Chapter - 3

Hunting and Other Sports
HUNTING AND OTHER SPORTS

Since barbaric ages the hunting instinct has affected man, and even at this civilized stage of society he is not fully free from it. The only difference is that in ancient times it was one of the major means of subsistence and today it is a game, and a pastime and source of amusement. The privileged class spends its leisure in enjoying the chase. The Mughals who were descendents of Chengez Khan were very fond of hunting (shikar) and followed the rules framed by their ancestors; they followed the rules laid down by them even in the shikar parties. Almost all the great Mughals were fond of this game, and they spent over it as much time as they could spare from their pressing royal engagements and other pastime. Hunting was also used as a means of enquiring into the condition of people as Abul Fazl writes, “He (Emperor Akbar) always makes hunting a means of increasing his knowledge, and besides, uses hunting parties as occasions to inquire, without having first given notice of his coming, into the condition of the people and the army. He travels in cognition and examines into matters referring to taxation or to sayurghal lands, or to affairs connected with the household. On account of these higher reasons his Majesty indulges in the chase, and shows himself quite enamoured of it”. One of these rules was that, a young man should surrender his share of the hunt to his elder in case the latter was also taking part in the chase.

The Mughal Emperors were very much interested in a special kind of large scale enclosed hunting known as *qamargah* (Hunting ground) and such pleasant hunts were frequently arranged for them, in which the important nobles of the state and, sometimes, even the commoners (male and female both) also participated. The Emperor normally went on hunting when they were on expedition. They spared lot of their time for *shikar* and special hunting grounds were reserved for the blue bloods, where they indulged in all sorts of *shikar*, that of tigers and lions, elephants, crocodiles, *cheetah* (leopard) and blue bull, wild buffaloes, antelopes, cranes, waterfowl and so many other animals and birds. A large number of men took part in elephant and tiger hunts. Hunting grounds so set up were kept under the charge of *Qarawals* (game keepers) and mostly a prominent nobleman was appointed as a *Qarawal Baigi* (chief huntsman), who accompanied the emperor and received *shikar* related message from the *Qarawals* and transmitted it to His Majesty. In the reign of Shah Jahan, Allahawardi Khan was appointed as *Qarawal Baigi*.

As regards *qamargah* we are informed that they formed a kind of hunting circle round the *shikargah* (hunting ground). Men on horseback or on foot surrounded a particular spot (*qamargah*) in the jungle where the game abounded. They then contracted it, till the spot where the animal was spotted was completely surrounded on all sides by them. The animals thus hunted encountered hunters on all sides. Little space was left for them to escape. It was a form of *shikar* in which everybody took his share, from an ordinary soldier to a nobleman. When they indulged in the *qamargah* of the deer or the (blue bull)

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6. Ibid, p. 2
nilgai, the forest was sometimes encircled by high nets or sara-pardah (high screens). The very high security of the shikargah was maintained.

During the reign of Mughals we find so many qamargahs (hunting grounds) that were situated at Bari, Hisar, Sunnam, Bhatindah, Bhatnir, Nagaur, Narwar near Gwalior, Palam near Delhi, Sheikhpura/Jahangirpur near Lahore, Girjik and Nandina, Jalalabad and Sahara. Jahangir built several country houses and hunting lodges. The most outstanding hunting ground is Shaikhpura near Lahore.

In the Ain-i-Akbari, Abul Fazl writes that Akbar was very fond of hunting lions, tigers, elephants, cheetah, deer, waterfowl, dogs, wild asses, etc. and he has also devised new methods for that purpose.

Abul Fazl mentioned in the Akbarnama that “after eight hours, fifteen minutes of Tuesday 29 Shaban 974, 11 March 1567, the sun entered (Aries) and the 12th year, to wit, the year Isfandarmaz of the first cycle began, and the equable mind of the Shahinshah felt a desire of hunting and for the qamargah, which is the most delightful form thereof. An order was issued that birds and beasts should be driven together from near the mountains on the one side, and from the river Bihat (Jhelum) on the other. Each district was made over to one of the great officers, and Bakhshis, Tawacis and Sazawals were appointed to drive the game .... At length there was suitable completion of arrangements, drum-beaters were collected, and there was a large assemblage of animals... First H.M. the Shahinshah went to the hunting ground, and viewed it from the

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8. Ibid., p. 1.
circumference to the centre. He used the arrow, the sword, the lance and the musket. At the beginning, the hunting ground was ten miles in circumference.... The officers put up screens in front of their stations and guarded the game, in the daytime by their eyes, and in the night by blazing torches. There was pleasure from morning till evening and from evening till morning. After H.M. the Shahinshah had, during five successive days, enjoyed various kinds of sports, the great officers and the attendants on the haram were allowed to come into the hunting ground... One of the wonderful occurrences that took place during the hunting was that Hamid Bhakkari one of the yesawals had become evil-minded and had placed an arrow on his bow and discharged it against one of the servants of the court. The latter abided his time and reported the matter to H.M. in the hunting ground. On this account the mystery of destiny was accepted and his life spared, but as a warning his head was shared and he was mounted on an ass and taken round the hunting ground.10

This event pictured in a double-page illustration of the Akbarnama, preserved in the Victoria and Albert Museum, London, titled “Akbar stage a shikar near Lahore” (No. 1.S.2-1896, 55-56/117). The left hand page was painted by Miskin and Mansur, the right hand page by Miskin and Sarwan. A close look at the paintings is quite revealing and it exhibits the fauna of the Lahore region at the time of Akbar.11 (plate 5)

Pelsaert refers to the pleasures of the game of hunting thus “Hunting with leopards is a remarkable form of sport.... Sometimes also, but, very

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rarely, the king hunts buck with buck.... These hunting pleasures surpass those of our country". He also refers to Jahangir’s interest in lion hunting, and says that the Emperor, while young preferred shooting to all other forms of sport. Manucci refers, in great details, to Shah Jahan’s tiger hunting with the help of buffaloes and elephants.

During Jahangir’s reign the evening darbar in the camp did not held, instead, he went to enjoy the hunt. The period of hunting depended upon the sweet will of the emperor. Sometimes it lasted a week or more. Jahangir surpassed his ancestor in sparing time for shikar and once he indulged in it for three months and six days continuously. Women also actively participated in hunting. Jahangir went on hunting excursions with Nur Jahan and his ladies and stayed in camp for 10 days and sometimes two to three months. Nur Jahan was a keen hunter and shot tigers on the top of an elephant. On one occasion using only six bullets to kill four tigers. Jahangir mentions on one occasion, he hunted hundred red deer, his sisters and other ladies were with him. As on one occasion Jahangir had vowed that he would not injure any living thing with his hand. He told Nur Jahan to shot a tiger. Nur Jahan hit the tiger with one shot that it was immediately killed. His majesty entered the Shikargah (hunting ground) accompanied by his noblemen and a few other persons. His armory

13. Ibid., p. 51.
14. Manucci, *Nicoloa Storia do Mogor 1656-72*, tr. W. Irvine, vol. 1, London, 1907-08 p. 91, Tiger hunting with the help of long horned buffaloes, has been described here. A large number of buffaloes, sometimes, more than one hundred were kept, in rows, in the front on each of these buffaloes, there mounted a man with his legs guarded by a leather covering. The king mounted an elephant.
17. Ibid, p. 130.
(qur) also followed him, but remained five Karuh behind. Akbar usually entered the arena alone or with two or three trusted friends. Jahangir cared little whether there were “many or few” attendants or whether it was “rainy or windy”. The Mughals enjoyed leisurely and uninterruptedly the sport of the nature of the game.

