

CHAPTER III

AN ANALYSIS OF WORKS OF KENNETH ANDERSON

This chapter discusses in detail works of Kenneth Anderson. There are sixty five jungle stories in his eight books, *The Black Panther of Sivanipalli*, *Jungles Long Ago*, *Tiger Roars*, *Tales From the Indian jungles*, *Man-Eaters and Jungle Killers*, *The call of the Man-Eater*, *Nine Man-Eaters and One Rogue*, *This is the Jungle*.

He writes about his adventures in the jungle for hunting tigers and leopards particularly those that were man-eaters. His adventure stories are set in the depths of Indian jungles. Full of dramatic tension and excitement, they also reflect his genuine concern for Indian wild life and rapidly vanishing jungles. Besides focusing on wild life, he also explores the subject of the occult and medical lore in his books.

(1) *The Black Panther of Sivanipalli*

The Black Panther of Sivanipalli is Anderson's best-known book. It contains seven stories and two informative chapters. He tells the real-life adventure stories set in the deep jungle with panthers, tigers, bisons and also snakes. He finds a panther as a real challenger to his hunting acumen. Therefore first five chapters are devoted to panthers. The other two chapters 'Snakes and other jungle Creatures' and 'The Big Bull Bison of Gedesal' deals with other jungle creatures, that inhabits the jungles of Southern India. In the story of 'The Killer of Hyderabad', Anderson has provided map of the locations for readers. 'The Black Panther of Sivanipalli' is the titular story.

In the introduction, Anderson has explained the reasons why five chapters of this book are devoted to panthers. A very first reason is that panthers are very common in India. One can find panthers within a few miles of some of the big towns. A very cheap, small animal like a dog, a

goat or a donkey can be used as bait for panthers. Hence hunting panthers is fairly inexpensive. Shooting of panthers by the sporting method of sitting on the ground offers same thrill as tiger hunting. He is therefore, much interested in writing about panthers. He also makes it clear that he has deliberately written about snakes in this book. because a great deal has been written and is known about big animals in the jungles such as tigers, lions, elephants and other jungle creatures in various parts of the world. But not much has been written about snakes, and most people know very little regarding them. He states his purpose as “I hope I am able to throw some light upon these equally interesting creatures.”(Anderson *The Black Panther of Sivanipalli* 4)

This indicates that Anderson is very serious writer and he writes with an intention to provide more information to his readers. He writes,

“Nor must the reader think for a moment that tigers, panthers, bears, and elephants are the most dangerous creatures to be encountered in an Indian jungle.”⁽⁴⁾

He mentions uniqueness of the poisonous snake and describes its movement in catchy words. He says the poisonous snakes are, “For quicker, far less visible, and far more potent...”⁽⁴⁾

He has told the story of a very gallant bison and two adventures with tigers. He states that after reading his adventures of shooting a man-eater, reader will come to know about the many difficulties, hardships and disappointments involved in it. For him the encounter with the second tiger was enigmatic.

Anderson says that while recording his adventures in the jungles he forget the present and memories come rushing in. He remembers the blackness of the forest, the jungle carpet below, the myriads of fireflies, the glowing eyes of a tiger, panther or bison and green eyes of graceful deer and also whispering trees. This confession of Anderson

reveals his love of the jungle and wild life in it. It is pure delight for him to write on his experiences in the forest at night.

Anderson appeals to his readers to spend some time to read this book and he is confident that he will take them into the domain of the tiger, the panther and the elephant. He criticizes civilization that imposes rules, the false values and ideas upon its people. His love of nature and wild life is so intense that he asks his readers to visit a tropical jungle and experience its excitement. He inspires the reader to go to the jungle.

“Here in the jungle you will find truth, you will find peace, bliss and happiness; you will find life itself. There is no room, no time at all for hypocrisy, for make-believe, for that-which is artificial and false. You are face to face with the primitive, with that which is real, with that which is most wonderful- which is God.”⁽⁵⁾

The introduction reveals his commitment for the cause of Nature and wild life. He therefore says,

“If I can succeed in spiriting you away for a few moments from all that is mundane in your life, into the marvels of a tropical jungle and its excitements,.....Then I shall feel myself amply rewarded.”⁽⁵⁾

“A Panther’s way”

The first chapter ‘A Panther’s way’ is a deep study of life of a panther. As mentioned in the introduction, this book is devoted to panthers and therefore Anderson aptly deals with all the facets of panther’s behavior. A panther is his chief attraction in the jungles. His keen observation of panthers enables him to disclose all the secrets of panther’s life. He admires this wonderful animal and analyzes the causes of his becoming a man-eating beast.

In the beginning he states that every panther differs from any other panther. He differentiates some panthers he had observed and says,

“Lastly, but quite rarely, comes the panther that attacks people, and more rarely still, the one that eats them.”⁽⁶⁾

He mentions that some extraordinary circumstances make panther a man-eating beast. He discusses some circumstances which compels a panther to consume human flesh. His observation is that once having tasted human flesh, the panther often takes a liking to it.

Anderson comments on the Panther's attitude towards man. According to him a panther is an inoffensive and quite harmless animal. That is fearful of human beings. Panther is so scared of human beings that at the sight of man it vanishes silently into the undergrowth of the forest. The most entertaining spectacles is to watch a panther stalking his prey. He can flatten himself to the ground and his coloration renders him invisible. In a couple of bounds, and with lightning speed he attacks on his prey. The prey is forced to the ground and that vice-like grip never relaxes till the animal's is dead. Anderson describes all types of movements of a panther very vividly. Even he mentions about the precautions to be taken while hunting the panther. Anderson describes a panther as very cunning animal and the most skillful of hunters. He therefore says that the hunter needs a keen sense of the jungle, a soft tread and an almost panther-like mind. Anderson provides information regarding panther's habitats, his prey in the jungle. He mentions that a panther will eat anything that is alive provided it is not too large to be tackled. Jungle fowl, peafowl, rabbits, monkeys, wild pigs and any of the deer family, except the very large stags are prey of a panther and near villages domestic pigs, dogs, goats, sheep, donkeys and average size cattle, are his staple diet.

Anderson narrates his experience of encounter with a panther. He writes with much familiarity with a panther and penetrates into the psyche of the animal. Once he was lying in the grass behind a tree overlooking a saltlick in a corner of a shallow ravine. Suddenly he heard a movement behind and was surprised to see a panther near by. Anderson comments on the reaction of the panther. Actually panther was also surprised being discovered. So he stood up and half-turned around with the intention of getting away. He writes,

“Then he looked back at me once again, as much as to say, ‘can’t you get the hell out of here? Finally he moved off.”⁽¹⁰⁾

Anderson reveals another interesting aspect of panther’s life, that is how the pantheress brings up her cubs and in doing so he compares her with the tigress. He states that it is fascinating to watch a pantheress with her cubs, or a tigress with hers. In both cases the solitude of the mother is very noticeable. He observes, carnivore do not bring their cubs out of the cave where they are born until old enough to walk stably and understand the rudiments of hunting. He writes about the behavior of cubs and tells his own experience,

“I have kept a number of panther and tiger cubs, and have found the former particularly prone to gastritis.”⁽¹¹⁾

The most important task of the mother is to educate her cubs in the art of killing. Anderson writes in detail on this aspect also. He states the difference in the learning process of panther cubs and tiger cubs. Panthers choke their victims to death by gripping the throat and hanging on whereas the tiger very scientifically breaks the neck. Hence tiger- cubs takes much longer to teach. A mother tiger or panther comes out on the hunting trail with her young and they follow behind, copying every action of the parent. At such times it is dangerous to be too near a tigress, she will attack but a pantheress is less likely to attack. She

will demonstrate her anger by growling ferociously. Anderson's sympathy for cubs and their mother is expressed here he says,

“But whatever you do, and unless utterly unavoidable and in self-defense, please do not shoot the mother, be it panther or tiger, for if you do the cubs will invariably escape into the jungle where they may starve to death, if they are big enough they may develop into man-eaters.”⁽¹³⁾

He is well aware of the impacts of shooting the mother and therefore he appeals to be sympathetic with her. His conservationist attitude is reflected in this appeal. Then he mentions about the mating season of both these species of carnivore and how they behave during this period. By giving example of domestic cats during mating period he explains the savagery of tigers when making love. He says that panthers are much the same in this respect. But in certain things a panther resembles a cat more close than does a tiger. On the method of covering up the excreta he draws this close resemblance between cats and panthers. This gives him an opportunity to express his opinion on a hyena. He says that

“The droppings of this animal are easily recognizable, and also the track of hyena is identifiable by the difference between the size of the fore and hind-paws. He also gives details of the structure of hyena's claws.”⁽¹³⁾

Anderson points out to the controversy regarding the identification of two species of animal, the panther and the leopard. He throws light on this controversy and says that this argument has died out with modern times. It has been now recognized that they are indeed one and same. He also states that the difference in environment and diet has caused some animals to grow to a much larger size than others. His observation is that the forest-dwelling panther generally grow much bigger and has a darker and thick coat than the panther

that lives near villages. This is because of the difference in the diet as panther that lives near villages has restricted food supply that of dogs and goats. He calls it the 'village panther', who is smaller in size and has the paler skin. But there are exceptions he says from his own experience. Anderson even mentions that the same case is applicable to tigers. The tigers feeding on jungle creatures are sleek and muscular because strenuous exercise hunting wild game reduces fat. He says,

“Strenuous exercise reduces fat, not only in human beings, but in tigers also.”¹⁵

Thus Anderson relates human beings with animals in this matter. Anderson describes methods of hunting of monkeys by tigers and panthers. He mentions the skill of panthers in climbing trees, and how they save themselves from the attack of wild dog's pack. He refers the wild dog as one of the most intelligent animals in the Indian jungle. The comparison of tigers and panthers continues in this chapter when Anderson mentions about the ability of tiger to swim across large rivers. He further comments on the origin of the tiger. He writes,

“The tiger was originally an immigrant into India from the colder regions of Mongolia..... The panther is a true native of India and of the tropics.”⁽¹⁷⁾

He criticizes the sportsman of the past who said that the tiger is a 'gentleman' while the panther is a 'bounder'. He disapproves this belief and says that their beliefs about animals of both species are based on their experiences when they followed wounded animals with old-fashioned weapons. He also presents the difference between reaction of a wounded tiger and a wounded panther. The cave of a tigers and her cubs is very cleanly kept as compared to occupied by panthers. He illustrates the difference between the roar of a tiger and a panther. He describes, the tigers call as,

“Their melodious, deep throated and long-drawn moaning call, terminating in that never-to-be forgotten ‘oo-oo-ongh’ that reverberates down the aisles of the valleys,.....
Is music to the jungle lover’s ears.”⁽¹⁹⁾

He refers a panther’s call as the harsher, less distance-carrying call which is less frequently heard. He has mentioned another difference between a tiger and a panther. The tiger’s habit of following a particular beat on his hunting expeditions. A panther never follows any such pattern. In fact a panther’s habit is to appear anywhere suddenly and disappear abruptly which makes impossible to anticipate or forecast movement of man-eating panther.

At the end of this chapter he makes a sincere appeal to his readers to carry a camera along with them because cleverly taken photograph is a far more meritorious and commendable achievement than any stuffed trophy hanging on the wall. His strong naturalist and conservationist attitude is expressed here. He says that,

“With the first you can view the animal as often as you wish in all the beauty of its living grace and strength; where as a stuffed trophy, like a cast cocoon or broken eggshell, is just the husk of a once-beautiful animal which sooner or later will deteriorate and be destroyed by time and insects.”⁽²¹⁾

Thus Anderson illustrates the difference between shooting animal with a gun and shooting it with a camera. In the first chapter he provides all the information of a panther and creates interest about it and also sets a reader’s mind for reading stories of panthers.

“The man-eating Panther of the Yellagiri Hills”

‘The man-eating panther of the Yellagiri Hills’ is a very interesting story of hunting the panther by Anderson. He gives account

of his efforts to rid the panther that occasionally killed human beings. This story reveals Anderson's excellent art of narration which creates interest for the reader to read the story in a single sitting. He writes in a very simple and everyday language and explores his own mind as well as the mind of the panther.

The setting of the story is about ninety five miles away from Bangalore, his native place. He purchased a farm of one and half acres to make his holiday home. Anderson visited his farm frequently as he always wished to live in company of nature. Wild animals and hunting was his passion and therefore he purchased the farm to enjoy nature and solitude at Yellagiri which was hundred kilometers away from Bangalore city and was near to Jalarpet Railway junction.

Anderson begins his story with beautiful description of natural scenery of the forest at Yellagiri hills. He narrates an incident of a panther's attack on a young bull. It was a hot afternoon near the jungle,

“It was mid-afternoon; the tropical sun blazed overhead, a veritable ball of fire. The jungle lay still and silent under its scorching spell. Even the birds and monkeys that had chatted all morning were now quiet, lulled to sleep in the torpid air.”⁽²²⁾.

Anderson describes the scene very vividly and the panther's arrival in dramatic manner. The curiosity of reader is raised when he describes movement of an unknown animal in the surrounding jungle. The brown bull was munching mouthfuls of grass and was at peace with itself and the world. Then he refers

“The green eyes were those of a large male panther of the big forest variety, and his heavy body, near equaling that of a tigers in dimensions, was pressed low to the ground,

the coloring of his rosettes merging naturally with various tints of the grasses.”⁽²³⁾

Then he describes the attack of a panther as a ‘bolt from the blue;’ subsequently the death of the brown bull within a few minutes of the attack. Nathan, the herdsman lost one of his best beasts near the jungle of Yellagiri Hills on that day. In the next three months not only Nathan but the other two herdsman who lived in the same village lost a couple of beasts.

Thus Anderson gives account of this incident and then with sound reasoning states that a panther settled in a locality where food was plentiful and easy to get. He says,

“He decided to live nearby in preference to moving through the forest in his normal hunt for game, which was far more arduous any how.”⁽²⁴⁾

Anderson records changes occurred in the attitude of the panther with the change in the cycle of season. He observes rightly that in the monsoons and with heavy pasture grew up everywhere it became unnecessary to drive the herds of cattle into the jungle for grazing. This change was not relished by the panther and he became bolder and changed his strategy. Then his hunger increased and adopted a more belligerent policy towards the herdsman. On one occasion the panther killed the cow and when the herdsman resisted, he growled hideously at the men who ran away. Anderson here depicts all the incidents that led the panther to become a man-eater. His account of panther’s behavior is the outcome of his keen sense of observation mingled with his rationality. Anderson here introduces the forester of that region, Ramu. Anderson criticizes the forester and corruption in the forest department. He criticizes Ramu as,

“Although it was part of his duties as the representative of the government to check poachers, he himself was

accustomed to indulge in a little poaching over waterholes and salt licks, his quarry being the various kinds of deer that visited such spot, or an occasional jungle pig.”⁽²⁶⁾

Anderson comments on how Ramu managed to escape from the dutiful conscientious range officer who came to know about his favorite pastime. The range officer was a conscientious young officer, keen to uphold the government’s policy of game preservation and tried to catch his subordinate in the act of poaching.

As the problem of the panther became grave the villagers approached Ramu and requested him to kill the panther. Anderson narrates in detail how Ramu attempted to shoot the panther from the machan. Instead of shooting the panther he shot the goat and hastily retreated to the village. He told the villagers that he had hit the panther and they would find him dead. For the next two months after that incident there was no any attack on cattle or goat of the village. Then one evening the panther attacked on a boy and injured him. That was the first attack made upon a human being by the panther. Three weeks later the panther again attacked, this time on the goat-herd who died but not before he fought bravely with the furious animal.

After providing this background of the panther, Anderson tells how he happened to visit that place. At first, he writes about the location of that area,

“The Yellagiris are a crescent-shaped formation of hills lying immediately to the east of Jalarpet Junction railway station on the southern Railway. The opening of the crescent faces away from the junction, while its apex, so to speak, rises abruptly some three thousand feet above sea level about two miles from the station.”⁽³⁰⁾

Anderson purchased a farm of small acreage at the top of that ridge in 1941. His intention was to keep that farm as a weekend resort.

The coolies on his farm told him about the panther when he was on his visit from Bangalore just after the death of the goat-herd. He mentions that no news about the man-eater had been published in any of the newspapers. Thus Anderson came to know about the panther by a coincidence. but this news interested him and he decided to make an attempt to bag the animal. But he had not brought his rifles with him and had only a shotgun. Further there were only two L. G. cartridges available. Even then he started his adventure and found the trail of a panther. He identified the panther a fairly large adult male from the pug marks. He met the Patel of the village to procure the goat. He built a machan and sat on it waiting for the panther. Here he present perfectly the sight of the machan. He writes about how he spent those hours in the jungle under similar circumstances. There was extreme silence except the peculiar low whistle of the 'herd-boy' bird. He describes the bird in detail, its name in the Tamil language. It shows his interest in observing birds also. He spent three nights on the machan without any encounter with the panther and left the village for Bangalore with utter disappointment. He believed that perhaps the panther had moved off to some distant part of the Yellagiri Hills. But he gave the village Patel his address and money for a telegram.

A month passed and he received the telegram from the Patel about the fresh attack of the panther. Anderson traveled to Jalarpet at night and climbed the hill at midnight. From the Patel he heard the story of panther's killing of the mail-carrier. He took review of the situation, collected information about the movements of the panther, his possible hide-out at Periamalai hill. He provides details of the location of Peramalai hill and then describes the jungle at the foothill. He observes the forest very minutely and passes very important comment on the status of forest in southern India. He says,

“I could see that, as was happening with so many of the smaller forest tracks in southern India, the lantana pest was slowly but surely encroaching on the jungle proper and smothering the original trees.”⁽⁴⁰⁾

This clearly expresses Anderson’s concern for the Indian jungles and rich variety of flora in it. Like a learned naturalist he observes the damage that lantana is causing to the original trees. He examined the area in the jungle where the unfortunate mailman had been killed by the panther. With the help of the Patel and villagers he tied three donkey baits for the panther. After preparation in the afternoon he went to his small farm.

Anderson gives information of his farm at Yallagiri Hills and narrates an interesting story about it. The story justifies that Anglo-Indians also believe in supernatural, like Indians. The farm belonged to an Anglo-Indian person who spent many years to convert that barren land into cultivation. After his death, his sister sold the farm to Anderson. Then he came to know about the mystery and myth regarding that property. He learnt from the villagers later on that the house ‘Kottai’ is a haunted place and the spirit or ghost of the Anglo-Indian farmer visits the farm. Anderson purposely confesses that,

“Now, I am not an imaginative person. I am not afraid of the dark. Nor am I superstitious.”⁽⁴⁵⁾

Then he narrates his horrible experience during the night when he felt that something heavy and cold perhaps the tiger pressing his throat. He had experience of the ghost but when he probed in the light, it was the largest toad. This experience of Anderson throws light on the origin of superstitions.

The most-thrilling incident in the story occurs in the first round of his encounter with the Yellagiri man-eating Panther. He sat on the machan in moonless night in the forest. He gives account of the sights

and sounds in the jungle. He was accustomed to sitting up in the jungle on machans or in hide-outs. Anderson accurately describes the state of human mind while sitting alone in the jungle on machans or in hide-outs. He says,

“Thoughts of all kinds creep into a man’s mind on such occasions, some pleasant, some otherwise, and some reminiscent.”⁽⁴⁹⁾ He reflects on human nature and says further, “Is it not strange what the human mind may think of when it is forced to be idle?”⁽⁴⁹⁾ On that particular evening he heard voice of the panther who had arrived there. Anyhow the panther became aware of his presence on the machan and started growling. The angry panther terrified him with a series of loud growls. Finally he rushed to the tree to attack on him. The machan was just ten feet-off the ground and so his life was in danger. But suddenly one of the branches covered on the machan fell down upon the panther. Anderson hurriedly fired at the undergrowth. Then he fired another shot at the spot where the panther had vanished. The next morning he examined the spot but there was no any trace of the Panther. He became disgusted and decided to return to Bangalore.

For next two months there was no any news about the panther. He thought that the panther had given up his tendency to attack on human beings. After nine weeks he received a telegram from the Patel stating that the panther had reappeared and once again killed a human being. He rushed to the village with preparations. A young woman was killed by the panther three days before. He observed carefully the spot where the panther attacked on her and decided to hide himself beneath lantana bush instead of sitting up on the machan. Anderson’s study of the animal behavior is noteworthy. To make a proper plan to kill the panther he studied all the possibilities of his habits. He writes,

“As I studied these conditions an idea suddenly came to me. I would create a scene as close as possible to what the panther might expedite to be.”⁽⁵⁰⁾

Then for the next night he crept under the bush at evening and the goat was tied at some distance. He waited and kept vigil during the whole night but the panther did not come. He came out of the bush in the morning quite disappointed. He says,

“I came out of the bush the most disgusted man in the whole of India.”⁽⁵⁹⁾

He blames goat for his failure. He changed the goat and again crept into the bush for another attempt. With evening it became dark beneath the lantana, the goat called loudly and he waited for the panther. After an hour he heard rustle and the faintest sound of a dry twig being trodden upon. He sensed the panther's arrival. He had to be very careful in taking shot at the right moment. Then he heard a faint hiss and instinctively realized that the panther had seen him. Now the panther was preparing for attack when he switched on the torch and its beam sprang right into the twin reddish eyes of the panther. Aiming quickly he pressed the trigger of his rifle and fired two bullets at the panther. Then he heard gurgling sound of a dying animal followed by silence.

Anderson crawled out of bush and was sure that the panther was dead. But he became restless with the thought that the panther he had killed might not have been the man-eater but just an ordinary animal. This shows that Anderson wanted to kill only man-eating panther and not an ordinary one.

Next morning he found the dead panther. He was an old male panther with a pale coat. Anderson detected every sign of being the man-eater, for his canine teeth were worn down with old age and his claws were blunt and frayed. Anderson expresses his contentment at

the end of the story for he had bagged the real culprit. Thus the story has traditional end in terms of the Shikar stories.

“Old Munuswamy and the Panther of Magadi”

This is one more interesting story of Anderson which has background of Bangalore, his residential place. The story is also remarkable for excellent characterization of ‘Munuswamy’ a professional guide of shikaris. Anderson provides geographical, historical and socio-cultural information of city of Bangalore. First of all he appreciates unique climate of Bangalore. He also tells the history related to its name. he says that the name, Bangalore, is an Anglicized version of the Kannad words ‘Bengal uru’ meaning ‘bean town’ as translated literally. While commenting on the development of the city he mentions that Bangalore was far from being a city until the end of the Second World War. Later all its other assets combined together to make it the most popular place in India. Then he turns reader’s attention to three very high hills within a radius of thirty-five miles of Bangalore. He gives information of each hill respectively. The third hill to the west is known as Magadi Hill. It has two humps like a dromedary. Between them is a heavily-wooded valley. The approaches to this valley are slippery. The panther that terrorized Magadi had his cave in that valley. Anderson describes topography of Magadi hill as,

“Magadi hill is surrounded by gorgeously wooded and hilly country. To the south lies a stretch of reserve forest, covering a series of hills, extending southwards for over seventy miles to the Cauvery river, near a place of Sangam.”⁽⁶⁵⁾

Further he mentions that a large number of panthers and bears live in that valley. It is therefore, his son, Donald’s favorite hunting place. He has shot forty panthers and over a dozen bears in that area.

To the west of Magadi hill are plains of low scrub in which black-buck, hare, peafowl, partridge and quail abound. Thus Anderson describes rich wealth of fauna in the valley of Magadi hill. Then he refers to the dam on the river Arkravathy that supplies water to Bangalore throughout the driest year. The leopard first appeared in that part of the region. As mentioned in the previous chapter 'A Panther's way,' Anderson again states that a leopard and a panther are one and the same creature.

“For no good reason that I know of, in India we more often call them panthers.”⁽⁶⁶⁾

Anderson then introduces the protagonist of the story, the panther who killed some goats in the villages at the foot of Magadi hill. He then makes a general comment on the behavior of panthers. He mentions that for many years generations of panthers and the people have grown up together. This shows the co-existence man and panther in that region. So nobody took the panther of Magadi seriously until he started killing big domestic animals like bulls and cows. Anderson has deep understanding of needs of the people. He, therefore comments on the social life and rituals, and states the importance of cow and bull in the economy of rural life. So by killing these animals he committed unpardonable offence!

Anderson introduces another chief character in the story, an individual named 'Manuswami', who claims that he is a professional 'gentleman's shikari guide.' He is also a rogue. He brings in items of shikar news to the town and passes them on to novices. Then he demands a reasonable advance of money for the information he has provided. Then he turns up on the appointed day to accompany the novice to that place. When they reach that place the animals are nowhere. But Manuswami is quick willed and a real liar. He befools his clients. Anderson says,

“To see him at his best is to watch him bringing news of a panther to some unfortunate green horn who is about to learn the lesson of his life.”⁽⁶⁷⁾

Anderson exposes all the tricks of Manuswami. It is very interesting that he even writes on how he was deceived by him for at least four times. He narrates an incident which exposed his modus operandi to him. Then Manuswami requested Anderson, not to expose his roguery to anybody. Anderson describes his appearance so that one can easily recognize this an English-speaking ‘gentleman’s shikari guide’. He describes him as a lean, tall, oldest, very black man, with long hair drawn to the back of his head and tied in a knot and large protruding eyes wearing a turban or a cap, dhoti, lengthy or baggy trousers. He warns his readers to remain away from old Manuswami, the happy-go-lucky ‘crooked’ guide. Anderson then says that he has purposely portrayed his character in detail because he plays quite a prominent role at the beginning and at the end of the story. He, therefore, acquaints his reader with this unusual and unique character. Thus Anderson portrays in detail both main characters the story.

When the panther of Magadi started killing livestock of villagers frequently, Manuswami’s latent hunting instincts awoke. He decided that he would shoot the panther and then advertise the fact in the town and would make propaganda of himself. He goes to Madgadi with an old hammer-model gun borrowed from somebody. Anderson writes,

“....., Manuswami the old shikari, who had once served with Generals and Viceroys, had come to shoot the animal that was causing them such a loss.”⁽⁷³⁾

He built the machan to sit up. He shot the panther high up in the shoulder but the panther got away. The panther was not dead but injured. Manuswami returned to Bangalore.

The wounded panther began to attack goats and dogs outside some of the villages, from Magadi to Closepet. Anderson narrates an incident of the panther's attack on the pony. Shortly afterwards a man was pounced upon near Magadi village, he was taken to the hospital and a police report was made. The police dafedar went for an on-the-spot examination of the evidence. He saw the panther nearby and brought his service rifle. He missed the target and the next second the panther retaliated. The dafedar was badly hurt in the attack of the panther. Anderson comments humorously on the situation,

“The reports of the panther's attacks had all been registered but when he attacked one of their own force and a dafedar at that the police really got busy.”⁽⁷⁷⁾

He comments on the attitude of the police in general. They found out the root of all this trouble and old Manuswami, the rascally shikari guide was arrested. It was obvious that the panther was on the way of becoming a man-eater. The D. S. P. gave him just four days time to shoot panther when he bargained with him. He undertook to shoot the panther within four days and lay the body at the feet of the D.S.P.

Manuswami approached Anderson and requested him to shoot the panther. Anderson went to Magadi village with Manuswami. Then next morning an individual named Allimuthu reported him that the panther lives in a cave in the recesses of the cleft between the two hummocks of Magadi hill. They set off for cave. Anderson describes the valley, hill and the forest vividly. The passage towards the cave was covered with the dense lantana bushes. They took strenuous efforts to cross it. They reached near the cave and heard growl of the panther. Anderson confirmed that it was the panther and not the bear. For this he gives information of Indian bear.

“Bruin is black in Southern India, and I would have easily picked out such a black object against the brown grass.”⁽⁸³⁾

He fired his gun as soon as he spotted the panther. The panther was dead instantly. He examined the dead body and found the wound on its back caused by Manu Swami's gun. That evening the body was put before the D.S.P. It was within forty-eight hours that Anderson shot the panther of Magadi to save Manuswami from legal action.

The story throws light on the interest of the amateur hunters who entertain the rogue like Manuswami. The panther was on the way to become man-eater because of Manuswami's mistake. It is only because of novices and greenhorns in the game that a rogue like Manuswami remains active. Anderson expresses his serious concern about it in this interesting story.

“The Black Panther of Sivanipalli”

In the introduction of this book, Anderson has stated that this book is devoted to panthers in the jungles. Here is the story of a very rare variety of panthers known as the black panther. This type of panther is very rarely seen in the jungles and therefore there are number of myths, mysteries and legends related to it. Hence this story is very significant and therefore he has given the title of this story to the book.

