



Falconry a World Heritage



A symposium supported by the
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Venue : Abu Dhabi

Objectives:

- To exchange expertise, ideas and visions on Falconry as a World Heritage.
- To focus on common issues, problems and solutions for Falconry worldwide
- To establish international working teams of experts to jointly prepare a submission to UNESCO for the recognition of Falconry as part of the World's Cultural Heritage.

Expected Outcome: A DRAFT DOCUMENT IN PREPARATION FOR SUBMISSION TO UNESCO



LIST OF SPEAKERS

(NB country names indicate nationality only):

- Mr. Majid Al Mansouri (UAE)** Representative of the Government of United Arab Emirates
- Mr. Jevgeni Shergalin (Estonia)**, Raptor Biologist/Researcher, RRF Eurasian Standing Committee Member.
- Ali Yazdani (Iran)** CIC delegate from Iran
- Dr. Nick Fox**, Director Falcon Research UAE and founder of the Falconry Heritage Trust
- Mr. Teruo Morimoto (Japan)** National Conference for Japanese Falconry
- Mr. José Manuel Rodríguez-Villa (Spain)** Vice-president IAF and Chairman CIC's Falconry Commission
- Mr. Frank Bond (USA)** North American Falconers' Association and Vice-president IAF
- Ms. Helen Macdonald (UK)** Department of History and Philosophy of Science, University of Cambridge.
- Prof. Baudouin Van den Abeele (Belgium)** l'Université de Louvain, specialist in medieval falconry history.
- Dr Adrian Lombard (South Africa)** South African Falconer's Association.
- Prof. Dr. José Manuel Fradejas Rueda, (Spain)** Universidad de Valladolid, specialist medieval falconry literature
- Mr. Christian de Coune (Belgium)** president IAF from 1984 - 1998
- Mr. Carlos Bernabéu González (Spain)** Asociación Española de Cetrería y Conservación de Aves Rapaces
- Mr. Mohammed Nour Eddine Fatehi (Morocco)** Association Marocaine de Fauconnerie
- Prof. Thomas Richter (Germany)** University of Neurtingen, specialist in animal welfare
- Dr. Xiaode Ye (China)** Chinese Academy of Science, Beijing.
- Dr. Robert Kenward (UK)** International Union for the Conservation of Nature
- Brig. Ahmed Mukhtar, (Pakistan)** Falcon Foundation International
- Mr. János Tóth (Hungary)** Magyar Solymasz Egyesület – the Hungarian Falconers' Association.
- Mr. Ata Eyberdiev (Turkmenistan)** National Falconers Club of Turkmenistan
- Mr. Ata Annamamedov (Turkmenistan)** National Falconers Club of Turkmenistan
- Lieut. Col. Kent Carnie (USA)** The Archives of Falconry
- Dr. Thomas Cade (USA)** founding Chairman of the Peregrine Fund

UNESCO Speakers

UAE Speakers



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FALCONRY: A WORLD HERITAGE

By Dr. Nick Fox

On my hawking grounds in England is a **statue of a falconer** from 670 AD. Whenever I make in to my **falcon on the kill**, I am conscious that other falconers have hawked this very spot for at least 13 centuries. And then I think – will another falconer be hawking here in 3300 AD ? Or will falconry just be ancient history, or perhaps mankind will have already destroyed itself?

So the purpose of this symposium is in trying to create a future for falconry by learning from the past – our world heritage. In this introduction, I am not going to go into historical detail – the experts who will be speaking over the next three days will do that. But I want to trace on a world scale the varying fortunes of falconry and the factors that have caused it to wax and wane.

Nobody knows when falconry started – or why? Was it purely as a **method of getting food**? If so it is a technically skilled method for a primitive society. To catch, train, feed and hunt with a raptor is far more sophisticated than using a bow and arrow, or spear or a hunting dog.

Was it a method of **obtaining furs** or eliminating predators such as wolves? Was it bound up with **religion** – the falcon soaring in the sky carrying the souls of the dead ? Was it to do with power ? **Symbols of leadership** and the ability to strike at a distance ? **A display of resources (7,8,9,10)** which require money and leisure time? Or was it, like archery, spears and swords, to do with **warfare (11, 12)**? Probably it was the first three – food, religion and power – but not the last one. Falconry, like hunting, has always been considered good training for warfare because it requires similar skills of co-operation, tenacity and ability to cross country at speed.

But trained raptors have seldom been used actually as weapons of war. They are for peace time and leisure. Many have been taken to war and used in **intervals between battles** as a breath of sanity and normality, and many have been used to pay **ransom** - often to avoid further battles. During one crusade, the **Ottoman Sultan Beyazid** (top) captured the son of Philip the Bold, Duke of Normandy. He turned down Philip's offer of 200,000 gold ducats for ransom, instead demanding and receiving twelve white gyr falcons.

So the conditions for falconry to flourish are a technically advanced and stable society in which at least some of the citizens have spare resources of time and money to devote to the sport.

Emanating from the **mobile horse-based** societies of the Central Asian steppe, falconry spread to countries with suitable geography.

So it spread across the northern temperate zone, and with **forest clearance for agriculture**, the new patchy habitats were ideal both for game and falconry. So it flourished in:

Mongolia
China
Japan
Korea

Indian subcontinent
Persia
Iraq
Arabia

Middle Asia
Mediterranean countries
Europe north to Moscow

Other lands which were geographically suitable – the Americas, central and southern Africa, Australia and New Zealand – were inhabited by more primitive peoples living more hand to mouth existence. Later, when westerners moved to these places, **they took falconry with them.**

The political map is one thing, but falconry is very dependent on geophysical features of the landscape. **Permanent snows** are unsuitable for falconry. Its progress north is stopped by the **taiga forests of Siberia** and of Scandinavia. **Equatorial rain forests** are difficult for falconry, as are **hot deserts, mountains**, swamps and lakes. The falconer needs to be able to see what is happening and he needs to get to his hawk quickly.

Unless your life style already suited falconry – such as horses on the open plains of Asia, Arabia, or North Africa – falconry required a lot of effort. It needed leisure time and money. So it is a sport easily associated with the **ruling classes**, and it is associated with symbols of power.

While some of the less useful raptors could be used by the middle and lower classes, the **best species were jealously** reserved for royalty. In **China, Japan, Arabia, India, Persia, Russia, France, Germany, Spain, Britain, Holland** falconry was strongly supported by Royal families.

Political upheavals toppled some of these royal families and falconry suffered as a consequence. In the **USSR, Persia, India, China, Japan and France** the royal families fell from power reducing falconry to a shadow. Other countries such as Sweden, the Low Countries, Germany and Spain were similarly affected. In most of these countries falconry was continued by small groups of keen falconers. Sometimes it was actually banned because of its association with the former regime, or it was practised by just a small minority. Recently in China falconry was banned together with shooting as a measure to conserve falconry, even though it has very little impact on game numbers. These young falconers are hunting sparrows in Beijing.

Meanwhile technological developments threatened falconry. The gun was a much easier way to hunt small game. People demanded **bigger bags (44,45)**, raptors became **vermin to be ruthlessly exterminated (46,47)**. Falconry reached a low point. Forest clearances, which favoured falconry, moved on a stage further. Prime hawking areas were drained for **arable crops, fields were enclosed, cities spread** out. Falconers could not use many former hawking grounds.

But technology has also brought some good news for falconry. **Captive breeding(51,52)** enabled us to breed our own birds and safeguard supplies, **telemetry** enabled falconry to continue in less suitable areas and allowed classical flights with big falcons and the **deep freeze** ensures year round supplies of hawk food. All make life easier. Modern vehicles such as **cars, skidoos, and ATVs** make even the poorest falconer more mobile and able to reach distant hawking grounds. But there are new pressures too. Urbanization encroaches and in some countries such as the Netherlands, Belgium and **Japan** falconry is getting tough. There is very little hawkable land left. Only thirty years ago houbara were still being hawked here on Abu Dhabi island, now a modern city.

In many rural areas **electricity and fence wires**, and increased traffic flows have increased to hazards for wildlife and for falconry. We also have the animal welfare issues and **threats against fieldsports**. Although falconry is the most welfare-friendly fieldsport because it involves only small numbers and leaves no wounded prey, there are increasing numbers of people who are vegetarian and do not approve of eating meat. They are constantly pushing for anti-hunting legislation. They do not care about science, wildlife management or democracy.

In other countries where falconry has a relatively low profile, it is not mentioned in legislation simply by default. This omission may mean it is legal by default, or illegal by default. Sometimes it can be a slow process to have the sport properly recognised in law. In some western societies raptors have been iconised following the pesticide crisis. Some organisations are protectionist at all costs, rather than conservationists, and they have opposed sustainable use policies that allow a harvest of raptors for falconry.

Travel and communication is leading to cultural pollution. **Traditional methods (64,65)** as used for centuries in Japan are disappearing in the face of **Western methods (66,67)**. Obviously falconry cannot remain frozen in a time warp, but the very act of progress and improvement entails losses of our cultural identities. Perhaps more sophisticated computer technology will lead to **cyber-falconry (68,69)** and an unwillingness for people even to go outdoors.

Sustainable use is of increasing concern. How can we conserve the hawking grounds and the quarry that falconry needs ? **(70, 71)** Fortunately falconry is in most cases a low impact sport. It tends to maximise man-days of leisure and minimise prey harvest.

What will happen next? 83% of people in Britain are now urban. They have little understanding of the countryside. **Golf** gets you out of doors, but it doesn't connect you with the natural world. But many crave re-connecting with the countryside and falconry experience days are now a big industry.

"Green" pest control, using raptors at **landfill sites (73,74)**, urban areas, sports stadia, **airports** and **vineyards** is becoming accepted as normal.

So falconry is welfare-friendly, low impact, sustainable, useful and re-connection with the natural world. It's got lots going for it.

- The very first laws protecting birds were made by falconers. Falconry has also contributed immensely to **conservation**.
- Pioneered **captive breeding techniques** for about 50 species of raptors
- Falconry has pioneered avian medicine and contributed immensely to rehabilitation of injured raptors.
- **Falconry techniques such as hacking** have been used in conservation.
- **Falconers themselves have participated in conservation**.
- **Many raptor species have been re-introduced** by falconers such as peregrine, M.Kes, UK Gos, Red Kite, Aplomado falcon.
- Falconers also work on prey species such as houbara and **American Grouse**.
- **Education of the public** such as at centres, fairs and Hunting Exhibitions.
- **Education for decision makers** .

Our task now is to bring together **records** and information from our cultural past and present and to make them widely available. In this way we can keep them alive. We have not only to preserve our heritage but to conserve it for the future. We must prepare falconry for change so that it can keep its place in the modern world. The future, after all, is simply history that hasn't happened yet. This symposium, still in the future, will in three days time have become a milestone in the history of falconry.

Somehow in our modern world progress is actually greyness, a dulling down. **Hotels** look the same whichever city you are in. Health and safety executives remove all risks and excitement. Falconry is a wonderful antidote - **colourful, exciting, unpredictable**. Our heritage shows how it has brought people and nations together on **common ground**. Look at this group - are they all the same nationality? Race? Creed? Class? No! We are together because we are all falconers. It is an honourable heritage which we must cherish for our children.

HISTORY AND HERITAGE OF FALCONRY IN THE SUB-CONTINENT

Brig. Ahmed Mukhtar (Pakistan) Falcon Foundation International

Introduction

In ancient times, falconry was a way for people to get food. Predators and birds of prey were particularly respected by primitive people because they depended upon hunting for their survival. Today falconry is mainly a sport.

The Human Need

Falconry was used by desert dwellers to bring more meat into their diet. Nomads used their tame falcons to help procure the food necessary for survival, in perhaps one of the first methods of hunting ever used by man. It later became a sport of the wealthy princes who had hunting parties. The Gyrfalcon and Peregrine are particularly prized for tackling large birds, like Grey Heron and Crane, with dash and style. Besides, the Gyrfalcon has an handsome appearance while the Peregrine can pursue its prey at a tremendous rate, often achieving speeds of over 200 km/h, making it the fastest of all living creatures.

Falconry, an Ancient Art

Falconry was practiced by the Mongolian Chinese in Asia, at a very remote period, some 2000 years BC, and the art of falconry was in very high favor at that time. The Kazakhs in Western Mongolia are also known to be excellent falconers.

Falconry in the Sub-Continent

In the Indo-Pakistan sub-continent, falconry appears to have been known at least 600 years BC. The Indo-Pakistan sub-continent, particularly the region of the Indus Valley, has always been a highly active area for falconry.

Falconry in the Indus Valley

The Indus Valley has remained a meeting point of diverse cultures from times immemorial, where the communities developed their own exclusive traditions like Melas (fairs), Malakharas (wrestling festivals) and Falconry. Although falconry was a life sustaining instrument for desert dwellers, those from the green belts considered falconry as a noble art and used the falcons as symbol of high birth and luxury.

The Indus Valley Civilization

Beginning sometime around 2300 BC, the Indus Valley civilization developed in two major city areas, Mohenjo-daro and Harappa, along the river valleys of the Indus, Ravi, and Sutlej. Much is still unknown of their culture. Organized hunting parties would go out for game. Richard Burton wrote extensively about falconry in the Indus Valley, citing very interesting practices of its communities in his book "The Valley of the Indus."

Patronized by Royalty - the Mughal Emperors

Falconry was a form of relaxation for kings and nobles and gained great popularity amongst the royalty. The Mughal emperors organized falconry for its ultimate pleasure. Their's was an awe-inspiring empire over a vast area of the sub-continent. Each of the Mughal emperors, Babur, Humayun, Akbar, Jahangir, Shah Jahan and Aurangzeb were associated with falconry and other forms of pleasurable hunting. The Mughal emperors established organized hunting grounds which yielded game and relaxation.

Histories and Common Folklore

Museums and libraries of history have plenty of pictorial evidences of the popularity of falconry. Falconry also embedded itself in the hearts and minds of the high and low alike.

Khushhal Khan Khattak

Khushhal Khan Khattak, a popular Afghan warrior and poet of the 17th century wrote his "Baznama" arousing the interest of falconers of the region. His book "Baznama" became very popular among falconers and others alike. The book is now a treasure in the Khushhal Research Cell of Pushto Academy (University of Peshawar).

Allama Muhammad Iqbal

Allama Muhammad Iqbal, our national poet, used the Shaheen extensively to symbolize courage, self-respect, prestige, purity of soul, perseverance and self-control. As a symbol, the falcon plays a prominent role in the lives of many. Its pictures, images and paintings can be seen on house-tops, walls, trucks, buses and rickshaws.

Concerns and Awareness

Due to changing conditions of the falcon's habitats and use of modern methods of farming, the falcon has been meeting with decline. However, those with the love of falcons, have arisen to its defence, in order to protect it from peril. There is international awareness of the risks being faced by falcons. Both Pakistan and India circulated special postage stamps to raise public awareness of the need for conservation of falcons.

ERWDA and FFIP

Environmental Research and Wildlife Development agency of Abu Dhabi and Falcon Foundation International Pakistan joined hands to work for conservation of falcons. Both organizations collaborate their efforts for release of His Highness (*late*) Sheikh Zayed bin Sultan Al-Nahyan's falcons in the wild.

Since then, hundreds of Saker and Peregrine falcons have been released.

THE ROLE OF FALCONRY IN TURKMENISTAN EVERYDAY LIFE, IT'S CULTURAL WEALTH FROM PAST TO PRESENT

By Ata Eyeberdiev of the National Falconers' Association of Turkmenistan

Introduction

Turkmenistan is the one of five Central Asian countries, 488 650 km² square, population is 6 500 000 people. The Central Karakum desert is cover about 80% of territory, while mountains has 15% of total area, and the rest is steppe and water resources. Turkmenistan has borders with Kazakhstan, Uzbekistan, Iran and Afganistan. Our state has permanent neutrality political status.

There are 397 species of birds, 82 of reptiles, and 110 kind of mammals in wild nature of Turkmenistan. The turkmen flora consist of 2600 species and 105 families. There are 8 state preserves in our country.

Being a hereditary falconer, I am, at present, the head of National falconry society of Turkmenistan. I have spent more than 20 years on falconry. Now I have 3 falcons and 2 turkmen greyhound (tazy) at my site. Every year I spend more than a month in Central Karakumes for falconry with our oldest mentors, who themselves stay there for 5 months per year.

History

Oguz-khan family (turkmens forefathers lived 5 000 years ago) had hunting birds symbols on their ancestral emblem.

Two complementary traditional ornamental patterns can be found on turkmen carpets from as early as the first century A.D. Their names are "tazy guirugy" (tail of turkmen greyhound Tazy) and "gushyn ayak yzy" (Footprints of bird of prey). Turkmen carpet is made by women, so they must have seen the tazy calmly lying and the bird proudly sitting at their home to picture them in carpets. The acts of hunting birds are the symbols of devotion, bravery and wisdom in more than 10 turkmen folk historical episodes and stories. There are 24 generic signs of Oguz-khan, 6 of them are khan emblems: Golden Eagle, Merlin, Hawk, Peregrine, Baloban and Shakhin.

In art: Falconry is an ancient tradition of turkmens, so you can find mention of it in carpet weaving, images on jugs and other old things found in archeological digs.

In literature: Falconry was the object of many turkmen literature classics of the 15th -17th centuries, Sayilly, Makhtumkuli, Seyidi, Mollanepes. Most of the authors were falconers as well and had expressed their heart by time when falcon was flying away. There are more than 60 proverbs and wise phrases about falconry in turkmen folklore that are only rarely found in other national traditions. In turkmen you can even find a riddle about hunting with birds of prey.

Law: In muslim world the falconry is strictly described by the fifteen rules of Shariat. Five of them was applied to the falcon and dog, another 5 to the falconer and the last 5 to the prey.

Religion: Ayat 5 of surah 5 of the Holy Koran regulates hunting with birds of prey. The hunt described as not an imperative, but a permitted activity for people of the muslim religion.

Social structure: Falconry is a sign of equality. You can find the falcon carried by countryman as well as city-dweller, by worker as well as academic or cultural workers. By this relationship different groups of people are united and inspired with nature protection ideas. A lot of turkmen tribes are named after birds of prey, some of them: "Golden Eagle", "Baloban", "Shakhin". One of the oldest turkmen family has name "Moorsh" which can be translated as "falcon trainer".

Crafts and folk art: The falcon images can be frequently found on ancient women's national adornments.

Scientific

The National Falconers' Association of Turkmenistan has designated departments for both "ornithology" and "falconry in history and ethnography of turkmens". It also runs an ornithology laboratory at the Institute of Desert (Academy of science of Turkmenistan). There are some official documents for description of practical arrangements and regulations to protect birds of prey: The Red Book, the law of Turkmenistan "About wild animals protection", government regulation "About procedures of transaction and organisation of hunting industry". In Turkmenistan, the National Falconry Association carries out registration and mapping of birds of prey nests every year.

Current Status

The tradition of falconry now has official public status through the National Falconry Association of Turkmenistan, which was registered by Ministry of Law of Turkmenistan in 1998. For the great services to the restoration and development of ancestral culture the Association was rewarded with Golden Chain of President of Turkmenistan in 2003. Falconry is legal and has great support from the Government of Turkmenistan. Falconry is supported by the government through the Nature Preservation Ministry by providing special permissions and giving government awards to experienced falconers. There are more than 60 falconers in the National Assotiation. 40 of them are actual falconers, who practically keep turkmen hunting traditions. Others are dog breeders, scientists and students who collect information about falconry history. Among the falconers you can find villagers, students, government workers. Every year the amount of members increases by 5%. The National Falconry Assotiation of Turkmenistan has members in every area of our homeland.

Stability

There are articles and other materials about turkmen falconry traditions published every month. Also the members of the association give talks on radio and TV. Falconers have active participations in all major events and national celebrations. A film named "My falcon" was made in 2004.

There are hunting birds exhibitions, falconers' speeches, meetings with young people all arranged in Turkmenistan every year. The members of National Falconry Association of Turkmenistan have a private collection on the theme.

Future

By now the amount of falconers is rising all over the country. The registration of hunting birds from the Ministry of Nature Preservation has made it possible to use our tradition more efficiently. Also the great succession of turkmen hunter tradition should be taken in account. That is specially true because of help from the oldest active mentors.

Conclusions

Hunting goes on for 4 months of the year. For the remaining time the master feeds the bird with fresh meat. That is quite expensive. The destructive power of falconry is much less than gun-hunting. In the book "Kowusnama" (1800), chapter 48, says: "If you want to have emotional relaxation while mentally become stronger, then go hunting with a hunting bird and a fast dog". This kind of alliance between man and bird has a much more spiritual motive than a mercantile one. And even now you can see as our 70, 80 years old mentors coming home not with a great bag, but with a younger body and intellectual wealth.

A BRIEF HISTORY OF JAPANESE FALCONRY.

By Teruo Morimoto of the National Conference for Japanese Falconry

Preface

While Japan lays itself off far eastern edge of Eurasia, it has kept cultural links with the continent, integrating foreign or universal elements with native tradition into an original unity. Falconry is no exception.