Jahangir’s memoir is a complete record of all aspects of hunting and also of those who loved hunting. The animals that were objects of shikar were classified according to the pain and peril, the hunter was likely to suffer. The shikar of a tiger or a lion was considered to be a royal privilege for it; the rest required previous sanction from the king. Tiger or lion hunting was very dear to Jahangir. He was so interested in the tiger hunting that up to the age of fifty he had killed eighty six tigers. He adopted various methods either to catch or kill the ferocious beast. Mughals shot the beast from the hawdah- a seat fastened on the back of the elephant. Jahangir was skilled marksman and he often displayed his dexterity by inviting part of the body of the animal to be shot. Jahangir writes, in 1615, Jahangir was at Ajmer and prince Karan had come to pay homage to the emperor. Just before the prince wanted to take leave to go home, shikaris brought news of a lioness near Anasagar lake. Jahangir immediately decided to shoot it and took prince Karan with him whom the emperor wanted to show his hunting skill. On being asked at which part of body Jahangir should shoot, the prince desired that the lioness be shot in the eye. Jahangir writes, “by chance there was wind and disturbance in the air, and the female elephant on which I was mounted was terrified of the tigress [sic]

and would not stand still. Notwithstanding these two great obstacles in shooting, I shot straight towards her eye. God Almighty did not allow me to be ashamed before that prince, and as I had agreed, I shoot her in the eye. The weapon used by Jahangir was a musket that is, a smooth bore, muzzle loading, matchlock, which did not possess the accuracy of a modern day magnum rifle”.

The painting titled “Jahangir showing his hunting skill to Karan” by an unknown artist, is preserved at the Indian Museum, Kolkata (No. R 316/S.163). It is a graphic representation of a hunting scene. It shows that Jahangir has just shot the lioness, which is in her throes of death with her right forepaw covering her eye. Others in the picture look on in equal amazement some of them pointing at the lioness. This picture, like the one of Akbar, at Narwar, is a record of Imperial prowess.

Aurangzeb also enjoyed hunting very much. Bernier refers to the Emperor’s keen interest in the hunting of lion, cheetah, antelopes, blue bull or grey oxen and other wild animals, in the company of the high nobles and sometimes, even the commoners.

The Mughal Emperors had peculiar habits and notions. Akbar never hunted on Fridays. While Jahangir did not go for hunting on Thursdays as this was the day of his accession and Sundays also because it was the day of his father’s death. Jahangir gave up killing after he had attained the age of fifty, but broke the vow after Shah Jahan’s rebellion. The flesh of hunted animals

21. Verma, op.cit., p. 102, pl. 5.
was distributed among the members of the royal family, the nobles and the soldiers. Sometimes it was sold in the market and the money realized was distributed among the poor. A record of animals and birds killed by the emperor was jealously preserved by chroniclers. While Jahangir most proudly records them in his memoirs. Sometimes the Mughals commemorated an unusual hunt or the death of a favourite tame deer by erecting monuments.\textsuperscript{24}

\textbf{The Tiger or the Lion Hunt:}

During the Mughal period under review the \textit{shikar} of a tiger or a lion (Felis tigris) was considered as a royal privilege. Nobody could kill it unless permission was obtained from the king previously.\textsuperscript{25} Tiger hunting was not mentioned by the chroniclers of the reign of Babur and Humayun. Akbar indulged in the sport with great enthusiasm, a practice which was followed by his son Jahangir and his grandson Shah Jahan. But his great grandson, Aurangzeb, seems to have discarded the dangerous sport, though in the early part of his reign he killed blue bulls, deer and tigers with delight.

Abul Fazl mentions that “one of the occurrences was that the joyous heart, of H.M. the \textit{Shahinshah} turned towards hunting, and he went to the neighbourhood of Mathura with a select party. The hunting was successful one day that tiger hunted seven tigers. Five were leveled with the dust by arrow and bullet, and one that repository of courage caught alive and so was the subject of a thousand wanderings. The other was caught by the united efforts of a number of \textit{Bahadurs}”.\textsuperscript{26}

\textsuperscript{24} M.A. Ansari, op.cit., p. 2.
\textsuperscript{25} Pelsaert, op.cit., p.52, Bernier, op.cit., pp. 278-79,.
\textsuperscript{26} \textit{Akbarnama}, op.cit., vol. II, p. 294.
In another instance, while travelling through Mewat on Tuesday 15 Ramzan, 14 March 1568, the emperor indulged in hunting by the way. The huntsmen pointed out a tiger-jungle and H.M. the Shahinshah went there to hunt the beast when he came near the reed-bed, suddenly a formidable tiger came out. The courtiers lost control of themselves and pinned the animal to the earth with life taking arrows ... while H.M. was saying this, another tiger, as a formidable as the first one, came out and moved towards him. H.M. mounted as he was, watched the tiger’s eye and shot an arrow at him. The tiger, wounded as he was daringly advanced, and came out on the high ground and sate there (?) in his wrath…. I have heard from the holy life of the Shahinshah that H.M. Jahanbani Jinnat Ashiyani used to relate that God had so ordained it that when a number of persons went for tiger shooting the tiger always kept his eyes on the person who was destined to shoot him. H.M. told me that he had noticed this on many occasions when he went out shooting, and found it come true”.

The shikar of a tiger was not only “perilous” but “peculiarly royal”. A successful kill was considered a good omen, while a miss or an escape of the beast was a sign of bad luck.

Abul Fazl records an incident that occurred “when Akbar was returning to Agra from Malwa in 1561. His cavalcade was attacked quite unexpectedly by a tigress and her five adult cubs at Narwar near Gwalior. Akbar slew the tigress with his sword while his soldiers and courtiers quickly dispatched the rest. The Akbarnama is full of the incident in so far as it records approvingly

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27. Ibid., p. 482.
the young emperor’s remarkable feat of bravery. It also records that this was
the first time that Akbar had slain a tiger. Abul Fazl started writing the
Akbarnama, twenty nine years after the incident. The text is remarkably silent
about the animals – infact, Abul Fazl calls tigers babri, a word more
appropriate in India for lions or Babbarsher, regrettably, one can not learn
much from the text. It was left to the painters to preserve the accuracy of the
incident”. This incident has the double page illustration titled “Akbar slays a
tigress which attacked the royal cavalcade” executed by Basawan and Tara
Kalan from Akbarnama, preserved in the Victoria and Albert Museum, London
(No. I.S.2 1896.17/117).28

Jahangir writes that “one day he went to hunt tigers in the borders of
Hindustan, and was riding an elephant. A very large tiger came out from the
wood, and made for the elephant. He threw a javelin (khisht) and struck the
tiger’s chest. The tiger enraged at the pain, came up on the elephant’s back and
the Amir knelt down and struck him such a blow with his sword that he cut off
both the tiger’s forefeet, and the tiger fell backwards and died. It happened to
me once when I was prince that I had gone out in the Punjab to hunt tigers. A
powerful tiger appeared out of the wood. I fired at him from the elephant and
tiger in great fury rose and came on the elephant back, and I had not time to put
down my gun and seize, my sword. Inverting the gun, I kneel, and with both
hands struck him with the stock over the head and face so that he fell on the
ground and died”.29
This incident has single page illustration, titled, "Narrow escape of the emperor Jahangir while shooting a lion" preserved in Indian Museum, Kolkata (No. 188).  

