

## **Chapter-I**

### **Life and Works of Jim Corbett**

#### **A. Jim Corbett: Biographical Sketch**

##### **The Early Family of Jim Corbett:**

Edward James Corbett, better known as Jim Corbett, was born on 25<sup>th</sup> July 1875 of English ancestry in Naini Tal in Kumaon which is situated at the picturesque foothills of the Himalayas. Jim's grandfather, Joseph, was born in Belfast, Northern Ireland (U.K.) in 1796. He had been a monk before his marriage. In 1814, he came to India with his wife. He died on March 28, 1830 at the age of 33 and was buried at Meerut. He had nine children. Christopher William Corbett, Jim's father was his sixth child. He was born on September 11, 1822 at Meerut. He served in the First Afgan War (1839-42). In 1845, he married eighteen year old Mary Ann Morrow. He had three children but later on his wife died in her early twenties. After leaving the army, he joined the post office as a postmaster at Mussoorie in 1859. Here, he met Mary Jane, a widow who, at the age of fourteen, in 1851, had married Dr. Charles James Doyle. Mary and Charles had four children. Charles Doyle, who was in command of Troop of Police Cavalry, was killed in the Indian Mutiny of 1858. Mary was only twenty then and suffered great hardships along with her children. One of their sons, named Charles, became a writer. Christopher William Corbett and Mary Doyle were married on October 13, 1859. At the time of their marriage, they had 6 children by their previous marriages. Christopher William was appointed postmaster of Naini Tal, the hill station in the Himalayan Mountains, in 1862 and the family

moved to Naini Tal. He was granted 10 acres of land outside the village of Choti Haldwani at Kaladhungi, a small Bhabar town 15 miles away and at lower altitude from Naini Tal. Here he built a large winter house named Arundel, now the Corbett museum. It still stands and encloses some of the Corbett furniture, including their piano.

Christopher William and Mary Jane had nine children: Thomas Bartholomew, Harriet, Christopher Edward, John Quinton, Edith, Maurice, Margaret Winifred (known as Maggie), Edward James (Jim) and lastly Archibald d'Arcy who died at the age of 20 due to illness. Maggie, who has been very close to Jim, was the seventh and Jim was the eighth child of the family. The family was member of the church at Naini Tal which was called St John in-the- Wilderness. It was considerably big family and in addition to, they always had their other relatives living with them. Christopher William's elder sister, Mary, and her husband Patrick Dease died leaving eight children, four of whom, Patrick Paget, Robert, Stephen and Carly Thomas, lived with the Corbetts. Thomas Bartholomew, Jim's uncle was captured and burned alive by the mutineers during the massacre of the Christians at the siege of the Red Fort in Delhi in 1857. Ray and Vivian, children of Harriet and Richard Nestor were also brought up in the Corbett family. John Quinton, Jim and Maggie have been very close and their mother would call them '*the Jam Sandwich- two bits of boyish bread with the sweetness of their sister in between.*' (P.27, *Carpet Sahib*) The friendship between Jim and Maggie strengthened after John left home. Their love for each other was the precious bond that was to be the backbone of Jim's life. Maggie has occupied a special place, almost as a second mother, in the life of Jim. As Rukun

Adwani points out '*she functioned for India's greatest naturalist as a mother, sister and wife, much as Dorothy did for Britain's finest nature poet Wordsworth.*' ('*Corbett's Three Lives*', www.hindu.com) She remained unmarried like Jim and cared for him in his whole life until his death. She died at the age of 90. She has remained with Jim even after her death as her ashes were interred into his grave. Christopher William retired from the post office of Naini Tal in 1878. He died on April 21, 1881 at the age of 58 by severe chest pains when Jim was only six and Mary had to raise and educate their children by her own on a small widow's pension.

Jim Corbett recollects his mother as having had '*the courage of Joan of Arc and Nurse Clavell combined.*' (Ch.3, *Jungle Lore*) After Christopher William's death, Mary sold their old house and bought a new home named Gurney House, in Naini Tal. It was the summer house of the family while the house in Kaladhungi was a winter house. Mary and Christopher William had bought land about the town on which they had built houses. These were sold from time to time to bring in a little income. The children were raised with the help of 'ayahs'; naturally, they learned the local tongue as well as Hindi. Jim became familiar with the local religion and Hinduism. Martin Booth points out, '*in all but blood, they (the Corbetts) were Indians.*' (P.25, *Carpet Sahib*) Their mother and Eugene Mary, Jim's half-sister, taught them at the earlier stage. The latest books were easily accessible for them to read. The library consisted books on variety of disciplines like theological, medical, sports, natural history, travel and photography along with the nineteenth-century poets and novelists sometimes by first editions and classics such as Shakespeare, Chaucer's *Canterbury Tales* in the original Middle English.

The children were given much freedom as it was a cultured and comfortable home. Jim spent most of the years of his life in Naini Tal which was a very charming place to him. His mother died in May, 1924 and was buried at St John-in-the Wilderness.

### **The Early Life of Jim Corbett:**

Tall (6'1"), slim, smart, blue-eyed Jim has been endowed with keen senses, exceptional eyesight, hearing and powers of observation. He has been strong, fit and able to endure hardships. When on vigil, he would sit without a single movement or sound even without meal for many hours. In one of the cases, he stayed twenty nights on the tower of a bridge and beside cold wind, he suffered torment from a multitude of small ants, which entered his clothes and ate away patches of skin. He points out that absence of this ability of sitting still causes the failure most of the times since the hearing and sight of wild animals are above that of civilized human beings. One could see him going about in shorts, shirts, a coat and a hat. He has never worn a tie. He is loved by all for his humility, kindness, cheerfulness and generosity. He has been religious, intelligent and courageous. Corbett's early life has been something of an Indian forest idyll. His childhood has been full of adventures. He has spent nights alone in the jungle when he was just a child and has become familiar with the movements and habits of the jungle creatures. He has been expert in climbing on trees. He quickly learnt to utilize the wind direction to mask his scent, to walk silently, to stalk by using cover. As a child he came to know that wild animals rarely harm human beings without reason and a tiger if not disturbed would do no harm. When

he would encounter any tiger, he would avoid it or stand perfectly still until it goes away.

