Chapter - 7

*Animals in Captivity: Management, Treatment and Breeding*
ANIMALS IN CAPTIVITY – MANAGEMENT, TREATMENT AND BREEDING

The animals and birds had been very dear and near to the Mughal emperors, particularly to Akbar and Jahangir. Both the emperors maintained a number of birds and animals for various experiments like hunting, entertainment, domestication and side by side to produce new races through breeding. For these purposes Akbar and Jahangir organized a strong management system of these birds and animals.

Management:

The Mughal emperors from Babur to Aurangzeb were very fond of hunting. Babur and Jahangir on their own way were naturalists and Akbar was also passionately found of animals. They kept the animals and birds for various purposes. Akbar and Jahangir maintained a big aviary and royal menagerie, carried out observations, tests and experiments. The emperor Akbar often ordered a specimen to be dissected in his presence, kept records for ascertaining long range phenomena on the basis of measurements and weights. During the reign of Akbar the animals were brought from outside of India. Abul Fazl mentions in *Ain-i-Akbari* that various types of animals had been brought from Persia, Turkistan and Kashmir for the purpose of game and many other engagements.¹

According to Bernier the inmates of the menagerie were led under the royal window, where the monarch sat every day about noon. This procession

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was commenced with the horses and elephants. Similarly a number of different types of animals were kept, like antelopes for the purpose of fighting with each other, *Nilgai* or grey oxen which appeared to be a species of elk, rhinoceros, large Bengal buffaloes with prodigious horns that enable them to contend against lions and tigers, tame *cheetah* or panthers were employed in hunting and even some of the fine sporting dogs from Uzbekistan were also kept. Apart from all these animals a number of hunting birds of different species, falcon etc., were used in the field sports for catching partridges, cranes, hares and even it is said for hunting antelopes on which they pounced with violence, that these birds also show their resistance by beating the heads of these animals and also blinding them with their wings and claws. These entire phenomenon show the purpose for which the animals were kept and a wonderful system of management was applied by Akbar and Jahangir.

Jahangir’s interest in the animals and birds is well represented in his *Tuzuk-i-Jahangiri* which tells us his feelings about the birds and animals, his interest in nature’s beauty, his fondness to manage these animals and birds and even his expression towards the ugly looking animal. Nevertheless, his descriptions are precise enough to make possible the correct scientific identification of the objects described. But his nature proves that he possessed the qualities of a naturalist, environmentalist and a good manager of the nature and creatures. Furthermore, the local names and habitat of the animals described by him, geographical names and the description of their physical

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characteristics, weights and measurements, besides interesting notes on ecology and animal behaviour show his management expertise of wildlife.³

During the Mughal period, particularly the reign of Akbar and his son Jahangir a number of animals like elephant, cheetah, horses, camels, dogs, deer, mules and cows were kept under a management system for various purposes like, hunting, fighting, domestication, breeding, for war and amusement etc. Apart from these wild and domestic animals a number of birds like falcon, hawks, water-fowl, saras (crane) and many others were kept for various purposes. A number of experiments regarding breeding, entertainment, fighting and behaviour were done during this period. This management system was highly organized and a number of servants were employed to look after these animals and birds. There was a unique system to manage these animals and birds of various types, therefore a systematic study of the management of each animal and bird is necessary.

This is human tendency that before liking or managing any thing he finds certain qualities in that. It was also true in case of the Mughal management system of these animals and birds. There may be a number of qualities in each and every creature like elephant which enabled the Mughal emperors to keep it under a significant management system. The elephant being a symbol of royalty was a very important animal for the Mughals. Abul Fazl mentions that the elephant is a wonderful and strong animal which possesses the structure of a mountain and courage of a lion. He wrote that this is a legendary animal used by the kings for reflecting pomp and show and was

³ M.A. Alvi and A. Rahman, Jahangir the Naturalist, New Delhi, 1968, p. 5.
greatly used in the battle. It is said that a good elephant possesses the power of
five hundred horses and people also believe that elephant guided by a few bold
men-armed with matchlocks is worth double that number. Abul Fazl writes that
an elephant never hurts the female, though she is a cause of his captivity, he
never fights with young elephants nor does he think it proper to punish them.
Similarly having a great sense he does not harm his keeper nor throw dust over
his body when he is mounted, though he often does so at other times.⁴

There are a number of habits and qualities of an elephant which has been
written by Abul Fazl. The elephant can be taught various feats. He learns to
remember such melodies as can only be remembered by people acquainted
with music, he can move his limbs to keep pace of time with music and
exhibits his skill in various ways. He can shoot off an arrow from a bow,
discharge a matchlock and can learn to pickup things that have been dropped
and hand them over to the keeper. Sometimes the elephants get grain to eat
wrapped up in hay; this they hide inside of their mouth, and give it back to the
keepers, when they are alone with them. The teats of a female elephant, and the
womb, resemble those of a woman. The tongue is round like a parrot and the
testicles are not visible. Elephants frequently take water with their trunks and
sprinkle themselves with it. Such water has no offensive smell. They also
takeout of their stomach grass on the second day, without its having undergone
any change.⁵

The Emperor divided the elephants under special categories for the sake
of their management. So, there were four kinds of elephants which have been