Origin of Falconry in Japan

As the surest evidence, archaeology tells us that, by 6th century, Japanese kings and lords began hawking. According to latest research (*Kaku 2004*), there have so far been found 6 falconer and 10 gamehawk "*haniwa*" figurines, which includes one National Important Heritage and one Municipal Important Heritage with their artistic and historical value. Interestingly, all have been found in either of two centres of falconry in later times. Two fragments of falconer *haniwa* were found on the *Imashiroduka* Mound, possibly the tomb of King *Ohto* (Emperor *Keitai*; reign 507-531), the founder of present dynasty. Some *haniwa* hawks have bell mounted on tail, which is universal method in East Asia and has survived as tradition also in Japan. In written records, *Nihon Shoki*, the first official chronicle edited in 720 A.D., dates the first hawking in Japan as of 355 A.D. According to the record, a prince from *Pekche* dynasty of Korean Peninsula trained a unfamiliar and mysterious bird named *kuchi* and King *Ohsazaki* (Emperor *Nintoku*; literal reign 313-399, often deemed dating down to early 5th century) enjoyed hawking with it, jessed and with bell mounted on tail. Afterwards, the king established the regime of state falconers. *Pekche* is a dynasty of Manchurian origin, with its culture greatly influenced by China. *Kuchi* is not ancient Korean word but of Turk, Tunguz or Chinese origin (*Shiratori 1926*). While *Shiratori* regarded *kuchi* as a gyrfalcon, I consider it be a Siberian goshawk (*Morimoto 2005*). Although the episode might be fiction, it does show Japanese falconry has bloomed on the Chino-Korean branch of the global falconry tree.

Harimanokuni Fudoki, a folklore book edited probably before 715 A.D., refers to the lost bell at hawking by Emperor *Honta*, who is considered as King *Homtawake* (Emperor *Oujin*; literal reign 270-310) in *Nihon Shoki*. This story has been often cited as earlier evidence of hawking, but the king is sometimes doubted of reality or deemed identical to King *Ohsazaki*.

Ancient Falconry

Ancient hawking was done by riding falconers armed with bows on their back. The scene of hawking or departure therefore deeply impressed spectators (*Enomura 1993*). That is, hawking had symbolized and publicly demonstrated dominance over land and military power (*Matsumoto 2002*). So central rulers always tried to monopolize or even ban hawking through law and Buddhist ideology, while emerging local lords kept hawking in practice either through connection with those of influence (*Yumino 1978*) or through finding religious excuse in Shintoism. Tribute of good hawks worked as a ritual confirming clientelist relationship between upper power and lower rank nobility or local lords (*Akiyoshi 2004*). Interaction between the two lines of falconry, one in capital area, the other in the provinces, was a character in Japanese falconry history through early 17th century. Among ancient hawking enthusiasts, known are remarkable emperors such as *Kanmu* (737-806; reign 781-806), *Saga* (786-842; reign 809-823), *Uda* (867-931; reign 887-897), *Daigo* (885-930; reign 897-930), *Ichijou* (980-1011; reign 986-1011), *Shirakawa* (1053-1129; reign 1072-1086), great poets such as *Ohtomo-no-Yakamochi* (716-785), *Ariwara-no-Narihira* (825-880), *Ariwara-no-Yukihira* (818-893), and grand generals such as *Sakanoue-no-Tamuramaro* (758-811) and *Minamoto-no-Mitsunaka* (912-997). The art of falconry in central court had been kept by such nobility enthusiast and by limited expert families. Emperor *Saga* ordered compilation of a falconry text named *Shinshuu Youkyou* (Newly Edited Hawk Canon) in 818, which relied on both practice and on prior Chinese falconry texts, and may be the oldest falconry book in the world as survived in complete. It covers management, training, hawking and raptor biomedicine, including plans for cautery. While *Shinshuu Youkyou* notes on use of

takatanuki, Japanese counterpart of Arabic *mangalah*, no reference is yet made to *yegake* glove. With all often use of peregrines, mainstream of Japanese falconry has been goshawks and sparrowhawks since that time.

While Emperor *Saga* authored a Chinese poem on hawking as continental counterparts did in Tang period, hawking established itself as an independent theme for Japanese poem called *waka*. The 3 poems on falconry by Ohtomo-*no*-*Yakamochi* and 3 other ones on hawking in the anthology *Manyoushuu* (8th century) were followed by many poems in official anthologies until the final banning of hawking for the court nobilities in early 17th century. Great impression on public by state hawking was reflected in some chapters in classic novels: *Genji Stories* (around 1000) and *Ise Stories*. Many episodes on hawking can be also found in *Nihon Ryoutiki* (8-9th century), *Ohkagami* (11-12th century), or *Konjaku Stories* (12th century). The importance of public demonstration in Japanese falconry created a tradition of beautiful costume and elaborate equipments. No hawking artefact of the time has survived but we can imagine them from written records and paintings in later times. The aesthetics in hawking equipments has survived until now.

Developments in Medieval Times

Medieval hawking was directly linked to struggles between sinking central nobilities and emerging local warlords called *samurai* over title and interests in land where hawking field located. The sense of legitimacy and crisis on the side of central nobilities brought about systemization of falconry knowledge, oral secrets and ritual precedents. Thus a kind of falconry schools were formed by several families, among which the *Jimyouins* and the *Saionjis* left important falconry texts. On the other hand, among samurai in eastern Japan also emerged another line of falconry schools: *Nedsu*, *Seirai*, *Utsunomiya*, etc.

While the two stream had contacts since 12th century or before, they rapidly began to influence each other after *Ashikaga* Shogunate by eastern samurai settled in Kyoto (1336). Following texts by Jimyouins and the *Saionjis*, *Nedsu* and *Seirai* schools authored their own texts. In works by court nobilities, in turn, found are many reference to the method or wording of eastern schools. One can also see some continental method through China, probably of Arabic origin, such as sewing eyes of caught hawks or use of rotating block perch. Use of *yegake* glove might be samurai origin.

As hawking became more and more popular, falconers had to justify themselves against Buddhist idea of banning kill. Under the fusion of Buddhism and local Shintoism at that time, central nobilities resorted to *Hachiman* deity as guardian of hawking, and epigone of ancient expert falconers (the *Shimotsukenus*) found excuse in tribute of games to *Kamo* deity as holy dish. Similarly, samurai contributed their quarries to *Suwa* or *Futarasan* deity. Spells asking for good games or for recovering lost hawk came under such Shintoist cults.

Popularity of hawking had footprints in many painted scrolls and literature. *Kasuga Gongen Kenki E* (Illustrated Miracle Story of *Kasuga* Deity; Imperial Collection), contributed by *Saionji Kimihira* (1264-1315), one of greatest falconer at the time, vividly shows falconry by court nobilities. *Ippen Shounin Eden* (Illustrated Biography of St. *Ippen*; National Treasure) and *Jizouzoushi* (Book on Ksitigarbha) depicts perched goshawk at home of samurai. *Obusuma Saburou Ekotoba* (Illustrated Story on *Obusuma Saburou*; National Important Cultural Heritage) narrated a vision of a carried hawk as symbolizing the soul of a samurai. In *Uesugi-bon Rakuchuu Rakugaizu Byoubu* (Uesugi version of the Folding Screen on the Scene within and out of Kyoto; National Treasure), you can find a falconer carrying a hawk. Influenced by imported paintings of perched hawk from *Yuan* or *Ming* of China, hawk portraiture became a genre of art in 16th century (*Ohsawa* 2003), in form of hanging scrolls, folding screens or sliding door paintings.

Falconry and Shintoism

As hawking symbolizes dominance over land and works as military training/demonstration

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THE LIVING TRADITIONS OF FALCONRY IN EASTERN EUROPE

By János Tóth of Magyar Solymasz Egyesület – the Hungarian Falconers' Assⁿ.

When I was invited by IAF to speak in this Symposium, it seemed for me a very tough job. I was afraid that it would be very difficult to collect memories and arguments in connection with falconry. However, hardly did I start work, I soon realized that an unbelievable rich material was available. Now the main difficulty is that I should speak about so many things in order not to leave out anything really important. Moreover, one should be familiar with several specific areas, because there are a lot of archeologic, linguistic and artistic research achievements in connection with falconry.

The most obvious connection you can find in the falconry-related works of fine art. In almost all European countries there are several paintings from the early medieval times till our days that show scenes of falconry, falconer portraits or falconry-related activities.

Medieval painting. Putting people and animals together in one picture was a very new idea in the way of painting that time in Eastern Europe. So obviously such orders and works had a great impact on the development of painting, as we can see in the works of several painters of our day. Some prime examples exist in the work of László Szappan, Hungarian falconer and painter

Many sovereigns made memory for their favourite falcons or typical falconer scenes by making them shown on coins. Notably the Silver Dinar of Béla the IV., King of the House of Árpád. On one side of the coin you can see a hawk catching a rabbit. There is also a falconer on horse-back on a coin from the XII. century Czech-Morava Kingdom and on the Hungarian 50 Forint coin, from the present day a falcon can be seen. These all illustrate the impact of falconry on development of fine-arts. More concretely, the very deep roots by which falconry connects with and is present in these artistic areas. There are also examples of sculpture such as the medieval statue of a walking falconer and a sculpture of a sitting falconer from the XIX. century in the Hungarian Buda Castle.

You can find several falconry-related works in poetry, as well. Especially in the times when humanism started to spread, in the XV. century Eastern Europe, plenty of poems were written about this theme. This was the time of creating the idea of the humanist man, to whom the brave and open character, the committed way of fight, quickness and other chivalrous characteristics of falcons fitted very well. In these works the falcons are often mentioned as the symbols of noble, chivalrous virtue. Therefore falconry seemed to be a typical and worthy activity. Notable among falconer-poets was Bálint Balassy, famous Hungarian poet and general from the XV. Century. Poets often compare their sweethearts to their favourite hunting birds, who they heap upon with love and care. As ideas changed in the forthcoming times, this motif was taken over by doves in folk-poetry later on.

We have also to put great emphasis on folk-art motifs and legends when researching falconry. Initial from Picture Chronicle in XII. Century: Prince Álmos has a crow slaughtered at Csór Castle, Hungary. An interesting legend is connected to this picture. Prince Álmos was the brother of Könyves Kálmán (Coloman Beauclerc), Hungarian King. He tried to divest the king from his power with arms several times. In the first case Kálmán forgave Álmos, the leader of the conspiracy, as he did not want to kill his own brother. He took his word that he would never attack him again with army. Álmos promised this to his brother. During the next hunt the companions asked the Prince about his promise. Álmos turned to the barons and pointed at a crow in front of the legs of their horses, which was just caught by his favourite falcon.

- Sirs, do you think this crow would promise not to caw any more if he can stay alive? We can find a lot of interesting historic and religion-historic facts when we search for origin- legends of sovereign dynasties. A wide spread legend in Eastern Europe is the so called "Turul" cycle, which undoubtedly connected with falconry. One cannot even understand the roots of this legend without knowledge about falconry.

In turul-illustrated mug from the VII. century Nagyszentmiklós Golden Treasure. You can see the figures of the divine ancestor and the founder of the clan. According to this legend, the forefather of these families was a divine bird, named Turul, who had wonderful abilities. Several researchers tried to find out what kind a bird Turul could be, whose picture illustrated the shields of both Attila, Hunnish sovereign, I. Ottoman, founder of Osmanli Empire and Árpád, Prince of Hungary. The origin of totem-animal of Turul-related sovereign dynasties trace back to that the ancestor, who could provide the ideal connection between earth and heaven was a bird of prey with wonderful abilities, a superb hunting bird, whose descendants were the sovereigns. Because reign requires special abilities and divine charisma, which was given to the sovereign dynasty by a legendary ancestor, a divine hero, and since that time it has been inherited from father to son in all members of the clan. Obviously choosing Turul as totem-animal shows, that falconry and falcons used for hunting were highly respected by people of the plains. (nomad???) They were appropriate to express the personality of the sovereign, who testified both the heavenly and the earthly power. As Turul legend cycle has been very wide-spread both in time and in area, we can see, that falconry and knowledge about hunting birds were utmost characteristic of that region and time. We can trace and follow the appearance of Turul-related dynasties from 207 A.D. till the 1400's years, throughout more than 1000 years, from chinese areas through Asia Minor up to Central Europe. The reason of this phenomenon is the migration of nations. The sovereign dynasties spread over faraway distances by migration waves and they also brought along their legends of origin based on falconry activity of Central Asean nomad peoples. The dynastic totem-animals became also national symbols with time. As national symbols they got into different areas of folk-art, nowadays we can mostly find them in stylized form. E.g. Turul illustration in homespun weaving motif from 19th c. Transylvania and a silver belt (övcsat=buckle) with turul from the VI. Century.

Speaking about time and distance in connection with falconry, we definitely have to mention the purchase and exchange of hunting birds. We know, that birds of prey used for falconry were very important goods of exchange of medieval trade. Eastern European sovereigns regularly imported for themselves gyrfalcons from Scandinavia, Iceland or Northern Siberia and feldegg falcons from Southern Europe and Northern Africa. A lot of letters were found while processing the correspondence of XVI. century noble families in which the different family members negotiated with each other about the exchange of hunting birds. Trading with falcons was a significant part of medieval commerce, entire families dealt with this area. Whole villages specialized on catching, training and trading of falcons, where falconry-related handicraft, hand-manufacturing of hoods, gloves, satchels, legstraps was practiced on artistic level. From medieval times to the present day highly artistically decorated have been famous from Hungary. Falconers use these tools in almost unchanged form even nowadays.

Commercial relationships had high significance in the middle ages, because political relationships derived from these. Some hunting birds were very valuable, sovereigns presented each other with falcons. Sometimes even peace could be bought by presenting falcons. There were some areas, which were famous of their birds. Such a place was in the XVI. century Transylvania, part of Hungarian Kingdom, from where saker falcons were regularly delivered for the Turkish Sultan during the Turkish occupation. This habit became later a kind of tax, which Transylvania paid each year to the Sultan in return for peace. This tax was called "Falco nagium". You can see how important falcons and other birds of prey were to the owners of the areas, so they saved their nestling places. Such sales contracts were found where the parties mentioned the certain cliff where the falcons had nests. Some sellers stipulated in the contract that they had to be given young birds from the nest every year for a certain time by the new owner. Later in the XV. century, royal regulation prohibited unauthorized persons' disturbing the falcon nests and promised severe punishment for killers of hunting birds. These laws, which were although made out of different motivation, however, for common aim, namely for protection of falcons, could be considered as the first conservation laws. What sovereigns of middle ages wanted to reach, that is the successful brooding of falcons and stable hunting bird reproduction, is nothing else than what we call now in conservation "sustainable utilization".

The habitats of falcons were very often named after the birds, such as Falcon Cliff, Sólýomszikla in hungarian language or Szokolja szkálá in slovakian language. We can quite often meet these names among geographical names. The villages specialized on falconry also got their names after their activities, such as Falconer Village, Solymár hungarian, Dravec, Drauc, slovakian. Falconers often were raised to noble rank as a respect of their falconer knowledge. In these cases some kind of falconry related motif or symbol always appeared on the coat of arms. Both geographical and settlement or family names survived throughout centuries, reminding us the history of falconry.

The most shocking experience I had while studying falconry-related research was to realize, how widespread these connections are. When reading about Turul dynasties I had an overlook on the belief-system, of the nomad people living in the steppe, which is a hard task to understand for people living settled down. The basis of this was the wandering way of life, the logic of which is totally different from that of ours. I could understand the encoded reasons of the very sudden rise and predictably even quicker fall of the enormous Scythian, Hunnish and Mogolian empires. Through studying falconry I roamed over a part of our history from late antiquity through the middle ages until our days, which would have been impossible to understand without knowledge about falconry. This was all I wished to tell about our still living falconry heritage in Eastern Europe.

THE FALCONRY HERITAGE OF SOUTHERN AFRICA - A PERSPECTIVE.

Dr Adrian Lombard of the South African Falconer's Association.

INTRODUCTION.

I must admit that, when first asked to present on this topic, I wondered how I could stand before this forum that contains representatives of nations, which have a history of falconry extending back for thousands of years, and claim a heritage of falconry for Southern Africa. On reflection, however, I realized that this is, indeed, why we can and should present falconry as a World Heritage.

BACKGROUND.

I shall give a brief background to the Southern African Sub-region and its falconry potential.

1) GEOGRAPHY. Examination of the vegetation types of Southern Africa will show those regions most suited to falconry. The Highveld grassland provides the champagne falconry of our region, with huge skies and abundant quarry. The Woodland savannah also provides excellent falconry grounds. Other regions support falconry, but are more difficult to hunt. These would include the Tall grassveld and the Fynbos of the Cape. The dry savannah of the Kalahari provides excellent falconry but is, as yet, little exploited.

2) BIOLOGY.

- i) The Indigenous Raptors. Of the 59 diurnal raptors, excluding the vultures and secretary bird, 31 species have been flown for falconry purposes with variable success.
- ii) The Quarry. The quarry available to falconers is, predominantly, feathered. The huntable game birds include 1 Guineafowl species, 10 species of Spurfowl (or Francolin), 3 species of Quail, and 4 species of Sandgrouse. There are 9 species of Duck suitable for hunting. The Egyptian Goose has been successfully hunted, while the Spurwinged goose is probably too large for falconry purposes. Various Korhaan species and numerous species of smaller birds have been hunted. Of note are several invasive alien bird species that provide excellent quarry for our African Goshawks. Furred

quarry includes Scrub Hares and Spring Hares, but these are nocturnal and are hunted at night with African Hawk Eagles, using a spotlight.

- 3) **POLITICAL.** The Southern African sub region is composed of 9 separate countries. Two of these, South Africa and Zimbabwe, have formal policies permitting falconry in terms of existing legislation. In Namibia, falconry is currently banned. There are some moves afoot to introduce a falconry policy in Botswana. There are no formal attitudes to falconry in the other countries, and little or no falconry is practiced in them.

THE HISTORY OF FALCONRY IN SOUTHERN AFRICA.

There is no indigenous culture of falconry in Southern Africa. Falconry has been imported by immigrants to this region.

THE EARLIEST RECORD.

There exists, in the Southern African sub region, evidence of an ancient culture, based around dressed but un-mortared stone buildings. These buildings date from the early centuries A.D. to fairly recent times. The economy of this culture was based on agriculture and trade in gold and ivory. There is some evidence of pre-Islamic Arabic influence on some of the earlier ruins. There is also evidence of trade with outsiders, including glass beads from India and Chinese and Persian glazed ware. The largest of the stone complexes is known as The Great Zimbabwe and is to be found roughly in the centre of Zimbabwe, near the town of Masvingo. On a visit to the Great Zimbabwe, in 1992, I found, in the site museum, a metal object identified as an "Arab Falconry Bell". My efforts to further research this object have been thwarted by disinterest or politics. It remains interesting to speculate that a falconer may have visited this place where he lost, left or gave away a bell, leaving tantalizing evidence of the practice of falconry in the pre-history of this region. Several soapstone birds were found within the ruins of Zimbabwe. Their significance is lost in history, but they are believed to have been religious artifacts and remain a symbol of that nation today. I will leave this topic with an image of that enigmatic Zimbabwe Bird, and see what falconers may make of it.

RECENT HISTORY OF FALCONRY IN SOUTHERN AFRICA.

There is no further record of falconry in Southern Africa until after the Second World War. The subsequent development of falconry in this region can be described in terms of three distinct generations of falconers, resulting in the current situation.

1) **THE FIRST GENERATION.** Falconry was imported to Southern Africa by a widely dispersed group of individuals who came from different origins and settled in different areas. W. Eustace Poles is the earliest falconer whom I have identified. He settled in Northern Rhodesia (now Zambia) He was connected with the English falconer, Hugh Knight and contributed several articles to "The Falconer" in the early 1950s. He provides the first example of the mentor/apprentice system as one Alan Savory spent his Christmas holidays with Eustace, when a schoolboy, learning falconry.

Heinie Von Michaelis was an immigrant to the Western Cape, from Germany, at much the same time. He brought with him a love for raptors and knowledge of falconry. He was a creditable artist and wrote several books that display his artwork and his passion for birds. His first book was "Birds of the Gauntlet" reviewed in "The Falconer" of October 1953. David Reid Henry, the well known bird artist, was a contemporary, who first came to Southern Rhodesia (Now Zimbabwe) in 1960, and spent considerable time there, eventually settling there before his death in 1978. He learnt much from George Lodge who, besides painting, initiated him into the art of training hawks and falcons. He acquired his female Crowned Eagle, "Tiara", whom he had for 9 years, in Zimbabwe. A brief meeting with David and Tiara was my own first introduction to the concept of falconry. He was the mentor of Ray Black who was also a falconer and bird artist. Rudi De Wet was one of the first falconers in the Transvaal region of South Africa. He was a Methodist minister and learned about falconry while studying Chinese in an effort to become a missionary to China. He put theory into practice and became a focus for youngsters in the area who wanted to take up falconry. This generation of falconers is characterized by a thirst for contact with other falconers and a need to disseminate knowledge. They contributed to the British Falconry Club's journal, "The Falconer". I am in possession of Eustace Pole's copy of W. Ruttledge's manuscript, "Falconry for Beginners". Eustace wrote a paper entitled "Hawk Catching by Means of the Do-Gaza Net". Rudi De Wet published a book entitled "Falconry in South Africa: an introduction to the art." but it had a predictably minute market and he claimed that it bankrupted the publisher. There was a lack of structure to falconry during this time and the law largely ignored falconry although it was curtailed in South Africa by legislation prohibiting the setting of one animal against another.

