat to shoulder the family responsibilities. So he left Kaladhungi for Mokameh Ghat. His job was to supervise the felling of timber and its transportation to the nearest railway line from the forest. However, when he stayed at Bakhtiyarpur for his job, again he was in touch with the jungle life.

Later on, he accepted the contract from the railways for handling the transshipment of goods across the Ganges at Mokameh Ghat. It was a key junction towards Calcutta. Corbett has drawn few character-sketches from Mokameh Ghat. There he missed the jungles of Naini Tal and Kaladhungi. He could enjoy only fishing there. However, he spent a lot of time in the study of bird life and collection of butterflies. He lived there for about twenty two years. But during his contract period with the railway he spent many holidays at Kaladhungi and kept acquaintance with the wild life and jungle folk.

Thus Jim Corbett spent his life-time in Kumaon region, at Naini 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. When he decided to leave India, in 1947 his sister Maggie thus wrote,

“It was hard for us to imagine ourselves living anywhere but in India. Our home and the home of our ancestors, which was so dearly loved with its simple, kindly people with its beautiful mountains, lakes and rivers all seemed a part of ourselves;” (Hawkins, R. E. Jim Corbett’s India 5)

He was able to describe the jungles, flora and fauna so accurately because of his first hand knowledge acquired during his lifetime. For example, description of the village in “Queen of the Village” is very
vivid. He describes the villages from the top of the mountain peak, Cheena like a bird’s-eye view. He describes the narrow terraced fields and stone houses with great accuracy.

When Jim Corbett gives account of his childhood hunting expeditions, he presents accurate topography of the lake Sarya Tal. He has described the jungle on the edge of the valley. Similarly he has described the hunting of jungle – fowls near the Garuppu road below Naya Gaon.

His description of jungle topography is not very broad and general but it is very precise and graphic. Corbett is very careful about presenting the topography more effectively and realistically. He depicts jungle topography very accurately in the story ‘The Brothers’. The reader can visualize the topography of that spot where an angry tiger attacked on Narwa. He has described in detail the tree and grass jungle, the valley and footpath passing through it with his keen sense of observation. He has reported that the same footpath was used by the tigers also. Corbett portrays accurate topography of the jungle to comment on the natural phenomenon like a forest fire. Corbett shows the skill of presenting the facts and correct information about the jungle.

The character-sketch of Kunwarsingh helps us to know how he developed the skill of jungle reading. Corbett admits that he learnt to read jungle from Kunwarsingh in the early career. He learnt from him the skill of making mental maps of the jungle. He mentions the manner of recording the maps as follows –

“We had a name for every outstanding tree, and for every water hole, game track and mullah. All our distances were measured by imaginary height of a bullet fixed from a muzzle-loader, and all our directions fixed by the four points of the compass.”(23)
One comes to know, therefore, that Corbett has developed a great skill of describing jungle topography accurately. For example, the Haldu tree and the Runi tree are referred as landmarks in the jungle by Jim Corbett. He says,

“The Runi tree became a-----Some twenty five years later It was destroyed by forest fire.”

He has vividly and graphically described the region in very simple language. The region and the land come to life in his works by its pictorial quality. It is noteworthy because the jungle life is remote, unfamiliar and thus romantic to the civilians. But Corbett’s vivid description of Indian topography around Naini Tal and Kaladhugi give the readers satisfaction of witnessing the landscape from the close quarters.

Since his childhood, the landscape he has seen was well wooded and picturesque. He refers repeatedly to his early home and the scenery around on that landscape. An exact picture of the scene as it still exists around ‘The Corbett House’ occurs in his stories.

Corbett developed wandering-thrust for the jungles and during these trips he observed the scenery that forms the background of his jungle stories. He learnt to read his native country and retained lasting impressions of the landscape. They are reproduced in his stories. Corbett’s birthplace adjoining the jungle resulted in his intimate acquaintance with the wild life, and village life with all their aspects and the same he portrayed realistically with all its hue and colour in his jungle works.

The first chapter of *My India*, “The Queen of the village” presents everyday village life in the Kumaon region. After describing the location and topography of the village, Corbett admires local tribal people as,
“The stout hearted people, who with infinite labour have made these a row of stone houses with slate roofs bordering the rough and narrow road that turns from the Bhabar and the plains beyond, to the inner Himalayas.”(8)

Corbett rushed to that village from Mokameh Ghat on the invitation of the village folk to kill a man-eating leopard. After his futile search for the tiger he came back to the village and was well-treated by the village headman’s wife. She was from the Brahmin elite class of the tribal society. Corbett comments on her fairness and her frank and liberal access in public life in the following words,

“Standing near these chairs to welcome us is the wife of the headman; There is no purdah here and she will not be embarrassed if you take a good look at her, and she is worth looking at.”(12)

Corbett appreciates that she was not a victim like other women of the Purdah system prevailing in India. This is his realistic observation on the status of a woman in tribal society. Though the village headman is a widow she commands equal respect as a male village headman.

In “Pre-Red-Tape Days” Corbett points out the free status of woman among the tribal people in the Terai region.

“This aboriginal tribe, living in the unhealthy Terai, is renowned for two sterling qualities – cleanliness, and the independence of the women.”(60)

Corbett refers Tilni’s boldness to comment on the freedom given to the young married woman by the tribal society. She stood firmly in front of a crowd, including two white men to plead her case.

Corbett observes that there is a convention to decide the village authority by superior caste and the family inheritance, and not by financial or other factors. The village headman’s word is the final law.
The Brahmin caste is considered to be superior and alone it can be selected as a village authority in the form of the village headman. The widow enjoys the same status that of a male village authority. Corbett throws light on this tribal convention in his statement,

"...............This dear old lady administers, but her rule is never questioned........... but because she is Brahmin, the salt of India’s earth."(13)

This comment shows the superiority of the Brahmin community, the village authority and equal status of women in the public life of the tribal. They respect their respective ancestry. This is their social system. Jim observes,

“Pride of pure ancestry is inherent in all men, but nowhere is there greater respect for pure ancestry than there is in India.”(13)

Further Corbett deals with the social customs of the tribal. It was the social custom that women do not wear shoes. The widow, therefore, was barefoot. Corbett presents a typical village system in the region. Bania is the most lively and representative character. He represents the ‘business community’ in the Kumaon region. Corbett records their communication system as,

“No daily paper has ever found its way into this village, and the only news the inhabitants get of the outside world is from an occasional trip into Naini Tal and from wayfarers, the best-informed of whom are the packmen.”(15)

These packmen bring news to the region from distant parts of India and send their news about the region in trading centers.

Corbett admires the hospitality of the tribal people. If the guest refuses or pays for the tea, food or anything else they feel insulted. Corbett observes eating and drinking habits of the tribal people. He
admires their simplicity and compares them with the advanced world as,

“Milk is the strongest drink that has ever been served ......., except for those few who have came in contact with what is called civilization, our hill men do not drink. Drinking among women, in my India is unknown.”(15)

This is Corbett’s common experience in every village in Kumaon region. He specially acknowledges the goodwill towards and affection for the guests by tribal in that area. Thus his deliberate attempt to make the reader familiar with the tribal village is successful.

Corbett comments on the tribal traditions, marriage system and lifestyle in general in My India. He observes the tribal life in greater depth in “The Law of the Jungles.”

While providing the details of the poor family, Corbett passes critical remarks on the prevailing marriage system. Harkwar and Kunthi, the couple got married when they were children. They had not seen each other until the day of marriage. The parents are compelled to arrange the marriages of the children in the family at tender age to retain the respect of the community. Corbett mentions the feelings of the parents and the role of the village bania, the priest. Corbett found that the early marriage brought no significant change in girl’s life except the restriction of wearing one-piece dress. The girl gets married at very tender age but soon after the marriage she returns to her parent’s house until she comes of age to live with her husband.

Corbett observes that after the marriage the bride loses her original name and she is referred to by her husband’s name. But when she becomes a mother of her first child, she is called after that child’s name. For example, Kunthi is called as ‘Harkwar’s Wife’ before she is mother. Later on, she is called as ‘Punwa’s mother’ by the tribal.
Corbett records the tradition of the child–marriage system and the role of the girl in the household of the family.

Similarly, there is a tradition to refer to married man as the father of the firstborn child, Corbett quotes,

“No woman in our part of India ever refers to her husband, or addresses him by name. Before children are born ....after children come he is addressed as the father of the firstborn.” (31)

When Mothi became the father of the three children, the eldest was Punwa, so to his wife he was ‘Punwas’s father’ and his wife to everyone in the village was ‘Punwas’s mother.’