Childhood days have been a wonderful time for Jim Corbett. His continued wandering into the jungle has increased his knowledge of the wild life and natural world. Tom, Jim's elder brother whom he hero-worshipped, gave him basic jungle training. When Jim was still quite young, Tom took him out bear-shooting. A catapult, which was given to him by Tom when he was ill with pneumonia, was his first hunting weapon. Then he used a pellet bow and later a bow and arrows. In 1884, at the age of eight, he shot his first leopard and found himself addicted to shikar. Ecology, conservation, wildlife preservation, retention of environment and habitat: these have been phrases unheard in the first two-thirds of Jim's life. He would just pick up his gun and train it on any wild beast he came across in the jungle. He has collected hundreds of specimens with his catapult for his cousin, Stephen Dease, who wrote a book *Birds of Kumaon* illustrated with four hundred and eighty colour pictures of birds and in return, Stephen gave him a double-barrelled muzzle-loader. Jim has kept the manuscript copy all of his life. Jim has acquired a great amount of knowledge about birds and their habits which has been much useful for him in his whole life especially while hunting the beasts. In *Man-eaters of Kumaon*, he accounts for his childhood adventures that, once, he, armed with his old muzzle-loading gun, slept the whole night in the jungle where about ten tigers were dwelling. He studied for ten years at the school of Oak Openings (later renamed Philander Smith College) and St Joseph's College, both in Naini Tal. There, he has been popular in games however he was not a great scholar but an average student. He was very

proficient at shooting. He mixed freely with local children. He left school at the age of seventeen without completing high school. He spent his holidays in the jungles in and around Kaladhungi.

### **The Professional Life of Jim Corbett:**

In his professional life Jim Corbett has been a myriad personality as he worked as a railway fuel inspector, a soldier, a farmer, a successful businessman, a politician, a hunter and a celebrity writer, a naturalist and a wildlife conservationist, a fishing enthusiast, a big game photographer, an editor and also a lecturer. He joined the service of the Bengal and North Western Railway as a railway fuel inspector at Manakpur in Punjab when he was twenty and then worked as a contractor for the transshipment of goods across the Ganges at Mokameh Ghat in present day Bihar. Afterwards, he settled more permanently in Naini Tal to run his business, expand it and to take a more active part in local life. As a soldier, he has served in the both World Wars and the Third Afghan War. Jim has helped to raise a labour corps from Kumaon region in the First and Second World Wars. He has served as a captain with 500 of them in 1917 in France and returned with nearly all of them and resettled them in their Kumaon villages. He has been on the board of the association that looked after the welfare of Indian ex-servicemen and, in this role, he has been embarrassingly just, kind and humane. He farmed and did small business in Kaladhungi. He has also been a member of the Naini Tal Municipal Board from 1920 to 1944. In Nyeri, Kenya he founded a Wild Life Preservation Society and has been its Honorary Secretary. He has been one of the editors of a short-lived journal called '*Indian Wild Life*'. He has also written tales of his courageous hunting.

for the '*Hoghunters' Annual*' which was issued by the Times of India, Bombay. In the 1920's, he became anxious about the ever-increasing number of hunters, both British and Indian. He began to give lectures to local schools and societies to stimulate awareness of the natural beauty and cater for the need to conserve the forests and their wild life. He has also taught herbal and natural medicines and how to make bird calls with reed pipes. This evinces that his professional life was full of thrilling; but basically his inclination was towards hunting.

### **Jim Corbett as a Hunter:**

As a hunter, Corbett has been unrivalled. Hunting has always been part of Corbett's life since his childhood. Jim claims never to have left a wounded animal as a true hunter. If, by some chance, he hits but does not kill a tiger, he is unceasing in his efforts to catch up with and kill it even if the follow-up takes days. Corbett has been well acquainted with the forests of Northern India and the region of the Kumaon hills in particular. He has tracked and stalked animals such as tigers and leopards, driven or beaten for them. He has shot them from elephant back, from platforms in trees and on foot for sport. He has also shot deer, bears, peafowl and jungle-fowl and has been a keen sport fisherman who particularly enjoyed angling for mahseer. He hunted down jungle-fowl and peafowl with his double-barrelled muzzle-loading gun for his family.

Corbett has the ability to pursue a man-eater doggedly. He could read the jungle signs like an open book and lure the animal to a face-to-face meeting. He points out that every bird and animal in the jungle assists the hunter. He could find out the exact position of tigers or leopards when

shooting or photographing with the help of birds or animals such as kakar, sambhar, langurs, red jungle fowl, peafowl, white-capped babblers etc. He was an expert in imitating calls of all the animals and birds with perfection, especially, of tiger and leopard, both male and female. Having a thorough knowledge of jungle signs and sounds, he has acquired an embryonic ability to reproduce noises to such an extent that he could cause some creatures to come to or follow him. In his childhood, he has quickly learned to mimic the voice of the animals so precisely that he has used this skill while hunting man-eaters. Once he tracked Thak man-eater for many days and then finally attracted her to come within shooting range by imitating the call of a male tiger. Calling up a tiger is an art in itself and it was accomplished Jim. Over kill or in the mating season, Jim would growl possessively or call enticingly as the occasion demanded. He seldom failed to bring to himself to the tiger or tigress. His encyclopedic knowledge of the surrounding jungle and hunting skill helped him to track down man-eating tigers and leopards. When Kanda man-eater was troubling the villagers of Kumaon, they requested Corbett, *'We, the public, venture to request that you very kindly take trouble to come to this place and shoot this tiger and save the public from this calamity. For this act of kindness the public will be highly obliged and will pray for your long life and prosperity.'* (P.162, *M.K.*) This earnest request reveals the villagers full faith and confidence in their saviour.

Being an expert tracker, he has been famous for his big-game hunting skills. He has skinned his own animals with his own knife. Resembling to other hunters, he always has the inkling about the proximity of danger when tracking the beasts. One denizen dies and feeds the other, hence in order to



survive; one has to kill the other. As Darwin has said, 'Survival of the fittest is the law of nature' and this law never gets changed. Corbett knew this rule of nature very well. As he never wanted others to risk their lives, he has always preferred to trail the man-eaters alone and on foot. When hunting, he has always been careful not to injure but to kill the animal and has pressed the trigger only when he has been sure of ending the animal. Though hunter, he has never been merciless and cruel. His heart has been full of milk of human kindness and sympathies for the injured beasts. He has always wished to put any wounded animal out of its misery by killing it. He has hunted man-eaters on two conditions. First, all offers of a reward has to be withdrawn because he never wanted to be known as a reward hunter. Second, all other hunters have to leave the area as he has wanted to avoid the risk of being accidentally shot by others. He never hesitates to put himself in a great risk for days and weeks in order to save at least one human life. What people admire about him is that he has always refused all payments or refused any reward for his services save the pride and joy of saving his beloved Kumaon of a terrifying menace. From 1907 to 1938, he has hunted down at least a dozen man-eaters and put an end to their savage tyranny. The kills by these man-eating carnivores has crossed 1,500 before they were stopped.