Diverse methods were adopted either to entangle the beast or to kill it. The boldest and the most exciting method of hunting that tiger were to kill it by bow and arrow or by a matchlock. The Mughals mostly shot the beast with a gun from an uncovered howdah placed on the back of an elephant. Akbar, Jahangir and Shah Jahan, all of them, adopted the same method, which provided great excitement. They run great risks in killing the animal. 

Abul Fazl mentions various methods of trapping and hunting tiger which were adopted by the Mughals. First one was, one large iron cage was placed at a spot frequented by a tiger. A goat was tied in it to entice him in. The door was kept open but fastened in such a way as to close at the slightest shaking. The entry of the beast sealed its doom. As soon as he enters, he is caught. It was not so dangerous, but it was pleasuring to look at.

Another method was to hang a poisoned arrow in a camouflaged bow on a tree in the jungle. It was arranged in such a manner that a slight movement let the arrow fly. As the tiger passed the vicinity, it became an easy victim of poisoning.

Another method of hunting a tiger was that a sheep was tied in the forest. Stalks of hey covered with glue were spread on the ground nearby. It stuck into claws of the beast as he advanced towards the sheep. The more he

30. Percy Brown, *Indian Paintings under the Mughals*, New Delhi, 1981, pl. XLIII.
33. Ibid., p.293.
tried to free himself the more he got entangled in it. In the end he got exhausted and was captured alive by the hunters. The lion was also killed in the qamargah manner. A spot in the jungle was encircled with high nets. When the arrangements were complete, the emperor entered on the back of an elephant, accompanied by his amirs and the grand master of the hunt.\textsuperscript{34}

Another method adopted was to lead a male buffalo with a rider upon its back to attack the tiger. The buffalo used its horns against the onslaught of the tiger, and flung him upwards, consequently depriving him of his life. “It is impossible”, writes Abul Fazl to describe the excitement of this manner of hunting tiger. One does not know what do admire more, the courage of the rider, or his skill in standing firm on the slippery back of the buffaloes”. By the middle of the 17\textsuperscript{th} century a large number of buffaloes were employed to hunt tigers in the form of a qamargah. Tigers were hunted in this form whenever a large number of them assembled in a place. They were trapped in a circle. About a hundred or more of buffaloes were let into action “in the formation of half-moon”. When they sighted the beasts they formed a circle, taking the pray in the midst. Trapped animals tried their level best to get out of the ring, “springing in the direction best suited”, but the buffaloes “with great dexterity”, seized them by their horns and tore them asunder. Those that escaped the ring of doom were shot by the emperor and his retinue. Buffaloes were ridden by men who carried naked swords in their hands. When the tiger sprang, the rider jumped off the back of the buffaloes “with agility”.\textsuperscript{35}

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\item[34.] Ibid., p. 293.
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After the kill, officers took charge of the beast, packed it in a sack, sealed it and brought it to His Majesty's tent, here they "accurately measured" its size, length, the dimension of its claws and recorded its colour and the date of the kill. The officer in charge of poison then removed the whiskers of the dead animals.\(^\text{36}\)

**Elephant Catching:**

Catching of elephants (Elephas maximus) was a sport dangerous and risky. The Mughals were fascinated by the elephant migrating from the remote Central Asian state of Farghana, they did not have much familiarity with this huge, strange looking animal. Emperor Babur was impressed with its sharp intelligence, faithful nature, and indispensability in the battle field.\(^\text{37}\) Akbar took a keen interest in the hunting and taming of wild elephants which had been in vogue in India for a long time. He chased them on horseback in the jungles of Narwar and captured many. Jahangir also liked elephant hunting and taming. He watched them being caught from the top of a tree where a wooden platform was prepared for him. There is no direct evidence to believe that Shah Jahan and Aurangzeb indulged in elephant catching. No reference to it can be traced in the annals of their reign.\(^\text{38}\)

Abul Fazl mentioned, "on 4 Jan. 1566, in three marches Akbar reached Benaras and shed the lights of justice over all the inhabitants thereof. He ordered his camp to halt there, and went on with some chosen followers to chunar. He surveyed the inside and outside of the fort and received inward and

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37. Verma, op.cit., p. 36.
outward pleasure. Meanwhile the hunters brought the glad news of elephants being in the forests in the neighbourhood of the fort, and he proceeded with a number of special attendants to search in these forests. After exploring about two kos they came upon a herd of elephants. He directed that those mountains like forms should be surrounded on all sides and then following out the rules of hunting, ten elephants were captured”. Akbar was also interested in capturing the wild elephant. The Akbarnama refer an incident “It was end of the day when one of the savage denizens of those wilds who are in their language called bhils came to the camp and gave an indication of where the herd was. Nearly seventy elephants were seen in motion. Among them, one mast elephant was remarkable for the beauty of his movement. Bravemen proceeded to drive the animals from all sides. That elephant in his pride and most condition paid to attention to them….. His majesty genius engaged itself in capturing the aforesaid elephant….. An order was give that the elephant Ram Bhirun who was a powerful animal and distinguished among the special elephants, should be brought and made to herd the elephant aforesaid. Again these two mountain forms contended together. As the wild elephant had fought a great deal, he was nearly overcome. The drivers brought him to the foot of a large tree and bound him with strong ropes. Slowly he grew tame, and was gradually included among the special elephants he received the name of Gajpati……

This incident has double-page illustration in the Akbarnama, preserved in the Victoria and Albert Musuem, London, titled, “Akbar inspects the capture

40 . Ibid., p. 354-56.
of a wild elephant” (No. 2/1896 IS 39/117. It is composed (tarh) by Lal and painted (amal) by Sanwala.  

Though Jahangir’s interest in elephants was not as all pervading as Akbar’s, it was much more than usual. The Tuzuk is full of references to elephants of rare quality and character commanding a high price and reputation. He even participated in an elaborate kheda, or elephant trapping expedition, near Dohad during his leisurely travels to Gujarat and central India and captured many elephants.

In Tuzuk, Jahangir mentioned about his hunting experience that “on Saturday, the 11th 1618, marching from Dohad with the intention of hunting elephants, I pitched at the village of Karabara (Garbara?). On Sunday, the 12th, the village of Sajares (Sajwara?) became the place of alighting. It is 8 kos from this place to Dohad, and 1 \( \frac{1}{2} \) kos to the hunting ground. On the morning of Monday, the 13th, I went to hunt elephants with a body of my private servants. As the grazing place of the elephants in a hilly country, with elevations and depressions, a passage is obtained with difficulty by one on foot. Before this, a large body of horse and food had surrounded by the jungle after the manner of a qamargah, and outside the jungle, on a tree, they ad prepared a wooden platform for me….. the tribe of Jarge whose special employment is the hunting of elephant and it had been arranged that they should bring the wild elephants from the jungle into my presence, that I might witness the hunt – in this hunting expedition one elephant was captured, very handsome in shape, of good breed, and perfect marks.”  

