

# The Journal of Indian Art and Industry.

## SPORT IN INDIAN ART.

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The late Mr. H. Blochmann, whose translation of the *Ain-i-Akbari*, or the Institutes of the Emperor Akbar, is the best we have, begins his book with the words: "The *Ain-i-Akbari* is the third volume of the *Akbarnama* by Shaikh Abul Fazl, and is by far the greatest work in the whole series of Mohammedan histories of India." It is from the famous illustrated copy of this book, which is now in the Indian Section of the Victoria and Albert Museum, that most of the plates in the present number of the *Journal* have been copied. The original paintings were made by many of the best artists of Akbar's time, and the book was probably the Emperor's own copy. There were two volumes which were bound in coloured panels, as Mr. Stanley Clarke conjectures, from the paintings upon them, at a later date, probably a century afterwards. The paintings on two of these panels represent Akbar upon a journey. The other two are adorned with hunting subjects (Plate 1). Part of the manuscript is shown. The signature of the Emperor Jahangir is in the book.

My best thanks are due to the Director of the Museum for permission to reproduce these pictures, which I regret cannot be copied in colours. I am also indebted to Mr. Stanley Clarke for much valuable assistance and especially for the privilege of consulting the MS. descriptions of the plates by Mr. Beveridge, I.C.S.

The *Ain-i-Akbari* and its contemporary illustrations, if considered with institutions in the Rajput Native States of our own age, or certainly with those which existed thirty to forty years ago, afford such a vivid and realistic picture of the time of the great Mogul Emperor and of his acts and his establishments, that we seem to be spectators and even members of his Court. It is questionable whether, when all these facts are taken into consideration, we have better data for understanding and visualizing the times of any European potentate of the same period; as, for example, of Queen Elizabeth, who was the contemporary of Akbar for nearly the whole of his reign. Under these circumstances, if we take any of the departments described by Abul Fazl, we are sure to find ourselves on firm ground; so firm, indeed, that we seem to be personally conducted by the confidential friend and adviser of the Emperor himself round the establishment, every part of which is laid bare for our instruction and entertainment.

The April number of the *Journal of Indian Art* for 1915 was devoted to War. In the present article it is proposed to look at the *Shikar-khana*, or hunting establishment, and, with the help of the accounts of similar departments in the Native States by different writers, to satisfy its readers that Akbar's arrangements in the field of pleasure were as complete as those which he made for war. Moreover, if we examine the pictures, as suggested by Mr. Vincent Smith (that is, if we imagine all the figures standing erect each in its own plane, as in the European toy paper theatres of a few years ago), we shall understand them as well as educated persons did when they were painted, or, indeed, as an Indian would do to-day when he studies the work of modern Indian artists, who, if untouched by European influence, draw and paint as their art ancestors (who were sometimes also their natural forefathers) did three hundred years ago. For these reasons I shall quote as fully as is necessary the descriptions given in Blochmann's translation, and later on, those of travellers and visitors to India since Akbar's day, and supplement them by my own experience in Native Courts in Rajputana, all of which were connected with and strongly influenced by Agra and Delhi in their prime. A few abstracts or quotations from earlier Indian authors will also be necessary to complete the scheme.

There are many references to hunting and sport in the *Ain-i-Akbari*. The most important are contained in *Ain* 27 and *Ain* 28 (Book II.). The first is on hunting; the second, after giving an account of the food allowed to leopards and the wages of the keepers, tells us of the skill exhibited in hunting with those animals, and a description follows of sport with other beasts and with hawks, falcons, and even frogs.

Abul Fazl rebukes "superficial worldly observers, who find in killing an animal a sort of pleasure." "Deep enquirers," he remarks, "see in hunting a means of acquisition of knowledge, and the temple of their worship derives from it a peculiar lustre. This was the case with His Majesty, who made hunting a means of increasing his knowledge, and without having first given notice of his coming, an opportunity of enquiry into the condition of the people and the army." He often travelled incognito for this purpose, and sometimes made a great hunting party an opportunity of opening a serious campaign. Similar advantages have been ascribed to the practice of hunting in our own country, where, as one writes, squire and farmer, employer and agricultural labourer—in a well-managed district—are drawn together and discuss the wants of the country side. It is true also that the great Duke of Wellington derived much information from his habit of hunting in the rear of his armies in Portugal, although ostensibly he kept a pack of hounds in order to relieve his officers from comparative inaction in the field and the monotony of camp life.

**TIGER HUNTING.**<sup>2</sup>—The following methods of tiger hunting are described:—1. A large cage was fastened<sup>3</sup> to the ground with strong iron ties, and was put into a place frequented by tigers. The door was left open, but so that the slightest shaking would cause it to fall. It was baited with a live goat, which the tiger could see but not get at, unless driven by hunger he entered the cage and was caught. 2. A pointed arrow was fixed in a bow painted green, which was hung on a tree, so that when a tiger passed the arrow was easily loosened and hit it. 3. A sheep was tied up in a likely place; round which on the ground small stalks of hay covered with glue were placed. The tiger got his claws so covered with the sticky substance that he soon fell senseless and exhausted, and was then either killed or caught and tamed. His Majesty disliked such tricks, and preferred bows and matchlocks and open attack on the beast which destroys so many lives. The glue or sticky substance method is still said to be used by hunters who wish to obtain live animals. The stuff is spread on broad leaves, and the tiger struggles and rolls about in order to free it from his body and claws, and as it gets into his eyes he is so worried that he is easily netted.

<sup>1</sup> The *Ain-i-Akbari*, by Abul Fazl 'Allami, translated by H. Blochmann, M.A.; Calcutta, 1873.

<sup>2</sup> India is pre-eminently the land of the tiger (*Felis tigris*), a very powerful beast with an average weight of 400 to 450 lbs., though sometimes reaching 700 or even, it is said, 800 lbs.

There was a method which astonished all beholders. An intrepid hunter got on the back of a male buffalo and attacked the tiger. The former quickly got hold of the latter with his horns and flung him about so that he died. On one occasion Akbar mounted an elephant and a tiger was stirred up in the jungle. It struck its claws into the elephant's head, but was killed by the attendants. This is probably the story of a lion hunt which is described by the Emperor Jahangir in his Memoirs. He states that it was held by his father near Lahore, and that the Emperor was attended by a body of four thousand matchlock men. Most unexpectedly three lionesses attacked the Emperor's elephant and one fastened on his thigh. A brave Uzbek soldier contrived to seize the beast by the neck and wound it with a *khanja* or knife, so that it relaxed its hold. Two lions together, however, attacked him, but he seized both animals by the neck and killed them by hurling their heads against each other. (Plate 6.) Once, during a *gamurghah*, in which drivers are employed, a tiger attacked the Emperor, who shot it through the head. A remarkable scene occurred near Mathra (Mathura), in which a tiger was on the point of killing a follower, when Akbar looked furiously upon him, so that the beast was cowed and could be slain. This is one of the so-called miracles of the Emperor.

**ELEPHANT HUNTING.**—There were several modes of hunting elephants. 1. The *K'hedah* (or hunt at the grazing places), in which the elephants are frightened by the noise of drums and pipes, and rush about until they are exhausted and so can be tied to trees by ropes which are placed by experienced men round their feet and necks. They are then tamed by the aid of tame animals. (Plate 5.) 2. *Chor K'hedah*, in which a driver stretches himself on the back of a tame female elephant and goes to the grazing grounds of the wild animals. During the struggle between a wild beast and the tame one, the driver succeeds in throwing a rope round the foot of the former. 3. *Gad*. A deep pit is dug and covered with grass, and an elephant is frightened into it. Being kept without food and water, it soon becomes tame. If it is desired to catch a tiger alive, pits are even now made in the Native States. When caught, the tiger is kept without food and becomes weak. Earth is thrown into the pit, which the enraged animal tramples down, and gradually in this way his quarters become so confined that he is glad to pass on to a strong cage, the door of which can be dropped as soon as he has entered it. 4. *Bār*. An enclosure bounded by a deep ditch is made, and only one entrance is left. Wild elephants are inveigled into it by means of food, driving, and the attraction of tame (usually female) elephants. A door is dropped when they are all inside. This is the modern method, but a strong timber stockade generally takes the place of the ditch.

The Emperor invented a new method. In fact, Abul Fazl says all excellent modes of hunting were inventions of His Majesty. A wild herd was surrounded on three sides by drivers. On the open side several tame females were stationed. Male wild elephants from all quarters approached them and were gradually led by their charmers into an enclosure, where they were caught.

In the *Iqbalnama* a description is given of a great hunt in Gujerat, in which about 200 tame elephants were employed to drive a herd of wild ones before the Emperor Jahangir and his courtiers, who were seated on wooden erections or *muckans* in the trees. Twelve elephants were caught before his eyes.