2) **THE SECOND GENERATION.** These falconers learnt falconry directly or indirectly from the original first generation falconers, many as school boys who apprenticed themselves. Falconry became more formalized and experience was gained with indigenous birds. Favoured species became Black Sparrowhawks, Redbreasted Sparrowhawks, Passage Lanner falcons and African Hawk Eagles. The first African Peregrines were obtained and efforts were started to breed these. The lack of structure was recognized and the Zimbabwean (Rhodesian), Transvaal and Natal Falconry Clubs were formed. In Zimbabwe the sport was never outlawed, but the need for an appropriate policy and a relationship with the conservation authorities was recognized. The founding president of the ZFC, Dr John Condy, had the foresight to recognize this and the good fortune to find a sympathetic conservator in Ron Thompson, employed by the National Parks Board of Zimbabwe. This laid the foundation for the creditable situation to be found in Zimbabwean Falconry today.

In South Africa, the situation was more complex, with its larger size, provincialization of conservation authorities and restrictive legislation. This delayed and inhibited the progress of formal falconry structures and policies. Falconry was only legalized in the Cape in 1992 and the South African Falconry Association was formed in 1990. Falconers in Southern Africa have striven to develop good relations with raptor biologists, conservationists, rehabilitators and amateur bird watchers. This has lain a good foundation for falconry today. Peter Steyn, the noted photographer and raptor biologist, whilst never a falconer, has enjoyed a good relationship with falconers, and has maintained a benevolent attitude towards us. He encouraged my own love for raptors when I was a schoolboy in Zimbabwe.

A number of individuals can be seen as bridging the gap between the second and third generations of falconers in this region. Ron Hartley was a powerhouse in the development of falconry in Zimbabwe and is largely responsible for the good standing of falconry in our sub-region. Tim Wagner, current chairman of SAFA and the Gauteng Falconry Club, has made a significant contribution to the development of falconry

in South Africa. He has influenced our relationship with conservation authorities, raptor researchers such as Dr Andrew Jenkins and has had considerable success with Peregrine breeding. In the Western Cape, Edmund Oettle succeeded in overturning the ban on falconry. His clear and innovative thinking exerts an influence over regional falconry, today. It has been my good fortune to have known and worked with all these individuals and to have experience of both South African and Zimbabwean falconry.

3) THE THIRD GENERATION. This generation is represented by the 186 South African Falconers and the 35 Zimbabwean Falconers today.

- They currently enjoy well-established falconry structures in an environment where legislation permits the practice of falconry. It is a feature in both South Africa and Zimbabwe that falconry is administered at Club level on behalf of the state, with permits being issued on club recommendation. In most provinces there exists an excellent relationship between falconers and conservation authorities, in an atmosphere where trust has grown through working together.
- There are falconry clubs in 7 of the 9 provinces in South Africa. These clubs are united under the banner of SAFA. We enjoy cordial relations with the ZFC, while several of us retain our membership of the ZFC.
- Provincial Falconry Policies, which determine the way that existing legislation will be applied to falconry, are in place in 7 of the 9 provinces in South Africa. These permit the practice of falconry within reasonable restrictions. Negotiations to improve and simplify this situation are ongoing.
- Falconers are permitted a wild harvest of suitable raptors for falconry purposes. In most provinces this is based on an annually negotiated quota.
- Falconers are generally permitted to hunt their birds year-round, based on the principle that hawks need to hunt irrespective of season. In the event of “out of season” quarry being taken, the hawk may be fed up and the prey remains are left in the field.
- We have introduced an apprenticeship system for new falconers and Grading system based on experience.
- Both indigenous and exotic raptors are being flown. Several falconers are flying Gyr/Peregrine and Gyr/Prarie hybrids very creditably. Saker falcons and Harris Hawks are also available. A small number of European Goshawks have been flown with success. There is some concern regarding recent legislation dealing with biodiversity and the effect it may have on the availability of exotic raptors.
- Breeding of raptors for falconry is well established, based mainly around the breeding of *Falco peregrinus minor*. A total of 8 indigenous species have been bred by falconers and, with the exception of the Taita falcon, these have been used for falconry.
- Falconers have won acceptance with conservation organizations. We have entrenched our place in the Bird of Prey Working Group of the Endangered Wildlife Trust. This is the foremost conservation NGO in South Africa. Falconers have long been active in conservation organizations in Zimbabwe.
- Falconers have developed an excellent relationship with most rehabilitators of raptors in Southern Africa. The Western Cape has a formal Raptor Rehabilitation Protocol in place and falconers are written into each step of this process.
- In Zimbabwe, falconers have an enviable association with raptor research. They have an established association with the Peregrine Fund and are actively involved in research into Taita falcons, Peregrine falcons, Black Eagles and Crowned Eagles amongst other species. In South Africa this is less well developed due to an era of distrust that has been difficult to overcome. The situation is changing, with recognition of the role that falconers can play. Improving relations are opening the way to cooperation with several potential research projects in the pipeline that will involve falconers. We are looking to cooperate with the Bird of Prey Working Group in two programs, one dealing with the South African Taita Falcon Population and the other with the Migratory Kestrels in South Africa, and are actively seeking funding for these projects.

Thus falconry in our region has grown from humble beginnings. We cannot claim to be without threat as several “green” organizations and individuals scrutinize our activities. We have yet to persuade all conservation authorities of our right to existence. Any serious challenge to falconry in other countries around the world will impact on us, as will negative publicity and bad practice.

THE FALCONRY HERITAGE OF SOUTHERN AFRICA.

I will now pursue my thesis regarding the relevance of Southern African Falconry to the National Heritage and World Heritage from a very personal perspective. As you have all been informed, I am Adrian Lombard. I was born in Harare, Zimbabwe, and moved to Cape Town, in South Africa. My father was born in London but moved to Zimbabwe. His father had been born in Ireland, and we can trace our family in Waterford, County Cork, Ireland back to the year 1260. We were “Norman Irish” and, hence came to Britain with the Normans. Prior to that our family lived in Europe where, in several countries, the name Lombard is synonymous with pawn broking. Indeed in Boccaccio’s “Decameron”, written in the 14th century, he speaks of “falling into the hands of the Lombards” or pawnbrokers. Long before we became pawnbrokers, however, the Lombards were one of the barbarian tribes that came from central Eurasia and contributed to the fall of the Roman Empire, settling in northern Italy. It is my understanding that it was these barbarian tribes that brought falconry with them and introduced it to Europe. Thus, I feel that falconry is part of my personal heritage. In South Africa, we have a World Heritage Site, officially known as the Sterkfontein, Swartkrans, Kromdraai and Environs World Heritage Site, or, more simply, The Cradle of Mankind. It is a unique location, blessed with a greater wealth of the pre-history of humankind than almost any other place on earth. It is generally recognized that mankind developed in Africa. Genetic evidence now suggests that representatives of modern man left Africa 80,000 years ago to colonize the rest of the world, developing new practices and expanding the human heritage in the process. Thus a circle has, now, been completed. South Africa has produced several statesmen over the years. One of these is the Archbishop Emeritus Desmond Tutu. It was he who coined the phrase “Our Rainbow Nation” to characterize the mix of colours, cultures, beliefs and practices that constitute the rich fabric that is our national heritage. I, as a falconer can stand and say “Here is a bright fragment of cloth that I contribute to this patchwork; it is my heritage that I bring to you.

FALCONRY IN NORTHERN EURASIA WITHIN THE LIMITS OF THE EX-USSR: PAST AND PRESENT

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Former Soviet Union

Due to iron curtain during 74 years the World knows a little about history of falconry in Russia and adjacent countries formed still 14 years ago the united Soviet Union. The main source of information for foreign readers for almost entire 20th century was a chapter on literature on falconry existed in Russian published on pp.184-193 in the famous book *Bibliotheca Accipitraria. A Catalogue of Books. Ancient & Modern Relating to Falconry*. With notes, glossary and vocabulary by James Edmund Harting, Librarian to the Linnean Society of London. The Holland Press. 1977 and article by «father» of ex-Soviet ornithology Professor Georgiy Petrovich Dementiev: Dementieff, G. 1945 . *La falconerie en Russe. Esquisse historique // L'oiseau et Rev. franc. D'ornithol.* N5. P.10-39 in French.

During last 14 years after the collapse of the ex-USSR and extermination of the communist dogmas and ideology we observe the development of vivid interest to restoration of forgotten national tradition including falconry itself and history of falconry especially. According to archeological discoveries the first stony monument in the territory of the ex-USSR – the stone sculpture of man with falcon on fist was found in Tuva (Tyva) and belongs to the 6th century A.C. as the latest (pers. communic. of Dr.Eugene Potapov). However Georgian scientists reckon that hawking was known in Georgia earlier than the V century (pers. comm. of Givi Chogovadze). After October 1917 falconry was not officially prohibited but it was not supported by government that in reality it meant one and the same. However in two regions mainly where falconers were simple common people it continued existed: in Transcaucasia (Georgia) and republic of the Middle Asia (Kazakhstan and Kirghizia), where falconry was one of several hunting methods for acquiring a food or receiving of furs. In all the rest republics and now independent countries the number of single falconers did not exceed one dozen and they very often used by Press Media than stars and hero of publications, but their limited tiny number was obviously not enough to restore this ancient sport on such vast territories as the Russian Federation.

In Soviet time several documentary films were done on falconry in Kazakhstan and Kirgizia, which have been demonstrated through the first (main) TV channel in the cycle of programme “In the World of Animals”. However movement of young people from villages (country-side) in towns and absence of moral support from the side of the government and literature (manuals) were the main reasons why falconry has begun to extinct together with coming out from life of the oldest generation of falconers. This process was especially obvious by the middle of the 1980's. During the 1960's-1970's the only what reminds people of survival this sport was episodic separate short notes published on irregular base in hunting journals and almanachs about extinguishing generation of falconers-elders in the ex-Soviet Middle Asia.

Georgia was the first country which tries to legalize falconry in 1967 and where beginning since 1987 annual competition usually in October was held among local hawkers “Bazieri” (slides). Several experiments on frightening of dangerous bird species from military airfields were undertaken in Lithuania (Palanga) and Ukraine (Odessa). After the collapse of the ex-USSR with opening borders and appearance of new again rich class of people falconry experiences the period of new bloom. Now it is spread mainly among young people and hunters of the middle age. In many countries of the ex-USSR falconry clubs began to be established especially during last 6-7 years. In Nura settlement in Kazakhstan the first center (museum) was established 7 years ago. Besides sport or classic direction of falconry, during last 10 years very quickly “commercial” falconry is developing. Understanding that falconry is rather popular in many countries of the Middle East, West Europe and North America more and more number of tourist agencies offers falconry as a compounding part of commercial tours for foreign hunters. Unfortunately commercialization has brought negative trends as for example advertisement of hunting on protected species in Azerbaijan or cruel methods for prey specimens used during “berkutchi” festivals in Kazakhstan some years ago. Not necessary to speak here about the problem of Saker Falcon – all falconers throughout the world are well aware of this critical problem.

Commonwealth of Independent States

Russia History. Let us quote several paragraphs from the book of the late Prof. Flint and Dr.Sorokin on “Falcon on Glove” (Moscow, Egmont Press, 1999). “Falconry in Russia has ancient history and its roots should be found probably in the depth of VIII-IX centuries, far before as in Europe Friedrich Hohenstafeln was born and in Asia – Chinghishan. Unfortunately, document evidence of the earliest period, excluding several cases, are not saved.

Fact is obvious that in the life of eastern Slavic tribes the falconry has come from southern neighbours, and first of all from khazars, the Turk-language nomadic nation, created in V century the country, which boundaries covered the modern Dagestan, Cis-Azov Sea area, the Crimea, Don River region, Lower Volga River area. Khazars, subjugated by Huns and assimilated with them, as independent community existed until the Xth century, and probably Slavic nations were from ancient times connected with them by political, trade and sometimes by military relations. There are the bases to think that if falconry was brought by Huns to Khazars, so from them it came over to eastern slavic nations somewhere at the edge of IX century. In any case just at the end of this century, according to legends, ancient-Russian knight Oleg, died in 912 year was the first who has built in Kiev the falcon yard. But, undoubtedly, still by many years before appearance of knight falcon yard the hunting birds were began to be used for hunt by common people, for which bagging geese, swans and ducks probably was a great help in their each-day life.

Successor of Oleg, grand prince Igor Ryurikovich, who was with power in 912-945, as well as his son Svyatoslav Igorevich (957-972 in power), was outstanding hunter, who devoted all free time to hunting. However the main their prey was large game – boars, deers, elks, bears. Falconry is not mentioned in any documents of this time. The Svyatoslav's son, famous Vladimir Krasnoe Solnyshko (or Saint Vladimir), during whose ruling (980-1015) the christening of Russia took place, according to “bylin” epos (“bylina” - Russian traditional heroic poem) also was famous hunter, and in two “bylina”s (about Ilya Muromets and about Churila Plenkovich) there are episodes, directly connected with falconry. At the same time in chronicles of that times the hunting heroic deeds of the great prince Vladimir are not reflected at all: probably, so the christening was so important event that it has “blocked up (surpassed)” all the rest in chronicles. But may be, this prince soft by character was not interested in hunting. Undoubtedly, however, that falconry existed all this time, though, probably, in comparison with hunt on large mammals had secondary importance. Nevertheless Vladimir son of Yaroslav Mudryi (time of ruling 1019-1054) has issued the first legislative acts, regulating falconry. In this legislation, the private property on hunting birds was fixed and punishment by large fine for theft of falcons was envisaged. Like Oleg, Yaroslav did not like hunt. Being physically weak, lame, he prefers fishing. However falconry by that time already has occupied such high level, has captured so many sides of public life, that necessity of its law reclamation was arisen.

Yaroslav Mudryi is known as a builder of Sofian cathedral church in Kiev, erected in the honour of victory over Pechenegs. In inner furniture of cathedral there are famous frescos, depicting different scenes of everyday life of that time. Among them several frescos attract attention, depicted scenes of hunt on boar, bear, deer. But the most interesting for us – fresco with the Goshawk, attacking hear. Figure is considerably stylized, but it is easy to recognize the raptor and prey. However, the Goshawk is shown without any hunting ammunition, as well as on two other frescos, where images of quietly sitting hawks are placed simply in oval or circle. In spite of absence of ammunition, this fresco in combination with others can be treated only as scene of falconry. As far as we know that is the first image of such subject in Russian art. The son of Yaroslav Mudryi, the great prince Vsevolod I, had hunting Krasnyi dvor (Wonderful Yard) on the bank of the Dnieper River. One of plot was named Sokolii Rog (Falcon's Horn). That was quite vast space, pitted by ravines and only somewhere covered by trees. Area was favourable for falconry that is seen from the name. Probably, during Vsevolod ruling, and later, people kept and trained falcons and hawks. The great prince Vladimir Monomah (1053-1125) the grandson of Yaroslav Mudryi, the man of deathless courage and strength was glorified as a remarkable

outstanding hunter. Though he, as well as many his princes-precursors, hunted dominantly on large game, including aurochs lived in that time still and exterminated later, he kept hunting falcons and hawks, devoting them the special attention in "Will (Testament)".

The proofs in chronicle considerably later many times return to the mention of falconry as an important feature of everyday life of Russian princes. Falconry was loved (liked) by prince Svyatoslav Severskiy, and his son Igor, famous by unsuccessful military trip to Polovets in 1185, being sung of in "Word about Igor's regiment". Chronicle states that even being in captivity prince does not change his habits and flew hawks. With a transition in XIVth century of the central power to Moscow all organization of hunt is changing including falconry. The first Moscow princes were not hunters and in this aspect they could not be compared with "bogatyrs"-princes (bogatyrs – hero of Russian folklore, the man of extra strength) of southern Russia. During XII-XV centuries in Moscow chronicles the hunt as prince fun is as if absent. Ivan III, as well as other princes, including Dmitriy Donskoi, jealously protect own "falconry and trapper ways". Only great prince Vasilii III (Ivanovich) has changed sharply an attitude to hunt".

Legend about Saint Trifon-falconer. 14th February. Interesting parallel with analogous subject in Belgium.

During the middle ages the falconry in Russia especially in Moscow Principality was flourishing. One of districts in Moscow even now is well-known for any Russian people "Sokolniki" what might be translated as Falconers or site of Falconers. Falconry had the flourishing bloom during reign of Alexei Mikhailovich Romanov (1626-1676) – father of the first Russian Emperor and founder of the Russian Empire Peter the Great (1672-1725). During the reign of Peter the Great (Peter was busy with creation of new Empire) falconry has begun to go out and practically died off among elite of Russian society by the end of 19 century – beginning of 20th century being pressed out by more effective gun hunting. During reign of Alexei Mikhailovich number of falconers has reached 300 and number of falcons – 3000. In hunts with hunting birds the hundreds of people participated.

Konstantin Petrovich Galler (1845-1888) – founder and Honourable President of falconry Club in Russia.

There is one chapter on the falconry on quails by Sparrowhawk in the book «Tales and reminiscences of hunter about different hunts» (1855) of famous Russian writer, naturalist and hunter Sergei Timofeevich Aksakov (1791-1859). There is a list of 25 special terms in 10-volume collected works of the most famous Russian poet Alexander Sergeevich Pushkin (1799-1836). Russian artist Nikolai Semenovich Samokish (1860- 1944) has drawn a lot of illustrations on hunting and some on falconry.

Present time. Moscow Kremlin. During Soviet time the falcons and hawks were used for frightening of the Hooded Crows from cupolas of churches in Moscow Kremlin. Besides constant noise, thin layer of gold that covered cupolas was scratched by talons of crow feet. Corvids especially Hooded Crows were especially numerous in Moscow center over many last centuries and they have become extremely numerous at the middle of the 1980's presenting by their noise and drops a certain obstacle for proper work of ex-Soviet government. Since the beginning of 1980's according to request of Kremlin's commendature the hunting birds mainly Goshawks and Peregrine falcons used for scaring corvids from the Kremlin's territory. 3 falconers in the form of Kremlin's security service (subordinated to the former KGB) were involved in this work. In Soviet time this work was strictly secreted, but now press media writes about this work absolutely openly.

Since autumn 2003 regular field Meetings of Russian falconers are holding. Already two such field meets were undertaken. In one week Russian falconers will be gathered for the third annual meeting. Since 2000 the regular informal meetings with more limited number of participants are organizing in Ukraine, in which some falconers from Russia participate too. 5th such report has finished in August 1 month ago. In Kazakhstan and Kirgizia field meets and/or festivals are undertaking also on a regular base either each year or the each second year during last 15 years. Owing to open borders such festivals were visited by foreign guests, described and very well illustrated in international falconry journals and magazines during several last years.

Belarus. At the present there are no falconers. In the past when part of Belarus was a part of Polish-Lithuanian Kingdom, falconry existed in this area.

Moldova. No information on falconry in this country at the present time. About century ago Moldova (former Moldavia) was a part of Romania, where we have complete absence of information on falconry from too.

Ukraine. No more than 30. The head of them is Mr. Rostislav Sorish (slide). The club of restoration of falconry "White Hawk" is established.

Republics of Central Asia

Among all 5 former republics of the Middle Asia within the borders of the ex-USSR, we may speak first of all about falconry in Kazakhstan, Kirghizstan and Turkmenistan. In modern Uzbekistan it is developed much less and is absent practically in Tajikistan.

Kazakhstan - Publications on falconry in Mongolia – close to Kazakhstan and Kyrgyzstan. Rich illustrated site in the Internet http://www.pmicor.kz/~falcon/falcon_e/ is well-known throughout the world.

Kirghizstan – the first falconry breeding center has appeared just in this country on the base of Issyk-Kul Hunting Farm. Mr. Albinos Shalna – young and talented enthusiast from Lithuania together with his wife Emilia (slide) headed the work of this center. Later after closing this center they continued to work at Breeding Station situated in Oka Nature Reserve

Tajikistan – there is practically complete absence of information on falconry in this high-mountain and less-populated country of Central Asia. No modern falconers at the moment. In the past they used the same method as falconers of Uzbekistan.

Turkmenistan – Mr. Ata Eyeberdyev will tell us about the situation in his country.

Uzbekistan – Very little known on modern status of falconry in this country. In the past it existed but not so great extent as Kazakhstan/ Kirghizia.