In the beginning of the story, Anderson refers to his proximity to Sivanipalli. It was his favorite place for a weekend excursion. He presents its topography in details and describes the jungle stretches to the east of Sivanipalli. He describes the jungle variety as,

“The jungle varies in type from the heavy bamboo that grows in the vicinity of the waterhole to the thick forest on the southern and western sides, with much thinner jungle and scrub, interspersed with sandalwood trees, to the east and north.”⁽⁸⁷⁾

He appreciates the beautiful countryside and expresses his love for that place. He mentions that he was attracted to Sivanipalli on his very first visit in 1929. He mentions about his frequent visits,

“I have spent many a moonlit night ‘ghooming’ - derived, from the Urdu verb ‘groom’ meaning ‘to wander about’- The jungles around little Sivanipalli had all sort of wild animals in it. He mentaions the presence of a tiger, an elephant, a panther, sambar, bison in it but also mentions that except an elephant one can not see these animals easily as they are too cunning and disappear at the sight of man. Thus Anderson presents wild life prevailing in this beautiful jungle. He also mentions that it is an ideal locality for a panther’s activities.

Sivanipalli sprang a surprise in 1934 when a black panther had been seen drinking at the waterhole by a herdsman. This was very unusual incident for the villagers. Anderson provides all type of information about the black panther. He comments on the appearance and origin of the black panther,

“Now the black panther is not a separate or special species. It is simply an instance of melanism. A black cub sometimes, but very rarely, appears in a litter, the other cubs being of normal size and color.”⁽⁸⁸⁾

He states that black panthers occur more in the thick evergreen forests of Malaya, Burma, Assam and also seen very occasionally in the western ghats of India. He had seen once only across the ghat section between Pennagram and Muttur near the Cauvery river. He says that the mystery of the black panther has never been satisfactorily solved.

The villagers of Sivanipali refused to believe in the headsman’s report of sighting the black panther. They were superstitious and related his experience with Satan. They said that it had not been a normal or living animal but Satan in one of the numerous forms he often adopts to frighten poor villagers. But after a few months the black

panther reappeared and attacked on a cow. The herdsmen instead of driving off the attacker, ran away from the place. This was only because they saw the black panther and not normal one. The existence of this strange beast unnerved the villagers and they became more and more careful and stopped grazing of the cattle beyond far distance from the village. Finding that his food supply was being cut off, the black panther started to extend his field of advent, the activities of the black panther greatly interested Anderson. He decided to shoot the panther. For this he offered a cash 'baksheesh' of fifty rupees to the informer. A man named Rangaswami in Sivanipalli who assisted him in his few shikar expeditions sent the telegram to report the fresh kill by the black panther. Anderson rushed immediately to Sivanipalli to pursue his operation in the darkness of night. After great efforts he reached the place near the stream at which the panther had killed the cow. It was too dark and he was dependent only on sense of hearing movement of the black panther. Then suddenly he heard the sound, the panther was on his kill. But then suddenly sound stopped and he became restless as many thoughts came to his mind. Here, he, explores his own mind perfectly and analyzes his confused state of mind to take proper decision, at the critical moment. When he switched on the torch he saw two reddish-white eyes staring at him. He took careful aim and then fired. The panther vanished and again he was confused that if he had missed his target. He went back to Sivanipalli, and started his search of the black panther with Rangaswami, the herdsman and the bitch named 'Kush'. They found the blood-trail of the black panther, with the help of 'Kush' who by her instinct discovered it. The trail led them far away through the big gorge, the narrow bed of stream to a large hill, half a mile behind a hamlet named Kundukottai. There were many caves on the top of the hill. 'Kush' took them to the cave and they saw many beehives hanging from the roof of the cave. Anderson gives

account of the life-cycle of the little creatures known as ‘rock-bees.’ He mentions that these rock-bees, when disturbed, can be most formidable opponents. Anderson narrates the thrilling encounter between him and the black panther in the cave. After detecting his presence he fired two bullets at the black panther but at the same time disturbed the bees who subsequently attacked on him. He describes the attack of bees as,

“The bees fell upon me as an avalanche.”⁽¹¹⁶⁾ He describes painful experience at the cave of the black panther who was lying dead inside. He removed his skin at the Denkanikotta forest bungalow. Thus he narrates one of the most memorable hunts of his life. He says,

“It was the first and incidentally the only-blank panther I have shot.” He also comments on the attack of bees as punishment, “.....and returned to Bangalore well compensated for the punishment I have received from the bees-for I had a black panther skin, which is something very uncommon-.....”⁽¹²⁰⁾

“Snakes and other Jungle Creatures”

The fifth chapter, ‘Snakes and other Jungle Creatures, is the most wonderful chapter in this book, because it expresses Anderson’s deep concern for Indian jungles and its wild life. This chapter brings forth his interest in recording the behavior of an elephant, tiger, panther, sloth bear, wild boar and also of snakes.

In the beginning of the chapter he pays tribute to the great writers like Dunbar-Brander, Champion, Glasfurd, Best, Corbett and a host of other writers who have recorded the habits of the animals of the Indian jungle. The animals of the jungle form source of secret attraction and interest to many people. Some of the above mentioned writers wrote a half-a-century ago, when the jungles of Indian peninsula were literally alive with presence of large number wild

animals, particularly carnivore. And now the wild life of India becomes a thing of the past, therefore the real intrinsic value of their momentous works become more important. Thus in the beginning of this chapter, Anderson appreciates those writers who wrote on wild life in India and states the significance of their works in the changing jungle scenario.

Anderson draws attention to another interesting fact that the shikaris of India who started their careers as trophy seekers or as professional hunters found an increasing love for the animals of the forests which they once hunted and killed. The majority of them gave up the habit of killing in favour of wild life photography and the study of nature. Thus Anderson records change in the attitude of shikaris.

He also throws light on the beliefs of the people regarding the jungle in the early years. He writes,

“In the early years it was considered a rather hazardous undertaking to enter the jungle on a shooting trip. Apart from the dangers from the animals themselves which were deemed very great, there were the risks in the form of various poisonous snakes, scorpions, spiders and other creatures and the threats to health in the jungle diseases such as malaria, black-water fever and so on.”⁽¹²²⁾

Here, Anderson attempts to remove certain misunderstandings about Indian jungles. He refers to scientific investigations to claim that no poisonous spiders, lizards or frogs exist in India and only a few varieties of snakes are poisonous. The jungle beasts were said to be most bold and terrifying but the old writers have shown that the wild creatures are not aggressive in their habits on the contrary they are afraid of human race. Anderson reviews the dangers from the wild animals and snakes and shows that there is less risk in the jungle than on the busy city street. He says.

“....., it is safe and true to state that the dangers of a sojourn in the thickest of forests are far less than those run by a pedestrian when crossing any busy city street. The writers of the past have all shown this.”⁽¹²³⁾.

Anderson provides information of the animals in the Indian jungles. He mentions the glory of the animal, acclaimed as the king of the Indian jungles, the tiger, but he expresses his opinion that the elephant is the real lord of the Indian jungles. He writes in detail on the behavior of the elephant in the wild. From his own observations, he describes how the elephants react at the water hole on the approach of tiger and a panther respectively. He states that an elephant is far more dangerous animal than the tiger. He writes about ‘rogue’ elephant in short but refers some incidents for the case study. He writes about wild boar and calls it as the biggest hearted animal in the Indian jungle. He also gives information of ‘Bruin,’ the sloth bear of the south Indian jungles. He describes vividly the habits of the sloth bear.

Anderson concentrates more on providing information about the snakes, and rather gives long account of snakes. He writes on snakes purposely because one of the potential dangers of any jungle are the many varieties of reputedly poisonous snakes that infest the forests. He mentions that “Actually the great majority of snake stories told to the visitor are grossly exaggerated.”⁽¹³³⁾ He provides information of the king cobra, the russell’s viper, the krait, the cobra and other varieties. He narrates his own experiences of the hamadryad or the king cobra. His experience on the Baba Budan hills while a tiger beat was in progress is very interesting. He had attraction of the snakes since his childhood. He mentions that during his childhood he kept snakes as pets. He provides some examples of how people saved their lives after bitten by poisonous snakes. He also narrates the incident of 1939, when he was bitten by a cobra. At the end he gives very funny example of a station

master named Narasiah, working at Polreddipalyam station on the Southern Railway. It was believed that Mr. Narasiah could cure any person from poisonous snake bite provided he was informed by telegram. He heard many accounts of his miraculous cures. He explains his 'modus operandi' and says that his secret died with him. This chapter is more informative and written with the intention to familiarize readers with snakes and other jungle creatures.

“The killer From Hyderabad”

Anderson provides political history of Hyderabad and gives exact details of the location. For this purpose he has presented map of the area in which the killer of Hyderabad operated. He, therefore says, “This area of operations was immense, as you will understand if you glance at the map.”⁽¹⁶⁰⁾ Anderson describes the climatic conditions and social background of the three districts, Anantpur, Kurnool and Nandyal. After giving a brief idea about the region he mentions,

“This forested portion, which forms the setting of my story, is more or less in the midst of a jungle belt stretching northwards across the Krishna river into the former Hyderabad state, and southwards towards the town of Cuddapah.”⁽¹⁵⁰⁾

There were no motorable roads in those days. Anderson relates this situation with the preservation of the fauna of that locality. His conservationist's approach is expressed here. He is very sensitive and serious about the preservation of the wild life in the region and therefore criticizes enthusiastic but misguided and unsporting hunters. He condemns their activities like shooting wild animals in the spotlights of motorcars. He disapproves wanton killing and wicked practices of the hunters that cause immense damage to wild animals.

He suggests that the remedy for this problem is to create public opinion of the fact that wild life is a national asset.

One more interesting aspect of this story is his depiction of tribal community known as “Chenchus.” He provides information of this tribal community and depicts social life of the Chenchus. A man-eating tiger that terrorized the area for about four years began his activities in the forests which belonged to Hyderabad state where he fed on Chenchus and few lonely travelers. He announced his arrival at Chelama. He narrates an incident of the tiger’s attack on the Chenchus and while doing so he also informs about birds in the jungle. Chenchus began to fall victims to the man-eater and when the death-toll reached eleven the Hyderabad state gave call for the hunters. The Nawab of that area answered the call and attempted to shoot the Hyderabad man-eater. However he unluckily failed to kill it and the wounded animal disappeared.

Anderson explains ‘modus operendi’ of the man-eater and illustrates common feature of all man-eaters. He records very important observation about the habit of the man-eaters. He says,

“....., it is possible to assess not only the whole extent and area of the tiger’s range of operations, but to anticipate its return to each locality within the margin of a fortnight.”⁽¹⁵⁹⁾

This shows Anderson’s careful study of the animal behavior. The tiger accounted for about eighty persons and thus gained reputation of being a very devil incarnate -- a sort of supernatural fiend. Much publicity was given in the press when the tiger killed the trolley-coolie of Railway between Chenchus and Basavapuram. Then Anderson decided to join expedition against the Hyderabad man-eater. He started his operation from one end of the area towards, Basavapuram and Chelama. Ali Baig assisted him as a translator in Telugu language. He

then met Bala, the son of the Chenchu trapper who lived in a hut in the jungle with his mother, wife and one child. He was a birdtrapper. Anderson admires bravery of this little aboriginal family that had so bravely faced the danger of the man-eater. Soon he shot a tiger near the kill but that was not the man eater. Then the news from Gazulapalli came that the tiger had killed Bala's young wife. Anderson narrates the pathetic tale of Bala. He reached there immediately and asked grief-stricken Bala to show the place where his wife was killed by the man-eater. Then he made the place for hiding in the hollow trunk of a tree. Bala brought his wife's body to that place. As the tiger approached and started eating body of Bala's wife, Anderson fired three shots from his rifle. But the tiger just disappeared. He had leaped into the shelter of the jungle. They found the blood trail but then the trail became difficult to follow. Anderson admires sacrifice of Bala who allowed his dead wife out for bait. He thus showed respect to Bala. The story ends on the note of uncertainty. Anderson raises many questions to himself. News of human kills continued to come in and therefore Anderson expresses his doubt regarding the death of the man-eater. He writes, "Did the man-eater I wounded recover after all? Has he started operations again?"⁽²¹⁵⁾ these questions makes him restless.

"The Big Bull Bison of Gedesal"

As the title indicates, this is the story of the big bull bison, his extraordinary courage and heroism. Anderson, therefore says,

"This is not the story of a regular hunt, concluding with the shooting or wounding of the Big Bull Bison I am going to tell you about."⁽²¹⁶⁾

His attraction of jungle creatures is not restricted to only panthers and tigers. He is equally interested in other wild animals like bear, elephant and bison. Here he writes on an extraordinary animal he

knew in the jungles of North Coimbatore district. Gedesal is the name of a small sholaga village. Anderson visited, that place frequently. He describes the range of the Biligirirangam Mountains, isolated islands of forest called 'sholas'. The topography, the vegetation combined to make the area a favorite haunt for bison, sambar and bear. There is a low range of hills to the east of the road from kollegal to the hamlet of Dimbum. The deep valley running along the base of the mountains and a perennial stream flows down the valley and many separate bison herds inhabited that area. The bison herds number from twenty to forty. Anderson explains the social system of the bison herd in detail.

The big bull of the story was the leader of a herd of at least thirty animals. Anderson saw him frequently early in the morning. It was easy to identify him by his crumpled left horn that was clearly deformed. Anderson says that the old bull owes his long life to this deformity. He had the natural advantage of his huge body and Anderson saw his eyes when he frequently motored along the road on dark night. But he saw this veteran some years ago on the lower slopes of the Biligirirangam range. Anderson also mentions about the honorary game warden of that area Mr. Randolph Morris who was one of southern India's biggest coffee planters and also an authority on shikar and a hunter of renown.

Anderson describes a bison fight which he witnessed in the valley one morning. He had never witnessed a bison fight before and was very curious to know how it would end. The combat lasted for many hours and the bull with crumpled horn won the battle. His opponent gave up ground and became reddened by the gore that flowed from the many wounds in his body. Anderson saw the big bison on other occasions also but then came the memorable event which left lasting impression of the bull in his mind. It happened in November 1953. Anderson was on his visit to Dimbum when the local sholaga, named Rachen informed

him about the terrific fight in the jungle between a tiger and some other animal. Anderson went to that spot in the jungle where the marathon struggle occurred two nights ago. The Sholagas found the carcass of a tiger there. From the close examination of the surrounding place it became clear that there had been a titanic struggle. When they followed the blood trail they came near the water stream and saw the big bull bison of Gedesal, the bull with the crumpled horn standing in shallow water. He was badly wounded in the furious fight with a tiger. Anderson describes his condition vividly and also mentions that he had thought of shooting him to put him out of his agony but changed his mind to respect his gallant victory! He was very impressed by the heroism of this outstanding animal. After few days he again saw his friend, the big bull, surrounded by his herd at his favorite haunt. Anderson expresses his affinity for the animal at the end of the story. He says, "Long may he live in the jungle to which he belongs."⁽²²⁷⁾

"The Maned Tiger of Chordi"

This is the story of hunting a very big tiger that gave great trouble to the villagers. Anderson here mentions the difficulties and problems faced by the hunter pursuing the man-eater. He gives clear idea about the theory of telling hunting stories and how in reality impressions of people are very far indeed from the truth. He writes,

"Failures are very many and conditions-physical, mental and nervous-are most arduous; and frequently, the animal takes months and even years to catch up with."⁽²²⁹⁾

Here he mentions about the hard conditions and suffering of the hunter because it took almost five long and tedious years to hunt the maned tiger of Chordi. There were other hunters also who attempted to hunt the maned tiger. He was known as 'the maned tiger' because he had an outstanding rut of hair around his neck, behind his ears and

covering his throat and chin. He was called as 'The Maned tiger of Chordi' because his original habitat was known to be around the village named Chordi. He was first seen there and also made his first human kill near Chordi. It is a small roadside hamlet surrounded by jungle, about four miles from the little town of kumsi, which is sixteen miles from Shimoga. Anderson provides information about Chordi so perfectly that reader gets proper idea of the setting of the story. He has given distances of each locality from the other places and has also provided map for the aid of his reader. Anderson describes the beauty of the famous Gersoppa waterfalls and passes ironic comment to show the effect of nature on materialistic men. He analyzes rationally the change that occurred in the behavior of the tiger from being hunter of the natural game-animals that live in the jungle to man-eater. He explains that at first he became a cattle-lifter tempted by the presence of thousands of animals grazing in the reserved forests all over the Shimoga district. That changed him into an exceedingly destructive menace to the herdsmen around Chordi. As the cattle were killed by the maned tiger, the herdsmen decided to do something. One cattle-owner carried his gun into the forest against the forestry department's regulations and fired at the maned tiger when he attacked on one of his animals. The badly injured tiger disappeared from the vicinity of Chordi for few months. When he reappeared he drew attention of the cattle grazers. Once more he was wounded by the gunshot from a machan as he was approaching his kill. Again he vanished for sometime and returned as a man-eating tiger. This time the cattle were comparatively safe but the herdsmen were in danger. He became greatest scourge and terror that any jungle can produce a man-eating tiger. Anderson vividly describes his pathetic condition. His ability to hold his prey was greatly hampered by his deformed limb due to

gunshot. Because of his disability he became thin and emaciated tiger and he was faced with starvation. Anderson writes,

“He-the big maned tiger-was forced to try to catch the rats that ran in the bamboo trees, and even they escaped him. Sheer necessity, and nothing else, drove him to this new diet of human flesh.”⁽²³³⁾

Thus Anderson describes the tragic plight of the tiger that accorded very closely with the pattern of events usually associated with the careers of man-eaters. From being hunter of the wild prey the circumstances forced him to become a man-eater. The man-eater of Chordi started taking his toll of human beings at Anandpuram, Tagarthy, Gowja, Sagar and at Kumsi. A numbers of enthusiasts turned up to kill the maned tiger, they tried hard and diligently but luck did not come to their way. This particular tiger did not seem to be tempted by the cattle and buffaloes tied up as a live bait. Meanwhile the human killings continued.

Anderson narrates in detail his expedition between Kumsi and further bank of the Sharavati river for the maned tiger with his friend named Jack Haughton. He was also known by the nickname of ‘Lofty’. At Tuppur, Lofty, shot the tiger near the kill from the machan. But his joy of success short lived when it became clear that it was not the man-eater and he killed some other tiger. He felt guilty and was full of remorse. Anderson writes on his reaction,

“He (Lofty) just said; ‘Had I known it was not the man-eater I would not have shot the poor brute.’”⁽²⁴¹⁾

The same mistake Anderson did at Kumsi later within the boundaries of the karadibelta sanctuary for that he received notice from the District forest office at Shimoga. The D.F.O. was reported by his rangers that Anderson shot a tiger within the sanctuary who was not the maned man-eater. Anderson expressed his regret in his reply to

the D.F.O. He apologized for his shooting of the wrong animal, though he possessed the special permit. While writing about this event Anderson also comments on the 'read-tapism' in India. He says,

“Now, I have lived all my life in India, as such the ‘read-tapism’ that goes with all government transactions was well known to me.”⁽²⁶³⁾

Here, Anderson critically examines the nature of routine office work in India.

After about a year Anderson again went to Kumsi. He met the D. F. O. who was not the same person but the two range officers were the same. Both the officers were of the opinion that he had killed the right tiger a year before. Anderson expresses his opinion,

“Once a man-eater, always a man-eater. A tiger has never been known to give up the habit altogether.”⁽²⁶⁵⁾

From his past experiences of the man-eater he concluded that the tiger had strayed to some other place. He received information that the tiger attacked a herd-boy in broad daylight at Amligola. Anderson rushed there, the northern boundary of the Aradibetta sanctuary. He describes a delightful little forest of Amligola. At night he heard tiger's calling. He realized that the beast was walking along the bank of the stream. He decided to chance his luck. Anderson gives account of that thrilling encounter with the maned man-eater who was on the opposite bank of the stream and within the sanctuary. In the moonlight he switched on the flashlight and saw the tiger fifteen yards away. He took the shot behind his right shoulder and then fired three times more to kill the beast. He examined him and marveled at the unusual ruffle of hair growing around his neck. It formed a regular mane which was the outstanding characteristic of the man-eater. Anderson expresses his surprise, he says,

“some jungle mysteries can never be solved, and one of them is why this tiger had a ‘mane’ at all.”⁽²⁶⁹⁾

“Man-eater of Pegepalyam”

This is the ninth and the last story in this book. But it is not a complete story because it ends without the success of the author in hunting down the man-eater. Anderson therefore, mentions that the tiger about which he writes is very much alive at the moment of writing. This man-eater claimed fourteen persons as per official record although unofficially its tally of victims was thirty-seven men, women and children.

Anderson refers his earlier book *Man-eater and Jungle killers* and states that he has written the story of the same animal entitled the ‘Mauler of Rajnagara’! At that time the tiger had his abode at the foot of the scrub jungle at the foot of the hilly plateau. The tiger began his exploits against the human race from the village named Rajanagara. Hence he became well known as the tiger of Rajanagara. This tiger had adopted a typical method in his mode of attack on human beings. The tiger always mauled his victims by clawing them and not by biting. Thus it was a most unusual and peculiar case.

Anderson mentions that he has already narrated his attempts to shoot this unusual tiger ‘Mauler of Rajanagara.’ He failed to shoot the tiger and now waiting for another opportunity in his second round. Anderson’s story of the tiger raised curiosity among his friends and well-wishers. One of them is Joe Kearney, from Los Angeles, California who sent him a cablegram stating that he was looking forward to further developments regarding this particular tiger. But he could not satisfy their curiosity as the tiger stopped his mauling and simply vanished from the scene. Perhaps everybody thought that the tiger had become normal as there was no any incident of tiger’s attack.

After nine months the little hamlet of Pegepalyam came to public knowledge. It was fifty miles north of Rajnagara, in the Biligirirangn range of mountains. Time passed and desultory human kills were reported, from villages around Pegepalyam. Another incident happened at Pegepalyam in which the person, who had been attacked in retaliation, wounded the tiger with his knife. The wounded tiger ran away but soon returned with rage and killed the man. Here, Anderson mentions about the natural cowardice of man-eaters, while giving account of this incident.

Anderson visited Kollegel and Pegepalyam soon after that incident. Memory rushed back to him and he remembered the mauler of Rajnagara. By taking review of the situation he found the likelihood in both tigers and started thinking that ‘mauler of Rajnagara’ has now become man-eater of Pegepylam. He stayed there for one week but could not shoot the tiger. He returned to Bangalore and the man-eater continued his operations. Then his son, Donald also decided to go to Pegepylam.

Anderson while giving account of the man-eater of Pegepylam is lost into the memories. He remembers the blackness of a jungle at night. He hears the call of a tiger. He feels that tiger is coming nearer, ever nearer. He can listen clearly ‘O-o-n-o-o-n! A –Oongh! A-oongh!’ The call of a tiger which he has heard so often. He says,

“I have heard it so often before, and the more I hear it the more I thrill to that awful melodious sound.”⁽²⁷⁸⁾

Anderson tries to identify ‘Mauler of Rajnagara’ with ‘the man-eater of Pegepylam.’ As stated in the beginning of the passage this is not a complete story. Anderson’s account thrills the reader and one gets so absorbed in his narrative that he feels the real tiger has arrived!

(2) *JUNGLES LONG AGO*

Jungles Long Ago is the only book of Anderson that was published posthumously in 1976. The book does not contain any Shikar Story or the story of shooting man-eaters. The book is in the form of his reminiscences of adventures in Indian Jungles. Instead of concentrating on the big game hunting, Anderson lovingly reminiscences about his exciting days and nights spent amidst the simple folk inhabiting the hamlets situated on the fringes of dark forests. There are many companions who taught him jungle lore, assisted him during his hunting expeditions. As in case of his other books, introduction is very important. The first chapter 'A Night in Spider Valley' introduces the reader to the thrill in the jungle. Second chapter informs about the art of curing sicknesses in rural and tribal areas. It also reveals how certain animals are sacrificed to make medicines. The chapter "Occult Lore and other matters" throw light on social life and beliefs in the Southern India. In "Some Indian Game Sanctuaries," Anderson introduces reader to important game sanctuaries. This book has strong conservative approach of the author. His love of nature, native people and of course wild life is expressed in it.

Introduction to this book reveals many aspects of Anderson's life. At first he writes about his intention of writing this book. He has written this book with very serious purpose. He mentions about the letters that he received from his readers all over the world. His readers expect answers to their questions. Then he mentions a particular letter he received from England. He was asked in that letter to justify why he preach animal preservation in all his books while his stories are about shooting them. Anderson wanted to stop writing after his last book *Tales From the Indian Jungle*. But he received many letters from readers urging him to continue writing to increase public interest about

the jungles and the wild life that remains in India. Thus he makes it clear that he has written this book with purpose of preaching of conservation of the jungles and the wild life and therefore, there are no stories of shooting man-eaters, or of shooting anything.

In reply to the letter from England, Anderson confesses that,

“But I feel that most of my readers will believe and understand me when I say that I have never killed for pleasure, at least not since I was very young.”(Anderson Omnibus

Vol. II, *Jungles Long Ago* 545)

Anderson also confesses that he had killed animals only in case of necessity. He expresses his regret for the sins of his youth. Thus Anderson appears to be very sincere in his commitment for the cause of preservation of the wild life and the jungles.

He says that he has written all those reminiscences of his adventures in the jungles that are very precious to him. He writes,

“All these reminiscences are jewels in a long chain of memories; precious jewels that sparkle for me brightly.....”⁽⁵⁴⁶⁾

Anderson expresses his joy and satisfaction for those wonderful moments of days and nights spent in the jungle. He mentions every member of the jungle life from the fireflies to the chorus of a pack of jackals that contributes to the beauty and music of the jungle. He also remembers fun of camp life. He takes his reader to one such camp in the jungle and appeals,

“Close your eyes and listen to my tales of tigers, of adventure and mystery as the jungle breezes waft the night scent of the wild flowers on a cool current that fans your brow, and remember that you are in a land where time is of no consequence and the word ‘hurry’ is never spoken.”⁽⁵⁴⁷⁾

Thus Anderson advocates the merits of the jungle life in the introduction.

“A Night in Spider Valley”

‘A Night in Spider Valley’ is the first chapter of the book. Anderson refers his childhood friend, Eric Newcomb who figures largely in this story. Anderson narrates few incidents to show that Eric was such a crazy character. It was Eric’s idea to do a night jaunt into the jungle in search of adventure. Eric stressed that they should go unarmed in the jungle to enjoy a night in the Spider valley. Anderson refers to his early stories of man-eaters ‘The Novice of Manchi’ and ‘The Marauder of Kempekerai’ in which he has described the Spider Valley. It is a deep and densely forested valley in the district of Salem, twenty miles southward of a little hamlet named Aiyur and enclosed between two lofty mountain ranges. Anderson presents jungle topography very minutely. He then explains why they chose ‘Spider Valley’ for ghoom. Anderson has given meaning of the Hindi word ‘ghoom’. In other stories also he has freely used Kannada and Hindi words. He says ‘ghoom’ is a Hindustani word signifying ‘to wander’ or ‘stroll’. The valley was a very densely forested area and abounds in those days with elephant, bison, tiger, panther and bear. Sambar and jungle sheep were plentiful because of the hilly terrain and adjacent mountain ranges. Snakes were present in numbers, and smaller animal life was abundant. The valley was the home of millions of fireflies, a luminescent beetle and three varieties of ‘glow-worm’. It was damp evergreen jungle with a hamadryad (king Cobra) in it. Anderson owned a fleet of Ford cars especially kept for using for his trips to the jungle. Eric decided to travel by a car named ‘Sudden Death’. Anderson provides details of their preparation for journey to the Spider Valley.

They reached the Aiyur Forest and after dinner at the lodge set out for night adventures. The first adventure was at the water hole. Their torches revealed a row of twin-pointed green lights on the opposite bank of the pool. A herd of spotted deer had been caught in the act of drinking. But Eric committed a mistake, he moved into the beam of torch and revealed his presence to the deer. Anderson describes the reaction of deers when they saw Eric. He comments from the point of view of the animals. Anderson refers 'man' as their deadliest enemy! From the point of view of deers he is their deadliest enemy so they disappeared like magic. Another sound took the place of deers. It was a bear. Anderson knows the peculiarities of every animal in the jungle. So he mentions that because of its poor eyesight and weak hearing capacity bear came to the pool. As the bear saw Eric near the pool it attacked on him. But Eric hurled his torch straight at the oncoming bear and it changed its mind and ran away in a crashing of bushes.

