

# **International Conference on Falconry & Conservation**

**Under the patronage of H.H. Shaikh Zàyyid bin Sulṭān Àl-Nihayyàn**



**Abu Dhabi 10-18 December 1976**

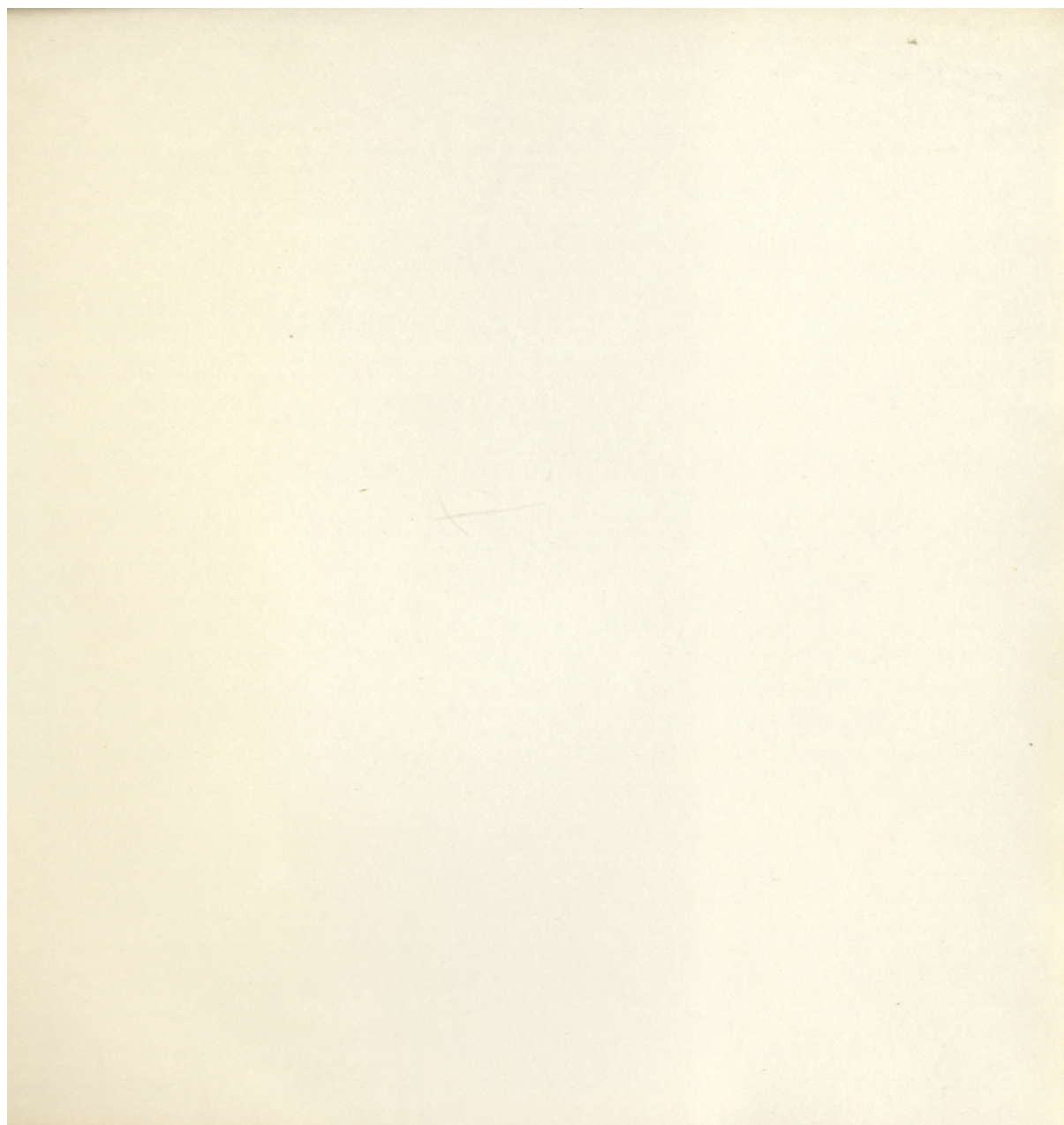
**United Arab Emirates**

# مؤنهر الصداقة الدولية للببيرة

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International Conference on Falconry & Conservation

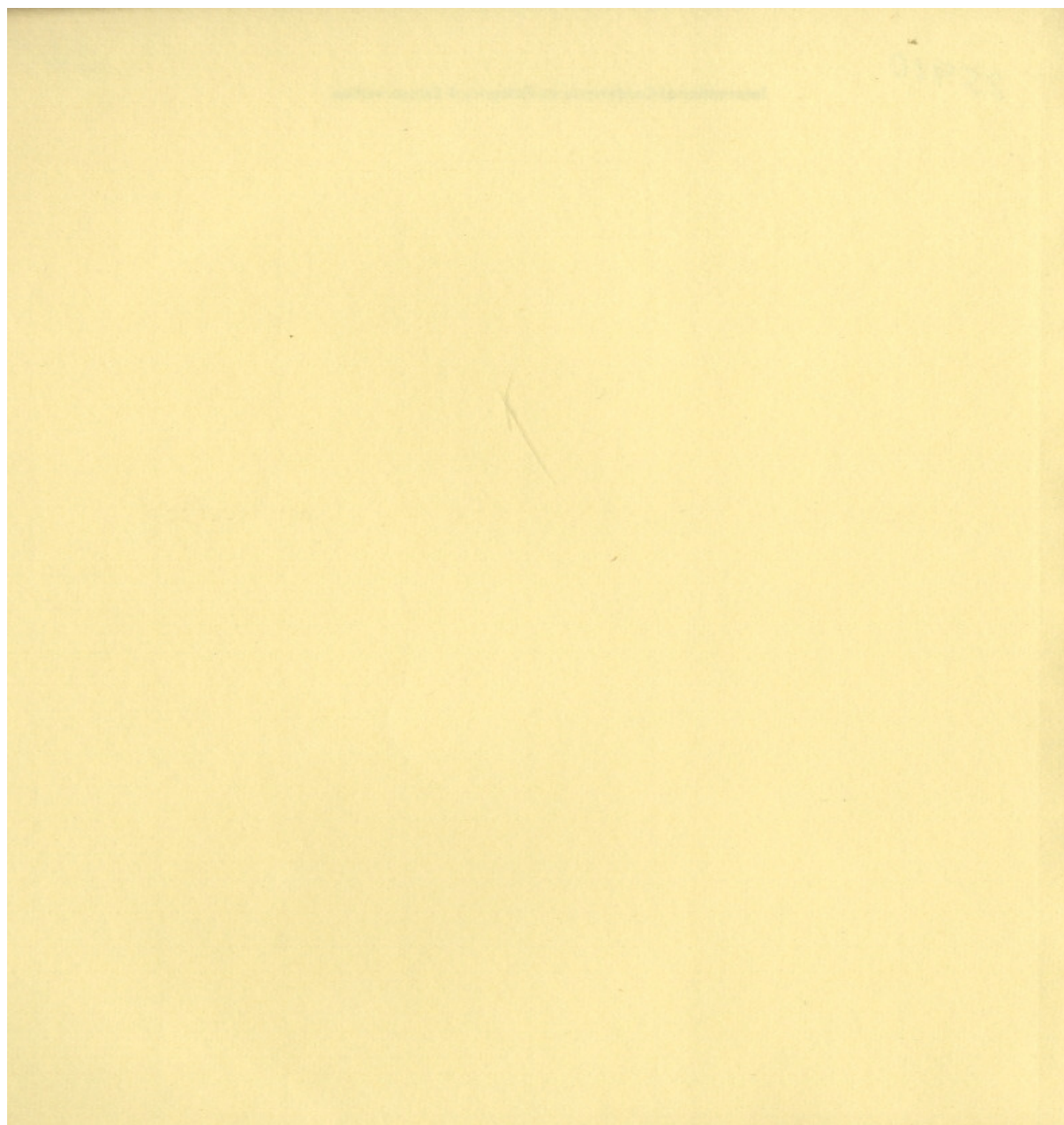
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#### FOREWORD

H.E. SHAIKH SULTAN BIN ZAYID AL-NIHAYYAN  
*Chairman of the International Conference  
on Falconry & Conservation*



This book is concerned with certain aspects of falconry discussed by scholars of both east and west on the occasion of the International Conference on Falconry and Conservation held in Abu Dhabi. The idea of a meeting between groups of falconers from all over the world has been a cherished hope of my father, the President of the United Arab Emirates, since His Highness is eager to make a personal acquaintance with the various forms of this sport in different countries – as also he would like falconers in other countries to become acquainted with the forms and deep rooted traditions of this Arab sport.

The sport of falconry, beloved by prince and commoner alike, has bequeathed to us a fine heritage in the arts, literature and learning. My father, who is interested in learning, art and literature, was desirous that this meeting should bring together scholars and those engaged in research to study these various aspects of falconry and the literary and scientific productions to which it gave rise.

Today, the 10th December 1976, corresponding to the 18th phw al-Hijjah 1396 (H.) of the Muslim era, in the land of Abu Dhabi and the United Arab Emirates, this hope of his has now been brought to realisation. Adept of the sport have come from all quarters and scholars have met together in an atmosphere of cordiality and brotherly sentiment. This book is issued as a souvenir of so historic a meeting, and, on this occasion, it affords me sincere pleasure to offer heart-felt greetings and warm welcome to our honoured guests, who accepted our invitation and contributed to the success of this conference.