**LEOPARD HUNTING.**—The leopard and panther are usually treated as the same animal, the *Felis parvus*, but the leopard here spoken of seems to be the hunting leopard only. Leopards, when wild, select three places. In one they hunt, in another they rest and sleep, and in a third they play and amuse themselves. They mostly sleep on the top of a hill. The shade of a tree, against the trunk of which he rubs himself, is enough for a leopard. Formerly hunters caught them in deep pits, but their feet were often broken, or they escaped; hence the Emperor introduced a new method, viz., a pit with a trap door. On one occasion seven animals were caught in a pit of this kind. A female was followed into the pit by nine male admirers. "A nice scene, indeed!" remarks Abul Fazl. (Plate 2.) Other plans were to tire out the beasts, or to fasten nooses to the feet of their scratching-trees, in which they were caught. Akbar's favourite grounds for this sport were within 30 or 40 *kos* (45 to 50 miles) of Agra. Amongst them, however, were more distant places, as Bhatindah; Bhatnir; Patan in the Panjab; Jhunjhunu, Nagor, and Jodhpur in the Marwar State; and Jaisalmer. The hunting leopard is the *Cynaelurus jubata*. Akbar introduced a plan of training leopards in eighteen days, instead of in two or three months, as formerly.

Ain 28 begins with an account of the food and of the keepers of the leopards. Three men were told off for such animals as sit on horses when taken to the hunting ground, and only two for such as sit on carts and *dulis* (palanquins). For the sake of show the leopards got brocaded cloths, chains studded with jewels, and coarse blankets and Gushkani (a town in Persia) carpets to sit on. Each leopard had a name, and grandees of the court looked after them. There were a thousand leopards, of which three sets were *khacah*<sup>1</sup> or for the use of<sup>1</sup> the sovereign. Two litters for their use, on one of which the beast sat looking out for prey, were hung over the back of an elephant. Others were put on camels, horses and mules, and carts were also made for them to be drawn by horses or cattle, as well as *dulis*.<sup>2</sup> The monarch's best leopard, by name *Samand manik* ("like a<sup>3</sup> ruby"), rode in a *chandol*, or litter, borne on the necks of two horses. Great skill was shown by the leopards. They would go against the wind, and plan an attack, giving notice to the hunters, who caught the prey in three ways:—1. The leopard is let off to the right and swiftly seizes its prey with its claws. 2. It lies concealed and is shown the deer from a distance. It is loosed and stalks its prey from ambush to ambush. 3. The leopard is put in an ambush, having the wind towards himself. The cart is taken away in the opposite direction, which perplexes the deer, who is caught by a sudden rush of his enemy. (Plate 4.)

The leopard will raise up dust to hide himself, or will lie down so flat that he cannot be distinguished from the surface of the ground. Akbar employed leopards in *gamurghah* hunts or drives. It is well known that leopards are often sulky, and if they miss their first leap will not infrequently refuse to stalk their prey—which is certainly the most exciting, as it is the most natural, form of attack. Leopards were kept blindfolded, except during the chase: but Akbar did not allow the practice to be kept up. The animals, however, are generally still kept hooded when at rest, and even up to the moment of seeing the game. Abul Fazl remarks that the animals ran about as if mad when uncovered. The grandees and even the attendants used to bet on the animals, and to

<sup>1</sup> The Arabic word *K'halisa*, or "Royal," is still employed in the Rajput States to distinguish such departments or articles as are kept for the personal use of the Chief. The influence of the Mogul court is shown in the names of other departments: as, for example, for elephants, which is called the Fil Khana, and the hunting department, Shikar Khana. Fil and Shikar are Arabic or Persian words.

<sup>2</sup> The word *duli* or *dooly* is in the Sanskrit *dola*, a kind of sedan or palanquin.

give deer horns to the Emperor, which he used for ornamenting his *kos minars* (milestones) or towers on the high road.<sup>1</sup> Several hundred thousand horns were used in this way. The tower at Fathpur-Sikri, which is studded<sup>1</sup> with imitation elephant tusks, is perhaps an illustration of this practice. Akbar did not hunt on Fridays, in consequence of a vow made in connexion with the birth of Jahangir.

According to the *Encyclopædia of Sport*, hunting with leopards is a most ancient amusement. The cheetah is figured on Assyrian bas-reliefs, and is also represented on Egyptian monuments about 1700 B.C. The writer of the article on this subject notes also that Charles VIII., Louis XII. and Francis I. in France kept leopards; though, he adds, perhaps it was the lynx, because one of the animals was mounted on a horse behind a keeper. We have seen, however, that some of Akbar's cheetahs were taken to the chase on horses.

The *Siya gosh* (black ear) or lynx was used for hunting hares and foxes. It is a small animal, about 2 feet 9 inches in length. I have seen it following hares at Alwar, and some of these animals were kept at Jaipur.

**DOGS.**—Notwithstanding the Mohammedan prejudice against dogs, which were considered unclean (as, indeed, they are also by Hindus), Akbar liked them, and imported them from Kabul and elsewhere and gave them names. They would attack every kind of animal, and even the tiger. Several also would join and hunt down the enemy. I once saw three or four pariah or wild dogs jumping one after the other over a wall, with their noses to the ground, following the scent of a black buck, which, however, appeared to have been injured.

Large dogs were kept by the Maharaja of Karauli, South of Agra, for hunting tigers. There are also several large tigers chained up in an open corridor without doors in the main street leading up to the palace at Karauli. Our carriage horses did not much like to pass these animals.

**HUNTING DEER WITH DEER.**—A net was put round the horns of a tame deer, which was then let off against a wild one. The two fought and became entangled together, and were then caught by the huntsmen. This practice is said to be still in use. Sultan Firoz-i-Khilji (1351-1388) used to indulge in this sport, but Akbar reduced it to a proper system. Deer were also so well trained as to hunt at night, and return to their keeper when called. Once a deer caught a leopard, who became entangled in the net. One curious form of hunting has been illustrated in various works. It is called *G'hantaherah*. The hunter takes a shield, or a basket, the concave side being turned from him. He lights a lamp, which he places in the concavity to conceal him, and then rings bells. Other hunters also lie in wait. The animals are attracted and are then shot. The Emperor disapproved of these tricks. There were other stratagems which took advantage of the curiosity of the deer. The late Colonel Hanna possessed a picture in which the Emperor Akbar is represented at a night hunt of this kind. A deer just killed is brought for his inspection. Mr. Havell has a somewhat similar illustration in one of his works, and I have seen specimens in the bazaar shops at Jaipur.

**BUFFALO HUNTING.**—A female buffalo was tied by a long rope, one end of which was fastened in the place where the animals slept. If a wild male came to the spot, while flirting with the female his foot was caught in a loop by the sportsman, who, if his courage failed him, lost his life. Buffaloes were also caught in snares in the ponds they frequented.

**ON HUNTING WITH HAWKS.**—Akbar hunted with trained falcons and hawks, of which his favourite was the *bāshah*. The names of many varieties are given. One, the *mochin*, resembling the sparrow, would kill a *kulang* or crane. The crow and the sparrow could also be taught to attack. Cormorants (*Phala Crocorax Carbo*) are still used in the Sundarbans, or districts penetrated by the streams at the delta of the Ganges, for the purposes of catching fish, where I have seen them, though the practice is more common in China.

Hunting water-fowl afforded much amusement, according to Abul Fazl. A curious way of catching them was to make an artificial bird of a water-fowl skin, with the wings, beak and tail on it. A man put it on his head and stood up to his neck in the water. As he could see through the openings for the eyes, he was able to approach the birds and pull them one after the other below the water. I have seen a similar practice adopted at Hanwantgarh near Chitor in Rajputana. In Kashmir, *bāz* falcons seized birds while swimming and brought them to the banks. Hawks also were used successfully, and the hunter was sometimes able to get near the birds by concealing himself behind water buffaloes. Decoy birds were used to call the wild ones near their cages, in which the latter become entangled in hair nets placed round them. Other modes of using nets were to attach them to trained hawks and owls, whose cries attracted the wild birds. Frogs were trained to catch sparrows, and Akbar took pleasure in watching spiders fight, which Abul Fazl explains as being an example of the power of love! Other great minds have unbent in a similar way. One has read, for example, of combats between spiders and scorpions, and races in which beetles strove on a mess table, or of attempts to catch small field rats or mice, on the Frontier, to which sport bored subalterns were reduced whilst waiting for the enemy.

Amongst the amusements described in Ain 29, animals were employed. The game of *Chaugan*, or hockey, was (Baber says) played all over Tibet, and Akbar was very fond of it because it was a means of learning promptitude and decision, and it tested the value of a man and strengthened bonds of friendship. The British officer agrees with him. Strong ones, Abul Fazl adds, in playing this game learn the art of riding, and the animals learn to perform feats of agility and to obey the reins. The game was also played at night with balls which were set on fire.