Corbett's knowledge about the carnivores is so exact that he could find out sex, age and size of the animal from its pug marks. Hill people of India have credited him with supernatural powers where man-eaters are concerned. In 1907, he shot his first man-eater, the Champawat tigress which alone was responsible for 436 documented deaths. She has killed some 200 men and

women before being driven out of Nepal. In 1910, he hunted down the Muktesar tigress, which he has killed within 72 hours, and Panar man-eater leopard, which has killed 400 human beings. In April 1929, he shot the Tal Des man-eater, being nearly permanently deafened during the hunt by an abscess in his ear which burst as he was stalking the tigress. In April of the next year, he killed the Chowgarh tigress, a particularly daring and skilful animal who has hunted humans with her cub. This hunt seems to many including Martin Booth, Corbett's biographer, the most incredible. Other man-eaters that he has shot in between were Mohan man-eater (tiger), Kanc man-eating tiger (in July 1932), Pipal Pani tiger, Thak man-eating tigress (in November 1938), and Chuka man-eating tiger (in April 1938). He has taken to the task of killing of man-eaters for humanitarian purposes-to protect mankind and to put invariably senile or infirm tigers or leopards out of their misery. The most famous of his hunting has been the man-eating leopard of Rudraprayag, his fourth hunt that was active for more than eight years. In 1933, local Indians believed that he has shot a man-eating leopard at Nagpur and used this act to try and persuade him to rid them of their own local enemy, the Kanda man-eater. When hunting, Corbett seems to have voluntarily, even persistently got in touch with man-eaters. He has believed that a tiger or a leopard is not by nature a man-eater but becomes due to unavoidable circumstances. One instance of it is that the man-eater becomes a man-eater because of old age or a fatal injury that restrains it from pursuing its normal prey any longer.

While tracking man-eaters, Corbett has to face many difficulties and pathetic scenes. Sometimes he would get touched by the remains of the

victim. Once when tracking Champawat tigress, he has come across part of a human leg. He writes, '*I have not seen anything as pitiful as that young comely leg-bitten off a little below the knee as clean as though severed by the stroke of an axe.*' (P.18, *M.K.*) He has noted from his observations that tigers kill human beings in daylight. On the other hand, leopards usually attack at night. He appreciates the carnivores for their power and grace. Corbett admires leopards as the most beautiful and the most graceful of all the animals and second to none in courage. He has always risked his life to rid the Indian people of the perils of man-eaters. He has been the archetypal example of the hunter who obeys the laws of natural regeneration and justice.

#### **Jim Corbett as a Conservationist:**

By the mid-thirties, Corbett has changed from being a killer to a conservationist. He gradually realized the errors of his ways and the ways of men. He still hunted for sport though only very moderately but he has reacted against the mass butchery of wildlife. He began to feel disgusted and criticized forest officer friends for their policies and actions. He was increasingly annoyed at what he has seen as the rape of the wildlife. Once he visited a hamlet called 'Choti Haldwani' where he appealed to the villagers: '*A country's fauna is a sacred trust, and I appeal to you not to betray your trust.*' (216, Hawkins, R. E., ed., *Jim Corbett's India*) This reveals his love for natural life and this is a focal point in his writings. He not only preached but acted accordingly. He contributed to create the Association for the Preservation of Game in the United Provinces, and the All-India Conference for the Preservation of Wild Life. He established India's first National Park, inaugurated in 1934 in the Kumaon hills.

Corbett wished to turn the tide of detrimental environmental change and started to write to the newspapers. With his increasing resentment over deforestation and over-shooting, Corbett started a campaign of writing to national newspapers sometimes using his own name and sometimes anonymously. The Houghunters' Annual of 1931 contains the first of Corbett's tiger stories that is the story of the killing of the 'Pipal Pani tiger'. He has given up hunting as a sport with the killing of the Bachelor of Powalgarh and has become a staunch supporter of wildlife conservation. With Jafry Hasan Abid, a diplomat and the political aide to the Raja of Mahmudabad, as managing editor, and in collaboration with Randolph Morris, he inaugurated a magazine called *Indian Wild Life*. Corbett's contribution to this first issue, which appeared in July 1936, has been '**The Terror That Walks By Night: An Episode of the Indian Jungles**', the story of his hunting the Kanda man-eater. To spread the message of tolerance, protectionism, and to show the intrinsic value of the forests and jungles for their own sakes, Corbett has also lectured on jungle lore and life. As a holy priest gives sermons in order to maintain religious faith among the masses, in the same manner, Corbett visited from school to school to deliver lectures to create awareness of the natural beauty and preservation of wildlife among the innocent school boys as well as adults in several sectors of society. He spoke to schools, colleges, social societies and church groups, in hospitals and homes throughout the United Provinces.

As Corbett's admiration for tigers and leopards grew, he resolved never again to shoot an animal except for food or if it threatened the safety of a human being or its possessions, that, too, on the pleas of harassed villagers

and then has turned his attention to the challenge of shooting tigers on film. He generously acknowledges to Champion as one of the persons to influence him in this way. Yet, Booth finds, *the main drive turning Jim to photography was his conscious and increasing interest in the study of nature for its own sake and future, rather than the understanding of nature as a means towards a sporting kill.* (P. 169, Booth, Martin, *Carpet Sahib*) He strongly approves hunters who shoot by camera instead of the gun as he has realized that *having tracked, located and stalked a leopard, far more pleasure is got from pressing the button of a camera than is ever got from pressing the trigger.... The acquisition of a trophy soon loses both its beauty and its interest.* (P.34, *M.L.R.*) His premise has been that the photograph lasts for ever; whatever the picture holds is preserved for eternity. No one could possibly get closer than he to the big mammals, to capture their private moments on camera. He has captured on film as much that of the fauna of Kumaon as he could but he has not left it at that. He has also photographed views that impressed him not merely for their beauty but also for their implications. He has taken pictures of forest fires, of people conducting a way of life now lost, of villages and rivers and haunted gorges. He has always gone unarmed to film in the studio and has taken great delight and infinite pains to achieve top quality results. What has become of his wildlife photographs is a mystery. Though hunter, he has been very artistic and has enjoyed the beauty of nature. He also pictures this beauty in his camera and in his stories. He believes that sunsets in India are the best in the world and are feasts for his eyes. He describes the Alaknanda River as *a gleaming silver ribbon winding in and out of the valley.* (P.143, *M.L.R.*)