His Highness my father was desirous also that, along with this international meeting, there should be set up an exhibition in which to display the art and techniques of falconry, to contain outstanding objets d'art, ancient manuscripts and beautiful paintings of the sport of falconry from all over the world. Throughout the world the museums have made a splendid response – for which we offer them all our thanks and esteem.

The Conference will extend its scope to questions of

conservation of the birds and beasts of our environment. Herein we derive inspiration from our tradition of care for animals, and, towards this purpose, our evolving state will interchange aid and advice with the famous specialist international organisations.

In this book of ours we aim at presenting a true picture of our International Conference. The book reflects cordiality and brotherly sentiment and presents studies by scholars, as also it is an excursion among the arts and the literatures of the world.

As this Colloquium is the first of its kind it has involved a great deal of hard work on the part of the members of the Steering Committee for the Colloquium. For this, they and all who have taken part with them in the Government's Departments and Ministries in Abu Dhabi in its preparation are accorded our most cordial gratitude and thanks.



## INTRODUCTION

R. B. Sergeant

Falconry or 'hawking' is indeed an ancient sport, and there seems to be evidence for its existence in the Middle East as long ago as the 8th century B.C. If it is the sport of kings it has also at times been the sport of ordinary men. To train these birds of prey to hunt for men, at their command, demands a high degree of skill and patience, but the bird has a poetry in flight that is in itself part reward for the falconer's endeavours. In those countries where falconry is practised the fierce beauty of the hunting birds is reflected in written or oral literature and in the visual arts of many lands – monarchs on horseback were proud to be portrayed bearing a falcon.

This *rencontre* in Abu Dhabi from 10–18th December 1976 of a study group of falconers and scholars is the first of its kind, surely a unique event, significant and valuable to the researchers interested in this thousands of years old sport which still lives today. It is a pleasant duty to express our thanks for this opportunity of meeting to His Highness, Shaikh Zayid bin Sultan Al Nihayyan, whose care for the noble sport and preoccupation with it, has generously brought us to assemble together, providing the forum for us to observe and compare the modes and manners of hunting by falconers from several lands, and afforded us the opportunity to learn something of the long history of the art. His Highness's care for conservation has found expression in the game sanctuary which he has established on the island, Sir Bani Yas, as well as in the wise regulations he has laid down to conserve wild life in Abu Dhabi itself.

It is in connection with the Colloquium that this booklet has been produced, so as to outline some of the topics and also some of the problems with which falconers are concerned, not least of these being this very question of conservation. Following the discussions and interchange of views at the Colloquium it is intended to publish a comprehensive volume treating of subjects ranging from such matters as the lawfulness of the sport, the medical attention of birds, legislation for their protection, to the literature and visual arts in



which 'hawking' figures. This will demonstrate how rooted the sport is in the social history of man, for it has a quality unique in its way which inspires those who follow it with a passionate enthusiasm.

This booklet consists of two parts, one in Arabic and one in European languages. It seems to the editors useful to provide a summary of the articles published here in English.

H.H. SHAIKH ZAYID BIN SULTAN AL-NIHAYYAN  
*Reported by Yahya Badr*  
*Hunting with sakers in the United Arab Emirates*

Hunting with falcons/sakers is one of the more important sports in the Gulf and Arabian Peninsula. The sport has certain principles for training the birds that differ from those current in the west, and training is no easy matter. The Gulf people like hunting with the *hurr*, *shahin* and other birds. When training begins the bird is kept hooded with the *burqu'* and is carried on the falconer's hand which is covered with a leather sleeve. He feeds the bird with fresh meat, all the time repeating his special call, until such time as the bird has lost its fear and settled. The falcon is trained on a dummy with houbara feathers, to seek the quarry but respond always to the falconer's call. Fresh meat is given the hawk at the dummy, and when the hood is put back. Hawking is a sport at which all share everything alike and there is complete equality on the hunting expedition which lasts a week or more and the reporter has seen Shaikh Zayid himself help in preparing food or collecting firewood like anyone else. At the gatherings after the day's hunting there is free exchange of talk and various views are expressed about the country and other subjects. This His Highness considers one of its great merits, coupled with renewing one's experience with the hard life in the open and its freedom – which helps preserve the tradition of the Arabian people.

H.E. AHMAD BIN SULAYYIM, MINISTER OF STATE

In the past the sport of falconry was commonly followed by many and was not confined to the Shaikhs as it is today. It was a sport in which people of all classes delighted. The relationship of the falconer to his bird was one of deep attachment, and when the falconer did happen to lose his bird he felt a desolate sadness almost as if he had lost one of his sons. Some forty years ago His Excellency Ahmad bin Sulayyim went out hunting, but the party lost a falcon which was attacked by a *hida'h* (kite). This unhappy event he commemorated in popular verse (*al-shi'r al-Nabati*).

DR SU'AD MAHIR  
*Falconry in history and the arts of antiquity*

Ishmael, ancestor of the Arabs, was a hunter, Bahram Gur learned how to hunt with the Arabs of al-Hirah, the Prophet's uncle Hamzah was a mighty hunter. If the Byzantines were the first to write on falconry the Arabs added a notable contribution also. Falcons were presented to the early 'Abbasid Caliphs by rulers in east and west, and al-Mutawakkil's budget for falcons, hunting dogs and leopards amounted to 500,000 dirhams a year. Independent rulers in Persia and other countries and the Mongol rulers who succeeded the 'Abbasids were all given to falconry. Syria and Egypt in Mameluke and pre-Mameluke times had rulers who maintained falconers in official posts. The sport is mirrored in illustrated MSS., wood carvings, pottery, crystal, metals, textiles, etc.

PROFESSOR UMBERTO RIZZITANO  
*Traces of Arab-Islamic civilisation in Sicily*  
*in the days of Roger II and Frederick II*

The Norman conquerors of Sicily behaved tolerantly to the Muslims who belonged to a superior culture,



and because they had to rely on them in administrative and other capacities. Roger's court had an oriental aspect, the geographer Idrisi being of his circle. His sons seems to have been able to read and write Arabic, and during his reign translations were made from Arabic books. Frederick II studied Arab philosophy and Michael Scott entered his service, composing studies based on Arab philosophers. A certain Teodoro, who acted as Arabic secretary to Frederick, translated his book on falconry into Arabic.

DR MUHAMMAD'ABD AL-HALIM  
*Falconry in Arabic verse*

The writer describes hunting as an important activity in the life of the Arabs, a sport which they have practised through the ages and celebrated in their literature and way of life in a manner that is hardly shared by any other people. He explains the factors, such as environment, the Arab temperament and culture, which have given hunting this distinctive place in their life and letters. The advent of Islam itself confirmed this tradition and gave it further connections with their religion and their evolving civilization. Numerous caliphs, princes and notables were fascinated by falconry, so much so that it became one of the features of court life. Dr Abdel Haleems then explains the very strong relation between hunting and Arabic poetry from the very earliest time onwards, and finally presents some examples from the literature which eulogise the hunt with falcons or other birds of prey.

SA'ID SALMAN  
*How sakers are hunted*

Hunters used to catch hawks in their hunting areas, going out on horses and camels and making this a social occasion. A pigeon attached to the hunter by a

fine cord would be released and as the hawk killed and ate it the cord would be gently retracted by hand till the hunter was able to seize it. Nowadays hunters go out by car with pigeon and net, to which latter the pigeon is attached. When the hawk tangles in the net they throw a cloth over it and free its legs on which they put the *sabsuq*. If a fine saker is caught it is customary to slaughter an animal for a celebratory feast. The saker can only be hunted in the early morning and late afternoon.

ROGER UPTON  
*Conservation and the United Arab Emirates*

It is necessary to conserve both the falcon and its quarry. In the east conservation was at one time natural because inaccessible deserts formed game reserves there. In the west the shot-gun and new farming using pesticides has affected the number of hawks, and now experiments are being made in breeding hawks in captivity. In the east hawks are more readily available, and the release of the birds at the close of the hawking season means that the number of wild hawks is not affected. The problem is now the availability of the quarry, especially the bustard (*houbara*) which has been affected by the use of fire-arms, desert vehicles and changes of climate. Shaikh Zayid bin Sultan has stopped the shooting of the *houbara* and conserved animals of the chase. Falconry should go hand in hand with conservation.

DR DETLEF MÖLLER  
*Arabic treatises on falconry*

Writing on falconry flourished in two distinct periods, the 9th century and mid 13th century A.D. around the time of the Mongol sack of Baghdad and collapse of the 'Abbasid empire. A Byzantine nobleman sent a book on falconry to the Caliph al-Mahdi who had it trans-



lated into Arabic and ordered Persian, Turkish, and Greek material as well as Arab to be compiled into a single book. Two abridged editions of this were translated into other languages, including Latin. Falconry becoming a popular sport, a literature on it developed. Treatises also appeared on the sparrowhawk, especially in Fatimid Egypt. Kushajim is discussed at length, and also writers of the second period.