Countries of Trans-Caucasia

Georgia. Among all three Trans-Caucasian countries, which were incorporated in the ex-USSR, Georgia undoubtedly had and has now the strongest very specific and original falconry school and the biggest number of falconers. There is legend explaining origin of the name of the Georgian capital Tbilisi connected with falconry. For many centuries simple people in Western Georgia hunted by means of Sparrowhawks (mainly on passage Quails) and elite of society in eastern Georgia flew goshawks and falcons. In year 1967 under the aegis of Union of Fishermen and Hunters of Georgian Republic the section of hunting birds of prey was established. Since 1987 they held annual competitions among Georgian hawkers – bazeri (slides). In Georgian town Poti there is monument devoted to bazieri (slide). For many decades the Chairman of Falconry section and the Head for all Georgian bazieri was Medical doctor Givi Chogovadze, passed away in April 2005. A couple years ago he has published a book on the history of falconry in his country. There are 500 registered bazieri at the present time. Well-known expert on birds of prey in Trans-Caucasia and falconer in youth Mr. Alexander Abuladze has created web-site devoted to falconry in Georgia, ex-USSR and worldwide: <http://www.bazieri.narod.ru/>

Azerbaijan. There are scattered and indirect evidences of the falconry presence in the territory of modern Azerbaijan but now falconry exists only as a part of the programme for hunting tours for foreign hunters, mainly from Arabic countries.

Armenia. Taking into account that one-two centuries ago Armenia had much more bigger territory than now from one side and existence of well-developed falconry schools in almost all surrounding countries we may guess the presence of falconry (hawking) on its territory though publications on this topic are unknown to us by the moment. At the present time we search information.

Baltic States

Lithuania – 6 falconers. Main hunting bird – Goshawk. Mr.Vilius Baranauskas, who has just finished internship at Dr.Fox company “International Wildlife Consultants Ltd.” is planning to undertake the reintroduction project of the Peregrine Falcon in his home contry with subsequent spreading it to all three Baltic States At the medieval ages falconry was developed in Lithuania (the only country among present Baltic States) when Lithuania was a part of Joint Polish-Lithuanian Kingdom with much bigger territory than now.

Latvia – no records about falconry now and in the past.

Estonia – only 3 falconers. The main activist - Mr.Dmitry Saksa. He flies Saker Falcon (not-native falcon species for Estonia), brought from breeding center of Galichya Gora in Lipetsk Region, Russia. Estonian Falconers Club “Molnia”, established by him has own web-site: www.falconry.tk

In European part of Eurasia the extra-high number of Crows and other corvids might be regulated by means of falconry, especially in towns and falconers should promote this “green” solution as wide as possible.

Literature on falconry

During many years the main obstacle for development of falconry in CIS was absence of any literature on this subject. Iron curtain, poor knowledge of foreign languages (people who knew foreign language were almost totally exterminated in the ex-USSR during Stalin's dictatorship years) did not allow to get preliminary information how to trap, train, maintain bird without talking about how to breed them.

One the most comprehensive source information on the history of falconry in the ex-USSR was the book by «father» of Soviet ornithology Georgiy Petrovich Dementiev (1899-1969). His book “Falconry”, published in 1935 in Moscow was bibliographical rarity still before the last world war, but his book “Gyrfalcons” published in original in Russian in 1951 was later translated into German and printed as working hardly available document in English in Canada. A.m. book includes a lot of interesting and unique data on the history of falconry in Russia and international trade by large falcons especially by Gyrfalcons at the middle ages. One of the most popular falconer in Russia was Mr. Yuriy Noskov – teacher of music in comprehensive school in the distant south-Siberian village Shushenskoe. He was a hero of some documentary films and popular articles. His book “With Hunting Birds throughout the World” published in 2003 in which he tells about his adventures with Golden Eagle “Altai” as during hunt with this unique bird as well as during his distant travels throughout the world. In Ukraine the journal «Naturalist» (<http://proeco.visti.net/naturalist/>) was the main educational tool for new generation of falconers, which during last 5 years has published the whole series of articles on different aspects of falconry in Ukraine and worldwide. Editor-in-Chief of this journal Mr.Mikola Rud' is a falconer himself. All these articles are available from the Internet and some of them is translated into English (slide).

In Kazakhstan in the year 1985 the book “The Bird on Hand” of Ralf Pfeffer was published in Russian. In two years he has written another book “Saker Facon” which contains much less information on falconry in comparison with the first one. At the beginning of the 1990's Ralf Pfefer emigrated from Kazakhstan to Germany. His book is autobiographic one and can be considered as a scientific-popular description of falconry manual. For almost 20 years this book was the main manual on falconry in the ex-USSR. The founder of honourable president of Russian Bird Conservation Union the late Professor Vladimir Flint (1924-2004) (slide) and Dr.Alexander Sorokin (director of Russian Falconry Center in Moscow) have published their long-awaited good book on “Falcon on Glove”. This book served as a powerful spur to an appearance of whole new generation of falconers in the countries of the ex-USSR. One of the main sponsors of this book was Austrian falconer Mr. Josef Hiebler.

Already Mr.Mikola Rud has published in the year 2003 the book “Falconry since ancient times” in Ukrainian language. This book contains some interesting data on history of falconry in Kiev Russia – the territory now covered by modern Ukraine. Last two books are very well illustrated (many thanks to famous Russian artist Vadim Gorbатов), but unfortunately they have been published by modest number of printed copies – 2000 and 1000 copies respectively and both of them are rather expensive for local readers. The book in Ukraine was published by means of one Ukrainian Maecenas Mr.Volodimir Khlivnyuk. Thus, at the present time we observe restoration of falconry in the ex-USSR but from other side illegal smuggling of birds of prey, taking out eggs and chicks from the nests and illegal export are the main threats for development and growth of falconry not only in the countries of the ex-USSR, but throughout the world. If we'll manage the latter problem – we can hope on the better future.

Breeding centers. Meetings.

Russian Falconry Center was established in 1995. It has own web-site: <http://www.deol.ru/nature/falcon/> This is one of departments of Russian Institute on Nature Conservation situated in the territory of the former country estate of the count Sheremetiev just outside the administrative border of Moscow. “Krechet” in St.-Petersburg was established in 1997. Club has own web-site: <http://www.krechetclub.ru/English/main.html> Association of falconers was established in July 2003. It has own web-site: <http://www.aolp.ru/> Breeding center of rare birds “Altai-Falcon” in Barnaul in Altai was set up in 1991. It has own web-site: http://www.amic.ru/report/falcon_2004/ Breeding center “Dront” in Novosibirsk Region was established in 1999. It has own web-site: <http://www.falconry.ru/> The first 8 birds were released in 1996.

Зоопарк расположен по адресу:

656065 Барнаул, Алтайский край, а/я 2755.

Тел.: (3852-) 32-92-43, 27-09-26.

Факс: (3852-) 36-40-56.

E-mail: altaifalcon@alt.ru.

Директор:

Константин Михайлович Пятков

Штат - 5 чел.

Площадь - 1 га.

Коллекция:

Птицы - 3 вида, 117 экз.

Специализация - разведение крупных видов соколов.

Галичья гора

Зоопарк расположен по адресу:

399240 Липецкая обл., Задонский р-н, п/о Донское.

Тел.: **Тел.:** (07471-) 3-33-65, 3-34-22

Директор заповедника:

Николай Яковлевич Скользнев

Зав. питомником:

<Петр Иванович Дудин/в>

Штат - 3 чел.

Площадь - 1100 кв. м.

Посещаемость - 300 чел.

Коллекция:

цы - 11 видов, 63 экз.

специализация - разведение и интродукция редких видов хищных птиц.

Breeding center “Russian Falconry” was opened in Northern Ossetia in 2002. It has own web-site www.russianfalconry.com

Center on monitoring and rehabilitation of birds of prey “Holzan” in Ekaterinburg. Holzan is the name of old specimens of the Golden Eagle (Berkut). Private center. First birds are kept since 1999. Description of the project is at the page of the web-site of Russian Bird Conservation Union: <http://www.rbcu.ru/projects/holzan/index.html>

Breeding center of birds of prey of Voronezh Nature Reserve “Galichya Gora”. <http://www.vsu.ru/dept/science/scidept/galgor/bird.html> <http://zapovednik.h1.ru/pit.shtml?ru> Opened 5 March 1990.

THE STATUS OF FALCONRY IN NORTH AMERICA

By Frank M. Bond¹

Introduction²

In the Twenty First Century, the North American countries of Canada, the United States of America, and Mexico have one of the greatest concentrations of falconers in the world. Because this region is the New World, the actual practice of falconry dates back only to mid Twentieth Century, by comparison to the age old traditions of Asia, Europe and the Middle East. However, with the fundamental contributions, the level of sophistication, the advancement of technology, and the recognition in law, falconry in North America rivals all other parts of the world for its relevance to society, its contributions to conservation and science, and its importance to the cultural pastime of the falconers of these three great nations. Like many other nations and regions therefore, falconry and the falconers of North America deserve the recognition of falconry as an "Intangible Cultural Heritage" by UNESCO.

A Brief History

While there are some interesting early references to falconry particularly in the United States and Mexico, as researched and described below by Kent Carnie, falconry did not gain a practical foothold into North American society until the mid 20th Century.

Falconry in Colonial America:

The nature of those early American settlers, and their struggles to establish themselves, certainly militated against the practice of falconry. Despite their desperate struggle just to survive, we do find at least one record of falconry among the initial settlers (Morton, 1637). In June 1622 an attorney, one Thomas Morton arrived in New England for what was to be a ten-year residence.

In his writings, Morton was the first of the colonists to give any attention to the hawks except as fearsome birds of prey. Morton further describes the "hawkes" he encountered as the "Fawcons, and tassell gentles", "Goshawkes and Tassels", and also "Marlins" and "Sparhawkes." By way of his qualifications regarding hawks and hawking, Morton recounts "having bin bred in so genius a way, that I had the common use of them in England." Modern American ornithologists value Morton's observations, because he was more than casually experienced with the birds. Further, he had brought to the New World "hoods, bells, lures, and all things fitting." Being desirous of trying his hand with those birds locally available to him in his new home, Morton "at my first arrivall in those parts practiced to take a Lannaret, which I reclaimed, trained, and made flying in a fortnight, the same being a passerger at Michaelmas." Obviously, this "Lannaret" was a tundra peregrine tiercel. Subsequently, "in the 1650's Jan Baptist sent back to Holland for his falcon, and flew her at quarry in the Hudson Valley, where she was 'king' of the New Netherlands."

An early illustration of falconry in the colonies is, of course, De Bry's classic engraving of colonial sport, which accompanied his rendition of Captain John Smith's account of the early (circa 1619) discoveries in Virginia. Included are one falconer (with a hooded goshawk (?) is shown ahorse, another walking with a hawk on his fist approaching a hawk bound to a heron (?) on the ground, a third falconer with his dog is luring while still another falconer is making in to take a bird up from a kill. Although clearly illustrated, there is much about that illustration to cause the raising of a skeptical eyebrow. Despite all the claims of accuracy in De Bry's art (Alexander, 1976), it would appear that the engraver's imagination, or at least local experience, far exceeds Smith's actual text. The first tangible evidence we have that hawking may have been practiced is in the wording of an unpublished deed signed by Lieutenant Governor William Gooch of Virginia, on July 25, 1746, "at Williamsburgh." (AAF 95-66). That deed in the Roanoke Valley of Virginia explicitly conveys all rights to "Hunting, Hawking, and Fishing.

Falconry and The Spanish Conquest:

Even farther south, there is an allusion to the hawk trained by one of Cortes' captains early in their stay in the Valley of Mexico--an incident that would qualify it as falconry in "Colonial America." Of all those early Europeans in North America, falconry might most logically have been found among the Spanish in Mexico. If Cortes and his Conquistadors were more adventurers than nobility, certainly once in power they affected the way of that nobility with which they were familiar. Falconry, on the wane in Spain, still represented a legitimate and "noble" pastime for these nouveau elite in Mexico.

Among these noble activities, falconry was perhaps the most important one. Medieval lore got a new impetus in America, just at the time that falconry was quickly becoming out of fashion in Europe. The first Viceroy of New Spain, Velasco, had a falcon so tame, the story goes, that he rode with the bird unhooded on his fist. Velasco also had neblies (peregrines), sakers (perhaps prairie falcons), and haliotos (the mighty Micrasturs or forest falcons). His son, Luis de Velasco II, employed a royal falconer to look after his birds.

Another account provides an early (1609-17) description of Spanish post-conquest activities elsewhere in the New World. In Peru: "When not engaged in warfare, many soldiers of noble blood avoided idleness by trading for Indian textiles and coca in Potosi. Llamas were used to carry these burdens, and the round trip required four months. Many of these men liked to accompany their possessions; and, since their llamas moved slowly, they would provide themselves a pair of hawks [emphasis added], some retrievers and grayhounds, and harquebuses so that during the day they could separate from their herds and hunt. They would overtake their llamas again at nightfall, often bearing with them a dozen partridges, a deer, guanaco or a vicuna... These journeys were really more of a diversion and an excuse for hunting than a matter of commerce, which to a noble Spaniard would be more degrading than idleness."

Included in the latter work is an illustration from still another author, Poma de Ayala, believed to be writing during the period 1583-1613. This portrait clearly depicts a local hunter with both dogs and a "falcon." Poma de Ayala, describing post-conquest Peru, had indicated:

"the Indians, in order not be lazy and slothful or gamblers and thieves, became hunters of doves, deer, and other animals and that they used firearms, arrows, slings, lassos, traps, *falcons* [emphasis added], and hunting dogs."

Falconry in the Twentieth Century:

Colonel R. L. "Luff" Meredith is recognized as being the "father" of American falconry.³ To him gravitated a number of young men in New York City, Philadelphia, and Washington, D.C. Among the notable figures, besides Meredith, were Dr. Robert M. "Doc" Stabler, Alva Nye, the twin brothers, Frank and John Craighead, and Halter Cunningham. In the 1940s they formed the Falconers' Association of North America, which produced seven high quality journals

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² The author gratefully acknowledges Lt. Col. S. Kent Carnie, Curator, The Archives of Falconry of The Peregrine Fund for the sections related to history, to Juan Carlos Rojo, NAFA-Mexico delegate to the Council of the IAF for history and background information on falconry in Mexico, and to Robert Bagley for selected accompanying photos.

³ Meredith, Luff. American Falconry in the Twentieth Century, TAF Heritage Publ. Series Vol. I, The Peregrine Fund, Boise, ID, 1999.

until it ceased due to the Second World War. These men possessed the traditional bird of falconry, the peregrine. The peregrines were taken from local eyries of the now extirpated population known as the "Rock anatum." Falconry for them in those early years was mere possession of hawks, because they did not advance to the stage of hunting game until later for some of them. Their countryside was not suitable for longwing falconry. Though Meredith had visited British and European falconers, and the Craigheds spent several months hawking and hunting with an Indian prince⁴, actual hawking for the most part escaped these men as the next logical step after training a bird.

However, there were early exceptions in the West and Canada. In Idaho, World War II veteran, Morlan Nelson began hawking with his golden eagles, prairie and peregrine falcons. Frank Beebe recorded early successful hawking in British Columbia. In the 1950s John Campbell emigrated from Scotland to Alberta where he became a successful early game hawker on his ranch in Black Diamond. At about the same time when Tom Cade was finishing his graduate studies in California and Alaska, he was beginning some initial game hawking.

In the 1960s, however, after the founding of the North American Falconers Association (NAFA), true game hawking literally exploded across the continent. By then the ubiquitous red-tailed hawk became a mainstay for the rabbit hawker and a decade later the Harris hawk was "discovered," now the species of choice for the largest percentage of falconers in North America and Europe.

In Mexico, Guillermo José Tapia was the president of the Asociación Mexicana de Cetrería, formed in the 1940s. Its existence is confirmed by a letter in The Archives of Falconry dated December 23, 1951 from Mexico City addressed to Dr. Robert Stabler mentioning other members, like Col. R.L. Meredith, Gilbert Blaine (Great Britain), Otto Kals (Germany), and Peter Asbornu (USA). The association disappeared with no trace.

Later in 1964 when Roberto Behar became involved in falconry, he had the opportunity to travel and contact international falconers such as Renz Waller (Germany), Kinya Nakajima (Japan), and Félix Rodríguez de la Fuente (Spain), whose treatise, El Arte de Cetrería, became the leading falconry text for falconers in Latin America.

In the 1980s the number of Mexican falconers increased because of the introduction to falconry by a popular "brandy" television advertisement depicting a Harris hawk flying to the fist. By the end of the 1980s there were 200 falconers in 10 organized groups.

Falconry in North American Art

Falconry is the subject matter of many artists, almost all of who are practicing or formerly practicing falconers. To point to specific, or a series of, paintings, sculptures, etchings, or prints is an inexhaustible task. The significant pieces from among this great production of art are recognized generally because they appear in publications, not because they are significant pieces in the broader art world. However, there are two significant series: (1) The series of paintings produced annually by selected artists for the annual field meet of the North American Falconers Association, from which prints are made to give to each attendee of the meet. The original is then raffled off during the final banquet to a ticket holder, so the 25-30 originals are spread out all over the continent and now the world; and, (2) The series of paintings produced by the North American Raptor Breeders Association, from which high quality presentation prints were made to be given to the donors to NARBA.

Falconry in North American Literature

There are a significant number of falconry books authored by American and Canadian falconers. The most prominent and early one is by Canadian, Frank Beebe, and American, Harold M. Webster, North American Falconry and Hunting Hawks. In the last two decades the list of new books is so extensive as to deserve a separate bibliography. Furthermore, many American and Canadian falconer-scientists have published extensively on their research on birds of prey used in falconry. Perhaps the most prolific is Dr. Tom J. Cade, founder of The Peregrine Fund, along with others, such as Drs. William Burnham, James Enderson, Clayton White, and Grainger Hunt.

There are no falconry books authored by Mexican authors. However, there are significant falconry articles found by Mexican authors in falconry journals. And Mexican falconers have authored a number of scientific pieces on falconry birds and other birds of prey.

Perhaps the most widely recognized falconry publication from America is Canadian professor, Casey Wood's translation of Frederick II of Hohenstaufen's, The Art of Falconry. The original 1943 publication, and subsequent reprints, still is the reference guide to many falconers worldwide.

Falconry in North American Law

This region of the world may be unique in terms of the depth of protection in law for the sport of falconry. During the first half of the Twentieth Century, the United States entered into a series of international migratory bird treaties which included, after subsequent amendment, the protection of birds of prey with exceptions made by national governments for specific purposes, such as hunting, scientific research, subsistence cultures, and for more limited purposes like falconry. These treaties are the International Convention for the Protection of Migratory Birds between the United States of America and Great Britain on behalf of Canada of 1916⁵, and the United States and Mexico⁶. Additionally the United States concluded other similar treaties with the former USSR⁷ and Japan⁸. These international treaties caused the parliaments and congresses to enact organic acts to administer the obligations of the international treaties. The United States Congress enacted the Migratory Bird Treaty Act (MBTA)⁹ to administer the provisions of the international bird treaties with the nations noted. From this law, falconry is specifically permitted nationally by an extensive set of regulations. The United States Fish and Wildlife Service, a division of the cabinet level Department of the Interior, whose secretary reports directly to the President, oversee the MBTA. Other laws that have some direct or indirect implications for the conduct of falconry are the Convention on International Trade of Endangered Flora and Fauna (CITES)¹⁰, the Endangered Species Act¹¹, and the Wild Bird Conservation Act¹².

Both Canada and Mexico have similar organic laws implementing their respective migratory bird treaties with the United States. Similarly both nations are signatories to CITES, and they have national laws protecting endangered species.

⁴ Craighed, Frank and John. Life with an Indian Prince, TAF Heritage Publ. Series Vol. II, The Peregrine Fund, Boise, ID, 2001.

⁵ Aug. 16, 1916, 39 Stat. 1702, T.S. No. 628.

⁶ Feb. 7, 1936, 50 Stat. 1311, T.S. No. 912.

⁷ Nov. 19, 1976, 29 U.S.T. 4647, T.I.A.S. No. 9073

⁸ Mar. 4, 1972, 25 U.S.T. 3329

⁹ 16 U.S.C. Secs. 703-711 (1976 & Supp. V 1981).

¹⁰ Mar. 3, 1973, 27 U.S.T. 1087, T.I.A.S. No. 8249.

¹¹ 16 U.S.C. Secs. 1531-1543 (1976 & Supp. V 1981).

¹² 16 U.S.C. Secs. 4901-4916, Oct. 23, 1992.

Falconry in North American Social Structure

Because of the very nature of the political structure of democracy found in all three countries and because they are all relatively new countries, by comparison to Europe and Asia, there is no class structure associated with the practice of falconry. Falconers come from all economic ranks of society, as they do in most other countries where falconry is practiced.