In the period of Corbett, the conservation movement was just beginning and he has been one of its first pioneers. He has become a wild life conservationist like the famous personalities Theodore Roosevelt, F.C Selous (of Selous National Park in Tanzania), C.J.P. Ionides (a world authority on venomous snakes, known as "The Snake Man"), E.P. Gee, J.L Hunter, Anthony Dyer, John Kingsley Heath, Eric Sherbrooke Walker, F.V Champion (a forest officer) and Eric Risley. His doctrine of the sanctity of wildlife is one that has deeply affected and guided many a persons like Martin Booth. He has made Lord Wavell (Viceroy 1943-47) aware about decreasing number of tigers in India. Wavell has written in his journal:

*Jim's talk on tigers and jungle life is of extraordinary interest, and I wish I could have had more of it. He has rather pessimistic views of the future of tigers; he put the present tiger population of India at 3000 to 4000 (I was rather surprised at the smallness of this estimate) and that in many parts of India tigers will become almost extinct in the next 10 or 15 years. ( P.231, **Carpet Sahib**)*

The villagers from near and far would often come to Jim Corbett to ask him to rid them of a cattle-killer and his usual response would be not to reach for his gun but for his wallet. He would rather pay compensation for the dead cows because there was nothing else left to eat save humans and their domestic stock. After his death, Lord Willingdon has written in *The Times* 'Not only had Corbett an unsurpassed knowledge of the jungles of northern India, but nobody cared more than he for the animals which lived therein.' (P.251, **Carpet Sahib**)

**Humane Nature in Corbett:**

A man of great humility and morality, courageous not less than a tiger, persevering, rational, superstitious and sometimes cruel trophy collector, yet heartbroken to see the magnificent tiger turned a man-eater due to a wound or old age is admired, respected and loved by all who came in contact with Jim Corbett. He has shown his own generosity of spirit towards the Indians without any sense of immodesty or pride. He has completely identified himself with the local population which affectionately called him 'Carpet Saab', his surname so twisted by the Indian accent. He has been regarded by the Indians more as local himself than an expatriate. After all, though he was of the ruling nation, he has himself been already a second generation Indian albeit of a different colour. His motivation has been of a humanist rather than that of a capitalist. He has been shy, gentle, generous, philanthropic and kind, just and loving. Regardless of his personal wealth, Jim has always lived simply. He has always respected people's religious views. Once, while skinning Chowgarh tigress he finds the fingers of her last victim in her stomach, he keeps them in a bottle of spirits and buries on the shore of the lake. He has lived in colonial India where many English men insulted the Indians, looked down at them and cursed their presence. But the humanitarian Jim has always loved the poor of India and its wildlife, eaten their food, slept in their thatched huts, followed their native customs and religions, understood the 'Indian mind' and helped them all his life with land, shelter, food and money. When he settled down in Naini Tal to look after his family in 1920, he has given all his time to the people of Kumaon and their welfare. He has also opened a surgery at his house for the treatment of the sick. Whenever an

outbreak of a disease occurred, he has been on hand at all times to help the local Indians. He would speak their dialects, which he has picked up from the servants and his acquaintances. He always has a word of cheer for all those in trouble and has been generous with his money.

Corbett has given his services generously, risking his own life every time, without expecting anything in return. He has deep affection for the people of the Kumaon Hills. He has been so popular that his house was always crowded. He has been a folk hero of the villagers terrified by the presence of a man-eater. He always has sympathy for the deprived, the unloved and the depressed. He is worshipped by the local Indians as he has been the saviour of the poor. He is considered as a Sadhu by some in the Kumaon region. What makes him different from the then English people is that he mixed with the local people. He has become a legend in his lifetime. He is a hero for every new generation of Indians. Whenever he has visited hill people, he has been offered hospitality and blessings. They still love him just like the Kenyans love Karen Blixen who too showed compassion towards the Kikuyu people while other Europeans treated them more like animals. He has bought and ran the almost abandoned and deserted village, Choti Haldwani. There he resettled the inhabitants, built new houses, enclosed the village with a 5 foot stone wall and has paid the annual land tax until his death. He has been the most modest Christian gentleman and also a very skilled person as Maggie witnesses when he had bought a coffee estate on the slopes of Mount Kilimanjaro in 1922:

*As there was no proper living accommodation on the estate, nothing but huts, Jim set to work and with his own hands laid every brick of a*



*two-storeyed house, with a veranda upstairs. He was very pleased to find on measuring the building when it was finished, that it was not out by an inch anywhere.*(**The Corbett Study Group's tribute to Jim Corbett**, '1900 to 1947', <http://www.lineone.net/>)

### **Honours Conferred on Jim Corbett:**

Corbett has never wished publicity but has been publicly honoured by the Government of India both before and after Independence. Throughout his life, he has been variously decorated. He has received the Volunteer decoration in 1920 for his fighting in the First World War. In British times, he has been awarded the Kaiser-I-Hind Gold Medal (in 1928), a very prestigious award given usually for the services to India, Order of the British Empire (in 1942), made a Companion of the British Empire (in 1946) and given the Freedom of the Forests, a very rare privilege. Ironically, India's first National Park is named after a gora sahib — Jim Corbett. In 1957, two years after his death, the game sanctuary in Kumaon has been renamed in his honour as the Corbett National Park despite a debate about his links with the Kenya-based Safariland hunting company. Corbett himself exposes his intention behind investing to the company in his letter: *'My only object in joining the company was to discourage killing and encourage photography.'*(P.239, **Carpet Sahib**) Corbett's supporters say that it is the best tribute to a great man and there is no better name to bear the honour. Persons who oppose Corbett need to take notice that before leaving India, Corbett has led a one-man war against poachers in the park. In the years after 1930, he and a society in Uttar Pradesh first started to conserve wild-life. He and his group have created this sanctuary by the name "Hailey National

Park”, named after Lord Malcolm Hailey, a former Governor of United Provinces, which was inaugurated in 1934 in the Kumaon Hills. Corbett discloses the fact that he has to face opposition when creating the park. At that time, it has been 201 sq.m. After Independence its colonial identity was removed and given an Indian name, Ramganga National park after the Ramganga River that flows through the area most of its length. It is now nearly twice its original size (521 sq km) occupying 313 sq km of Pauri garhwal district and 208 sq km of Naini Tal district of Uttarakhand. The park is known for its diverse wildlife and is a favourite place for visitors who expect to see a tiger. Today, 110 species of trees, more than 50 of mammals about 600 bird species and 25 kinds of reptiles find a home there. At the entrance of the Park the unassuming bust of Corbett on a small pedestal commands attention by its mere presence. The legend simply says, "Jim Edward James Corbett (1875-1955)". The Corbett National Park and the adjoining Sonanadi Sanctuary form the Corbett Tiger Reserve now. The house at Kaladhungi is kept as a Corbett Museum.