FRANÇOIS VIRE

*Essays on the various names of flying birds mentioned in the principal mediaeval Arabic Mss. on falconry*

Falconry coming to the Arabs before Islam mainly from Persia, two thirds of the terms employed are Arabicised Persian. The classical treatises distinguish four types of bird, *buzât* (goshawks), *şuqûr* (sakers), *shatwâkin* (peregrines) and *iqbân* (eagles). The Accipitridae, Aquila, Hieraaetus and other species are discussed. The falcon (saker) family has some ten species. Ravens and owls were also used in hunting.

DR KURT LINDNER

*The work of Frederick II, von Hohenstaufen in historical retrospect*

Frederick II, was an exceptional personality, outstanding in his age, the 13th century. His Latin *De arte venandi cum avibus*, *On the art of hunting with birds*, is notable both in hunting literature and as an achievement in natural science. It is original in its critical and rational thinking, which had no response in the mediaeval world of his day. Six out of eight books are extant today, and the work was probably in fact not completed. There is a clear link evident in the books with the Arab-Islamic world of the time. The seventh and eighth books would probably have included veterinary practice. Frederick prepared a Ms.

in fine handwriting, intended to be illustrated, but we only have an illustrated copy in the handwriting of his son Manfred.

YASIN SAFADI

*Bibliographical Study*

Yasin Safadi has assessed a large body of relevant bibliographical material which adequately reflects the long history of falconry which spans about 4000 years as it spread from China to Japan, India, the Middle East and subsequently to Europe and later America. This material includes selected primary manuscript sources, printed books in oriental and western languages, periodical articles and also an interesting section on art objects and similar items, all of which are included with full entry particulars and relevant assessment annotations. It is hoped that the work produced for this conference will lead to the publication of the collected information in an annotated bibliographical volume with multiple indices.

Finally we reproduce from "Some notes on hunting techniques and practices in the Arabian Peninsula", by courtesy of the authors, M. J. S. Allen and Dr G. R. Smith, a selection of technical terms which should be of assistance to participants in the Colloquium.

The Steering Committee of the Colloquium would like to take this opportunity of expressing its thanks to all contributors to this booklet and to all the scholars who responded to its invitation to contribute to this International Colloquium and prepared papers to be read during its sessions.

R. B. SERGEANT



*Conservation and the United Arab Emirates*

All falconers, from every country where the ancient sport of falconry is practised, must, I am sure, be concerned about the future of the sport. All of us must hope that our sport and pastime, and all too often our passion, will continue to be enjoyed by us and our children for many generations to come. To put it more simply, we wish to conserve our traditional sport as past falconers conserved it and passed it down for us to enjoy.

Of necessity, if we wish to conserve our sport we must conserve the hawks and falcons, we must conserve the quarry that we hunt and we must conserve an environment wherein we can practise our sport.

Conservation and falconry have always been companions. In the west falconers have for centuries carefully 'farmed' the eyries of hawks to ensure future supplies of young birds for training. The practice of taking only some of the young birds from the nest ensured a continuing supply of wild breeding hawks.

In the east, at the end of each hunting season only the very few outstanding hawks were kept for the following season. The other hawks were either lost to the wild or returned to the wild to continue their temporarily interrupted natural cycle of life, near to where they had been taken.

Quarry also has been conserved. In the heyday of falconry in the west heron hawking was practised during the breeding season of the herons. The herons were saved alive and then released after having a metal ring attached to the leg. In following years herons already carrying rings were often taken and so small but interesting data on life expectancy and movement of herons came as a by-product of hunting them. Game birds were conserved and bred in captivity to supplement native stock.

In the east quarry was more indirectly conserved. Inaccessible parts of the desert acted as reserves where houbara and gazelle were not hunted.

In the past this simple conservation was sufficient. Now many things have changed. If we wish to conserve our sport we must make greater efforts in con-



servation. This is true of both East and West but the answers, the direction in which our efforts must be made, differ greatly.

In the west, in spite of human population density, quarry, generally speaking, is available. Many species of quarry, the rabbit, the rook and the starling for example are superabundant and often regarded as pests or vermin on agricultural land. Other quarry such as pheasant, partridge or wild duck is artificially reared in large numbers for release.

The problem for the Western falconer is a regular supply of hawks and falcons suitable for sport.

Despite the growing population of people in the west and thereby the loss of much wild habitat, and despite the change of attitude towards wild hawks, once so highly prized for falconry, but with the introduction of shooting, to be regarded as vermin with every gamekeepers gun turned against them, hawk numbers were fairly constant until the middle of this century.

With the rapidly expanding population in the west came the need for new farming methods. Agricultural pesticides made their appearance, the chlorinated hydrocarbons, DDT, Aldrin, Dieldrin and others. The more persistent and toxic of these chemicals made a drastic impression on wild life; birds of prey being the end of the food chain, as are other predators and man, were most seriously affected. Birds of prey rapidly declined in number. Since the use of many of these chemicals is now controlled some species of birds of prey in some areas in the west have made a slight comeback but it was obvious to falconers that breeding hawks in captivity, long thought of but little experimented with, was absolutely essential.

Here again conservation and falconry could go hand in hand. Soon many falconers were experimenting with various species, all I am sure, feeling the urgency of finding out whether hawks would breed in captivity and then to find out why or what made them breed. The eventual result was, and still is, a somewhat small but ever increasing supply of young hawks available

for further breeding experiments or for falconry. Breeding birds of prey in captivity still has a long way to go and certainly for conservation it has many problems, but for western falconry it offers a supply of hawks. Western falconers have long used eyasses, young hawks taken from the nest, and so birds bred under captive conditions are perfectly suitable for western falconry. Indeed already some hawks so bred have proved themselves in the field at quarry. It may well be that the work being done by falconers and others in breeding birds of prey in captivity will act as a safety valve against the chance of any species following the Dodo into extinction. If in the future falconers can breed most of their requirements this will go a long way to ensuring the conservation and continuation of traditional western falconry.

In the east hawks are more readily available. Some species, in particular the peregrine, are perhaps not so easily found as previously but sakers are still readily obtainable. The peregrine as in the west probably has been affected to a degree by the use of agricultural pesticides somewhere in their migratory range.

The practice of trapping passing peregrines and sakers, first year immature birds called 'fahrs', does not seriously affect breeding populations, particularly if, as usually happens, a high proportion of birds so taken is lost or released to the wild at the end of the fairly short hunting season. Many of these passage hawks are taken, trained, flown and returned to the wild within a matter of months. This practice of using first year passage hawks, of which few are kept to moult in captivity, can have little effect on wild hawk populations. Haggards, or old adult hawks, are not considered so suitable for training and so these birds, many of which are paired breeding stock, are untouched.

This method of using hawks, particularly within their natural environment, has much sympathy with conservation and, providing a high proportion of those birds returns to the wild, the effect of eastern falconry on wild hawk populations must be very small.

Eyass hawks, hawks taken from the nest, play no



part in Arab falconry. Traditionally the eyass is not used or known and so breeding hawks in captivity, already shown to be perhaps one of the answers to the problems of falconry in the west, is neither necessary nor indeed suitable for falconry in the desert.

The problem of hawking in Arabia or the Middle East is the availability of quarry, in particular the 'houbara', the McQueens' Bustard, since time immemorial, the traditional quarry of the Arab falconer.

That the houbara is now uncommon in much of its former range is well known. Many factors have probably played their part in bringing this about. Undoubtedly the introduction of cross country vehicles from the west influenced the areas in which hunting could take place. Firearms and shotguns used as a supplement to hawks, or indeed on their own, affected houbara numbers. Climatic changes also affected the range of the houbara. A general drying up has reduced the food available for camel and wild life alike, and possibly the use of chemicals to combat the locusts has affected the insect food supply for the young of houbara in particular. Due to the shortage of food are they not travelling so far south in their migration as in the past? Is there still a heavy density of houbara in the north of Iraq and Iran?

The problem of availability of quarry is not an easy one. But without houbara, traditional hawking cannot be 'conserved'. To ensure the future of hawking in the desert, falconers must be involved in conserving houbara and in so doing, maintain a surplus of houbara for hunting.

Here again as in the west falconers and conservationists are working together to solve this problem. Shaikh Zayid bin Sultan, the ruler of Abu Dhabi has stopped the shooting of houbara, and in Abu Dhabi is working with conservationists to study houbara and the possibility of breeding them in captivity. The desert hare, once common and regularly flown at with hawks, decreased rapidly in numbers with the advent of guns and vehicles. Complete protection in Abu Dhabi for some years has enabled them to increase

greatly in numbers. In al-'Ain oryx and gazelle breed freely in captivity and from there to natural free roaming stock is a short step.

Again falconry and conservation are working together to conserve both the sport and wild life of the desert.

To work together it is essential that falconers and conservationists, should understand one another. It could perhaps be truly said that falconers have long been conservationists, necessarily so, to ensure the continuation of their sport.

Now it is more important than ever that falconers should continue to conserve and that conservationists should understand and work with falconers.

In the west falconers have suffered from an increased interest in the sport. Not from practical falconers but from hawk keepers and exhibitionists. Falconry as a sport should be kept pure and simple, the sport of flying hawks at quarry. Conservation must mean successfully living within our environment. Stop gap methods may well and rightly so, entail the guarding of a nest or a rare bird or the taking of nearly extinct species and attempting to breed them in captivity, but real success in conservation will be when we conserve our entire environment and live successfully within it. Perhaps it seems an unobtainable dream, but for centuries falconry as a sport has done just that. Long may it continue to do so with understanding and cooperation.