41. Geeti Sen, Paintings from the Akbarnama, Varanasi, India, 1984, pl. 29.
The hunt of this huge animal was conducted in different ways. Sometimes the hunters entered the jungle either on horseback or on foot. They during summer to the grazing place of this wonderful animals, and commence to beat drums and blow pipes, the noise of which makes the elephants quite frightened. They commence to rush about, till from their heaviness and exertions no strength is left in them. They are then sure to run under at tree for shade, whom some experienced hunters throw a rope mode of hemp or bark round their feet or necks, and thus tie them to the trees. They are afterwards led off in company will some trained elephants, and gradually get fame.\footnote{Ain-i-Akbari, op.cit., p. 295.}

Another method as that the hunters went into the forest in several batches accompanied by tamed elephants. They take a tame female elephant to the grazing place of wild elephants, without moving or giving any other sign of his presence. The elephants then commence to fight, when the driver manages to secure one by throwing a rope round the foot.\footnote{Ibid., p. 295.}

Another method a deep pit is constructed in a place frequent by elephants which are covered up with grass. As soon as the elephants came near it the hunters from their ambush commence to make a great noise. The elephants get confused, and losing their habitual cautiousness, they fall rapidly and noisily into the hole. They are then starved and kept without water, when they soon get fame.

Another method was, they dig a ditch round the resting place of elephants, leaving only one road open, before which they put up a door, which is fastened with ropes. The door is left open, but closes when the rope is cut.
The hunters then put both inside and outside the door such food as elephants like. The elephants eat it up greedily; their voraciousness makes them forget all cautiousness, and without fear they enter at the door. A fearless hunter, who has been lying concealed, then cuts the rope, and the door closes. The elephants start up, and in their jury try to break the door. They are all in commotion. The elephants run about till they get tired, and o strength is left in them. Tame females are then brought to the place, by whose means the wild elephants are caught. They soon get tame.45

From times of old, people have enjoyed elephant hunts by any of the above modes. Akbar had invented many new manner of hunting, which admits of remarkable fitness. In fact, all excellent modes of hunting were inventions of Akbar.

Cheetah (Leopard) Hunting:

The leopard (Felis jubata), commonly called cheetah in India, the Mughals normally used leopard for the hunt of deer or blackbuck. The hunting of cheetah was most delightful and favourite game of the Mughals. For a steady flow of the animal in the Imperial stud an elaborate system of catching the animal was necessary. Akbar was very fond of catching the cheetah by his own aversions. The keeping of cheetahs for hunting purposes was flourishing activity at Akbar’s court, and the emperor took a personal interest in the capturing of the animals from the wild, and their care during training.

Abul Fazl writes, “one of the joy-increasing occurrences was H.M. the Shahinshah’s engaging in the hunting of cheetahs. The lord of the world,
though under various forms he appears to be enjoying himself, is in reality carrying on the worship of God. He both tests men and discovers the secrets of the kingdom. With this view he makes hunting a means of gaining knowledge, and employs himself in real devotion. Among these things he especially inclined to the hunting of cheetahs, and he has traps made for catching them. The custom was that when news was brought of a cheetah having fallen into a trap, he immediately mounted a swift horse and went off to the spot. By proper methods the cheetah was brought out from the hole and made over to the skillful in the business. On this occasion news was brought that a powerful cheetah had fallen into a hale in the neighbourhood of Gwalior. On the day of ormazd the 1st Azar, Divine month, corresponding to Sunday 4 Jamada at Akhir, he mounted his horse and proceeded towards Gwalyar. When he came to the hole he himself bound the cita and took it out.

Abul Fazl records an incident. “one of the joyful occurrences was that at the time when the army was encamped at Sanganir in 1572 near Tajipur, H.M. according to custom, engaged in hunting. He was at this time much devoted to hunting with cheetahs’ and after assigning cheetahs to numerous parties he went off himself with some special attendants. It chanced that they loosed a special cheetah (cita-i-khas) called Citra Najan at a deer. Suddenly there appeared in front of them a ravine which was twenty five yards broad. The deer leapt into the air to the height of a spear and a half and conveyed itself across. The cheetah in its eagerness took the same course, cleared the ravine and seized the deer. On beholding this astonishing occurrence the spectators raised a cry of amazement and there was great rejoicing and astonishment. The

khedive raised the rank of that cheetah and made him chief of the cheetahs. He also ordered that as special honour and as a pleasure to men, a drum should be beaten in front of that cheetah”. 47

This incident is accurately portrayed in a painting titled “Akbar hunts with trained cheetahs” by Lal and Sanwala in the imperial Akbarnama preserved in the Victoria and Albert Museum, London (No. I.S.02-1896-93/117). 48

Jahangir was also interested to catching the cheetahs for the hunt of black buck and deer. In the period of 1600-1604 by the turn of the century Salim had became impatient and head strong: he rebelled against his father Akbar and took himself down the river to Allahabad where he set up his own court, assuming the title “Shah Salim’ in defiance of the fact that his father still reigned. During this time he was engaged in hunting and he also captured a cheetah.

This event has single page illustration in the Tuzuk-i-Jahangiri, titled “Prince Salim catching a cheetah at Allahabad” executed by Aqa Riza, c. 1600 Allahabad, preserved in the Victoria and Albert Museum, London (I.S.2/1896). In this painting the prince kneels on the ground to lift the blindfolded cheetah by the head, two assistants taking it by the feet, so that it can be placed in a carrying fold prior to being caged; a servant attempts to wave flies away from the Prince’s head. Outside the specially prepared corral, men bring the cage and the bullock cart on which the cheetah is to be transported. 49 (plate 19)

47. Ibid., p. 539.
49. Toby Folk and Simon Digby, Paintings from Mughal India, London, 1983. p. 36, pl.16
Akbar invented various methods for catching leopards. Formerly hunters used to make deep holes and cover them with grass. These pits were called *odi*. The *cheetah* treading on it fell down. Frequently it broke its leg in the process. It also managed to jump out and escape again into the wilds. Akbar improved the size of the pit, whose depth was lessened to three or four *gaz* (yards), with a peculiar trap door constructed at its mouth. When the *Cheetah* laid its feet on it, the door gave way under its height. It again closed down which the animal had fallen into the pit.

At the time of their heat, which takes place in winter, a female leopard had been walking about on the field, and six male leopards were after her. Accidentally she fell into a pit, and her male companions, unwilling to let her off, dropped in one after the other, a nice scene indeed.

Akbar also caught *cheetah* by tiring them out, which was very interesting to look at.

Another method of trapping a *cheetah* was to fasten nooses to the foot of a tree (*akhar*). Once an animal approaches near the tree and tries to scratch it, it gets entangled. 50

Akbar caught the *cheetah*, brought it out of the *odi* himself and handed it over to the keepers who trained it for hunting the deer. Many cheetahs were hunted by him in this way, their number, and at times reaching seven to ten.