Falconry Furniture (Equipment)

Some of the finest artisans of falconry equipment are found in Canada, the United States and Mexico. The single most important advance in falconry equipment, radio telemetry, originated in the United States. Perhaps some of these great advancements in equipment come from this part of the world because of advanced technology efforts where North Americans are not hide bound with tradition. From this attitude we now see that falconers from other parts of the world are more adventurous in approaching and solving falconry problems than they would if they followed the traditions of their forbears. Types of equipment best describe North American advances in equipment.

Radio telemetry: Virtually all of the origins of radio telemetry and the continued advancements in radio telemetry come from various manufacturers in the United States. The earliest telemetry receiver developed at Cornell University was cobbled together from large amateur radio communications equipment (known as the "Drake") mounted on a backpack peg-board. It weighed probably 10 kilos (22 lbs.) and was very cumbersome because of the large batteries required to operate it. Similarly the first transmitters were equally crude. They were hand soldered on copper circuit boards and then "potted" in Chapstik (lip balm) tubes. The batteries were of the oldest and largest hearing aid types. And, of course, they were originally attached only to the leg.

The breakthrough in radio telemetry came when Robert Berry, the well-known American falconer and captive propagator (particularly of gyrfalcons) teamed up with an electrical engineer living in Champaign-Urbana, Illinois to work simultaneously on a newly designed receiver and transmitter. Tony Szelpal, a radio technology technician, developed a relatively compact receiver that could be hand carried in a water resistant proof aluminum box which when opened, revealed the switches, dials and antenna connector; this was known as the "RB 4" (for Robert Berry). Tony Szelpal used basically the same circuitry for his early transmitters, but he made them smaller by "potting" them in an epoxy with flat copper plates protruding to accept the batteries, held in place with electrical tape.

Hood making: falconers have used Hoods, of various styles, for centuries. In North America, the most common style is the so-called "Dutch" hood. Like many other hood makers around the world we have contributed to the fine craftsmanship, including the use of glued, instead of stitched, seams. Perhaps, however, our unique contributions are the reshaping of the contoured beak openings (by Brian McDonald and Lou Woyce in the early 1970s) from the old square ones to provide comfort and to permit casting, and in the 1990s the substitution of "Gore-Tex," a man-made material developed in the United States, for the traditional leather braces to close the hood (by Jim Nelson).

Swivels: The figure 8 swivel is one of the oldest designs in falconry equipment constructed from metal. Many nations have variations of that traditional design and have interesting substitutions. In North America a significant percentage of the falconers use a relatively heavy-duty ball bearing stainless steel swivel manufactured by the Sampo Manufacturing Company for the deep sea fishing industry. Its incredible strength and durability makes it absolutely reliable.

Michael Melville, an aeronautical engineer originally from Great Britain but now a naturalized American redesigned the figure 8 swivel in stainless steel with tapered rings flattened on the washer/divider side. Many have since copied it, making other ever so slight variations. As a side-note Mr. Melville was the first man to pilot a privately funded vehicle into space in 2004.

Bells: The best of the North American bell makers follow the techniques largely developed by the fine German bell makers. The American variations depart largely by the selection of the bell metals. Peter Asborno modified the German design by marrying two different metals in an acorn style overlap between top and bottom. These slight variations arguably carried more sound and extended the life of the bell. With the advent of telemetry, however, bell use generally is limited to knowing what the bird is doing on the perch while weathering or for reasons of nostalgia.

Falconry and Science

Because there is neither a sociological nor cultural basis for falconry in North America, as noted above, most falconers became interested in falconry because of their interest in hunting, the outdoors, or an abiding curiosity in natural history. In another presentation by Dr. Tom Cade, you will hear about the scientific and conservation biology endeavors undertaken by the falconers of North America. It is noteworthy that most of the significant North American raptor biologists began their careers as falconers. Many of them, including Tom Cade, continue to be avid game hawkers.

Throughout the various presentations the participants will hear of the conservation efforts to restore the peregrine falcon in North America throughout its historic range, with the emphasis principally on the mid latitude peregrine, *Falco peregrinus anatum*. Dr. Cade will explain his motivation for founding The Peregrine Fund with four other falconers, including this author. Also you will hear of the peregrine restoration program developed in Canada by falconers, but through the Canadian Wildlife Service. And within the United States besides The Peregrine Fund, two other organizations assisted in the recovery efforts. These are the Santa Cruz Predatory Bird Research Group, lead by Brian Walton, a falconer, at the University of California at Santa Cruz for release efforts in California and the peregrine recovery team at the University of Minnesota lead by Drs. Bruce Tordoff and Patrick Redig, a falconer, for the upper Midwest in the environs of the Mississippi River.

At least in North America, the peregrine falcon is the most comprehensively studied raptor. With many books, journal and other scientific papers, no doubt the scientific literature is worthy of a separate section in a good ornithological library and any archives developed for the preservation of falconry memorabilia. Yet for the best broad view, both scientific and anecdotal, *Return of the Peregrine, A North American Saga of Tenacity and Teamwork*, edited by Drs. Cade and William Burnham¹³, provides the global view of the magnitude of the North American peregrine restoration. In it, I prepared a chapter on the contributions of falconers in the recovery effort, as they were the "essential leaders" for its success.¹⁴ In the United States the successful peregrine recovery is often referred to as the greatest conservation biology success story of the Twentieth Century.

Renz Waller records early successful captive propagation in Germany during World War II and in the United States almost two decades later by Larry Schramm in Oregon. However, it was not until the early successes of The Peregrine Fund that captive propagation became predictable and routine. With early artificial insemination efforts at The Peregrine Fund's facility at Cornell University, Jim Weaver produced the first hybrids¹⁵, crossing gyrfalcons with peregrines. A private breeder, Les Boyd of Washington State, developed the earliest technique to induce imprinted tiercels to deposit semen on a hat for insemination of imprint and naturally laying females. From these efforts we see the proliferation of pure and hybrid raptors throughout the world.

¹³ Cade, Tom J. and William Burnham. *The Peregrine Fund*, Boise, ID 2003.

¹⁴ Id. at 279.

¹⁵ Famous Irish falconer, Ronald Stevens, produced the first hybrids naturally, saker with peregrine.

In terms of raptor health, many scientists and veterinarians from all across the globe have contributed to the welfare of falconry birds. In the United States, Dr. Stabler, a professor of zoology at The Colorado College whose specialty was parasitology, isolated the cause and developed, in association with a pharmaceutical company, the drug, enheptin, to cure the dreaded disease from pigeons, frounce (trichomoniasis gallinae). He did the later development of the drug, emtryl, as well. On a personal note, I was a student at The Colorado College, and it was this charismatic and well-known falconer who introduced me to the sport when I was a student there 40 years ago.

Veterinarian falconers have dramatically increased falconers' knowledge of proper raptor husbandry. The veterinarians of note from the United States are Dr. Kenton E. Riddle, a surgeon of significant talent learned early from his work as the chief surgeon at the M.D. Anderson Primate Center in Texas developed for cancer research at the M.D. Anderson Hospital in Houston. Ken lived in Abu Dhabi for many years where he worked on the staff of the late and beloved, HH Sheikh Zayed bin Sultan al Nahyan, and developed the first falcon hospital in the world. Dr. Patrick Redig, a professor of veterinary science at the University of Minnesota, is recognized for his outstanding contributions to treat many raptor diseases, including aspergillosis in gyrfalcons and the current scourge in North America, the West Nile virus.

The Current Status of Falconry in North America

Based on recognition under international treaty, already noted above, falconry is recognized and permitted in many provinces of Canada and 49¹⁶ of the 50 states in the United States. Canadian provinces regulate falconry disparately by province because there are no uniform national standards. Consequently the ability to harvest various species of wild birds and the seasons for falconry are determined by provincial authorities.

The United States has a uniform set of federal falconry regulations¹⁷ to which each state must subscribe. The states then may impose stricter standards but few do, except for limitations on harvest of some local populations of wild birds and to comply with state wide hunting seasons. Many falconers around the world recognize that the American system is highly structured by level of experience, the birds which can be used by falconers at the three levels (apprentice, general and master class) and the numbers of birds which can be kept for falconry purposes at each level. The purpose of the rather rigorous system is to discourage the casually interested person from attempting to begin falconry without a rather serious interest, because the beginning falconer (the "apprentice") is required to trap his/her first bird (red-tailed hawk, American kestrel, and in Alaska only, a goshawk) from the wild. This continues to be one of the real strengths of our system to protect a continuing wild harvest of raptors.

Captive propagation, governed by a separate set of regulations¹⁸, is integrated into the American falconry system. Captive propagators are themselves licensed falconers and may only give or sell their progeny to licensed falconers. It is interesting to note here that still a very high percentage of the American falconry community use wild harvested eyass and passage birds rather than captive bred birds. For that reason there is virtually no captive propagation of red tailed hawks, American goshawks, merlins and prairie falcons.

Mexico does not have any national or state regulations governing falconry. Yet there are no efforts to prohibit it. In fact, national wildlife authorities are encouraging Mexican falconers to begin to work into the national hunting system to develop a set of regulations. Mexican falconers harvest most of their birds from the wild, including passage peregrines. There is some very limited captive propagation of some of the commonly used raptors (Harris hawks and peregrines).

In Canada there are likely fewer than 500 falconers. In the United States there are approximately 4500 permit holders. Mexico has far fewer, with approximately 300 practitioners.

North American Falconry Organizations

The North American Falconers Association (NAFA) is perhaps unique in the world, because it represents individual falconers of the three nations. NAFA was founded in 1961 in the State of Colorado by well-known falconers, Harold Webster and Frank Beebe (of Canada) along with many others.¹⁹ Mexican falconers were added to the membership in the late 1990s. Besides the regular voting members of the three nations, NAFA has non-voting associate member organizations, which are the local state and provincial falconry clubs, and many foreign members. Generally NAFA's membership is between 2000-3000 falconers and associations. NAFA is also known for its publications. The newsletter, the "Hawk Chalk," is published 3 times per year, and the annual "Journal" a larger glossy publication with significant articles on the sport and related activities. Annually NAFA has a field meet attended by generally by 300-400 falconers. In the early days the meets were held for several years in South Dakota, but for the last two decades the meets have rotated among the states of Colorado, Texas, Kansas, Nebraska and Utah. NAFA members and guests attend these meets from nations throughout the world.

All of the state clubs have annual meets and other social activities through the year. The California Hawking Club is particularly significant because its annual meet, often held in Bakersfield, California has about the same attendance as the NAFA meet. There are approximately 600 falconers in California alone.

Canada has falconry associations in virtually every province where falconry is permitted. Annually Canadian falconers meet in October in Alberta arranged by the Alberta Falconers Association.

Mexico has 25 falconry associations. They meet annually at several locations in central Mexico. In 2004, 114 falconers attended their national meet in Zacatecas.

NAFA is governed by a board of directors elected regionally by the members, officers selected by the board, and others with special assignments. It is totally volunteer, but because of the significant efforts of the board, NAFA has been extraordinarily successful in promoting and securing protective falconry and captive propagation regulations, and the continued use of wild harvested raptors. This is significant as falconers are the only people in North America permitted to harvest live wild animals for a sporting use. And in the United States the number of species of raptors that can be used for falconry continues to expand.

NAFA is a member organization of the IAF, but on its own it has participated in CITES, the North American Flyway Councils for the setting of seasons, and in the annual meetings of the International Association for Fish and Wildlife Agencies. National and local conservation, wildlife and natural resources agencies acknowledge NAFA as perhaps the most effective single purpose sportsmen's group at political and policy levels of government in America. NAFA maintains significant political contact at all federal agencies, which may have any impact on the sport of falconry.

¹⁶ Only Hawaii where there are no suitable endemic birds and no falconers does not permit falconry.

¹⁷ 50 Code of Federal Regulations (CFR) 21.28-29 and 22.24 for eagle falconry permits. See falconry: <http://ecfr.gpoaccess.gov/cgi/t/text/text-idx?c=ecfr;sid=23900720bcd0d18153d6ee9cc5bf96c0;rgn=div5;view=text;node=50%3A5.0.1.1.4;idno=50;cc=ecfr>; eagle falconry: <http://ecfr.gpoaccess.gov/cgi/t/text/text-idx?c=ecfr;sid=23900720bcd0d18153d6ee9cc5bf96c0;rgn=div5;view=text;node=50%3A5.0.1.1.5;idno=50;cc=ecfr>

¹⁸ 50 CFR 21.30. See id.

¹⁹ See Return of the Peregrine, p. 280.

For example, with the successful recovery of the peregrine falcon, harvest of eyass peregrines is now permitted in the western states and trapping of passage peregrines is anticipated within the next couple of years. This contrasts significantly with most of the rest of the world where wild harvest of peregrines is not just prohibited but all raptors are. As discussed above, virtually all other raptors may be taken as eyass and passage birds. It surprises many non North Americans that a number of passage gyrfalcons are trapped annually and successfully flown at quarry primarily in the northern tier states and provinces.

Stability of Falconry in North America

Falconry does not have a high profile throughout North America. Except for the occasional appearances of falconers in news articles and on television, it is to some degree an “insiders” activity. When viewed by the public in the media, few realize that it is an age-old hunting activity, but it is not associated with any social or historical context from the American continent. In the public’s mind that association is with European royalty or Arab nobility. Yet for a smaller public, particularly public officials, natural resources agency personnel and some conservation and environmental organizations, falconers are viewed as a human resource to assist with raptor conservation programs.

There are a considerable number of “bird shows” at some of the well-known tourist theme parks (for example, Disney World) and at zoos where the public sees the employment of falconry techniques. There are two so-called falconry schools housed at luxurious, retreat destination hotels, which are intended only for the guests to get a glimpse of falconry with a day’s program. By recent policy of the United States Fish and Wildlife Service²⁰, these “schools” fall outside of the falconry regulations and cannot substitute for or be used for any type of experience in place of the American apprentice class program. Finally, there are several bird control programs at national and international airports and for pest control in agricultural areas operated by falconers under separate special purpose permits²¹ issued by the U.S. Fish and Wildlife Service.

Preservation of Our Falconry Heritage

Kent Carnie, in a separate presentation will explain the efforts to save American and world heritage falconry artifacts, art, photographs, books, manuscripts, records and memorabilia at The Archives of Falconry, a division of The Peregrine Fund in Boise, Idaho. Besides the collections at The Archives, there are several significant private collections of some well-known falconers.

Challenges to North American Falconry

North American falconry has had its challenges in both Canada and the United States. In 1984 the Canadian and American wildlife authorities undertook the now infamous Operation Falcon. This was an initial threat to falconry by authorities, but from it grew stronger falconry and captive propagation regulations and to a great extent, a better working relationship between the falconry community and the natural resources agencies’ officials. That continues to day, most evident by the leadership of Brian Millsap, a former NAFA president and active falconer, who is Chief of the Migratory Birds Management Office of the U.S. Fish and Wildlife Service. This is the office, which regulates and manages all falconry programs in the United States.

More recently we have been faced by initial challenges to the recently initiated peregrine eyass harvest program. Several local and state Audubon Society chapters sought to stop the Fish and Wildlife Service’s decision to harvest eyass peregrines in United States District Court²². NAFA intervened on behalf of falconers in the case through its general counsel (the author) to support the harvest plan. A recent decision by the judge who heard the case confirmed FWS’s decision to permit the harvest to continue in the western states. NAFA expects a similar challenge (and with similar results) when FWS promotes a program to permit harvest of passage peregrines.

Canada presently appears not to face any similar challenges. While not all provinces permit falconry, there does not appear any concerted effort to undermine the secure position falconry has in Canada.

Mexico, on the other hand, continues to work towards legal recognition of falconry nationally. In quite a large country with relatively few falconers, the Mexican government in 1998 invited falconers and associations to participate in several meetings to regulate falconry. This created a cooperative effort between governmental wildlife officials and falconers to monitor “black market,” illegal raptor harvest to attempt to stop poaching. With this limited recognition, Mexican falconers are permitted to harvest non-endangered, passage birds in one of the five countries in the world with the greatest raptor diversity.

Conclusion

While falconry has a much longer history in other parts of the world only because North American countries are relatively younger, falconry, nevertheless, has played a significant role in the conservation programs, protections, and ethical considerations relevant to birds of prey. North American falconry comes from naturalist origins. And from those beginnings, bird of prey protection, conservation and restoration programs, and general concern for raptor welfare have without exception come from falconers. American falconers, by example, have expanded the “sport” to yet a higher level in its significant role in raptor conservation. They have provided the essential leadership for everything positive done on behalf of raptors. It is the cultural heritage of natural resource conservation, which establishes falconry and falconers as meritorious of UNESCO recognition in North America as an “Intangible Cultural Heritage.”

²⁰ See: <http://www.fws.gov/permits/PoliciesHandbook/FalconryEducation.pdf>

²¹ 50 CFR 21.27. See: : <http://ecfr.gpoaccess.gov/cgi/t/text/text-idx?c=ecfr;sid=23900720bcd0d18153d6ee9cc5b96c0;rgn=div5;view=text;node=50%3A5.0.1.1.4;idno=50;cc=ecfr>

²² *Portland Audubon Society et al. v. United States Fish and Wildlife Service, et al.*, Case No. 04-670-KI, USDC (Oregon) 2004.

THE MEDIEVAL ROOTS OF MODERN FALCONRY

Prof. Dr. Baudouin Van Den Abeele (University of Louvain, Belgium)

In European countries, present-day falconers sometimes feel they are exercising an activity which has a definite medieval flavour, and this is even more true for the large public. Wandering about with a falcon or hawk on the hand is associated with images of chivalry and ancient castles, of Gothic romances and of Burgundian feasting. And it is true that the Middle Ages (roughly speaking, between the years 500 and 1500) have witnessed periods of bright success for hawking. This contribution aims at presenting some aspects which have showed perennial for falconry.

As has been established over the last decennia, the practice of hawking joined Western Europe at the end of Antiquity, through the Germans. The first textual evidence is from the 5th c. after Christ (Paulinus of Pella and Sidonius Apollinaris), as is the first iconographic representation (mosaics in Argos).

When studying medieval falconry, various sources can be explored :

- the most factual, but the most rare, are archaeological remains and surviving artifacts. Excavations have brought to light skeletons of falcons and hawks in early medieval funeral contexts or in later urban or castle context, many bells and some varvels have been discovered, musea preserve a few late medieval hoods and supports for them, but on the whole the evidence is very partial and insufficient.
- Historical written sources are abundant, especially from the 12th century onwards, but very scattered : accounts for the payment of falconers or the buying of birds, taxation lists on imported hawks, diaries of princely hunting activities, letters of falconers to their patron, juridical cases about lost birds, etc. All this information exists in archives, but its tracking is a time-consuming duty, rewarded by small, but essential pieces of evidence. Its major advantage is its direct link with actual practice in the past, and this type of inquiry is to be warmly encouraged, in the line of what has been achieved for England by Robin Oggins and for Burgundian Low Countries by Christoph Niedermann.
- At a more technical level, the many hunting treatises of the Middle Ages provide detailed information on birds used in hunting, on their training, their daily care and their illnesses. We will return to this briefly.
- The cultural image of falconry is manifold and its motives are present in all types of artistic expressions in the Middle Ages. Its association with high society, which was also dominant in patronizing artistic creation, entails that falcons, falconers and hawking scenes pervade medieval fictional literature and figurative art.

In an attempt to circumscribe major achievements of medieval falconry, four points will be rapidly discussed here :

- the creation of the literary genre of treatises on falconry
- the establishment of terminology
- the veterinary care of ill birds of prey
- the esthetic dimension of falconry in art

Treatises on falconry

Although falconry is an activity which has to be learned predominantly through practice, by following a master and seeing how he behaves with the birds, every beginner needs at some point a guideline, a manual, a book to enlarge and to fix his ideas. We are used to this kind of treatises, but we often ignore that they had to be invented in some way.

The first European treatise on falconry that has come down to us is from the 10th c. It is a short manual written in Latin, on how to cure ill hawks, preserved in the cathedral library of Vercelli (North Italy). Successively, many treatises were written in Latin. About thirty-five of them are known nowadays. It is important to stress that this is a new type of texts : there were no antique models about this subject, since falconry was not practised in the Greek and Roman world. The Middle Ages have invented this genre, and in fact this succeeded in parallel way both in the Latin West and in the Arabic East, with the treatise of al Gitrif (end of the 8th c), and probably also in the Byzantine area.

From the 13th c. onwards, treatises in vernacular language coexist with the Latin texts, at first in Spanish and French, later on in English, Italian, German, Netherlandish. One can say that this is a major literary phenomenon, because the number of individual texts is important, as the figures below shows. These texts circulated in manuscript copies, and it is interesting to establish the number of copies that have survived, in order to have an idea of the success of these texts. This is indicated in the second column (comments). The figures below are to be considered as minimum values, especially for the Italian and English traditions, where no overview exists.