Corbett shows his concern for the poverty in the region. He comments on the economic conditions of the tribal as,

“There are no drones in poor man’s household in India; young and old have their allotted work to do and they do it cheerfully.” (65)

Similarly in “The Brothers”, he describes the poverty in the region. He describes the poverty of Narwa and concludes,

“With the exception of professional beggars, the poor in India can only eat when they work.” (87)

Thus Corbett observes that all the members of the poor family have to work for the subsistence. He also records the significance of money and health in the society in the story “Chamari.” When his assistant Chamari began to earn more money than other workers at Mokameh Ghat, his social status was raised considerably. Corbett therefore says,

“In India, a man’s worth is assessed to a great extent, by the money he is earning...” (168)

However, Corbett came to know that despite their poverty tribal are not greedy and money-minded. He presents two examples to show
their selfishness. Harkwar and Kunthi announced the reward of fifty rupees for bringing their lost children from the jungle but the herdsman who brought the lost children from the densest part of the jungle refused to accept the prize money.

In “Pre-Red-Tape Days” also Corbett describes the generosity of the petitioners, Chadi who gives up the amount of compensation considering the poverty of his friend.

“Kalu and I be the men of the same village ...... he will need all his money. So permit me, Your Honour, to return this money to him.”(62)

Corbett mildly attacks indecent traditional contemporary practice of the exploitation of the depressed classes by the contemporaries. He convinces it through the portrayal of the characters Budhu and Chamari, the victims of the traditional social attitude towards the 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.”(154)

Corbett started a school at Mokameh Ghat for the children of labourers and lower-paid railway staff. However, he faced difficulties in the outset due to the prevailing caste-system for keeping the high and low caste students in one and the same room of his school. He realized the negative impact of the caste-system in the social set up of tribal community and he mentions it in his stories, “The Queen of the Villages”, “Budhu” and “Chamari.” In “Mothi” Corbett relates his delicate appearance and finely chiseled features as a mark of distinction of the high-caste people in India.

So tribal were not free from the practice of caste-system and ill-treatment to the depressed class usually observed by the urban people.
However, Corbett did not believe in the caste- system and class ascendancy. So he appointed Chamari as the headman of two hundred workers belonging to Brahmin, Chattri and Thakur castes. Chamari was an untouchable person but Corbett realized his real worth and his loyalty. He pays tribute to Chamari in following words,

“Chamari was a heathen, according to our Christian belief and the lowest of India’s Untouchables, but if I am privileged to go where he has gone, I shall be content.”(173)

Corbett shows that tribal had deep faith and confidence in the religion. The grief stricken couple in “The Law of the Jungles” consulted the village priest and selected the propitious day to start search expedition of their children. They believed that they lost their children because of the anger of Gods.

The incident of Kunwar Singh’s sickness depicts superstitions and religious faith of the tribal. His addiction to opium is referred to as “The curse of our foothills” by Corbett. When Kunwar Singh was on his deathbed in a small cottage, the tribal people followed various religious rituals to cure him. For example, they asked him to hold the tail of a cow, because, according to Hindu faith it brings relief to the patient. On account of superstitions he suffered more intensely. However, Corbett drove away all the superstitious people from the cottage and was able to cure Kunwar Singh from his deathbed. This shows, Corbett’s awareness of prevailing superstitions of the tribal people and his timely proper help to them.

Corbett has mentioned some of the superstitions of the tribal people in his book Jungle Lore also. The tribal people never speak about the tiger intentionally in the jungle, as they believe that the tiger really appears in front of them if they do so. His poacher friend, Kunwar Singh, therefore, warned him,
“Never speak of tiger by its name; for if you do, the tiger is sure to appear.” (Corbett Jungle Lore 6)

The tribal people are confident about the presence of the supernatural in the jungle. They believe that all the evil spirits living in the jungle appear in various forms and the churail, was the most feared of all evil spirits. It appears in the form of a woman, whose feet are turned the wrong way and she mesmerizes her victims. Corbett says,

“..........the other is known to all the people who live along the foothills of Himalayas, as a churail.” (2)

Dansay was Corbett’s childhood friend. He told him (Corbett) the ghost stories many times. Corbett believes that it is due to his friendship with the tribal that he became superstitious. So Corbett criticizes him as,

“Living among the people .........., it was natural for Dansay to have super imposed their superstitions on his own.”(2)

Corbett observes that hill men do not lack courage but because of their superstitious nature they never attempt to investigate the truth. Thus Corbett had perfect understanding of tribal superstitions.

Corbett has mentioned some of the religious faiths of the tribal. His friend Mothi was held responsible for the death of an old cow by the villagers. A cow is regarded as sacred animal in Hindu religion. The village priest asked him to make a pilgrimage to Hardwar. Mothi had to undergo ritual of self-purification and penance. The main priest at Hardwar ordered him to give up his favourite things. So he gave up shooting and eating meat. Corbett comments on his death as,

“The poor of India are fatalist, and in addition have little stamina to fight disease.” (Corbett My India40)

He found one more Hindu faith regarding the river waters. The river water is sacred one and the water of Ganges is more sacred and
that too the water of the right bank of Ganges is supposed to be holier than the water on the left bank. He saw three Brahmin servants of the Maharaja of Nepal carrying such holiest Ganges water from Mokameh Ghat to eighty miles away.

Corbett observes a great sense of brotherhood among the tribal people. Amidst various hardships of life they show respect for each other and always extend a hand of co-operation, offer help for the needy people. Corbett has mentioned few incidents which throw light on this aspect of the tribal life.

The story “The Brothers” records a sense of brotherhood among the tribal people. One comes to know how Haria rescued his friend Narwa from the fierce tiger in the jungle. Haria was alone and unarmed in the vast expanse of the jungle but he courageously dragged away his companion from an angry tiger. Corbett admires Haria because he saved his friend without any expectation of reward either from Narwa or from the Government.

Corbett provides a good example of the mutual understanding among the tribal people. He has described the traditional system of cultivating land known as ‘Sagee’. Mothi took on a partner, ‘Sagee’ as the cultivation of the six acres of land was beyond his capacity. This system involves a partner in cultivation who receives free board and lodging and half of the crops produced in the year.

Corbett has mentioned one of the social customs which exemplifies fellow-feelings among the tribal. It is noteworthy that Corbett himself followed this tribal custom throughout his life. He says,

“It was the custom in our village, a custom to which I also adhered, for an animal shot by one to be shared by all ...”\(^{(40)}\)

Thus the tribal share among them the wild animal shot by them and enjoys it as banquet.
Corbett reviews the British Administrative system of his time in “Pre-Red-Tape Days.” The tribal took help of British officials to settle their disputes with mutual understanding without any prestige issue of their problems and arrive at amicable settlement with broad mindedness and allow each other to live healthy and peaceful life. Chadi and Kalu solved their disputes by mutual understanding. While taking back his petition against Kalu, Chadi said;

“Kalu and I be men of the same village, and as he has now two mouths to feed, one of which requires special food, he will need all his money. So permit me, Your Honour, to return this money to him.” (62)

Corbett appreciates the sense of brotherhood and the unity of the poor people in “Life at Mokameh Ghat.” He observed the poor workers of Mokameh Ghat for twenty one years. Corbett expresses his gratitude in following words,

“........., I am thankful that my men and I served India at a time when the interest of one was the interest of all, and when Hindu, Mohammedan, Depressed class, and Christians could live, work, and play together in perfect harmony.” (190)

Corbett found a sense of fraternity among poor Indians, therefore he says,

“........., for the poor of India have no enmity against each other.” (190)

Corbett’s account of the tribal life shows that they are not hostile to the wild animals. In the third chapter of My India, “Mothi” he has referred to the damage caused by the wild pigs and porcupines and the subsequent efforts of the tribal to protect their crops.

“To protect their crops the tenants used to erect a thorn fence round the entire village” (30)
He has mentioned that the Government permitted the use of only one single-barreled muzzle-loading gun and it was shared by all the villagers to protect their crops. He says,

“Though the gun accounted for a certain number of pigs and porcupines, which were the worst offenders, the nightly damage was considerable, for the village was isolated and surrounded by forests.”

Corbett therefore decided to build a masonry wall round the village, ‘Choti Haldwani’ when he purchased it.

Thus living on the fringe of the jungle, man-beast conflict is unavoidable. Corbett has mentioned incidents of man-beast conflicts in *My India* and *Jungle Lore*. However, he observes that majority of the incidents are accidents. Mothi’s encounter with the tiger was an accident. In “The Brothers” Corbett shows that tiger’s attack on Narwa was also an accident. After thorough investigation of that incident he derives the conclusion that the tiger had no intention of killing Narwa.

“The encounter was accidental, for the grass was too thick and too high for the tiger to have seen Narwa before he bumped into him.”

Similarly it was mistake of Har Singh to offend the tiger in the jungle which resulted in the fierce attack on him.