General Newall<sup>2</sup> mentions the broad polo ground on which the game of *Chogaon*, or polo, is played. He<sup>3</sup> considers that it was of Tibetan origin, though imported into India by the immigrant tribes which now form the population of many Himalayan districts. In his Oriental readings, notably in the *Raja Taringini* (the Chronicles of Kashmir) he had met many allusions to the game as quite a State affair, and evidently entering much into their political life in ancient times. Pigeon-flying was also encouraged, and Akbar took special care in breeding the birds. Some were kept for the sake of showing off peculiar tricks of flight, others for the beauty of their plumage, and others for carrying letters.

There are interesting references to polo in Lieut. Col. Sykes' *History of Persia*.<sup>3</sup> Abdul Malik, the<sup>3</sup> Sāmanid ruler of Bokhara, was killed at polo in 961. About a century later the Seljuk Sultan, "was passionately

<sup>1</sup> A number of these are still standing on the Agra-Ajmere and other roads. <sup>2</sup> *The Highlands of India*, being a chronicle of field sports and travel in India, by Major General D. J. F. Newall, R.A.; Harrison & Sons, 1887.

<sup>3</sup> *A History of Persia*, by Lieut. Col. P. M. Sykes, C.M.G., C.I.E. Macmillan & Co., Ltd.; London, 1915.

fond of polo, so much so that he played a match at Baghdat the day after his arrival at the capital; he was equally fond of shooting and kept a record of his bags of game." Col. Sykes states that no Persian work with which he is acquainted is more interesting than a book<sup>1</sup> composed in A.D. 1082 by Kai Kaus, a Ziyarid prince,<sup>1</sup> which treats of hunting and polo amongst many other things. In his work, *Ten Thousand Miles*, he describes a game of polo between Khushru and Shirin, two famous lovers.

**ELEPHANTS.**—Ain 41, on the Elephant and its Stables, is a long one, because the animal served many purposes and was especially useful in the army as well as for pomp, and it added materially to the success of a conqueror. One elephant was said to be equal to five hundred horses. Many curious things are related in this interesting chapter. A description of the elephant in war and its trappings was given in No. 123 of the Journal.

Attendants were fined if damage to the trappings or injury to the animals occurred, or in case of starvation. Ill-usage of any kind might be followed by the loss of a hand, selling as a slave, or even capital punishment.

**CAMELS.**—Choice camels were kept to fight to add to the dignity of Akbar's court and for the diversion of others. One animal named *Shah pasand* ("approved by the Shah") overcame all its antagonists and, by the manner of its stooping down and drawing itself up, displayed every finesse of the art of wrestling.

I am indebted to Mr. Stanley Clarke for permission to use a valuable illustration from a copy of the *Wāq'iat-i-Bābari* or Events of Baber's time, which was illustrated in Akbar's reign, as it shows some of the diversions of Akbar's court. There are three incidents in the one picture, though all seem to be occurring together. At the top of the plate, two elephants, with *mahawats* or drivers on their backs, fight together. On the middle a pair of camels are fiercely engaged, seizing each other by their horrible jaws; and in the foreground there are two human wrestlers. (Plate 12.) Wrestling was an amusement in the time of the Mahabharata. Bhima, one of the Pandava brothers, when in disguise as a cook at the court of Raja Virata, king of Matsyades (the modern Jaipur), killed Jimuta, a foreign wrestler who had slain all the rest of the royal servants. (Pl. XXX., Vol. IV., *Memorials of the Jaipur Exhibition*.) Wrestling matches are common amongst Indian soldiers, and often take place in regimental or village sheds.

The Emperor Baber was fond of sport, and in his *Memoirs*<sup>2</sup> refers to some of his experiences in that<sup>2</sup> department. In the year 1525, when he set out on his fifth and successful invasion of India with a force of 12,000 persons, after leaving Ali Masjid he came to Bekrām, where he went out to hunt a rhinoceros.<sup>3</sup> It was<sup>3</sup> in a little wood, which was at once surrounded. On raising a shout it came out immediately and took to flight, much to the amusement of Baber's son Humaiyun and some of his followers, who had never seen this unwieldy beast before. They shot many arrows into it and finally brought it down. Baber himself derived amusement from conjecturing as to how an elephant and a rhinoceros would behave if brought face to face. The elephant keeper, however, had brought out one of his animals, and the rhinoceros ran away. There is a picture of this hunt in Colonel Talbot's book.

In the year 1507 Baber went out after wild asses amongst the Ghilzais. Numbers of deer and wild asses, which are always put in the plan of Kattehway in their country, were enclosed in a circle, and the Emperor hit one with two arrows and, by thus slackening its speed, was able to reach it and cut its windpipe, so that it fell, though care had to be taken to avoid its heels. The speed of this animal is so great that it is difficult to get near enough to catch or shoot it. It is almost untameable and some professional horse trainers, when asked by an Indian native prince, with whom I was acquainted, to deal with his wild asses, made an abrupt exit from the place rather than attempt the task. General Newall believed that every other description of game or wild animal has at times been ridden down by man, but the Onaga never; though he had been informed that this had been done, under exceptional circumstances, near the Runn of Kachh. I have read somewhere that the animal has been caught by using relays of riders on swift horses, who drive it from one to another. When I was stationed at Kherwarra in the Meywar or Udaipur State, in 1872-3, the Bhils were said (though I did not see an instance myself) to run down hares in open clearings in the forest. I did, however, see such a case at Alwar. It is said that the *oolia bhāg*, or camel-coloured tiger, perhaps the lion, has been known to kill wild asses in Kachh. The Persians hunted the wild ass and ate its flesh.

In 1519, near the junction of the Indus and Kabul rivers, Baber heard a tiger roaring and lured it out of the jungle with a buffalo. Arrows poured in on every side and the beast was despatched with spear and sword. This was more exciting than the use of the gun of modern days. Baber lost his favourite hawk near this spot. The Emperor naively remarks that this bird "pounced so unfalteringly on its quarry as to make even me, with so little skill as myself, the most successful of fowlers."

Even such a battue as Akbar's *Qumurghah* meant hard work and some risk for the royal hunter and his friends, thus differing greatly from a modern "drive" against fed and carefully tended game.

In the *Ziaud-din Barni*, *Tarikh-i-Firoz Shahi*, it is stated that Sultan Ghiyas-ud-din Balban took great pleasure in hunting, and followed it with much zest during the winter. The country for 20 *kos* (or 30 miles) round Delhi was preserved. A thousand horsemen and as many footmen and archers accompanied him in his daily sport, but a contemporary said: "Balban is a shrewd ruler and has much experience in government. He goes out apparently to hunt, but really to exercise his men and horses, so that they may not be wanting when times of danger and war arrive." It will not be forgotten that Akbar is reputed to have made use of hunting expeditions to mask his warlike plans. Balban died in 1286 A.D. On his way to besiege Ranthambhor, Sultan Ala-ud-din went out daily to hunt, and a *nargah*, or large circuit for driving, was drawn. One day his nephew attempted to assassinate him at the hunt, but in the end was himself killed.

In the *Shamr-i-Siraj* afif *Tarikh-i-Firoz Shahi* an account is given of an elephant hunt. In this case the elephants were driven so as to be cut off from their pasture. Men went up trees, and as the weak and thirsty beasts passed under them, dropped upon their backs, and put ropes and chains upon them, and captured no fewer than eight. The Rai of Jājnagar, on whose estate the hunt took place, was much alarmed because he thought it was an excuse to punish him, as indeed was the case. His offerings, however, were accepted. The Sultan was so pleased with his great hunt of elephants that he caused his successes to be inscribed in letters of gold on the walls of several buildings in Firozabad near Delhi, his capital, in order that they might stand as memorials and

<sup>1</sup> Now being translated by G. Edwards for the Gibb Memorial Series.

<sup>2</sup> *Memoirs of Baber*; F. G. Talbot, 1909.

<sup>3</sup> The Indian rhinoceros is the *Rhinoceros unicornis*.

examples to wise men of the age. There is a special chapter in the *Tarikh-i-Firoz Shahi* on hunting excursions. The *gorbhar*, or wild ass, was pursued in the deserts between Dipalpur and Sarsuti during the hot season. Deer, *nilgai*,<sup>1</sup> etc., were principally hunted in Badaun and Amwala, where the ground was waste, but well furnished with water and grass. If a lion, tiger or wolf was surrounded, the Sultan used to kill it first and then pursue the other animals, thus following the usual rule in our own days, and perhaps the best, as regards the great carnivora.

The *Tuzak-i-Timuri*, or Autobiography of Timur, which is supposed to be genuine, gives an account of his invasion of India in 1398, and refers to the hunting of the rhinoceros; but he had little leisure from his conquests except to massacre prisoners and the innocent, or to sack Delhi. At the capital, elephants and rhinoceroses were brought out in their trappings to do honour to him.