Most of the Arabic writings on falconry which have come down to us\* through the ages originate from two distinct epochs. First there is the ninth century A.D., the golden century of Arabic cultural development, when the international urban society of the flourishing metropolis of Baghdad took advantage of its relationships with all parts of the 'Abbāsid empire in order to seek out the scientific heritage of the past. Numerous scientific books were translated mainly from Greek and Persian into Arabic. The knowledge of the past was enthusiastically assimilated and it encouraged talents in many fields to revive the enormous flood of traditional learning, to make use of it and to strive for its further development.

The second epoch comprises approximately the five decades in the middle of the 13th century, the time of the final collapse of the same 'Abbāsid empire. Baghdad was conquered and sacked by the Mongols and the cultural scene of the Near East lost its preeminent importance. However, from this unfortunate period three voluminous books have survived, the authors of which tried to collect in an encyclopedic manner whatever was known about falconry and hunting. It is largely due to these three works that we are in a position today to establish a chronological order of the earlier writings and furthermore these encyclopedias indicate that whatever is left to us of these earlier writings represents a surprisingly comprehensive collection.

As for the first epoch mentioned, the remaining treatises enable us to recognize the different steps by which the reception of the ancient knowledge and thereafter an individual and autonomous development took place within the new medium of the Arabic language.

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\*None of the treatises on falconry mentioned in this article has yet been printed, with the exception of the *Kitāb al-maṣāyid wal-maṣārid* by Kušājīm, Baghdad 1954, and the *Kitāb at-tamām wal-kamāl fī 'ilm al-jāriḥ* by al-Ḥusain al-bāzyār al-Miṣrī, Damascus 1953.



The origin of the first Arabic book on falconry has been related to us in detail: Michael, a Byzantine nobleman, probably a son of Leon III, had sent – presumably as a tribute – a book on falconry to the calif al-Mahdī (158 H./775 A.D.–169/785) whose zest for hunting was famous. Al-Mahdī did not content himself with just having it translated into Arabic and he ordered the compilation in one book of the complete knowledge of his time from Persian, Turkish and Greek writings as well as from the experience of the Arabs. With this task he entrusted Adham ibn Muḥriḡ al-Bāhili, the well-known General, who was then in his old age. Adham had lived for a long time in the east of the empire, in Ḥurāsān, and had the reputation of being an outstanding expert on falconry. Another contributor to this work was al-Ġiṭrif ibn Qudāma al-Ghassānī. Formerly he had been the master of the hunt at the court of the Umayyad califs Hishām (105/724–125/743) and al-Walid II (125/743–126/744). The ‘Book of Adham and al-Ġiṭrif’ – as writers later on used to refer to it – gained unusual literary influence throughout the whole 500 years of Arabic falconry literature to come. Regrettably this magnificent first book has only come down to us in two abridged versions. However, the general popularity of these inexpensive abridged versions secured them a wide circulation to such an extent that today almost every second manuscript on falconry turns out to contain a copy of one of the two versions. Both of them originate from the 9th century: the older one we may call the al-Ḥajjāj version after its author al-Ḥajjāj Ibn Ḥaiṭama who was otherwise unknown.

The second version may be termed Iskandar, because it contains a separate introductory text of Greek origin in the form of a dialogue between a certain king Alexander and his scholars and physicians on the medical treatment of hunting birds. It is small wonder that we also find Persian and Turkish translations of these widespread texts. Large parts of the al-Ḥajjāj version even reappeared in occidental literature by way of a Latin translation of 1240 A.D., the so-

called ‘Book of Moamin’ – or ‘Book of Ḥunayn’ as François Viré convincingly suggests.

The contents of both abridged versions is clearly arranged in two parts and numerous chapters. The first part consists of stories about the famous hunters who were the first to hunt with birds of prey, descriptions of different species of hunting birds, their training, the mute, their daily care and the symptoms of their state of health. Part two deals with the diseases and their medical treatment. Probably the book of Adham and al-Ġiṭrif contained a third part on hunting dogs and their medical treatment: though we do not find such a section in either of the two short versions, there is a quotation from it in a later book (al-Asadī: al-Jamhara fi ‘l-baizara, cf. below). Very often the chapters begin with a short remark on the literary source, such as: ‘the Persians (al-Furs) said’, ‘the Indians taught’ or ‘the learned men of the Byzantines (al-Rūm) said’.

When this work became known to the public of Baghdad in the time of the calif Ḥārūn ar-Rashid (170/786–193/809) it led to the translation of other Greek and Persian treatises. Copies of some of these have been found bearing the simple title of *Kitāb al-Furs* and *Kitāb ar-Rūm*, etc. These translations are characterized by a negligent style: it seems that they were commercial translations for which there was a good market. Those people who suddenly felt a great interest in books on falconry were the newly well-to-do citizens of the ambitious capital Baghdad. In the Islamic society there were no laws forbidding lower classes to imitate the ways of their rulers, e.g. by proudly going out for the hunt with a falcon on their arm. It was not long before falconry became a bourgeois status symbol.

Since – as we can imagine – there was not a sufficient supply of noble hunting birds many amateurs of the new sport had to take to smaller and inferior birds. It seems that almost any bird which could be trained was welcome as a means to pursue the fashionable occupation. One side effect of this activity was a real demand



for instructions on falconry which was met for the time being by the cheap translations and abridged versions. But this situation produced an even better effect: past masters at falconry took up their pens and on the basis of the available translations wrote new treatises giving useful advice and calling attention to common errors. This meant a first step in the development of an Arabic falconry literature in its own right.

The "Book for the calif al-Wāṭiq-billāh" (227/842–232/847), al-Kitāb al-wāṭiqī, is a good example of this kind of treatise. Its title – though not the original one – suggests that it was dedicated to the calif. Its contents are clearly addressed to falconers who had not yet grasped the basic rules. The author complains about the many people who practise the sport without having learned it properly. Many an owner of a falcon fed his bird excessively in order to make it stronger and more beautiful. Or he would pluck at random a hawk's feathers to accelerate the natural process of the moult: the author declares it was pity for these poor creatures that prompted him to write the book. Before dealing with the worst consequences which the treatment in captivity inflicted upon the birds, i.e. disease, he brings home to his readers a portrait of the necessary mental and moral qualities of a falconer. He explains why the various species of hunting birds require different types of masters. As to the sense and purpose of falconry he defines completely new and expressly sporting principles. There is no longer any word of the pleasure and the healthy exercise that befit kings and princes: what matters now is to make the birds achieve maximum performance in hunting. The sporting aim now is the exceptional effort: the more contrary to the nature of the bird the better. The art, or literally translated "the play", starts from that point where the falcon attacks a prey he would never dare to attack in the wild.

Under this new ideal other species of birds of prey which had hitherto been neglected rose to a high degree of popularity. Most astonishing is the career of the sparrow-hawk: this small bird which can be thrown out of the hand proved to be a magnificent fighter. A

falconer would demonstrate his skill by leading it into unheard of achievements. Sparrow-hawks were to be seen fighting high up in the air with herons and diving with tied geese under water. One who was able to guide a sparrow-hawk enjoyed the highest esteem amongst experts. In the following centuries we meet with this predilection for the "play with the sparrow-hawk" especially in Egypt. This we know from two books originating from the Nile valley. One of these was written by the governor Abū 'l-Jaiṣ Ḥumārāwaih in the year 300/912, the other by the falconer al-Ḥusain at the court of the Fatimid calif al-'Aziz-billāh (365/976–386/996).

We must also mention the book of al-Qāsim ibn Dulaf which has a place among the authentic Arabic treatises of that epoch. The author may have been the famous general Abū Dulaf al-Qāsim al-'Ijlī (died c. 225/840), already mentioned by Ibn al-Nadīm in his "Fihrist" (377/987) as author of a book on falconry. In this treatise the substance of the ancient translations is subjected to the critical eye of personal experience. Besides the two hitherto traditional subjects of falconry and hunting dogs, we find here one of the first examples of a treatise on the hunting cheetah. Abū Dulaf's rather harsh criticism of a book on birds by Abū Ḥātim al-Sijistānī (died 255/869), who was a grammarian and a writer of educational literature, draws our attention to the fact that technical literature on hunting had until then been ignored by the general literature on zoology: even a work of many volumes on animals and birds like the *Kitāb al-ḥayawān* by al-Jāḥiẓ (died 255/869) hardly mentions the existence of hunting birds. Such a lack might be explained by the extraordinary variety of cultural development taking place simultaneously during this most interesting century of Arabic history; or was it that al-Jāḥiẓ avoided passing on knowledge drawn from purely technical literature lacking in classical literary style?