⁵. Ibid., p. 124.
described widely by Abul Fazl. (1) **Bhaddar elephant**: It was well proportioned, having an erect head, a broad chest, large ears and a long tail. This kind of elephant was bold enough and could bear fatigue. It was called in Hindi as Gaj Manik because of its forehead which resembled like a large pearl. Many other properties were ascribed to it. (2) **Mand**: This elephant was of black colour and its eyes were yellow. It had a long penis and a uniformly sized belly but it was wild in nature, it was hard to deal with this elephant because it was ungovernable. (3) **Mirg**: This elephant had a whitish skin with black spots: the colour of its eyes was a mixture of red, yellow, black and white. (4) **Mir**: It had a small head and was obedient by nature or obeys readily. One more thing was its change of behaviour and frightened when there was thunder. Inspite of these differences of the four categories of the elephants a number of other names and properties were there. The colour of skin was threefold, white, black and grey. Again it becomes more understood, by the threefold division of the dispositions assigned by the Hindus to the mind, namely, sat-benevolence, raja-love, sensual enjoyment and tam-irascibility. On this basis three categories of the elephants were in this manner. First such in which sat predominates. They were well proportioned, good looking, ate moderately, were very submissive, did not care for intercourse with the female, and lived to a very old age. Secondly, such in whose disposition ‘raja’ prevailed. They were savage-looking, proud, bold, ungovernable and voracious. Lastly were full of ‘tam’. They were self-willed, destructive and given to sleep and voraciousness.6

Abul Fazl described about the sensitivity and intelligence of the elephants. Referring to some interesting incident, he writes that “I have heard

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6. Ibid., p. 125.
the following story from his majesty”, “once a wild young one had fallen into a pit. As night had approached, we did not care to pull it out immediately, and left it, but when we came next morning near the place, we saw that some wild elephants had filled the pit with broken logs and grass, and thus pulled out the young one”. “Again, once a female elephant played us a trick. She feigned to be dead. We passed her, and went onwards, but when at night we returned, we saw no trace left to her”. There is also another story “there was once an elephant in the imperial stable named Ayoz. For some reason it had got offended with the driver, and was forever watching for an opportunity. Once at night, it found him asleep. It got hold of a long piece of wood, managed to pull off with it the man’s turban, and seized him by the hair and tore him asunder”. So these incidents show their sensitivity which had been noticed by his majesty. These reasons made the Mughal emperor to take strong measures to maintain or to manage the system regarding the captivity of the elephants.7

Emperor Akbar made a sevenfold division of the elephants, based upon experience: 1. Mast (full blood); 2. Shergir (tiger-seizing); 3. Manjhola (middle most), 5. Karha, 6. Phandurkiya, 7. Mokal. The first class comprised of young elephants, possessing peculiar heat which rendered the animal so strong. The second class contained likewise once or twice had given the signs of perfection and exhibited an uninterrupted alacrity. The third class comprehends useful elephants, which were nearly as good as the preceding. The fourth class contained elephants of a somewhat inferior value. Those of the fifth class were

7. Ibid., p. 124.
younger than those of the fourth. The elephants of sixth class were smaller than those of the fifth. The last class contained all young ones still unfit for use.  

There were special arrangements of food which was provided to the elephants according to the category, capacity, age and size of the elephants. Each class was divided into three subdivisions, viz., large sized, middle, and young ones; the last class contained ten kinds. A certain quantity of food was fixed for each class. Previously the elephants were not categorized that is why a large quantity of food and fodder was wasted upon them. But when Akbar noticed this, he inquired into this matter and issued wise regulations for guidance to provide food properly.

Since Akbar had been very fond of this animal and collected it in a large number, he appointed many elephant-keepers to look after them. A proper rank was assigned in such a manner as he had proper knowledge of the animal. The servants of the elephant stables were divided according to their seven divisions, and a Mahawant was assigned to each elephant.

It was very interesting to maintain and to keep these elephants properly. A number of equipments were there for the maintenance of these elephants. We have information of a considerable number of these equipments.

Another important animal under the Mughal management was the Cheetah. Akbar also caught cheetahs by training them out, which was very interesting phenomenon. This animal was also brought under captivity and

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8. Ibid., p. 131.
9. Ibid., p. 132.
10. Ibid., p. 133
11. Ibid., pp. 134-136 (for details see appendix Management System of Animals and Birds in Mughal India)
management system. *Cheetah* was a very important animal for hunting a deer. It was caught by many methods. In former times people managed to train a newly caught leopard for the chase in the space of three months, or if they exerted themselves, in two months. Abul Fazl writes that from the attention which Akbar paid to this animal, *cheetahs* were now trained in an excellent manner in the short space of eighteen days. Old and active keepers were surprised at such results, and extolled the charm of Akbar's knowledge. From good motives, and from a desire to add splendour to his court.

A rather remarkable case was the following. Once a *cheetah* had been caught, and without previous training, on a mere hint by Akbar, it was brought in the prey like trained *cheetahs*. Those who were present had their eyes opened to truth, and experienced the blessing of prostrating themselves in the belief on Akbar.¹²

Attracted by the wonderful influence of the loving heart of Akbar, a *cheetah* once followed the imperial suite without collar or chain, and like a sensible human being, obeyed every command so Akbar and at every *cheetah* chase enjoyed it very much to have its skill brought to the test. There were two hundred keepers in charge of the *khasa cheetahs*. A proper system of training had been laid down.