One of Sultan Ibrahim's courtiers was styled "Wolf-slayer," because he shot two wolves with one arrow, which passed through their bodies and stuck in the ground beyond. I saw a wounded Bhil whose chest was pierced through with such an arrow. The following incident is another illustration of the deadly character of arrow-wounds, as also of the daring of the Indian sportsman:—It is related of Mujahid Shah, King of the Deccan, that he was naturally fond of hunting, and when he was informed that an enormous tiger had killed many travellers, he went to his den with seven attendants only on foot, and advancing some paces alone, killed the animal with one arrow which pierced its side. It was found that the arrow had pierced its heart. He said had he missed his aim he would have attacked the tiger with sword and dagger. This feat alarmed his enemies, the idolators of Bijainagar. He succeeded in 1375; died 1378. The *Tarikh-i-Salatin-i-Afghana*, from which this note is taken, refers to hunting being made a pretext for consulting allies. We are reminded by this extract of the hunting meetings of the German and Austrian emperors, and the heir of the latter, for, it is said, similar purposes.

In the *Tabakat-i-Akbara* it is narrated how Shah Tahmasp of Persia went out hunting with bows and arrows in order to gratify the Emperor Humayun, who was at the time in exile at his court, and how one of the grandees, who had an old quarrel with another noble, under pretence of shooting some animal, struck him in front with an arrow, so that he died upon the spot. In March, 1568, Akbar hunted in Mewat towards Agra, a district in which there are still many tigers. In fact, the late King-Emperor, the present Czar (when Cesarevitch), and many other great personages have here shot their first tigers, which range the hills in this country as far as Jaipur and Alwar respectively, where I saw the animals on the occasions mentioned. One incident is fully described, in which Akbar twice hit a tiger with a musket-ball, but it was only turned from him by an attendant, one Adil Mohamed Kandahare, who fixed him with his bow and arrow. (Plate 4.) The brave fellow, when the beast was about to take his head in his mouth, thrust his hand between the jaws of his foe and sought to stab him in the belly, but the handle of the dagger stuck in its sheath and the animal gnawed the flesh and skin of the hand. Yet Adil managed to inflict deep wounds in the tiger's belly and it was despatched. The footman ultimately died of his wounds. In 1570 the Emperor first hunted wild asses. On this occasion he killed sixteen of them and their flesh was distributed among the amirs and courtiers in front of the royal tent. (Plate 8.)

In Sir H. Elliot's abstracts of the *Akbarnama* (Vol. VI.) some hunting references occur. The first relates to the Rani Durgavati of Panna, who at that time ruled that State with vigour. She was a good shot, both with the bow and musket, and frequently went out hunting. When she heard of a tiger, she never rested until she shot it. In all the long history of sport in India in pre-European days, the part taken in it by women has been almost nil. With the exception of Nurjahan, a Panna Rani, and the hunting expeditions of an early Hindu sovereign, no such cases are mentioned. It is probable, as shown in one of the *Akbarnama* pictures, that they occasionally went into camp with their husbands, but they saw little of the sport. In the thirty-ninth year of his reign, a stag wounded Akbar in the thigh with its horns. The surgeons closed the wound, but there were much swelling and pain for some days. In the *Wikaya* of Asad Beg we read that the Emperor's last illness was much aggravated by a dispute between the servants of his successor and his grandson on account of a combat between their elephants.

The Emperor Jahangir tells us that, after the defeat of his son Khusru, he entered Lahore and took his seat in the royal pavilion built by his own father, Akbar, from which he used to view the combats of elephants. From this place he looked upon a far less sporting incident—that is, the "thrones of misfortune," on which he had caused 300 traitors, who had conspired with his son, to be impaled alive. The son was compelled to pass them on an elephant. Jahangir, according to the comments in the Autobiography, was a mighty hunter and took pleasure in sport, even in the later years of his life. He was also a lover of nature. He caught twelve fish at Hasan Abdal with a net, strung pearls in their noses, and let them go again. There are said to be some fish in Vernag in Kashmir, which are descended from specimens liberated in this way by Jahangir. They were shown to me at another source of the Jhelum river as the very fish. In regulations issued in the sixth year of his reign he prohibited amirs or nobles from observing practices which were peculiar to emperors. One of these was having elephant fights. It was while hunting near Ajmir that he received the news of the submission of the Rana of Udaipur. He refers in his account of his visit to Mandu in Central India, or Malwa, to the building of a city by a former king (Sultan Ghiyas-ud-din), to be inhabited by women only, who alone hunted with him in a deer park stocked with animals of all kinds, as he was extremely fond of hunting. In connexion with this visit he ordered a list of all the animals killed since the time of his coming to reason (or the twelfth year of his age) to the fiftieth lunar year of his age. The total amounted to 25,532 animals and birds killed in the course of his sport, of which 17,168 were graminivorous animals and birds killed by his own hand. The list included 86 tigers, 889 *nilgai*, 1,372 deer, 36 wild buffaloes, 90 wild boars, and 13,964 birds. He shot a tiger when in his fifty-sixth year. Nur Jahan also killed one with a single shot. Birds which we do not consider game were included, but as the numbers were few (except crows—a nuisance) it is probable some were shot out of curiosity. Jahangir, in his Memoirs, states that his father had, among other animals, 12,000 one-eyed antelopes to serve for the chase, and of *nilgai*, mountain rams, rhinoceroses, ostriches, and *elont-e-derriai* (perhaps the hippopotamus) 12,000 more. The Emperor's figures and some of his reminiscences are much exaggerated. Jahangir's love of sport revived at the last; but the death of an attendant, who fell over a precipice on the last occasion he went out, greatly affected his master, who thought he had thus seen the Angel of Death. Two days afterwards he himself expired.

<sup>1</sup> The *nil* or *lilgai* or *rojh* (blue cow), or white-footed antelope, is a semi-sacred animal in some Hindu districts.



The English traveller, Finch,<sup>1</sup> describes Jahangir's method of hunting. "He caused a tract of wood or [desert to be encompassed about by chosen men, who contract themselves to a near compass, and whatever is taken in this enclosure is called the king's *shikar*, or game, whether men or beasts, and whoever lets aught escape loses his life, unless pardoned by the king." The beasts were sold and the money given to the poor. The men became the king's slaves and were sent to Kabul to be bartered for horses and dogs! On Saturdays the Emperor used to see the elephants fight, and the contests of swordsmen. Brave men, who stood their ground while witnessing the elephant fights, were enlisted among the nobles. On Tuesdays leopards hunted deer, and dogs chased foxes and rabbits.

The Moguls greatly resented any interference with their sport. It is said that, after the death of his father in 1675, Guru Govind, the tenth or last and greatest of the Sikh spiritual leaders, offended the Emperor Aurangzeb because he addicted himself to hunting the wild beasts of the forest and other many diversions, who therefore ordered the Mohammedan chiefs to attack him. This was the real reason why the sect of Sikhs began to assume such great importance.<sup>2</sup> There is in the library of Trinity College, Cambridge, a book which throws<sup>3</sup> light on the subject of hunting as a part of the education of Persians, and probably of Moguls of high rank. It is a Persian MS. of 1430 on the Education of Princes, in which the game of polo and the hunting of wild beasts are illustrated in two pictures.<sup>4</sup>

In other parts of India sport was not omitted. Abdur-razzak (Elliot, Vol. IV.), who was ambassador from Samarkand to Bijanagar about 1444, describes the mode of catching elephants in pits which were covered over lightly. The kings of Hindustan also went out hunting elephants. In one of the bazaars in a pleasure part of the town frequented by the gay youth, the walls were decorated with life-like paintings of lions, panthers, tigers, and other animals.<sup>5</sup>

We do not know much about sport or hunting as a means of obtaining food in the earliest periods of Indian history. In what Dutt calls the Rationalistic Age (B.C. 1000 to B.C. 242) the kings were surrounded by crowds of women when they went to the chase, which they did in the open grounds near their palaces, seated on the backs of elephants. According to Hiuen Tsang (629-645), in the time of Siladitya, Emperor of Northern India, drinking, dice, women and hunting were said to be the most pernicious faults of kings.