An elaborate system was devised to train *cheetahs*. A separate staff was employed for the purpose. He had as many as two hundred keepers in charge of hundred animals, all classified and named according to their individual

qualities. A *cheetah* was trained within a period of eighteen days. *Khasa* leopards were dressed in brocade saddle-cloth. Their chains were studded with jewels. A coarse blanket was allotted to them, and carpets were also provided to sit on. Ten leopards formed a *mithl* or *taraf* (section). One of Akbar’s *cheetahs* was called ‘*Samand Naik*’. It came out with great pomp and show, servants fully equipped by its side and *naqqaras* (drums) being beaten in front of it. Other two cheetahs enjoying the same privilege were named ‘*Chitr Najan*’ and ‘*Fateh Khan*’.

Attracted by the wonderful influence of the loving heart of His Majesty, a leopard once followed the imperial suite without collar or chain and like a sensible human being, obeyed enjoyed it very much to have its skill brought to the test.

Akbar generally hunts leopards thirty or forty kos from Agra, especially in the districts of Bari, Simna wali, Alapur, Sunnam, Bhatinda, Bhatir, Patan in Punjab, Fatehpur, Jhinjhano, Nagor, Mirath, Jodhpur, Jaisalmir, Amarsarnayin, but several other more remote spots have been selected as hunting grounds.\(^{51}\)

Proper conveyance was provided to carry them to the *shikargahs* (hunting grounds), for instance, litters (mahfah) hanging from the backs of elephants or camels or mules or horses, or *chawdals* or carts (*arabah*), as the case might be.

Akbar had about one thousand *cheetahs* in his park. Jahangir owned the same number of *cheetahs*.

\(^{51}\) Ibid., p. 297.
Deer Hunt:

The hunt of deer was conducted by a variety of methods, which included the *qamargah*, hunting with the *cheetah*, employing a tamed buck to hunt the wild animal of the same species, and enticing or shooting it with arrows in torch light. Jahangir states that once he had made a *Shakhband* (literally a tying together of horns or branches). Twenty seven red deer and 68 white ones came into the *Shakhband*. I myself struck with arrows 29 antelopes, and Parwiz and Khurram orders were given to the servants and courtiers to shoot. Shah Jahan was the best shot, and in every case of his striking an antelope the arrow penetrated through ad through. Again, on the 14th of the month of Rajab, Zafar Khan had arranged a *qamargah* at Rawalpindi. I struck with an arrow a red-deer at a long distance, and was highly delighted at the arrow striking him and his falling down. Thirty-four red deer and 35 *qaraquyrugh* (black-tailed) antelope, which in the Hindi language they call *Chikara*, and two pigs were also killed".  

"On the 21st another *qamargah* had been arranged within these *kos* of the fort of Rohtas by the efforts and exertions of Hilal Khan. I had taken with me to this hunt those who were screened by the curtains of honour (the members of the zananah). The hunt was a good one and came off with great éclat. Two hundred red and white antelopes were killed, there are in no place in the whole of Hindustan, with the exception of Girjhak and Nandanah".

Jahangir writes, the milk of the antelope, of the cow, and the buffalo in no way differs. They say it is of great use in Asthama.  

53. Ibid., pp. 30, 141.
Govardhan has left us a painting loosely titled “Antelope and deer hunt”, probably executed 1607-10 and now preserved in the Cleveland Museum of Art, Dudley (1939-66). An accomplished hunter, Jahangir continued his father’s grand tradition and surpassed it with his acute observations on wildlife and hunting.\(^{54}\)

Shah Jahan also refers about hunting of black buck. He writes, “At the close of the above month of Shaban 1043 (end Feb. 1634), when the standard of royalty arrived at the capital of Delhi. His Majesty went off to the preserves at Palam, which is one of the regular hunting grounds of that place, and lodged at the villas erected there by his father’s and his own commands. He there amused himself with four days of sport, during that time, he one day bagged with his own gun 40 black bucks, everyone of which he brought down at the first shot”.\(^{55}\)

On some other occasion he also caught 300 black bucks.\(^{56}\) The *shikar* of the deer was most interesting and amusing.

**Hunting of Deer with Chitahs:**

During the Mughals the *cheetahs* were trained to hunt the blackbuck and deer. They adopted all sorts of tricks to entice their victim. They generally went against the wind, smelling the scent of the prey. They raised the dust with their hind feet, thus placing a dust screen in between themselves and the prey. They lay flat on the ground camouflaging them in such a way that it was difficult to “distinguish them from the surface of the ground”. In a day one *cheetah* would

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\(^{54}\) Verma, op.cit., pl. 6, p. 103.  
\(^{56}\) Ibid., p. 265.
sometimes catch twelve deer. "If it missed its prey", remarks Bernier, "It stood perfectly still". The keeper went and after "great solicitation managed to enchain him". *Cheetahs* were sometimes let loose right from the place the door was seen. They sprung swiftly and caught the prey on other occasions the *cheetahs* were released and the prey was sighted to them. They took cover behind bushes and other natural obstacles until they came within the range of the deer. Springing suddenly, in one leap they grabbed their prey. Another method resorted to was to set the *cheetahs* free and to move their carts in the opposite direction, thus perplexing the deer. In the meantime the *cheetah* would advance towards its foe, and successfully seize it. Akbar invented another method called *chatr mandal*. He hunted the deer by means of *cheetahs* in the *qamargah* manner. A large number of deer were first encircled and then a large number of leopards were let loose from any directions. Thus in a short time a large number of deer were caught. Pelsaert refers "Hunting with leopards is a remarkable form of sport; these brutes are so accustomed to men that they are as tame as cats, whether they are reared from cobs or tamed when full grown. They are very carefully fed, and each has two men to look after him, as well as a cord, in which they sit, or are driven out, daily. When they come to a place where they sight buck, the *cheetah* is released from the cart, his keepers show him direction, and creeps on his fore feet until he gets a view, taking cover behind trees, plants or thickets, until he sees that his first quick rush and spring will be successful, for that is his only chance. Most of the leopards are so well

trained that they never, or very seldom, miss. Sometimes also, but very rarely”.

“On one occasion Akbar witnessed a delightful feat performed by a cheetah named Chitr Nijan. He was camping near the village of Sanganir. He went hunting with his close friends. The cheetah was released after a deer. While the chase was in progress, a ravine, 25 gaz in length, appeared. The deer, springing many feet above, the grounds crossed the ravine in one jump. But the cheetah was not to be easily hood-winked. It also leapt and caught the prey. Akbar was greatly pleased, so much so that he increased the rank of the cheetah and especially honoured it with a drum”.

This incident is accurately portrayed in a painting titled, “Akbar hunts with trained cheetahs” by Lal and Sanwala in the imperial copy of the Akbarnama preserved in the Victoria and Albert Museum, London (No. I.S.02-1896-931117). (plate 4)

Jahangir was interested in hunting of deer with cheetah. Jahangir writes, “On Thursday, the 11th there was a halt, and at the end of the day I went to hunt with cheetahs, and two black buck, four does, and a chikara were caught. On Sunday, the 4th, I also went to hunt with cheetahs, and caught fifteen head of male and female antelopes”.