It is very interesting that like all the arrangements of the elephants, the emperor tried to keep the *cheetahs* and provided food to them properly.¹³

There were four men appointed to train and look after each *cheetah*, but now there were three men told off for such *cheetahs* as used to sit on horses,

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¹². Ibid., p. 296.
¹³. Ibid., pp. 297-98
when taken to the hunting ground, and only two for such as sit on carts and on dolies.\footnote{Ibid. p.300 (for details see appendix also)}

Unlike other animals the emperor paid special attention for the management and upkeep of the horses. It is a well known fact that the horse has always been a legendary animal throughout the human and animal history. So, Akbar was very fond of horses, because he believed them to be of great importance in the three branches of the government, and for expeditions of conquest. He saw in them a means of avoiding much inconvenience.\footnote{Ibid., p. 140.}

Merchants always brought to court good horses from Iraq-i-Arab and Iraq-i-Ajam, from Turkey, Turkestan, Badakhshan, Shirwan, Qirghiz, Thibet, Kashmir and other countries – Droves after droves arrived from Turan and Iran, and at that time there were twelve thousand horses in the Emperor’s stable\footnote{Ibid., p. 140.}

Akbar, from the light of his insight and wisdom, made himself acquainted with the minutest details, and with the classification and the condition of every kind of article, he always looked to the requirements of the times, and designed proper regulations. Hence he also paid much attention to everything that was connected with this animal, which was of so great importance for the government and an almost supernatural means for the attainment of personal greatness. The Emperor made categories of the horses to make their management more convenient.

14. Ibid. p.300 (for details see appendix also)
15. Ibid., p. 140.
16. Ibid., p. 140.
There were two classes of horses – (1) Khasa, (2) those were not khasa. The khasa horses were the following – six stables, each containing forty choice horses of Arabia and Persia, the stables of the princes, the stables of Turkish courier horses, the stables of horses bred in Imperial studs. They had each a name, but did not exceed the number thirty. Emperor Akbar used to ride upon horses of these six stables.\(^{17}\)

The second class horses were of three kinds, i.e., si-aspi, bist-aspi, dah-aspi which belonged to the stables of the thirty, twenty and ten. A horse, whose value came up to ten Muhars, was kept in a Dah-muhri stable, those worth from eleven to twenty muhurs, in Bist-muhri stable, and so on.\(^{18}\)

Grandees and other Mansabdars, and senior Ahadis were in charge of the stables. Hay and crushed grain were found by the government for all horses, except the horse which the yataqdar (guard) of every stable was allowed to ride, and which he maintained in grain and grass at his own expense.

The considerable quantity of food was given to the horses accordingly. A khasa horse was formerly allowed eight sers fodder per diem, when the ser weighed twenty eight dams and after that the ser was fixed at thirty dams now a khasa horse got seven and a half sers.\(^{19}\)

There were a number of articles and ornaments used for these horses. It is difficult to describe the various ornaments, jewels, and trappings, used for the khasa horses on which the emperor Akbar used to ride.\(^{20}\)

\(^{17}\) Ibid., p. 141. \\
\(^{18}\) Ibid., p. 142. \\
\(^{19}\) Ibid., pp. 143-44. \\
\(^{20}\) Ibid., p. 145.
The management and maintenance of the horses was a unique feature. A large number of officers and servants were appointed for the keeping of the horses.\textsuperscript{21}

Like other animals, the camel was also an important animal during the Mughal period. Akbar paid full regard for the maintenance of this animal. He used to like it, because of its great use for the three branches of the government. It was very dear to the emperor because of its patience under burdens, for its contentment with little food, and for its strange shaped body. The camels received every care at the hands of his majesty. For the regard of the dignity of his court, Akbar ordered camel fights and for this purpose several choice camels were always kept in readiness. The best of these camels were \textit{Khasa} camel. The \textit{khasa} which was named as \textit{Shahpasand} (approved by the Shah), was a country bred twelve years old. It had strange habits like it used to overcome all its antagonists, and exhibit in a manner in which it stoops down and draws itself up every finesse of the art of wrestling.\textsuperscript{22}

The camels were found in Rajasthan as it has been the land of this animal. They were numerous near Ajmer, Jodhpur, Nagor, Bikaner, Jaisalmer, Batinda and Bhatnir. But in 'Sind', they were in greatest abundance. Many inhabitants owned ten thousand camels and upwards.

There were many reasons to keep the camels, like its use for loading, army, breeding, and for its (camel) fights, etc. When camels were used for loading and traveling, they were generally formed into \textit{qatars} (strings). Each \textit{qatar} was of five camels. The first camel of the \textit{qatar}, was called \textit{peshang}, the

\textsuperscript{21} Ibid., p. 148. (for details see appendix also)
\textsuperscript{22} Ibid., p. 151.
second *peshdara*, the third *miyana*, the third *dumdast* and the last camel *dumdar*.\(^{23}\)

The emperor made proper arrangements of food for the camels. Both male and female camels got according to their age and capacity. The camels which were used for burden and travelling were called *'bughdis'* \(^{24}\)

A number of articles were used to keep these camels properly and safely. It was a difficult task to maintain these camels properly, so the emperor appointed large number of servants to look after the camels. \(^{25}\)

It was a difficult task to maintain these camels properly, so the emperor appointed large number of servants to look after the camels. \(^{26}\)