Kunwar Singh was Corbett’s close friend in his jungle expeditions. He learnt many things about the jungle and the wild life during the first few years of his explorations. Then Sher Singh became his friend due to his involvement in the jungle life. Corbett describes him as the happiest child in the village. Corbett says that the jungle was Sher Singh’s playground. Sher Singh had enjoyed the jungle like Corbett himself. He was intelligent and observant. His knowledge of jungle was incredible. Corbett has described his friendship with his
foster-brother Lalu, a young bull. Corbett observes that Sher Singh was happier in the jungles than anywhere.

He was the reliable informer of jungle life for Corbett. After his untimely death Punwa became his assistant in the hunting expeditions. Corbett gives account of the expedition in which both of them escaped from the attack of an injured wild pig. Later on, Mothi accompanied Corbett in the jungles.

“Mothi had been my constant companion in the Kaladhungi jungles for many years.”

Corbett shows that the tribal people derive pleasure in hunting and eating meat of the wild animals especially sambar and wild pigs. They love hunting but it is not their main occupation. They live on cultivation and cattle rearing. The tribal people are not professional hunters, so they hunt occasionally.

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. 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. He was able to understand the dialects of their language. He understood their culture and religion very well. He could write *My India* because he had great fascination for observing people of all types. He has mentioned his interest in the study of human beings as,

“..........it gave me an opportunity of indulging in one of my hobbies .......... The study of human beings.”

Corbett, himself belonged to the ruling class but he always treated his fellowmen like brothers. He became friendly with the tribal people, workers and the depressed classes. He always thought about their welfare. He became the patron, the counselor, the doctor, the
teacher and the guide for them. One can understand his sympathy for poor and downtrodden class if one reads character-sketches of Budhu, Lalajee, Kunwar Singh, Chamari, Sher Singh and Mothi in My India. They are the benefactories of his generous help. The character sketch of Lalajee shows Corbett’s attitude towards the suffering people.

Corbett has tried to probe deep into the relationship between man and nature in this book. His sense of satisfaction in helping the poor of India is correlated with his realization of their true qualities. He appreciates, therefore, loyalty of the Indians throughout his book My India. He gives credit of the success of Mokameh Ghat work which lasted for twenty two years to the team-work and loyalty of his workers. His home was a secluded place, fourteen miles away from the town. When he went to Europe to participate in the war, his sister Maggie was all alone at Kaladhungi. But he never became anxious about her safety and security. He has expressed his deep faith and absolute trust in the village folk.

“Her safety gave me no anxiety, for I knew she was safe among my friends, the poor of India.”

The significance of the tribal life is first step towards recognition of peaceful co-existence. They live very simple life in the midst of Nature. To be intimate with them is the right approach towards ecological balance. Therefore, Corbett’s involvement in the tribal life and traditions become very important factor in assessing his jungle literature. He learnt many things about the jungle from the tribal e.g. Kunwar Singh and Sher Singh etc. It is very remarkable that while portraying his characters, Corbett describes their social and family background too. My India reveals his sharp observation of Indian tribal life, traditions and folklores. Corbett depicts all the aspects of tribal life very vividly. At the same time one comes to know of Corbett’s interest in observing people, his curiosity and kindness towards the tribal.
4) **Jungle Lore**

*Jungle Lore* was 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 childhood. There are twelve chapters in this book. *Jungle Lore* reveals Corbett’s concern for environment and his ecological sensibility.

In his boyhood, Jim Corbett had explored the strip of jungle between the two watercourses near his house at Kaladhungi. Then he explored Garuppu jungle too. Both these jungles were teeming with wild life in those days. So, he saw all animals and all the crawling creatures that crossed the watercourse and soon became expert in identifying each and every animal in the jungle. Corbett comments,

> “Starting out as the sun was rising and moving noiselessly on my base feet, I saw .............. All the animals and all the crawling creatures ......., until a day came when I was able to identify each by the track it made.” *(Corbett *Jungle Lore* 50)*

But he wanted to learn the habits of the animals, their language and the part they played in the scheme of nature. This shows that he was interested in the systematic study of wild animals. For this purpose, he divided the birds, animals and the crawling creatures into groups.

Corbett refers to the ghost stories told by his friend Dansay in the beginning of *Jungle Lore*. Then he draws reader’s attention to a strange and horrifying scream that comes from the jungle and described by the tribal as a call of churail. Corbett illustrates the fact that there are many such mysterious things in the jungle and even in the era of daylight i.e. the modern age of science, we are at the mercy of
our imagination. We are ignorant about jungles and its living creatures.

Corbett was determined to find out the ‘Churail’ and finally he discovered an unknown strange migrant bird as the creator of that strange blood curdling call. This very fact brings into focus his approach towards the wild life in the jungle. i.e. from curiosity to exploration and further justification of his discoveries. It means he studies the wild life to know more about it to overcome imaginary notions and disbeliefs about wild life existing in human mind. He observes and records the wild life to remove ignorance and to present the facts related to it. He provides, therefore, the detail information to the readers of that unknown, unfamiliar and strange bird who created that horrifying, blood-curdling scream. His purpose is that someone should try to identify this bird in future.

Corbett started acquiring knowledge of the wild life since his childhood. As mentioned earlier his approach is always rational and realistic. He decided therefore, to classify the birds and animals into groups. He says,

“The first thing I did then was to divide the birds and animals and the crawling creatures into groups.”

He divided the birds into six groups then he divided the animals into five groups as,

1) Animals that beautified nature’s garden - they are deer, antelope and monkeys.
2) Animals that helped to regenerate the garden by opening up and aerating the soil. They are bears, pigs and porcupines.
3) Animals that warned of danger - deer, monkeys, and squirrels.
4) Animals that maintained the balance in nature - tigers, leopards and wild dogs.
5) Animals that acted as scavengers - hyenas, jackals, and pigs.
Then he divided the crawling creatures into two groups, as follows,
1) Poisonous snakes i.e. cobras, kraits, and vipers.
2) Non-poisonous snakes i.e. python, grass-snakes, and dhamin (rat snake).

The above classification of wild life by Corbett clearly shows his systematic and scientific methodical study of wild life which has been depicted in his works. Corbett’s idea of classification of birds, animals and the crawling creatures indicates his awareness of their significant presence in the eco-system. This is Corbett’s ecological perspective, because he shows the interrelationship of living creatures with each other and to their environment.

Corbett became expert in searching tracks of the wild animals. Corbett had trained eyes to determine the specie, its size and its movements. He could easily identify the pug marks of different animals in the jungle, therefore, he provides an important information to his readers about the pug marks in the Chapter XI of *Jungle Lore*. He mentions that by close observation and position of the track one can determine the size, age, sex of a leopard. He also comments on tracks of the herd of cheetal. Tracking the wild animals is an interesting jungle activity. One needs long experience to obtain this skill. Corbett became expert in this activity and therefore he gives account of tracking wild animals in his jungle stories. Corbett assigns greater importance to pugmarks in the study of wild life, without which, he considers, the study is incomplete and unsatisfactory.

Jim Corbett explores wild life by using his knowledge of pug marks. In one of his jungle detective stories while narrating an incident occurred at Sandni Ganga, near Powalgarh Corbett reveals his subconscious recording of the track. Due to the typical hard dusty clay surface, the road became record-book of all the animals that had used it during the night. Corbett states that these details are subconsciously
noted. He describes vividly movements of each and every animal on the track with proper logical reasoning. He comments,

“On entering the jungle on the left the bear had disturbed a sounder of pig and a small herd of cheetal, for they had dashed across the road into the jungle on the right.” (74)

In the same way he describes movements of the porcupine, the hyena and a ‘four-horned’ antelope. His style of description is very simple and realistic; therefore, an ordinary reader understands it without any difficulty.

It is very remarkable that Corbett derived his own method of counting the number of animals in the herd from the pug marks. Corbett explains it in the chapter XI of Jungle Lore. He says,

“This method of counting animals of any species, whether wild or domestic, will give accurate results for small numbers, say up to ten, and approximate results for greater numbers, provided the distance between the hind- and fore-feet are known.”(152)

Like pug marks, Corbett emphasizes the significance of jungle sounds or calls of the animals in his works. Corbett gradually realized the importance of systematic study of language of birds and animals. He therefore says,

“The next step was to make myself familiar with the language of the jungle folk, and to learn to imitate the calls of those birds and animals whose calls are within the range of human lips and of a human throat.”(51)

He mentions that all sounds in the jungle enabled him to trace the movement of unseen animal in the jungle. He says,

“Having acquired the ability – through fear – of being able to pinpoint sound, that is, to assess the exact direction and distance of all sounds heard, I was able to follow the
movement of unseen leopards and tigers, whether when in the jungle by daylight, or in bed at night, for the situation of our home enabled me to hear all the jungle sounds.”