Anderson describes every moment of this thrilling encounter with the bear. His excellent narrative skill makes the scene alive for the reader. He presents the topography of that area in detail and narrates encounter with an elephant. Here he has analysed the behavior of an elephant. He comments on three possibilities of man-elephant encounter. He writes about elephant's behavior when catches scent of a man. This shows his minute observation of elephants in the jungle. They both heard rumbling like distant thunder. Eric felt that it was the sound of tiger. Anderson replied that the rumbling sound came from elephant's stomach! He describes elephants as wasteful creatures because of their habit of massive destruction of plants.

In this passage, Anderson provides information about the jungle, animal behavior and also instructs the readers how to behave in the jungle. He says,

“There are five fundamental lessons a night-prowler should learn if he hopes to prowl with success, whether ‘ghooming’ like ourselves or reconnoitering the front lines of an enemy”.⁽⁵⁵⁸⁾

The first is not to talk or even whisper, on any account. The second is to ‘freeze’ at sight or sound of an animal. The third is to keep to the shadows and avoid crossing open spaces. The fourth is to be careful where you place your foot. The fifth is to ‘freeze’ literally. He appeals his readers,

“Bear these five tips in mind always if you have occasion to go out on a night ‘ghoom’ or under different circumstances if you don’t want to invite an enemy bullet in your direction”.⁽⁵⁵⁸⁾

Thus, Anderson’s writing is very much informative and he wants to impart knowledge of wild life and ways of jungle life to his readers.

Then after observing movements of elephants he sees a sambar doe and unknowingly walks into the web of an enormous spider. A large number of spiders live in that valley and therefore, he calls it ‘Spider Valley’, Anderson records these spiders and mentions that he had watched these creatures spinning their webs in day light. He now writes on every movement of the spider. This shows his interest in small insects, small creatures like that of large creatures.

Anderson narrates their journey in the night through the valley upto the hamlet of Kempekerai. During their journey they also encountered the cobra and tigers. He gives detail account of every incident, provides information about snakes and also records calling of a mating of tigers. At last he introduces the most astonishing character of Byra, residing in the hamlet of Kempekerai. Byra, the poojaree was his old friend of the jungle. He was very happy to meet Anderson and Eric arriving at unearthly hour at his door from the

valley. Anderson comments on the life in the hamlet of Kempekerai. He comments briefly on how they live on the fringes of darkest jungle.

Anderson's naturalist's approach is expressed here when he gives an account of how the domestic as well as wild animals like deer, bison, wild boar that died because of insecticide provided by the government. He writes,

“This is indeed true picture of the state of affairs in those good old days till a certain deadly poison was introduced as an insecticide by the government and made available to farmers, almost free of charge, to protect crops from insect pests”.⁽⁵⁸¹⁾

Anderson's comment is like that of a learned ecologist. After taking some rest at Kempekerai they started their journey in company of Byra and other villagers. But on their way they faced very critical incident of elephant's attack on Byra. Anderson has described this thrilling incident in detail in which Byra's leg was broken at the thigh. He recovered after four months. Anderson expresses his satisfaction, “However, the all important fact was that Byra was still alive”.⁽⁶⁰⁰⁾ He also says that throughout this period of pain and adversity Byra must have remained deprived of his beloved jungles, and their mountains and streams. Anderson was very glad when he took him back to Kempekerai from Bangalore.

Thus, Anderson narrates his night-prowling in the Spider Valley with his friend Eric. He shares his thrilling experiences with the readers so that readers will also become interested in visiting jungles abounded with wild animals. The story of Byra reveals Anderson's kinship with the native people in the Spider Valley.

“The Medical Lore of India”

‘The Medical Lore of India’ is very unique piece of writing. As mentioned in the introduction of this book, Anderson is not interested in stories of shooting wild animals but he wants to share his most memorable experiences of the jungle life. In this passage he makes an attempt to expose the medical lore of India to his readers. He draws attention of the reader to the condition of the poor people in Southern India. Anderson is well aware of the reality and therefore, he states the real fact that the poor people of Southern India cannot afford to go to a doctor for their ailments. He rationally analyses how it is very difficult for them to take treatment of the doctor due to their poverty. So they go for very simple options available to them. Anderson gives example of how the poor people deal with a recent injury to finger or leg. They apply sticky cowdung to the wound. If you try to convince them about consultation with a doctor they will not listen to you.

Anderson tells about the medicinal value of one species of spider. It spins its webs between the branches of small bushes where they scintillate with multicolored clusters of jewels that is remedy on bleeding wounds. Similarly he tells about how a villager deals with firefly. When he catches it he may keep it for good luck or he may eat it.

Anderson explains with few examples that some of the wild creatures of this land are in great trouble because of their ‘so called’ medicinal value. They are in great demand as medicine and are killed as soon as they are seen. The black-faced grey langur monkey are in more demand. They are slain in large number mercilessly. Even in the dense forest they are shot by bands of poachers. All this is being done in the belief that the flesh of a langur monkey is effective aphrodisiacs. Another important wild creature is the elegant Indian slender loris. This small wild animal is also sacrificed to make medicine for the

purpose of aphrodisiacs. He describes its tragic fate when its two large eyes are torn out of their sockets to make the medicine. On one occasion he found such an animal. He took it home, fed it and despite severe wounds the little monkey recovered. One more species of mammal which suffers similar fate in Southern India, is the large Indian fruit bat. It is also known as 'flying fox'! The flesh of this mammal is said to be very effective remedy for asthma and therefore, the flying fox is diligently shot. This belief is widespread in the country and so they are either caught or killed to obtain their flesh. Snakes are brutally killed for some superstitious beliefs. The poisonous ones are killed but the large and harmless snakes, as the dhaman or 'rat-snake' are skinned alive. Thus Anderson shows with examples how the wild creatures are slain for medical purpose in the country.

Then, he reviews various schools of therapies that prevails in the country. He begins with 'gem therapy', the art of curing sickness by the semiprecious stones. He mentions three ways of performing it. He has also discussed the Tibetan prayer-wheel treatment.

Anderson passes very important comment on the policy of the government of India. He says,

"From the beginning, the government of India has not imposed a ban upon any of the many systems of medicine practiced in this country, nor has any preference been shown officially for any particular practice."⁽⁶¹⁰⁾

He states that this policy was followed because of the numerous castes and creeds, some of whom have a marked liking for a particular system. He mentions that the standard Hindu system is Ayurveda. There is its sister system of Siddha. Anderson trusts in the efficacy of both these systems. He takes review of other systems such as Unani medicine, 'The urine system', the 'de Chane system', 'Yogic exercises

etc'. He has also discussed cases of 'miracle' healing in the four great Indian religions. He mentions at the end of the passage,

"I can tell you for certain that there are herbs that keep away sickness, sustain the human heart, the blood pressure.... Flu"⁽⁶¹⁵⁾

Thus he expresses his faith in natural herbs for the cure of ailments.

"Occult Lore and Other Matters"

"Occult Lore and Other Matters" is very interesting chapter in the book. Anderson's life in the jungles and subsequently his familiarity with the natives exposed him to the knowledge and study of supernaturals and also social beliefs prevailing in the society. The folk of southern India are very sensitive in the matters of magical forces and pertaining to the unseen. Anderson reveals all such matters and social beliefs of the folk of southern India in this chapter. At first he mentions that illness of any kind, a calamity, material losses or a spot of ill luck are all ascribed to either 'bad time' or the deliberate machination of some evilly disposed enemy. They firmly believe in a black magician who cast a spell. In these circumstances, black magicians, spell removers, soothsayers and fortune-tellers of all descriptions are in great demand in the country. Anderson mentions that all kinds of fortune – tellers can be seen on the pavements. He writes about their methods of telling fortune and also states that it would be futile if you try to dissuade any of the clients from wasting their money. In these circumstances the soothsayers seem to earn a very lucrative living. Anderson remarks,

"The Indian mind inclines strongly to the disposition of fate, and the parrot or the love bird, the playing cards, shadows and the rest are all agents that can be made to foretell one's future when handled by a skilled guru."⁽⁶¹⁸⁾

Here Anderson has done a very proper assessment of the mind of Indian people. He further says that most illnesses are ascribed to demon visitation and for every patient who consults a qualified doctor, there is at least another ‘medicine – man’.

Anderson narrates in detail the case of young Nicholas to expose the modus operandi of ‘medicine-man’. Nicholas, after his father’s death met an apparition on night. From that time on he suffered from mysterious fits! Then came the magician to cure his disease. Anderson proves that it was a simple case of hysteria, since his mother’s conduct had upset him greatly. But for the people it was simply a case of possession by evil spirit. Anderson relates the story of an Anglo – Indian, middle aged woman, Maria. Her conduct changed suddenly when the demon within her became active. Maria fancied she heard a voice in her own head telling her to do things. Anderson gives an account of how he had solved her problem. Anderson narrates one more case of spirit-possession. He says,

“nevertheless, I have come across some well-authenticated cases of spirit possession and I will now tell you about one of these’.⁽⁶³⁴⁾

He writes on the case of Ossie Brown which he has already told in his book, *The call of the Man-Eater*. For him that was a clear example of spirit-possession. Anderson also mentions about a number of persons living in India who performs miracles. He writes on the black magicians of India, person filled with a supernatural power, hypnotism and provides few examples for the justification.

Anderson’s sympathy for the poor folk of India is expressed in this passage. He writes on their grave problems, he is a well-wisher of the poor people and therefore, comments on the threat of ‘Population explosion’ and appreciates the work of the family planning units. His deep concern for the poor man is expressed in his comment,

“The Poor Indian, like everybody else, is human even if he is poor”.⁽⁶⁶²⁾

His admiration of India comes through his dialogue with people from America, Western Europe and even from Japan. He had talked to a number of visitors from foreign countries. He writes about his discussions with them about India. He says,

“... and this much I have gleaned, that almost everyone has confessed that he or she has found no place in the world like India. Some of them have travelled widely, and all of them hope to spend the rest of their lives in India.”⁽⁶⁶³⁾.

Anderson is proud of his country. He refers Yogi Aurobindo Ashram, Sai Baba at white field in Bangalore who attracts foreigners. Anderson even writes on the drift between the rich and the poor. He writes on crimes, poverty, misery and many other issues in this passage. He expresses his opinions on various subjects related to the country and says,

“India is a beautiful land, inhabited by a nice, friendly people, more appreciated by foreigners than by themselves”.⁽⁶⁶⁹⁾

Thus this extraordinary piece of writing shows that Anderson is interested not only in jungle life but the social milieu too.

“Some Indian Game Sanctuaries”

This passage records Anderson’s journey and visits to five sanctuaries in India in the company of two American friends and a Canadian. Anderson presents details of his experiences because he maintained a day-to-day record of all that happened.

Anderson gives account of his journey to the Gir forest of Gujarat state known for the Asian lion. He describes the scene in the jungle and

observes that the scenery was reminiscent of Africa. Anderson has given short history of the Gir forest. He describes the 'lion show' arranged for the visitors. He is very impressed by the chowkidars who call the lions near the bait. They witnessed the feasting lions from very close distance. Anderson describes here a very humorous scene when the two chowkidars ran forward, caught hold of the dead buffalo by a foreleg and started to drag it. Anderson calls it

“A tug of war between two human beings and a wild lioness.”⁽⁶⁷⁵⁾.

His account of the 'lion-show' is very interesting. He then describes 'a panther show' arranged by the enterprising Range Officer. A goat had been tied up to a post earlier in the evening and killed by a panther which was apparently, a regular visitor to the spot. All the spectators were sent inside a big circular iron-barred cage. Anderson compares this scene with the scene in the circus. He says, at the circus the animals are in the cage and the spectators outside. Here, we were in the cage and the panther was outside. Anderson noticed the reaction of the panther. He ironically writes on what the panther might be thinking about the spectators. He must have wondered to himself what it was all about, how stupid human beings are to face all this trouble to watch him eat. Anderson gives account of the conflict between the panther and the hyaena.

The jungle track passed several hamlets occupied by Maldharis, a pastoral sect of people who live in that area and bring their cattle into the Gir forest for grazing. Anderson is very sensitive author in the matter of wild life. Here, he provides information about the clash between the Gir lions and Maldharis, who inhabit one hundred twenty nine nesses or hamlets. He gives account of the past scenario of the Gir forest and compares it with the present situation. The shortage of grazing area resulted in increase in promiscuous poaching. All these

changes affected the lions, they began to kill the cattle and buffaloes of Maldharis in great numbers. In desperation the Maldharis began to poison the lions that killed their stock. Anderson compares this situation with the situation in southern India. He compares the problem of the Gir lion with tigers, panthers and even hyaenas in Southern India. He records his observation,

“This is the same sort of thing that has led to the almost complete extinction of tiger, panthers and even hyaenis in Southern India.”⁽⁶⁸³⁾

He expresses his anxiety regarding existence of the lion in India.

“The Fate of the Gir lion is, indeed, hanging by a thread.”⁽⁶⁸³⁾ He poses the problem of the Gir lion in this passage.

Then he records his visit to the private forest of Maharajah of Wankaner. He mentions about the animals sighted there. He visited the city of Udaipur and then reached at Jaisamal game Sanctuary to view a ‘Panther Show’ of a different sort.

Anderson describes his journey to Kanha in Madhya Pradesh. He provides information of the barasingha or twelve-horned deer. He heard a tiger roaring at night. He expresses his happiness,

“How good it was to hear the memorable sound again “Oo oongh! An-oo-oongh! Aungh! Oo-oo-ongh!”⁽⁶⁹⁷⁾

Anderson narrates his encounter with the group of barasingha and other animals in the Kanha jungle. He explains how the jungles of Kanha are very different from those of Southern India. His observation is very important. He mentions that sal trees clothe the Kanha, tall and straight and beautifully green. The absence of lantana undergrowth is noticeable. In southern jungles wandering becomes difficult on account of lantana or segai. He states that absence of lantana and elephants in Kanha jungles make it a paradise for ‘ghooming’. He writes,

“On the whole, I would say the Kanha jungles are about the best for this purpose that I have ever visited.”⁽⁶⁹⁸⁾

Anderson mentions that many old hunters who have spent their early years in Madhya Pradesh will remember this area with nostalgic affection as one that produced some of the most magnificent tigers. Anderson narrates all his experiences of Kanha jungle.

Anderson’s wish to go to Kaziranga did not complete due to many reasons. The situation grew rather unpleasant because Joe, a professional American wild life photographer and Anderson himself were desparate to visit Kaziranga sanctuary known for one-horned rhino and the swamp deer. Anderson and his friend visited Culcutta and their tour of to game sanctuaries of northern India came to an end. After reading this chapter one feels that he has personally visited himself those sanctuaries. Anderson’s lucid account of his journey and visits makes reading delightful in this piece of writing.

“The Anaibiddahalla Tigress”

The Anaibiddahalla Tigress is a story of the tigress with her two cubs. Anderson explains meaning of the word ‘Anaibiddahalla’. He says, “Anaibiddahalla” literally means in the vernacular “The hollow into which the elephant fell”. Further he describes that incident in detail. In the summer an elephant came to the pool in search of water. The elephant extended its trunk to suck up the water but slipped on the slimy sides skidding down into the pool. The elephant made prodigious but vain efforts to come out and finally disappeared beneath the surface of the water. After that no creature came near that pool for a very long time. Anderson describes the topography of the region and narrates in detail how the wandering tigers from across the river Cauvery stroll eastwards up the Chinar river, then turn northwards up the Anaibiddahalla pool and finally return westwards down the

Talavadi nullah to reach the Cauvery and swim across it once more to the Kollegal bank on the opposite side.

Anderson has passed many comments on the behaviour and habits of tigers in this story. From his long experiences of wandering in those forests he has acquired knowledge of tigers which he conveys in his stories. This story is an outstanding example of observation of tiger's life in the region.

Here he mentions that the tigers always followed the similar movements in that region from the Talavadi to the Anaibiddahalla stream down to the Chinar and back to the Carvery. For him it's a mystery. So he writes,

“I wandered across this area for many years and found it always so. I even questioned the poojarees who have spent all their lives in these forests, and they said the same thing. It is one of those jungle mysteries that appears to defy explanation”.⁽⁷¹³⁾.

Anderson also comments on how these tigers behave during this circular path. He says that feline hunters had always been harmless, confining themselves to hit and run, raids on the cattle patties that lay along the beat if they were not lucky enough to find the wild game.

Now, from general he comes to particular tigress with her two cubs. This tigress, finding the cattle many in numbers decided to settle down in the area of the Anaibiddahalla pool. It was much easier for her to kill cattle or buffalo calf to feed her cubs. Kills began to take place in quick succession and then the poojarees and other low-caste villagers sent a call for help to Anderson's friend and camp-follower named Ranga. Anderson writes here more about Ranga. He had two friends in the jungle, Ranga and Byra. He has told everything about Byra in the previous story 'A Night in Spider Valley'. In this story he portrays character of Ranga in detail. He mentions that he and his friends Byra

and Ranga had wandered in those forests, mile upon mile, for many years. Byra had been a poacher but Ranga was a far more versatile fellow. Starting as a poacher he climbed the ladder of status to that of a miniature landlord. He had murdered three wives and lived with two more wives. He had gone to jail after the first murder.

Ranga planned to shoot the tigress on the kill from the machan. He fired at the tigress with two cubs in the darkness. But there was no sign of tigress or cubs. Early in the morning they found the blood trail and thought that she is dead. Then after few months tigress and her cubs attacked on the cartman at night. News of this event spread far and wide and the bullock carts ceased to travel by night. It was Ranga's mistake that made her man-eater. Driven by hunger, the tigress started to attack cattle by daylight. She was handicapped by the injury to her shoulder. So the cubs learnt the art of killing as mother could not do much better. It transpired that each kill made by the trio of animals presented a nasty spectacle of mangled living flesh, a victim that had been partly eaten alive. It was all so different from the kill made by a normal tiger. These attacks continued and the cubs became expert, curiously they remained with their maimed mother instead of breaking away. Then Anderson narrates the case of Mariappa, the cowherd who instead of running away after the trio attacked on his cow, rushed towards three tigers and was killed by them. At the end of the story Anderson instructs his readers about how to react when one sees the tigress with her cubs. His observation of behaviour of tigers is remarkable and using it he instructs the readers,

“Tigers do not like their family privacy disturbed for one thing, while numbers definitely bolster their courage”.⁽⁷²³⁾

He draws inference, that numbers bring courage, both to human beings and to tigers.

The story ends abruptly, but throws light on major aspects of the tiger behaviour.

“In a Jungle Long Ago”

In a Jungle Long Ago is a very different story in this book. In this story Anderson shows interest in the human behaviour instead of animal behaviour. The story reveals mystery of the murder committed by the landlord's son Sathynarayan. The love-affair between Sathynarayan and Mardee, a daughter of Poojaree Kaiyara leads to unfortunate death of Mardee. Then there is series of deaths that occur after the first murder. Anderson attempts to solve the mystery of deaths but he fails to do so as it was the spirit of the black magician Kaiyara, the poojaree who had avenged the murder of his only daughter and himself. Anderson therefore, writes in the beginning,

“Then notoriety visited the little camp for the second time with the advent of ‘The Avenging Spirit’, which I am going to tell you about.”⁽⁷²⁵⁾

The setting of the story is Panapatti in the district of Salem in formerly presidency of Madras. The owners of most of the herds kraaled at Panapatti were rich landlords inhabiting the large town of Dharampuri. The herdsmen to whom the cattle were entrusted during their stay at patti, were the lowest caste of villagers from Pennagaram, augmented by a few poojarees, who were jungle-men belonging to an aboriginal tribe. They were living in the forest, sheltered in little thatched huts known as ‘gavvies’. Kaiyara was such a poojaree. He was living with his wife and daughter, Mardee. His wife died by a snake-bite and he was left alone with his little girl, Mardee, to look after. The years passed and Mardee grown up into an attractive young woman. Many of the poor herdsmen and poojarees coveted her and came to Kaiyara with proposal of marriage. Mardee was of a

determined nature and had always aimed high, far above the local poojarees and cattleboys.

Then one day, Sathynarayan came to Panapatti. He was the eldest son of a rich landlord and merchant, Gopalswamy of Dharampuri'. Sathynarayan was married and had a wife and young son. He saw Mardee for the first time and lusted after her greatly. He had fallen in love with her. Sathynarayan seduced her and she became pregnant. Everybody in the Patti knew about it. Kaiyara asked his daughter and she admitted that Sathynarayan had promised to marry with her. But when Kaiyara asked Sathynarayan about his relationship Mardee he became furious and called her a low caste slut. He refused any affair with her and disappeared. Then after few days he abducted Mardee and murdered her. As Mardee vanished from the patti everybody thought that she had been taken away by a tiger.

Kaiyara was a black magician who could cast powerful spells. By now everybody in patti had reasoned what had happened but none dared to speak of the matter openly. At public meeting Kaiyara declared that some evil man has beguiled his daughter. He has taken her away and perhaps murdered her. He explained the villagers that they are poor and helpless people. The person who spoiled Mardee's life, the evil man is very rich. But he has the power to curse him and his family. He will go in search of his beloved daughter, he may not come back. He then loudly cast a spell and cursed Sathynarayan and his family. He claimed that his curse will destroy Sathynarayan's family.

Next morning Kaiyara left the patti and never came back! Sathynarayan murdered him with the help of his driver Das. He had thrown his body in the large tank. Then after six months, Sathynarayan and his family visited Panapatti for the Pongal festival. A strange incident happened there between the patti and the main

road. Sathynarayan and his family were walking together. His wife was little behind him with his son. Suddenly a tiger appeared and took away his wife and only son. The next day villagers discovered their bodies. But the tiger did not eat any part of their bodies! Anderson was there at that time. He searched for the tiger but there was no any evidence of the tiger. The villagers said that it was the spirit of Kaiyara who had avenged the murder of his only daughter and of himself. The poojaree had assumed the form of a tiger to fulfill the curse.

After few days Sathynarayan's driver also met tragic death. His car fell in the same large tank in which he had thrown the dead body of Kaiyara. Sathynarayan heard the news and madness fell upon him. First his son, then his wife and now the driver lost their lives and he became convinced that it was his turn next. Meanwhile Anderson tried to shoot the tiger who attacked on his wife and son but failed to shoot the tiger. The villagers refused to help Anderson because for them it was not a tiger but a spirit! Sathynarayan was admitted to a mental hospital. The psychiatrist discovered his mania but no treatment was effective. He became permanently insane! One day he disappeared from home. Nobody saw him in the town. After four days Byra, the poojaree saw vultures circling in the sky at Panapatti. Being a hunter since his childhood he went for investigation and found that it was body of Sathynarayan. He had been killed by a tiger, but no part of his flesh had been eaten. Byra and the other poojarees searched the whole area for pug-marks, but they had found none.

“He replied to Anderson, ‘For it was no tiger that killed that swine! Kaiyara made a job of it’.⁽⁷⁴⁶⁾

This wonderful story of ‘the Avenging spirit’ shows that Anderson is versatile writer.

(3) *The Tiger Roars*

The Tiger Roars is hailed as the best of all of Anderson's works. It was published in 1967. In the seven chapters of this book he narrates his expeditions of hunting the man-eating tigers and leopards. He tells of his adventures in the jungles of southern India.

In the introduction to this book he makes an intense appeal to the state governments and every sportsman who visit forests and also every Indian to make a supreme effort to save the country's wild creatures from extinction. Anderson is more worried about the future generations as he believes that wild life in the jungles and also the jungles are facing a serious threat of extinction. If the efforts are not made now the future generations will be unable to enjoy beauty of the forest and wild life.

Game and bird sanctuaries have been formed by the government and also rules for protection of the wild life are made but rules are not enforced. The poor conditions of the forest guards and corruption are the hurdles in the protection of the wild creatures. Time is already short, so he insists on immediate action on the existing scenario in the state of Mysore and also in the district of Salem belonging to Madras state. Tigers and panthers are now almost extinct there because the villagers use a poison for killing them. It is supplied to them by the local governments as an insecticide to protect their crops. The tigers and panthers eat the decorated meat of their kills and dies. The jackals, hyaenas, vultures and even crows also meet with similar fate.

Deers are slaughtered by the poachers and corruption make the officers to remain silent. He writes,

“so death stalks the wild creatures of India.”⁽²⁸²⁾

He further says that extinction of animal species in South India will certainly follow unless the governments of the various states and the people also become realistic and take action immediately.

Anderson states that he has enjoyed writing these stories. He states the reason of his pleasure in following words,

“... for in doing so I have been carried back to the forest life not only to memories of bygone days but to its enchanting sights, its myriad exotic smells, its medley sounds, its joys, its sorrows, the exuberance of life there and its tragedy”⁽²⁸²⁾

Thus he expresses his love and fascination for the forest life.

“The Novice of Manchi”

The Novice of Manchi is a very interesting story of hunting the man-eater. In this story one comes across very sensational events that explore human emotions. Especially in this story, Anderson expresses his feelings of fear and anxiety when he was sitting alone in the darkness near the dead body of Mathu thinking that the man-eater may discover his presence and add him to his menu. Anderson reveals what was going on in his mind and when he tells that he was out of danger he had mixed feelings of relief. He writes,

“mixed feelings of relief. From immediate danger, and sheer disgust with myself at my cowardice, set in when I realized that only a few moments earlier I had been trembling, scared out of my wits at nothing but the darkness and the thought of the man-eaters proximity.”⁽³¹⁷⁾

This story of the man-eater also reveals Anderson’s knowledge of behavior of wild creatures and the birds. This story also throws light on the superstitions of the aboriginal jungle tribe that inhabits the forests of the Salem district in southern India called ‘poojarees’. Anderson has provided detailed information of lifestyle of poojarees that live on the produce of the forest. Also his close friendship with his old friend and instructor of jungle lore, Byra the poojaree becomes vital.

A tiger attacked on a lone traveler along the jungle trail from Aiyur to kempekearai. The tiger successively attacked on the human beings in twenty four days in the vicinity of the track form Aiyur to kepekarai with a radius of four miles from Manchi. Then, Byra belonging to poojaree tribal community and resident of Manchi arrived in person to convey the report of the man-eater menace in the vicinity. He requested him to help the terror stricken poojarees of Manchi Anderson after getting the detail information about the tiger drawn inference that he was not veteran man-eater but a beginner and therefore, he has given the title of the story on 'The Novice of Manchi'. He has provided map of the location where the man-eater was operating. Therefore readers get clear idea of the action that takes place in the story.

Anderson approached Manchi with Byra to shoot the tiger. He acquired little information other than the bare facts that already recounted by Byra. After Byra's departure the tiger appeared at the pool which was very close to Manchi and few women had seen him. He wanted to set his tent near that pool instead of the village. But on the suggestion of Byra he pitched his small tent with belongings near the jack fruit tree. He decided to sit under the babul tree some twenty feet from the water and facing the jungle for the man-eater's arrival. He was waiting for the tiger to come. Anderson here expresses his love for jungle in following words,

“while I had been watching the sunset abstractly, I had been listening to the sounds of the jungle which at all times are pleasant music to my ears, particularly at the close of the day and again at dawn.”⁽²⁹⁵⁾

The tiger appeared there but Anderson committed mistake, he switched on his torch and the man-eater disappeared in the bush. Then he went back to his tent near the jack-fruit tree to sleep. He was

awakened by some scratching sounds. That was the man-eater! It was very critical moment for Anderson he fired three shots at the tiger in the darkness. But he could not hit the man-eater. Byra and other poojarees related his failure with 'black-magic.' Then they asked him that the spell would have to be removed if he hopes to kill the man-eater. Anderson comments on the superstitions of the tribal,

“Superstitions of this sort is rife amongst the simple people of the Indian forests, and large numbers of townfolk as well.”⁽³⁰⁴⁾

So the poojaree's performed the pooja to remove the spell. Byra and Muthu insisted on Anderson to follow the track of the man-eater immediately after the spell was broken. The two poojarees found tiger's track where he had approached the pool. They followed the track and suddenly the tiger attacked on Muthu and killed him. It was a great shock for both Byra and the author. Muthu was the sorcerer's grandson who sacrificed his life now. Then Anderson told Byra his plan to wait at night near the dead body of Muthu to kill the tiger. There was argument on this matter between the two as Byra states that if the body is burnt then Muthu's soul will gain peace. Again Anderson comments on the belief of the tribal people. Anyhow he convinced Byra and both of them sat near Muthu's body in the darkness.