During the Mughal period particularly of Akbar’s time the cow was also regarded as an important animal. While it has been very dear in Hindustan. So there were a number of reasons to keep this animal. It was very important for milk, butter, *ghee* and particularly for young calf. The oxen which the cows used to give birth were very important for carrying burden and also for the agriculture. These oxen were capable to draw the carts, so this increased the importance and need to keep the cows under perfect management system. Akbar paid full attention for cows because of their wonderful uses. He noticed everything of this animal and tried his best to improve the life and race of this animal. He divided them into classes, and committed each to the charge of a merciful keeper. One hundred choice cattle were selected as *khasa* and called *kotal*. They were kept in readiness for any service, and forty of them were

\(^{23}\) Ibid., p. 151.
\(^{24}\) Ibid., p. 152.
\(^{25}\) Ibid., p. 152.
\(^{26}\) Ibid., p. 155. (for details see appendix also)
taken unloaded on the hunting expeditions. The fifty-one others nearly as good were called half kotal and fifty-one more, quarter-kotal were kept. Any deficiency in the first class was made up from the second, and that of the middle from the third. But these three categories from the cow stables were for his majesty. Similarly there were also species of oxen, called gini which were like horses in size but much beautiful. The milch-cows were kept under the care of an intelligent servant. There were a number of servants to look after these cows and buffaloes.  

The emperor divided these cows and buffaloes in to different classes. He made special arrangements of food for them.

There was another factor for which the cow got an important place among the animals, the cow was useful for milk. Similarly buffaloes were also important for milk. So during Akbar’s time to milch-cows, and buffaloes, got a considerable quantity of food in proportion to the quantity of milk they gave.

Apart from the salaries, emperor also made certain rules and regulations for the servants. Even he made provisions of fine or penalty if any servant failed to perform his duty with sincerity. Similarly if any mishappening was reported about the cattle, the emperor charged him with fine.

One may wonder about the keenness of the emperor which he showed about the animals. After his busy schedule of governing the state, Akbar always tried to concentrate towards animal world. He tried to identify a number of species of animals. Similarly another animal was mule. Abul Fazl writes that

27. Ibid., p. 157.
28. Ibid., p. 158
29. Ibid., p. 160
30. Ibid., p. 160 (for details see appendix also)
the mule has some strange features. It possesses the strength of a horse and the
patience of an ass, and though it does not have the intelligence of the former, it
has not the stupidity of the latter. One thing which is very famous about the
mule is that it never forgets the road which it has once traveled. So it was liked
by his Majesty, whose practical wisdom was extraordinary. Its breeding was
very much encouraged, because it was best animal for carrying burdens and
traveling over even ground, because of its very soft steps.

The mules were not only regarded in Hindustan but also in many other
countries. In many countries just princes used to prefer traveling about on a
mule and people could therefore easily layed their grievances before them,
without inconveniencing the traveller. So this was the importance of this
animal. During Mughal period not only Hindustani breed of Mules was used
but also from many other countries like Iraq-i -Arab and Iraq-i-Ajam etc. So
the emperor imported this animal from outsides of Hindustan too.31 The mules
were also maintained categorically. Like camels they were formed into qatars
of five, and had the same names, except the second mule of each Qatar, which
was known as bardast'. Abul Fazl mentions that mules reach the age of fifty.

Like other animals considerable quantity of food was given to the mules.
For the maintenance of the mules a number of articles were needed. The
emperor took special measures to prepare these articles and equipments.32

For the maintenance of the mules servants were also appointed. The
emperor divided the mules into Qatars. Each Qatar was under a keeper. The
Turanis, Iranis, and Indians, were appointed to this office.33

32. Ibid., p. 162.
The asses were also employed for carrying burdens and fetching water. Proper arrangements of food were done for them. According to their capacity, the emperor tried to provide them enough to eat. The asses used to get 3 *sers* of grain and 1 *dam* for grass. While the furniture for the asses was the same as that for country bred mules, but no saddle was given for them. The annual allowance for the repair of the furniture was 23 *dams*. There were keepers too, who used to look after these asses. At that time these keepers did not get above 120 *dams* per mensem. Therefore asses were also among the animals which were kept by the emperor.\(^34\)

Abul Fazl mentions that Akbar paid much attention for the preservation of deer. The emperor was highly surprised about the nature of this animal. He often called it stubborn and timid creature. He noticed that the manner of fighting of this animal was very different and interesting. Similarly its method of stooping down and rising up again was a source of great amusement. Like other animals the deer were also categorized. One hundred and one deer were placed under *khasa* category; each of them had a name and some peculiar qualities. All of them were kept properly by the keepers and a keeper was placed over every ten.\(^35\)

There were different purposes to keep the deer, i.e. fighting, hunting and also for breeding. There were three kind of fighting deer, first, those which were used for fighting with the deer borne in captivity or with wild ones. Secondly such deer which used to be capable to fight with tame ones, and third was kept to fight with wild deer. This third one was known for attacking the

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33. Ibid., p. 163.
34. Ibid., p. 163. (for details see appendix also)
35. Ibid., p. 228.
wild deer. Akbar made certain rules for deer fights. These fights were conducted in three different ways. In the first, the fight was conducted according to the number, i.e. the first hand to fight with second, the third with the fourth and so on, for the whole. In the second, the fight with the third, the second with the fourth and so on. If a deer was found to be run away then, it was placed at the last. If such deer was found timid or happened to be run away three times then it had to be ceased as ‘khasa’.36