Corbett observes the difference in the calls of animals and also of birds. He asserts that calling for different reasons is not to be found in the call itself, but in the intonation of the call. There is a difference between the bark of anxious mother recalling her young one and the bark of the hind warning the herd of the presence of human being. Corbett discriminates between community calls, territory calls, protection calls and courtship calls.

While giving account of the forest fire in Chapter X of *Jungle Lore*, Corbett comments on the sounds of birds and animals in the jungle. He observes that all the birds in the Kumaon produce orchestral music and melody to welcome new-born day. He appreciates song of ‘Whistling Thrush’. The presence of the tiger is mentioned by the collective alarm call of the peafowl. Other animals in the jungle, a Kakar, sambhar and a herd of cheetal warn the jungle folk about tiger’s presence. From these warning calls, Corbett concludes that,

“The tiger quite evidently is returning home from a kill and is indifferent as to who sees him.”

Thus 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 owing to his surrounding. 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 them which he has revealed to his readers in *Jungle Lore*. His conclusions on the behavior of wild animals are based on very minute observation and personal experiences.

Corbett describes in detail his first encounter with the tiger and the leopard. In his childhood while hunting the birds Corbett disturbed
a sleeping tiger. However, he was able to save himself from the roaring
tiger. This encounter with the leopard was very exciting. In this
accidental encounter the leopard was suddenly emerged from just ten
yards before him. But the leopard realized that Corbett had no evil
intention and so disappeared in the jungle. After many years Corbett
reviews the same incident and makes a firm comment on the behavior
of a leopard,

“.......... For leopard can size up a situation more quickly
than any other animal in our jungles.”(30)

Similarly Corbett uses his childhood experience to describe the
behavior of porcupines. He mentions that porcupine either defends
itself or attacks on its enemy by erecting its quills and running
backward. Corbett learnt this fact when his dog Magog chased one
porcupine in the jungle. Here Corbett shows that the age-old belief that
porcupines project or shoot their quills is based on ignorance.

Corbett has given very vivid account of the terrifying fight
between the elephant and the pair of tigers at Tanakpur in the chapter
V. Corbett comments on this incident as,

“I do not think that the tigers, at the onset, had any
intention of killing the elephant. The theory of an old
vendetta, anger at the killing of a cub and killing for food
are not convincing.”(42)

Thus Corbett rejects any revenge motive behind this fierce battle
as mentioned in the old vendetta. This shows that Corbett knew about
how tiger behaves in a particular situation.

Similarly Corbett passes very remarkable comment on the 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.”(44)
Corbett 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. However, only the leader and the oldest female member give the alarm call in the group of langurs. He says,

“Langurs act differently from red monkeys on seeing a leopard.”(146)

Corbett depicts accurately the gestures and the expressions of the monkeys in his jungle detective story as –

“I kept my eye on the three monkeys, and presently I saw one of them turn round, peer into the jungle behind him, bob his head up and down several times, and then he gave an alarm call.(78)

Corbett expected for the tiger to come, but a leopard came to steal his kill. He passes very remarkable comment here on the habit of leopards. He mentions that it is the habit of leopards to steal a tiger’s kill. Similarly he observed common habit of both the tiger and leopards. They both, while crossing a road with a kill, lift the kill to avoid any mark or a scent trail for bears, hyaenas and jackals to follow. His information of animal behavior is based on his close observation and own experience.

Corbett describes how carnivorous animals kill their victims. He observes that they mainly use their teeth. However, those animals who stalk their prey depends on their claws not only to catch and hold it but sometimes to disable a victim before killing it with their teeth. Corbett frankly admits that despite his lifelong experience in the jungles he is unable to describe the movements of the predators at the time of contact with its victim. This shows that Corbett is very sincere and truthful while giving any information about the wild animals.
Corbett, further explains how big cats i.e. tigers and leopards bring down their prey without causing any injury to themselves. He observes that usually the killers come up from behind or at an angle and with a single spring or short rush holds the prey with their claws and then instantly with great speed and power seize it by the throat. Thus Corbett records the skill of the predator and provides very important and realistic information about the method of hunting of carnivorous animals. A very few writers have recorded the actual movements of the predators at the time of assault. He says,

“It occasionally happens that when a heavy animal is brought to the ground the fall dislocates the neck, and it also occasionally happens that the neck is dislocated by the canine teeth of the assailant. When the neck is not dislocated teeth, the victim is killed by strangulation (44)

Corbett mentions that the initial movements of the killer are so rapid that it is very difficult to observe it in the jungles. It is his first hand and reliable experience. Corbett’s comment on this comes after his keen observation of more than twenty kills by tigers and leopards.

Corbett also gives account of an animal hamstrung by a tiger. He mentions that leopards do not hamstring their preys. He says,

“I have never seen an animal hamstrung by a leopard, but have seen many cases of hamstringing by tigers.”(44)

Corbett gives an account of a very rare incident in which the cow was killed and partially eaten by a tiger in a very unusual manner. While narrating this incident, Corbett interprets it from his own point of view as well as from the tiger’s point of view. He, therefore, states,

“This method of killing was intensely cruel from a human beings point of views, but not from the point of view of the tiger. He had to kill to provide himself with food, and his
method of killing was dependent on his physical condition.(45)

Here Corbett shows his deep understanding and sympathetic approach towards the disabled tiger. He believes that the tiger has no other alternative but to kill like that for his survival. Corbett mentions that he had seen two more buffaloes killed by tigers in the same manner, i.e. first hamstrung by the claws before being killed.

Corbett had immense knowledge of jungle affairs and therefore he was appointed as an instructor to the war-troops during the World-War II. For this purpose, he was in a jungle of Chindwara in Central India. When he gives account of his visit to the jungle he appears as a teacher giving lessons on the wild life. He provides very interesting and useful information about a serpent eagle, a crested eagle, the Kakar or the barking deer, monkeys (langurs), leopard and hornbills. He narrates how he successfully brought a serpent eagle from the high sky to the ground. This shows his in depth study of the serpent eagle. Corbett states that porcupines are vegetarians. They eat fruits, roots and field crops but sometimes they also eat the horns of deer killed by leopards, tigers and wild dogs to obtain calcium.

Jim Corbett has his own opinions about the wild animals and he has expressed it with a conviction without paying any heed to public opinions. The common opinion about the Kakar or barking deer is that it is a mean and a cowardly animal. However, Corbett argues that no animal in the jungle can be cowardly when it lives in the jungle with tigers. There is another age-old belief related to the Kakar that it is an unreliable informant to the hunters in the jungle. Corbett rejects the belief of the hunters by giving very proper reason. He says,

“He is a small and defenceless and his enemies are many, and if in a beat he barks at python or at a pine-marten
when he is more to be pitied than accused of being unreliable.”

He records all the details about the Kakar and passes his comments. For example, there was a long and inconclusive discussion in the Indian press about a peculiar sound that the Kakar makes. Corbett comments on this controversy,

“The alarm call of the Kakar is a clear ringing bark, resembling that of a medium-sized dog.”

Corbett firmly states that the peculiar sound of the Kakar comes from its mouth and it is a vocal sound.

Similarly, he gives account of the fierce battle between a crested eagle and a fish cat in chapter XI and says with conviction that it was by mistake or by an accident that they were involved in the fight.

In his childhood, Corbett’s jungle expeditions were restricted to bird hunting only. His intention was to kill birds by the catapult given by his elder brother Tom. His cousin, Stephen Dease, was compiling a book of the birds of Kumaon region. So he collected many bird species for Steaphen Dease. According to Martin Booth, it was the start of the main activity of his life. Then he began to hunt and study the jungle in earnest.

“Green pigeons and blue rock-Pigeons, which abounded in our hills, could be shot to eat, but all other birds would have to be skinned and set up ........”

Therefore, in Jungle Lore, Corbett depicts birds of Northern India successfully. He expresses very systematically his own views on the birds in the nature. He remarks,

“And while I was accumulating knowledge of these interesting subjects I was also absorbing the language of the birds and understanding their functions in nature’s garden.”
He has classified the birds into the following six groups.

(a) Birds that beautified nature’s garden.
(b) Birds that filled the garden with melody.
(c) Birds that regenerated the garden.
(d) Birds that warned of danger.
(e) Birds that maintained the balance in the nature.
(f) Birds that performed the duty of scavengers.

He makes readers more familiar with all varieties of birds in chapter XI. of *Jungle Lore*. He gives account of the migratory birds; and describes their migration, migration activities and their social pattern. He discriminates the migrant birds, and the regular inhabitant’s birds of the foothills and the predatory birds. He has described in detail the life style of the serpent eagle and crested eagles. The fierce battle between the crested eagle and a fish cat is already referred in this chapter. He conveys his knowledge about bird’s species and gives instructions to identify them. He has given minute details of their flights, habits and style of perching and their habitats.