In January 1976, the Government of India issued a 25 paise stamp to commemorate his birth in 1875. A new Annamese race of tigers is, in 1968 named ‘*Panthera tigris corbetti*’ meaning Corbett's tiger. His literary distinction has been recognized by the inclusion of two of his books in the World’s Classics series. In 1994, Corbett's long-neglected grave has been repaired and restored by the founder and director of Jim Corbett Foundation which has members worldwide. The Corbett Foundation in India is named after the legendary Corbett and is a registered Public Charitable Trust.

### **Jim Corbett in Kenya:**

Corbett left India in 1947 with his sister Maggie for Nyeri, Kenya where he has continued to write and alarm the people about the declining numbers of jungle cats and other wildlife. There is ambiguity about why he has left India though Giri points out that '*he was too proud an Englishman to stay on in independent India.*' (<http://www.giriathrey.com/biographica/corbett/>) Jim's biographer, Martin Booth, also points out Jim's patriotic nature. Jim has been active in Kenya, too, though constantly sick due to breathing the volcanic dust and a lifetime of chain smoking. Maggie said of him:

*he worked very hard; did his own typing, all with one finger, and made four copies of each book - three for the publishers, London, New York and Bombay, and the fourth copy for themselves, known as 'The Home Copy'. He has been very neat and if there was even one mistake on a page, he would scrap the page and type it all over again. He always wanted a sentence to read 'smoothly' and would take infinite pains in making it do so.*(P.5, Hawkins, R.E., ed., **Jim Corbett's India**)

Corbett has spent much of his time in filming African wildlife. In Nyeri, he has founded a Wild Life Preservation Society and become its Honorary Secretary. He has lived a very strenuous life. A bachelor he lived and a few days after finishing the writing of his sixth book *Tree Tops* died of a massive heart attack on 19th April, 1955, in the Mount Kenya Hospital. One of the reasons for his being bachelor is said to be his homosexuality but Booth finds no foundation to this assumption as he writes, '*Jim's problem*

*was not suppressed homosexuality but unfortunate circumstance. He simply rarely saw women of his own race or class or had the time or the opportunity to court them.'* (P.92, *Carpet Sahib*) In his 'Will' he has wished to be cremated but was buried at the St. Peter's Anglican Church in Nyeri. He has certainly led a rich and adventurous life that a few in his time experienced. He will undoubtedly be remembered for his daring hunts for man-eating tigers and leopards and its marvelous descriptions throughout his writings.

### **B. Jim Corbett's Literary Works:**

Corbett's name has already been a household word in Kumaon but he has got world-wide fame by his writings. He has written about his personal experiences. These experiences are felt experiences and so there is authenticity, vividness and liveliness in his presentation. He has written simply to entertain and educate, preaching his philosophy of live and let live that has been much admired and needed after the years of the Second World War-, of natural justice and simplistic morality. When the reader reads his shikar stories, he feels he has an actual experience of it and becomes one with the writer. He shows us the life in jungle as it is. Rudyard Kipling lived in the east and felt the conflict between oriental fatalism and western activism between the primal and the civilized but, though, Corbett also has been a British and lived in the east, he only felt the call of the wild in the same way as Wordsworth loved nature. He has written many books depicting his thrilling experiences and adventures of man-eater hunting in Himalayan Mountains, jungle life and portraits of simple village folk of India that he loved. All his writing is published by Oxford University Press during the 1

1940s and early 1950s. Corbett has the ability to make his reader addicted to his writing through his laconic and thrillingly plain language.

Jim Corbett's books are realistic, riveting and picturesque and hence, kindle readers' interest into the jungle life. The stories prove to be interesting for all children and for people who take any interest in the wild life. They are fascinating and bone-chilling readings showing the qualities of a successful shikari which Corbett has possessed such as physical strength, infinite patience, great courage, good marksmanship, forethought, persistence, accuracy of aim, preparation, great power of observation, power to notice small signs and to draw the right inference from those signs. The reader gets fascinated with his courage and perseverance when he tracks and destroys the man-killers. H. Balakrishnan praises his writing as the stuff of legend and says, 'the *stories would envy grandmothers even today.*' (Balakrishnan, H., '**In Corbett Country**', <http://www.hindu.com/>) All his writing is related to wildlife and hunting. He gives a series of clear-cut, vivid and unforgettable snapshots of Indian Himalayan regions. He reveals the India of magic, superstitions and pestilence while leading his readers to the beauty and mystery that lies in the jungle life. He describes in detail how to follow a trail and interpret the jungle signs. It is ample evidence of his shooting skill and encyclopedic knowledge of the jungle. The narrative style is simple, gripping and reminiscent of the moment. His first book, *Man-Eaters of Kumaon*, sold seven lac copies worldwide. Many of his beautifully written books are textbooks in school curricula throughout the country even today — 53 years after his death. He wrote overall six books:

1. *Man-eaters of Kumaon*: First Indian Edition printed in Bombay in 1944 (Oxford University Press), Second edition printed in Madras (OUP) in 1945 and First UK edition: (OUP) in 1946.
2. *The Man-eating Leopard of Rudraprayag*: (OUP) UK, 1948.
3. *My India*: (OUP) UK, 1952.
4. *Jungle Lore*: (OUP) UK, 1953.
5. *The Temple Tiger and more man-eaters of Kumaon*: (OUP) UK, 1954.
6. *Tree Tops*: (OUP) UK, 1955.