On another occasion he writes, “on Sunday, the 21st, I enjoyed myself with hawking, and ordered Mirza Rustam, Darab K., Mir Miran, and other

60. Akbarnama, op.cit., p. 539.
61. Sen, op.cit., Pl. 10, p. 46.
servants to go and shoot as many nilgai as they could. They killed thirteen head male and female. Ten head of antelope were also caught with cheetahs.  

Setting was allowed freely on Kashah cheetahs. In the reign of Akbar, Sayyid Ahmad Barka, the noblemen in charge of Khasah leopards, got one muhr out of each bet, thus making plenty of money. Bakhshish was also given. Special presents were fixed for each successful animal. Skins of the deer were distributed among the poor as part of present money.

**Hunting of Deer with Deer**:

The Mughals, right from Babur to Aurangzeb, enjoyed hunting of deer with deer. “A stone as big as a bale” was tied to the leg of a tamed deer by means of rope. The deer was left to graze in the field. A wild deer came to fight with it, the result being its own capture. The net got entangled in the horns of the wild deer. The tamed deer sprang and pulled the strings when it felt that the noose had caught its foe. The victim could not run away. Even if it was able to drag the tamed deer, the deer fetters would not allow it go a far. The hunters, who always lay in ambush, rushed and captured it. Sometimes one wild deer fought four tame deer. In the encounter either the rope gave way or the wild deer was made to exhaust itself by matching its skill with four adversaries.

Pelsaert refers, “the king hunts buck with buck. For this form of sport, buck are so thoroughly tamed that when they have been set free, they will come back when called by their masters or keepers. When there is to be a hunt, a running noose, made of twisted sinews, is fastened on the tame buck’s horns,

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63. Ibid., p. 40.
65. Ibid., p. 292.
and lies on his neck. When he sights a wild buck, he at once presents his horns to fight and they push and struggle with their horns, until the tame buck feels that the noose has caught. Then he springs back pulls so that they hold each other fast by the horns, until the men, who are standing a lying near, run up and capture the wild buck alive. These hunting pleasures surpass those of our country". 66

Jahangir writes, "on Wednesday, the 21st, I went to Amanabad for the purpose of sport. Some days before this in accordance with orders, Khwaja Jahan and Qiyamk, the head huntsmen, had chosen a wide plan for a qamargah hunt and drawn an enclosure round it, and driven within it may antelope from the neighbouring plains. As I had vowed that I would hereafter not kill any living thing with my own hand, it occurred to me to take them all alive, and place them within the Chaughan (polo ground) of Fathpur, so that I might both enjoy the pleasure of sport and that at the same time no harm should happen to them. I accordingly took 700 head and sent them to Fathpur. As the hour for entering the capital was near, I ordered Rayman, khidmatiya to put up a screen on two sides, like a lane, from the hunting place to the Fathpur, and to drive the antelope there. About 800 antelope were sent in this way, or altogether, 1500". 67

The Mughals also shot the deer with a gun. Jahangir by the 50th year of his age had killed about 215 red deer with his gun. 68 Shah Jahan shot 40 deer

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when he indulged in a *shikar* for four days at a stretch. On another occasion he bagged the same number in a day.\(^69\)

Besides the methods mentioned above, many other methods of hunting deer may be traced in the annals of the period, for instance, *ghantah, hirah, thangi, bawkarah, dadawan* and *ijarah*.\(^70\)

Jahangir owned about 3,000 deer and buck for hunting purposes.\(^71\)

**Rhinoceros and Alligator Hunt:**

Babur was the only Mughal emperor who involved in rhinoceros hunting. Babur writes, "The Feb. 16, 1519 A.D. at Kabul. After starting off the camp for the river, I went to hunt rhinoceros on the sawati side which place people call also *Karg-khana* (Rhino-home). A few were discovered but the jungle was sense and they did not come out of it. When one with a calf came into the open and betook itself to fight, many arrow were shot at it and it rushed into the near jungle; the jungle was fired but that same rhino was not had. Another calf was killed as it lay, scorched by the fire, writhing and palpitating. Each person took a share of the spoil. After leaving sawat, we wandered about a good deal; it was the bed time prayer when we got to camp".\(^72\)

This event has a single page illustration in the *Baburnama* (c. 1600) preserved in the British Museum, London, titled, "Babur hunting rhinoceros" (folio 305 b).\(^73\)(plate 2)

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\(^69\) *Shahjahanama*, op.cit., p. 122.

\(^70\) *Ain-i-Ak bar†*, op.cit., vol. I, p. 292.

\(^71\) Hawkins, op.cit., pp. 103/04.


Rhinoceros hunt seems to have fallen out of favour with his descendents, as no reference it can be traced in the annals of period.

Alligators frequented many rivers of India. We found only Jahangir hunted alligators. He gives one reference that “on Tuesday, the 7\textsuperscript{th} I shot an alligator in the tank at Dhar. Though only the top of his shout was visible and the rest of his body was hidden in the water, I fired at a guess and hit him in his lungs and killed him with a single shot. An alligator is of the crocodile species and exists in most of the rivers of Hindustan and grows very large. This one was not so very big. An alligator has been seen (by me) 8 gaz long and 1 gaz in breadth”.\textsuperscript{74}

This event has single page illustration titled, “Prince Salim hunting Rhinoceros”, a painting by a Mughal artist (c.1600-05). It may represent four different shikar events or more likely, is a portrayal of the Prince’s outdoor life.\textsuperscript{75}

The number of alligators (magarmach) killed by him upto the age of 50 was ten.\textsuperscript{76}

**Hunting of Nilgai:**

The blue bull, commonly known as *nilgai* in India, is a common wild animal found in this country even today. The Mughals hunted it neither in the qamargah manner or shot it with a gun. Jahangir writes, “on Monday the 15, and Tuesday, the 16\textsuperscript{th}, I went to shoot nilgai, and on each day shoot two blue bulls. On Friday, the 19\textsuperscript{th}, I went to hunt, and killed a blue bull. I do not

\begin{itemize}
  \item \textsuperscript{74} Tuzuk, op.cit., vol. I, p. 408.
  \item \textsuperscript{75} Verma, op.cit., Pl. 9, p. 106.
  \item \textsuperscript{76} Tuzuk, op.cit., vol. I, pp. 369, 408.
\end{itemize}
remember a bullet passing through a large male nilgai. Many have passed through females on this day, at a distance of forty five faces (qadam), it went through both skins”.77

Jahangir further refers, “Two or three days afterwards I saw another nilgai. However much exerted myself and wished he would stand still in one place, so that I might fire at him, I could get no chance with my gun on my shoulder I followed him till near evening until it was sunset, and despaired of killing him. Suddenly it came across my tongue, “Khwaja, this nilgai also is vowed to you”, my speaking and his sitting down were at once and the same moment. I fired at and hit him, and ordered him, like the first nilgai, to be cooked and given to the poor to eat” 78

In the early part of his reign, Aurangzeb once indulged in the sport for thirteen day at a stretch. During the period news was brought to him by a qarawal (game keeper) that two nilgai were fighting with ach other. The emperor proceeded to the spot and watched them fighting. After being defeated, one of them, ran away, and was followed by the other. Aurangzeb shot the first one with his gun ‘Baibadal’ in the thigh and the other with another gun, ‘Safarban’ in the chest.79

This incident has a single page illustration, titled “Aurangzeb hunting Nilgai” 80( plate 10)
The qamargah of the nilgai was more or less a full-scale slaughter of the animal. The whole retinue joined bag. They killed nilgai with swords, pikes, arrows and muskets. The flesh was distributed among the amirs.