According to him each species of bird can be identified while in flight by its shape and its wing beats. His observation is noteworthy. He describes minivets and their typical method of catching winged insects in the air. Then he mentions other species of the birds such as tits, flycatchers, woodpeckers, bulbuls and sun birds. Among fruit-eating birds, Hornbills are most attractive for him. Corbett describes this unique bird and reveals secrets of its behavior. Hornbill is known for his mysterious habit of sealing up the nest and leaving only a small hole through which the female projects her beak to take the food that the male brings. Corbett has raised very serious question about hornbill’s need to nest in hollow tree. According to him hornbill has powerful beak to defend itself from enemies. So the tree-nesting concept of hornbill is rather strange.
Another unusual habit of the hornbill is to colour its wings with yellow pigment. There is no proper justification of this habit. Commenting on the appearance and flight of the hornbill he says,

“..........the hornbill gives the impression of having missed the bus of evolution.”(155)

He considers its habit of colouring its wings as a defence mechanism of the by-gone days. This shows that Corbett has very broad approach to analyse behaviour of any bird. He suggests the readers to look high up in the heaven to see the soaring birds that perform important role in the nature.

“High in the heavens a serpent eagle is screaming, and higher still a flight of vultures are patiently quartering the sky.”(161)

Corbett has understood why the vultures are quartering the sky. He has proper knowledge of vulture behaviour from his earlier experience. So he infers,

“Yesterday, first a Himalayan blue magpie, and then a pair of crows, showed the vultures where a tiger had hidden his kill in a thicket near where the peacock is now dancing, and today as they circle and soar they are hoping for the same good fortune.”(161)

Thus Corbett comments on a link between wild animals and birds and their co-existence. My India and Jungle Lore contain accounts of wild animals and also birds in the nature. According to Martin Booth, Corbett was tempered by the permanent show of birds that paraded themselves before him in his childhood. He had fine collection of birds’ eggs. Corbett also comments on the migration of birds,

“The migrant birds are packing into small groups. These groups will join others, and on the appointed day and at
the command of the leaders the pigeons, parquets, thrushes, and other fruit-eaters will fly up the valleys to their selected nesting grounds while insect-eaters flitting from tree to tree in the same direction and on the same quest will cover at most a few miles a day.”

Here Corbett presents the life-cycle of birds in the region like a naturalist who maintains record of the events in the jungle.

His accounts of encounter with wild animals are thrilling, exciting, and adventurous. He has explored the jungles, throughout his life. He has his own point of view and while giving account of the exploration he depicts wild life as he sees it. One becomes closely acquainted with the rich variety of wild life in India after reading this book.

Jim Corbett was also fond of fishing and collecting butterflies. Fishing was his favorite past time. At Mokameh Ghat the mud banks of the river in the dry season attracted variety of butterflies. He collected those attractive beautiful butterflies and acquired tremendous knowledge about them. However, Corbett has not written about the butterflies as well as fishing consciously.

Jim Corbett has enchanted thousands of readers by his jungle stories. But he has presented distinctly, two jungle detective stories in *Jungle Lore*. He discriminates between fictitious detective stories from his jungle detective stories. The fictitious detective story begins with the evidence of some violent crime; however his jungle stories do not have similar beginning or an end. To understand his jungle detective story one should realize that to know jungle life is extraordinary thing and to detect jungle crimes is even more difficult thing. In the first story Corbett narrates how he had discovered the leopard near his kill when there was no evidence left behind. He was able to find out the sambhar killed by a leopard only because of his sharp eye sight and
jungle sensibility. Jim Corbett shows his basic instinct to go deep into an ordinary event in the jungle to discover very exciting and unusual incident that has happened in the past. He thinks from human point of view but occasionally he thinks from animal view of the jungle life. Here is leopard’s view point,

“This stretch of ground was visible from the leopard’s first view point, and I found it was also visible from his second viewpoint, so what he had been interested in was evidently on the open ground.” (69)

After thinking in this manner i.e. identifying himself with the leopard he came to conclusion that a full-grown heavy sambhar was seen by the leopard on the open ground. In this story Corbett brings forth wisdom of the leopard. It was difficult for the leopard to drag away the full-grown sambhar, so he had wisely decided to ride on it. Corbett came across similar situation when he was camped near Mangolia Khatta, twelve miles from Kaladhungi.

In this case Corbett went on a mission to find out the tiger who had eaten a flesh of buffalo by riding on its back it. He was able to discover the tiger’s pug marks but failed to draw any conclusion on this strange incident. He frankly admits his failure in following words,

“So I was not able to reconstruct the scene or to find any clue as to how the tiger came to be on the back of a buffalo it had no intention of killing, as evident from the absence of marks on the buffalo’s neck and throat.” (73)

His other jungle detective story is more sensational. In this story, Corbett emphasizes that any mutual mark in the jungle leads to detect a crime. In Sandni Ganga plain he saw an unusual mark of a little furrow. After some contemplation he concluded that the furrow had not been made by a human being, but by the pointed tip of a horn of a cheetal or of a young sambhar. His final conclusion was that it had
been made by the horn of a dead deer and made when a tiger had jumped down the bank with the deer in his mouth.

Corbett could draw such a logical conclusion only because he had thorough knowledge of habits of big cats. (i.e. tigers and leopards) His anticipation was perfect because at last he discovered the kill, a cheetal stag. His conclusions were accurate. He found that the tiger had covered the kill with the help of dry leaves and twigs.

After sometime he saw a big tigress coming unexpectedly from his side. Here also, he narrates the sequence of incidents from tigresses’ point of view. While narrating his jungle detective stories, Corbett skillfully describes the movements of the animals. In both these events of killing by tigers he thinks from tiger’s point of view. According to Corbett, in the jungle one should see more than an ordinary person and he should give up the notion that he knows every thing. His jungle detective stories in chapter VIII of *Jungle Lore*, reveals his sense of exploration and adventure. Corbett as an explorer of the jungle life has his own point of view. Analyzing his own jungle detective stories he says,

“In both the incidents I have related in these stories I did not know, at the start a crime had been committed, and it is this certainly of not knowing what a small clue will lead up to that maker the compiling of jungle detective stories so interesting and so exciting.”

Corbett takes his readers out on a jungle safari. His 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, behaviour and environment and life system of the wild animals. He had deep interest in acquiring systematic knowledge of wild life which 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. He has aspired to present wild creatures and bird life in their natural habitat instead of any artificial surrounding like a zoo. He advocates significance of preserving wild life in the eco-system. He is devoted conservator who wrote for the cause of wild animals.

The very distinct quality of his writing is that, he comments on the relationship between the two wild species in the jungle. He has described how different animals behave with each other, when they meet unexpectedly or accidentally. He has described vividly social pattern, social life of those animals who live in community or groups. He has even portrayed the relationship between male and female and how they perform different roles within a community. His writing throws light on the communication system between two or many animals which live together in their natural habitat. He has revealed all the aspects of wild life in the jungles in this book.

5) **The Temple Tiger and More Man-Eaters of Kumaon**

With his fifth book, Corbett returned to the successful formula of stories of man-eaters. The book contains five thrilling shikar stories and has theme of chasing and hunting man-eaters. It’s original title “More-Man Eaters” was changed to “The Temple Tiger and more Man-Eaters of Kumaon”. The title story, ‘The Temple Tiger’ is the tale of the tiger that Corbett attempted to shoot when he was trekking the Panar Man-Eating leopard. It is a thrilling, shikar narrative in which Corbett fired a number of shots at the tiger but failed to kill the tiger. To this story Corbett has added the stories of the hunting of the Mukteswar, Chuka and Talla Des Man-eating tigers and the Panar man-eating leopard. A brief epilogue gives instructions to the reader to visit the places mentioned in the book in order to verify the facts of his stories.
“The Temple Tiger”

“The Temple Tiger” is the only tale of Corbett in which he failed to shoot the man-eater. It has no formal end of shikar stories, that ends with the success. It is therefore very interesting story. The old priest’s quotation is justified at the end of the story. The Priest of Dabidhura temple said to Corbett,

“I have no objection, Sahib, to your trying to shoot this tiger but neither you nor anyone else will ever succeed in killing it.” (Corbett The Temple Tiger and More Man-Eaters of Kumaon 38)

His belief is confirmed at the end because tiger disappeared down the hill.

The story is divided into seven parts. In the first part of the story Corbett comments on the superstitious nature of the simple uneducated people who live on high mountains. He says that even sophisticated and educated people who live at lesser heights are also superstitious. He narrates an incident when he was on his shooting trip in the interior of Kumaon. His camp was at the foot of the Himalayan peak Trishul. Large number of animals are sacrificed each year to the Demon of Trishul. His assistant Bala singh got infected with the evil spirit of Trishul. Mothi Singh his another assistant told him, ‘the demon of Trishul entered Bala Singh’s mouth and swallowed him.’ (2) Corbett describes the change that occurred in the life of that poor man, who died shortly after that incident. Corbett refers the case of Bala Sing and comments on the type of superstitions. He has also analyzed origin and nature of what is called ‘Superstition’. Thus Corbett sets the background of death of Bala Singh due to superstition to his story of the Temple Tiger.