Many sensational and exciting events occurred on that night. At first they heard shriek of the dying sambar, killed by the man-eater. Then elephants appeared on the scene where the tiger had killed sambar. Anderson describes the fight between elephants and the man-eater just by recording sounds in the jungle. Once again he expresses his remarkable knowledge of animal behavior. The elephants drove away the man-eater from his kill far away from Anderson and Byra. The tiger arrived at his previous kill that is Muthu's body. Anderson was hiding behind the wall of boulders constructed by him and Byra

near Muthu's body. He shot the tiger with very hard efforts in the darkness. He fired four bullets at the tiger successively to give relief to the poojarees of Manchi. That ends his adventure of the man-eater of Manchi.

The story is full of exciting incidents. Anderson gives thrilling account of that decisive night of encounter with the man-eater. All incidents are recorded in such a manner that every incident becomes alive for the readers.

“The Lame Horror of Peddacheruvu”

The case of the man-eater of Peddacheruvu was exceptional case. Anderson explains the topography of Peddacheruvu and also the causes of tiger's becoming man-eater in the beginning of this story. He makes the readers familiar with the locality where the series of events in the story takes place. It is the area of densest forests in the state of Andhra Pradesh. He also writes about one particular species of antelope, known as the nilgiri or blue bull that existed in those forests once upon a time. He mentions that these great animals which once abounded everywhere, are now extinct in all other forests of the south. The availability of large number of animals attracted tigers and panthers. Anderson then discusses the general situation that compels tigers and panthers to feed on human beings. He says that tigers and panthers are forced to prey on the herds of cattle, sheep and goats. Then the herdsmen attempt to drive away the marauders with spears, traps, bullets and other devices. This incapacitates panthers and tigers for normal hunting and in time then take to man-eating.

Then Anderson concentrates on the area covered with thick forest suitable for tigers and panthers near Markapur and Srisailam. Peddacheruvu is a small village situated to the west of the road from Markapur to Srisailam. He also describes a pretty lake ringed by the

jungle. This area is abounded by tigresses during the mating season from November to January seeking their mates. Sometimes the awful din of male tigers fighting for the female can be heard near the lake area. The man-eater of Peddacheruvu was one such a male tiger fighting with another male tiger for the same reason. During the fight he had lost an eye and an ear and the tendons of his right foreleg had been chewed by his rival causing him to drag that limb as he walked to leave a distinct trail behind him. These disabilities, together with his advancing years, had prevented this animal from being able to kill his normal prey. The people of Peddacheruvu told Anderson about the two tigers who quarreled from sunset to midnight just before Christmas and the mating season.

The disable male tiger first attacked on cattles, sheeps and goats. Then he made his first human kill in the form of a cartman. The second victim was a woman. Anderson gives detail accounts of these two incidents. Then human kills had followed in rapid succession after that, and one day Anderson received a letter from his old telugu friend named Byanna who lived near the Markapur railway station. Byanna had invited Andersons to shoot that tiger. Anderson reached Markapur on the next forenoon and the same night to Peddacheruvu village. Anderson started his expedition with Byanna to shoot the man-eater. Anderson narrates how the tiger and the panther responded to his calls. When he made a tigers call he received response from the other end. A tiger approached there but suddenly turned away. Anderson observes that a tiger's behavior is always unpredictable! Anderson also comments on the aboriginal jungle men of that area known as 'chenchu'. Anderson and Byanna with the help of chenchus built machans near the lake and tied baits to shoot the man-eater. But the lame man-eater did not turn up. However his assistant Appu found the trail of the lame tiger. While wandering in the jungle they came across

a group of chenchus who told them that the man-eater had carried off a chenchu name kalla from the hamlet on the previous evening. Anderson with the help of chenchus discovered the remains of kalla in a small dry nullah. They built the machan near that spot. Anderson climbed on a machan. He records the sights and sounds of the jungle. A kind of wood-cricket inhabits the forests of Andhra Pradesh in large number. He provides information of these strange insects who produce vibrating sound that has intensity of a tractor working nearby. After sometime he heard the call of the man-eater. He roared in the valley repeatedly. The tiger came very close about fifty yards from his machan. He started to move around his machan and kalla's remains in wide circles, while his roaring grew louder and fiercer. For more than one hour the man-eater did not show himself. So finally Anderson decided to take the risk. He got down from the machan. The man-eater launched his attack from behind, Anderson switched on the torch but the huge tree trunk came in between. Anderson fired at the man-eater from the shelter of the trunk but he missed his target. Anderson was ashamed of his failure to shoot the man-eater, but had not lost his hope. Finally with the help of Appu he discovered man-eater's regular drinking-place. When they reached there at the water pool they saw the tiger. Anderson describes this incident from tiger's point of view,

“suppose the tiger, too, thought the sight before him frightening. The people he had so far killed had been taken by surprise. They had screamed but offered no resistance. In this case a man stood before him,....”⁽³⁶⁴⁾.

Thus Anderson describes the confused state of mind of the man-eater, who was surprised by the reaction of Anderson and his friend. He fired at the man-eater twice successfully. Then Anderson mentions that the close examination of the dead animal confirmed that the tiger

turned into a man-eater by the severe injury to his right leg during a fight with another tiger. Anderson ironically remarks :

“At least in this case, man was not to blame!”⁽³⁶⁴⁾

So the tragedy occurred to the lame tiger not because of man but another tiger. Therefore, Anderson states that the case of man-eater of Peddacheruvu was an exceptional case! At the end of the story Anderson reveals another mystery of why the crickets stopped their chirruping when the man-eater started roaring. Anderson has portrayed the character of the lame man-eater with exceptional skill.

“The Queer Side of Things”

In this passage, Anderson shares his strange experiences in his forest wanderings. He declares initially that he has grown older and has no urge to slay except when occasion calls for it. He also states that his visits to the jungle are not always for the purpose of hunting and killing. Thus he visits jungle for joy and out of curiosity about strange things in it. Here in this passage he gives account of such strange things and events that happens with man and animals in the jungle.

In the first instance, he tells about the ruins of a great temple that stands among the foothills to the north of the Nilgiri range of mountains, covered by heavy forest. He tells about the ancient past of that region. A few centuries ago, all that area was cultivated and densely populated. But that human habitation in the area ended completely because of the ‘great fever’. After giving brief account of the tragedy of that civilization, he turns to tell about his visit to the temple in company of some tourists. His story is about one tourist from Australia named Captain Neide. He had stolen the brass lamp in front of ‘Nandies’ in the temple. Anderson and Neide’s wife remonstrated but he took the lamp with him. Four days after that incident he again met those tourists at Ootacamand and learned about what happened to Mr.

Neide. His wife told him that after picking up the lamp Neide suffered from high temperature and became very sick. He became delirious. Then he realized his mistake and decided to return the lamp. Anderson also accompanied them to the ancient temple, they stood at the altar before the five nandies and Mrs. Neide reverently replaced the old brass lamp on its pedestal. The fever left Mr. Neide and there was no need to go to hospital, as he was cured. After giving this account Anderson says by taking his readers into confidence,

“All I know is that it happened!”⁽³⁷²⁾.

Then Anderson narrates another curious incident that he witnessed at hamlet near Mavanhalla settlement, fifteen miles from Ootacamund. It was a case of black magic. Anderson’s familiarity with Indian social tradition is expressed in his remark, “In India couples do not get engaged of their own volition.”⁽³⁷²⁾. He further explains a peculiar tradition of marriage system of Irilas people who live there. It consist of purchasing a girl for marriage. It is the story of a comely girl in the hamlet who was engaged to be married to man living in the village of Gurupalli. In this case the boy’s parents at the last moment refused to pay money and the girl’s parents, in a rage, broke off the engagement. Then the disappointed boy decided to take revenge on the girl. He walked through the jungle to the town of Kollegal to meet a black magician of very great and evil repute. The black magician made him buy a whole sheep for sacrifice, and the unholy ceremony was performed. Then the girl began to suffer, at first she saw apparition then many strange things happened to her.

Anderson happened to visit Mavanhalla and came to know about it. He examined that girl and surprisingly the piece of broken bottle glass, with jagged edged emerged out of her mouth. News of these happenings had spread far and wide, and the next afternoon an Indian Christian healer arrived in the village. The healer with strange-

confidence claimed that god has given him the power of healing and that he had come to heal the girl. He cried with loud voice and commanded the evil to come out of her body. The girl was violently convulsed, bending backwards, shuddered, then was still. The girl became normal after that. All the people nearby her felt the power that radiated from that strange and simple man. Once again Anderson vows, "I saw there for myself and know they are true!"⁽³⁷⁹⁾. Anderson then narrates the story of dacoit, a thief and murderer named Selvaraj. Anderson gives account of the feud between his family and their neighbors. The feud caused mass murders and both sides had gone into hiding in the forest, afraid of the police and thirsting for each other's blood. Selvaraj lived entirely in the jungle and his domain was from the bank of the Cauvery river upto the mountains of the Chinar river. Anderson describes activities of Selvaraj or 'Mumptyvayan' who became a dacoit, a sort of Robin Hood of South India. The large majority of people loved him and respected him because he robbed the rich to feed the poor. After introducing 'Mumpty', Anderson narrates his thrilling meeting with him in the dense forest. The encounter with a dacoit shows many aspects of Anderson's character and also of a dacoit. Anderson's story of 'Mumpty' ends with his death.

The last story in this chapter is about a bull elephant. Anderson narrates an encounter with a solitary old bull elephant at Anaikatti. His behavior was quite unaccountable. There was something seriously wrong with him. Anderson then set out with two karumba trackers to find out the cause of elephant's strange behavior. The two Karumbas observed the elephant and then said to him,

"The wise one is very old. His days on earth are over, and he has come to the river to die in it peacefully."⁽⁴⁰⁶⁾

Anderson curiously observed the elephant for few days and at last found him at the big pool in the river 'the place where the

elephants come to die' according to karumbas. He was dead. He had come there to die! Thus Anderson reveals here the mysterious behavior of the old elephant and also the belief of Karumbas is justified. He became close friend of that elephant for some time.

These strange stories of men and animals makes this chapter very interesting to read. Anderson here narrates his incredible experiences of the jungle life.

“The Dumb Man-Eater of Talavadi”

The Dumb Man-Eater of Talavadi is yet another story of the man-eater tiger. But like other stories of Anderson, this story is also unique in the sense that he concentrates more on the character of his friend Hughie Hailstone! Anderson therefore, states that,

“I have met many unforgettable characters in my time and most of them have been jungle men, Indian, Anglo-Indian and European.⁽⁴¹¹⁾

Anderson expresses his opinion here that the forest develops a man's personality, and the more time he spends in the jungle the clearer his personality becomes. His friend Hughie Hailstone is one such character.

The setting of this story is Hughie's wonderful home in the forest called 'Moyar valley Ranch' near Moyar river in the Nilgiri forest division in North Coimbatore district. Anderson has described this place in detail.

One day in an attempt to shoot the wild pig Hughie and his servant named Sweza fired at the tiger and Hughie's bullet struck the tiger full in the face and thus was born the man-eater of Talavadi. The wounded tiger began to operate on the Talaimalai-Talavadi track. First he killed the vendor at Talavadi, and then in quick succession attacked on human beings. Consternation spread among the village folk and

Hughie fell ill suddenly and unexpectedly. He felt deeply about all that had taken place and he held himself responsible for starting the tiger on its man-eating career by wounding it. He could not follow the wounded tiger because of his illness. So he invited Anderson at Moyar Valley Ranch to shoot the wounded tiger. Hughie expressed his remorse not only for wounding the tiger but for not finishing it off after that. Hughie provided all the details of the tiger to Anderson and there was scarcely any doubt that it was the animal he had wounded that had now become a man-eater. The people who saw the man-eater confirmed that the face of the tiger had been scarred and contorted.

Here, Anderson has discussed two different theories of hunting the man-eater. Anderson explains about the arguments behind both the schools of thought. He has also commented on 'man-eater's beat' that is the habit of the man-eating tiger, in shikar parlance.

Anderson started his expedition by tying the baits on the Talaimalai-Talavadi track. He built the machan to sit up for the man-eater. He spent few nights on the machan but then one evening he received the news that the man-eater had killed a woman near the hamlet of Dimbum on the Satyamangalam-Chamrajnagar road. Anderson went to Dimbum and met Abdul kunni whose wife was killed by the tiger near the well. He told Anderson that the other woman who saw the tiger, said it looked like shaitan (the devil) himself! Then only a few hours later the tiger carried away the girl from the same spot where he had killed Abdul Kunni's wife. Anderson was shocked because this was very abnormal on the part of the man-eater. He therefore, remarks,

"This was something unheard of in the annals of man-eaters."⁽⁴⁴⁸⁾.

Anderson hastened to the well and discovered regular blood trail from where the tiger dragged away the unfortunate girl. Then he came

to a place where the man-eater was engrossed in his meal. Here, Anderson comments on the relationship between crows and the tiger and also behavior of crows. In the final scene, Anderson narrates how the man-eater became suspicious about his presence and then attacked on him from behind but Anderson fired rapidly to kill the tiger. He escaped from the man-eaters jaw by very narrow margin. He therefore writes,

“...., or if I had run backwards instead of forwards, I would not be here to tell this tale.”⁽⁴⁵³⁾

“The killer of the Wynaad”

The story, “The killer of the Wynaad” has different setting than Anderson’s other stories. Most of his encounters with the man-eaters occurred in the jungles of Karnataka, Tamilnadu and Andhra Pradesh states where the tigers inhabited in large number at that time. But the jungle of the Wynaad had very few carnivorous animals in it. Anderson has explained the reasons for the scarcity of tigers and panthers in Nilgiri, Wynaad in the state of kerala. When he had gone to Coorg to stay with his friend Timayya he came to know about the man-eater. Everybody in region was taken by surprise because no human had been harmed by the tiger till that day. Anderson was also surprised by the news of the man-eater. He therefore expresses his reaction in the following words,

“I listened to it dispassionately, wondering like him as to how a man-eating tiger had found its way into an area so unpropitious, where ordinary tigers and panthers are almost unknown.”⁽⁴⁵⁸⁾.

His friend and host Timayya was interested more in shooting the man-eater where as Anderson himself was reluctant to go after the tiger. In his opinion the animal was not a confirmed man-eater, but

probably a sick or wounded tiger and it would either die of its sickness or wounds. Timayya offered to bet that he was wrong. But Timayya won that bet because on the third day they heard about another kill by the tiger. Anderson then mentions Timayya's reaction,

“My friend had set his heart on going after this tiger.”⁽⁴⁵⁹⁾.

Anderson and Timayya started their adventure after bringing rifles from Bangalore. Before giving account of his tiger hunt, Anderson provides details of topography of the area that is stretched from kabini river to the northeast and Kerala state in extreme southwest. He appreciates the beautiful scenery, nature in the state of Kerala and compares it with the beauty of the Himalayas. He also describes the climactic conditions and fauna in the jungles of that area. He points out that existence of leeches throughout the year has affected carnivorous animals and deer also. He also passes comments on 'Kheddah' operation and the jungle tribe Karumbas and the sholagas. He describes scenery of Coorg state also.

Anderson and Timayya started their operation from Manan toddy and a stretch of dense forest on the Kerala bank of the Kabini river. On their way they met a group of bamboo cutters carrying a wounded person to the hospital. Anderson describes the heroism of a bamboo cutter named, Yega who saved his brother's life by showing extraordinary courage. Anderson and Yega followed the trail of the tigers. Then they discovered the place where the man-eater had dragged his victim.

Anderson and Yega made a plan to sit up on the grass for the tiger to come at the kill. Timayya also joined them. Anderson gives vivid account of their encounter with the man-eater. The man-eater fell victim to Timayya's bullet. The high melodrama that took place at the decisive moment in the dark night is vividly depicted by Anderson. Timayya was overwhelmed with delight and performed a war dance

around the dead tiger. The man-eater was killed under unusual conditions, not from the machan or any high ground but just sitting on the ground inviting greater risks. Anderson, therefore describes it as, “It was a war of nerves.”⁽⁴⁸⁰⁾

“The Man-Hater of Talainovu”

In the story, “The Man-Hater of Talainovu” Anderson at first presents the political background of the hamlet called Talainovu in formerly Coimbatore district of the Madras Presidency. He comments on the deforestation from Talainovu across rugged hills down to the valley of the Cauvery river. The story deals with the wily panther that made its abode in a steep valley some ten miles from Talainovu. Anderson explains the nature of panther and states that this panther was never a man-eater in the true sense but it was man-hater filled with deep hostility for the human race and therefore he has given the title ‘The man-hater – not ‘The man-eater ---’.

After presenting the topography of that area, Anderson portrays character of the pantheress. Here, Anderson portrays the pantheress like a human character and narrates her grave tragedy. He writes,

“This pantheress was a young animal, and when she gave birth to her cubs, three in number, she was a proud and happy mother, devoted to her offspring and prepared to defend them with her life.”⁽⁴⁸⁵⁾.

She brought her cubs out of the cave in which they were born and hid them in a bamboo thicket on the banks of the Cauvery river. But the bamboo cutters discovered her cubs in the thicket and killed them. The horrible sight of her dead cubs drove her crazy. She attacked on the bamboo cutters and killed two of them and tore them to shreds. That is how she became man-hater! Anderson comments on an inborn fear of the human to all wild animals and also criticizes hypocrisy of

the bamboo cutters who created a picture of a savage panther of huge dimensions but did not disclose how they had wantonly destroyed the cubs and infuriated the mother. The vengeful pantheress continued her attacks on men. Anderson here deals with the psychology of the pantheress. He analyses her mind and states that hatred must have filled her mind and therefore she started attacking and killing human being where she could but never eating her victims. It was evident by the manner in which each corpse was bitten and clawed savagely. She seemed to be taking savage delight in mangling each body almost beyond recognition.

The stretch of the Cauvery river where the pantheress was operating was a favorite fishing spot of Anderson. He occasionally went there for fishing trip.

Here he gives an account of his trip with his son Donald, Merwan, his shikari friend Thangavelu to the Talainovu fishing grounds. They established their camp near the river. The man-hater pantheress approached their camp at night and attempted to kill one of them. Anderson woke up and tried to shoot her. After a few days again he heard a faint hissing, rasping sound in the thicket that was closest to their camp. Anderson describes the entire drama of clash between the pantheress and his party which came to an end with the death of the pantheress by two shots fired by his son Donald. However, Anderson was not happy. He writes,

“Truly my heart had not been in that night’s work and I regretted every part I played in hunting her from the time we heard her story.”⁽⁵¹⁶⁾

Thus Anderson narrates the pathetic story of the pantheress and her tragic fate. The pantheress evidently remembered the slaying of her cubs and her feeling of hatred for the human race seemed as fresh as on that day.

“Sher Khan and the Bettamugalam Man-Eater”

“Sher Khan and the Bettamugalam Man-Eater” is the last story of this book. Anderson has provided map of the location. He gives details of the place called ‘Bettamugalam estate’ of the British collector, in the district of Salem. The retired British administrator loved the jungle and preserved it at tremendous expenses. Anderson expresses his deep concern for the preservation of the jungles. He admires efforts of the British officer to preserve this jungle of three hundred acres from the thorny undergrowth and the lantana plants. He draws readers’ attention to the problem of the lantana plants that began to envelop the forests of southern India. He also mentions about the danger of jungle fires. After the death of the Anglo-Indian his jungle and jungly castle fell into disrepair. There was no legal owner of his huge estate after he died. After that the wild animals also vanished from that jungle. Only the jungle fowl and peafowl remained to increase in the heavy undergrowth of lantana. The whole area assumed a forlorn appearance. Sometimes an odd tiger or panther would pass that way, for a stray spotted deer or jungle sheep. The villagers came to the officer’s castle to steal material like granite blocks, stones of the building. One such a villager was Gurappa. He had come there to steal some granites to make his hut. He brought with him a bullock-cart. Suddenly a tiger attacked on him and dragged him away into the lantana bushes. By chance, at that time Anderson was at Sivanipalli, the village that lies five miles to the west of Aiyur. Bettamugalam was near Aiyur. Anderson visited that place where the tiger killed Gurappa and discovered remains of his dead body. Then with the forest officer he went to his bungalow, the officer asked him to spent night at Aiyur but Anderson was firm to go to his camp at Sivanipalli. He was not interested to shoot the animal for the tiger was not a confirmed man-

eater. He refused proposal of range officer and started his journey to Sivanipalli in the torchlight.

Anderson here explores his own psyche. While travelling alone through the forest he was terribly frightened. He writes,

“Suddenly a feeling of great uneasiness came over me rather, feeling of mortal fear. Why, I could not imagine. I had heard no sound, nor had I caught any audible cries of alarm from the deer and other creatures in the jungle to warn me of danger.”⁽⁵²⁷⁾

He was hunted by the idea of absolute loneliness.

His fear turned into reality when he realized that he is followed by the tiger. The tiger kept on walking at a measured pace behind him. Anderson comments on the nature and behavior of the tiger. He says,

“all tigers, including man-eaters, know that every other creature is afraid of them. They are accustomed to striking terror into the hearts and minds of their prey,....”⁽⁵²⁸⁾.

Finally Anderson decided to act, he extinguished his torch and ran fast in the darkness. Then he saw the tiger behind the rock and fired two bullets at him, and then the tiger disappeared. He was confused whether his bullet struck the tiger or not. This made him to meet Sher khan.

Anderson has portrayed humorous character of Sher khan with minute details. Sher khan was a person who had led a colorful existence. He was a Muslim, a poacher of game, a timber thief and the suspected dacoit on a minor scale. He claimed that his forefathers served in the army of the Tipu sultan. Sher khan volunteered to help Anderson in chasing the tiger. He brought with him his only weapon that was the sword of his ancestors. They reached at the rock from where Anderson had fired at the man-eater on the previous night. Soon they discovered the blood trail and Anderson realized that his bullet

had inflicted a severe wound to the man-eater. They followed the pug marks and the blood trail.

Anderson describes their adventure of searching of the wounded tiger that took them to the bank of the river. He gives vivid account of the final action in which he saved himself from the sword of Sher khan as he attempted to strike the tiger. The tiger and Sher khan were very close, it was very difficult task to shoot the tiger without hurting Sher khan. He went down, screaming and the tiger fell on the top of him. Leaning forward, Anderson placed the rifle behind its neck and pressed the trigger. Sher khan was practically unhurt but the tiger was dead.

Thus the climax of the story is very thrilling. Anderson's skill of narration makes the story very interesting.

(4) *Tales From the Indian Jungles*

Tales From The Indian Jungles was published in 1970. In the introduction to this book, Anderson writes about a person who is speaking continuously, telling a tale and lost in his own world. For him the past has become so real that he is unaware of his audience beside the fire in the jungle at night. The forest is lost in the silence for sometime and the roar of a tiger breaks suddenly followed by the scream of an excited elephant. But the speaker is not disturbed he continues to tell stories of the denizens of the forest; interesting incidents, macabre and ghostly sketches of himself. He loves to speak about the jungle and its people for he knows about them better than anybody.

“He appears to be of the jungle himself, and we get the impression that he belongs there.” (K. Anderson Omnibus Vol. I *Tales*

from the Indian jungle 4)

The jungle is home for him and he want to die there; the jungle is his birth place, his heaven and his resting place. At the end of the, introduction, Anderson has disclosed the identity of the speaker.

Thus this powerful introduction to this book reveals Anderson's intense love of the jungle, wild life and its people. He belongs to jungle in real sense as he expresses his wish to live there and die there!

“Ghooming at Dawn”

The first chapter of the book has very distinct title, ‘Ghooming at Dawn.’ This opening chapter is similar to the opening chapter of Anderson's another book *Jungles Long Ago* which has the title ‘A Night in Spider valley.’ Anderson has frequently used words from vernacular languages ‘Ghooming’ is a typical Hindi word that is chosen by him. It shows that Anderson is deeply rooted in the Indian soil. Here in this chapter he gives an account of his early-moving ‘ghoom’ that means trekking through the jungles. This time he is camped in the open upon the river bank, a few yards from the fringe of the forest and he is accompanied by the native tribal known as ‘Poojaree.’ Anderson comments on the caste-system prevalent in India by referring the social status of the Poojaree. Anderson literally takes the reader on the jungle safari in this chapter. With the Poojaree he starts his journey from the bank of the Cauvery River to a peak called Ponachimalai through the jungle. He records his observations with minute details. He comments on the animal world he comes across his trekking through the forest. He refers to the hyenas, jackals, the sloth bear, a sambar, a herd of spotted deer. All these wild animals and their movements are recorded by him. He also records small and large birds in the jungle with their peculiarities. He is more particular about a sambar that he saw. He describes movements of an old sambar and comments on the natural inquisitiveness among the deer and antelope families. He also states

that because of the same habit thousands of them are slaughtered each year by experienced poachers. He describes the behaviors of the excited member of the band of languor monkeys. He informs about the plants, large trees in the jungle. He says that the jungle is filled with all manner of herbs and plants whose leaves, stems, flowers and even roots are useful for the medical treatment of human beings.

The chapter ends with description of a touching scene that he witnessed, on that occasion. On the background of utter peaceful and beautiful scene he observed an incident beneath a large bush. He records that first the fawn was killed by the panther and then mother deer rushed forward to save her fawn. But the panther left the little carcass and killed the mother too.

Anderson narrates this incident with minute details and his skill of narration makes it alive. After narrating this incident he comments on the laws of the jungle. His friend, John who also witnessed the same, raised his rifle to shoot the panther out of mercy for the fawn and the deer. But Anderson prevented him saying.

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

Thus Anderson passes very serious message at the end of this chapter. He is ardent conservationist who wants to preserve wild life and nature.

“The Bellundur Ogre”

This is Anderson’s one of the most exciting and thrilling stories of man-eaters. The story is full of melodramatic incidents that leads to shooting of not one but two tigers. Also there is an outstanding character portrayal of the magician of Bellundur.

The setting of the story is a hamlet named Bellundur in the district of Shimoga in Mysore State. Anderson mentions that this part

of Mysore had been the home of numerous tigers for many centuries. But they seldom harmed humans unless they were wounded. The dense jungles of the area, well watered by heavy monsoon rains attracted tigers to inhabit it. 'The Bellundur Ogre' was one such a tiger. Anderson here provides background of this tiger. Anderson narrates the growth and career of this tiger exactly in the manner of individual character. He analyses perfectly why this inoffensive and ordinary tiger changed his diet from the wild deer and pig to herds of cattle to trouble the villagers. It was because of the government's programmes of cattle-rearing that affected the number of wild deer and pigs in the forest. Anderson appreciates patience of the Indian villagers. When the Ogre killed and ate many herds of cattle, the villagers decided to set a trap, catch it and kill it. Anderson gives vivid account of their unsuccessful attempt to trap the Ogre. Then he narrates the efforts of a railway officer Mr. Johnson to shoot the same tiger.

The important character of the magician appears now in the story. Anderson refers him as old Buddiah, the magician presented himself before him, offering his services to succeed in shooting the tiger. The magician wanted to impress his fellow villagers with his greatness by showing them that even a white man had to come to him for help. But Mr. Johnson insulted and threatened the magician. Then magician stalked away in fury and even the villagers felt insulted and decided not to co-operate him. However he continued his efforts and sat on a machan. He succeeded only in wounding the tiger, which got away.

Here, Anderson reiterates his theory of a man-eater. He comments,

"The familiar pattern had appeared once more: an innocent tiger had been turned into a man-eater through being wounded and left to fend for itself"⁽²⁷⁾.

The menace of the Bellundur Ogre began in Bellundur and neighboring Tagarthy village. It roamed everywhere and a man was not safe even in a locked room. Anderson's old friend, Doctor Stanley, the medical officer of Tagarthy village, wrote a long letter to him and related the story of the Ogre, inviting him to shoot the Ogre. Anderson decided to help Mr. Stanley. At first he met the magician who asked him to perform his ceremony. He satisfied the magician by giving money to recite the mantra. Anderson humorously says that with the end of mantra the tiger's doom was sealed!

Anderson narrates in detail about their expedition. First they tied baits for the tiger, but on the third day they received information about the man-eater's attack and killing of the villager. Anderson and Stanley started stalking the Ogre. They were very close to the man-eater and he began to growl and its protest grew to hideous volume. Anderson makes a very significant statement here on the behavior of wild creatures in the jungle. He writes,

“There are no fixed rules in the jungle and no two animals are alike. Like us they are individuals; they react differently under different circumstances and unexpected often occurs.”⁽³³⁾.

Thus he comments on the animal nature and uncertainty that prevails in the jungle.