More than a century later a book on hunting appeared which in all respects complied with higher literary standards. With the title *Kitāb al-maṣāyid*



*wal-maṭārid*, the "Book on catching and hunting", the author Kušājim (who died between 350/961 and 360/970) intended to hint at the fact that he was not going to confine himself to the traditional subjects of falconry, hunting dogs and cheetahs. Kušājim was a versatile man: he lived as a poet, cook and amateur of hunting in Syria and Egypt. His aim was to write a book on hunting that would attract the attention of the experts as well as that of the well-educated citizen: whoever read his book should be able to talk shop in the company of hunters even if he had not the slightest talent himself to bag a prey. The core of the book consists of a treatise on falconry, hunting dogs and cheetahs, closely related to the al-Ḥajjāj version: the more recent technical writings are totally ignored. On the other hand a host of hunting anecdotes is compiled from general literature and history. In addition we find an erudite treatise on rules for hunting derived from religious law. Since in fact there are few ritual regulations to be observed by a Muslim hunter, the various situations a hunter might be confronted with when hunting in the vicinity of a sacred precinct are described at length. Besides descriptions of old hunting methods and implements we find also for the first time some chapters on huntable game and birds. But the real success of the book was based on its poetic content. Kušājim includes in the main chapters a great number of poems on hunting (*ṭardiyāt*) by well-known poets and he added some impeccable contributions of his own. Under the patronage of such famous names like Imru 'l-Qais, Abū Nuwās, 'Abdullāh ibn Muḥammad an-Nāṣi, Ibn al-Mu'tazz and many others he could count on high esteem for his work on the part of the well-educated. But we must not expect these poems to be rhymed essays on huntsmanship. In strict classical forms they describe such motifs as the setting out of a falconer and his bird at dawn. The falcon's build and the design of its plumage offer a welcome opportunity for the poet to display his almost inexhaustible resources of rare words and metaphors. Kušājim's book soon became popular, and it was not

long before his anecdotes and poems were absorbed in new books on the subject.

An example of this is to be found in the book of the Egyptian falconer al-Ḥusain (written c. 386/996), the original of which is in the Chester Beatty Library in Dublin. It is the most ancient Arabic manuscript on falconry known to us. Al-Ḥusain compiled his book in the following way: in Kušājim's book he replaced the part on falconry – with the exception of the poems – by the corresponding chapters of al-Qāsim's expert treatise. His own contribution consists of reports on his own activity as a falconer, added to the relevant chapters of the book. Since he also considers the "play with sparrow-hawks" as the height of perfection in falconry he unconventionally reserves the first chapter for it. Al-Ḥusain's particular achievement lies in detailed descriptions of hunting scenes which constitute a perfectly new subject: it is in fact the last thematic extension in Arabic literature on falconry. His lively accounts of hunting experiences are comparable to those recorded two centuries later by Usāma ibn Munqid (died 1188) in his memoirs, the *Kitāb al-I'tibār*.

The 11th and 12th centuries seem to be almost devoid of Arabic literature on falconry.

The 13th century produced three surprisingly major works. First there is a book on hunting for the calif al-Mustanṣir-billāh (623/1226–640/1242). It is a voluminous, rather mechanically fabricated compilation from the early literature of the 9th century interspersed with extensive quotations from Kušājim's book. Nevertheless it is an important source of our information on the very early texts. We must be grateful to the author for having indicated the sources of the quotations.

The second surprise is a monumental work of two volumes by 'Isā ibn 'Alī ibn Ḥassān al-Asadī from Baghdad which would in modern printing take up well over a thousand pages. The author compiled his material during 23 years of extensive travelling and wrote it down some time between the years 635/1237



and 640/1242. His encyclopedia deals mainly with falconry but even some of the rarest ways of hunting are given extensive treatment. In the second part, dealing with the diseases, there are many valuable quotations from the oldest literature. In the first part, however, where al-Asadi describes the different species and sub-species of the birds of prey, their training, particular methods of hunting, etc., he leaves no doubt that although he has read every available book on the subject he is perfectly able to treat every topic independently and from his own experience. Al-Asadi's work represents a comprehensive survey of the results of a long Arabic hunting tradition. The book has been preserved, with the exception of a few pages, in a manuscript of the year 672/1273 (Istanbul, Aya Sofya 3813) which means that the text is also a highly reliable source with regard to lexical problems.

At the very end of the Arabic literature on falconry we find a real masterpiece. It was written by the emir Buġdī ibn Quṣṭimur shortly after his home town of Baghdad had been laid waste by the Mongols. We are in the possession of a copy corrected by the author himself in the year 666/1267. This work is solely dedicated to falconry and masters a vast amount of material by means of an admirably clear arrangement. Ibn Quṣṭimur had a perfect command of his subject both as an experienced falconer as well as a well-read scholar. Thanks to his careful references regarding his literary sources we are able to gain a sound impression of treatises such as that written by the emir Abu 'l-Jaiš Ḥumārawaih and another by the emir Abu 'l-Qāsim ibn al-Iḥšid (died 334/946). Regarding its size of approximately 600 printed pages we can hardly believe that – according to its author – this book only represents an abridged edition of his own work on the same subject five times the size. The general scientific method we observe in all the works of this kind of specialized literature, i.e. the classification of every detail that has either been related or personally observed into a system of categories for the sake of logical presentation, is finally demonstrated to per-

fection. Appropriately its title reads: "The clearly arranged handbook on the treatment of hunting birds."

After this short survey of the extraordinarily successful chapter of Arabic literature covering a development of 500 years, we must regret with regard to the western world that Emperor Frederic II, when searching for oriental treatises on falconry, just missed becoming acquainted with the great works of al-Asadi and Ibn Quṣṭimur. Eventually writings from the early days of Arabic literature on falconry – being translations themselves – found their way to Europe and served as literary links with the future western literature of this kind. What a gift the works of al-Asadi and Ibn Quṣṭimur would have been in their place – the embodiment of Arabic knowledge on falconry!



FRANÇOIS VIRÉ

ESSAI DE DETERMINATION DES  
OISEAUX-DE-VOL

*mentionnés dans les principaux manuscrits arabes  
médiévaux sur la fauconnerie*

Quiconque veut étudier les manuscrits connus des traités arabes médiévaux sur la fauconnerie et qu'avec haute compétence le Dr. Detlef Möller a minutieusement inventoriés et analysés, ne peut le faire avec profit s'il ne possède pas quelques connaissances scientifiques de l'avifaune du bassin méditerranéen et des pays d'Orient; sans ce bagage indispensable, il se heurtera, à chaque ligne, à une terminologie ornithologique persano-arabe aujourd'hui oubliée et absente dans les dictionnaires. Sans prétendre à l'exhaustivité, nous proposons donc, ici on un succinct tableau, l'essentiel des noms d'oiseaux de vol mentionnés dans ces manuscrits avec leur identification ornithologique selon la systématique moderne.

Transmis, deux siècles au moins avant l'Islâm aux tribus arabes installées en Irâq et en Syrie, l'art du vol leur venait, d'une part, du nord-est, de l'Iran sassânide, par le canal des Lakhmides, et, de l'autre, du nord-ouest, des peuples nomades des steppes mongolo-altaïques, par le canal des Ghassânides inféodés aux Byzantins. Plus tard, la dynastie des califes 'Abbâsides se tourna délibérément vers la civilisation persanne; aussi, n'est-il pas étonnant qu'en fauconnerie les deux tiers des termes soient arabisés du persan et que la majorité des oiseaux de vol soient de l'avifaune de la Perse plus que de celle des pays purement arabes. De ce fait, il est vain de vouloir établir un parallèle entre ce que fut la volerie musulmane médiévale telle que nous la présentent les manuscrits et celle que maintiennent les passionnés de vol musulmans de notre époque. D'autre part, les auteurs des traités connus, pour la plupart d'origine non arabe, ne nous présentent que les pratiques du vol en usage dans les grandes cours de leur époque; aussi n'y est-il question que de deux groupes régionaux, Irâq-Hidjâz d'un côté et Syrie-Egypte-Maghreb de l'autre, ayant chacun sa terminologie propre. Quant aux Arabes et leur volerie de subsistance alimentaire et non plus de distraction, il n'en est question que par oui-dire et fortuitement sous une laconique formule *qâlat al-'Arab* mêlée, hélas, d'une nuance de dédain. Cependant, tous ces



écrits prennent toute leur valeur par le témoignage qu'ils apportent sur le haut degré de perfectionnement qu'atteignit, au Moyen Âge, dans les pays d'Islâm, l'art de dresser les rapaces nobles (*ğawâriğ*) et quelques autres oiseaux à la chasse de proies profitables à l'homme.

Echelonnés sur cinq siècles, ces traités classaient, en général, les oiseaux de vol en quatre genres (*ağnâs*): les Autours (*buzât*), les Sacres (*suqûr*), les Pélérins (*shawâhîn*) et les Aigles (*iqbân*). Or, une telle classification dénote un sens développé de l'observation; les *Accipitridae* ou "yeux jaunes" (*şufr al-a'yun*) étaient nettement différenciés des *Falconidae* aux "yeux noirs" (*sûd al-a'yun*), mais, contrairement à la volerie moderne, la préséance était accordée aux premiers. On constate, enfin, que l'art d'éduquer au vol les oiseaux s'étendit à des espèces comme les *Corvidae* et les *Strigidae*, fantaisie, . . . ou exploit, qui, de nos jours, ne laisse pas de nous étonner.

#### ORDRE DES FALCONIFORMES (*rutbat al-şaqriyyât*)

##### 1. Famille des *Accipitridae* (*faşîlat al-bâziyyât*)

###### A. Genre *Accipiter* (*ğîns al-buzât*).

(1) *Accipiter gentilis*, races *gentilis*, *caucasicus*, *galinarum* et *marginatus*. (Autour des palombes, Goshawk, Hühnerhabicht).