The betting on these fights was allowed and the stake did not exceed 5 dams. After that fights were conducted with those which belonged to the princes. The five khasa pair had to fight with each other, similarly two ‘khasa’ pair from his majesty’s hunting ground, then five other ‘khasa’ pair used to fight accordingly. In the same manner two pair from the deer park of his majesty’s hunting ground also engaged in fight. Afterwards five ‘khasa’ deer were engaged with five deer which were belonged to the older prince. Then fourteen ‘khasa’ pair had to be engaged with each other, and afterwards with the deer of the prince, till the end of the fight. While the deer of the prince also engaged with each other and after all they had to fight with ‘khasa’ category. The betting on such fights could not exceeded one ‘muhur’. After all, the common people also enjoyed these frights. The fight was also allowed with the deer of the common people. There were proper arrangements of food for these deer.37

A number of servants were employed for the care of the deer. In the deer park, Mansabdars, Ahadis and other soldiers were employed to look after the

36. Ibid., p. 229.
37. Ibid., p. 230.
deer. They got considerable pay for this work. The pay of foot soldiers varied from 80 to 400 dams.\textsuperscript{38}

One interesting thing was that Emperor Akbar himself engaged dogs for hunting purpose. There were many dogs to hunt animals. Siyah-gozh, "His Majesty is very found 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 1 ser of meat. Each has a separate keeper, who gets 100 d., per mensem".\textsuperscript{39} The dogs were very helpful for hunting purposes and also for tracing the hidden animal. One more things was that the dogs were capable to engage with dangerous animals for some moments, which could give enough time to the hunter to be alert and to attack the dangerous animal. Akbar used to like this animal very much for his excellent qualities. He imported dogs from all countries. The excellent dogs came from Kabul specially from the Hazara district (north of Rawal Pindi). At that time the servants had maintained these dogs very carefully. They even ornamented the dogs, and gave them names. Dogs were capable to attack a tiger. They were highly trained for the purpose of help and security. The khasa dogs got daily 2 sers of meat, similarly other got 1 \( \frac{1}{4} \) ser. There was one keeper for a every two ‘Tazi’ (hunting) dogs, their wages were 100 dams., per mensem. In this way dogs had been very helpful for hunting purpose.\textsuperscript{40}

Like animals, birds of different variety were also kept for various purposes. Falcon (Baz)was very important for the purpose of hunting other birds. His majesty was very found of such remarkable birds and often used!

\textsuperscript{38} Ibid., p. 230. (for details see appendix also)
\textsuperscript{39} Ibid., p. 301.
\textsuperscript{40} Ibid., p. 301. (for details see appendix also)
them for hunting purposes. Though he trained the baz, shahin, shungar, and burkat, falcons, and made them to perform wonderful deeds. His majesty preferred the basna, to this class of hawks he had given various names.41

In the middle of spring the birds were inspected, after this they were allowed to moult and were sent into the country. As soon as the time of inspection was over, the birds were again inspected. The commencement was also made with the ‘khasa’ falcons (baz) which were inspected in the order in which they had been brought. The precedence of jurras was determined by the number of games killed by them. Then come the basnas, the shahins, the khelas, the chappak basnas, the bahris, the young bahris, the shikaras, the chappak shikaras, the turmatis, the rek, the besras, the dhotis, the charghs, the charghila, the lagars and the jhagars (which his majesty called the chappak the kind of lagars). The molchins were also inspected. The molchien was a creature resembling the sparrow, yellowish plumage, like the shahin, it was capable to kill a kulang crane.

Abul Fazl writes “Many other birds can be trained for the chase, though I cannot specify all. Thus the crow, the sparrow, the bodna, and the Saru will learn to attack. His Majesty, from motives of generosity and from a wish to add splendour to his court, is fond of hunting with falcons, though superficial observes think that merely hunting in his object”.42

The keepers to look after these birds were employed in this department and a considerable amount was given also for the expense of food of these

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41. Ibid., p. 304.
42. Ibid., p. 305.
birds. The above description shows the spirit and great interest of Emperor Akbar in the animal world. The animals and birds were kept for various purposes and Akbar successfully managed and maintained them. There is no doubt about this management which was unique and wonderful too.

**Treatment**

The treatment of birds and animals was also a wonderful step taken by the Mughal government. Sometimes the animals got injured, sometimes they used to feel sickness and sometimes they had to face an accident. Thus to deal with such mishappenings, there was great need to establish hospitals so that the affected birds and animals could have recovered from that misery. For this purpose the emperors established hospitals for the health care and treatment of these birds and animals.