	Number of treatises	Number of manuscripts	Period
Latin	31	70	10 th -14 th c.
French/Occitan	47	178	13 th -15 th c.
Spanish/Port/Cat	24	71	13 th -15 th c.
Italian	27	60	13 th -15 th c.
English	7	20	14 th -15 th c.
German	6	23	15 th c.
Dutch	2	2	16 th c.
TOTAL	ca 144	ca 424	

Medieval treatises remain interesting to read for modern falconers, and not only for historical or cultural reasons. In falconry, the basic skills have varied little, wild birds have to be handled nowadays in roughly the same manner as in the 13th c. What is described in the monumental *De arte venandi cum avibus* of the emperor Frederick II of Hohenstaufen (circa 1240) is still legible for present-day falconers, many observations being utterly detailed. Very few technical texts of the Middle Ages have kept their practical value up to nowadays : it is a peculiar property of ancient treatises on falconry to remain intelligible and, to some extent, instructive for modern practitioners.

Terminology

Nearly all present-day French terms of falconry have a medieval origin. Some of them show up in literary texts since the beginning of the 12th c., others are present in treatises of the 13th and 14th c. and mostly they remain in use for the following centuries. The language of hawking is very conservative, as is its practice in fact. So studying medieval terms sheds light on the origins of our current terminology and is by no way a purely intellectual satisfaction. The *Lexique de la chasse au vol* which was newly published by H. Beaufrère has traced many subtle evolutions in modern French hawking vocabulary which go back to medieval roots. One has to note that this lexicon has no less than 800 different terms or expressions recognized as proper to French hawking language. The figure surprised even the editor himself.

The same applies for other languages : English, Spanish or German e.g. The *Lexicon of the German Hunt* of D. Dalby has provided many discoveries for German hawking terms, and one of the desiderata of this subject is the lack of extensive and panoramic lexicological studies on Italian and English terminology.

In English medieval treatises, there is a special emphasis on the need of using right terms to use in hunting, e.g. about diverse birds, or about their manning and taming. This can be seen in the first treatises on venery (Twiti) and it is also the case in falconry (Prince Edward's Books, Book of St-Albans).

Veterinary care

The anonymous treatise of Vercelli, which is incomplete, contained thirty-three recipes to cure illnesses of hawks, but the first part of the text has been lost. The second Latin text, by a certain Grimaldus and dating to the 11th c., is also of therapeutical content, and the same is true for the majority of the Latin treatises in the 12th century. So this literature initially took its main *raison d'être* from the necessity to fix some recipes for curing sick birds of prey. This was obviously the main incentive to write treatises in medieval times, and one can study this body of texts as an interesting source for veterinary medicine. One cannot but acknowledge the fact that medieval practitioners seriously sought to cope with the many illnesses which attacked their beloved hawks. Whether they were successful is a difficult issue. An analysis of the *materia medica* used to cure the birds shows that in some cases, the botanical drugs were used in an appropriate way, but this is not a general rule. Some modern authors have had a very negative opinion of the ancient recipes for curing hawks, saying that on the whole, in medieval times the birds might have survived rather despite than because of the remedies. This judgment has to be revised by serious inquiries. If medieval recipes were so poor for the health of the falcons and hawks, why would they have been copied so frequently, and for so long time, being transmitted through the centuries ?

A few examples may give some clue to effective curing. In the 10th c. Anonymus of Vercelli, we find a recipe for *tiniolae*, a kind of feather parasites, which consists in taking seeds of lupine and make them cook in wine, and to bathe the hawk in this mixture. The seed of lupine cooked in water is used by Grimaldus in the 11th c. against *pediculos*, louse in the feathers of the goshawk, in the same kind of application. Exactly this treatment is advised in the 13th c. by Egidius de Aquino, who tells one has to bathe two or three times the falcon in lupine water in order to chase the louse. This simple recipe has a sound base : in human medicine, lupine cooked in water was known to be a vermifuge by its bitterness. So it is no surprise to see its use during four centuries in hawk medicine. On the other hand, there are also recipes lacking any therapeutic effect, or even dangerous for the bird, but one has to be prudent in respect to an evaluation. Clearly one would need a large statistical analysis of ancient recipes for hawks, before one can ascertain a judgment on this matter.

Falconry in art

Over the last two decennia, I have accumulated a vast iconographic archive, which at present contains about 1200 medieval representations of hawks and hawking. This figure does not include images in treatises on falconry, some of these having been thoroughly illustrated in their manuscript copies (e.g. Frederick II, Moamin, Livres du roi Modus - slides) ; these might account for grosso modo 500 more scenes painted in manuscripts. These figures, which are by no means exhaustive, provide an impressive idea of the importance of falconry in medieval visual culture. We are not dealing with some kind of marginal motive in medieval art, but with one of the favorite subjects of the artists in these periods.

The immense majority of the corpus of 1200 figurations dates from the late Middle Ages (13th-15th c.) and the largest part comes from manuscript illumination (about 850 cases). But there are also sculptures, enamels, stained glass, tapestries, jewels, seals, monumental painting, ivories (cf. examples to project for each).

Browsing through this visual archive, one can make some preliminary observations. The most frequent motive is the figure of a falconer associated to spring, for the month of may or (less frequently) april. In some rare cases for a month in summer or fall (120 cases). A young man standing with the bird on the hand (slide), sometimes seated on horseback (slide), accompanied by a woman (slide), or sometimes effectively hunting (slide), is the favourite way of representing the month of may in illustrated calendars. The association of falconry with youth and with the renewal of nature provides one basis of this image, the other one being the aristocratic flavour of the activity, may being explained in medieval times through the Latin root « maiores ».

From the spring represented by a falconer, an easy step goes to the personifications of youth, which is the spring of life. In illustrated cycles of the ages of man, *adolescentia* or *juventus* is often depicted as a young man holding a falcon (slide Bartholomaeus Anglicus). One might remember here that hawking was part of the regular education of young nobleman (and women).

Falconry and aristocracy is another thread which links many figurations. Being an activity of leisure, requiring either much free time or the engagement of a falconer, and needing some material investment also, it became *de facto* rather than *de iure* a typically noble form of leisure - although this exclusive aspect suffers some regional and chronological exceptions. Hence, when artists had to represent a nobleman (slide gentilezza), a courtly scene, a group of aristocrats, they often included one or two birds of falconry as an attribute (Slide Burgundian court).

Falconry and love is a somewhat less evident link. In medieval culture, the falcon is one of the attributes of the lover (slide Anjou Bible). Generally speaking, there is a vast metaphorical field associating love and birds, which appears in many cultures. In late medieval context, the falcon became a particular case for this metaphor, often used by troubadours in their poems, and transferred from the arthurian romances to their visual illustrations (slide Tristan scenes). The falcon stands for an image of the courtly lover, at once wild by his temper and tamed by the rules of society.

Other allegories occur, where the falcon on the hand is the attribute of less current personifications (sobriety, hope, exile, air, etc.), also in negative sense (vanity, envy, pride) (slides).

Conclusions ;

- treatises on falconry are a major literary phenomenon, initiated in the Middle Ages ; they are our nearly exclusive source for veterinary medicine applied to birds
- medieval falconry offers a large linguistic treasure of terminology
- the artistic image of falconry is immense, and the connotations vary widely ; there is no single-value symbolism of falcons in medieval art, but it is a theme which has proved adaptable to a variety of contexts and values.

HOW THE INTERNATIONAL NETWORK CAN BE USED TOWARDS RECOGNITION OF FALCONRY AS WORLD CULTURAL HERITAGE

José Manuel Rodríguez-Villa (Spain), Vice-president IAF and Chairman CIC's Falconry Commission

Today, networking is a key tool dealing with any successful international effort. And certainly our effort here and now is not an exception. I'm here in my capacity as Vice-president of the International Association for Falconry and Conservation of Birds of Prey (IAF) and as President of International Council for Game and Wildlife Conservation Falconry Commission, CIC's Falconry Commission. Both organizations are fully committed to supporting the UAE's Government initiative aiming at the recognition of falconry as a World Heritage. As a result the IAF/CIC UNESCO Working Group has been established to gather, process and prepare all the information, documentation and arguments on which falconry's claim will be based.

The IAF is a federation of falconry clubs and associations founded in 1968 by 6 member countries. It's strength is in the experience of the delegates chosen by member countries and the skills of the Advisory Committee of experienced falconers who are also biologists, lawyers and specialists in other fields, all giving freely of their time and expertise. Over he years both governments and non-governmental international organisations have learned to respect IAF and to draw on that expertise when falconry comes to their notice. Gradually IAF became the representative for falconry and was accorded status amongst the international organisations such as ICBP, World Wildlife Fund, IUCN, European Union, Council of Europe etcetera. Today IAF has 51 organizations from 40 different countries all over the world and this number is rising every year. CIC, the International Council for Game and Wildlife Conservation, has a very long record of hunters' interests' representation and is widely recognized as a reputable promoter and supporter of conservation through wise and sustainable use of wildlife. Its membership joins individuals, hunters and conservation associations and nations as well. CIC has privileged contacts with decision-making centres. The idea of getting UNESCO's recognition for Falconry as a World Heritage was raised for the first time by the CIC. The CIC has a specific Falconry Commission since year 2000 that is fully involved in the UNESCO project. IAF and CIC signed a Memorandum of Understanding in 2004 to work together more efficiently for the sake of falconry's interests. Other important organisations for such as the Archives of Falconry in United States and the Falconry Heritage Trust recently set up in the UK are also supporting our effort.

How is this IAF/CIC UNESCO Working Group structured and how are its works being planned and carried out? A Committee co chaired by Dr. Nick Fox and myself heads the Working Group. The Committee members are His Excellency Majid Al Mansouri representing the UAE Government as submitting Member State, Patrick Morel, President of IAF, Frank Bond Vice president of IAF and Gary Timbrell Secretary for the Working Group and for the Falconry Heritage Trust as well. The falconry world has been divided into regions whose falconers may share a common history. In some cases a single country, in others several, depending on the amount of material we can logically expect. Each region has been given a coordinator who will assemble the contribution for his/her area. Coordinators will gather information for the final presentation to UNESCO. Each coordinator will also receive a list of contacts to help in information gathering, who may know other useful contacts or who already have written material to offer. Coordinators may choose to delegate responsibilities to specialists in specific areas or contributors from each country may prefer to present their information as an essay or an already published article. The final deadline for the collection of material is likely to be one year from now, but much will depend on decisions taken here in Abu Dhabi. All correspondence is by email because it is the easiest medium. We will put the co-ordinators in touch with IAF National Delegates and other contacts in each region. The collection of material is very important and time-consuming, but whatever the format of the eventual submission or its final outcome, the existence of such an extensive and comprehensive volume of material can only be to the advantage of falconry and falconers everywhere.

Finally, our Working Group Secretary will assemble all the already processed materials supplied by regional and matter coordinators and the Working Group Committee will do the final revision work before the document is first presented to the submitting Member State for evaluation.

The regional coordinators have been selected for their merits on technical grounds and previous working experiences. The list of regional co-ordinators is certainly not a closed list and during the project development may be completed or amended. There are many other falconers, historians and association representatives who will also take part working with the coordinators. We have received a number of offers of help. Also as a part of the works of this Working Group a few "matter coordinators" have been appointed. We understood that several matters closely relating to falconry and to its cultural significance as conservation, animal welfare, legality and sustainability should also be a part of this effort in order to give an overall and complete vision. IAF/CIC Working Group has delivered to its national members and contacts a table to offer guidelines to simplify the collection of the national contributions and it is already joining some of them.

We have identified around 65 nations where falconry exists today. Even just two pages from each one of them would make a document of 130 pages long. The regional coordinators will process national contributions to better fit the general project. Processing may mean deletions to avoid duplication, completion to cover concrete aspects, and amendments to match the submission document bearing in mind all the gathered information from different sources.

Obviously historical material will be in the original languages. It is important for us to show the global diversity of falconry so diverse languages are important, but as the final presentation document will be in English we'll prepare brief titles or explanations in English for items/articles, for example photographs of artefacts or traditional costumes etc can be accompanied by a title in their own language and one in English. Where translations of longer articles or documents are needed we will, where possible arrange for them to be done within the Working Group, which contains members fluent in at least ten world languages. It is better for us to have information in the original language than not at all.

Well this has been a very brief explanation of our work plan scheme to gather the information and arguments in order to achieve the UNESCO's falconry recognition under its Convention for the Safeguarding of the Intangible Cultural Heritage. We have an outstanding cultural and historical human phenomenon. It all started with an exemplary alliance, not a relationship of domination, between man and raptor. Now, thousands of years after, it still implies rich cultural diversity in many aspects around the world while maintaining a common trunk of human knowledge and practice. Nevertheless, apart from concrete risks on different falconry manifestations and its historical traces elsewhere, falconry as cultural intangible heritage is today threatened as a whole by a dominant urban society ever more and more distant from Nature and its rules. We, as falconers, have established the structure to carry out the task and we are determined in the attempt. Now we have to learn from UNESCO how our effort led by the UAE as State Member, can fit in its program for safeguarding of the intangible cultural heritage in the world. Upon completion we will have collected and stored historical and contemporary information on Falconry as popular tradition, its artefacts and manuscripts, its oral traditions of poetry, proverbs, folktales and legends, its art, sculpture and literature, its artisans and craftsmanship, its skills in training hawks and all that surrounds it. While the collection and storage of information is crucial, the most important of the guidelines listed in the table is this one - **A planned programme for protecting falconry in the future as part of the Intangible Cultural Heritage.**

How do we safeguard and revitalise falconry tradition? How can we pass on our traditions to the new generation? In many countries falconry is strong. Modern methods, materials and media have led to a rise in interest in birds of prey. But have these also led to a decline and debasing of the global heritage? Are the flying displays copied from western game-fairs and tourist traps changing irrevocably the face of falconry in North Africa and Central Asia? Are we to see this happening even in Arab countries the very bastion of falconry? Judging by the number of websites offering western style pseudo-falconry there is grave danger of this. After global decline through the 18th and 19th centuries and non-acceptance by the general public through much of the 20th century falconry is enjoying a renaissance in many countries. This renaissance, we shall see from presentations later today has largely resulted from conscious promotion of scientific research relevant to falconry, from conservation, rehabilitation and projects directly affecting the species we fly and the quarry we hunt. We now need to support and promote projects relevant to the culture and traditions we espouse. Whether this is to be done through economic support for individuals and groups working directly in the field of traditional falconry, promotion of traditional festivals, events etc. and encouraging traditional approaches or whether we give moral support in the media (both general like TV and specific like "International Falconer" Magazine) is up for discussion in the sessions around this Symposium. **All this we need to co-ordinate into a proposal to UNESCO.**

This symposium gives us the chance to present the fundamentals of our project so they can be better understood by UNESCO and also provides us with the opportunity to learn more about the UNESCO program and its rules. Let me briefly report that we had a preliminary meeting with UNESCO representatives at its headquarters in Paris on June 9th this year. Patrick Morel, President of the IAF and member of our Working Group Committee and myself called on Mr. César Moreno-Triana in charge as Programme Specialist Intangible Heritage Section Culture Sector. We explained roughly the project led by UAE and technically supported by our organisations, the IAF and the CIC. Mr. Moreno-Triana acknowledged the information and generally reported on the new convention for safeguarding the intangible cultural heritage, its expected terms and deadlines, structure and the different lists in which the successful submissions will be included instead of the proclamation program that was in force with the old convention.

Finally, being part of this Working Group let me share with you not only our determination as falconers to do a good job, but our full commitment with a project that thanks to UAE Government's involvement and the work of many falconers and their organizations may bring recognition to our sport and more importantly will safeguard an art, a peculiar cultural expression based on a privileged and friendly relationship with environment and, in conclusion, an outstanding manifestation of human knowledge for future generations.

FALCONRY – A LEGAL AND RECOGNIZED SPORT

Christian de Coune (Belgium) president IAF from 1984 - 1998

Falconry belongs to the world's cultural heritage, because it has an ancient and glorious past, as other speakers have showed us. Falconry is not only an ancient tradition, but it is still well alive today on all continents. It is not a fossil activity, it is a modern sport. It has been kept alive thanks to a bunch of enthusiasts who revived it or thanks to a deep rooted uninterrupted tradition.

It is still alive also thanks to the legal grounds that have allowed its continued practice. Those legal grounds were not to be taken as granted. Efforts have been necessary to make falconry acceptable in the different circles involved in wildlife protection. Those efforts have been made by the individual falconers, who practised their sport on a sustainable basis. Efforts were made also by the different falconry associations, who promoted a profile of an acceptable activity and advocated for an official acceptance by political and scientific circles.

This official acceptance took the form of little words in international conventions, in resolutions and other statements adopted by the main scientific organisations. Little words may kill; we succeeded so far in avoiding those killing words. You may be assured that practically none of those little words appeared in official or semi-official texts just by chance. Falconry associations, especially the IAF, kept a watchful eye on draft legal or scientific texts in order either to avoid adverse "little words" to appear in them or to try and have positive "little words" included in them. These little words are testimonies of the acceptance of falconry by the authorities concerned, they should inspire those who are still hesitating on the attitude they should adopt towards our sport.

Those little words have either saved or strengthened the position of falconry. Falconry associations kept a watchful eye on draft legal or scientific texts in order either to avoid adverse "little words" to appear in them or to try and have positive "little words" included in them. Hereafter examples of such "little words" in:

International legal texts

International Convention for the Protection of Birds signed in Paris on 18th October 1950.

Article 7 : "Exception to the provisions of this convention may be permitted ... in the interests of ... and *falconry* ... provided that all necessary precautions are taken to prevent abuses."

This is probably the oldest mention of falconry in an international legal text in the modern times.

It would be interesting to make some research to determine on whose initiative this "little word" has been included in this Convention..

Council Directive of 2 April 1979 on the conservation of wild birds (79/409/EEC)

The Proposal from the Commission of 1976 contained a set of reasons allowing Member States to derogate from the general protection of all birds. There were no such reasons that would have enabled Member States to allow the capture and the keeping of birds of prey for falconry. This meant the death of falconry throughout the European Community!

Anthony Jack gave the alarm, asking all of us to contact our national authorities. Belgium reacted and so did the IAF.

The first result was the Opinion of the Economic and Social Committee of the European Communities of 26 May 1977:

"The absence of the possibility of derogating in order to take birds of prey for *falconry* was noted. It was pointed out to the Commission that this was a legitimate and ancient sport, which, if properly controlled, harmed neither the birds of prey population nor the populations of birds pursued in the course of falconry. Some provisions should be made to allow the continuation of this on a controlled basis."

The second result was, in the Directive 79/409 itself:

Article 7.4 "member States shall ensure that the practice of hunting, including *falconry* if practised...."

Article 9.1(c) to permit ... the capture, keeping or other judicious use of certain birds in small numbers."

In its Second Report on Birds Directive the Commission explains "judicious use" as follows: "This concept ... may include hunting using birds of prey in the context of *falconry*."

By those "little words", falconry was saved in the European Communities!

Convention on the Conservation of European Wildlife and natural Habitats BERN Convention of 19 Sep. 1979

This convention does not contain the word falconry, but its provisions are very closely similar to those of the Bird Directive 79/409.

The Standing Committee of the Convention adopted a "model form" to be followed by the Contracting Parties for reporting on the derogations they have granted. It contains amongst others the list of the 5 reasons foreseen by the Convention for allowing derogations, but the Standing Committee added one reason that was not mentioned in the Convention :

vi. *Falconry*.

The Standing Committee of the Bern Convention adopted on 5 December 1997 the Recommendation N° 57 on the Introduction of Organisms belonging to Non-Native Species into the Environment. This recommendation contains lots of prohibitions to keep and to breed non-native species. But the IAF asked falconry to be "immunised" from those several bans.

The preamble of the Recommendation states:

"Considering that this Recommendation does not apply to:

- or the use of birds in *falconry*"

The Standing Committee of the Bern Convention adopted in December 2003 a "European Strategy on Invasive Species. It recommends "Appropriate Activities and Partners for Preventing Unintentional Introductions Work with the International Association for *falconry* and Conservation of Birds of Prey...".

Benelux Convention on Hunting and Bird Protection of 10 June 1970

The Committee of the Ministers of the Benelux Economical Union adopted a Decision stating that:

"For the practice of *hunting* are also allowed in Belgium and the Netherlands:

1. *birds of prey.*

Convention on International Trade in Endangered Species of Wild Fauna and Flora CITES

The 10th Conference of the Parties of CITES of 1997 adopted a Resolution on Frequent Transborder Movements of Personally Owned Live Animals in which one can read:

"Aware that live animals are often involved in frequent movements for a variety of legitimate purposes including *falconry*;"

Regulation (EC) N°1774/2002 on Animal by-products not intended for human consumption

Article 23. "Member States may authorise ... the use of the animal by-products .. for the feeding of : ...

(iii) reptiles and *birds of prey* other than zoo or circus animals."

International scientific bodies

International Council for Bird Preservation ICBP

Now called BirdLife International.