Besides these books, his essay *Wild Life in the Village: an Appeal* was published in August, 1932 in *the Naini Tal Review of the Week* one of his most outspoken articles against those who would rape the land. It is an impassioned plea for conservation, one of the first ever made and an appeal to treat the wild life with understanding and sympathy. Kipling has written fiction *Jungle Book*, depicting a story of a wolf-child, Mogli that has been much appreciated by all. But Corbett has witnessed such a child in reality and has written about her in the story named *Goongi* which remained unpublished until R.E. Hawkins published it in *Jim Corbett's India*, a collection of Jim's stories. '*Having no creative and literary pretensions, Jim's mere narrations of the truthful adventures in his books put them at a pedestal where they find a place in the genre of literature and presents him as an author of international repute,*' (<http://www.ibdbooks.com>) writes Jim Corbett's biographer, Anand S. Khatri, in his book *Jim Corbett of India: Life and Legend of a Messiah*. John A. Taylor, Portuguese hunter, has been Corbett's contemporary and has mentioned him in his writings. He hunted about 1920-30 in African jungles. Lalu Durve, a marathi translator of his

*Man-eaters and Marauders*, writes in the preface that story-telling is a skill and Corbett possessed that skill. He also has pointed out that one can find a large number of romantic descriptions in Corbett's writings unlike Taylor. The conversational style and sense of almost journalistic reportage in Corbett's writing has been the stuff of his popular literary success.

### **Review of Books:**

All Corbett's books offer several biographical details of his life as they contain riveting true stories which provide a picture of Corbett himself. Glimpses of Hindu religion and traditions are also scattered here and there. He uses Indian diction, sometimes, so as to convey the accurate sense of the situation. The stories are told modestly, but the courage of the man is obvious to the reader. He never reflects his views about any matter in his writings but only tries to put forth whatever the fact is. The narrative craftsmanship of Corbett is spellbinding suggesting a great deal in a few words. He describes things so effectively that readers get shocked. He has mentioned in one of the stories that pitiful remains of one victim would make a stone cry. Rukun Adwani regrets that Indians who write academic English have not really read or properly appreciated the narrative craftsmanship of Corbett and writers like him. He feels the need to make Corbett's reading compulsory for anyone writing a dissertation in Indian history and related disciplines. Corbett's stories appeal to growing children as well as the old generation as his appeal, undoubtedly, is universal. He endows his knowledge of the jungle that he has acquired by observations to his readers through his writings. As Kenneth Anderson, the Jim Corbett of the South India, explores his adventures in the South Indian jungles, Corbett makes his

readers familiar with the wonderful denizens of the North Indian Jungles. There is much similarity between Anderson and Corbett as both are hunter-turned-conservationists and writers. Corbett's books on man-eating tigers not only established classics but also almost in a separate literary category themselves. *'Indian publishers reckon that the Corbett corpus has outsold every other Indian writer by the margin that separates Bradman from every other batsman,'* (Adwani, Rukun, '**Corbett's three lives'** <http://www.hindcom.com>) admires Rukun Adwani.

Jim Corbett is a master storyteller but like the most of the greatest writers, he also could not find a publisher for his first manuscript during the Second World War. To quote the master himself:

*His [a publisher friend of Corbett] verdict was that he did not think any publishing house would look at it unless I was prepared to indemnify against all loss resulting from the publication. With visions of spending my days indemnifying publishers for vast losses, I thanked my friend for the advice and brought the manuscript home.'* (P.227-28, ***Carpet Sahib***)

Corbett's failure to be published has not dampened his desire to get into print. Fortunately, another publisher later found merit in his work. Otherwise, Corbett would have been left unwept, unhonoured and unsung the world. Like Corbett, Rudyard Kipling, V.S. Naipaul, E.M. Forster, John Masters, Paul Scott, Ruskin Bond and many others have written about India from different perspectives. However, one can discern the similarity in the writings of Rudyard Kipling and Jim Corbett. Both the writers write about jungle life, adventures and depict North Indian life crossing far off



Himalayan ranges. Major White, Corbett's acquaintance in Naini Tal and the then officer in the education service judges his writing to be '*incoherent and puncture-less in style.*' (P.221, *Carpet Sahib*) Never having kept a diary or notes, Corbett relied for his stories upon what he says were metaphorical photographs in his memory.

*Man-Eaters of Kumaon*, one of his hunting classics was published in August, 1944 and has received considerable critical acclaim. The book has been an immediate success and proved to be an international best-seller. It has sold over six lac copies internationally in its first year and still sells a couple of thousand copies, translations included. It has been chosen by book clubs in England and America, the first printing of the American Book of the Month Club being 250,000. It is the finest of Corbett's books and offers ten enthralling real stories of tracking and shooting man-eaters in the Indian Himalayas during the early years of the twentieth century. The stories also give information on flora, fauna and mesmerizing description of village life making this book altogether wonderful reading. It has been issued as a talking book for the blind and translated into at least fourteen European languages (Bulgarian, Czech, Danish, Dutch, Finnish, French, Portuguese, Spanish, German, Serbo-Croat, Italian, Norwegian, Slovene and Swedish), eleven Indian languages (Bengali, Gujarati, Hindi, Kannada, Malayalam, Oriya, Sindhi, Sinhalese, Tamil, Telugu and Urdu), Africans and Japanese. The book is dedicated to the gallant soldiers, sailors and airmen of the United Nations who during the war had lost their sight in the service of their country. In Author's Note, Corbett explains why carnivores develop man-eating tendencies. The book has given Corbett worldwide reputation. '*Man-eaters*

*of Kumaon looks to me like India's third greatest storybook, after the Mahabharata and the Ramayana,' ('Corbett's three lives', <http://www.hindu.com>) writes Rukun Adwani. Introducing the book, M.G. Halwani writes:*

*These jungle stories by Jim Corbett merit as much popularity and as wide a circulation as Rudyard Kipling's **Jungle Books**. Kipling's *Jungle Books* were fiction based on great knowledge of jungle life; Corbett's stories are fact and fact is often stranger than fiction. (P.v, M.K.)*

The book is an interesting travelogue as well as a compelling look at the past epoch of big-game hunting. The book gives an account of Corbett's very first hunting of man-eater as well as his last killing along with many other man-eaters. It also describes Robin, Corbett's most faithful, intelligent and big-hearted dog. His exceptional and interesting experience of filming a living record of six full-grown tigers- four males, two of which were over 10 feet and two females, one of which was a white tigress- is also described in the book. When Corbett discovers the clockwork camera mechanism's whistle is disturbing the tigers, he dams a stream so that its gurgle would cover up the sound of the camera and then he sits there in a hide every day for four months until he is rewarded with the appearance of no fewer than seven tigers, which he has captured on film. These tigers are filmed at various ranges from ten to sixty feet. His courage and patience is proved by these photographs captured in close proximity to the animals. This film, approximately six hundred feet long, is preserved now in the British Film Archive. These pictures are unusual and remarkable records of Indian wild life. Again, it is in this book, Corbett

admits that Fred Champion's photographs in the book *With a Camera in Tiger-Land* gave him the first idea of taking photographs of tigers.