EUROPEAN WRITERS.—The Rev. E. Terry, chaplain to Sir Thomas Roe, the ambassador of James I. to the Emperor Jahangir, in writing of the Moguls, says:—"For their pastimes abroad they have hawks of divers kinds, greater and less, and partridges and other choice fowl great store to fly at. They have hares and antelopes, with other wild beasts to hunt, and those not a few. Their dogs for chase are made somewhat like our grey-hounds, but much less, who never open in the pursuit of game. They hunt likewise with leopards, trained up and made fit for their sport, who by leaping seize on what they pursue; but, by reason of the heat of the country, those sports are not there much used. The Mogul, when he hunts, carries hawks and dogs, and all things beside with him, to make him pastime, that if one sport fail, he may be pleased with another. They say that they have a curious device to take wild fowls that use the water, into which a fellow goes with a fowl of that kind he desires to catch, whose skin is stuffed so artificially, as that with a noise he counterfeits of that fowl, it appears to be alive; the man keeps all his body but head under water, on which he fastens that counterfeited fowl to stand foreright on the top thereof; and thus coming amongst them, he plucks them (as they say) by their legs under water at his pleasure. But this I have only by tradition."<sup>6</sup>

Dr. Fryer remarks as follows:—"Hunting of Tigers is sometimes a pastime, at others a Tragic Comedy; for besetting a wood where tigers lurk, with men and horses, and putting a set of their loud musick to strike up in the middle of it; they rouse at the unaccustomed noise and rushing forth seize the first in their way, if not shot or lanced, to prevent them: wild bulls and buffaloes are as dangerous, nor is the boar less fierce than any of them. Antelopes are set upon by leopards in this wise; they carry the leopards on hackeries [bullock carts], both for less suspicion and to give them the advantage of their spring; which if they lose, they follow not their prey, being for a surprize; wherefore the hackeries wheel about at a distance, till they come near enough to apprehend them, they feeding fearless of the hackeries; then with three or four leaps, after a small chase, seize them, and easily become their masters. The great men have Persian greyhounds, which they cloathe in cold weather,<sup>7</sup> and some few hawks; a colum may be hunted with a greyhound, as we do bustards, being a great fowl<sup>8</sup> and long in rising. Buffaloes, animated by their keepers, fight with great fury; their horns, being reversed, are useless; but they knock foreheads, with a force adequate to such great injuries, till they are all of a gore. . . The stronger will hardly permit the weaker to go back to return with his force, but pressing on him, endeavours to bear him down; thus foiling one another, they are a long time before they will yield. Persian rams set together in this manner are not parted without a bloody catastrophe, which are kept on purpose for the sport of their great men; as likewise are elephants, who engage at the will of their masters." Dr. Fryer writes of the neighbourhood of Surat and of the Deccan:—"The exercises here are common in India, only cock-fighting; for which sport they have a breed of cocks as big as turkeys; which they arm with razors tied flat under their claws, and saulched two inches instead of *gavelocks* [artificial spurs], with which they slash one another mortally; so that the dispute endures not long, for most the first or second blow decides it."<sup>9</sup>

The famous French physician, François Bernier,<sup>10</sup> describes the daily Court of the Emperor Aurangzeb in<sup>11</sup> the Am-Khas, or general audience chamber for high and low. There was a procession before the throne which included some of the royal horses and elephants: "tame antelopes, *nilgai*, large Bengal buffaloes with prodigious horns, which enable them to contend with lions and tigers; tame leopards or panthers employed in hunting antelopes; sporting dogs of every kind, and each dog with a small red covering [showing the Europeans did not

<sup>1</sup> Quoted in Vol. II, Elliot's *History*, page 516.

<sup>2</sup> *Sketch of the Sikhs*, by Lieut. Col. Malcolm; 1812.

<sup>3</sup> *Guide to Cambridge*, by Professor Humphry, M.D., F.H.S.

<sup>4</sup> In many towns, in Rajputana and Jaipur especially, such walls are adorned with paintings, and amongst these are sporting subjects. In the palaces, and sometimes the private houses, such pictures are also frequently seen.

<sup>5</sup> Terry's *Voyage to East India*. Reprinted from the edition of 1655 in 1777.

<sup>6</sup> Dogs of any value in India in the cold season are provided with a coat or *jhul*; so are larger animals, as bullocks, etc.

<sup>7</sup> *Travels in India in the Seventeenth Century*, by Sir Thomas Roe and Dr. John Fryer. Reprinted from the "Calcutta Weekly Englishman." Trübner & Co., 1872.

<sup>8</sup> Bernier's *Travels in the Mogul Empire*, 1656-1668. Constable & Smith; second edition; Mitford, 1914.

introduce the *jhul*]; lastly, every species of the birds of prey used in field sports for catching partridges, cranes, hares, and even it is said for hunting antelopes, on which they pounce with violence, beating their heads and blinding them with their wings and claws." Bernier also refers to the pleasure the king had in seeing the young nobles and others trying their sword-blades on the carcasses of dead sheep. This is still the practice in Native Courts, and masses of wet clay are also used for the purpose in our gymnasia. In Hindu States the younger men still practice this accomplishment in order that they may not fail in cutting off a buffalo's head at one stroke as a sacrifice to the goddess Devi at the Dasera festival. If they fail the sacrifice would be spoiled, the animal suffer pain, and the young man disgraced perhaps in the presence of his sovereign. I once saw seventeen buffaloes' heads cut off in this way before the prince without a groan from any of them, and the same remarks apply to daily sacrifices at Hindu shrines. The goats butt and play to the last. Bernier devotes a good deal of space to a description of the field sports of the kings. He begins by remarking that there is a sense in which it may be said that the Great Mogul hunts with two hundred thousand men or with any number of which his army may consist. There was much uncultivated land which was guarded with the utmost vigilance, so that the game might not be disturbed. The army, when about to take the march, advanced only on the flank of the preserves, while the monarch and selected persons followed the sports of the field inside. Bernier then describes in detail the chasing of antelopes with cheetahs or hunting leopards, the enclosure of *nilgai* with nets in which they were shot, the catching of cranes who often made a courageous defence against the hawks which attacked them, and the hunting of lions, the most perilous of all diversions, but peculiarly royal. The lion, when netted, was reserved for the king, who slew him from the back of an elephant covered with plated armour. The lion had first been tempted to attack a tied-up ass drugged with opium. The slaughter of a lion by a king was a good royal omen, as it was in Assyrian times, hence the precautions taken against failure. The story of the opium, however, was said by a chief huntsman to be a fable, because the lion was usually disposed to sleep after a heavy meal. Lions no longer exist near Delhi, but some of the maneless variety are still found in Kathiawar, and I have seen one on Mount Abu. It is possible that the lions of Bernier were tigers, who are more ferocious beasts. It is probable, however, that the lion had a wider habitat in India than at present. Some writers do not recognise a maneless variety. He also describes the combat of two elephants on the sandy space near the river, with which it was customary to conclude festivals as a diversion for the court and people. The fight began over a wall of earth and ended when one of the animals broke it down and passed on to a nearer attack, but was separated from him by fireworks. The riders were often killed because the elephants were cunning enough to feel the importance of striking down the riders of their adversaries. For this reason the men always took leave of their families before the fight. Such fights *à outrance* are not common in the present Indian courts where most of the chiefs (some, perhaps, because they are devoted to the worship of Vishnu rather than of Siva) are humane.

The traveller Tavernier, Bernier's contemporary, has little to tell us regarding sport. He describes how lions were tamed at Jodhpur. It took six months. The animal was fastened by the hind feet by two cords, but could rush forward to another cord, where passers-by pelted him with small stones or pieces of wood. The keeper pulled him back by another cord fastened to his neck. In time this process tamed him. I have seen a similar plan adopted in taming hunting leopards, who are also wearied out by being jeered at and worried by boys night and day until they collapse. He describes a curious method of taking peacocks at night by means of a kind of banner on which were painted two lifelike peacocks. Two lighted candles were also placed on the top of the pole, where there was a cord with a running noose, which the holder of the banner (or *sportsman*?) pulled and captured the curious bird who had placed his neck in it. He warns his readers not to kill the birds in the Rajput countries.

Dr. Knighton, in his *Life of an Eastern King*,<sup>1</sup> states that a horse which was so savage that it was called "the man-eater" was put by his employer, Nasir-ud-din, second king of Lucknow, to fight with Burbea, a favourite tiger which had been kept without food or drink for a day in order to prepare him for the struggle. The tiger soon killed a little mare who was with the horse, drank her blood greedily, and then stalked the horse, who never turned its eyes from its foe, which soon, however, sprang upon him, to be received with terrible kicks from his hind iron-shod heels. The tiger again charged, but the next blow broke his jaw and he fled ignominiously. A second tiger could not be induced to attack at all, nor could three wild buffaloes. His life was therefore spared, and he long remained in an iron cage as one of the sights of the capital.

Knighton describes the fighting of birds and wild animals, trained for the purpose, as most common amusements at the Oudh Court. Cock partridges, skilfully spurred, would fight on the dining table before the king, after a hen had been introduced in order to excite them. Quails, crows, and common cocks followed. Cock-fighting was common at this court, and there is a celebrated picture painted by Zoffany which represents such an incident. Amongst the British officers present was a young man, who, it is said, was disinherited because his father recognised his portrait. He was present contrary to a promise made not take part in such demoralising affairs. In special enclosures fights were arranged between small and beautiful antelopes, trained rams and black buck, savage tigers, unwieldy rhinoceroses, or gigantic elephants. Dr. Knighton especially describes a great fight between Kagra, a famous unconquered monster tiger, and an enormous beast from the Terai or jungle land at the foot of the Himalayas, which thoroughly beat him by piercing his eyes with his claws. They could only be separated by red-hot iron bars.