Pietra Della Valle, who visited India in the reign of emperor Jahangir described about one of these pinjrapolis at Cambay. He writes that “the house of this hospital is small, a little room sufficing for many birds of all sorts which need tendance, as cocks, hens, pigeons, peacocks, ducks and small birds which during their being lame, or sick or mateless are kept here, but being recovered and in good plight, if they be wild are lent go at liberty, if domestic they are given to some pious person, who keeps them in his house. The most curious thing I saw in this place, were certain little mice, who being found orphans without Sire on Dame to tend them, were put into the hospital, and a venerable old man with a white beard, keeping them in a box amongst cotton, very diligently tended them with his spectacles on his nose, giving them milk to eat

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43. ibid., p. 305.
44. Ibid., p. 306, (for details see appendix also)
with a bird’s feather, because they were so little that as yet they could eat nothing else, and as he told us, he intended when they were grown up, to let them free whither they pleased". 45

Similarly, we have information that even during the time of Aurangzeb the treatment facilities were given for the affected birds and animals. There was a hospital too for the birds and animals at that time. Mons de Thevenot writing in the time of ‘Aurangzeb’ of the city of Ahmedabad, states: “In this town there in all the sick birds, they find and feed them as long as they live if they be indisposed. Four-footed beasts have their also: I saw in it several oxen, camels, horses and other mounded beasts who were looked after and well fed, and which these idolaters buy from Christians and moors that they may deliver (as they say) from the cruelty of infidels, and there they continue if they be incurable, but if they recover, they sell them to the gentiles and non else” 46.

*Tuzuk-i-Jahangiri* mentions that once emperor Jahangir ordered that the elephants should be provided lukewarm water in winters because they shiver due to cold were very fond of water, he writes, “on Monday, the 13th, I went to hunt and shot a blue bull. From the day on which the elephant Nur-bakht was put into the special elephant stables, there was an order that he should be tied up in the public palace (court). Among animals elephants have the greatest liking for water, they delight to go into the water, notwithstanding the winter and coldness of the air, and if there should be no winter into which they can go, they will take it from a water bag (*mashk*) with their trunks and pour it over

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their bodies. It occurred to me that however much an elephant delights in water, and it is suited to their temperament yet in the winter the cold water must affect them. I accordingly ordered the water to be made lukewarm (as warm as milk) before they (the elephants) poured it into their trunks. On other days when they poured cold water over themselves they evidently shivered, but with warm water, on the contrary they were delighted. This usage is entirely my own.”

**Breeding:**

The breeding of animals and birds was another remarkable feature of Mughal India. Akbar and Jahangir both paid much attention to the animal world. A number of experiments were done for the survival of the animals and birds. Though they used them for various purposes, but it was necessary to safeguard their species for which they tried to breed them. Akbar himself took keen interest in the breeding of various animals. The purpose behind this was wonderful experiments and to produce strong breed of these animals. There is no doubt that both Akbar and Jahangir contributed much in this field. We find references in both *Ain-i-Akbari* and *Tuzuk-i-Jahangiri*, which prove that Akbar and Jahangir paid attention for the breeding of animals like elephant, *cheetah*, mules, barbery goat, saras, cross-breeding of markhor or mules, cow, cross-breeding of *markhor* and ibex, *cheer pheasant* etc.

Akbar himself took great interest in breeding of animals like elephants and others too. Abul Fazl mentions about the method of breeding of the elephants. He also mentions that in former times the people used to think that

the breeding of the elephants is unlucky, but this kind of superstition was removed from the minds of the people, when the emperor started breeding of a very superior class of elephants.

The female elephant generally gave birth to a young one, but sometimes two. The new born had to content themselves with the milk of their mother for four or five years, and after this period they could eat the grass and herbs. This is natural phenomenon that every creature has physical desires and for safeguarding its own race, every creature gives birth to new one. Similarly elephant has also physical or the sexual desires, both male and female enter into sexual intercourse. After this the female has to pass several stages. There are some natural signs and changes in the body and behaviour of a female, through which one can understand about such happening. Abul Fazl writes that the female elephant has twelve days a red discharge, after which gestation commences. During this period they look startled and sprinkle themselves with water, soil and keep ears and tail upwards, and go rarely away from the male. After that they rub themselves against the male, bend their forefeet below his tusks, smell his urine and dung and cannot bear to see another female near him.48

One very interesting thing about the female elephant is her behaviour at that time. Sometimes if a female elephant shows her unwillingness to intercourse with the male or if forced to do so then she makes a noise and another female elephant comes for her rescue.

The time of gestation of female elephant is generally eighteen lunar months. For three months the fluid germination intermixes in the womb of the female, when agitated the mass looks like quicksilver. Towards the fifth month, the fluids settle and get gelatinous. In the seventh month, they get more solid, and draw to perfection towards the ninth month. In the eleventh, the outline of a body is visible, and in the twelfth, the veins, bones hoofs, and hair, make their appearance. In the thirteenth month the genitalia become distinguishable, and in the fifteenth, the process of quickening commences. If the female, during gestation, gets stronger, the foetus is sure to be a male, but if she gets weak, it is the sign of a female. During the sixteenth month the formation becomes still more perfect, and the life of the foetus becomes quite distinct. In the seventeenth month there is every chance of a premature birth on account of the efforts made by the foetus to move, till, in the eighteenth month, the young one is born.\textsuperscript{49}

According to others the sperm gets solid in the first month, the eyes, the nose, mouth, and tongue are formed in second, in the third month, the limbs made their appearance, in the fourth, the foetus grows and gets strong, in the fifth, it commences to quicken, in the sixth, it gets sense, which appears more marked during the seventh month, in the eighth, there is some chance of a miscarriage, during the ninth, tenth, and eleventh months the foetus grows, and is born during the twelfth. It will be a male young one if the greater part of sperm comes from the male, and it will be a female young one if the reverse is the case. If the sperm of both the male and female is equal in quantity the

\textsuperscript{49} Ibid., p. 126.
young one will be a hermaphrodite. The male foetus lies towards the right side, while the female towards the left and a hermaphrodite in the middle.