Recommendation N°20 of the World Conference on the Conservation of Birds of Prey, Vienna October 1-3, 1975

"Recommends that possession of live birds of prey, and their eggs, be prohibited save under licence to be issued by the appropriate governmental authority, for research, education, *falconry* and domestic breeding, that wilful disturbance of rare nesting birds of prey, including nature photography and bird-watching be prohibited save under licence to be issued by the appropriate governmental authority, for research, education, *falconry*, domestic breeding and bird-ringing,"

In 1975, the situation of the Peregrine Falcon was at its worst, several persons were advocating for the ban of falconry as a consequence. Anthony Jack and Robert Kenward represented the IAF, they took part in the drafting committee for the recommendations to be directed to the Governments. Their "little words" saved falconry from a proposed ban!

Raptor Research Foundation

In November 1985, more than 500 raptor biologists met in Sacramento, California for a Conference on Peregrine Falcon. IAF was represented by Robert Kenward and Christian de Coune.

The Conference adopted a Resolution of Falconers' Contribution : "...the conservation community owes *falconers* a debt which seldom has been recognised,..."

International Council for Bird Preservation ICBP

Now called BirdLife International.

At the 1987 meeting of the European Continental Section of the ICBP, in Visegrad (Hungary), ICBP recommends collaboration with bona fide *falconry* organisations. Anthony Jack represented the IAF.

World Working Group on Birds of Prey

The WWG organised an International Conference on Holarctic Birds of Prey at Badajoz (Spain) in April 1994. The Report on the Conference states :

"A presentation by Christian de Coune raised active discussion on the use of wild raptors for *falconry*, ending finally in agreement that a small fraction of surplus wild birds from a well-established population of such species as the Goshawk could be taken ... " .

The World Conservation Union IUCN

The world's most important organisation in the field of nature conservation of which the IAF has been elected a member adopted at its World Conservation Congress in Amman (Jordan) on 4-11 October 2000 a resolution on the conservation of the Saker Falcon in which one can read :

"REQUESTS that Saker range states and *falconers* work with CITES and other regulatory authorities....".

World Working Group on Birds of Prey and Owls

The WWG at its meeting of May 2003 in Budapest had to deal with a proposal for a resolution that was very unfriendly to falconry. The IAF was represented. Robert Kenward took part in the re-drafting of the resolution. IAF was quoted on equal footing with the greatest conservation organisations. Abstract :

"URGES the range states to work with BirdLife International, IUCN, the CITES Secretariat, the International Association for *falconry* and Conservation of Birds of Prey, the World Working Group on Birds of Prey and Owls" .

There are little words that kill, there are little words that heal. We have been fortunate enough to avoid the former and to gain several ones that heal and that legitimate falconry at the international level. These little words did not appear in those texts by chance! It is the merit of the policy of presence of the International Association for Falconry and Conservation of Birds of Prey i.e. : **To be there wherever falconry is likely to be addressed.**

ETHICAL AND SCIENTIFIC ASPECTS CONCERNING ANIMAL WELFARE AND FALCONRY

By Prof. Dr. Thomas Richter of the University of Neurtingen in Germany and Dr. Peter Kunzmann

Every type of interaction humans have with animals at the moment is being tested and scrutinised by society. This is true for hunting and especially for hawking as well. The present paper shall evaluate whether hawking and falconry go morally and biologically together with the ideas of animal welfare. Morality, to our thinking, is advice for how to behave properly. Morality gives the answer to the question: "how shall we act?". In the Middle Ages at the times of pope and emperor, decision making was quite easy, decisions came from the authorities. In the present day there is no universal morality left. Everybody is forced to think by themselves whether his or her behaviour is right or wrong.

In the present day I am allowed to decide many various subjects by myself personally. If I don't like the taste of spinach, I am not forced to eat some. But if my aim is to regulate the living of other people by law, I have a duty to justify the way I think. The arguments have to be reasonable and without contradiction. How much better it would be if other people could agree with my decision; in case of spinach this would fail. One basic principle in philosophy is the principle of equality. Equal things should be treated equally, unequal things should be treated differently. A person is acting reasonably, when he or she makes decisions on comparable items in the same way (Wimmer, 1980, by Mueller, 1995, P. 87). This means: if the ethical assessment is known for a possible option of acting, and if there is a second possible option of acting comparable to the first, the assessment has to be the same. By this means we will compare the keeping of Bird of Prey with other animal keeping and hawking with other hunting methods. Ethics is that part of philosophy which does scientific research on morals. The relationship between moral and ethics is comparable to the relationship between a disease and medical science. Ethics is super-individualistic. To forbid spinach for the only reason, that I personally do not like it, would not fit into a critical overview by ethics.

In order to decide whether falconry and hawking fits to the principles of animal welfare, we have to do four steps:

1. an ethical and scientific overview concerning the quarry,
2. an ethical and scientific overview concerning the hawking birds, using the concept of *Meet Demands and Avoid Damage* , an ethological scheme accepted by most of the scientists dealing with animal welfare in the German speaking countries,
3. regarding the fact that there is no action done by human beings that has only positive or negative aspects, there is a comparison to be done to weigh the benefit by the human action (i.e. hawking) versus the harm it may probably cause,
4. a synopsis and conclusion.

I. Overview concerning the quarry

To ask if falconry and hawking can be accepted morally, you have first to answer the following questions:

1. is hunting acceptable at all?
2. is killing of one animal by another animal to human benefit acceptable?
3. is hawking less acceptable like other hunting methods?

To the first question:

What objections can be given against hunting? Hunting means the killing of animals. The first question is of course: is killing of animals acceptable? The killing of animals in our opinion is allowed, provided there is a justifying reason. What reasons can be considered as justifying, depends on the cultural context and the personal opinions of an individual. The range varies from no reason at all to self-defence, defence of human property, defence of nature (by pest control as well as by sustainable use of quarry for sport hunting purposes) and consummatory use (especially for human nutrition) to any reason at all.

the most usual answers to the question of what might justify killing (while hunting) are:				
no reason	just self-defence	self-defence and	self-defence and	any reason
		defence of human property or	defence of human property and nature conservation and food	
		nature conservation or		
		food		

Although there is no method to verify which opinion is the one and only, but you may have a look at the consequences that occur, if you advocate one of these opinions.

- If there is no reasoning that justifies the killing of any animal, than you must not take a drug if you are occasionally infected with a tapeworm.
- If 'only in self-defence' is acceptable as justifying reason, you may kill the tapeworm and you may even kill the fox, if you can show, that it endangers you with *Ecchinococcus multilocularis* or rabies.
- If defence of human property is acceptable as a justifying reason, you may kill different animal species causing problems, for example rats and mice, wild pigs which are a big item of farmers concerning crops and wild rabbits that destroy railway installations, campgrounds or graveyards.
- If nature conservation is acceptable as justifying reason, you may control predators to avoid the extinction of rare species (like fox-control in Germany to protect the last Grouse-Populations) as well as saving white rhinos in the Southern Africa for hunting purposes.
- If consumption of animal products (like meat, fur or skin) is acceptable as a justifying reason, then it must be allowed to use wild animals as well. By the way, harvesting wild animals usually does mean less suffering for the animals than the use of farm-animals, which mostly are kept under quite poor circumstances.

Now you can decide, what consequences you personally are willing to bear, and you can ask your compatriots what their opinion is. In Western Europe, to accept the killing of animals for self-defence, defence of property, nature conservation and nutrition supply is common sense for most of the people.

We are coming now to the second question, whether it is allowed to use an animal to kill others. The most common predator that kills animals for human benefit, is the cat that catches mice. It is our duty to study if the mice-catching of a cat – lets say to a farmers benefit – is more acceptable morally than catching rabbits with a goshawk by a falconer. Indeed there are two substantial differences between these two cases – but in both cases the Goshawk has an advantage over the cat. First the cat does not respect closed seasons and catches for example lactating mother-mice with the result that the dependent offspring will die. The second problem is that cats do not respect nature protection laws and do catch protected species like songbirds as well. If there is consensus among people, that catching mice by a cat is acceptable, we can see no reason, why catching rabbits with a goshawk (or partridges with a peregrine and so on) should be immoral.

In order to give an answer to the third question, if hawking is more immoral, than other hunting methods, we shall compare it with hunting by using a gun. This comparison leads to a better results for the hawking method. The hawk is part of nature and the quarry knows it very well. Both hawk and quarry share a long period of evolution. Hawking is silent, it disturbs only the potential quarry, and not other wild animals and it involves the human to a much lesser extent than shooting. Additionally it is worth to mention, that the absence of lead-shot leads to less pollution for the environment. From an ecological point of view hawking is the less disturbing hunting method.

Killing and injuring: while shooting quarry animals that are injured but not killed immediately escape occasionally. They will die after a certain time with significant suffering. This is very unlikely while hawking. The hawk catches the quarry properly or it will escape unhurt. Falcons kill their prey quickly, quarry captured by a short wing, can usually be reached and killed by the falconer within seconds.

There is no risk for humans being injured due to hunting, if hawking is the method. There is even no risk for human property becoming damaged. For this reason falconers are quite popular if the aim is to reduce rabbit-populations in graveyards, industrial areas or camping grounds. Another interesting possibility is to chase away crows, seagulls or herons from airfields, rubbish tips or fish farms. For this means it is often successful just to let a falcon fly, to cause the birds to leave the area.

II. Overview concerning hawking birds

In order to decide whether there are special problems in keeping and training hawking birds, you have to deal with the following questions:

1. is keeping of animals, especially of “wild animals” in the hands of man acceptable?
2. is the special kind of keeping and training of birds of prey used by falconers acceptable?

“wild” versus “domestic” animals

Most citizens do accept the keeping of animals. This is verified by the enormous number of pets that are kept, assessment tells that 100 million pets are kept privately in Germany alone. Humans do have a big urge to live together with animals. The position “the one who loves animals does not keep animals” is only shared by a minority of our fellow citizens.

This leads to the sub question if the keeping of animals whose conspecifics are usually living in nature (“wild animals”) is allowed or just the keeping of domesticated animals? This is also accepted by the majority of our compatriots, think of the huge amount of fish kept in aquariums, as well as parrots, reptiles and amphibians, virtually all of them wild. We need also to clarify whether the status of being member of a (sub)species²²³ living usually in the wild constitutes a special status. Following the principle of equality – that means using moral principles – you have to refuse this idea. Every animal in human hands has to be cared for properly, with no difference between “wild animals” and “domestic animals”. A special moral status of “wild animals” has to be refused as well, if you take biological points of view into account. There is no evidence that there have been new behavioural patterns raised up by domestication, only an increase or decrease of intensity in existing behaviours. The criteria for animal welfare can not be how long an animal or its ancestors have been kept in the hands of man, but whether it is possible to fulfil the demands of the animal while it is being kept. In other words, whether the housing conditions suitable for the adaptability of the animal or not. To give an example: we can see no problem keeping an animal of a usually free living (sub)species if there is no evidence of suffering, damage or pain. However, to keep a domestic horse that shows stereotypical behavioural problems like wind-sucking, or has injuries at the hoof, because of being reared in an impoverished environment is, in our opinion, a big welfare problem.

Meet Demands and Avoid Damage Concept

As a tool for the decision whether falconry has a significant relevance to animal welfare, one can use the concept of *Meet Demands and Avoid Damage*. This concept was elaborated by a group of Swiss and German ethologists (ethological working group of the German Veterinarian Society, Tschanz et. al., 1987) and first published in 1987. At present it is the most often used method to decide whether a certain phenomenon has an animal welfare relevance or not.

The concept of *Meet Demands and Avoid Damage* arises from the assumption that every organism is able to self-creation and self-maintenance. Whether an animal can manage self-creation and self-maintenance sufficiently can be evaluated if the animal is able to fulfil its demands and prevents itself from damage. The animal uses for these aims its physiological, morphological and ethological equipment acquired by evolution and by individual ontogenesis. With this equipment animals use or avoid structures and conditions in their environment (if an animal is kept, the structures and conditions are ruled by men). If the adaptability of an animal is overstretched, physiological, morphological and/or ethological damage will occur. Physical damage can be seen easily with, mostly even without knowledge about that animal species, and there is no dispute about the relevance of the injury to the welfare of the animal. Ethological damage will be recognised as disturbed behaviour like stereotypes. It is most often not so easy to detect, and there is much more discussion, whether disturbed behaviour does really indicate poor welfare. The concept of *Meet Demands and Avoid Damage* claims if there is a significant amount of injured or damaged individuals correlating to a certain keeping or managing system, this system will be recognised as not compatible with the approach of animal welfare. For this judgement the seriousness of the damage is to be taken in consideration as well.

²²³ By a biological point of view domestication creates no new species, the animal remains a member of the original species (dogs of the species *Canis lupus*, pigs of the species *Sus scrofa*), therefore you just talk about wild or domesticated subspecies.

In order to answer the second question we shall have a view on the methods used by falconers typically. At first is to say, that during the moult period the birds are mostly kept in aviaries (or so called moulting pens). During the hunting season, especially previous to the hunting act, the bird will mostly be tethered at both of the two legs and fixed to a perch or the fist. The so called falconry method is only justified for birds engaged in hunting that are also allowed to fly freely and often during the season. (By the way: while keeping other species of pets, tethering is a very common method for leading an animal as well and is completely accepted morally. Nearly all dogs and a lot of cats are led by collars and leads, horses wear a halter and are steered by reins which force much more power to the sensible mouth than the jesses to the legs of the hawk.)

Does tethering cause suffering in the birds? Concerning the locomotion activities, most people have a wrong idea. This idea may result from human dreams of freedom (see the advertising the Marlboro Tobacco Company does worldwide) and from the behaviour of buzzards, who are sailing in the thermals. This ringing costs considerably less energy than the active flight of a peregrine or even a goshawk. And even the buzzards don't fly just for fun. They need to soar either to look for carrion as food or to mark out their territory. Scientific results show, that Birds of Prey are very keen on saving energy by resting and avoiding flying. Wild living peregrines at the shore in the Netherlands have been observed during the winter period when a lot of quarry (ducks, seagulls etc.) is available easily. They flew on the average one and a half minutes per day - just enough to catch a duck (Bednarek, 2002), then they rested, till hunger grew the next day and they hunted again for about one and a half minutes. Falconers are very interested that their birds are very well trained physically, because a less fit bird will not catch as much quarry, if any. They take a lot of care that their birds have a lot of flight opportunity and experience.

The training of the hawk firstly means taming. Even if this is quite different between the various species of Birds of Prey used for hawking, it just can be done by patience. Negative sanctions like those used a lot in the training of dogs and horses for example, are deadly bad for the learning process in Birds of Prey. All birds have in common, that they are much less capable of learning than mammals. They are basically too "stupid" to understand sanctions. They would only become frightened as a result. If we accept the training of dogs or horses for human purposes, we have to accept the training of birds of prey even more.

Birds of prey, no matter if they are living freely or together with men, do not hunt unless they are hungry (or mating or rearing offspring). Birds of prey, like all predators, are capable to eat much more than the demand for one day, if they had the luck to hunt successfully. While hawking the falconer has to control the food intake of the bird carefully to keep it still motivated, but strong enough to hunt successfully. If this food management is done carefully, the bird is in the same condition like its conspecifics in the wild. If we are asking whether feeding a bird less food than it could eat as a maximum can be accepted morally, we have to compare the feeding of birds with the feeding of other animals and even of humans. A lot of animals have a controlled diet to get them at a maximum rate of fitness. We are not able to see a moral difference between feeding a diet that fulfils the demands but prevents from becoming too fat, to birds, or to dogs, horses or (wo)men.

Using the Meet Demands and Avoid Damage Concept we can state:

Successful hunting falconers birds do not show physical damage in general. There is just a single pathological problem left, that had been cause of a severe illness, the so called bumble-foot disease. This occurred especially in wild caught (passage) falcons. The reason is supposed to be a too rapid change in metabolism (Heidenreich, 1996) additionally are poor perches discussed (Trommer, 1992). Bumble-foot can be prevented by good housing, food and management in captive bred and wild caught birds. Successful hunting with birds of prey presupposes they are in perfect condition.

Disturbed, especially stereotypic behaviour (see Lawrence and Rushen, 1993), as we do know very well from domestic and non-domesticated animals kept under poor environmental circumstances, like weaving, wind-sucking and crib-biting in horses, bar-biting in sows or feather-picking in poultry and parrots has not been recognised in falconry birds. There is no evidence that their ethological needs are not met by the keeping and training typical for falconry.

And even if you face falconry from an aesthetic point of view, you will find no contradiction. As far as we know, animals have no thirst for freedom. Hawking is the very best example of a voluntary cooperation between an animal (who's conspecifics live freely) and a human being. I personally am fascinated by hawking, because the hawk has to be physically and by its behaviour fit at a very high level, to be a successful hunter. And this successful hunter accepts to cooperate with little me by a positive learning experience. The bird cooperates even if it flies completely free, it could fly away easily and - as a successful hunter - it could survive without problems in the wild. All keeping of animals requires resources of material and of knowledge. Successful falconers prove that they have access to these resources, otherwise they wouldn't be successful.

III. Advantages

There are no particular animal welfare problems with falconry. Furthermore we can see some significant benefits resulting from it:

1. Benefit for Humans: falconry is a great pleasure for a lot of people - in Germany it belongs to the constitutionally protected freedoms (by High Court Ruling). The tame hawk with undisturbed behaviour is a great chance for science. Most of the knowledge we have about the behaviour of hawks, especially of the reproductive behaviour, comes from trained birds.
2. Benefit for Nature Conservation: It was only the intimate rational and intuitive knowledge falconers have from their birds, especially from their ethology, gave us the chance to breed birds of prey successfully. This was the basis not only to serve falconers' own demands for birds, but for many release programs worldwide. Especially the peregrine populations, both in Germany and in the US, which have had a great advantage from the several thousand captive bred birds that have been released to the wild.
3. Benefit for Animal Welfare: Injured or otherwise helpless birds of prey require proper medical treatment - after that they must not be released without special training based on the methods and experiences of falconers.

IV. Summary and Valuation

Weighting the pros and cons:

There is a long list of benefits from falconry.

For the falconers hawking is a source of fulfilment, challenge and delight.

Falconry is the most suitable hunting method from an ecological point of view. The stress for the quarry is, compared to other hunting methods, quite low.

Falconers birds are indispensable for science, especially for ethological and reproductive research. Watching the natural behaviour of a bird of prey – and hawking means nothing else – is a basis of invaluable merit. The knowledge and the engagement of falconers made the new foundation of many populations possible that had been extinct. Falconers' knowledge and techniques are the basic requirements for successful rehabilitation of injured or otherwise helpless wild birds. Is there any obstacle? A moral disadvantage from falconry and hawking cannot be seen. From a biological point of view, there could no welfare relevance detected by the *Meet Demands and Avoid Damage Concept*. Compared with living in nature a tame hawk has a much more comfortable and secure life.

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PRESERVING THE HISTORY OF FALCONRY- SOME LESSONS LEARNED

By S. Kent Carnie (USA), Director and Curator, The Archives of Falconry

INTRODUCTION

In the past, UNESCO designation of an activity as an "Intangible World Cultural Heritage" has included the requirement for a program of subsequent national efforts designed to preserve that activity. While the protocols for UNESCO designation are currently under revision, whatever protocols may subsequently be adopted seem certain to include a similar requirement. In the effort currently before us for such designation for falconry, subsequent preservation requirements are almost certain to include provisions for the preservation of the physical evidence of our sport's history. For the past twenty years the Archives of American Falconry (AAF), now renamed The Archives of Falconry (TAF), has been the only organization actively engaged in such a national preservation program. In those twenty years those of us associated with our archives have learned much regarding such preservation. It is that experience that I share with you in hopes that it may be of assistance in undertaking similar preservation efforts elsewhere, and to respond to the UNESCO designation we all seek. I would also hope that from these comments our guests from UNESCO will come to appreciate the fact that not only is it our desire but it is within our capabilities to preserve the record of our own heritage.

BACKGROUND

Frank Bond has already described to you that although "American" (US) falconry can be traced back to the early seventeenth century, for all intents and purposes it did not *really* begin in the US until the 1930's. By the 1980's, however, we began to lose those early American falconers who had begun their participation a half-century earlier. With their deaths correspondence and old photos were relegated to trash bins and more than one fine old falconry book found its way to a neighborhood garage sale for 50 cents or a dollar. The cause for this dissipation of the record of our history was simple enough: no one elected to collect it—there was no repository. Many looked toward McGill University in Canada as such a focal point but that attention was based on a single—but well-known--1939 exhibit on the sport held there in connection with its library's holdings of falconry books. In fact, McGill had no provision for collecting or maintaining these historic materials.

Facing this loss of the evidence of our history, some of us became concerned. To work within our North American Falconers Association (NAFA) as the body naturally most affected by these losses seemed most logical but there we faced two very difficult problems; First: NAFA had no place, no physical facility to house anything. Club records had shifted from one Secretary's basement to the next until NAFA finally had elected to send its records to McGill, even though they were simply stored there, boxed as received and untouched. Second, but of equal importance: we recognized that to successfully collect our sport's memorabilia, donors needed at least the potential for some sort of compensation. As we were unable to reimburse donors for valuable books and art, our logical alternative was to use the income tax deductible system the US government offers for charitable donations to federally recognized and approved non-profit organizations. However, as NAFA actively engages in political lobbying and working to influence the regulators of our sport, it does not qualify for such tax deductibility.