To please the king, the most brutal combats were between camels. Rhinoceri tore each other open in the only vulnerable part, between the legs. It was a struggle of gladiators for position to administer the deadly blow. A battle between a rhinoceros and an elephant is not nearly so interesting as between it and a tiger. In the former case the elephant is usually the sufferer. In the latter, as the hide of the huge pachyderm is impenetrable except from below, all depends upon whether it is overthrown by the tiger's weight, when it is likely the latter will be able to rip and tear him up in his weak spot. In nine cases out of ten the tiger is wounded and escapes. There was no lion in Lucknow which was a match for the largest tigers there.<sup>2</sup> In<sup>3</sup> describing a formidable battle between the elephant Mahi (one of whose tusks had been broken in one of his

<sup>1</sup> *Life of an Eastern King*, by Dr. W. Knighton. Hope & Co.: 1855.

<sup>2</sup> It was reported that some time ago the men in charge of a tiger and a lion in adjacent cages in Calcutta Zoological Gardens made bets that their respective animals would beat each other. They let the tiger into the lion's cage in the dinner hour and the former soon killed the latter.

hundred victories) and another huge beast, the latter was driven into the river, and so the rage of the conqueror was vented on his own driver or *mahaut* (*mahawat*, a Sanskrit word), who was attempting to urge him also to cross the river. His poor widow rushed into the arena and in spite of all efforts to keep her back, advanced carrying her infant child, and abused him for destroying her husband and home. Mahi's rage was satiated, and he came to her like a spaniel from the field. By the king's order, she and her child mounted him and took him away and she became his keeper, so that the mere touch of her hand soothed him in his most violent outbursts of temper. The last king of Oudh, when interned at Garden Reach near Calcutta, after the events of 1857-1858, kept a large number of wild animals, etc. Mrs. K. Blechynden<sup>1</sup> gives details of a bill of 1st January, 1766, on<sup>1</sup> account of expenses connected with the conclusion of a treaty with Shuja-ud-daula, Nawab Vizier of Oudh. Amongst the items are:—

Expense of feeding wild beasts and making a place for them to fight in	...	Rs.384	14	3
Sundry presents to the keepers of the wild beasts, etc.	...	2426	15	3

This celebration shows that combats of animals even then were a prominent feature in Oudh. Mrs. Blechynden also, in describing the festivities which took place in Calcutta in January, 1803, at the first entertainment held in the new Government House, which was in honour of the "Peace," mentions that amongst other attractions were four figures of fire representing the fight of elephants. This subject is a favourite one. There is a good example in mosaic on the front of the Lahore Fort of the time of the Emperor Jahangir (see *Journal of Indian Art*, Vol. XIV, Plates 8 and 25). There are other sporting subjects, as: Plate 44, a horse and elephants confronting each other; Plate 5, fighting bulls; Plate 16, a horseman shooting arrows at a lion; Plate 45, two camels fighting; Plate 45, No. 38, is, in Dr. Vogel's opinion, one of the finest and most remarkable scenes: four horsemen playing polo. Dr. Vogel, in his papers on the Lahore Mosaics, gives many references to sport amongst the Moguls.

Bishop Heber visited the King of Oudh's menagerie at Lucknow in 1824, or some time before Dr. Knighton. He found a great variety of curious animals, and especially some very large rhinoceroses, on some of which howdahs had been put. There were also some beautiful pigeons. He had the usual compliment paid him of an offer to have a fight of animals under his window at breakfast, which he declined. He adds that "It is a sight that religious persons among the Musalmans themselves condemn as inhuman, and I did not want to be reckoned less merciful to animals than their own Mullahs. Nor was the king, who is himself pretty well tired of such sights, displeased, I found, that his elephants and rams had a holiday." The Bishop describes fishing amongst the Gurkhas in Kumaon. The hill tribes are all very fond of sport. The Lepchas at Darjeeling have killed off all the small birds with their bows and arrows. It is said that the Monda or Sonthal lad, in Bengal, shows his expertness as a hunter, when he wishes to please the girl selected to be his bride, by slaying a field rat or some small quadruped of the kind, which he cooks and bastes with a sauce composed of ants, which he offers to the lady, who eats the feast with him if she favours his suit. The river was netted, when it was shallow, in opposite directions, and the fish forced into a small area, where they were hunted amongst the stones and caught by the hands and even the teeth of the fishermen. The description answers to the scenes witnessed by Akbar at Pakpattan, Montgomery District, about 100 miles S.S.E. of Lahore. (Plate 9.)

An interesting account of sporting experiences in Native States in India is given by M. Louis Rousset in his work on *India and its Native Princes*.<sup>2</sup> He describes a battue near Ahmedabad, to which he was invited<sup>2</sup> by British officers who resided in that cantonment. The game was the *nilgao* or great antelope (*Boselephas tragocamelus*). The plain was covered with tufts of *kalam* grass about fifteen feet high, which afforded cover. The ground was undulating and excellent for hunting. The beaters formed an arc extending over the plain for some miles, of which the sportsmen represented the chord. Several groups of common antelopes (*Antelope cervicapra*) and a great herd of *nilgai* were started, and four of the latter were shot. They also killed some peacocks, hares and partridges. He refers to the danger of incurring the active and even dangerous opposition of the villagers, in some cases, if peacocks are slain. In Rajputana the bird is sacred as the vehicle of the god of War, Kartik or Kartikeya, son of Siva, and its preservation is the subject of treaties. A British officer has been known to have lost his appointment on account of a breach of this regulation. In other places, as in Gujerat for instance, in which province Ahmedabad is situated, the bird fills the place of a good village watch-dog, warning the people of the approach of highway robbers or *dakait*s. As M. Rousset observes, however, if the birds become too prolific their destruction may be overlooked. Nevertheless, many a British soldier has got into serious difficulties for slaying these beautiful birds.

Rousset spent some time at Baroda, where the ruling chief was fond of all kinds of animal combats and even of desperate fights of athletes, who were made to fight, when he was in a cruel humour, with claws of horn attached to their fists. Terrible wounds of the scalp and face were inflicted, and Rousset was at last so horrified because the chief, when excited, gave the signal to the gladiator to mutilate his vanquished opponent, that he refused to attend any more entertainments of the kind. The animal combats took place in a walled arena some 300 yards long and 200 yards wide. He describes a fight between two elephants, another between two rhinoceroses (one painted red and the other white, in order to distinguish them), and two buffaloes who were very fierce. An ass and a hyæna also fought and the former won.

He describes a cheetah hunt at Udaipur. The beast was taken to the ground in a palanquin. At that Rajput capital he also saw a fight between a panther and a ferocious wild boar, in which the latter was an easy conqueror. It used to be a great sight to see wild boars fed from a tower near Udaipur. Jaipur he looked upon as the sportsman's paradise. At Panna, in Central India, he was present at a tiger hunt at which *sambhur*, wild boar, jackals and hyænas came out with the monarch of the jungle; and at Govindgarh he shot a tiger from a *haudi*, or tower. He tells an interesting story of the old chief of Panna, a great sportsman, who used to expose himself to considerable risk in pursuit of the tiger. On one occasion his heir saved his life at so much peril to himself that it was decided that no such risk must be run again. After this, a large cage with open bars to form a small room was constructed in which the chief could sit. It was placed in a good position in the forest, and when the game was driven past the occupant could enjoy shooting it without danger. A famous Rajput prince was so impressed with its advantages that he proposed to make a similar arrangement for one of our own royal visitors, because in this way the august guest would run no risk and could be provided also with suitable liquid

<sup>1</sup> *Calcutta Past and Present*, by Kathleen Blechynden. Thacker & Co.; London, 1905.

<sup>2</sup> Published by Messrs. Chapman & Hall in 1876.



refreshment. The prince, who felt his own responsibility, was only deterred from carrying out the idea by realizing that the royal visitor would certainly decline to avail himself of any such plan as he contemplated.

**POLO.**—The game of polo was not much played in the Rajputana States in recent times until it was practised under the stimulus of British officers who were connected with the Imperial Service regiments. There are fresco, or semi-fresco paintings on walls at Jaipur which show that it was known in that State, and it was a game which was played everywhere in Central Asia. It was practised with vigour at Manipur<sup>1</sup> in the East, as well as at<sup>2</sup> Chamba, a small sub-Himalayan State in the Changan or plain which overlooks the Ravi river. *Changan* is the game of polo, and as it is applied to many exercise grounds in the Native States, it is probable that at some time or other the game was played in most of them. There was a polo ground on the Tzycanisterion attached to the palace of the Byzantine Emperors at Constantinople, which shows that the game of shinty or hockey on horse-back (that is, polo) was widely known in former times. The young Rajputs of to-day are devoted to it, and some of their teams have been very successful at meetings in North India.