The elephants were given different names for which they were known time to time. In this state they called *bal*, when ten years old they given names. At the age of twenty they were called *bikka*, at the age of thirty they were known as *kalba*. In fact this animal changed appearance every year after that a new name had given to it. Abul Fazl writes that at the age of sixty, the elephant is full grown.\(^50\)

Jahangir also paid much attention for the breeding of the elephants. Jahangir writes in *Tuzuk* that he himself noticed the gestation period of this animal. In his own words “on the night of Sunday, the 11\(^{th}\) of the month of *Tir*, a female elephant in the private elephant stud gare gave birth to a young one in my presence. I had repeatedly ordered them to ascertain the period of its gestation, at last it became evident that for a female young one it was 18 months and for a male 19 months in opposition to the birth of a human being, which is in most cases by a head delivery, young elephants are born with their feet first. When the young one was born, the mother scattered dust upon it with her foot, and began to be kind and to pet it. The young one for an instant remained fallen, and then rising, made towards its mother’s brests”.\(^51\) During his reign Akbar took interest in horse breeding too. The skillful, experienced men have paid much attention to the breeding of this sensible animal, many of whose habits resemble those of man, and after a short time Indian ranked higher in this respect, Arabia, whilst many Indian horses can not be

\(^{50}\) Ibid., p. 126.  
\(^{51}\) Jahangir, op.cit., p.
distinguished from Arabs or from the Iraqi breed. There were fine horses bred in every part of the country, but those of Kachh were equal to Arabians. It is said that a long time ago an Arab ship was wrecked and driven to the shore of Kachh, and that it had seven choice horses, from which, according to the general belief, the breed of that country originated.  

In the Punjab horses resembling Iraqis, were bred especially between the Indus and the Behat (Jhelum), They were known by the name of Sanuji, so also in the district of Pati Haybatpur, Bajwaral, Tihara, in the suba of Agra, Mewat and in the suba of Ajmir, where the horses had the name of Pachwariya. In the northern mountain district of Hindustan, a kind of small but strong horse was bred, which were called gut, and in the confine of Bengal, and near Kuchh, another kind of horses occurred, which were ranked between the gut and Turkish horses, and they were called tanghan. The important thing was that these horses were strong and powerful enough.

After the breeding of the horses, the camel was another important animal for breeding purpose. The camels were numerous near Ajmer, Jodhpur, Nagor, Bikaner, Jaisalmer, Batinda, and Bhatnir. The best camels were bred in the suba of Gujarat, near Kachh. But in Sind they were found in greatest abundance. In Sind the people mainly inhabitants owned ten thousand sand camels and upward. The swiftest camels were those of Ajmer while those found in Thatha were best for burden and traveling. This was best breed of the camels.

52. Abul Fazl, op.cit., p. 140.
53. Ibid., p. 140.
54. Ibid., p. 151.

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The success of this department depended on the *Arwanas*, i.e. female camels. In every country they used to get hot in winter and after that engaged in intercourse. The male of two huwps were by the name of *Bughur*. The young ones of camels were called *nar* (male) and *maya* (female), while Akbar has given to the *nar* the name of *bughdi*, and to the female that of *jammaza*. The *bughdi* was better for carrying burdens and also used for fighting. The quality of *jammaza* was its swiftness. The Indian camels were called *lak* and its female was known for swiftness like the males. In swiftness sometimes the female surpassed the male.\(^{55}\)

The offspring of a *bughur* and a *jammaza* went by the name of *ghurd*, the female was known *maya ghurd*. If anytime a *Bughdi*, or a *lok* coupled with an *arwana*, the young male was named after its sire and the young female after its *dam*. The *lok* was considered superior to the *ghurd* and the *maya ghurd*. The mules were also important for different purposes. So, it was a need to produce their similar or other changed race. Akbar used to like the mule because of its qualities and sensitivity. Abul Fazl writes “Hence it is liked by his Majesty, whose practical wisdom to everything, and its breeding is encouraged”. The mule was regarded the best animal for carrying burdens and travelling over uneven ground. Its soft steps were very much appreciated by Emperor Akbar. Abul Fazl writes about the breeding of a mule that people generally believe that the male ass couples with a mare, but the opposite connection also is known to take place, as mentioned in the books of antiquity.

\(^{55}\) Ibid., p. 152.
The mule resembles its dam. His majesty had a young ass coupled with a mare, and they produced a very fine mule.^^

The mules were only bred in Pakholi and its neighbourhood. The simple inhabitants of the country used to look upon them, as asses and thought it derogatory to ride upon them, but in consequences of the interest which his majesty took in this animal, such disliking of this animal was removed from the mind of the people, and during his reign such a great dislike was no where to be found.^^

After Akbar, Jahangir paid full attention for breeding of birds and animals. The description about the breeding of the animals and birds in Tuzuk is really wonderful. According to Emperor Jahangir the male and female cheetahs did not pair off when they were kept for the purpose of breeding. Even his father (Emperor Akbar) once collected together 1000 and desired that they should pair but this did not happen. He had many times coupled male and female cheetahs together in gardens, but there too, it did not come off while during this time a male ‘cheetah’ having slipped its collar (neckband), went to a female and had intercourse with her and after two and a half months three young ones were born and grew up. This had been recorded because it appeared strange as cheetahs did not couple with ‘Cheetahs’ (still less) had it ever been in former times (?) that ‘Cheetahs’ mated in captivity. During Jahangir’s reign the wild beats have abandoned their savagery and there was no need to keep them in the bonds of chains because they had become so tame that they neither harmed people nor had any wildness or alarms. It was strange that

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56. Ibid., p. 161.
57. Ibid., p. 161.
a tigress became pregnant and after three months she gave birth to three cubs. It was wonderful because it had never happened that a wild tiger had paired in the captivity. One more thing was heard about the tigress that her milk was of great use for brightening the eyes.  