La femelle (ou "forme" en volerie) est le *bâz/bâzi*, oiseau noble par excellence (*'atîq al-şayr*), de beaucoup le plus prisé. Le spécimen le plus développé est dit *bâz tamim* ou *bâz kâmil* "plein-poids" et est avidement recherché. Absent des pays arabes, il est, la plupart du temps, importé, à grands frais, des régions sub et transcausiennes. Selon son origine géographique, il est qualifié de *lâziğî* (pays des Lazes), *bâriğî* (Mer Noire), *ğazari* (pays khazar), *armîni* (Arménie), *darbandî* (Derbend), *ğalhâlî* (Adzerbeïdjan), *şirwânî* (Chirwân), *siwâsî* (Sivas), *bulğârî* (Bolghâr), *ğakkîrî* (Mont Hak-

kari, Zagros), *turkî* (Altaï), *ğarsûsî* (Tarsos), *daylamî* (Daylam), *fursî* (Perse), *rûmî* (Grèce, Anatolie), *iqrişî* (Crète), *ifriğî* (Tunisie), *ğabaşî* (Abyssinie), *ğazari* (Mésopotamie), *şînî* (Chine), *hindî* (Indes), *ğurğânî* (Gourgân), *kurğî* (Circassie), *balğadanî* (un lieu du Maroc), *ğukûrî* (Cilicie), *ağğâdî* (plateaux iraniens), *nağrûzî* (de printemps, en Iran). Les tons de plumage les plus recherchés sont le *asbahraq/asbahraq* "jaune d'or" ou blond doré également très apprécié chez la femelle d'Epervier et le *dayzağ* ou brun-roux; on trouve encore le *surğ* (pour *ağmar*) "roux", le *zardarağ* (pour *aşfar*) "jaune" ou beige et les poètes vantent la teinte *şahardîz/şahardâz* (pour *ağmar*) "couleur de lune" (*dîz/dâz* "couleur" étant synonyme, en persan, de *ğûneh* et *rank/rang*). Le *bâz* de "bonne affaire", hardi au "travail" (*fâriğ*), attaque la proie "de poing en fort"; c'est le *dastahîz/dastahâz* (*dast* "poing", *hîzen* "qui se dresse"). Quant au mâle de l'Autour (ou tiercelet), le *zurraq* "griset" (pl. *zarâriğ*), il n'est éduqué que sur le "menu" gibier (*al-diğğ*) et non sur le "gros" (*al-ğîll*); les Iraquiens le duisaient avec quelque succès sur le Francolin noir (*durrâğ* pl. *darâriğ*). En littérature, l'Autour porte encore les surnoms de *şayğaqân* "fauve clair, sors" et *kayda* "ruse".

(2) *Accipiter gentilis*, race *buteoides*.

Race pâle de Laponie et de Sibérie migrant jusqu'au Turkestan et assez rare. C'est le *şâhbâz/şahbâz* ou *bâz aşhab* "gris pâle" des princes Sassanides, le *kurğî* "circassien" et, dans les traités, le *tuğrîl/tuğrul* (d'un dialecte altaïque, comp. le magyar *turul*) si rare (*nâdir*) que seuls quelques puissants du jour peuvent en obtenir un spécimen. Ce terme, prononcé *tuğral*, désigne également, en Iran et aux Indes, l'*Accipiter trivirgatus* (Autour-huppé, Crested Goshawk, Haubenhabicht) ainsi que le *Spizaetus cirrhatus* ou *nipalensis* (Aigle-autour huppé ou Spizaète, Finkenadler) et, enfin, l'Aigle à ventre roux (voir infra).

Malgré les longs chapitres consacrés aux Autours, toutes ces espèces étaient à peu près inconnues des Arabes et al-Djâhîz, dans son *Kitâb al-ğayawân* (VI, 478), nous en fournit la juste raison en ces termes :



"... On ne voit pas de noble (arabe) s'entraîner à porter l'Autour car c'est là l'office du *bāzyār* "autour-sier"; par contre, il se plaît au port des Sacres et des Pélerins ou autres faucons et je ne trouve à cela d'autre cause que le fait que, pour les Arabes, l'Autour est persan-étranger (*'aḡamī*), tandis que le Sacre est arabe (*'arabī*)."

(3) *Accipiter nisus*, races *nisus*, *nisosimilis* (= *nisasimi*) et *punicus*, (Epervier d'Europe, Sparrow Hawk, Sperber).

La femelle qui seule s'affaite est le *bāšaq/bāšiq* (pl. *bawāšiq*, du pers. *bāšeh*) pour l'Iraq et le Hidjaz, tandis qu'en Syrie, en Egypte et au Maghreb, elle est dite *sāf* (pl. *sifān*). Le mâle (Emouchet, Musket, Sperber-Männchen) est le *'afṣī* "noix de galle" et, en Egypte, *'awsaq* "insociable" ou, par confusion, *baydaq* (voir infra). Les gens de vol (*lu'āb*) différencient les deux sexes par les expressions *arqaṭ al-nayfaq* "au brayer moucheté" pour la femelle et *asfar al-nayfaq* "au brayer jaune" pour le mâle. L'Epervier porte encore les noms populaires de *tūt* (pl. *tūtān*), *abū lāhiq*, *luwayhiq*, *'ullām*, *abū 'ammār*, *'unmayrī*. Très prisé en Egypte et au Maghreb pour le vol sur menu et moyen gibier à plume (pigeons, perdrix, caille, sauvagine), l'Epervier était le seul oiseau de vol à pouvoir entreprendre une proie perchée, en montant d'assaut sur queue (*tasliq*) et l'on y entraînait sur les pigeons posés sur les toits et les murailles. L'espérerie avec le vol de la caille de printemps est toujours en honneur dans la presque île du Cap Bon, en Tunisie.

(4) *Accipiter badius brevipes*. (Epervier à pieds courts, Levant Sparrow Hawk, Kurzfangsperber, Zwerghabicht.)

C'est le *baydaq/baydiq* (pl. *bayādiq*) pour les deux sexes. Le terme *baydaq* est une création d'après le persan *payādeh* "piéton, fantassin, pion d'échecs" dont l'arabisation *bayādiq* avait allure de pluriel. A Bagdad, on le surnommait *kuḥlī*, *kaḥlī* (pl. *kaḥālī*) pour le noir entourant son oeil rouge ou *nīmī* (pers. *nīm* "moitié"). C'était un oiseau de vol pour enfants qui le duisaient sur les petits passereaux.

(5) *Accipiter badius cenchroides*. (Epervier Shikra, Shikra Sparrow Hawk, Shikrasperber.)

Le Shikra n'est connu qu'en Perse et aux Indes; c'est le *sank/sang* pl. *sunūk* (pers. *sang* "pierre") fondant sur la proie comme une pierre tombant du ciel, c'est aussi le *nīmī*, confondu avec le précédent. Certains auteurs parlent du *qaymī/qīmī*, nom que conteste al-Asadi et pratiquement inconnu des gens de vol, de même que le terme *faqīmī* avancé par l'encyclopédiste al-Qalqashandī (*Ṣubḥ al-a'shā*, II, 57). Pour Ibn Quṣṭimur, c'est le *ḡahār-rankī* "quadricolor" (pers. *ḡehār rang* "quatre couleurs") et les Persans le surnommaient *mīš zedeh* (= *ḡārib al-na'ḡa*) "frappe-brebis" pour l'impétuosité de son attaque. C'est l'actuel *piqu* des fauconniers indous.

B. Genre *Aquila* (*ḡins al-'iqbān al-kibār*).

(1) *Aquila chrysaetos*, races *chrysaetos* et *homeyeri*. (Aigle royal, Golden Eagle, Steinadler.)

Dit *'uqāb al-ṣayd* "aigle de chasse" et *abraš al-danab* "à queue bigarrée", il était duit sur le gros gibier de poil (*ḡill al-wabr*), loup, renard, chacal, onagre, hémione, oryx. En raison du poids de cet aigle, son affaiteur (*'aqḡāb* "aiglier") s'aidait, pour le porter à cheval, d'un béquillon en fourche (pers. *dū šāh* "à deux pointes") soutenant l'avant-bras comme l'emploient encore les Kirghizes avec leurs "birkoutes".

(2) *Aquila heliaca*, races *heliaca* et *adalberti*. (Aigle impérial, Imperial Eagle, Kaiseradler.)

Sa nuque blonde et ses épaules blanches lui valaient, en Iraq, l'épithète de *ṣaylamānī* "blond d'ivraie" et, en Syrie, ceux de *sha'irī* "blond d'orge" et d'*al-abyaḡ* "le blanc". Son affaiteur était le même que celui du précédent et il était duit au vol de la grue, des oies, de la grande outarde (*hubruḡ*), du lièvre, du renard et de la gazelle; pour celle-ci on lâchait quelquefois deux oiseaux de compagnie.

(3) *Aquila rapax*, races *raptor*, *belisarius*, *orientalis* et *nipalensis*. (Raptor: Aigle ravisseur, Tawny Eagle, Raubadler; *Orientalis*: Aigle des steppes, Steppe Eagle, Steppenadler.)



Son manteau obscur lui valait l'adjectif de *ḥudāriyya* "tout-noir" et, en Egypte, celui de *mukallaḥ* "brun-noir"; pour les gens de vol, c'était le *'uqāb al-arnab* "aigle à lièvre" ou *ṣaqr al-arnab* "sacre à lièvre", le lièvre étant, dans la nature, une de ses proies habituelles, mais, en volerie, il n'était que rarement duit sur ce gibier.