Anderson describes a very strange situation when they were after the man-eater. Anderson was behind Stanley and the distance between them was just forty yards and tiger was somewhere in between. Despite their considerable hunting experience, Stanley and Anderson himself had narrowly escaped shooting each other; both had fired at point-blank range. Anderson has narrated his shocking experiences during this expedition. Stanley made a plan to dig a narrow hole just where the human remains were scattered. Anderson

had to sit in the side hole made by Mr. Stanley. This 'sitting-in-the – hole' idea was horrible experience for him. At mid-night he confronted a terrifying sight. The Ogre approached near that spot and Anderson found it too difficult to shoot him in that position. Just then another tiger appeared there. The other tiger identified him and the fight between the two tigers started. Anderson remained motionless in the hole and tigers left that place. But another drama occurred in the nearby hut. The man-eater killed a woman inside the cottage but could not drag her away as her husband and others resisted. Then Stanley and Anderson made a fresh plan to shoot the Ogre near the hut where he had killed that woman on the previous night. Both of them took 'their' respective positions and the Ogre appeared near the hut. Anderson had very close encounter with the man-eater. He shot the Ogre and came out but he saw another tiger, almost at point-blank range. The man-eater turned out to be a tigress and the other animal was her mate. The magician and the villagers celebrated the victory.

Anderson gives truthful account of each incident in the story. He has exposed his own state of mind while narrating the incident of stalking the Ogre with Stanley. At every moment he faced dilemma and he had to take instant decisions every time. He has also commented on the necessary skills required for the hunter to undertake such an expedition. The map of the location provided by Anderson enables the reader to understand action of the story.

“The Aristocrat of Amligola”

The Aristocrat of Amligola is the story of the largest tiger shot by Anderson. Throughout the story Anderson calls him with the name 'Gowndnorai' which means in the kannada tongue 'an aristocrat'. In the beginning of the story, therefore, Anderson makes it clear that this story really concerns a very large tiger that had characteristics far from

being noble. This particular tiger came from a place named Amligola situated in the remoter jungles of the district of Shimoga in then Mysore state. People called him 'Gowndnorai' because of his unexpected behavior at the time he first appeared in the thick forests surrounding Amligola.

Anderson has discussed the possible reasons for the migration of this large tiger from the Karadibetta Tiger sanctuary. He peeps into tigers mind and states that,

“he felt it was time to shift to more select jungles, where there were fewer of its species to more game for him to hunt.”⁽⁶³⁾.

Then Anderson explains the climatic changes that forced the deer and other wild animals of the forest to migrate. The southwest monsoon failed one year and the jungle became dry so the wild creatures that fed on the grass were compelled to move away in other areas. So this tiger started feeding on the herds of cattle from the villages. On each occasion his prey was a long, large bull or a fat cow. This tiger spent a long time in reconnoitering and selecting his victim, he always picked the biggest animal he could find, proportionate to his own colossal size.

Anderson happened to visit regularly the Tagarthy forest, which was his favorite haunt. He heard repeatedly stories about the extraordinary size of this tiger and became curious to see him. With this intention he went to the forest and was caught in very strange situation. He encountered the tiger of colossal proportions who came very close to him. In fact the tiger approached in his direction and Anderson was very frightened. But then he discovered the reason for the tiger's strange behavior. The tiger was actually chasing a tigress that was behind him. Anderson narrates this thrilling experience in detail and then comments on the behavior of tigers in the mating

season. He says that tigers can be very dangerous if encountered in the mating-season in company with their newly-found spouses.

Anderson reached Amligola and spent night with his friend, the headman, Ramiah. They heard loud roaring and growling from the forest and it was clear that the tigers had begun their mating in right earnest. The next day he went to the forest for investigation and again faced a very grave situation. The tigress called her mate when she saw Anderson nearby. The tigress approached there and Anderson climbed on a tree. The situation was very dangerous for him as the tiger came right under his tree, looked at him but to his surprise the tiger went away from him. Anderson describes this thrilling event with photographic details. The horror of colossal tiger disappeared from his mind and therefore he says that the Gowndnorai had behaved like a gentleman. He expresses his gratitude for him,

“I really owe the Gowndnorai and his mate a debt for sparing my life”⁽⁷⁵⁾.

Anderson returned his home after that incident. From his own experience of the tiger’s behavior he made up his mind that this tiger will not become a man-eater. However, after few days he received a letter from Ramiah informing him that the big tiger was growing overbold and begging him to come to Amligola and shoot the tiger. Anderson refused to go and expressed his opinion

“I oppose hunting tigers that have not molested man, and I was not going to accept the headman’s fear of something that had not yet happened; the Gowndnorai might never become a man-eater and I had certainly no justification for shooting an animal that had spared my life on two occasions.”⁽⁷⁵⁾.

Anderson's reaction clearly shows that he disapproves wanton killing and his faith in the tiger who behaved with him like a gentleman.

But then Ramiah borrowed a gun to shoot the tiger and wounded him seriously. The wounded Gowndnorai started killing human beings. Anderson hurried to that place to relieve the tiger from pains but his first visit proved useless. From his observation he established two facts about the tiger. First he was not totally blinded by Ramiah's shot and he was likely to prove more cunning, elusive and cowardly. Here was a man-eater at the beginning of his dreadful career. Anderson has very rationally analyzed behavior of carnivores and particularly how they learn by instinct to approach deer and such creatures downwind, for the currents of air would betray their presence and their quarry would escape. He also states that once a tiger has tasted human flesh, it rarely abandons this habit.

Ramiah again called Anderson to deal with the Gowndnorai because he had turned into a dangerous and elusive brute. He rushed there and built a machan near his latest human kill. Finally he shot the Gowndnorai, the largest tiger whom he called 'The Aristocrat of Amligola'!

“The Assassin of Diguva-metta”

In this story Anderson writes more about his personal life. He makes an attempt to satisfy his friends and many other people who asked him why he do not leave India and go to England, Australia or Canada. He justifies his decision to live in this country and expresses his intense love of India. He has also exposed here the functioning of the Government officers, especially the forest officers!

The setting of the story is the forests between Chelama and Diguva-metta in the state of Andhra Pradesh. Anderson presents

topography of that region. His love of nature is expressed here. He admires picturesque scenery of that area and also mentions that these forests were stocked with game and carnivore. He loved that part of the forested area because it provided him utter peace and solitude and the friendship with wild Chenchu tribesmen who inhabit the extensive jungles. Anderson provides details of wild life prevailed in those forests. He mentions about the absence of the elephants and bison's and presence of nilgai or blue-bull antelope species in that jungle.

Anderson gives account of his visit to Diguvametta and his stay at the forest bungalow whose caretaker was his old friend Aleem Khan. It was Aleem Khan who informed him about a panther that proved troublesome in future. The panther dragged away his dog from the forest bungalow. Anderson here writes about his love of India, where he preferred to stay instead of any other western country. He has told about his attractions in the country. The dense forests, the utter solitude of a jungle with fifty miles from his home, the varied languages and dialects of the towns, tribesmen are all the sources of his attraction. His discussion is philosophic, he ponders on life and death and meaning of life. At the end he confesses

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

His confession shows that he is deeply rooted in the Indian soil and he will never think to leave it though an Anglo-Indian.

Then he continues his account of his stay at Diguvametta forest bungalow where he meets the district forest officer, (D.F.O.) His meeting with D.F.O. is very interesting, he passes political comment and expresses his dislike of the government officers. The D.F.O. knew nothing about the jungle fauna. Anderson also narrates how he purchased a small plot of land from Ranga Reddy at Diguvametta to

get rid over the government officers in occupying forest bungalows. He mentions that he purchased many parcels of land in so many jungles after he suffered in many forest bungalows, because of the government officers.

The D.F.O. invited him to shoot the panther but Anderson failed to shoot it. Then he returned to Bangalore. After four months Anderson received a letter from Aleem, reporting that the panther had killed a railway ganger between the long bridge and the water-column. Then next letter came about a month later reporting another human kill by the panther. Then he received the telegram from Aleem informing him that Panther had killed his sister's child. Anderson rushed to Diguvametta and came to know about that incident. He learns that the panther dragged the girl from a little grave under a stone slab 'mischief.' Anderson narrates the story of the British forest officer and his little dog named 'mischief'. Anderson decided to sit on the tombstone at night to wait for the panther but it did not turn on that night. Then he received information that the Chenchu tribesman was killed by the panther on the same night. So he made another plan with Aleem. Both of them would hide somewhere on the hillside above the mouth of the railway tunnel.

The final encounter with the panther was horrible experience for Anderson and he has described it vividly. The panther attacked on them from behind and there was face to face fight between them. Anderson fired into the face of the panther at point-blank range, and it fell with a loud thud upon the railway track below. Anderson mentions that the driver of the midnight train was amazed at the sight and he will remember the sight long after his retirement from service. Thus the story has very exciting end!

“Tales of the Supernatural”

In his other books also, Anderson has written about the supernatural experiences. *The call of the Man-Eater* and *Tiger Roars* contains his curious experiences in the jungles and the common beliefs on the occult. Anderson in the beginning of the passage refers to the fact that the occult is always associated with hunting experiences and forest lore. Therefore many people have asked him about his occult experiences during the years he had spent in the jungles. He expresses his opinion on this matter,

“other hunters, far more experienced than I am, have related some interesting happenings of this sort and we have little reason to doubt them. I have had a few curious experiences myself and have told them already, like that of the dead watchman of the kalhatti forest bungalow.”⁽¹¹⁸⁾.

He also mention the case of Captain Neide, who removed an old lamp from an ancient temple and the consequences of it as narrated in his book *Tiger Roars*. Anderson states that his intention in writing this chapter is only to record some of the beliefs of the people of south India. He briefly comments on the common beliefs of evil spirits that exist in man and woman. The female evil is referred as a ‘minnisapuram’ in Tamil language and a ‘Yakshi’ in Malayalam language. Female spirits are regarded as highly dangerous to humans. It can adopt any shape or form, animal or human to victimize humans. Then he writes about belief in vampirism and shows how it functions. He compares the Indian vampire with the European counterparts. He provides few examples, particularly an example of a Jewish family that come to Bangalore from Rangoon.

Anderson comments on the truth of the black magic. He narrates his own case. He gives details of his meeting with a seer living in Bangalore. He tells the reader how he himself became a member of the

brotherhood of the silver Armlet due to his friendship with a black magician, a necromancer. Anderson has also discussed in detail on miracles performed by holy men in India. He gives example of small genii known as 'kutty shaitan' the word that is curious combination of Tamil, Malayalam, Hindi and Urdu which means 'small devil.' Anderson narrates his friend's experience with two Egyptian brothers, namely, Mohammed Bay and Ali Bay. His good friend, a retired army doctor become friendly with Mohammed Bay, the black magician. The doctor witnessed the horrible event of the Egyptian black magician's meeting with several spirits in grotesque forms, resembling strange animals. This account of horrible fight between an Egyptian and evil spirits is really blood curdling.

Anderson records his general observations here. He mentions that many Indian families believe that they are guarded by what they call deities. They are thought to be superior spiritual beings. He writes about the concept of 'Amavasa' night, and states that

"Belief in the existence of spirits and in the occult has found its way into all religions in India."⁽¹³⁴⁾

He writes about the beliefs and practices of many Christian converts in India. He observes that superstition and belief and fear of unknown are rife in all walks of life in all communities and all religions. He also tells about how a live fresh-water turtle is sacrificed on account of superstitious belief. This passage ends with an account of Anderson's mysterious encounter with the supernatural at Sampigehalli. That was his favorite haunt once and he had many friends in that village. His village friends wrote to him to come to their aid. The man-eater took away two men from their village. When he reached Sampigehalli he came to know that the tiger lives in the well near the old temple. He spent night on the parapet of the old temple and had strange, mysterious and mystic experience there. He saw the

tiger coming out of the well but also saw something incredible! He writes about it,

“There was no mistaking that I saw something, but it had no real form or shape: a small cloud of what seemed to be dark smoke came out of the well.”⁽¹⁴⁶⁾.

When he narrated his strange experience of that night to the villagers they were not surprised. In fact his friend revealed him the myth related to that mysterious well. Anderson decided to spend one more night there for investigation. He returned back from his way on the next day. He writes,

“In fact everybody smiled at my return till I told them that this time I had not come to hunt a tiger but a ghost- The evil spirit who lived down the well at the old temple.”⁽¹⁵²⁾.

Surprisingly he had similar experience of the ghost in the well on the second night. Once again he felt unutterably tired, forlorn, depressed and altogether without hope! Thus the chapter ends with an account of Anderson’s own mystic and mysterious experience of the supernatural at the village, Sampigehalli.

“The Strange Case of the Gerhetti Leopard”

This is a story of the strange animal that wandered in the nearby forest of a tiny village Gerhetti. It is in southerly direction from Anchetty to Pennagram forest track in Salem district of then Madras state. Anderson frequently visited the Gerhetti Forest Lodge and wandered into the forests. Anderson deliberately mentions about the animosity of the District forest officer (D.F.O.) with him. The D.F.O. disapproved his wandering about the forest of Gerhetti and created many problems for him. Anderson here takes an opportunity to comment on the nature of Indian citizens and the legal system in India. He says,

“But ask anyone who has lived in India he will agree with me that rules are made only to be broken”⁽¹⁶⁰⁾.

Everyone breaks them and enjoys the process. Then he narrates in detail how the D.F.O. put the charge of theft in the forest lodge with the help of its caretaker. However his lawyer sent a notice to the D.F.O. for defamation claiming a fabulous sum as damage. Anderson camped at Gerhetti for the full week.

Anderson is seriously concerned about his readers and therefore he expresses his regret for the digression in the story before concentrating on the story of the man-eating panther. He says, “You must forgive me for this digression, but my excuse is the need to let you know that even in the jungles we have our problems.”⁽¹⁶⁴⁾.

The leopard in this story was an animal of an average size and began its depredations by stealing fowls from the huts of woodcutters, then he turned to the sheep. Anderson saw this animal number of times during his stay at Gerhetti. Anderson refers to another village Jungalpalayam which is on the track between Gerhetti and Natrapalayam. He depicts social life in the village. He calls it as the ‘happy village’ because villagers were always contended and laughing despite lack of facilities like medical centre, school, places of amusement. Anderson admires the villagers and describes their routine activities, including the most popular game ‘kabbaddee’ or ‘goddoogoddoo’ played by the villagers. He gives details of this game.

Then Anderson refers to the dreaded epidemic of cholera that spread far and wide in that area. A few people died in that remote village by this infectious disease and the villagers threw the dead bodies into the jungle instead of burying or burning them. The panther might had eaten the corpses and then started killing people in the vicinity. Anderson gives account of each of his victim. He also states the

difference between the panthers and tigers to analyze the behavior of this strange leopard.

But the villagers of Gerhetti were not suspicious about the same panther because most of the people in that area had seen the harmless panther. A few people even said that the panther was mad, having eaten of the cholera corpses. The man-eaters were practically unknown in that region.

Anderson's tenant at Anchetty, Narayan brought him the news of man-eater panther with a request from the Patel to come and shoot the panther. When Anderson reached Gerhetti, the panther claimed his fourth victim. He was the son of the bungalow-watcher. He was killed by the panther in the early hours of the morning near the garage in the bungalow. Anderson took review of the situation and the place where the remains of the dead were lying. He made a plan to hide in the garage at night and when the panther would come to eat he would shoot him. Anderson here describes movements of the vultures near the dead body in the evening. As the darkness spread, he became panic with the thought of the man-eater. He waited patiently for few hours, but the sense of danger remained and became very real. The man-eater was close by!

Anderson here comments on the sixth sense that warns the hunter of incoming danger in the jungle. He writes,

“That strange sixth sense that I have felt in times of extreme peril, and was to save my life so many times thereafter, telling me as if in spoken words that the leopard was about to attack.”⁽¹⁸²⁾.

Anderson moved backward instantly and pressed the switch of the torch, the man-eater launched its attack on him and he shot the man-eater with his gun. His bullet hit its mark by sheer luck and killed the leopard in mid-air. Thus it was thrilling encounter with the strange

man-eater. Anderson describes the final scene of action with photographic details to make it alive for the readers.

“The Lakkavalli Man-Eater”

Anderson refers to the township of Tarikere in the western part of Mysore state and says that one can hear many stories from the villagers at a distance of not more than four or five miles from the town about the depredations of tigers. Anderson makes his reader familiar with the topography of the region near the hamlet of Santaveri and the area known as Laulbagh. One road from Tarikere passes the eastern and northeastern slopes of mountains known as Baba Budans. The two hamlets named Lakkavalli and Umblebyle are on the road to Bhadravati town. Anderson records the movements of tigers that cross Baba Budan mountains into the vicinity of the hamlet Santaveri and Laulbagh. Santaveri is at the height of 4,500 feet above the sea level, which is a rocky, wild and thickly forested region.

Anderson happened to visit these places because his old friend, Dick Bird was the postmaster at Santaveri. Dick Bird was one of the most famous tiger-hunters in the district. Dick always called Anderson with the name ‘Jock’. Anderson relates this information with his other nickname and also tells that during his schooldays he was known by the name ‘Snake Charmer!’

So it was Dick who told him about the huge tiger who was cattle-lifter. This huge and bold tiger had peculiar habit of lifting the cattle bodily instead of dragging it. The tiger was reported to carry off its victims across its back into the jungles of the ‘Laulbagh.’ Dick requested Anderson to shoot the animal but he refused to do so as it was not the man-eater! Anderson after that incident returned to Bangalore and forgot all about that tiger.

After some months an unknown gentleman met him by chance at the stamp vendor's booth in Bangalore. He introduced himself as Venkatasubbarao, the Assistant Chief Engineer working on the Lakkavalli Dam Project. He earnestly begged Anderson to return with him to Lakkavalli to try to rid the village of the menace of the man-eater. The work of the dam project was also stopped on account of the man-eater's threat. He agreed to go with him on the same day and he also received a letter from his old friend Dick Bird requesting him to come urgently to kill the tiger that has turned man-eater and carried off his postman the day before.

So Anderson started his journey to Lakkavalli with his new friend Venkat, at night. When they were at a place named Bagavadkatte they saw a magnificent tiger at a bridge on the stream. Venkat wanted to shoot it but Anderson refused because he knew that the animal was not a man-eater. So here, his approach towards shooting of a tiger becomes clear as he explains his new friend that all tigers are not man-eaters. He writes,

“I explained to him at some length that all tigers are not man-eaters that we were outside the man-eater's ‘limit of beat’ at the moment. more over, it was against rules to shoot tigers on the roadside with the aid of a spotlight, and unsporting besides.” (195).

The next morning it became clear that the tiger that had crossed their road was not man-eater because the real man-eater had killed another person at Lakkavalli.

Anderson collected all information about the man-eater and concluded that the man-eater had carried its victim westward and it was living in the Laulbagh Forest Block. He met forest officers to enquire about hiding place or cave of the tiger in that forest. It turned out an ancient temple, almost in ruins in the Lauldagh forest. He,

therefore along with Venkat and the forest officers went to the temple in search of man-eater. Anderson describes their adventure which ended in despair. So the Munneswara temple was not the man-eater's hiding place. Then by an accident they received information from the outcaste Lambadi that the tiger lives under an overhanging ridge of rock beyond the Munneswara Temple. So he began his another adventure in search of the tiger. He was accompanied by the Lambadi, he crept forward on tiptoe as cautiously as possible but the tiger saw him and charged with shattering roars of 'Wroof! Wroof!' Anderson leaped quickly aside and fired twice into the tigers head. Then he fired two more shots at the man-eater, because "A dying tiger can in fact do you an awful lot of harm."⁽²⁰⁵⁾ At the end of the story he expresses his satisfaction for accomplishment of his mission, well within time. He recreates this incident of the man-eater's attack vividly.

Thus this short story of hunting the man-eater reveals many facets of Anderson's personality. He even treats his readers like friends! One incident in this story expresses his environmentalist's attitude towards the wild animals.

“What the Thunderstorm Brought”

This is the last passage in this book. It records Anderson's visit to the jungle with his family to celebrate his son's success in the shooting competition. He states that they both love the jungle. They feel at home in the jungle and find peace there. He also states their intention of this visit to the jungle. They were interested in photographing tigers at night and not shooting them. He has purposely not mentioned the name of the jungle that they visited, for protecting the remaining tigers in that jungle. He writes,

“I will not tell you to which jungle we went because it is one of the very few places remaining in Southern India where tigers are to be found.”⁽²⁰⁷⁾

This shows that Anderson is deeply concerned with decreasing tiger population in the country. He also says that tigers, panthers and bears are becoming very scarce in Southern India. Anderson has discussed about all those factors that are responsible for the destruction of wild animals in the Indian jungles. He blames the foreigners, the Indian poacher, the deadly insecticides for that. He tells of the disastrous results of insecticides on tigers, panthers, hyenas, jackals and even vultures. Thus Anderson is an ardent ecologist who thinks constantly for the purpose of protection of the wild life protection in the country. Then he narrates his visit to the ‘Tiger land.’ He records activities of all those wild animals which he saw there. He says that this particular jungle was still a veritable paradise for game and he saw large herds of spotted deer, sambhar, nilgai.

Showers of rain and the thunderstorm spoiled their programme of filming a tiger in the jungle. But then they faced very dangerous situation when the elephant tried to pull Donald out of the machan. Anderson gives thrilling account of this incident. Finally they escaped from the danger when the elephant left that place. Anderson comments on the uncertain behavior of the elephant. He says,

“Elephants are individuals after all and this one could change his mind and return.”⁽²²⁷⁾

Anderson records their stay for few more days in the ‘tiger-land.’ He describes all those birds and animals he saw there. He concludes his account of their trip to the jungle by expressing his feelings of satisfaction. He writes,

“We left ‘tiger-land’ that afternoon, disappointed but richer in experience for our little adventure with the elephant.”⁽²²⁹⁾ Thus he

confirms that the jungle is constant source of joy and knowledge for him.

(5) *Man-Eaters And Jungle Killers*

Man-Eaters And Jungle Killers published in 1957, is Anderson's well-known book. It consists of stirring tales of wild animals and hunting adventures of Anderson in the southern Indian jungles. On many occasions he was called upon to rid the affected locality of the prowling man-eaters. With his excellent narrative skill he proves himself a master story-teller.

The introduction of this book is very noteworthy because Anderson expresses his views on various matters of the forest ecology and conservation and also on the present environmental crisis. He criticizes human civilization for bringing industrialization, higher standards of living, greater amenities and comforts by neglecting appreciation of Nature. He says in disgust, "Her (Nature) face has been scarred and furrowed by man-made projects and constructions. He vehemently criticizes deforestation caused by man for the sake of the timber for the constant expansion of a mechanical culture. He mentions that the wild animals, the birds and all the living creatures that once beautified our lands are all disappearing rapidly now. He gives an example of the American prairies that was once the home of countless bison and now they are in extinction. He also relates the example of Africa where money-making hunters slay thousands of elephants.

Anderson then comments on the decreasing variety and number of wild animals in the Indian jungles. He says that until 1930, calls of the tiger and the panther followed by warning calls of the deer family could be easily heard in the jungles. But now the night passes without a sound. Once the pug-marks of a tiger and other wild animal trails were easily seen in the morning but now tracks of a few rabbits are

visible. Thus the wild life is disappearing from the jungles. According to Anderson this is irreparable loss. He says further,

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

Thus Anderson warns that it is a high time to save the wild life in India. He appeals to the readers to become very active for this cause. At the end of the introduction he reveals his intention of writing jungle stories. He explains that his writing gives pleasure to the adventurous people but also gives knowledge of the conditions of living, in and near the great forests of India in the past and also how the fine sport of ‘shikar’ is in the process of vanishing forever. Anderson thus writes his shikar stories with very serious intention and deep concern for the wild life in India.

“The Marauder of Kempekarai”

“The Marauder of Kempekarai” is an interesting story of the man-eater. Kempekarai is a small hamlet standing on the lower slopes of the western range. Around it lie a few fields and beyond that the forest of dense bamboo, intersected by a stream that flows down the valley. Anderson is very particular about presenting the topography of the area where all the incidents in his story occurs. He therefore says, “... you will have in your mind’s eye the background of my story”⁽²³⁶⁾. Kempekarai is in the North Salem district of the presidency of Madras in southern India. The valley where it is set, is described by Anderson as ‘The Spider Valley’ in his other book entitled, *Jungles Long Ago*. Anderson’s old jungle friend Byra undertook the hazardous journey and

reached Bangalore immediately after his son-in-law, Mara was killed by the man-eater. Byra was accompanied by Ranga his old acquaintance. Byra related the brief history of the coming and doings of the man-eater at kempekarai. He insisted that his son-in-law, Mara must be avenged by Anderson. So Anderson went to kempekarai and started his operation with Byra and Ranga. Anderson here discusses few interesting facts of hunting the tiger with the help of a live-bait. He writes about certain opinions regarding the colour of a live bait among the hunters. He also provides information that the Badaga tribe who inhabit the Nilgiri mountains are very averse to selling healthy animals for bait. He comments on some aspects of the technique of tiger and panther shooting along with the popular notion of 'good luck' of certain shikaris, or big-game hunter.

Byra and Ranga fixed the canvas camp-chair machan above the partly eaten brown bullock, and then things began to happen quickly. Anderson faced very gruesome experience on that night. The tiger appeared directly beneath him, with a snarling growl and began at once to claw its way up the tree trunk. Anderson lost his balance by this sudden and surprise attack and could not fire, on the other hand the tiger's forepaw claws penetrated in the seat of his pant, and wounded him. Then he derived a very ingenious plan to shoot the tiger. It consisted of digging a pit in the stream-bed, getting inside it and placing the cart wheel above and anchor it. He also decided to put a human dummy on the foot path near the stream to attract the tiger. Anderson narrates another stirring adventure in this story. He records movements of the bear who approached near the dummy before the arrival of the tiger. He pressed the trigger of his rifle when the tiger came. The deafening explosion was followed by hideous roars of the tiger for fifteen minutes and then he staggered away into the jungle. But the real danger approached in the form of torrential rain. He suddenly

realized that the stream which had been dry would be soon be flowing with the spate of rain-water. Anderson describes his struggle to come out of his hiding place. He expresses his feelings of relief,

“Thankfully appreciating the escape I had had I began the return journey to kempekarai. No other sound could possibly be heard above the splatter and swish of the rain.”⁽²⁶⁶⁾.

He stayed there for three more days, combed the forest but there was no news of the tiger. So he returned to Bangalore disappointedly. After ten days he received the telegram that a tiger had attacked the driver of a bullock-cart. Again he went to kempekarai in the ‘Spider Valley’. This time he laid on the rock for night. At eleven ‘o’ clock he sensed a movement nearby. Then instantly he realized that it was the tiger crawling towards him on his belly, silently to make his final, murderous assault. Here he reveals his state of mind to the readers.

“Perspiration poured down my face and neck; I trembled with terror and excitement”.⁽²⁷⁰⁾

He offered a silent prayer to god and raised the rifle to his shoulder and fired three bullets to end the career of the man-eater. Next morning he examined the carcass of the tiger for investigation.

Anderson raises the question at the end of the story. This is the riddle that every hunter tries to solve when he kills a man-eater. “what had made this tiger a man-eater?” Anderson mentions that this question is important not only for the hunter but also for the education of the general public. Because always it is the human race itself that causes a tiger to become a man-eater. He found that old bullet wound in the right leg of the tiger had forced him to turn to human being as food, in order to keep himself from starving.

“Alam Bux and the big Black Bear”

“Alam Bux and the big Black Bear” is a story of a sloth bear. Anderson quotes,

“All bears, as I have had occasion to remark in other stories, are excitable, unreliable and bad tempered animals.” (Anderson- 273).

He says further that natives give bears a wide berth, together with the elephant, they command the greatest respect of the jungle-dwelling folk. The particular bear in the story was a big, black and bad bear for his unwarranted and exceptionally bad temper and aggressiveness. There were many stories about him. Some people believed that the bear had been robbed of her cubs and had sworn a vendetta against the human race. The most fantastic of the stories was that this bear had kidnapped an Indian girl as a mate and then the whole village had turned out to rescue that girl, then the bear started attacking human beings in retaliation. According to Anderson the bear had been wounded at some time by some human being. But the most common interpretation was that he was quite mad!

Anderson gives account of the changes that occurred in the behaviour of this bear. This bear originally lived in the Nagvara Hills, which lie to the east of the large town of Arsikere, some 105 miles northwest of Bangalore. After his earlier offences he lost his fear of mankind and grew bolder and migrated to the plains. Anderson had been hearing occasional stories of this animal for about a year, but he had not paid much attention to it. He gives reason for that,

“...., as I felt that, like nearly all the stories one hears in India of maulings and killings by wild animals, they were greatly exaggerated.” (275).