*Man-eating Leopard of Rudraprayag* (1948), Corbett's longest story and the most riveting of all, is dedicated to the victims of the animal itself. It is written twenty years after the actual story happened and, hence, shows Corbett's story-telling skill and exceptional power of recall. Being a powerful and sustained narrative, it is fascinating not only for its tale but also for the details into which it goes. There are many moving, pathetic and very absorbing sections along with the immense humanity of the author.

Corbett gives a carefully detailed account of a notorious leopard that has terrified life in the hills of the colonial United Provinces for eight years. The Leopard has been the most publicized animal for he was mentioned in the press of the United Kingdom, America, Canada, South Africa, Kenya, Malaya, Hong Kong, Australia, and New Zealand and in the most of the dailies and weeklies in India. The Leopard has been active from 1918 to 1926 and has killed total of one hundred and twenty five men, women and children in the vicinity of Garhwal, among them were four Indian sportsmen who were trying to shoot him. Village folk were much afraid of this man-eater and Corbett has noticed that in all those eight years in which the leopard terrorized the people of Garhwal, only once resistance was offered to it and that also by a woman. Being superstitious, hill people have believed that the animal has supernatural powers and can take any form; hence, suspected their own shadow and every sound they heard at night. This single story represents Corbett's most constant and matchless effort. He has tried all the means to kill this animal such as gin trap, cyanide but faced only failures for many

days. But Corbett attributes these failures not to his mistakes but to his bad luck. Though he has faced failures after failures, he has always been as hopeful as on the first day when he has arrived at Rudraprayag. No one else has expressed a desire to accept the Government's invitation and no one has responded to the appeals made by the press as it has been the most hated and the most feared animal in India. When hunting this mammal, Corbett realizes, in a true sense, the meaning of the word 'terror', which is not possible to imagine until experienced. He admires the courage of hill people especially of women while telling the story. As per the blurb, Corbett describes in it the near misses the leopard had with death, how he himself nearly has become the victim and the danger he has placed himself in while hunting the leopard which had nine lives. The Leopard was killed on 2<sup>nd</sup> of May, 1926 and people of Garhwal expressed their gratitude by offering flowers on Corbett's feet. Sweets have been distributed that day. Every year a fair is held at Rudraprayag to commemorate the death of the man-eater. Corbett sympathizes with the animal after having killed him that his only crime was to behave against the laws of Man and not against the laws of Nature. The book, like its predecessor, has a conservationist undertone but not the like sustained success.

Corbett's third book, *My India*, was published in 1952. He offers this book to his friends, the poor of India. Almost as an act of catharsis, this book is not about man-eaters and hunting but about the country and the people he loved. The book gives rich evocations of Indian rural life, the stories of simple village folk living in the foothills of the Himalayas and his life on the railways in a series of anecdotal essays. The stories span all of

Corbett's adult life and praise the steadfast grit of the common Indian. The sympathy and compassion as well as sharp observation of village-India's life, traditions and folklore which are incidental to the man-eater stories are central in it. The administration in British-ruled India and the problems of poverty, of diseases and of opium addiction are depicted effectively. The stories, being rich in humour, pathos and humanity, are viewed from his own unusual standpoint. He simply states the facts, like his shikar stories, without giving any praise to himself or blaming others. This book is an indispensable supplement for those who have ever enjoyed Corbett. One can know Jim Corbett, the man after reading this book. There is more written between the lines than the words that appear on the pages. Jim's unassuming love for Indians is depicted in the book. Though not as successful as the earlier books, the book has inevitably expanded Corbett's authorship.

Of Corbett's all books *Jungle Lore* (1953) is closer to his autobiography and is dedicated to his sister Maggie. It is a rich book about life in the jungles, his own childhood and how he has come to hunt in as well as love the natural world, tiger-hunting and also life in India. Despite its literary faults, as Corbett has never been a literary writer, it has been immediately popular and a reprint was issued within four weeks of initial publication. As per the blurb, the twelve charming essays in the book, if studied properly, make the reader a jungle detective. It is in this book that one can see the real soul of the man and his love for the people, jungle and animals of the Kumaon hills. Much of Corbett's childhood is here. He is mostly self-taught by observing the nature around him. Here, he describes how he has developed his awareness of the jungle to an extraordinary level.

His first forays with catapult and gun and his first adventure can be seen in the book. His obsession with the ways of the jungle is also present here. At the core of the book is a cry for sensitivity to the feebleness of nature and a lament to mankind's separation from his environment. In this concern, Corbett has been well ahead of his time. Corbett's first hunting of a leopard at the age of eight is also described in the book. Today, the importance of the book is as exciting as it ever was, the morality even more seminal. It describes the very heart of Indian jungles and its true simplicity. The book gives an insight into a British who was born in India and lived with her wonderful people and animals.

*The Temple Tiger and More Man-eaters of Kumaon* (1954), originally titled *More Man-Eaters*, is the last of Corbett's books on his unique and thrilling hunting experiences in India. He concludes in it his hunting adventures that begin in *Man-eaters of Kumaon* and supersede the high standard of narrative craftsmanship that is found in the earlier books. His calm and straightforward modesty heightens the excitement and suspense of these experiences, in which he continuously has risked his life to free the Indian people from dangerous man-eaters. Corbett has kept his best story until all for the long concluding chapter in this volume, telling in 'The Talla Des Man-eater'. As always, he writes with a keen awareness of all jungle signs and sounds, his words charged with a great love of humanity and of birds and animals. Corbett recounts five stories of skill and endurance in this book. The book gives stirring experiences of hunting the Muktesar, Panar, Chuka and Talla-des man-eaters along with the Temple tiger which Corbett could

kill. A brief epilogue gives instructions to the intrepid so that they might visit the places mentioned in the book in order to verify the facts.