(4) *Aquila clanga*. (Aigle criard, Spotted Eagle, Schelladler.)

En Irāq, les oiseleurs le surnommaient *zanbūrī* de sa façon de descendre sur les appelants comme le fait une guêpe (*zanbūr*) sur ce qu'elle convoite. Confondus avec cet aigle, les deux espèces *Aquila pomarina* (Aigle Pomarin, Lesser Spotted Eagle, Schreiadler) et *Aquila verreauxi* (Aigle de Verreaux, Verreaux's Eagle, Kaffernadler) ne donnaient que de médiocres résultats au vol, pour ceux qui se risquaient à les affaïter.

C. Genre *Hieraaetus* (*ḡins al-'iqbān al-liḥāf*).

(1) *Hieraaetus pennatus*. (Aigle botté, Booted Eagle, Zwergadler.)

De caractère difficile à l'affaïtage, il était dit, en Irāq, *biṭriq* (pl. *baṭāriq*) "patrice" et *arqaṭ* "moucheté"; le Maghreb le nommait *'uqāb musarwal* "aigle culotté". Son habitude de tuer l'appelant devant le filet lui valait, chez les oiseleurs, les surnoms de *āfa*, *dāhiya* "fléau, calamité", *qaḍā* "justice", *sahm* "flèche (mortelle)", *maḡāniq* "baliste". Il était duit avec succès sur le lièvre.

(2) *Hieraaetus fasciatus fasciatus*. (Aigle de Bonelli, Bonelli's Eagle, Habichtadler.)

Sans distinction de sexe, c'était le *zummaḡ* (pl. *zamāmiḡ*) "coléreux", de beaucoup le plus utilisé en volerie; on le duisait sur tous gibiers, gros et moyens, de poil et de plume et sa hardiesse au travail égalait celle de l'Autour.

(3) *Hieraaetus kienierii*. (Aigle à ventre roux, Rufous bellied Eagle, Rotbauchig Habichtadler.)

Propre à la Perse et aux Indes, ce petit aigle chasse par couple d'où son surnom de *dū barādarān* (pers. *dō*

*barādar*) "les deux drères"; mâle et femelle étaient duits de compagnie sur les mêmes gibiers que ceux des petits aigles précédents.

D. Genre *Circus* (*ḡins al-muraz*).

(1) *Circus aeruginosus aeruginosus*. (Bustard des roseaux ou Harpaye, Marsh Harrier, Rohrweihe.)

Ce busard était affaïté et duit avec succès, dans les régions basses, au vol de la petite sauvagine (bécassine, sarcelles, pluviers, vanneaux, chevaliers etc.). En Irāq, on le disait *aḡāmī* (de *aḡām* "marais") et, en Syrie et en Egypte, c'était le *ṣaḡūf* "marteau-piccois" en raison de sa silhouette rappelant l'outil à long manche du maçon; selon al-Asadi qui est à peu près le seul à en parler, on le surnommait encore *ḡarrāḥ* "blesseur". Actuellement, il s'appelle *darrā'* (Irāq), *ḡarrā'*, *duray'a* (Egypte), *asbīr* (Liban), *ṭarrād ḥīluḥ*, *sīwāna* (Maghreb).

(2) *Circus pygargus*. (Busard Montagu ou cendré, Montagu's Harrier, Wiesenweihe.)

Affaïté comme le précédent pour le vol en rivière, on le nommait *subar* (pl. *sibrān*) ou *būza*. Le mâle ou *ḥāṭiṭ* "escamoteur", impropre au vol, servait d'appelant aux filets. En Arabie, on le nomme toujours *asbar*, tandis qu'en Egypte c'est le *abū ṣarda*. Vu la grande similitude de forme et de couleurs existant entre ce busard et les deux autres espèces, *Circus cyaneus* (Busard Saint-Martin, Hen Harrier, Kornweihe) et *Circus macrourus* (Busard pâle, Pallid Harrier, Steppenweihe), ils étaient souvent confondus, par les oiseleurs, sous les surnoms de *shawwāf* "observateur", *ṣaqr al-firān* "sacre des souris", *'uqayyib al-ḡirdān* "petit aigle des mulots".

II. Famille des *Falconidae* (*faṣīlat al-ṣaqrīyyāt*)

Genre unique *Falco* (*ḡins al-ṣuḡūr*).

Les Falconidés sont les mieux connus et les plus utilisés en volerie, chez les Arabes, car ils sont bien représentés dans toutes les régions arabophones. Par leur docilité et leur endurance, ils sont qualifiés de



*bigâl al-tayr* "mulets des oiseaux de vol", de même que les Francs (*Ifrang*) les nommaient "gentil" (*šantil*, *šanṭī*). Selon la tradition, les premiers, chez les Arabes, qui affaiblèrent les faucons furent, pour les uns, un roi de Hira de la tribu des Naṣr ibn Ġedīma et, pour les autres, l'éponyme de la tribu de Kinda, al-Ḥariṭ ibn al-Mugira ibn Ṭawr. Les Falconidés sont tous oiseaux "de leurre" (*milwāh*, *tilwāh*, *da'wā*, *šiltw*) et non "de poing" comme les Accipitridés.

(1) *Falco rusticolus*, races *rusticolus* et *candidans*. (Gerfaut, Gyr Falcon, Gerfalk.) Il n'est cité que "pour mémoire" dans les traités sous son nom d'origine turque *šunqūr*/*šunqūr* (pl. *šanāqūr*) avec les variantes *šunqūr*, *šunqār*, *šunḡār*. Apporté, depuis le Mer Baltique, des pays scandinaves, il était d'une telle rareté que seuls quelques princes fortunés pouvaient s'en procurer au prix unitaire de mille dinars et que les importateurs se faisaient payer la moitié de ce montant pour chaque dépouille de ces faucons blancs morts au cours du long trajet de leur transport.

(2) *Falco cherrug*, races *cherrug* et *saceroïdes*. (Sacre (femelle), Sacret (mâle), Saker Falcon, Würgfalk.) Le Sacre, *šaqr* (pl. *šūqūr*, *ašqur*, *šūqūra*) a toujours été dit *al-ḥurr* "le noble"; c'est aussi le *šaqr al-gazāl* "sacre à gazelle" et le *murtaḡiz* "tonnant". Sa teinte "sors" ou blond-roux lui avait valu, du persan, le nom de *sawḡānīq*/*šawḡānīq* avec ses multiples variantes: *š-sawḡānīq*, *š-sadānīq*/*š-sudānīq*, *sūḡānaq*, *sayḡāqān*, *š-sawdaq*/*š-saydaq*, *sayḡānīq*, *šandaq*, *šadnāq*, etc. En littérature, il est qualifié de *aḡdal* "esclame", de "grisot" avec *akdar*, *armak*, *libdī*, *miskī* et de *aḡyal* "chatoyant". La Syrie lui conserve en *barabān* son nom persan *bālābān*, à côté du surnom *zanmūs* (?). Le sacret (mâle), de beaucoup moindre valeur en volerie est, en Irāq, le *kūbag* (pl. *katwābiḡ*) dont l'arbitraire *kawīng* (Egypte) n'est qu'une mauvaise graphie de copistes. En Syrie, c'était le *ḡukayr* "petit mâle, tiercelet" et le "petiot" (*zuḡzuḡī*) en Egypte. Le niais, pris au nid, était dit *šarq* (pl. *šurūq*), du persan *šarh*; le "branchier-rochier", sorti du nid, mais ne volant pas

encore, était le *kāfir* ou le *muntaḡil* "baladeur" et l'antennaire était le *badri* "déniaisé" puis, après les pluies, il était *manṭūr* pluvial et, en fin de saison, *muṭtadīr* "attardé". Tous ces jeunes s'affaiblissaient avec le même succès que le hagard (*waḡṣī*) "mué de repaire" (*ramḡ*, *kurraz*) ou "mué de main" (*muḡarnaṣ*, *qarnūṣ*).

(3) *Falco peregrinus*, races *peregrinator* (Perse), *babylonicus* (Mésopotamie, Irāq), *arabicus* (Arabie), *calidus* (Asie), *brookei* (Grèce, Turquie), *pelegrinoïdes* (Maghreb). (Pélerin, Peregrine Falcon, Wanderfalk.)

La femelle affaiblie est le *šāhin* (pl. *šawāhīn*) qui vole "amont" (*dawarān*, pers. *farwāz*) et qui fait merveilles au haut vol de la grue (*kurkī*), du héron (*balasīn*), des oies, des canards, etc. On le lance, aussi, avec succès au bas vol de la grande outarde, de l'houbara, du lièvre et de la gazelle. Le tiercelet, que seuls les *Rūm* (= Byzantins) s'amusaient à affaiblir, était le *kurak* (pl. *karārik*) et, chez les Anciens, le *anīqī*. Les races nicheuses en pays musulmans avaient nom de *kūhī* (pl. *katwāhī*) "montagnarde" (pers. *kūh* "montagne"), tandis que les passagers migrants arrivés par les côtes étaient dits *baḡrī* (pl. *baḡārī*) "ultramarin" et *šayfī* "estivant". La race maghrébine était, à Bagdad, le *wasat* "moyen", en Egypte où on la confondait avec le Lanier c'était le *saḡāwa*; les sahariens le nomment *ḡalwī* et *turkī* et les tunisiens *burnī ḡabalī*.