Here, he criticizes in general the attitude of Indians to exaggerate misdeeds of wild animals.

It was only because of his old friend, Alam Bux, Anderson started his expedition to shoot this bear. He records his friendship with Alam Bux who was the guardian of a Mohammedan shrine situated on the main road from Arsikere to Shimoga. This particular bear travelled in that area and settled there. Anderson depicts routine life of the bear at that place. Then one day the bear attacked on Alam's son and killed him. Alam Bux sent a post card to Anderson to convey the sad story of his son expecting that he will come to avenge his son. So Anderson reached Arsikere without delay and began his operation to shoot the bear. He searched that animal for day and night. Here Anderson records all those animals he encountered during his night trail. He even searched for the bear in his cave. But he could not see that animal during his stay there. Then he left for Bangalore. For one month he heard nothing about the bear. The District forest officers of Chikmagalur wrote to him, asking him to come and shoot the bear, which was now active in the jungle near the small town of Sakrepatna, twenty miles from Arsikere.

Anderson concluded that it was the same bear that had been the cause of the death of Alam Bux's son. He arrived at Sakrepatna with the D.F.O. and the forest department people. They received information of the bear's attack on the herdsman, Thimma from his brother. Anderson went to that spot where the bear made assault. He walked nearly six miles into jungle at the foot of the hill that was densely covered with scrub and clumps of bamboo. He advanced deeper and deeper into the scrub all alone. Then he heard a faint moan and after a couple of hundred yards found, Thimma, lying at foot of a tree in a puddle of his own blood. His situation was very critical and Anderson realized that he would die by morning. So he decided to carry him on his shoulder. He managed to lift him and started return journey however he collapsed on the rock with Thimma and his ankle had

sprained. Now he himself was unable to walk, and there was no alternative but to spend the night with the dying man. It was very horrible experience for him. Therefore, he says, “I never wish to experience again so terrible a journey.”⁽²⁸⁵⁾ Thimma died and he sat beside him till daylight came. The forest department people and villagers came in the afternoon near the scene. They took him to the Sakrepatna forest bungalow first and then to Chikmagalur local hospital. Anderson has depicted all these incidents very vividly. His humanitarian approach and outstanding courage is revealed through all these incidents. It took one week for him to recover from swollen ankle. But he was now determined to shoot the bear. He says,

“I was determined that I would get him at any cost, just as soon as I could walk.”⁽²⁸⁶⁾

Four days later he went back to Sakrepatna and shot the bear. At the end of the story Anderson comments on the nature of bears. He says that bears as a rule are excitable but generally harmless creatures but this particular bear was an exception. He had become the wanton and deliberate murderer of several men.

“The Mamandur Man-Eater”

Anderson has discussed apparent reasons of a female tigress becoming a man-eater in the beginning of the story. One explanation was that she was a grown-up cub, who had learned the evil practice of man-killing and man-eating from her evil sire. The tigress began her depredations near Mamandur village. This tigress developed man-eating tendencies after her third human kill. There after she killed three more human beings. This affected routine life in that area. All cattle-grazing stopped as also the collection of wild honey. Then Mr. Littlewood, the District Forest Officer wrote to Anderson to rid the affected locality of the prowling man-eater tigress. So Anderson set out

on an adventure at Mamandur. He stayed at the forest bungblow with the intention to collect information of the animal. Anderson vividly presents the topography of the village Mamandur. He was familiar with that locality and had visited it several times for he loved nature and wild life of that jungle. He writes,

“In years gone by, when game was far more plentiful, I had spent many a pleasant early morning or late evening, standing on the verandah or on the plinth of the bungalow with a pair of powerful binoculars, looking along those forest-lines.”⁽²⁹³⁾.

Thus Anderson loved beautiful forest and wild life of Mamandur. He, therefore records variety of wild creatures he saw there, like tiger, wild dogs, bear, sambar, spotted deer etc. Anderson here narrates his encounter with an old bear whom he shot reluctantly. He had witnessed a pack of eleven wild dogs ‘ringing’ an old bear. Anderson dashed after them to save the bear from the attack of the wild dogs. He successfully drove them away to save the bear. He was very close to him when in true bear style, the bear rose on his hind legs to attack. Anderson to save his own life shot the bear. But he was very upset. He therefore, regrets his act of killing the bear. He says,

“I was sorry to have had to kill old bruin, but he brought it on himself.”⁽²⁹⁴⁾.

His reaction reveals his attitude towards shooting of wild creatures. Also he conveys his knowledge of the behaviour of bears to his readers. He started his hunting operation with the help of the local shikari Arokiaswamy. He tied the three buffaloes in the area as baits for the tigress. Nothing happened for the next four days but on the fifth day, seven men rushed to him informing that the tigress had killed a railway points man. He immediately went to the forest-line that led to the west. He crossed some distance to discover the dead body of the

railway man in the nullah, partly eaten by the tigress. Anderson spent that night beside the dead body waiting for the tigress to come. A very strange incident happened on that night. Anderson has given detail account of it for the amusement of the readers. He made a new plan to shoot the tigress. He decided to take walk in those five forest fire-lines. He felt that there was the definite chance of attracting the tigress. He disguised himself in local costumes and by tying a white turban round his head, he set out in the evening to meet the tigress. Anderson records the risk involved in his adventure and also comments on much debated 'sixth sense' ! "I should have to rely on my sense of hearing- and that other, my sixth sense!"⁽³⁰⁴⁾. Anderson narrates his night trekking with minute details. He informs that there were no bisons and elephants in the jungle. He walked twenty miles to return at the bungalow. He failed to see the tiger, so he again started walking in apposite direction. When he reached the railway track, suddenly he heard the moaning call of the tigress. Then he replied her with the deep-lunged moan of a male tiger. To his surprise, a tigress strode down the forest-line towards him, she came abreast, then began to pass. He shot her behind the ear and she died instantly. However Anderson expresses his guilt, "It was an unsporting shot."⁽³⁰⁷⁾ For him there was no apparent reason for her becoming a man-killer. He, therefore, says, after all, the Chamala Man-eater had taught her the bad habit!

"The Crossed-Tusker of Gerhetti"

"The Crossed-Tusker of Gerhetti" is a story of a 'rogue' elephant who became notoriously famous in an area of about four hundred square miles in the Salem North Forest Division. The Collector of Salem district proscribed this animal as 'rogue' and the permission was granted for the elephant to be shot by any game-license holder in the

district. Anderson mentions that the description of this animal in the government notification was very vague. The only feature that appeared to identify the elephant was that the two tusks, three feet long, met and crossed near their tips. The official notification was received by Anderson. However he was always not willing to shoot an elephant. He, therefore, writes,

“As a rule, I take no pleasure in elephant – shooting, as I have a very soft corner for these big and noble animals.”⁽³¹⁴⁾.

Anderson justifies his disliking for shooting of elephants. In the beginning of the story Anderson narrates three different events related with the cause of elephant's molesting human beings. The rogue of Gerhetti started his career quite suddenly and started killing human beings. The first possible reason that made him rogue was his fight with the other elephant, Anderson refers it as a 'Mammoth' struggle. Second reason was his state of 'musth' and the third was that this elephant had been wounded by one of the many poachers. Anderson criticizes poachers and red tapism in India in this passage. According to Anderson many of the so-called rogues are not rogues at all. The poachers and cultivators are in the habit of firing at elephant and often wound them in the process, when they become embittered against the human race. In his opinion people interested in shooting of an elephant sometimes concoct tales and urge the villagers to write exaggerated reports to the collector. But he appreciates that the elephant is strictly protected in India.

Anderson was not willing to shoot the Gerhetti rogue. But when he received a letter from his shikari friend Ranga who lived in the town of Pennagram, reporting that the elephant had killed a poojaree woman he went to Gerhetti. He has presented topography of that region and

has also written an anecdote of Anaibiddamaduvu, which lay about seven miles from Gerhetti.

He started his adventure with Ranga and one forest department person. They followed three different tracks made by the elephants in the jungle. They covered distance of forty miles up to the confluence of Talvadi and the Cauvery river, in three days but every time they were disappointed. Each time they encountered an ordinary bull elephant and trudged dejectedly back to the water hole. Then they received information from the cartman that an elephant had crossed his track. So they moved towards Anchetty. At 8.30 p. m. they heard the elephant's scream. He was moving towards the ford. After few minutes they saw a charging bull-elephant that rushed towards them. When he was in the fifty yards range, Anderson fired three bullets at him and the elephant reeled, collapsed and then recovered, to continue his fight. The next morning they followed his blood trail and found him after two miles lying against a tree-trunk. Anderson then fired the last shot to make him free from pains. Here, he reveals his own state of mind.

“I really pitied this poor beast, murderous killer of men though he had been.” (329).

Anderson expresses his sympathy for the unfortunate wild creature. He pays tribute to the ‘crossed-tusker of Gerhetti’. He writes,

“Although a killer, the ‘crossed-tusker of Gerhetti’ was a brave fighter, and I honoured him as he lay before my still-smoking muzzle ...” (329).

This chapter is packed with all information about the elephants.

“The Sangam Panther”

“The Sangam Panther” is an account of Anderson’s short trip to a beautifully wooded spot at the confluence of Cauvery river with the Arkravathy in then Mysore state. This place is known for masher

fishing, with crocodile shooting among the sand-banks and rocks in any direction along the river. Anderson mentions about the rich fauna that includes spotted deer, sambar, barking deer, wild pig, bear, panther, tiger, elephant in the jungles on the both banks of the river. Anderson went there when the village Patel, or headman came to Bangalore with the invitation to shoot the man-eater panther. He took two days' casual leave for this purpose.

Anderson, here, expresses his opinions about the status of 'panther' in India. From his careful study and experience, he reveals many facts related to this species of carnivores. Although he has devoted his book "The Black Panther of Sivanipalli" to panthers in India, here also he provides lot of information about panthers. He states that, "man-eating panthers are rare in southern India." ⁽³³⁰⁾. He compares the jungles of southern India with the mountainous jungles along the foothills of the vast Himalayan range and also the western Ghats. He says that the southern forest areas are of much smaller extent and are surrounded by cultivation and therefore, panthers which are found in all other jungles of southern India, have plenty to eat and somehow do not become addicted to the bad habit of man-eating. Therefore he says, "Therefore, when I heard that a panther had killed a woman, and later killed and eaten a child at Sangam, I did not believe it."⁽³³²⁾.

At sangam he had only three days at his disposal. He tied five bull-calves as baits for the panther. But there was no use. On one night a hyena approached near the bait. Anderson describes the behavior of a hyena, compares Indian hyena with African hyena. His account of hyena's behavior is very interesting for the readers.

Anderson was ready to suffer to any extent for the poor people at Sangam. Anderson's humanitarianism is well expressed in his account of the panther's attack on the woman. He treated her with the available

first-aid equipment then took her to kankanhalli hospital and after her death brought the limp body of the girl in the back seat of his car to Sangam. Anderson was always willing to help poor people in the villages. He describes the terrible events that occurred in the village. He discovered few facts about the panther's behaviour and made plans to shoot him. First he sat in the cattle shed for one night. He describes that horrible experience of sitting in the cattle shed. Then on the next night he sat over the dog-shed consisting of scraps of zinc sheeting. On the third night he heard ominous growl of the panther as he was discovered on the roof by the panther. He instantly shot the panther before he attacked on him. Then he examined the dead panther next morning. He found that it was an old panther with worn canine teeth and blunt claws and without any sign of deformity. He, therefore, comments,

“It seemed that only old age, and the prospect of gradual starvation through her physical incapacity to kill animals, had caused the sangam panther to make war on the human race...”⁽³⁵¹⁾.

“The Ramapuram Tiger”

“The Ramapuram Tiger” is very exciting story of the man-eater, consisting of sensational events narrated skillfully by Anderson. All facets of his writing skill are reflected here in this story. It has very dramatic end and then Anderson reflects sincerely on the factors such as providence, a guiding spirit, and intuition or a sixth sense. Thus he becomes philosopher while relating a strange sequel to the end of the man-eater. The story is remarkable for excellent characterization of a Shaloga named Jeyken who was haunted with the idea of revenge for his wife's murder.

Anderson came to know about this man-eater through the news paper report. Coincidentally he had planned visit to the Forest Department office at kollegal for the renewal of his game licence. So he went to kollegal to obtain the required shooting licence and also to rid the affected locality of Rampuram of the man-eater. After giving brief idea of the domain of the Ramapuram tiger, he presents the topography of the Biligirirangan hills. The village of Ramapuram is situated about twenty-five miles from kollegal.

Anderson describes the density of the thick forest in that area and states that tigers normally dislike very dense vegetation. He explains it with proper reasons why tigers dislike very dense forest. Then he concentrates on giving details of the tiger's career, and narrates that unfortunate incident which made him man-eater. The Ramapuram tiger was reported to have come from the banks of the Cauvery river. He began his career as an ordinary cattle-lifter in the area of coffee-estates and inhabited by sholagas. He had killed and eaten several cattle and then one planter made a trap for him when the tiger killed a milch-cow and dragged it into a ravine. The planter set a trap for the tiger. The tiger returned to his kill and to his bad luck and the future ill-fortune got his head in the trap and got himself severely wounded. After few days he claimed his first victim, wife of a sholaga named Jeyken. Then he became habitual man-eater. Thus Anderson narrates tragedy of the Ramapuram tiger to his readers.

Anderson started his expedition from Forest Lodge at Ramapuram and began his walk to Bailur. He won the confidence of the inhabitants of that area. He gives information of the tribal men known as sholagas. He appreciates them as they are born jungle folk. While giving account of his journey from Ramapuram to Bailur, Anderson describes beauty of Nature. He is greatly attracted by the beautiful dense valley and the myriad tree-tops. He purchased three

young bulls for bait and employed three persons to look after them. Jeyken, the husband of the girl who had been the man-eater's first victim came to Bailur to offer his help. They started looking for the pug-marks of the man-eater. One early morning he saw the tiger's pug-marks near the dead bull. He found that the killer of that bait was a tigress and not a tiger. Here, Anderson has discussed the problem of identification of the man-eater. When he followed the drag marks he came to the spot where he saw two tiger cubs. He records their reaction and narrates how the tigress dashed out of the cavern. His account of this encounter with the tigress reveals his ability to read psychology of the tigress. He writes,

“she was telling me, in the simplest of languages: ‘Get out quickly, and don't harm my cubs or I will kill you.’”⁽³⁶⁶⁾.

He further states that

“I realized at that moment that she did not want to harm me; that she was only protecting her cubs,”⁽³⁶⁶⁾.

At the same time Anderson exposes his own state of mind. He expresses his satisfaction for he had not been forced to shoot the tigress. Then he started his return journey to Bailur village. He reached near the small wild-fig tree beneath which his bait was tied. As he started inspecting the bull, suddenly the man-eater charged! It was quite unexpected and surprise attack of the man-eater. He says, “But I confess that I was totally taken by surprise.”⁽³⁶⁸⁾.

Anderson explains his own fearful condition and gives vivid account of his combat with the ferocious tiger. He fired two bullets. His second shot killed the bull and the bull collapsed but the tiger rolled off the bull and bounced on him as he fired his third bullet in the tiger's throat. Anderson makes this dramatic climax of the story very much alive for the readers. He also expresses his regret for shooting the bull

during the encounter. “But I had killed the poor bull that had unwillingly saved my life.”⁽³⁶⁹⁾.

Anderson describes the events that followed the victory. Jeyken behaved strangely, he started stabbing the dead tiger, thinking of his dead wife. The villagers expressed their gratitude to Anderson. Then Jeyken told Anderson that he had seen the man-eater day before in the vicinity. Perhaps he was approaching along the road to kill Anderson. This discovery makes him to reflect on ‘providence, a guiding-spirit, intuition, or a sixth sense!’ Thus Anderson passes philosophical comment at the end of the story.

“The Great Panther of Mudiyanoor”

This story is distinct in the sense that the narrator and protagonist of the story is not Anderson but his son Donald. Anderson received a letter from a man named Varghese, informing that the big panther had killed domestic animals and the village cattle and something had to be done urgently. He was caretaker of Moyar Valley Ranch. At that time, Anderson was busy and had no time to go to Mudiyanoor and therefore he decided to send Donald, his son to deal with the panther. Donald gladly accepted this task and along with his two friends he went to Moyar Valley Ranch. Hence it is Donald, who relates the rest of the story himself. But the background of the story, the topography of the region and also information about Mayar Valley Ranch is given by Anderson himself.

Modiyanoor is a small village near the southeastern end of a fertile valley that lies north of the Moyar river and south of the foothills of the mountain chain known as the Biligirirangans. Anderson describes it as ‘happy valley’ for the fertile earth, good climat and beautiful mountain ranges. He presents the topography of that region and mentions about the routine life of the people there.

Anderson then tells about his friend Hughie Hailstone who was the owner of the estate, the moyar valley Ranch. Anderson has already given details of his friendship with Hailstone and his estate in his other book. Actually Hailstone's servant named Varghese informed Anderson about the 'great panther' of Mudiyanoor. This panther earned that name because he was quite outstandingly large. He began his depredation on the village cattle and with increasing boldness started to harry the herds of fine milch cows, belonging to Hughie Hailstone's estate.

Finally Donald with his friends Rustam and Cedric started their adventure by offering live bait in the form of four half-grown bulls in the outskirts of Mudiyanoor village and the ranch. He gives account of their shooting of the panther and also a tiger. While shooting the panther he committed mistake by firing at him when Cedric was close behind. Though he had succeeded in killing the panther this story reveals the nature of Donad Anderson and also the difference between two generations.

“The Mauler of Rajnagara”

“The Mauler of Rajnagara” is the story of an unsuccessful hunt, a complete failure, because it was extremely cunning and quite extraordinary tiger. Anderson, therefore states that

“At the moment of telling this story (November 1955), the ‘mauler’ is still alive, having defeated every effort I made to ‘bag’ him.” (386).

Thus Anderson admits his failure and accepts the fact that the mauler had succeeded in out witting him at every encounter. He came face to face with the tiger for at least three occasions during his stay of seven days at Rajnagara. However he was unable to shoot the tiger,

and also failed to know about his peculiar habit of only scratching and not biting his victims.

Anderson mentions the distinctness of the tiger. He says that his habits were un-tigerish. In every case of attack on human he severely scratched the man from the crown of his head, down his face and neck and across his chest and back. It was said that this tiger had originally come from the Nilgiri jungles and then wandered down to the Moyar river and took its abode in that region. It was an area of small cattle-patties and therefore preferred that locality. Anderson presents in detail the topography of that area. The tiger continued his attacks on human beings for two years and claimed thirty-three victims. Anderson received the official report from the forest authorities regarding the man-eater and then he went to the small village of Rajnagara. But when he reached just two kilometers before Rajnagara he met two persons carrying another person who was wounded by the tiger. Anderson gives an account of that incident occurred on the first day in Rajnagara. It was a fateful day for him. He sent one person with the victim and asked the other person, named Muniappa to show him the spot where the tiger attacked. Muniappa reluctantly agreed to come with him to follow the tiger. Anderson encountered the tiger in the ravine but before he took aim, the tiger had attacked on him and then the tiger suddenly lost his courage and ran away. Anderson waited for one hour expecting the tiger to come near the kill. Then he left the ravine after the sunset. He returned back on the road but Muniappa was not there! He searched nearby and then reached Rajnagara. He was shocked to know that Muniappa was missing and a large crowd gathered to enquire about him. It was a very grave situation for Anderson because he was responsible for his life. The next morning he searched for him and found his dead body. He wanted to sit up near the dead body at night but Muniappa's relatives opposed his idea. Anderson stalked for the

tiger for next six days but there was no result though he encountered him three times. On the seventh day he left the place to join his duties in Bangalore.

His seven days in Rajnagara were full of exciting and thrilling experiences which he has recorded with minute details. At the end of the story he purposely states that the reader will realize that such adventures are not always crowned with success. Failures and disappointment are far more frequent.

(6) *The Call of The Man – Eater*

Anderson describes this book as a book of Adventure stories and states his intention of writing this book in the introductions. He makes it clear that his interest is not only to provide an account of the pursuit of the larger wild animals but to take the readers with him on an excursion and to introduce him to the sights, sounds and incidents to be experienced in the jungle. He refers India and his native place as ‘the beautiful land’. He recalls his memories of strange or amusing incidents of those wonderful days and nights in the jungle and says that these memories are very precious to him and he wants to recall them.

In the introduction, he purposely mentions that he has related some of the habits of a few lesser – known creatures in order to bring them to the reader more intimately. He says that he is always happy and contented in the company of his humble jungle friends. Thus he expresses his love and sense of brotherhood with the poor tribal who live in the jungles. Anderson takes review of the present scenario of wild life in India. He draws reader’s attention to the vanishing jungles and its wild life, also reminds him of India’s unique heritage and makes an intense appeal to put an end to the wanton slaughter of wild creatures. He expresses his disgust with the sportsman who are

responsible for this tragedy and appeals them to use camera instead of the rifle and gun. He says,

“for the sportsman of the future, I would strongly advocate the camera instead of the rifle and gun.”(K. Anderson Omnibus Vol I

– *The Call of the Man – Eater* 406.)

He expresses his love of Nature and invites the reader to a wonderful journey to the jungle that throbs with life. Anderson quotes beautiful poem by Lawrence Hope and then draws attention to the calls of the wild animals, jackal and tiger. At last he insists his reader to come with him.

“So put your man-made cares aside and visit these wondrous regions with me, where the jungle presides and the laws of nature hold sway”.⁽⁴⁰⁷⁾.

He quotes another poet who requests his readers to allow the wild places speak to him in the silence of his heart and mind. Thus, introduction of this book creates a very strong awareness about Nature and wild life in the mind of a reader.

“The Call of The Man-Eater”

This story begins in a conversational tone. Anderson speaks with his readers about his experience in the jungle of Joldahl. He sits in the verandah of the forest bungalow at Joldahl and records the calls of the wild animals. And then states that,

“For the tiger to whose roars I was listening was no ordinary tiger. He was a man-eater!”⁽⁴⁰⁹⁾.

Anderson then explains in detail the location of Joldahl and industrial town of Bhadravati. Then he describes dense jungle of Joldahl and Gunjur situated fifteen miles southwest. He had often camped at Gunjur in the old days. Then he refers to a very hard-working and obliging caretaker at the Gunjur bungalow. He had a

lovely little daughter who grew up into a lovely girl of seventeen years. The same girl became the man-eater's first victim. His friend Joe Thompson told this story to him. The death of the girl whom he remembered so well prompted him to write a letter to the forest Range Officer at Joldahl. He asked for details of the tiger and the death of the daughter of the caretaker at Gunjur. He received reply after five days confirming the sad tale of the girl. Anderson went to Joldahl by his car and then walked to Gunjur by the ten-mile footpath to meet his old friend, the caretaker who recounted his daughter's tragic end. He promised him that he would try to avenge her. Anderson has also given an account of the tiger's two more human victims. Anderson preferred to set his camp at Joldahl to start his adventure of shooting the man-eater. After midnight he heard the tiger's calls in the jungle and came out near the armchair on the verandah of the forest bungalow. As the sound faded into the distance, he judged that the tiger was going towards Gunjur. The next morning he found pug marks of the tiger in the narrow ravine. He followed the pug-marks and came to know that the tiger had followed the footpath all the way to Gungur. He then met the caretaker of the Gungur forest Bungalow, Ananthaswamy. He asked him about the presence of the tiger in the vicinity and he replied negatively. This has compelled Anderson to discuss about the behavior of the man-eater. He makes very important comment here that the man-eater takes a liking to the flavour of human flesh and he prefers killing and devouring a man, woman or child to killing domestic cattle or wild animals. He also mentions about the strange fact that a man-eating tiger and panther remain basically afraid of the human race. When Anderson made a plan to shoot the tiger from the tree or machan he faced problem of availability of bait, but Anantswamy told him that he would himself sit or stand in the open as a bait. He said

“But I am doing it – and doing it cheerfully – in an attempt to avenge my little daughter. I will gladly sacrifice my life to bring about the death of her cruel slayer”.⁽⁴²¹⁾.

Anderson appreciates his magnificent courage. He finally decided to make a dummy of human being.

Anderson narrates incidents that followed in realistic manner. He gives detail account of how a lone jackal and the tiger came closer simultaneously. Anderson here informs about the partnership of a tiger and a jackal which is mysterious and unexplainable. The jungle tribes explains this partnership of two carnivores. Anderson narrates here another interesting event that occurred when he was sitting in the hide. The panther was seated just outside the hide and he almost touched its skin. It was very thrilling experience. He describes his excitement and compares panther with the Satan. Anderson has humorously narrated this incident. On the next night the jackal led the tiger to the dummy and he sprang upon the dummy with roar. However Anderson failed to shoot the tiger because of the excitement of Anantswamy. The next night Anderson started stalking the tiger. They placed the dummy again and the uncanny jackal guided the tiger towards the dummy as he had done two nights previously. First the jackal appeared in front of the dummy as he had done two nights previously and raised his head towards the sky to utter ‘Ba-oooh-ah’, ‘Ba-oooh-ay!’ Then sped some yards away. Then the tiger appeared on the same spot and Anderson shot him without mistake. He examined the tiger next morning and found that he was a very old male with worn canines. Anderson passes very humorous comment on the jackal who led his partner to his death and was sorry. He also argues that possibly it was the jackal that had in the first place tempted the tiger to eat human flesh by leading him to easy prey – the caretaker’s

unfortunate daughter. The map of the locality helps readers to identify the events in the story.

“The Evil One of Umbalmeru”

This is one of the most interesting stories of Anderson. The curiosity of the reader is raised up to the end of the story. Anderson went to Nagapatla to camp for a week with his friend Deva Sundram and there he was reported of ‘the Evil one’. He asked the ‘bungalow-keeper’, old Dadoo for ‘Jungly Khubbar’ and bursting with excitement he told him about the exploits of the ‘Evil one’. Then at Rangampet the village Patel said,

“Aye, he is in the jungle in real earnest, and has taken five people already. But he will never fall to your firearms, sir for he will never give you a chance by appearing before you.”⁽⁴⁷⁰⁾.

Another old villager said that this particular beast leaves no pug-marks, no trail, no evidence behind. The bungalow keeper said that the Evil one had come to the forest during the past few months and had accounted for the disappearance of five people already. Anderson’s own reaction was like this,

“It can’t be anything but a tiger or panther. Although I must admit it is certainly a peculiar and unusual beast. This mystery intrigues me. I would certainly like to solve it.”⁽⁴⁷⁴⁾.

Thus, Anderson creates mystery about the evil one. The ‘Evil one’ committed a series of murders in a score of villages and hamlets on the border of the three forest ranges known as the Bhakarapet Reserve, The Chamala valley and Mamandur High Range forests of the Chittoor district in Andhra Pradesh. Anderson records all the five victims of the ‘Evil one’. Hence there are more characters in the story. Anderson

narrates how a great magician or 'Mantramkara', Kothanda Reddy first-disappeared, then Adiraja followed by venkatamma followed by other two persons. Then he narrates how he went to the Forest Bungalow at Nagapatla with his friend Deva sundram. There he came to know about the prawling of the 'Evil one'. He started searching for it in the surrounding jungles. Here he expresses his love of Nature by admitting that he was never tired of watching beautiful scenery in the forest. While wandering in the forest he saw first pug-marks of the tiger near Umbalmeru. Thus it was confirmed that atleast one tiger was in the area. Three days later the bamboo cutter saw the tiger within half a mile of the rocky pool Umbalmeru. Thus the Evil one at last revealed his identity. Then on the very next day he attacked on the bamboo cutter. Anderson therefore writes,

“The Evil one was no evil spirit, intangible and unreal, as everyone had thought. It was a flesh-and-blood tiger, as I had more than half-anticipated it would be.” (478).

Then on the same night he sat on a tree with his friend Deva and the bamboo cutter. He was able to see a hyaena and a tiger also. Then he got the information from the manager of railway station that it could be the tigress that escaped from a circus some months ago that came to Tirupati. This information was more interesting for Anderson. So he asked many questions to the manger and came to know that the tigress had been called 'Rani'. He collected all information about the tigress and concluded that,

“The enigma was solved, and the animal's peculiar habits were no longer a mystery. For I was sure now that the man-eater was the escaped tigress and no other beast.” (495).