**Wild Ass Hunt**

In the Mughal period, the wild asses were found in plenty in the Indian forests. The wild ass, called Garkhur in Persian. We found only two instance of the shikar of the wild ass. Babur hunted wild asses in the qamargah manner. Babur writes, in Kabul, next day (May 30, 1507) when we had ridden from that camp, a hunting circle was formed on the plan of Kattawaz where wild ass are always plenteous and always fat. Masses went into the ring; masses were killed. During the hunt I galloped after a wild ass, on getting near shot one arrow shot another, but did not bring it down, it only running more slowly for the two wounds spurring forwards and getting into position quite close to it; I chopped at the nape of it neck behind the ears, and cut through the wind-pipe, it stopped, turned over and died. My sword cut well! The wild ass was surprisingly fat. Its rib may have been a little less than one yard in length.

This event has a single page illustration in the Baburnama, preserved in British Museum, London, titled “Babur hunting Kiangs” (f. 283b).

Akbar was also indulged in ass hunting. In the Akbarnama, Abul Fazl refers, “the prince of theosophists proceeded towards his goal. In appearance his wind was taken p with the pleasure of hunting.... The scouts reported that there was a herd of wild ass (garkhur). The sovereign proceeded to hunt them,

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84. Hamid, op.cit., Pl. 46.
attended by three or four special huntsmen. When he came near the peace he dismounted and proceeded on foot. At the first shot he hit an ass, and the rest of the herd fled away, at the report of the gun. That divine have took his piece gun in his hand and proceeded rapidly on foot over the burning sand, attended by the same three or four huntsmen. He soon herd and killed one after the other with his gun. He continued to follow them up, and on that day he shot thirteen wild asses. Whenever he killed one the others went further off than at first”. 85

This incident is accurately portrayed in a painting titled, “Akbar hunts wild asses in the desert” composed (tarḥ) and painted (amal) by Mahesh and faces (chihranamī) by kesu, in the Imperial copy of the Akbarnama, preserved in the Victoria and Albert Museum, London (I S.2/1896, Acc. No. 84/117). 86

Shah Jahan shot many wild asses with his guns near Bhira. 87

Hunting with Dogs:

According to Abul Fazl, Akbar liked this animal very much for his excellent qualities, and imports dogs from all countries. Excellent dogs come from Kabul, especially from the Hazara district (north of Rawal Pindi). They even ornament dogs; and give them names. Shikari dogs, known as tazis, were kept by Akbar and Jahangir to hunt all sorts of animals. Dogs will attack every kind of animals, and more remarkable still, they will attack a tiger. Several also will join and hunt down the enemy. Sometimes they were employed to hunt the deer also. There is one keeper for every two Tazi (hunting dogs). Khasa dogs

86. Sen, op.cit., pf. 60.
get daily 2 s of meat; others get 1 ¼ s. The wages of the keepers were 100 *dems* per month.  

In the *Akbarnama*, Abul Fazl writes, “one day Akbar was engaged in hunting on the slope of the *safid* sang hills and had put hunting dogs into the charge of his immediate attendants in order that they should lie in wait. And certain men had been sent up the mountain to drive the deer came to the obstacles, the servants had been caught by the dog of carval appetite, and as in their fall they thought only of His Highness’s tender years and boyish appearance, they had set themselves toe at and did not slip the dogs in time”.  

**Buffalo Hunt:**

At a place where buffaloes sleep, a rope is laid in the ground; but the end forming a loop is left out side. Another long rope is attached to it. To this they tie a female buffalo that wants the male. A courageous active man lies in ambush. As soon as a wild male buffalo comes to the spot, and covers the female, the hunter makes use of the opportunity, and fastens the foot of the male; but it frequently happens that the man loses courage, and has to pay for the attempt with his life.

Another mode of catching them is to go near the ponds which they frequent. They put snares round the ponds; and sitting on tame buffaloes the hunters go into the water with spears in their hands. Some buffaloes are then killed with spears; others are caught in the snares. A similar method may be adopted when buffaloes are attacked in their jungle pastures.

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Siyah-gosh:

Akbar was very fond of using this plucky little animal for hunting purposes. In former times it would attack a hare or a fox, but now it kills black deer. It eats daily 1s of meat. Each has a separate keeper, who gets 100 dams per month.  

Frogs:

Frogs also may be trained to catch sparrows. This looks very funny. His majesty, from curiosity, likes to see spiders fight and amuses himself in watching the attempts of the flies to escape, their jump, and combats with their enemy.

Duck Shooting:

Jahangir also liked duck shooting. He writes in Tuzuk, “I was delighted with the spectacle for a while. On Sunday, the 24th, I halted, and sitting in a boat on a tank which was in front of Royal enclosure (daulat khana), were shot ducks (murghabi).

Fishing: Fishing was another favourite sport of Jahangir. He writes, “Once he spent three days catching fish by means of “surya” nets, which in Hindi was called bhanwan jal. “I threw it with my own hands”, and caught twelve fishes, and putting pearls into their noses, let them loose in the water.

Again on Sunday, the 3rd Zilqada, I employed myself in fishing and 766 fish were caught, these were divided in my presence among the Amirs,

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91. Ibid., p. 301.
92. Ibid., p. 308.
Ibachkian, and most of the servant. I eat no fish but those that have scales... I have heard from old men, and its has become known to me by experience as well, that fish without scales eat the flesh of dead animals and fish with scales do not eat it.95

Hawking:

All the Mughal emperors were fond of hawking. It was a favourite sport with almost all the Mughal emperors. Jahangir held almost all the Mughal emperors. Jahangir held it to be bet of all hunting amusements.96 Hawks were bought and bred. There was separate department for royal hawk and the employees were mostly Kashmiris and Hindus. "Hawk" was a general term for a bird of prey does not distinguish one species of it from another. Different types of hawks and falcons were kept by the emperors, such as: baz, shahin, jarran, bahri, small bahri, khialah, chargh, bashah, lagar, jhagar, shikrah, baisarah, turmati, rigi, and charghilahs. The rank of each kind was fixed. They were taught to prey on a flying animal or to catch a water fowlon the surface of water while it swans when a particular falcon caught a bird, Bakhshish was give to the Mir-i-shikar (master of the hunt). It was distributed among the keepers according to a fixed proportion.97

Akbar was very fond of hunting with the bashahs.98 Jahangir liked hawking and catching waterfowl with falcons so much so that he always carried boats with him on his march.99 The zeal of Shah Jahan to cutch durna

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95. Ibid., p. 188.
(crane) with Shahin is described by Jahangir. Bakhtawar Khan furnishes us with a list of birds of caught by royal falcons in early part of Aurangzeb’s reign.

Catching of Water Fowl:

Hunting waterfowl affords much amusement. A rather curious way of catching them is the following. The make an artificial bird of the skin of a waterfowl with the wings, the beak, and the tail on it. Two holes are made in the skin for looking through. The body is hollow. The hunter puts its head into it, and stands in the water up to his neck. He then gets carefully near the birds, and pulls them one after the other below the water. But sometimes they are cunning and fly away. The birds whilst swimming about and to return with them to the boat of the hunter or the hawk will keep a waterfowl down, and sit on it.