Colonel Sykes informs us that the dimensions of the Maydan-i-Shah, or Royal Square, at Ispahan are 360 yards by 174 yards, and as it was the royal polo ground these measurements are of some interest. The game of polo reached the height of its popularity at this period (Shah Abbas I., 1587-1629), and matches are described by both Shirley and Chardin. "The marble goal-posts are still standing, and many years ago, the morning after my arrival at Ispahan, I rose very early and knocked a polo bowl between the posts, the first time such a thing had been done for perhaps two centuries." The present dimensions of a polo ground are 300 yards by 200 yards.

Horse-racing, according to modern methods, does not seem to have been practised. There were spectacles somewhat like the mediæval mysteries or the *palli* of the mediæval communes in Italian cities such as Siena, Pisa and Florence, when foot, a horse, or other animal races, were run, as part of ceremonies and festivals in honour of "Our Lady" the Virgin Mary, or some saint, or in commemoration of some great event, as a battle.<sup>2</sup> The principal prize was the *pallio* (the Latin *pallium*), a rich cloth, hence the name of the race itself; or various animals, such as an ox, a ram, a cock, a goose, or a pig. In modern India, and particularly in the Native States, spectacles of this kind are still common. The most important is in honour of the defeat of the demon king Ravana by Rama, in which huge figures of the enemy are attacked and defeated by men dressed to represent the great Hindu hero and god. This occurs in the autumn. In the spring, at Jaipur, another great spectacle was held to represent the triumph of the worshippers of Vishnu, when the god appeared in the man-lion incarnation to destroy an impious king, Hiranya Kashipu. The Jaipur managers of the show represented people of all nations coming to witness the triumph; and for the general amusement strange and quaint animals were shown, as, for example, a camel with a papier maché second head and neck attached to the animal's hind-quarters, so that it appeared to have a head in front and in rear, also asses painted with stripes, etc. At the Delhi Assemblage, for similar reasons, some of the elephants from Baroda were painted all over green or red, while in some States the heads of the elephants are artistically coloured in many strange ways. This practice and the varieties of animal combats point to a peculiar feature in the Hindu mind, viz., the love of strangeness and oddity. This came out in another way at the Coronation Durbar in 1903, in such a case as that in which a giant and a dwarf marched hand in hand with the Kashmir troops; and with the troops of another State, armed men stood on their horses singly or in pairs as they passed with the military forces through the arena in which all the distinguished guests and spectators sat. Cars drawn by elephants with three trunks, and many strange animal forms appeared at a great Jain *mela* (fair or procession) in Jaipur some years ago. This exhibition was not unlike the *festas* at Siena, or a modern Lord Mayor's Show in London, in which past triumphs were represented on decorated cars. These processions were secondary to the races.

**SPORT IN NATIVE STATES IN OUR OWN TIME.**—In perhaps all Native States, especially in North and Central India, sport of some kind is pursued, not only as a means of amusement for the Chief and his followers, a practice which is carried out by every noble on his own estate, but as a royal mode of doing honour to illustrious guests. On special occasions every variety of entertainment is offered, and the following will serve as an example. In Jaipur it was customary for the display to take place in the great courtyard of the stables of the palace. It was a large oblong enclosure, round which were, besides the rooms for saddlery and trappings both for State and daily use, the grain stores, etc., and stalls for a large number of horses were ranged along the south walls. At one end was a pavilion from which the proceedings could be witnessed in safety.

It was usual to begin with feats of horsemanship. Young Rajputs were very expert in this department, which included tent-pegging and similar exercises. Horses were also made to perform tricks, such as marching on their hind legs. Combats of animals followed, beginning with small birds and ending with struggles between elephants, which, however, took place in another and much larger enclosure which was overlooked by bastions, from the tops and side galleries of which the show could be seen without danger to the spectators. In all the details, especially in those in which the larger animals were engaged, it is probable that the exhibition was conducted in exactly the same manner as at the courts of the Emperor Akbar and his immediate successors.

The first antagonists were little quails and partridges, which fought with all the keenness of larger foes. Many of the soldiers in the regiments of the Indian princes keep these birds, which they match against each other for wagers. Almost on every fine evening some of the men may be seen in the regimental quarters with their birds in their cages taking the air, or even let out of them to fight each other.

Sometimes hill partridges, or *chikor*, are brought out, to be followed by cock-fights with or without deadly spurs; though in these days the combats *à outrance* are rarely shown on what may be called ceremonial occasions. Sometimes rare birds are set to fight with each other, but such spectacles may be looked upon as freaks. The first of the larger creatures to appear are usually rams, who charge each other with heads downwards with appalling force, sufficient apparently not merely to break their horns but to crack their skulls, which, how-

<sup>1</sup> Sir R. Baden-Powell, in his *Indian Memories* (H. Jenkins, Ltd., 1915) states that it was first brought to British notice in 1862, when a team of Manipuris played an exhibition game on the racecourse in Calcutta, and it was afterwards taken up by the 11th Bengal Lancers, the 9th Lancers and 10th Hussars. It made its first appearance in England in 1874, when the 5th Lancers played it as a game.

<sup>2</sup> *Pallio and Ponte*, an account of the Sports of Central Italy from the age of Dante to the XXth Century, by W. Heywood. Methuen & Co., London.

ever, seem rarely to be even damaged in the slightest degree. In the country side, some rams which belong to nobles are well known for miles around as champions. Buffaloes even were taught to fight in this manner, and with horns painted vermilion and their bodies stained with patches of the same colour they presented a rather horrid appearance. They were artificially stimulated to greater exertions. *Chinkara*, or small ravine deer (*Gasella bennettii*), black buck, and spotted deer (*Cervus arvis*) were also encouraged to show their powers; but camels, rhinoceroses, and the largest animals were not brought out in Rajputana. As a rule, elephants were only permitted to fight over a low wall which ran out from the main buildings into the enclosure, and in this there were numerous openings to allow the attendants to escape if in danger. The usual result was that, at the worst, fragments were broken off the tusks of the animals. If these became really angry, they were separated by horsemen with spears, or by fireworks. Very occasionally two beasts were allowed to fight *à outrance*. Their riders were covered with garlands and took leave of their friends before the battle. Their bodies and the trunks of the elephants were well greased in order that one of the huge beasts might not drag the *mahawat* of his opponent from his back. The man holds on to ropes fastened on the back of his animal as firmly as possible, as he knows the opposing elephant is always attempting with much cunning to tear him off. It is rare in Hindu courts, even under such circumstances, for a man to be killed. Indeed, at Jaipur, it was only, for the pleasure of a foreign prince, once during five and twenty years that such a battle as has been described took place. The greatest trouble was caused in those years by the difficulty in getting one of the elephants into his stall. On another occasion an infuriated *mast* beast got into the city through a weak spot in the enclosure wall and prevented the citizens for some hours from pursuing their usual avocations. Rajput nobles and even regiments in Native States often keep fighting rams for the entertainment of themselves and the public.

**TIGER HUNTING.**—It is usual at Native Courts for tigers to be shot from a *handi*, or tower, which is built at the junction of two or more valleys, down which the game is driven. There are several spots, in most States near the capital, in the jungle frequented by tigers. The ordinary sportsman takes his place on a platform, usually only a *charpai* or cot strung with cord (the common Indian bedstead), which is fastened amongst the branches of a tree near the "kill," which is either a dead animal which has already been struck down by the beast, or is a live goat or small animal tethered in a likely place to attract the game. When the news arrives of a tiger being within a suitable area, the country is surrounded by large numbers of men, both by night and day, who prevent it from straying by fires, the discharge of guns, and noises of different kinds. Gradually its range is limited, as the time approaches, by drawing in the lines of guards who guide it and other large animals towards the valleys, at the bottoms of which the towers or platforms have been constructed. All this is done on a large scale by princes, but smaller personages take their chance of a beat on the day of the sport or when they get news of a "kill." Gradually the line of beaters (who are peasants and who are usually very anxious to see their enemy killed) becomes smaller and the animals which live in the enclosed area being alarmed by the noise of guns, drums and horns, coupled with the shouts of the beaters, advance towards the sportsman. First come the smaller beasts—the hares and jackals, deer, wild boar, monkeys, wolves and hyenas, with peafowl and other birds flying in all directions; and lastly, perhaps, a bear, a panther, or a tiger stalks out into the open. It is, of course, only the larger game that is the object of the sportsmen on such occasions.