Jahangir had also written about the breeding of cheer pheasant and of wild birds which were called *tadru* (pheasant). This was also a fact that it had never been heard that they breed in captivity. During the time of his father (Emperor Akbar) efforts were made to obtain eggs and young ones, but it was not managed. While by the orders of Jahangir some male and female were put together for the breeding purposes. He had also ordered to place the eggs under hands, and in a space of two years sixty or seventy youngs were produced while fifty or sixty were grew up. Whoever heard of this matter was astonished. I was said that in the wilayat (Persia?) the people there had made efforts, but no eggs were produced and no young were obtained.  

In the same way the cross breeding was also an important feature of Jahangir’s wonderful experimental work of animal breeding. He writes about the cross breeding of Ibex and *markhor* goat. One Ibex was sent to him by Sayyid Bayazid Bukhari the *faujdar* of Bhakkar, which he had brought from the hills, when it was small and brought up in his house. Jahangir mentions that this Ibex pleased him very much among all the *markhor* and hill sheep. But he also says that “I never saw a *rang* (tame). I ordered them to keep up with the Barbary goats, in order that they might pair and produce young ones without doubt, it is not allied to the *markhor* or the *quchqar*”.  

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59. Ibid., p. 216.
60. Ibid., vol. II, p. 114.

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In Ahmedabad he had two male markhur goats but there was no female in his establishment to pair with them. It occurred to him that if he could pair them with the Barbary goat, which was brought from Arabia, especially from the part of the city of Darkhur, then a young of their form and qualities might be obtained. In short he paired them with seven barbary ewes and after six months had elapsed each of the latter had a young one at Fathpur: there were four females and three males in pleasing appearance of good shape and good colour. In their colour, those (kids) which resembled the male (taka, not baka, as in the printed copy) were dun coloured with black stripes on their backs. But red, indeed, appeared to Jahangir more pleasing colour than any other, and it was the mark of a better breed. In the words of Jahangir "their liveliness and laughable ways and their manner of gamboling and leaping what can be written? Some of their ways are such that the mind derived uncontrolled pleasure from looking at them. It is notorious that painters cannot draw properly the motions of a kid. Granting that they chance to draw the movements of an ordinary kid after a fashion, they certainly would have to acknowledge themselves at a loss how to draw the motions of these kids. When one month, or even twenty days old, they would leap up upon high places and throw themselves…. I am much delighted with them, and well bred she goats. I desire to have many young ones from them, and that they may become well known among men. After their young shall have paired, most probably more delicate ones will be obtained. One of their peculiarities is that ordinary kids immediately they are born, and until they begin to suck, make a great bleating
whilst these, on the contrary make no sound, and stand quite contented and without wailing. Perhaps their flesh would be very pleasant to the taste".\textsuperscript{61}

Jahangir’s observation about the habits and life of the birds and animals is remarkable. His description about saras and wild antelopes proves his excellency and quality of keen observation. He writes about saras that they recognize their fellow saras by hearing their cry. Jahangir also mentions about the fight of saras and catching of it. But Jahangir being a just and his love for justice forced him, to see one saras free in the sky. He writes in \textit{Tuzuk} that “on Sunday, the is28\textsuperscript{th}, I marched from the bank of Mahi and on Monday I marched again. On the day a strange sight was witnessed. The pair of saras that had young ones had been brought from Ahmedabad, on Thursday (the 25\textsuperscript{th}). In the court of royal enclosure, which had been placed on the bank of a tank, they were walking about with their young ones. By chance both the male and female raised a cry, and a pair of wild saras hearing it, and crying out from the other side of the tank, came flying towards them. The male with the male and female with the female, engaged in fight, and although some people were standing about the birds paid no need to them. The eunuchs who had been told off to protect them hastened to seize them.

One clung to the male and the other to the female. He who had caught the male kept hold of it often much struggling, but the one who seized the female could not hold her, and she escaped from his hand. I with my hand put rings in his beak and on his legs and set him free. Both went and settled in their own place. Whenever the domestic Saras raised a cry they responded. I saw a sight of this kind in wild antelopes when I had gone to hunt in the pargana of Karnal. About thirty of my huntsmen and servants were in attendance, when a

\textsuperscript{61} Ibid., vol. II, p. 88.
black buck with some deer came in sight, and we let loose the decoy-antelope to fight him. They butted two or three times, and then the decoy a noose on its horns and to let it go, that it might capture (the wild one). Meanwhile the wild antelope, in the excess of its rage, not looking at the crowd of men, ran without regard to anything and butting the tame buck two or three times fought with it till it fled. The wild antelope there upon made its escape".62

62. Ibid., p. 42.