Jim Corbett's last book *Tree Tops* was published posthumously in 1957 with an 'Introduction' by Lord Hailey and drawings by Raymond Sheppard. When Corbett has written this book, he was nearing his eightieth year. Treetops has been an unique game observation platform, the ultimate in luxury machans, in Kenya. The platform was over thirty feet up in the branches of a massive ficus tree and was reached by a stout but uneven ladder. At the top was a tree house with an extensive platform overlooking a water hole and a saltlick. The hotel was a big one comprising a dining room, three bedrooms, a chemical toilet, a room for the resident guard, another for staff. As wildlife is an attraction to many, millionaires, film stars and wealthy tourists often visited the place. Princess Elizabeth and her husband Prince Philip, Duke of Edinburgh, have stayed there on February 5 and 6, 1952 and Corbett has been requested to meet them. There he has spent the night with them and identified animals for the royal party. It has been an honour for him to guard the life of the princess for one night. At that time king George VI, father of Princess Elizabeth died. This incident is narrated in the book *Tree Tops*. In the Treetops register, kept for listing the names of animals seen, Jim has written of that night *'For the first time in the history of the world a young girl climbed into a tree one day a Princess, and after having what she described as her 'most thrilling experience' she climbed down from the tree the next day a Queen...'*(P.249, *Carpet Sahib*)

## Literary Influences

Corbett's family background has been prosperous and hence he has read much of books. The household library being rich, he has discovered Fennimore Cooper's American Indian stories. He has read Cooper's *The Pathfinder* and *The last of the Mohicans* and has been influenced by his writings. Corbett's readers often read the phrase 'the happy hunting ground' which he has borrowed from Cooper. Rukun Adwani points out the possibility of the influence of Jack London and Mark Twain on Corbett's writing. He seems to have read stories of exploration and adventure. He may have read fiction set in frontier territory. These have helped to improve his sense of narrative and structure as he has expanded the Indian frontiers of both English narrative and awareness of its wildlife. There is ambiguity about whether he has been influenced by other writers but certainly he has influenced many a people.

Jack Warner has written a novel entitled *Shikar* inspired by Corbett. It is the story of a man-eating Bengal tiger lost in the mountains of North Georgia. Warner declares in the 'Preface' that Jim Graham, soft-spoken, stoic, courageous and expert hunter in the novel is based on the real-life hunter, J. Corbett who has loved and respected animals and regretted if he has to kill any. Warner says, '*However fantastic readers may find Graham, be assured he does nothing in this book that Corbett did not do in real life.*' (<http://www.jack-warner.com/>) Graham is characteristic of Corbett, for instance; he has the inborn sense of the close proximity of the tiger when no one can see and can tell only from a few marks on the ground what would have been happened in the attack. He gives Corbett's message through the characters



the novel that the tiger is not evil but merely an animal; it is a menace but not a monster.

People who feel strongly about conservation of nature are inspired by Corbett's jungle stories. Corbett himself has respected animals and makes his readers, too, respect animals through his wonderful diction. He describes tiger as a '*large hearted gentleman with boundless courage.*' (P.xv, *M.K.*) Oscar nominated director Ashvin Kumar is shooting a film named *Forest* in the Corbett National Park inspired by Jim Corbett.

### **Jim Corbett's Biographies**

Corbett is very popular author in the tradition of Indian storytelling. This is confirmed by the number of biographies written about him in India. '*Of how many Indians, other than the holy trinity of Gandhi, Nehru and Tagore, can it be said that there is even one fine biography?*' (Adwani, Rukun, '**Corbett's three lives**', [www.hindu.com](http://www.hindu.com)) questions Ram Guha. Corbett's first biography is *Jim Corbett of Kumaon* by D.C. Kala. Kala was once a journalist with *The Hindustan Times* of Delhi. This book is not straight chronological biography but it provides the systematic research on Corbett's life, showing his debt to American fiction writers such as James Fenimore Cooper. Kala's biography has a sense of originality since he gives the sources in the footnotes. He provides Corbett's tales, with a sequence, giving a picture of Corbett and bits of his context. Only Kala attempts a Freudian analysis of Corbett's interest in wildlife as a replacement for the wilderness he has suffered in relation to women because of his possessive sister, Maggie. It is Kala who tells us that *Albert Einstein died on 18<sup>th</sup> April, 1955 at Princeton, New Jersey, and Corbett the next day at Nyeri, Kenya.*

*Though Einstein hit the front page of Indian papers the next day, Corbett's death was unaccountably reported forty-eight hours late.'* (P.247, *Carpet Sahib*)

Corbett's second biographer is Martin Booth who has written *Carpet Sahib: A Life of Jim Corbett* (O.U.P., 1986). The book is dedicated to the hillfolk of Kumaon. Booth has been addicted to the life and thoughts of the extraordinary man, Corbett after reading his *Man-Eaters of Kumaon*. He presents a relaxed, chronological and anecdotal account of Jim's life. As per the blurb, Martin Booth, a biographer, poet, novelist and film writer, spent ten years researching and writing *Carpet Sahib*, the result of a lifetime's admiration for Jim Corbett. Booth discloses Corbett's life and works in the twelve chapters without giving any picture. According to Booth, Corbett's mother and sister has played the role of match-breaker in the life of Corbett. He refutes the criticism questioning reality in Corbett's writing and believe that he was simply an expert and courageous hunter turned conservationist turned popular author.

The recent appearance in India of his third biography is by Jerry A. Jaleel titled *Under the Shadow of Man-Eaters: the Life and Legend of Jim Corbett* (Orient Longman). This book includes the best selection of Corbett's pictures. Corbett's eight African years are finely described in this book. Jaleel has acquired the information from the sources that extend to colonial times and friends who knew Corbett in old age. It also points out immense and unconsciousness of the widespread wildlife literature by Corbett's contemporaries and predecessors. He frequently quotes Corbett as no one can write better than Corbett himself.

Tim Werling has recently written a book entitled *Jim Corbett: Master of the Jungle* (Safari Press), in 1998. He depicts Corbett differently from other biographers. He has created some events and formed dialogues to the effect of realism and drama in his story. He has also written the story of Corbett's mother entitled *Woman of the Raj: the Life of Mary Jane Corbett*. He believes Mary Jane to be the most responsible person for Jim's admirable character as she endured enough hardships in her life. Again, Reeta Dutta Gupta has written a book named *Jim Corbett: the Hunter-Conservationist* that forms a part of Rupa's Chitravali series - a set of biographies dedicated to the legendary figures of India.

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