The Temple Tiger was a tiger in the area of a place of pilgrimage known as Dabidhura. He describes the world of holy shrine consisting of priests, temple and pilgrims and the topography of the region
accurately. From the priest he learnt about the man-eater’s attempt to
drag his guest from the platform of the temple. In an informal
discussion the priest said, “……, but neither you nor anyone else will
ever succeed in killing it.” (8)

On the next day after his arrival at Dahidhura, Corbett set out to
shoot a ‘jarao’. ‘Jarao’ is a name given to sambhar by the local people.
The man who accompanied him on the hunt begged him to leave the
jarao alone and shoot the tiger which they saw there. The man was
more concerned with his cows on which he was dependent for living.
Corbett presents here needs of the people, their poverty and also their
love for their home land. From the movements of the vultures he
discovered the pug marks of a big male tiger. There he got opportunity
to talk with the villager who told him tales of his fight against nature
and wild animals. Corbett asked him why he did not leave that isolated
place and try to make a living elsewhere. He said simply, “This is my
home” (12) this shows that the people are reluctant to leave their native
place.

Corbett depicts beautiful scenery around the kill. The tiger
arrived at the kill at night. Corbett positioned his gun and pressed the
trigger but nothing happened. He had his new rifle with him but no
cartridge in the magazine. Luck had been with the tiger and he escaped
from death.

On another occasion he found the kill into the ravine. He
mentions that there were variety of wild animals and birds, in the
ravine. Obviously he felt that he would receive ample warning calls
about the arrival of the tiger. But he was wrong, because without
having heard a single alarm call he discovered the tiger at his kill.
Then after a few minutes he caught sight of a bear coming along the
crest of the hill. It was a great big Himalayan black bear. Corbett has
given few examples of how bears behave with a tiger and a leopard.
Then he gives thrilling account of the fight between the tiger and the bear at the kill. He has described the clash between these two big infuriated animals in photographic manner. His observation is that

“Fights in the wild are very rare and this is only the second case of fighting and not for the purpose of one using the other as a food.” (19)

He fired at the tiger and then unwillingly shot the bear also. But after a few minutes he saw the tiger again, alive and unhurt. The bullet had struck the rock a few inches from the tiger’s face. On the third occasion the forest guard accompanying him disturbed him and his bullet struck a tree instead of the tiger. He decided to take final chance of shooting the temple tiger. He was sitting up near the kill. The tiger appeared but Corbett could not see him in the last moment. He compares behavior of the temple tiger with crows and monkeys who possess a sense of humor. He comments on this incident as,

“I know that crows and monkeys have a sense of humor, but until that day I did not know that tigers also possessed this sense.” (38)

Corbett stopped his expedition of hunting the temple tiger, who was believed to be protected by the supernatural power. He pays tribute to him,

“So I hope that in the fullness of time this old warrior, like an old soldier, just faded away.” (39)

In the second part of the story he mentions that the Dabidhura temple tiger provided him with one of the most interesting shikar experiences he ever had. At the end of the sixth part of the story Corbett states that,

“Anyway, I had tried to my best to shoot him, had paid compensation for the damage he had done to the full extent
of my purse; and he had provided me with one of the most interesting jungle experiences I had ever had.” (34)

Corbett portrays this tiger as an enigmatic character in the story.

“The Muktesar Man-Eater”

The Muktesar Man-Eater is already referred by Corbett in his author’s note of his first book *Man-Eaters of Kumaon*. He has given example of Muktesar tiger to justify his theory of man-eater. He states that when a tiger is suffering from one or more painful wounds, it is driven by necessity to killing human beings. He says,

“As an illustration of what I mean by ‘accidental’ I quote the case of the Muktesar man-eating tigress. This tigress, a comparatively young animal, in an encounter with a porcupine lost an eye....” (Corbett *Man-Eaters of Kumaon* X) Here in his fifth book he narrates the story of the Muktesar tigress in detail.

In the beginning of the story he gives exact location of Muktesar, describes fascinating landscape with surrounding hills and valleys. He mentions that,

“People who have lived at Muktesar claim that it is the most beautiful spot in Kumaon, and that its climate has no equal.” (40)

Thus Corbett appreciates nature with its all hues and colors and even climactic conditions. He considers needs of the animals and mentions that a tigress settled happily in the extensive forests adjoining the small settlement, of Muktesar Veterinary Research Institute. She lived there happily feeding on sambhar, Kakar and wild pig, until she had the misfortune to have an encounter with a porcupine. He writes,

“In this encounter she lost an eye and got some fifty quills, varying in length from one to nine inches, embedded in the arm and under the pad of her right foreleg.”(40)
Then he narrates three incidents of the tigress’s accidental encounters with human beings. After two successive attacks on human beings she deliberately attacked on the man who came to collect firewood. When the tigress had killed twenty four persons, the lives of all the people living in the settlement and neighboring villages were endangered and even work of the institute slowed down. Then the officer in charge requested Government to solicit Corbett’s help. He confesses that it was not an easy task as the tigress was operating in the vast area that was unknown to him. He reached Muktesar via Ramgarh and received assistance of son of his old friend, Badri. Corbett passes very interesting comment on the village life in India. He says,

“In rural India the post office and the bania’s shop are to village folk what taverns and clubs are to people of other lands, and information on any particular subject is sought, the post office and the bania’s shop are the best places to seek it.” (44)

Corbett stories of man-eaters also provide information of Indian rural life and this is the best example of it. He derived information of the latest kill of the tiger from the young girl. She gave him information of the place where the bullock was killed by man-eater. He decided to sit up on the machan near the kill. Here he gives information about the nature of the tiger in general,

“I maintain that a tiger does not kill beyond its requirement, except under provocation.” (53)

He could not shoot the tiger on that occasion owing to darkness. He missed his aim and hit the bullock. Then he suffered from rheumatism. Again he tracked the tigress and found her kill and then employing the beaters he attempted to drive her out into open.

Corbett provides very interesting information about beliefs of the people. On one occasion he was sitting on a hillside game track, waiting
for a tiger. The track led to a very sacred jungle shrine known as Baram Ka Than.

“Baram is a jungle God who protects human beings and does not permit the shooting of animals in the area he watches over.” *(58)*

He confirms this belief from his own experience and therefore selected a spot a mile from Baram’s shrine. He narrates his encounter with a very angry tigress. He took a hurried shot when she was coming straight at him and he fired again. He saw the tigress lying submerged in a pool. He skinned the tigress and found that she was blind of one eye and that she had some fifty porcupine quills. At the end of the story he expresses his contentment for having done his job and made a small portion of the earth safe for the native people.

**“The Panar Man-Eater”**

“The Panar Man-Eater” was a leopard who killed four hundred human beings. The questions were asked in the House of Commons on the trouble created by this leopard known under several names. Here, Corbett presents short history of man-eaters in kumaon. He mentions that not a single man-eater was recorded in Government records up to the year 1905. These two animals killed more than eight hundred human beings and made their appearance in public life. For the first time, need of hunting the man-eaters was intensely felt and he refers it as “new form of sport” that was considered very hazardous. When he returned home after killing the Champawat tiger, he was asked by the Government to undertake the shooting of the Panar leopard. Mr. Berthoud, the Deputy Commissioner of Naini Tal requested him to go to the help of the people of Muktesar. After hunting the Muktesar man-eater he went in pursuit of the Paner leopard. He set out to get the news of the man-eater and met a man whose wife was attacked by the
leopard in their home on the previous night. Corbett narrates pathetic story of that unfortunate girl. He describes vividly how the leopard attacked on them. Looking at her situation he mentions that Government should provide people with first-aid sets who are living in the areas where a man-eater is operating. This shows his concern for the people of Kumaon, his wish to help the suffering people. He is very sympathetic with them. Corbett interprets the fatal wounds on the neck and chest of that girl as,

“I very sincerely hope that no one who reads this story will ever condemned to seeing and hearing the sufferings of a human being, or of an animal, that has had the misfortune of being caught by the throat by either a leopard or a tiger and not having the means- other than a bullet or of alleviating of ending the suffering.”

He tells the reader about the sufferings of a man or an animal due to the injuries, wounds made by a leopard or tiger. His humanitarian attitude is displayed here because he wrote a letter to officer to dispatch the medical aid for that girl. In the second part of the story Corbett expresses his philosophy of life. He states that the period in between he shot the Muktesar Man-eating tiger and the Panar man-eating leopard was a happy time in his life. He made first attempt to shoot the Paner leopard in April 1910 and again second time in September of the same year. Corbett comments on the social beliefs in Kumaon region. Leprosy was the prevalent disease in Kumaon but the people look upon the disease as a visitation of God. He says,

“Being fatalists the people look upon the neither dispense as a visitation from God, and neither segregate the afflicted nor take any precautions against infection.”