Another method is to let water buffaloes go into the water, between which the hunter conceals him, and thus catches the birds.

Durraj Catching:

There are various methods some get a young one and train it till it obeys ever call. It will fight with other birds. They put it into a cage, and place hair nets round about it. At the signal of the put it into an age, and place hair nets round about it. At the signal of the fowler, the bird commences to sing, when

William Hawkins, "Early travels in India, ed. William Foster, Oxford, 1921, p.120. Hawkins reports that there were 4,000 hawks in possession of Jahangir.

100. Tuzuk, op.cit. vol. II, p. 60.
102. ibid., p. 307.
wild ones comes near it either from friendship or a desire to fight, and yet entangled in the snares.\textsuperscript{103}

**Falcon:**

Jahangir was a keen falconer and he was indeed familiar with various hawks and falcons as is evident from the accurate observations from his autobiography. Among the most used of the falcons in falconry was the *shaheen* (*Falco Peregrinus peregrinator*), "king among raptors", resident birds in India, followed by *bahiari* (*Falco peregrinus calidus*), a winter visitor. However, the bird in the picture is red headed and it was identified by Salim Ali as a *Barbary Falcon* (*Falco Peregrinus babylonicus*), a rare visitor to most of the subcontinent though not so on the western coast in winter. Jahangir appreciated its beauty, and hence the painting. Jahangir writes, "on Sunday, the 18\textsuperscript{th}, we marched. At this time the king of Persia had sent with Pari Beg Mir *shikar* (chief huntsman) one falcon (*shungar*) of good colour. There was another which had been given to the Khan Alam. This one was sent along with the *shahi* falcon (i.e., the one intended for Jahangir), and it died on the road. The *shahi* falcon, too, got mauled by a cat owing to the carelessness of the Mir *shikar*. Thought it was brought to court, it did not live more than a week. What can I write of the beauty and colour of this falcon? There were many beautiful black markings on each wing, and black and sides. As it was something out of the common, I ordered *Ustad* Mansur who has the title of *Nadir-ul-asr* (‘Wonder of the Age’) to print and preserve its likeness.\textsuperscript{104}

\textsuperscript{103} Ibid., p. 307.
\textsuperscript{104} *Tuzuk*, op.cit. p. 107.
A painting of this bird "Falcon on a bird rest" ascribed to Mansur is known in the Maharaja Sawai Man Singh II Museum, Jaipur (No. AG 824).\textsuperscript{105} It is a fine study of a \textit{Barbary} falcon, a comparatively rare visitor to India. This painting is connected with above account of the bird the falcon used for falconry.

\textbf{Crane Hunt:}

Cranes, \textit{Kulang} or \textit{Sarus}, were not all owed to be hunted by anyone within 12 leagues\textsuperscript{106}, distance of Agra, Delhi and Lahore. The lunx (\textit{Siyah Gosh}) was employed to prey on it. Mannuci writes that "This animal like the cat, approached near the \textit{palk} of the Kulangs, and finding itself within the easy approach of the prey, sprang at it. When others flew, the hunters thought their prey was safe."\textsuperscript{107} They were also hunted by hawks or \textit{Molchis.}\textsuperscript{108} Jahangir writes, "I praise the heart and courage of the falcon", that can seize such strong bodied animals, and with the strength of kits talons would subdue them.\textsuperscript{109}

\textbf{Catching of other birds:}

To catch the bodnas(birds), the hunter makes a claypot with a narrow and, at night time, blows into it, which produces a noise like an owl's cry. The bodnas, frightened by the noise, come together. Another man then lights a bundle of straw, and it about, so that the eyes of the birds get dazzled. The fowlers there upon seize the birds, and put them into cages.\textsuperscript{110}

\textsuperscript{105} Verma, op.cit. pl. 2, p. 96.
\textsuperscript{106} Abul Fazl writes that, "this plucky little animal.... Formerly hunted fox and hare, but now it kills black deer", it was kept under the charge of a keeper who received 100 dams per mnth.
\textsuperscript{107} Manucci, op.cit., vol. III, pp. 89/90.
\textsuperscript{108} Abul Fazl says, "it is an animal resembling a sparrow, of yellow plumage like the shahin.
\textsuperscript{110} \textit{Ain-i-Akbari}, op.cit. vol. I, p. 307.
Lagars resemble charghs’ it body they are as large jurras. They hang nets (about the body of a trained lagar) and put birds’ feathers into its claws. It is then allowed to fly up. The birds think that it has got hold of prey, and when they get entangled in nets, they commence to fight, and fell to the ground.\textsuperscript{111}

Ghaugha fasten together on a cross stick on owl and a ghaugha, and have hair nets round about them. The owl will soon get restless, the birds think that the owl wishes to fight and commence to cry out. Other ghaughas is and owls will come to their assistance and get entangled in the nets.\textsuperscript{112}

Animal Fights:

The fighting between animals of different varieties afforded an important means of popular recreation. Since the common man could not afford to maintain elephants, lions, leopards or tigers, he had to satisfy himself with the less expensive fighting of the goats, rams, cocks, stags, antelopes\textsuperscript{113}, dogs, birds, bears, buffaloes, bulls and black buck fights\textsuperscript{114} were common and the boys generally entertained themselves with bulbul fights.\textsuperscript{115}

Cock fighting was a very popular pastime, particularly of the upper middle class. Betting on animal fights was allowed, and the people, in general, often participated in it.

The emperor and the aristocracy entertained themselves with expensive and risky combats between elephants, tigers, deer, leopards, camels, bears,

\begin{footnotes}
\item[111] Ibid., p. 307.
\item[112] Ibid., p. 307.
\item[113] Thevenot, Indian Travels of Thevenot and careri, ed. Surendranath Nath, New Delhi, 1949, p. 53.
\item[114] Pelsaert, op.cit., p. 51.
\item[115] Mundy,op.cit., vol. II, p. 128.
\end{footnotes}
bulls, and other wild animals.\textsuperscript{116} Akbar was very fond of elephant fight, and sometimes, he personally took parting this sport. He was also interested in deer and camel fights also. Jahangir was also keenly interested in such animal combats. In the \textit{Tuzuk-i-Jahangiri} we find a reference to a dangerous fight between a tiger and a bull.\textsuperscript{117}

Hunting, thus appears to have been a very favourite, although expensive, game of the monarch, his nobles, and other aristocratic sections of the society. The Mughals at the time of Jahangir were completely indianized and they enjoyed all types of \textit{shikars} equally and spent a lot on them. There keen interest in \textit{shikar} is unequalled in History. The hunting methods of the Mughals were highly developed and varied. An extensive examination of paintings from each different mode of hunting is beyond expression. The common man also indulged in this practice of hunting like the members of the aristocracy and they were also participated on certain special occasions like the "\textit{qamargah}" hunts as described earlier.

\textsuperscript{116} Thevenot, op.cit. p. 53, Manucci, op.cit. vol. II, p. 364.
\textsuperscript{117} \textit{Tuzuk}, op.cit. vol. I, p. 157.