Until the early 1980's I had been a member of the Board of Directors of The Peregrine Fund (TPF)—a body founded by falconers concerned with the Peregrine's decline resulting from use of persistent pesticides. These same falconers were the logical body to sponsor saving the history of our sport as well. As hard-core falconers, TPF's founders readily grasped the concerns over the threatened loss of the record of our sport's history. Further, TPF had recently relocated to Boise, Idaho where it built the World Center for Birds of Prey— *a permanent physical facility!* To top it off, TPF already had a federally recognized tax deductible status.

In late 1985 I proposed to TPF's Board of Directors the establishment within that organization of the Archives of American Falconry, to be dedicated to the collection and preservation of the physical evidence of the history of falconry in America. That proposal was accepted with the very logical caveat that, although an integral undertaking within TPF's organization, the archives, uniquely, would have to be financially self-sustaining. Many of TPF's financial supporters might be concerned if their donations were seen to go not to the restoration of endangered raptors but instead to the preservation of the history of this field sport, despite the very strong ties between The Fund and our sport.

Working under that caveat, the Archives of American Falconry was formally launched in 1986. That first year we moved into a closet-sized office in the Administration Building at the World Center for Birds of Prey. During that year eight of us provided ten accessions of historic materials. Two of those accessions were sizable libraries. The widow of a recently deceased falconer gave us \$20,000, half of which we used to buy book cases and steel cabinets as well as to send me to attend special workshops for beginning archivists. The other half we banked—*for out future*. In that year, my salary, as the sole member of the archives staff, was \$1.00.

Since that first year we have continually expanded on those early successes. Early on we became the official repository for NAFA's corporate records, though the association retains formal ownership. By 1991 we had to add an 800 square-foot wing onto TPF's administration building to house our expanding collections. Between 1991 and 1996 we made a concerted effort, with the help of explicitly designated individual and NAFA support, to establish an endowment fund to provide income with which to meet our annual operational expenses. By 2001 we had outgrown the 1991 wing and we raised sufficient funds to build our present facility which occupies almost half of a million-dollar library and collections building at the World Center for Birds of Prey. Our endowment fund has now reached approximately a half-million dollars.

By the end of last year over 550 donors had provided us with over 1,500 accessions of historical materials, appraised at a value of approximately 1.7 million dollars. Given the comparative brevity of America's falconry history—we didn't even see an American-published falconry book until 1939—for many years we had to rely on foreign and especially, because of our common language, British falconry literature. From our beginnings Americans have combed the world for equipment, art and all manner of falconry memorabilia for their private collections. As more and more pioneer falconers' collections made their way into our archives it became evident that in many instances, our holdings were truly more *international* than simply just American. At the same time, as the only such repository in the world, the Archives of *American Falconry* began to receive donations of materials—significant materials—from foreign falconers, adding to the international orientation of our collections. Reflecting both this new international nature of our activities and our then-unique position in the world, at the start of 2004 we re-christened our Archives of American Falconry as *The Archives of Falconry*. While almost all of our support has been provided by members of the American falconry community, these successes have encouraged others within the international community and we anticipate a significant expansion of foreign involvement in the future.

TAF EXPERIENCE -- LESSONS LEARNED

Based on our experiences in establishing TAF, I offer the following for consideration:

1. Orientation:

We view our mission as the collection and *preservation* of the physical evidence of our history. As such, we are an *archives*, not a lending library. None of the materials placed in our charge leave our control. To offset any seeming exclusivity in such a policy, we welcome anyone: falconers, scholars, students or the interested public—so long as all have a *positive* interest in the sport—to view and utilize the materials in our collections. We have reading facilities for visitors and even office space for visiting scholars. We have had visitors from all over the globe, literally from Abu Dhabi to Zimbabwe. We have hosted the President of the British Falconers Club, for example—who researched British falconry clubs, and another researcher, Dr. Helen Macdonald, who, indicating that virtually all she needed for her doctoral dissertation was contained within our walls, stayed with us for over four months.

Under US tax regulations, all donations to our archives become the property of The Peregrine Fund. Nevertheless, we have consistently stressed that this is *not* just a Peregrine Fund or NAFA archives but rather an archives held in trust for *all* falconers. Our collections reflect this position and we have among them materials representing a variety of approaches to the sport and activities we may personally consider both good and bad. Anything less would skew our efforts with individual bias and result in our historical function being distorted to one of fiction. Without question this approach has served us well in creating our reputation among falconers, a reputation of unbiased honesty, further engendering their support. We are *not* a museum *per se*. Our orientation is toward *preservation* rather than display. However, when visitors, and especially contributors, come to our facilities, they appreciate the opportunity to see selected materials from the collections first hand, rather than simply facing rooms containing rows of locked steel cabinets. For this reason we provide as attractive a presentation as possible, within budget constraints. As a practical matter, we do not consider it necessary to change displays often as the interval between visits of individuals is normally considerable. Due to time and budget restrictions, our orientation is toward organizing and cataloging materials. While we make access available to such materials for visitors, we are unable to conduct research within our collections on behalf of others. If a visitor—or correspondent—can identify a specific source, we will try to supply a copy but we have neither the time nor staff, to respond to requests such as “send me everything you have on hoods” or “what type of trap works best for peregrines?”.

2. Personnel

Early on we recognized that our archival efforts would be best served by utilizing falconers, who might learn from professional archivists, rather than vice versa. Success requires insight, not to mention the image, of an effort done by falconers for falconers. Admittedly, this decision was forced upon us. While the ideal would be to utilize the services of a professional, or professionals, serving under the direction of a falconer, the costs of hiring a professional staff made that alternative totally out of the question for us. We literally had no funds. Yet I was the falconer who wanted to see this done and for twenty years I have been the sole member of our archives staff “in residence.” In essence I am a volunteer. While my “salary” has subsequently increased over that first “dollar-a-year” it remains a token, insufficient to equal the un-reimbursed expenses I personally underwrite annually. And I am the only individual working with our archives who receives any “salary” at all. The rest who serve our archives today, some of who provide *extensive* help, are all volunteers, working for the satisfaction of helping preserve our heritage. As useful as the services of professional archivists might be, we still lack sufficient funding to hire full-time professional help. Regardless, I am convinced that this is the most practical and effective course to follow. Between the archival courses I have attended and the ready access to professionals attained through those courses, we are doing a more than adequate job of archival preservation and conservation. If there are shortcomings, they are more than overshadowed by my personal experience within the falconry community and reputation as a practicing falconer. In so many cases, I know who is who, who was who, and who has or had what. But even more than such understanding and insight, as a falconer I have brought to our efforts that particularly critical factor, absent in any professional archivist—I have the falconer's passion to see our history saved! I am convinced that, with diligence, you too will be able to find such a falconer within your own countries who can serve you similarly.

3. Professional Conservation Standards

When I first considered an archival collection, I envisioned a room with great ambiance, handsomely wood paneled, Persian-carpeted, with oak bookcases behind mullion-leaded windows, and a cozy fire roaring in the fireplace warming the scene. WRONG!!—the temperature, open fire, wool carpeting, wood panels/cases all are diametrically opposed to the archival conservation principles I have learned as we have progressed. Despite our recognition of the advantage of an experienced falconer versus a professional archivist, to be meaningful any preservation effort is obliged to pay close attention to the standards of the archivist's profession. That obligation is a significant factor not only for long-term preservation of specific materials but even in choosing a temporary site for housing archival memorabilia, much less building specifically to house such collections.

Consistently cool temperatures for optimum paper storage which make a curator's office welcoming in the heat of summer will make sweaters a necessity for administration the rest of the year. Certainly no open fire, a potential hazard that would, in any event, disqualify insurance coverage, no insect-attracting wool carpeting, use steel cabinetry, not wood! When we began, acid-neutral folders and archival filing containers were all new concepts for me. I had no inkling as to the comparative advantages and uses of buffered versus truly acid neutral storage materials, much less the circumstances requiring use of lignin-free boxes. There is much to learn about *archival* conservation but if members of a falconry community are to be expected to entrust any preservation effort with their precious books, art and unique historical memorabilia, those conducting such efforts are under moral as well as practical obligation to do all in their power to ensure that such materials are maintained to professional standards best ensuring their long-term preservation.

4. Falconer Support

Any preservation program must undertake to have widespread support from within your local falconry community. Not only is the vast majority of our historic memorabilia—or the keys to it—located in their hands but its individual members are the major source of potential funding. An archives must be seen by the

members of the local (i.e. national) falconry community as an essential, working part of that community. One way toward achieving such, of course, is to have the preservation effort in the hands of falconers themselves, as discussed above. To this I would only add that a falconer who has already made his or her mark in the community and who is respected within that community, is the desired choice, if in fact there is a choice. Given the tendency toward factionalism among falconers, the less controversial the person to direct any archival effort, the better the chances of success. Another way to help ensure success is to enlist prominent falconers and key leaders of the community in an “advisory council” capacity and make them a part of your endeavor.

At the same time, each member of the falconry community must be encouraged to consider him or herself as a part of your archival effort. Keep the community informed of your progress, your requirements and your successes. Personal participation through donations, financial or material—however seemingly insignificant—goes a long way to strengthen this feeling of partnership. Individual recognition within the community for personal participation encourages that partnership. Anything you can do to engender this sense of being a part of the effort, whether the person is a donor or not, will pay great dividends; it is more than desirable, it is virtually essential.

One lesson I learned early on. When we added the wing in 1991 one of our supporters offered to conduct the fund raising personally in the memory of his old mentor. With his success in that endeavor we received the necessary funding, and with minimal effort on our own part. When it came time in 2001 to seek funding for our new facility I again sought his help as a fund-raiser. In declining he indicated that the previous campaign had been so much work that he would rather pay for a new wing than go through the fund raising process again. When I responded, realistically asking him for the check, he declined. Offering us a third of what we required, he made the point that if he (or anyone) just handed us—and, thus, essentially handed the falconry community—the whole amount, individual falconers would not feel as much a part as by personally participating in its construction. While this lesson need not apply to funding for a focused, special-interest project, and is perhaps not as significant once individual participation has been well established but, particularly in the early stages of any archival undertaking, one needs to do all possible to engender that feeling of individual support and “ownership” best achieved by predominantly grass-roots participation.

5. **Funding**

The preceding leads naturally into the subject of funding efforts for historical preservation. Securing financial support for an archival undertaking can be as difficult—of not moreso—as persuading individual falconers to part with treasured, historically-valuable materials gathered over their lifetimes. There is a knack to persuading others to part with their assets, historical or financial. I am not good at it, particularly as far as raising money is concerned; I find it not only very difficult but, even more, distasteful. Find someone who has such a talent and team him or her with a passion-driven, falconer/would-be archivist (thus freeing the latter to get on with your archiving) and you will be well on the road to success. A successful fund-raiser can bring to an archival effort benefits well beyond what may be reflected in your bank balance. As indicated, financial support by the individual falconer, of whatever magnitude, engenders within that individual a feeling of being a part of that archival effort, “one of the team” so to speak. We have enjoyed support from several timely, if modest, United States federal government grants. However, the number of grants, governmental and private, applicable for the preservation of the history of falconry is minimal to say the least. With a proliferation of non-profit organizations and a changing economy, there is great competition for even the very limited grant funds available. Our greatest success has come from individual donations from within our own ranks—in response to our: “It’s our history, if we don’t preserve it, who can we expect to preserve it for us?” Should our efforts with UNESCO be successful, it may be possible that governmental funding may, indeed, be more of a possibility in connection with programs initiated explicitly to help preserve for the future the heritage we have enjoyed for all these centuries.

Early fund raising efforts need to be focused on the immediate needs of the moment such as archival cases, folders, cabinetry, and the light-bill, but never forget that any undertaking to preserve history is a long term, continuing undertaking. You can raise support for immediate needs for only so long. For the long term some form of perpetual endowment to provide recurring annual funding for operations is a goal that needs to be adopted early. In our first five years we barely got by financially, and then only with some informal help from The Peregrine Fund, (despite our self-sufficiency caveat). In order to avoid a future of year-to-year fund raising efforts and realizing there was a limit to how long we could continue to succeed that way, we undertook a concerted effort toward development of at least a modest endowment. A couple of falconers proved willing to join with NAFA to guarantee our operating expenses for a five-year period. We then undertook a fund-raising drive over those next five years in which all the resultant donations went into an endowment. The concept of seeking funds which we would bank rather than spend, using their interest for operating funds, appealed to the American falconry community and our drive was successful. Although we continue to receive donations for operational purposes and augment that income through sale of duplicate books to our supporters, the majority of our annual operational funding now comes from interest income derived from our endowment fund, a fund which we continue to strive to expand.

CONCLUSIONS

Falconry is, and historically has been throughout the centuries, a truly *international* activity; a fact clearly evidenced by the presentations at this meeting. But while so extensively practiced and with the common goal of association with the hunting raptor, there are wide variations among peoples and nations as to the techniques and even approaches by which the sport’s goals are and have historically been attained. Thus a nation’s falconry heritage is uniquely its own, culturally, linguistically and historically. For this reason an archives preserving a nation’s falconry history stands the best chance of success if located within that country. In practical terms, both those managing such an archives and the national falconry community it serves have a much greater incentive to preserve their own history than they would have for that of others. That interest will be directly reflected in the local falconry community’s support, and particularly their *financial* support, of any such archival undertaking. Similarly, that community in all likelihood represents the primary source for the variety of materials documenting its heritage. In this same vein, reluctance to see the memorabilia of one’s own history exported elsewhere is only to be expected. In short, an archives preserving Spain’s falconry heritage, for example, should most logically be located in Spain. That example, however, raises an interesting situation. Both linguistically and culturally, Spanish falconry has had a great influence on the sport as it is now practiced in Mexico and South America. At least until the establishment of a successful archival program in the latter areas, it would well behoove a Spanish archives to also direct its efforts, if on a lesser priority scale, to falconry as has been practiced in what might, for want of a better term, be called ancillary but obviously related areas.

One aspect I have not addressed here is the concept being undertaken by the newly formed Falconry Heritage Trust (FHT) in Great Britain: the provision of electronic accessibility to historic documents and other appropriate falconry memorabilia in digital format without, necessarily, actual physical acquisition of such materials. This goal offers tremendous potential as a worldwide database of great historical value. We at TAF recognize our own shortcomings to date in public electronic cataloging, based on our limitations of funding, equipment, personnel and time. We wholeheartedly support this FHT concept and look forward to providing whatever assistance we can, particularly with access to documents. I would urge any of you who eventually may build up local or national collections similar to our own to enter into an appropriate cooperative agreement to support this invaluable FHT undertaking.

In sharing some of these experiences with you I hope that the lessons we have learned may be of value in encouraging similar archival preservation projects elsewhere. I hope also that I have conveyed to you that there is far more to preserving our heritage than simply gathering materials and storing them in boxes. Any historical museum can do that but in such event, with our memorabilia mixed in with a variety of other collections, these records we treasure become lost like the proverbial needle in a haystack. In America we recognize that we have benefited significantly from a comparatively short history, a tax structure conducive to philanthropic giving and the existence of a falconer passionate enough to push this effort through. But beyond all that, the most significant element in the successes we have enjoyed is the fact that we were founded by and are staffed by falconers—*volunteer* falconers, with the sport and its history as our sole focus. Even so, any preservation efforts will be difficult—a challenge. When we started, had we enjoyed the recognition we now seek from UNESCO, our successes would have been far more easily accomplished. You too can enjoy success; with your efforts hopefully enhanced by UNESCO recognition of what the art of falconry truly is: an intangible world cultural heritage.

SAFEGUARDING TRADITION FOR FUTURE GENERATIONS – THE ROLE OF THE FALCONRY HERITAGE TRUST.

A PowerPoint Presentation by Dr. Nick Fox, founder of FHT

THE FALCONRY HERITAGE TRUST

- Was founded in May 2005
- Is a non-profit UK company limited by guarantee
- Is being registered in UK as a Charitable Trust
- An electronic resource for falconry
- Accessible to all
- Promoting regional physical archives
- In association with IAF
- The strong helping the weak

AN ELECTRONIC ARCHIVE

www.falconryheritage.org

- An information hub for world falconry
- Linking all physical archives
- Promoting access to physical archives
- Ensuring a good image for world falconry
- Providing source material for the media

LAYOUT OF THE SITE

- Home page
- About the Trust
- FHT Archive (the main archive)
- Country overviews (Drop down boxes for about 70 falconry countries. Each country entry will show a 1-10 page overview with images, summarizing falconry there.)
- Physical Archives (A list of museums or collections with physical artefacts of falconry.)
- Donations (How to support or donate to FHT as a charity organization. Maybe online through paypal or similar.)
- How to contribute material (How to make a gift to any of the physical archives of falconry worldwide.)
- How to Buy images
- Frequently Asked Questions
- Links
- E-mail this page to a friend

ACCESSING THE ARCHIVE:

On the front archive page will be 3 drop down boxes:

1. Country
 2. Period
 3. Object
- There will be two 'entry' boxes:
1. Keywords
 2. Catalogue number

A PHYSICAL ARCHIVE MUST BE A LEGAL ENTITY

- Needs a site
- A controlled environment
- Security
- Insurance
- Curator and staff
- Public access
- Research facilities
- Fund-raising

BECAUSE OF THESE CONSTRAINTS, PHYSICAL ARCHIVES:

- Piggy back on larger institutions
- Have limited attendance
- Are not self-funding
- Are limited in what they can realistically achieve

SUBJECT MATTER FOR FHT SITE:

- Historical material – manuscripts, texts, art
- Physical items – hoods, bells, gloves etc
- Intangible culture records
- Photo archive
- Film archive
- Law archive
- Educational material for modern falconry

WHY DO WE NEED IT?

- A basic tool for the UNESCO submission
- Arab falconry has an image problem
- European falconry is changing with new technology
- Chinese falconry has been banned
- Indo-Persian falconry is almost lost
- Living heritage is dying off unrecorded
- Cultural artefacts are disappearing

FHT ARCHIVE (DATABASE) STRUCTURE

Entering data.

This will be done initially by about 10 regional individual editors each responsible for a number of countries. They will enter the admin data using a template and password. The language will be English. Items in non-English script will probably be entered as scanned images. Either they will enter the item themselves, or they will forward it as a DVD to the site manager.

THE EDITOR WILL ENTER INTO THE PUBLIC PART:

1. Country
2. Period
3. Type of Object
4. Catalogue number
5. Up to 5 Key words such as Author, species, subject.
6. Banded code for copying purposes. This will cross reference to the commercial use tariffs. As prices rise, we will alter the tariff page, but the band will not need changing.

INTO THE CONFIDENTIAL ADMIN PART:

1. Owner details if known
2. Current location of physical item.
3. Legal status of item (eg all rights owned by FHT, copyright available to FHT, copying not allowed, subject to legacy, etc.)
4. Valuation.
5. Insurance status if belonging to FHT. The electronic archive itself will have its catalogue number (prefixed with UN country code, [3 letters] followed by sequential numbers.). It will have a high resolution image that will be displayed as low res with a watermark to discourage copying.

PHYSICAL ARCHIVES LINK WITH:

- Falconry clubs
- Other national collections
- Academics
- Private collectors
- Vendors and sales agents
- The FHT electronic archive

SCOPE:

- Falconry
- Conservation
- Breeding

**WE NEED PHYSICAL ARCHIVES
BECAUSE THEY ARE THE SAFE
REPOSITORIES OF OUR FALCONRY
HERITAGE**

REGIONS ABLE TO DO THEIR OWN RESEARCH:

- North America
- Western Europe
- United Arab Emirates
- Japan
- Southern Africa and Oceania

EACH REGION NEEDS:

- A Co-ordinator
- Legal forms (Deeds of Gifts)
- Mobile scanning facilities
- Mobile rostrum camera
- Computer facilities
- Translation facilities

RUNNING COSTS

- Managing website
- Co-ordinators' costs
- Secretarial costs
- Translation costs
- Research costs

UNESCO

- Establish an IAF/CIC working group
- Establish scope of the submission
- Use FHT as repository for digitised information
- Build submission and enter it
- Build on the submission material as an ongoing resource for world falconry

REGIONS NEEDING HELP:

- Asia, especially China and Russia.
- Indian sub-continent
- Remainder of Middle East
- North Africa
- Eastern Europe
- South America

START-UP EXPENDITURE

- Design and construct website
- Supply regions with facilities
- Establish co-ordinators
- Establish a general secretary
- Publicity

FUNDING SOURCES

- Sponsorship
- Grants
- Legacies
- Gifts in kind
- Subscriptions
- Commercial fees

STRATEGY

- Quality-control falconry's image
- Emphasise the art and culture of falconry
- Provide a first-choice PR resource
- Provide a public educational resource
- Provide a learning resource for falconers
- Provide an academic research resource
- Support regional physical archives