Corbett then set out to Sanouli where the last human kill had taken place. He discovered a place of hiding of the man-eater into the
patch of brushwood. He describes the topography of that sight in detail. The goat was tied to a stake. He tells that two species of birds are reliable informants in the hills. A scemitar-babbler and white throated laughing thrushes are these two bird species. Upon hearing alarm calls of these two birds Corbett became alert when he was waiting for the leopard. The climax of the story comes at night when he fired shot at the leopard near the kill. Later wounded leopard charged upon Corbett and the people who accompanied him. But without loosing time he fired again successfully. Commenting upon this incident, Corbett explains human psychology of fear. He refers to the comment of one person who witnessed this incident,

“.........I knew, from my recent experience on the tree, that fear of a man-eater robs a man of courage.”(86)

Corbett expresses his sense of satisfaction at the end of the story. He writes,

“That night, for the first time in years, the people of Sanouli slept, and have continued to sleep, free from fear.”(87)

His sympathy for the tribal people is expressed here. He was happy for the removal of man–eater’s fear from their minds.

“The Chuka Man-Eater”

The Chuka man-eater appeared in the winter of 1936. Corbett narrates the first incident of tiger’s attack, on the man. On the second occasion the tiger attacked on a person carrying a sack of gur who also escaped from the death. Corbett illustrates the cleverness of the tiger who become smart enough and selected human beings who were not burdened with either ploughs or sacks. He tells in brief how the tiger got the name of Chuka, a small village on the right bank of the Sarda River in the Ladhya Valley. He narrates the tragic incidents in which
the tiger killed two human beings and two animals on the same day. This unusual behaviour of the tiger is analyzed by Corbett.

The Chuka man-eater was disorganizing life for everyone in the Ladhya valley. Corbett started his campaign against the man-eater with Mr. Ibbotson, the Deputy Commissioner of the three districts of Naini Tal, Almora and Garhwal. He depicts topography of Kalandhunga Peninsula.

“Kaladhunga is a gently rising cone-shaped peninsula roughly four miles long and a mile wide, surrounded on three sides by the Sarda river and backed on fourth by a ridge of hills five thousand feet high.”

Corbett describes his fishing activity at Kaladhunga. The river was the favourite fishing ground of the Ospreys, who had built their nest in the upper branches of a giant semul tree. Corbett describes flights of these birds. He witnessed a very rare fight in the sky between a Pallas fish-eagle and Osprey. Afterwards two Tawny eagles also joined this fight. Corbett has given account of this extra-ordinary event occurred in the air. He is equally interested in birds as wild animals in the jungle.

Corbett and Ibbotson continued their campaign against the Chuka man-eater. On one occasion they were informed that a cow had been killed in a wide open ravine on the far side of the Ladhya River. Corbett put up a machan on the near-by tree and waited for the tiger. After an hour a tigress appeared, followed by her two small cubs. He observed her activities curiously. He gives detailed account of behavior of tigress with her cubs. This reminds him of the scene he witnessed few years ago. His keen observation of the Himalayan goat known as a thar and her kid and also of this tigress makes him to comment on the ‘teaching-learning’ process of the wild animals. He mentions that,
“Instinct helps, but it is the infinite patience of the mother and the unquestioning obedience of her offspring that enable the young of all animals in the wild to grow to maturity.”

Corbett reveals here secrets of animal life from his keen observation. The headman of Thak informed Corbett and Ibbotson that buffalo had been killed by a tiger and carried away. They followed the track down into the valley. They found the kill in a small hollow under a box tree shaped like an umbrella. Ibbotson started preparing machan near the kill where as Corbett climbed into the ficus tree. Corbett describes position of his tree in detail. He sat facing the hill and the kill was to his left. Barking of a red monkey gave alarm call of the arrival of the tiger. Here, he admires monkeys for their good eyesight. After some time tiger arrived and instead of going towards the kill he came towards his tree. After quarter of an hour, craning his neck he looked through an opening and to his surprise he saw tigers head. The tiger went to sleep under his tree. But only the tiger’s tail was visible to him now. Corbett faced dilemma at that time. He was in confused state of mind. He says,

“The thought of disabling an animal, and a sleeping one at that, simply because he occasionally liked a change of diet was hateful.”

He was reluctant to shoot the tiger in an unpleasant manner. He then fired twice to kill the tiger. The tiger died at his second shot without making any sound. He confesses that,

“I should have felt less a murderer if, at my first shot, the tiger had stormed and raved but-being the big-hearted animal that he was-he never opened his mouth, …….”

His reaction on killing the Chuka Man-eater is quite emotional. His sense of morality is revealed here in his expression.
“The Talla Des Man-Eater”

The Talla Des Man-Eater is the last story of man-eater in this book. This is one of the most memorable hunts of Jim Corbett. He has personal reason which he has mentioned in the first part of the story—his injured eardrum.

In the beginning of the story, Corbett reports his visit to Bindukhera for a week’s shooting program in February 1929. Before giving account of their activities at Bindukhera he describes beauty of nature and wealth of animal and bird species on the grasslands of the terai, at Bindukhera. He gives account of rich flora at Bindukhera. He appreciates beautiful setting of Bindukhera. He states that,

“Nowhere along the foothills of the Himalayas is there a more beautiful setting for a camp than under the flame of forest trees at Bindukhera”……..(117)

He mentions about sighting of many birds like gold minivets, golden orioles, rose-headed parakeets, golden-backed woodpecker and wire-crested drongos flitting from tree to tree. Then he mentions about the rich variety of wild animals. He says,

“On a good day I have seen eighteen varieties brought to bag ranging from quail and snipe to leopard and swamp deer……”(118)

During the shooting game at Bindukhera he met an accident. It was the accidental discharge of a heavy high-velocity rifle that caused damage to inner lining of his left ear and burst the eardrum. The doctor at Kaladhungi had confirmed his injury. He, therefore states the significance of this accident that has important bearing on the story of Talla Des man-eater.

Mr. Bill Baynes, the Deputy Commissioner of Almora was suffering from the Tall Des man-eating tiger and Mr. Ham Vivian, The Deputy Commissioner of Naini Tal was suffering from the Chowgarh
man-eating tiger in the year 1929. Corbett decided to shoot the Tall Des tiger first and so he went to Tall Des.

Another important fact is made clear to the readers by Corbett in the second part of this story. He says that he had deliberately not written this story prior to writing of his autobiographical work *Jungle Lore*. His intention was that the story of Talla Des man-eater should be more credible to his reader and it is possible easily if the reader is familiar with his book, *Jungle Lore*. He has explained in that book how he had learnt to walk in a Jungle and use a rifle in his childhood. He says,

“My story concerns the Talla Des Tiger, and I have refrained from telling it until I had written *Jungle Lore").”

Corbett reached first to kaladhunga and then he went to Purnagiri. He provides information of the sacred Purnagiri shrine. He describes his Journey from Purnagiri to Talla Kote. He records his observations of the people in the region. He admires the virtues of these people. He says,

“The courage of people living in an area in which there is danger from a man-eater, and the trust they are willing to place in absolute strangers, has always been a marvel to me.”

He appreciates the courage of Dungar Singh, whose mother had been killed by the man-eater. With the help of Dungar Singh, Corbett followed the track of the tigeress where she had killed his mother. He took him to wyran field in a small valley. He saw there two tigers lying in the sunlight. He shot both the tigers very carefully but was surprised to see one more tiger nearby. Then he realized that he was dealing with a tigress and her two cubs, and one of the three was the man-eater of
Tall Des. Corbett, here ponders on the problem of cubs of the man-eater tigeress. He was very sentimental on that occasion. He says,

“The cubs had died for the sins of their mother.”\(^{(139)}\)

Further he states that they had eaten the human flesh provided by their mother but this does not mean that they would become man-eater themselves. Thus he justifies innocence of the cubs that died. His observations reveal secrets of animal life like a learned zoologist. He refers his previous book and passes very important comment,

“For in spite of all that has been said since \textit{Man-eater of Kumaon} was published, I still maintain that the cubs of man eating tigers in part of India about-which I am writing-do not become man-eaters simply because they have eaten human flesh when young.”\(^{(143)}\)

His comment on the problem of cubs of man-eater tigress has universal significance and from particular case he thinks of general situation.

Corbett continued his chase of the tigress and failed repeatedly. In the eighth part of the story he becomes reminiscent of his childhood spent at Naini Tal. He also refers to the special favour awarded by the Government to him “Freedom of the forests” and mentions that he could enjoy life by watching tigers in the wild and was able to learn a little about their habits and lifestyle.