In the *terai*, or lowlands near the hills, in Bengal and many other places, tigers are shot from the backs of elephants. This is, indeed, the only method where the grass is long, or in buffalo and rhinoceros hunts. The panther, the cheetah, the spotted leopard, and the bear are hunted in the same manner as the tiger, and so is the lion in the rare localities in which he is now found in India. Most of these animals, and especially the black bear of the plains, are most ordinarily found by the solitary sportsman, as are also deer of all kinds. Boar hunting with the spear, or pig-sticking, is the favourite amusement in many districts in the case of Europeans and in some places with Indians of the martial races, though Maharaja Sir Partab Singh used to attack the boar with a club. In the hills of Meywar and other places the gun has to be resorted to, not only for sporting purposes, but in order to protect the agriculturist from injury to his crops, which also need preservation from the devastation of deer. The Indian wild boar, or *Sus cristatus*, is indeed a formidable animal. An interesting and graphic account of pig-sticking in India and of the valour of the wild boar is given by General Sir R. Baden-Powell in his recently published *Indian Memories*, which concludes with the words: "Those who wish for more on the subject will find it all in the recent fascinating volume by Major A. E. Wardrop, R.H.A., *Modern Pig-sticking*." Pig-sticking and polo in India, in the General's opinion, like hunting at home, forms a school of training which appeals to every young officer and is a genuine, permanent education to him.

The hunting of wild creatures by the use of trained birds or animals must now be described. Hawking is not so much practised in Rajputana as it was in former times. We sometimes see portraits of Rajput chiefs with hawks on the hand, just as Humayun and other Mogul sovereigns are occasionally represented. A few hawks are still left, but there is little sport with them. Cormorants are used for catching fish in the Sunderbans, and one may at times see hawks and similar birds setting an example to man by hunting small ones, or catching the small fish which less powerful though more daring ones have caught in the shallows of rivers for themselves. Many years ago I saw at Segauli, on the Nepal border, the country people damming a small stream and catching fish in the manner described by Bishop Heber. As the fish leaped from the water into which they had been driven, numerous small birds darted down and carried them into the air, when they were worried into dropping their prey by larger birds who caught it as it fell. The sport of fishing is pursued in many different ways, as, for example, by spearing in the Kashmir lakes and in the Jhilm river. In a deep pool on the Myhe river in the hilly tracts of Meywar, about 1871, I saw a grey-haired old man shooting fish as they leaped up from the water. The head of his arrow was attached to a cord. It was detachable, so that the fish bore it away, the other end remaining in the hand of the sportsman. This man was himself an old witch-finder, who had once terrified the wild Bhils, but was now no longer feared by these interesting people, many of whose superstitions were disappearing from contact with the European officers in the neighbouring cantonment of Kherwarra. The witch-finder, or *bhopa*, also understood how to poison the fish in the streams. The Bhils were keen sportsmen and hunters of game. It seems inherent in the hill men and in the warlike races of India to show skill in hunting all kinds of animals.

**DEER.**—The method of cheetah hunting at Jaipur was usually as follows.—The spectators sat on country carts, while the animal was seated on another. The attendants were also on carts. The *cortège* passed slowly

along the country, just as the peasantry did, and were then enabled to approach the black buck, the usual quarry, and at a favourable moment the hood was removed from the leopard's face, and on seeing the prey he made several huge jumps and caught it. Sometimes he stalked the deer, but rarely, and if he failed generally sulked and would do no more. The other modes adopted in Akbar's time, it is said, are sometimes practised. At Alwar I saw similar hunting with the lynx, whose prey was the hare or a small deer. It will, I think, be admitted that the *shikari*, or Indian huntsman, is often remarkably skilled and patient.

MISCELLANEOUS NOTES.—Indian artists, in painting portraits of distinguished persons, usually place in one of their hands some symbol to indicate their occupations or proclivities. For example: the warrior carries a dagger; the sovereign, an aigrette or small sceptre; the pleasure-lover, a rose; and the sportsman, a hawk. The last-named is very common in sets of portraits of the Mogul or Rajput chiefs. There are some further interesting references to my subject in the work by Major-General D. J. F. Newall, R.A., already quoted. With reference to the record of sport of the Emperor Jahangir, a friend of the author's told him that he shot no fewer than five hundred and eighty *aurial* (the wild sheep of the Panjab, *Ovis pollei*) in four years in the mountains about Attock, on one occasion having killed seven in one day. This was sixty or seventy years ago.

Hawking was by no means to be despised fifty or sixty years ago in North India. General Newall tells us that in the Kabul-Kheyli Wazziri Expedition of 1859-60, his camp (shooting being interdicted along the march) was kept well supplied with game by a *bas* (peregrine, or goshawk) they had with them. The game included *chinkara* (ravine deer), the *ubara* or bustard, francolin, hares, quail, partridges, etc. The small *chirrig* hawks (*Falco Saker*) were allowed to keep their eyes and wings in by flying at an owl. In an appendix to Volume II. of his work there is a valuable note on hawking by Major-General George Minster. The methods of training the hawks, which are probably the same as those employed in Akbar's time, are described. Among these is that the bird is not allowed at first to sleep at all, as the trainer keeps it on his hand and constantly moves it about. A second trainer relieves the first from time to time, and before long the wild bird becomes quite gentle. It will be remembered that the hunting leopard is broken in in a similar way. Great patience is required in the subsequent training, but General Minster had had hawks made fit for hawking fourteen days after they were caught. The *chirrag* was used especially for hawking the *hubara* or *ubara* (*Ois Macqueenii*). The sport was carried out by a line formed of British and Native officers and troopers, who were aided by greyhounds and gave most exciting runs for all. The general's party was also joined by a tamed wild ass (the *ghurkhar* or *Equus onaga*), who enjoyed the sport as much as anyone. The Guide Corps at Hoti-Murdan kept hawks for hunting ravine deer. The *chirrag* (*cherugh*) was also trained to kill kites, and the *shain* (*Falco peregrinatus*) for hawking partridges and wild ducks. The goshawk, or *bas*, referred to by General Newall, was the property of General Minster. It is a short-winged hawk and is therefore not so effective against *hubara* as against partridges and hares. The sparrow-hawk was good for the pot, and would kill twenty-five in a morning.

General Newall refers to Rajputana as comprising within its area a topographical surface as varied as its soil, and hence affording scenery and sport of an equally varied character. Tigers, bears, the maneless lion seen at Abu but more peculiar to Kathiawar in the south, panthers, sambhur, nilgai, cheetah, and of course pigs, abound. Moreover, there are hyænas, wolves, jackals, lynxes, and several kinds of small felidæ. Antelope in great numbers are found in the plains, and most descriptions of game in the cultivated country. Wild geese, ducks, and waterfowl of many kinds with snipe are abundant. Near Kankrowli, in Meywar, a party of eight (one or more of whom were engaged) in forty-seven days shot 17 brace of wild geese, 278 brace of ducks of various kinds, 344 couple of snipe, and a number of quail, partridges and hares, together with a few extras, such as the large sand grouse, bitterns, curlews, a few jungle fowl and water fowl, a bustard, eleven antelopes, and two *chikore*. In addition to these they had fish of many kinds. I have known one man, who in a short time, adjacent to one part of the railway on which he was employed, shot a hundred tigers, owing to the facility with which he could move about. It is not surprising, with such facilities, that the Province has always attracted sportsmen, both Europeans and Indians. The pursuit of game kept the Rajput fit for war and afforded amusement to the Moguls at their capitals of Delhi, Agra, and Fatehpur Sikri, which were only a few miles over the border. General Newall preferred attacking the wild boar with a good sword instead of using the spear. His brother, Capt. J. Newall, the author of *Hog Hunting in the East* (Tinsley Brothers, 1867), must have speared hundreds, killing sixty or more with his own spear.

Hunting wild beasts must not be regarded as mere sport in India. The statistical reports of the Government of India show not only the fearful loss of life which is caused by wild animals and snakes, but an enormous destruction of domestic animals and the great injury to cultivation which is caused not only by the destruction of crops, but by the prevention of tillage of the land. A single man-eating tiger or rogue elephant may so terrorize a district that miles of arable land are wasted because the peasants dare not plough or sow corn. Sportsmen are therefore encouraged by a wise Government to destroy tigers and other pests of the kind; and various inducements are offered to them, such as the loan of elephants, payments of awards to cover the necessary expenditure, and in some cases smaller amounts are given for snakes and small animals which are not regarded as game. If such measures were not adopted, large tracts of country would soon become uninhabitable.

NOTE.—Owing to an unfortunate error several of the double pictures printed on single plates have been reproduced in the wrong positions. The half marked (a) should have appeared on the left of (b)

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THE DREAM OF GERONTIUS, by John Henry, Cardinal Newman, illustrated by Stella Langdale, with an Introduction by Gordon Tidy. London: John Lane, The Bodley Head. New York: John Lane Co. 1916. Price 3s. 6d.

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