His inference was absolutely correct. Then he went to Rangampet to enlist the aid of his friend Ramiah who was well acquainted with that area. He asked him about a cave in the vicinity of the Umbalmeru

pool and learnt that there are five caves near the pool. So he went in search of the tiger to each cave with Ramiah and Deva. At the opening of the fifth cave the tigress leapt out with thunderous growl. He shouted at her 'Rani! Rani!' The tigress halted, she turned her face towards him, she hesitated a brief second with a strange expression of bewilderment and partial submission. But he fired at her and she toppled forward. Anderson has given very vivid account of this incident. He has described expressions of the tigress when he called her and reaction to the situation with great accuracy.

Anderson has discussed the problem of Rani. What had turn Rani into a man-eater? He has analyzed it very rationally and logically. Here, he explains the evils of bringing up wild animals in years of captivity. Thus it not a story of the 'Evil One' but the 'unfortunate one!' Anderson has related the physical and psychological implication of years of captivity on the poor animals. Thus he pleads the case of such animals. For that he has given an example of one lady who brought up a panther cub until it grew too big and dangerous to be kept any longer. The story of the 'Evil One of Umbalmeru' ends with an anecdote of the lady.

“A Night by the Camp Fire”

This is a unique chapter in this book because this is not a story but a kind of preaching of the readers. In the beginning of the passage, Anderson informs his readers how he behaves when he is disgusted with the sight of too many people and the awful noise they make. His solution to this problem is to go to some nearby jungle. Then he gives an account of his journey to a place called Kundukottai, where there is a nice forest. He describes charming natural beauty of the forest and its wild life. His wonderful experience of the night by the camp fire is

narrated by him to create awareness of beautiful Nature among the readers.

Anderson admits that so far he has written stories of hunting and shooting of the wild animals which creates the impression that these animals are fierce, implacable and unreasonable and deserves to kill and destroy them. He confesses that in his younger days he too thought in the same way. But then for many years he has kept most of these creatures as pets from an early age to quite an advanced age in various ways and capacities. He states from his experience that every one of them has exhibited traits of remarkable good sense and affection. He illustrates his opinion by telling stories about few of them.

First of all he tells the story of his pet sloth bear which he got by an accident in the jungle. He brought an orphan baby bear home and gifted it to his wife. She christened it as "Bruno". The bear became very attached to his family members as well as to all the children of the tenants living in his bungalow. Anderson describes all mischief and playful activities of Bruno. He also mentions that his wife was inconsolable after Bruno was sent to Mysore zoo. He writes about his experience of bringing up a hyena baby acquired from the jungle. He narrates how a female hyena gallantly fought with five wild dogs before her death leaving behind her two orphans. Anderson gave the name Jackie to this male baby hyena. He has given account of how he brought up a baby hyena and many incidents that occurred to him. Anderson records the eight panther cubs that he kept as pets. He says,

"we have had about eight panther cubs in all, most of them rescued from their dens after the mothers had been shot."⁽⁵³¹⁾.

He mentions that panther cubs are extremely playful and mischievous. They can recognize their owner from among other people. Then he relates the story of his pet jackal named 'Ella'. He had a

strange pet, the python named Jemima. Anderson's love of animals is revealed in this chapter. He tells about his experience of a baby elephant also. At the end of the chapter he comments on the superstitions of the aborigines who live in the jungle areas. He has discussed their beliefs about the spirits of the dead, the black magic and the occult matters. Thus this chapter presents a different character of Kenneth Anderson.

“The Black Rogue of the Moyar Valley”

“The Black Rogue of the Moyar Valley” is a story of a full grown and exceptionally hairy elephant. He was very definitely a ‘rouge’, and nasty animal. But it is a pathetic tale and therefore, Anderson warns his readers in the beginning of the story,

“But before I begin, let me warn you that this tale has rather a sad and unexpected ending. It closes with an experience I have never had before, and most certainly do not want to go through again.”⁽⁵⁵⁰⁾.

This incident took place in the jungle on the bank of the Moyar river in the Coimbatore district, and Blue mountains. He refers to the presence of two large wild life sanctuaries that exist on the both banks of the Moyar river, namely the Madumalai Sanctuary and the Bandipur Sactuary. He has described topography of the place of action and also the fauna that inhabits in those all very dense jungles.

There were two different stories related with the origin of the rogue. Both these versions are discussed by Anderson to make the story interesting. First was the titanic battle of two furious bull elephants that continued on the river bank for two days. This battle inflicted many injuries to the black hairy elephant resulting in his becoming rogue. The other story was from the village of Tallamalai in the forests belonging to Coimbatore. According to this version the local person

fired at the elephant that was destroying his crops. The elephant had been wounded and after few months sporadic attacks of a solitary elephant occurred in those areas. Anderson narrates incidents of attacks of the black elephant.

One day an American tourist who was visiting Bangalore came to see Anderson and asked him to conduct a trip to a place where he could take movie-pictures of bison. Anderson explained him the situation and suggested that to photograph the bison is comparatively easy than the tiger. They went to the forest of Coimbatore as these animals were very numerous there. One the way he picked up a sholaga named Rachen, for his assistance. They made their plan with sholaga guides to go to forest from hamlet named Honathetti. In the course of conversation they mentioned the black rogue. As they reached the forest they encountered the black rogue. Rachen spotted it. The black rogue was deliberately following them. He came closer and then charged. The American threw down his camera and the four of them ran as fast as possible and climbed on the higher end of the rock. Anderson describes his horrible experience,

“The rogue reached the edge of the rock, where he towered above us- a truly awesome sight!”⁽⁵⁶⁵⁾.

Anderson was cursing himself for not bringing his rifle on that occasion. The ghastly game of hide-and seek with the black rogue continued for many hours. Anderson expresses his reaction,

“I was tired and angry. Above all else, I was ashamed. For nearly three hours my companions and I had been engaged in a cat-and-mouse game wherein we had most definitely been the ‘mice’.”⁽⁵⁶⁹⁾

When the elephant had gone for the water they escaped from a ghastly death. They reached the village and then Anderson decided to go back to the forest to shoot the elephant, with two sholagas. Soon

they found the trail of the rogue and began to follow his track. They went down the nullah for a mile and suddenly found that the elephant was stuck fast in a quagmire, he had blundered straight into ditch filled with mud. He was screaming in sheer terror, inch by inch he sank lower and lower. Anderson and the two sholagas were distressed at his dreadful plight. Anderson therefore writes,

“To shoot him in this terrible plight, while struggling for his very life, appeared to be the act of a coward and murderer.”⁽⁵⁷⁶⁾

He realized that escape for the poor animal was impossible and shot the elephant behind the ear. He says,

“A sigh of relief escaped all three of us. At least the poor beast could suffer no more. It was dead.”⁽⁵⁷⁶⁾

The American and Anderson went to that spot on the next day but the elephant had disappeared completely, and the soaking sand held their dark secret. It was harrowing experience for Anderson.

“Jungle Days and Nights”

Anderson’s life was full of adventures as he lived in the isolated places, off the beaten track and therefore he had stock of exciting, thrilling incidents. In this chapter he recounts some of them. These incidents are tragic as well as humorous. Thus Anderson shares his memories with his readers.

First incident occurred in the forest near Gummalapur in the Salem district. In search of a panther he followed the vultures circling in the sky in search of a panther and was shocked to discover that it was a human corpse, the body of a woman and not panther’s kill. As the policeman of Gummalapur had fallen ill, he reported about the dead body to the Patel and returned to Bangalore and then sent the report to police station at Hosur by post. But the police came at his door and

began questioning. They took him to that spot. Anderson gives this account to show that how he had suffered from officialdom through making a true report of what he had found in the jungle. He narrates another incident of report about a dead elephant in the jungle. This time it was the forest Dept. that made him suffer. Then he narrates the major and very serious event that occurred on the road of Punjur. He was traveling with his son Donald and two more friends of him at midnigt when they come across a young dying woman on the road. Considering his two previous experiences and consulting with his friend he decided to desert her. He felt guilty for his decision to leave the poor girl to her fate.

Anderson also tells two short stories about himself to show the effect of the appearance of a tiger on him in the early days of his career as a hunter. The first incident happened at Lingadhalli. He was sitting on the machan near the dead bull. When the tiger came he was petrified with horror and the gun rolled off the platform. He tells about how the same scene repeated when he went on a hunting trip with another boy named Jerry Barrow. Anderson recounts some of his trips in the jungle that resulted in incidents with an element of comedy where as some incidents turned out funny. Thus Anderson deviates from his regular stories of hunting and shooting the wild animals in this chapter.

“The Creatures of the Jungle”

In the beginning of this chapter, Anderson points out that much has been written about the big animals and carnivore of Africa and about tigers, panthers and elephants in India. But the smaller animals are ignored by the writers. He, therefore is determined to write about small and lesser known animals in the jungles of southern India. First of all he writes on the Indian wild dog. He gives detail information of

this animal. He mentions that the wild dog is a most interesting animal. They are great killers but he had never heard of a single instance of men being attacked by wild dogs. He narrates few incidents of the wild dogs that throws light on their behaviour. He relates a strange incident in the jungle when he was forced to shot three wild dogs. Then he concentrates on another animal about which little has been written is the Indian wild pig or the wild boar. He gives account of how the wild boar is hunted with the help of packs of dogs and also the game of 'pig-sticking.' He mentions that the wild boar has intelligence and muscle, and the heart of a fanatical warrior. The sloth bear is always attractive for Anderson. He, therefore, writes,

“The sloth bear is a creature that has always interested me greatly.”⁽⁶²⁵⁾

He relates many stories of bears to emphasize their habits and chief traits. He says that they are very intelligent animals. He describes less known species of a pangolin and discusses in detail one special species to be found in India, the striped hyaena. He gives opinion,

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

Similarly he provides lot of information of panthers, tigers and elephants. He has given many examples to focus on peculiarities of these animals. Anderson was intimate with these animals in their natural habitat. Hence he is able to write in more details particularly on panthers, tigers and elephants. Thus this chapter 'The Creatures of the Jungle' is packed with valuable information about the wild animals in India. Anderson's purpose is to share his knowledge with ordinary readers.

“The Sulekunta Panther”

“The Sulekunta Panther” is a wonderful tale by Anderson. Anderson’s ecological approach and love of wild creatures is revealed in this story. He has portrayed excellent character of one of his shikaris, ‘Muniappa.’ He was a hunter by profession and in addition was a poacher. But he confessed to Anderson that he had stopped poaching. He knew well the jungles within a radius of ten miles of his own village of Jowlagiri. Muniappa sent a postcard to Anderson informing that a tigress had killed three head of cattle close to the hamlet of Sulekunta. He invited him to come and shoot it. But Anderson refused to kill a tigress that was legitimately killing for her food. A fortnight later Muniappa turned up in person. Then it became clear to him that he was seeking the tiger-skin to give it to his creditor to release him from the debt. After five weeks Anderson received the telegram from Muniappa regarding the fresh kill by the tigress. So Anderson reached that place immediately and then they went to Sulekunta. It is a little hamlet in the forest of the North Salem division, seven miles from Jowlagiri. Anderson describes the topography of that place and describes a varied type of jungle; heavy forest with much bamboo growth in a deep valley.

Muniappa had built a bamboo-tree machan near the kill. Anderson found that the structure of the machan was most insecure and he knew that it would sway and creak horribly. He sat on the bamboo machan and the whole structure bent in thirties degrees. At night came the rain, thunder and lightning and the tigress also! His rifle and other equipment fell on the ground as the machan tilted to an angle of forty-five degrees. Anderson clutched fearfully a piece of broken bamboo and remained in hanging position as a series of coughing roars and the sound of a heavy body rushing through the undergrowth was heard by him. In this position he held on to save his

life and continued his shouting to drive away the tigress that was beneath him. He was in great danger because any tiger could reach him without effort. Finally he jumped on the ground and spent horrible night in pitch-darkness. Early morning he returned Sulekunta. He mentions that he spent the most uncomfortable night ever. Then he returned to Bangalore in a sad mood. He suffered from pneumonia and decided not to go again to Sulekunta. But after a month after receiving telegram from Muniappa, Anderson went to Sulekunta. He came to know that the beast is a 'thendu' means a panther of large size, who killed fully-grown white cow, at the fringe of the same belt of bamboo. Muniappa made an ideal hide out in the lantana bush. Once again Anderson sat waiting for the panther. He describes music of the jungle he heard and at 7.45 p.m. he heard the faint hissing sound, the unmistakable snarl of a panther. He comments on his confusion regarding the identification of the animal, whether it is tigress or panthers. The animal in the course of time saw Anderson in the hide-out and disappeared. Here Anderson explores the mind of panther. He considers the panther's way of thinking to deal with the situation. Anderson was compelled to sit up for the panther on the second night. This time he made a new plan and changed his place of hiding. As expected, the 'thendu' appeared and sat perfectly still and silent in front of him. Now, here Anderson describes his own dilemma. He had his finger on the trigger of the rifle when he hesitated for a moment, he was lost! Lowering his rifle he said, 'Good evening' to the panther, who returned his greeting with 'woof ! Woof !' and passed away. Anderson changed his mind at the last moment. He reveals his mind,

"I had almost squeezed the trigger when I thought of the two night of excitement and entertainment with which this animal had provided me. Was I now justified in

butchering him in cold blood when he was quite unaware of my presence, and when he had committed no crime?"⁽⁶⁹²⁾.

Thus Anderson disapproves wanton killing of panthers and tigers. His environmentalist's approach is revealed here. He says further,

"But I never regretted my last-moment decision to spare the life of that beautiful animal."⁽⁶⁹²⁾

His love-hate relationship with the panther is an interesting aspect of this story!

"From Mauler to man-Eater"

Anderson refers two episodes he has recorded in the earlier book of adventures. First episode is about the tiger that began to behave very strangely by mauling the herdsman and cattle at Rajnagara. This tiger never bit any of his human victims but mauled him with the claws of forefeet. Then another such a case found in the Pegepalyam jungle. Anderson gives few examples of the tiger's victims, and then states that the human remains that had found indicated that there was nothing wrong with the animal's teeth or jaws. His constant mode of assault was by clawing and striking with his forepaws, and not by biting. This made it very clear that this animal was none other than the earlier 'Mauler of Rajnagara', that had strayed northwards into an area about sixty to one hundred miles northeast of Rajnagara. Hence, Anderson mentions in the beginning of the story that this story is the sequel to episodes he has recorded in the earlier book, *Man-Eaters and Jungle Killers*.

Anderson records incidents of two more attacks and at Alambadi in particular and analyzes the problem of the man-eater. He states that

"It was therefore, reasonably certain that this tiger was not entirely devoted to man-eating."⁽⁶⁹⁶⁾

Then the news came from the hamlet Bejahahai that the two persons had been killed and eaten by the tiger. This has made Anderson and his son Donald to think seriously on the matter. Donald also agreed to work upon as there was something concrete and authentic information with them. They both concluded that the elusive tiger of Pegepalyam and 'Mauler of Ranagara' started his depredations again. Anderson at this stage of the narrative mentions that "What follows is Donald's story, as he told it to me".⁽⁶⁹⁷⁾ Before he recount's Donald's story, he gives details of the location of the hamlet of Bejahahai, situated in the valley of the highest mountain peak, Ponachi Malai. Anderson has provided a map of the area where all the events of the story occurred.

Donald had long determined to shoot that tiger to solve the riddle of its strange habit of mauling its victims before killing them. He, therefore began his quest from Ootaimalai. On the way he picked up old shikari a fellow named Ranga and another old shikari friend Byra for assistance. They all reached on foot to the hamlet named Bejahahai, where the tiger had killed two persons successively. Here, he provides information about the jungle hamlet Bejahahai and its people and passes comment on their life style and nature. They are all Sholagas.

He conducted meeting of Sholagas, the villagers, to acquaint with them and to collect information of the tiger. All of them, the villagers told him that it is impossible to shoot the tiger because it is protected by the jungle goddess. But one middle aged Sholaga named Lotta came forward with contempt and blamed the villagers as liars. Donald had decided to make him member of his team as he knew the jungle of that area intimately. Anderson has beautifully portayed character of Lotta who plays important role in shooting of the man-eater. Lotta commented on the nature and mystery of the tiger as,

“This tiger has no magic nor goddess to protect it, dorai. But it does have brains, much more brains than most of the people standing here.”⁽⁷⁰⁶⁾

Lotta revealed the hiding place of the tiger. It was a small cave near the top of the hillock in which he believed the man-eater lay up during the day.

So they started their expedition to reach at the mouth of the cave. Anderson narrates this thrilling journey with photographic details. Events followed quickly as they reached on the top of the cave. The tiger growled within the cave below Donald. Then he roared loudly, and the next second had dashed out of the cave. Donald fired first bullet behind the neck and the second shot in the chest of the tiger, then the tiger was dead. The story ends in an unusual manner of the man-eater’s story. That is the mystery is solved by examining the dead animal. It was an old gunshot wound that probably caused the tiger to become a man-eater. The whole of its nose had been blown away by the gunshot, the painful injury on the face made the tiger to make assault in particular style. The tiger had never forgotten to associate that terrible wound with the human race and had taken great care to keep its face out of the way and safe from possible harm every time he attacked on the man. Thus story has typical end that reveals the mystery about the man-eater.

(7) *Nine Man-Eaters and One Rogue*

This book is dedicated to the jungles of southern India, their birds and animals and their forest people Chensoos, Sholagas, Karumbas and Poojarees. Kenneth Anderson proudly and gratefully dedicates it in return for twenty five years of joy they had given him in making and keeping their acquaintance. The book contains nine stories of hunting man-eating tiger and panthers and a rogue elephant that

roamed in the southern Indian jungles. In his introduction to the book Anderson deliberately explains why tigers and panthers develop man-eating tendencies. He states that the man eating tiger is an abnormality, for under normal circumstances, the king of the Indian Jungles is a gentleman and of noble nature. He further says that the tiger kills only for food, never wantonly, and his preys are the wild beasts of the forest, or, where temptation offers; the villages cattle that are sent to graze in the government reserves. Then he relates few cases in which a tigress occasionally teaches her cubs the art of killing their prey by selecting three or four cattle to provide practical for the youngsters. But such slaughter is never performed wantonly by a tiger for the sheer joy of slaying. He further explains tiger's method of killing its prey.

Anderson also gives information about the panther. He explains the difference between the panther and the tiger. He says that the panther is a much less powerful animal than the tiger, and is of cowardly disposition. Anderson admires this variety of wild cats as

“One of the most picturesque inhabitants of the forests of the Indian peninsulas, and of Asia and Africa” (Kenneth Anderson-

Nine Man-Eaters and One Rogue x).

Anderson states that man-eaters of both varieties have generally been created by the interference of the human race. In most of the cases a tiger or panther incapacitated by a gunshot wound descends to killing man, the weakest and puniest of creatures. Sometimes the same incapacity of killing the wild animals of the forest or even cattle due to accidental injury compels the tiger or panther to feed on human prey. Sometimes the habit of man-eating is passed on by tigress to her cubs, occasionally the taste for human flesh is acquired by a panther that has devoured corpses that have been thrown into the forest. Thus, Anderson justifies the causes of developing man-eating tendencies by

tigers and panthers. He has discussed about terror created by the man-eater and how villagers react to such situations.

Anderson is keen to plead the case of a rogue elephant. He gives reasons for the abnormal behavior of the elephant in certain situations. Anderson admires the forests of India teeming with wild life. He appreciates the beauties of nature, flora and fauna of an Indian Jungle. He expresses his sense of gratitude to his shikari friends, who taught him all about the jungle and its creatures, Ranga and Byra, a wild poojaree. He also appreciates his old hunting friends, Dick Bird and Pat Watson who provided valuable guidance to him. Thus, the introduction of this book reveals Anderson's views on the man-eaters, rouge elephant and his naturalist's altitude.

“The Man-eater of Jowlagiri”

Anderson has provided a sketch map of the localities referred to in this story. So it becomes easy to understand the incidents narrated in the story. Anderson first narrates an incident at Jowlagiri forest. The three poachers with their leader, Mauniappa shot a male tiger, mistaking for a wild pig.

Muniappa killed the male tiger and therefore a tigress in the jungle lost her mate. It was the mating season, and this tigress was decidedly annoyed at absence of her mate which she quite rightly connected with the interference of human beings. The angry tigress prowled in the area of Jowlagiri hamlet. She continued her uneasy movements for a week and then a hunter named Jack Leonard was called to shoot her. He failed in his mission and just wounded the tigress. Leonard's bullet struck in to the right shoulder of the tigress. A few months passed and the tigress began to kill human beings. Her area of operation extended from Jowlagiri to Gundalam, thirty miles to the south and to Denkaflikota, forty-five miles to the west. Death

followed death over a wide area and the tigress claimed fifteen victims during that period.

Anderson's friend, the sub collector of Hosur sent an urgent message to him, to come and rid the area of the scourge. Anderson went to Jowlagiri first and then he tramped to Sulekunta. Anderson gives account of his expedition with minute details. He tied three buffalo calves at likely spots but was not successful. On the third morning he received information from the people of Anchetty that the tigress had killed a man early that morning. Anderson describes how he trailed the tigress to discover her kill. He reached a deep nullah and there he saw the pug-marks which took him to a spot where he saw the dead body of the unfortunate victim. He decided to sit up on the sloping outcrop of rock to a point some ten feet above the bed of nullah. He narrates his horrible encounter with the tigress on that night. He describes the movements of the tigress and also his state of horror. He reveals his horrible feeling of imminent danger and warning of the sixth sense. He writes,

“A fearful sight revealed itself. There was the tigress, hardly eight feet away and extended on her belly, in the act of creeping down the sloping rock towards me”.⁽¹¹⁾

His account of meeting with the tigress is thrilling and shocking. He managed to save his life and failed to kill the man-eater at a point blank range. He could only tear off her ear. He stayed there for eleven days tramping from Gundalam to Anchetty and Denkaflikota, Finally he returned to his home at Bangalore. Anderson's analysis of the tigress's behaviour is remarkable here.

After five months he received three letters from the sub-collector. When he came to know about killing of the priest of the little temple at Sulekunta, he went there immediately. He searched for the trail for two days and then received information of the next kill- the

watchman of the Jowlagiri forest Bungalow, who had been half-eaten by the tigers within a hundred yards of the bungalow. Anderson interpreted the motives of the man-eater and made a plan to sit up on the tree. At night he started imitating the call of the male tiger. He was successful on the third time. The tigress responded to his call. Again and again she was giving answers to his calls, she was coming in his direction in search of her mate. At last the tigress appeared in front of him. He moaned in a low tone, she stopped abruptly and looked at him in surprise. The very moment Anderson fired at her, and she sank forward and dead. Anderson however felt guilty for his unsporting ruse in encompassing her end. He expresses his regret for that. Thus it is a story of hunting the tigress that had been robbed of her mate by the poachers and later wounded by the hunter.

“The Spotted Devil of Gummalapur”

Anderson mentions the chief traits of a panther. He explains in the beginning of the story the panther's way of mauling human beings. He says that the leopard is common to all tropical jungles and indigenous to the forests of India. He even says that when attacking a human being the panther rarely kills, but confines itself to a series of bites and scratches with its claws. Because of his smaller size a panther can conceal himself easily anywhere. With the innate sense of self-preservation and stealthy disappearance, the panther survives to any situation. After giving all information about panthers, Anderson states that the man-eating leopard of Gummalapur was such an animal. This leopard had established a record of forty-two human killings. This leopard had created its terror in an area of two hundred fifty square miles. This animal was diabolical and cunning and some stories of its craftiness were spread throughout that area. The ferocious panther was fond of human blood, and terrorized the villagers.

Anderson received an invitation from Jepson, the district magistrate to rid his area of this scourge. He accepted it and went to Gummalapur. He decided to keep vigil at night by sitting alone in the chair. So he spent that night in the open area of the village. Then he made a new plan of sitting behind the boxes in front of the human dummy in a hut with open door. But nothing happened on the first night. He decided to repeat the performance with the dummy on the following night.

Anderson narrates the sensational and thrilling event that occurred at night. He records his feelings

“I decided to repeat the performance with the dummy, and I met with an adventure which will remain indelibly impressed on my memory till my dying day.”⁽²⁸⁾

Anderson sat behind the boxes in the hut with the dummy. After some time he fell asleep and suddenly he awoke with a feeling that all was not well.

He says that his jungle training enabled him to take stalk of the situation immediately as soon as he awoke. A strange thing happened. The dummy seemed to move backward. It suddenly disappeared to the accompaniment of a snarling growl. He realized that the panther had come and it had mistaken the dummy for human being and proceeded to stalk it. Then the panther realized that the thing he attacked was not human after all. The leopard disappeared and Anderson searched for it in the torch light. It had vanished as mysteriously as it had come. Anderson was very disappointed and annoyed with himself.

The story reveals Anderson's extraordinary power of reading and judging of animal nature. He has exposed the psyche of the leopard. Anderson explains the nature of the leopard as,

“Then only did, I realize the true significance of the reputation this animal had acquired of possessing diabolical cunning”.⁽²⁹⁾

He anticipated how the leopard will react to this situation. He therefore considering the reputation of the leopard left Gummalapur and went to small hamlet on the edge of the forest named Devarabetta. He decided to spend the night in an open area of the village. Anderson narrates the entire drama that took place on the decisive night. At midnight a village cur approached him and sat beside him. At three o'clock he heard a low prolonged growl, a faint rustling as the leopard approached from the roof of the house. He became very alert, then the village cur began to bark lustily. The same instant the panther charged around the corner and sprang at him. But Anderson pressed the torch switch and fired bullet at the leopard as the panther crashed against the wall of the hut. He fired two more bullets into the spotted body and it collapsed and was still. He examined the carcass and found two porcupine quills that had penetrated in the toes. He mentions that the leopard became man-eater by acquiring the habit of eating the corpses after a cholera epidemic in that area. He refers to the leopard as malignant and crafty animal. At the end of the story he writes about his friendship with the village cur whom he named 'Nipper' and who saved his life from the leopard's attack.

“Byra, the poojaree”

The character of Byra appears in many stories of jungle adventures by Kenneth Anderson. This chapter is entirely devoted by him to his jungle friend, Byra. Anderson narrates an incident of his first meeting with Byra twenty five years ago at the foot of the lofty hill of Muthurmalai on the bank of Chinar river. Anderson caught him in

the jungle while poaching a sambar. He first introduced himself as Byra, a Poojaree. Anderson says,

“And This is how I met Byra, the poojaree, and my friend for twently five years, who taught me most of all I know about the jungle and its wild, carefree, fierce, but lovable and most wonderful fauna”⁽¹⁷⁵⁾.

Thus Anderson expresses his gratitude to Byra. Anderson also provides information of his routine life in Byra’s own wards. Then he narrates his first experience with Byra in the jungle. Byra took him to the cave of a tiger whom he shot. He says,

‘That was the first of my very many experiences of Byra’s knowledge of jungle- lore’⁽¹⁸¹⁾.

He further states that as the years rolled by, their mutual confidence in each other increased. Here, in this passage Anderson relates just two of the many adventures they had experienced together.

The first adventure is that of the bears of Talavadi in the Salem North forest Division. Anderson was invited by Byra to rid a panther who was regularly killing cattle along the Muthur Anchetty road. Anderson reached there and fired bullet on the panther when he came near the dead cow. But panther leaped forward and then disappeared in the darkness. On the next-morning Anderson and Byra together detected a blood trail of the wounded panther and started stalking it. When they moved ahead suddenly they stumbled upon a hole in the ground and a mother bear rose to her feet to attack on Anderson. He pressed the trigger of his Winchester rifle but there was a misfire at very crucial moment. The she-bear grabbed his rifle and furiously counter attacked when Byra threw himself between him and the furious bear. He was successful to divert bear’s attention and then the she bear buried its fangs in Byra’s shoulder and the fierce battle between the two continued for sometime. When the baby bear

screamed, the she-bear rushed to his safety and then both of them disappeared. Anderson has narrated this horrible, blood curdling encounter with the bear. Byra attempted the supreme sacrifice to save his life. Byra got himself seriously wounded, he was shifted to the hospital in unconscious state and it took many months for him to recover. Anderson states that this adventure formed the blood brotherhood between himself and Byra, founded on his cheerful sacrifice. Byra proved that he would lay down his life for Anderson.