The final scene of action in the story takes place at Talla Kote. In that village the tigeress attacked on a large flock of goats, and killed three goats. Corbett reached that spot and sat behind the bigger rock waiting for the tigress to come. He provides details of birds around the dead goats which includes kalege pheasant, the blue Himalayan magpies and king vultures. The beautiful birds always attract him and some birds give him alarm calls about the developments in the forest.
When the tigress appeared Corbett took aim at her and pressed the trigger but the tigress sprang forward and disappeared from the view. He was determined to shoot her and therefore jumped down from the rock and chased the wounded animal up to the hill. He was very careful because he knew that the tigress had a very recent injury to avenge. He states that- 

“A tiger that has made up its mind to avenge an injury is the most terrifying animal to be met with in an Indian jungle.”

Finally he approached the tigress that was ready to attack on him. But he fired two bullets to break her neck. The Talla Des man-eater was dead. He gives account of his five bullets that hit her from 7th April to 12th April. It was very hazardous chase for him to hunt the tigress. He examined the dead body of the tigress and realized that she had been seriously injured in an encounter with a porcupine. More than twenty porcupine quills were firmly embedded in her muscles and that was the cause of her man-eating propensity. He therefore, analyses the condition of the tigress in the tenth part of the story. He provides history of that unfortunate animal and concludes, 

“At the time she received this injury she may have had cubs, and unable for the time being to secure her natural prey to feed herself in order to nourish her cubs, she had taken to killing human beings.”

Thus Corbett justifies that under stress of circumstances an animal and a human being also, will eat food that under normal conditions they are averse to eating. At the end of the story he refers to his injured ear. After returning from Tall Des he received treatment in Lahore and regained his hearing capacity. He expresses his joy at the end of the story as he will be able to enjoy music and the songs of the birds.
Epilogue of the book is as important as an author’s note in his other book *Man-Eaters of Kumaon*. Corbett recommends his readers to visit all places he has mentioned in his stories. He refers his stories of man-eaters and provides information of those places and even men who witnessed and participated in his expeditions in the jungles. These men include the temple pujaris, Tewari, kunwar Singh, the headman of Sem, Dungar Singh etc. He is more interested as a writer to convince the credibility of his real-life jungle stories. He wishes to revive those thrilling events of his life.

Thus this last book of Corbett on his unique and thrilling hunting experiences in Kumaon region ends with the story of Talla Des man-eater. Corbett in this book recounts five stories of skill and endurance. He has written with an acute awareness of all the jungle sights and sounds. His love of the human beings in the villages at the foothills of Himalaya is expressed in these stories. He provides very valuable information of the flora and fauna in Kumaon. All these stories except first one i.e. ‘The Temple Tiger’ ends with success of Corbett. He proves at the end of the each story the circumstances that forced the tiger or the leopard to become a man-eater. His excellent skill of narration and thrilling experiences makes these stories an important part of the classic Corbett corpus.

6) *Tree Tops*:

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

Mr. Hailey comment on the life of Jim Corbett in his introduction to this book. He appreciates Corbett for his outstanding qualities as a writer, hunter, conservationist and savior of the Kumaon people. Mr. Hailey refers to those letters written by Corbett to his friends and
states that he was very deeply moved by his experience as a member of Queen Elisabeth’s party. He mentions it in the introduction, “The Proximity of Tree Tops to Nyeri made him a frequent visitor there, and it is pleasant to know that we have now his own story of the visit of Her Majesty The Queen to Tree Tops, …..” (Corbett Tree Tops xiii)

In the year 1922, Corbett purchased a coffee estate in Kenya with the help of the District Commissioner of Kumaon, Mr Percy Wyndham. Then he traveled annually to his estate in Kenya. In 1947, when India got freedom, like many other domiciled Europeans, Corbett decided to leave the country. He shifted to Kenya along with his sister Maggie for permanent settlement. After initial time spent with the relatives and friends Jim Corbett and Maggie settled at the Outspan Hotel in Nyeri. The hotel was very beautifully situated with fine gardens and a superb view of Mount Kenya. Corbett and Maggie became close friends of the proprietor of the hotel. The Outspan Hotel had an added attraction for Corbett; it was a kind of house on the tree and was called ‘Treetops’. The proprietor of the hotel Eric and Lady Walker had built a platform to observe the wild life from the top of the ficus tree. Tourists and wild life lovers in large number visited this unique hotel in Kenya.

In the February of 1952, the then Princess Elizabeth and her husband Prince Philip, Duke of Edinburgh, paid a state visit to Kenya and spent some of their stay at the Royal Lodge at Saginaw, twenty miles from Nyeri. Corbett received a note from an aide to the princess requesting that he join her at treetops that afternoon.

Corbett reached ahead of the royal party and waited there anxiously for their arrival. He saw a herd of elephant drawing nearer. When the royal party reached there the Princess fearlessly walked to the ladder ten yards from the nearest elephant and climbed the steps. Corbett admires her courage.
Corbett was very excited because for him, the chance to be so close to royal family was as much of a thrill as being close to a tiger. His pride at having guarded the Queen was something he never forgot and he wrote of it in this small book, *Tree Tops*.

Corbett begins his account of the event by describing the scenery around the Tree Tops.

“...A miniature lake with tall tufts of grass dotted on it occupied two-third of this open space, the rest consisted of a salt-lick.”(1)

This place was an ideal location to observe wild life in the forests of Africa. The lake and the salt-lick were surrounded on three sides by dense tree forests and on fourth side was a hundred-yard-wide strip of grass.

At the time of the arrival of the Royal Party, situation become very tense as the herd of forty-seven elephants was crowded together on the salt-lick. At that moment the big bull elephant, annoyed by the two young bulls charged on them and those enraged animals dashed into the forest on the left. Terrifying sounds were heard and situation was out of control. The Royal Party had arrived and without loosing time the Princess walked hurriedly towards the elephants which were crowded at the salt-lick and Commander Parker followed her. Corbett provides details of these incidents and appreciates the courageous act of the princess.

“In the course of a long lifetime I have seen some courageous acts, but few to compare with what I witnessed on that fifth of February.”(10)

The Princess started filming the elephants. Corbett gives fascinating account of the interaction between a flock of doves and angry elephants. He calls it mischief that the elephants played with doves to freighten them. Corbett comments on the behavior of elephants and their Social life. He observes that,
“When watching a herd of elephants it is intensely interesting to see how kind they are to the young.”\(^{(14)}\)

Then Corbett describes the activities of ‘Karra’, a big male baboon. His intimate knowledge of baboons in the jungle makes him to pass a comment on relationship between elephants and baboons. He says,

“Here they halted, for elephants dislike baboons and I have seen them chase such a family into trees and then shake the trees in an attempt to dislodge Them.”\(^{(15)}\)

Corbett then narrates thrilling scene of fight between two bucks at the salt-lick. He mentions that

“This incident, which was evidently the final act in a battle that had started in the forest, had been filmed by the Princess.”\(^{(17)}\)

The salt-lick is visited by five warthogs and a bushbuck. Corbett gives account of one interesting incident that happened during the night when he was keeping night vigil. A leopard was attracted by the rope ladder and had brushed against it. Possibly one of the leopards had come to the ladder at midnight. They could also see nine rhino in the moonlight, at the salt-lick. Corbett expresses his pleasure in spending night on the step of the ladder for night vigil. He records the incident of fight between two rhinos at dawn that was filmed by the Princess. Corbett humorously states that it was staged for the benefit of the Royal onlookers.

During the day, Corbett helped the Princess to recognize animals as they appeared before them. He talked with Prince Philip about the Abominable snowman. Corbett explains the difference between Indian Jungle and the African jungle. He was disappointed by the silence at night. Corbett experienced silent night on the ladder of Tree Tops. He therefore says,
“In contrast with an Indian jungle the African forest is disappointingly silent at night and , ......”(26)

During that night, king George died in England. The Princess left Tree Tops the following morning at ten O’clock, after breakfast. She was fascinated by the thrilling experience of the jungle teeming with wild animals. Corbett expresses his feelings,

“For myself, those hours that I was honoured and privileged to spend in their company will remain with me while memory lasts.”(29)

Thus for Corbett, his experience at Tree Tops with the Princess and the Duke was the most memorable event in his life.

Corbett has recorded this historical visit of the Queen Elizabeth in the register of visitors at Tree Tops as,

“For the first time in the history of the world a young girl climbed into a tree one day a Princess, and after having what she described as her most thrilling experiences she climbed down from the tree the next day a Queen- God bless her.”(29)

His pride of guarding the Queen as she acceded to the throne was something he never forgot. His excellent style of narration and carefully provided details of this visit makes this small book an important historical document.