The next adventure occurred during his expedition of the man-eating tiger of Mundachipallam. Anderson here informs about his friendship with Ranga whom he met before Byra. He compares both of them and states that Ranga was a very different man from Byra in both physical and personal attributes. He says that Ranga had better organizing capacity than Byra but he is far more dishonest man than Byra. He further says that Ranga despises Byra, whom he looks down upon as a semi-savage. But he is a brave man and reliable in the face of danger. In the expedition of Mundachipallam tiger hunt Byra and Ranga both were his companions. The story begins and strangely enough ends after many deaths, and the narrow escape of Ranga. Anderson records two similar incidents near the well, Ranga climbed the tree to save his life and the man-eater had reached near the base of the tree and removed the lion-cloth around his waist. Then on next occasion Anderson shot the man-eater of Mundachipallam. After successful adventure Anderson and Byra went to Pennagram, back to his house near Muthur. They reached well in time when Byra's fifth child was born. Anderson describes this event and expresses his admiration for his jungle friends as,

“In such simple and hardy fashion are the Byras of the forest born. So do they live and so do they die, true children of nature and of the jungle” (206).

“The Tigres of Tagarthy”

In the beginning of this chapter, Anderson presents the topography of the village of Tagarthy. He mentions about the particular variety of jungle in that area, and describes the beautiful scenery that he always enjoyed there. He mentions that these jungles are the home of the Hamadryad or king cobra. He states that during all his visits to Tagarthy there were more than four separate tigers in permanent residence. He records that in 1939, February month eight cattle were killed by tigers in the area in a single day. This indicated eight separate tigers operating at a time at widely distant places. He observes that due to the more number of tigers in that locality, panthers are rarely met with. In this chapter Anderson relates seven stories of the tigers of Tagarthy. He begins with the story of Sham Rao Bapat of Tagarthy. He shot the tiger who was scratching the door of his house. He was a fine example of the heavy type of cattle-killing tiger. He narrates his own experience of Tagarthy. At Tagarthy, once he saw a tiger, lying unconcernedly on his back, apparently fast asleep. He did not hurt him. He says,

“I leant my rifle against the tree and myself also, and for quite twenty minutes I watched that tiger sound asleep on his back”.⁽²¹²⁾

Then he narrates an incident when he and his wife saw a tigress and her cubs in the torch beam. This incident has sequel which is amusing. Anderson depicts experience of Dr. Stanley who was stationed by his Medical department at Tagarthy. Dr. Stanley told him two other experiences of tigers at Tagarthy.

The story of the tiger of Gowja is also interesting. This tiger about year 1938 walked out of the preserve and started killing cattle around Amligola. Anderson narrates in detail how he shot the troublesome old tiger of Gowja.

Thus this chapter depicts not one tiger or man-eater but many tigers that inhabited area of Tagarthy. The title of the chapter is therefore very apt. The readers become familiar with each tiger because of excellent narration of Anderson.

“The Hosdurga-Holalkere Man-Eater”

The place Holalkere is the second largest town in the District of Chitaldroog. Anderson states that it had long been the centre of sporadic instances of man-eating by tigers. There was good evidence to believe that the locality was the habitat of tigers which had inherited a taste for human flesh. Several instances of human kills were reported in that area. Therefore, an advertisement was published in the Mysore Gazette, to the free shooting of tigers without the requirement of a big-game license.

Anderson and his friend Angus Mactavish and his wife together decided to kill the man-eating tiger. With this intention they met the district forest officer to obtain all possible information about the most recent kills by the tiger. They came to know that the man-eater had been reported among the ruins of an old fort which crested a small hill named Yogi Mutt to the south of Holalkere town. So Anderson and his friends started their campaign from Holalkere. Anderson has narrated all those incidents that occurred during their expedition. On several occasions they were disappointed and failed to trace out the man-eater. They spent days and nights driving up and down between Hosdurga-Holalkere and Chitaldoorg flashing the spotlight in the hope of meeting one of the tigers on the road. Anderson has provided a sketch-map of localities referred to in the story. Anderson reports the tiger's visit to the camp of Lumbani woodcutters. The final action of the story takes place in the ruins of ancient fort where Anderson shot the man-eater.

Anderson gives vivid account of his thrilling encounter with the man-eater inside the fort.

“The Man-Eater of Yemmaydoddi”

“The Man-Eater of Yemmaydoddi” is the story of an unfortunate tiger who developed man-eating propensity because of the irresponsible and unsporting shot from the ‘Car Shikaries’. The broken jaw, smashed by the ‘car shikaries’ a months ago was the root cause of all the trouble in that area. The setting of the stories is an area of forest in the Kadur District of Mysore in Southern India. A magnificent lake, called the ‘Madak’ which is surrounded by forest –clad hills forms the background to the story. Anderson describes beautiful dense forest in the area and mentions that the area is rich in game and thus the surroundings abound with tiger that come there to feed on the plentiful sambar, spotted-deer, wild-pigs. But these tigers later became cattle-lifters, Anderson has provided the map of localities referred to in the story. He went to Yemmaydoddi towards the end of the year 1948, with his friend Alfie Robertson with the object of procuring a trophy for him. His account of their shooting trip is very fascinating. He tells about difficulties they faced during their journey and how they come across a panther while traveling in the bus. Anderson at the end of the story blames the people who shoot wild animals by sitting in the car carelessly. They do not know art of tracking, the science of big- game shooting and beauties of the jungle.

“The Man-Eater of Segur”

Anderson presents the topography of the hamlet of Segur situated at the foot of the north-eastern slopes of the well-known Niligiri Mountains or ‘Blue Mountains’. He describes beautiful health resort of Ootacamund, ‘the queen of Hill Stations’. He depicts beauty of nature, dense tropical jungles that prevail and also refers to the rich

wild life consisting of wild elephant, bison, tiger, panther, sambar, spotted – deer and other animals. He describes charm of the densely wooded forest; especially the mornings are fresh and sunny, ideally suited to long hikes through the forest. These forests were a favorite resort of Anderson, and he had several little adventures that are still memorable after many years. Anderson also informs about three distinct native tribes that inhabited in that area, the Badagas, Karumbas and the sholagas. After giving details of the place where the adventure took place, Anderson narrates the story of ‘The man-eater of Segur’. This tiger was reported to have come originally from the jungles of the Silent Valley Forest Block in the District of Malabar-Wynaad.

Anderson records every kill of the man-eater and while recording his first kill describes behavior of ‘semi-wild’ buffaloes who protected the dead body of a Kesva herdsman. Anderson spent three weeks in that area; he spent many nights on a tree at various places and frequently traversed the ten miles of forest road between Segur and Anaikutty with two karumbas in search of a tiger. He received reports of human kills on several occasions and he tracked the man-eater with Karumbas but without success. On one occasion he discovered that the man was killed by the she-bear. Anderson narrates comic experience of his visit to the bear-cave. He reveals several facts of behavior of the sloth bear. Once he encountered a small panther on the road at night but he did not shoot it. This incident reveals his friendly approach with the panther and conservationist thinking. He says,

“I let the little brute alone, to pass its days in happiness in the beautiful forests where it rightly belonged.”⁽¹¹⁶⁾

Anderson passes a very important comment on the behavior of man-eaters. He says that every man-eater becomes very cautious by practice and therefore takes great care while approaching its kill. He also mentions that this particular tiger was definitely possessed of a

very acute sixth sense. He also narrates a very pathetic tale of death of the son of the forest guard stationed at Anaikutty. He records the reaction of the grief-stricken poor father when he saw half-devoured body of his son. He spent that night on the machan and suffered from successive attacks of malarial chills because of the rain-storm during that night. Despite all these difficulties, Anderson shot the man-eater in the river bed following the trail of it from the dense forest to the Segur River. He expresses his feelings upon his success as,

“Thus I knew that at last, after many tiring efforts and exasperating failures, I had shot the man-eater of Segur.”⁽¹²⁵⁾

He examined the dead body and found the reason of tiger’s man-eating propensity. Once again it became clear that it was a gunshot of poacher that blinded the poor animal and so the tiger had taken his revenge upon the human species that had been responsible for the loss of his eye. This story is an example of Anderson’s ability to endure and face failures and disappointments to achieve the elusive success.

“The Killer of Jalahalli”

In the beginning of the story Anderson makes it clear that this is not the story of a man-eating tiger or panther but of an ordinary leopard that fought bravely in defense of its own life. The unfortunate beast died undefeated and after days of suffering. The setting of the story is village of Jalahalli situated just seven miles from Bangalore. Anderson then refers to the Forest Department plantation within a mile of Jalahalli. One day a wandering leopard from the rocky hills of Magadi strayed into the Forest Department plantation. He settled there by living on the rabbits, rats and other inmates of the forest plantation. One day the leopard killed a goat belonging to the Police-daffedar of Jalahalli. To avenge the leopard the daffedar sat up in a

tree and fired at the leopard on that night. The leopard received a wound in its left-foreleg. The next day the villagers of Jalahalli conducted a large-scale rabbit beat. When the operation started the leopard jumped out instead of a rabbit and mauled six villagers. So the villagers went to meet Hughey Plunkett who had been a reputed hunter. When Hughey rushed to that place the leopard sprang upon him and injured him very badly. The next day two brothers from the village went to shoot the animal but leopard pounced upon them and mauled them severely. So the villagers came to Anderson's door. He hastily grabbed his rifle and went there with his friend, Eric Newcombe. Thus Anderson got involved in the hunting of the leopard.

Anderson narrates vividly the dramatic incidents that happened during the next four days. He admits his mistake that instead of taking the wounded brothers to the hospital he was tempted to bag the panther as an easy opportunity. He describes thrilling combat between Eric Newcombe and the leopard at point blank range. Then he narrates an amusing incident happened to the police vehicle and finally escape of the wounded leopard. All these incidents come to life with excellent narrative skill of Anderson. The leopard killed one more human being a mile away. Anderson went to that spot in search of the wounded leopard. As he reached there the leopard began to growl its warning. Because of the thick and impenetrable undergrowth he failed to shoot it. But on the next day he found the leopard lying beside a small pool of water. The leopard died by the wounds and internal injuries. Anderson examined the dead body and took it to the police station to make an official report and obtain the skin.

Anderson expresses his sympathy for the unfortunate leopard and admires his fighting spirit,

“The skin of this panther now adorns the hall of my bungalow. I cannot help but record the deep administration and respect in which I hold this beast.⁽¹⁵⁹⁾”

Thus he pays tribute to the leopard who fought cleanly and courageously in defense of its own life, against great odds, though it was severely wounded.

“The Hermit of Devarayandurga”

The tiger in the story is referred as ‘the hermit’ because of the choice of his abode and his eccentric habits. Therefore he was an unusual tiger. He was not a man-eater yet he killed three people within the short space of five days on the Devarayandurga hillock. This place is close to the city of Bangalore and six miles from the town of Tumkur. Anderson describes the topography of this area in detail. There was no regular forest in that area but was covered with very ordinary scrub-jungle of lantana bushes and held a few small caves. The whole area was but an island scrub among flat, cultivated fields and hence was not suitable for a large animal like a tiger. The area was just fifty miles from Bangalore and therefore the incidents of human kills by tiger were headlined in the local press. Thus he came to know about the tiger and left for Devarayandurga. After reaching there the frightened villagers told him, the story of an old woman’s death. Anderson records this incident with minute details by commenting on the nature of the killer.

Anderson started his adventure immediately and tied a half grown bull as a bait. On the next day he found that the bait was killed by the tiger. After examining the pug-marks he realized that the killer was an adult tigress. He writes about her nature as,

“From all these facts it was therefore apparent that the tigress was not, after all, the very strange and eccentric

animal she was reported to be. She just appeared to be a particularly bad-tempered female.”⁽¹⁶⁵⁾

Thus Anderson has analyzed the nature of the tigress perfectly.

He climbed on the tree to keep night vigil but his first attempt was not successful. No tiger appeared. Then he changed the bait to attract her. The next night she came near the bait but sensed something suspicious in surrounding and left that place. Anderson mentions about the ‘sixth sense’ and says that he has noticed some carnivore are gifted with ‘the sixth sense’. He sat on the machan for two more nights with the live-bait but there was no use. On the third night a party of villagers approached him at 7 o’clock and informed that the tigress had killed a cow only a half-an-hour before near the small tank. So he rushed to that spot and stalked the tigress in the darkness. He followed her and was surprised to see the tigress sitting on a branch of a large, solitary Banyan-tree. He took careful aim and fired a bullet at her, with a loud thud the tigress fell on the ground motionless. Thus, realizing she is dead he went back to his camp at Tumkur. The next morning when he reached near that spot he found that she had disappeared into the lantana. Anderson gives thrilling account of these incidents occurred in two days. He followed the blood trail of the wounded tigress and finally shot her dead in the lantana cover. She was an old female with blunted fangs. Hunger and old age was the cause of her vicious temper and obviously an inborn aversion to man!

“The Striped Terror of Chamala Valley”

“The Striped Terror of Chamala Valley” is a story of a tiger of normal size who menaced the Chamala Valley in 1937. He suddenly appeared and first killed a bamboo-cutter near Gundalpenta. Thereafter his killings became sporadic and irregular extending throughout the length and breadth of the three valleys. One day the

tiger killed the forest guard at Nagapatla. This tragedy received a great deal of official attention and news was published by the press throughout the country. A reward was offered by the government for the destruction of the man-eater. The chief conservator of forests, Madras suggested Anderson to make an attempt to bag the animal.

Anderson presents the history of the locality and depicts topography of that locality. His love of Nature and knowledge about the wild animals that inhabited in that valley is revealed in his narration. He reached the Nagapatla forest Bungalow to begin his campaign against the man-eater of Chamala. He visited the spots in the Chamala Valley where the kills had occurred and acquired knowledge of the beat that the tiger followed. He tied four baits in the vicinity to attract the tiger. Nothing happened except a large 'Tendu', a forest panther killed one of the baits. On the ninth day he found the pug-marks of a tiger when he was strolling through the jungle near Polibonu. Then he found that one of his bait was killed by a tiger. He followed the trail of the tiger and came to a shallow nallah. Anderson records reaction of monkeys after seeing the tiger. The larger monkey watchman was looking intently in the direction of the tiger. Then the tiger saw, Anderson approaching and disappeared. Anderson decided to spent night on the tree. It was the most unendurable vigils of his career as a hunter. The tiger appeared surprisingly after making sound of a sambar stag, 'Dhank'. He was very shocked by hearing that sound. Because the tiger had made sound of a sambar. Here, Anderson discusses the old tales told by jungle men that tigers imitate sambar and belling call of a stag. He had heard of tiger's ability to mimic sounds of their prey. Anderson shot that tiger and returned to Nagapatla.

Anderson analyses his slaying of the man-eater. He is very rational in it. He reviewed the situation of his hunt and came to

conclusion that he had shot the wrong tiger. Anderson is very honest in expressing his doubt. He left for Bangalore on that evening but on the way he met the collector of Chittoor and told him about his misgivings and asked him to send a telegram after another human kill.

On the eleventh day he received the telegram, stating that a woman had been carried away by the man-eater. Anderson accepts his failure. He says,

“I had failed. I had shot the wrong tiger, exactly as I feared had been the case.”⁽⁵²⁾

Thus he is honest to confess his mistake and repents for killing the wrong animal.

He went to Nagapatla again but failed to get any evidence of the man-eater. Then he sat on the machan for two successive nights but without success. On the third day he received the news that a herdsman had been killed by the tiger half an hour before. He rushed to that spot and followed the trail of the tiger. He reached in the small stream where the tiger had carried his victim. As he continued to move the tiger appeared, carrying its human victim by the neck. It was sudden and unexpected meeting for both of them. The tiger dropped its prey to attack on him but Anderson at the same moment fired two bullets and the tiger rushed forward with a gurgling roar and stumbling onward to reach him. Anderson fired few more bullets and the man-eater was dead. Thus at last he succeeded in his mission. He examined the dead body and found no any deformity in him. He draws inference that the tiger had deliberately repudiated both forms of food natural as well as human flesh and eventually resulted in his tragic end!

“The Rogue-Elephant of Panapatti”

The story begins with the description of an elephant who is antagonist in the narrative. Anderson provides detail measurements of the size of the elephant. He mentions its peculiarity that he had one tusk, about eighteen inches long. Then he comments on the past of this animal.

“This youngster, before he became a rogue, had evidently been ambitious and was more than normally high spirited, for he had thrust his unwelcome attentions upon the ladies of the herd under the very eyes of their lord and master.”⁽⁹²⁾

His high-spirit had led to a major encounter with the leader of the herd. The youngster had eventually bolted, battered and beaten with vicious gashes in his sides, inflicted by the powerful tusks of the bigger male. Anderson describes the event that turned youngster into a ‘rogue’. He is the same ‘rogue’ that is mentioned in the title of this book.

After the fierce battle with the leader, resulting in his defeat the ‘rogue’ had wandered for few days in the vicinity of the herd. One day he attacked on the buffalo cart, proceeded to smash the cart. Therefore the elephant steadily worsened his reputation.

Anderson describes his first experience with the rogue when he had gone to Hogenaikla, on the banks of the Cauvery River for fishing. He went to the dry bed of the Chinar stream to shoot the peacock; suddenly rogue appeared before him, some fifty yards away. Anderson realizing the futility of an attempt to escape fired both barrels of his shotgun by hiding behind the tree trunk. The rogue screamed with rage and defiance and fled away into the forest. He had no time to stay there, so he says,

“....., so I left the honor of the first round entirely to the rogue of Panapatti.”⁽⁹⁵⁾

Soon the government declared this creature as 'rogue' elephant. The forest department broadcasted official notification offering a government reward of Rs. 500 for its destruction.

Anderson narrates briefly few events that followed after the government notification. He describes the horrible attack of the rogue on a hunter who had come to Panapatti. The rogue carefully made his way through the camp fire and rushed upon the tent with scream of rage to kill the hunter. The government reward was increased to Rs. 1000 as a result of this incident.

Anderson accepted the challenge and was determined to begin his second round against the elephant. Arriving at Panapatti, he visited the scene of the tragedy. With the help of the cattlemen from adjoining villages he spent four days searching for the elephant, laboriously traversing the grass belt and the bamboos, crossing the range of foot hills and descending their further slopes up to the waters of the Cauvery River. On the fifth day they came upon the fresh tracks of the elephant which had evidently crossed the river from the opposite bank of the Coimbatore District. Anderson describes his stalking of the elephant. They walked more than five miles and finally they saw an elephant lying on its side in the water. Anderson made snapping sound to confirm the identity of the 'rogue of Panapatti'. The elephant screamed with triumph and hate and then charged across the water but Anderson shot him dead. The account of his encounter with the 'rogue' thrills the reader.

(8) *This is the Jungle*

The stories in this book are adventure stories set in the depths of Indian jungles. Full of dramatic tension and excitement, they also reflect Anderson's genuine concern for Indian wild life and rapidly vanishing jungles. Like his other books, he expresses his point of view

on Indian jungles and particularly on extinction of wild life. He refers to the tribal people who live in the wilder places of the earth and admires a strange fraternity they form irrespective of race, colour and creed. Then he admits that he also belongs to their category that is awkward, boorish and semi-civilized.

Anderson Claims that he has tried to introduce among his hunting stories some studies of Nature and the biography of tiger in this book. He mentions that his purpose of writing is to weave into the tales some interesting facts concerning the habits of the tiger. He also says that he has sought to give a picture of the life and conditions prevailing in the Indian jungles. He is very optimistic about the impact of his stories in preserving and protecting the wild life in the jungles. He, therefore, says,

‘My stories may still serve a little the growing protest against the wanton, wasteful and criminal destruction being waged every night of the year in India.’ (Kenneth Anderson

This is the Jungle. XIV)

“This is the Jungle”

“This is the Jungle” is the first chapter of this book. Anderson confesses that as a young man he found peace and charm and overwhelming delight in wandering in the jungle on a moon-lit night and even dark paths. He explains that he has derived a lot of pleasure during his stroll in the Jungle. He tells about his amazing experiences and also insists that though he walked alone and unarmed, very rarely the creature of the jungle attempted to harm him. He mentions his unexpected encounters with an elephant and the Indian sloth bear. He refers to the danger of the poisonous snakes in the darkness. He warns his reader about wandering in a forest inhabited by a man-eating tiger or panther or by a rogue elephant. He observes that animals are

invariably silent in the forest and do not reveal their presence. He provides examples of herbivorous species and also tigers and panthers who rarely give calls except in the mating season. Anderson records variety of jungle sounds that he heard in the jungle. He refers to the regions of solitude like jungle clad hills and the mountains above them and states that Nature reigns supreme there. He has discussed situations in deep valleys. He condemns hunters, both human and animal who wait beside the water pool or the game-trail to kill animals.

Anderson warns here that India will be much poorer - the whole world will be poorer when the wild places of this earth and of this land are bereft of their animal life, and mankind will lose sweet hour of solitude and meditation forever. At the end of the chapter, he earnestly appeals to the reader,

“It is my earnest desire to arouse in all of you readers a love of the jungle and its animals that will help to move public opinion to legislate for their protection from wanton destruction and slaughter.”⁽¹⁰⁾

Thus Anderson is very serious about his mission of conservation of Nature and the wild life in India.

“The Man- Eater of the crescent Mountains”

“The Man-Eater of the crescent Mountains” is the story of a terrible tiger that lived in the mountainous terrain named Baba Budans or Mountains of the Crescent. Anderson has provided sketch map of locality where the man-eater of the Crescent Mountains operated. In the beginning of the story he has described the topography of the Baba Bundans or mountains of the crescent. He describes vividly evergreen forest known as the Jagar valley. He mentions that this valley is the home of bison and sambar in vast numbers, also the heavy rainfall that makes the valley dense and dark region. He describes the

density of the thick jungle by referring to various insects that inhabit there. Then he describes the location and routine life in the village known as Hogarehalli.

Anderson mentions about the arrival of the tiger in dramatic manner. He appeared out of nowhere. According to some people he came from the Jagar valley but few people said that the tiger wandered in from quite different region, very far away, known as Lakkavalli and the Lalbaugh, because of the disturbance in the jungle as a result of construction of a large dam across the Bhadra River. He arrived suddenly and with malice in his heart against the human race, he started killing human beings. Anderson gives detail account of such attacks on the villagers in the area. The tiger returned from the Jagar valley after disappearing for few months and started his campaign of murder on the slopes of Hogarkhan hill. The tiger created its terror in that region when Anderson with his son, Donald and a German friend came there. They reached there to collect a few baby crocodiles and other reptiles for their German friend.

Anderson here provides information about the crocodiles in the Cauvery River. He describes how crocodiles were hunted by the hunters employing ingenious methods. The Government authorities encouraged the destruction of the 'muggers' or crocodiles. Anderson and his son decided to rid the man-eater of the Crescent Mountains. They both started their operation and at last succeeded in killing the man-eater. Anderson has given very vivid account of their successful hunt. Anderson narrates how the proud Patel and the grateful villagers forced him and Donald to stay at Hogarehalli for the night feast to celebrate the death of the man-eater.

“Ghooming by Night and Tracking by Day”

“Ghooming by Night and Tracking by Day” is another interesting chapter in the book. It seems that Anderson is keen to share his experiences of jungle life with his readers and therefore in his other books namely, *Jungles Long Ago*, *The Call of the Man-Eater* and *Tales From Indian Jungles* also he has written about ‘ghooming’ and ‘tracking’ experiences in the jungle. He writes here in conversational language and the reader feels that he is also accompanying the author. He begins this passage as, “We are in an Indian Jungle. Night has fallen.”⁽⁵⁷⁾ Thus, Anderson considers the reader in his party to take jungle ride at night and also in the day light.

Anderson gives very detail account of whatever he see and hear in the jungle. He acquaints his reader with variety of animals and birds in the jungle. He gives information of phenomenon of nature, flora and fauna that comes on his way. He sees the wild dogs, pangolin and other creatures and provides valuable information about them to the readers. He literally takes the readers on the jungle safari in this chapter. His selection of the typical Indian word ‘ghooming’ indicates his deep knowledge of vernacular languages. Anderson fulfills his objective of creating awareness of the Nature, Jungle and wild life in this chapter. He has been successful in introducing the reader to the Nature.

“Bagh the Tiger”

“Bagh the Tiger” is very outstanding chapter in this book, because Anderson has tried to record the typical life-story of a tiger named Bagh in the present day conditions. Here, he presents the biography of a tiger, first time in his writing. At first he introduces ‘Bagh’ the tiger cub, newly born at the entrance of the cave. It was his first adventure to peep through the darkness of cave to see the daylight and the outside world. In this long narrative, Anderson depicts many

incidents in the life of Bagh. His father, 'Timor' was the king of the jungle and his mother 'Seeta' looked after her three cubs including Bagh. In the first episode Anderson describes how Seeta behaves with her cubs, he describes how she licked all her cubs vigorously, kindly. Then he narrates an incident when Bagh became four months old, his first great adventure in life. He learnt that their mother, had to kill so that they should eat. It also gave him the smell and taste of freshly-shed warm blood and meat. Anderson describes the behaviour of Bagh's two sisters Leela and Meena. Two months later, Bagh made his first independent kill, the porcupine and when he became four months old, made his first real kill. Anderson depicts Bagh's development from childhood to fully grown male. Then he gives account of his attack on a bison resulting in painful wound in his left thigh. It took seven weeks to recover his wound. He met with two serious accidents in his life. Then he attacked on a baby elephant which proved even worst experience for him. Anderson explores the psyche of the male tiger, Bagh. He mentions that Bagh's ego received a severe blow after his attack on a baby elephant and then he turned to attack on cattle herd. The shameful memory of his defeat from bisons and elephants was still lurking in his subconscious mind and so he came nearer the farmsteads and human settlement to bag easy pray in the form of bulls and cows. A poor herdsman named Gundappa decided to set up a trap for Bagh who killed his valuable cattle. The trap was set and on that fatal day Bagh got trapped and the steel jaw fastened on either side of his neck. Bagh roared with pain, he fought bravely to escape from the trap but received severe injury. He rushed into the jungle and suffered from the intense pain that was torturing him for many weeks to come. Then he became a man-eater and finally, one day the man with the gun, shot him dead. Anderson narrates the reaction of the hunter after killing the man-eater,

“Bagh, the Maharajah, was dead at last, but the man who killed him could not help feeling little sympathy for the creature he had been forced to slay.”⁽¹⁸⁷⁾

Perhaps the hunter is Anderson himself and Bagh is the every man-eater, he had killed unwillingly.

Bagh committed crimes of killing human-beings as a result of the changed circumstances brought about by his disablement. The typical life story of Bagh brings forth the tragedy of entire tiger species living in the Indian jungles under present day conditions.

Anderson's other stories in this book. 'The swami of 'Valaithothu', 'The villain of windy Valley' and 'The lonely Panther of Kuppa Gudda Hill' narrates his successful shooting of the cattle lifters and man-eaters. All these beasts are also victims of the similar circumstances that Bagh faced. All of them met tragic death because of human intrusion, encroachment on their territory. Bagh's story is an ideal example of tragic fate of tigers and panthers living in Indian jungles today.

“The one-legged Dutchman of wild Heritage”

In this Passage, Anderson portrays Captain Jonklaas, a respectable gentleman, a tea-planter from Ceylon. He was the Dutch who had come to South India to satisfy a long-felt need to see, hear or shoot the king of Asiatic jungles- the tiger, in his own realm. Anderson mentions that Captian Jonklaas had wonderful idea of constructing a hut right in the heart of the wilds to entertain his visitors from the west in royal style. Anderson describes the shack he had built of giant bamboos throughout and the place named 'Wild Heritage' Anderson states that the name was very appropriate because it provided wide open spaces, animals, birds, flowers and trees, the scent of the jungle

by daytime and the secret calls of wild animals in the night. Thus the place 'Wild Heritage' was paradise in true sense for all Nature Lovers.

Anderson presents the topography of the 'Wild Heritage'. It was situated in the pretty little hamlet of Mahvanhalla at the foot of the Nilgiri Mountains. He describes virgin forest from east of Mahvanhalla on the bank of the Segur river as far as the Moyar river. This dense forest was the home of the elephant, the tiger and the panther, and their prey, the many herds of sambar, spotted deer, wild pig, jungle sheep that everywhere abound.

The Captain had fallen in love with that place and had formed the habit of returning each year in winter to shoot his annual tiger. Anderson admits that the Captain told him that the jungles of Ceylon are beautiful in every way, but they lack just one thing and that is there are no tigers. Thus it was the attraction of the tiger that brought Capt. Jonklaas to south Indian jungles. Anderson admires his love of jungles and wild animals. He mentions that despite his great physical handicap Jonklaas managed to wander in the jungle with the aid of an artificial leg.

Anderson then, narrates Captain Jonklaas' two interesting adventures. First adventure is that of killing of a lone male tiger of Mahvanhalla who for many years haunted the banks of the Segur river. The second adventure is his encounter with the one-tusked rogue elephant that operated at kilkotagiri in the Nilgiri Mountains. Anderson's unique style of narration of such exciting and thrilling adventures makes this passage very interesting to read.