(4) *Falco biarmicus*, races *tanypterus*, *abyssinicus*, *feldeggī* et *erlangeri*. (Lanier (femelle), Laneret (mâle), Lanner Falcon, Lannerfalk.)

En Irāq et au Ḥidjāz, le Lanier, peu connu, était confondu avec le sacret (*kūbag*) ou avec le sacre sors (*šarq*). La Syrie et l'Egypte le différenciaient avec le nom de *saḡāwa*/*šaqāwa* (pl. *saḡāwīyyāt*) et le Laneret, non affaiblissable, était dit *šāhin kūhī l-baḡr* "Pélerin mi-montagnard mi-marin" ou, encore, *ḡakar al-sunqūr* "tiercelet de Gerfaut"; ces appellations vagues montrent l'embarras des fauconniers orientaux pour définir une espèce occidentale qui leur était très peu familière. La race *erlangeri*, propre à la Tunisie et due au vol de la gazelle avec ou sans le soutien de



l'évriers slouguis, est connue sous le nom de *burni šaršūm* "errant" ou de *šwiraf* "noblet". Les espèces *Falco concolor*, Faucon concolore, Sooty Falcon, Blaufalke, et *Falco eleonora*, Faucon d'Eleonore, Eleonora's Falcon, Eleonorenfalke, propres aux îles méditerranéennes, étaient confondues avec la précédente sous les surnoms de *saqāwa nahli* "lanier couleur abeille", *abū 'l-aḥmar* "le rouquin" et *saqāwa aswad* "lanier noir", selon la teinte de leur manteau foncé.

(5) *Falco subbuteo subbuteo*. (Hobereau, Hobby, Baumfalke.)

Passager rare et peu connu de la volerie d'Orient, le Hobereau étaient le *qaṭām* (pl. *qitām*) ou *quṭāmī* "avaricieux de chair" des poètes anciens (comp. l'espagnol *alcotan* et le vieux français *cotaym*). Il se disait aussi *anīqī* et *šuwayhīn* "pélerin" avec l'épithète de *namī* "couleur fourmi". Les Iraquiens le nommaient *tuhraḳa/tahrika* (pl. *tahārik*) ou *tuhraḳa/tahriḳa* (pl. *tahāriḳ*) et le laissaient aux enfants pour le vol des petits oiseaux jusqu'à la caille. L'Égypte l'appelle *'awsaq* au même sens que *quṭāmī*, mais ne l'affaite pas; de même pour la Tunisie qui le surnomme *burnī ṣagīr* "petit lanier, fauconnet".

(6) *Falco colombarius*, races *aesalon* (Europe), *christiani-ludovici* (Irāq, Arabie) et *regulus* (Turquie, Égypte). (Emerillon, Merlin, Merlinalke.) Il est visiteur d'hiver dans les pays arabes. Duite au vol des petits passereaux, la femelle était, en Irāq, le *yu'yū'* (pl. *yāḍ'i*, *yawā'i*), nom persan déformé par les copistes en *yūṭaq*, *būṭaq* et *lu'lu'*. En Égypte, il se disait *ḡalam* (pl. *aḡlām*) de l'effilement de ses ailes en lames de ciseaux. Chez les gens de vol, sa témérité à l'attaque lui valait les surnoms de *bā'iqa*, *bawayqa* "petit fléau". Les baghdadiens le qualifiaient de *zaytūnī* pour sa couleur "olive" et, en Mésopotamie, on l'appelait *qubbara* "cochevis" par analogie avec sa proie préférée. Un amusement des iraqiens consistait à lui faire prendre les Traquets (*faḳāq*) qui, à sa vue, se refugiaient dans une citrouille évidée placée à dessein parmi leur bande.

(7) *Falco chicquera*. (Emerillon à tête rousse, Red-headed Merlin, Rotköpfig Merlinalke.) On ne trouve

cité cet émerillon que pour mémoire, sous son nom hindoustani de *turandī* (pour *turanti*), car il n'existe qu'aux Indes.

(8) *Falco tinnunculus tinnunculus*. (Crécerelle, Kestrel, Turmfalke.) La femelle était un oiseau de vol pour enfants. Son manteau lui valait, en Irāq, le surnom de *bāḡiḡān* "aubergine" ou *farḥ al-bāḡiḡān* "petit d'aubergine". En Syrie et en Égypte, on la connaissait sous les noms de *naṣṣ* (pl. *nuṣṣ*), *nuṣṣaṣ*, *naṣāṣ*. Partout ailleurs, la Crécerelle est, de par sa nourriture habituelle, associée aux acridiens (*ḡarād*) avec les surnoms de *ḡarādī*, *ḡarādīyya*, *abū ḡarāda*, *ḡaradānī*, *ṣaqr al-ḡarād*. Un grand nombre d'autres qualificatifs lui sont donnés, selon les lieux, tels que *baṣīr*, *abū l-riḥ*, *abū sarqa*, *šabbuṭ* etc.

(9) *Falco naumanni*. (Crécerellette, Lesser Kestrel, Rötelfalke.) Inutile en volerie, ce petit faucon roux uni était dit *'uwaysaq* "petit *'awsaq* (voir supra) et *aṭlas* "uni (de ton)".

(10) *Falco vespertinus*. (Kobez, Red-footed Falcon, Rotfussfalke, Abendfalke.) Inconnu dans les pays arabes, al-Asadi le mentionne sous les noms de *lazaq* et *luzayq/laziq* (?).

#### ORDRE DES PASSERIFORMES

(*rutbat al-'uṣfūriyyat*)

#### Famille des *Corvidae* (*faṣīlat al-ḡurābiyyāt*)

Genre *Corvus* (*ḡins al-ḡurāb*).

(1) *Corvus corax*, race *ruficollis*. (Grand Corbeau brun, Brown-necked Raven, Braunackenkabe.) L'on sait par al-Asadi, que les iraqiens réussissaient l'exploit d'affaïter et de duire, avec succès, au vol du lièvre, du faon de gazelle (*hiṣf*), de l'houbara et de quelques échassiers ce gros corbeau dit *ḡudāf* (pl. *ḡidfān*) et, en Égypte, *nūḥī* "de Noé", celui qu'al-Damiri appelle *ḡurāb al-qayṣ* ou *ḡurāb al-ḡayṣ*. Les baghdadiens férus de volerie se plaisaient à entretenir en couple de ces corvidés apprivoisés qui s'attachaient très vite à la



demeure de leur maître. Al-Asadi insiste sur la hardiesse de ce corbeau à l'entreprise; lâché en renfort, il apportait un secours efficace au Sacre arrêtant un lièvre.

(2) *Corvus corax*, race *subcorax/laurencei*. (Grand corbeau de Laurence, Lawrence's Raven, Laurence Kolkrabe.) Remplaçant, au nord de l'Iraq, l'espèce précédente et confondu avec elle, c'était le *gurāb aswad kabīr* "grand corbeau noir" qui s'affaîtait comme le précédent.

#### ORDRE DES STRIGIFORMES

(*rutbat al-abwām*)

Famille des *Strigidae* (*faṣīlat al-būm*)

Genre *Bubo* (*ḡins al-būh*).

*Bubo bubo*, race *interpositus* (Anatolie). (Hibou Grand-duc, Eagle Owl, Uhu.)

Le plus grand des rapaces nocturnes, le Grand-duc s'affaîtait, nous dit al-Asadi, dans la contrée de l'Archipel égéen (*bilād al-ḡazā'ir*), pour le vol du lièvre, au clair de lune, et la capture de l'écureuil Petit-gris (*siṅḡāb*) et de la marte Zibeline (*sammūr*). On l'appelait, alors, *būm muqarran* "hibou cornu" avec le surnom de *zāhid al-ṭayr* "ermite des oiseaux". C'est, actuellement, le *būha* et, en Perse, le *šāhbūf* ou *fahd al-layl* "guépard de nuit". Son affaîtage se faisait la nuit, dans la pénombre d'une lampe voilée; de jour, il était tenu chaperonné.

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*Tragödie der Monumentalität*  
*Das Werk Friedrichs II. von Hohenstaufen*  
*in historischer Sicht*

Die europäischen Falkner, die der Einladung zu diesem Kolloquium gefolgt sind, werden es dankbar begrüßen, daß im Rahmen der Zusammenkunft auch der Person Friedrichs II. von Hohenstaufen gedacht werden soll. Es ist nicht Eitelkeit, die mich dieses sagen läßt, sondern ein Empfinden für echte historische Leistung, für geschichtliche Bedeutung und geschichtlichen Wert. Und doch ist es eigentlich schwieriger, an die Persönlichkeit und das Werk des Kaisers heranzukommen, als man gemeinhin vermutet. Die Problematik liegt in der Tatsache begründet, daß sich dieser ungewöhnliche Herrscher nicht ohne weiteres in den historischen Ablauf einpassen und deshalb auch nicht mit den üblichen Maßstäben messen läßt.

Es ist die Einmaligkeit von Persönlichkeit und Werk, die es uns so schwer macht, das Ausmaß der Leistung zu ermessen. Ich benutze das Wort von der Einmaligkeit nur ungern. Es wird allzu leicht ausgesprochen und gerät damit in die Sphäre unhistorischen Denkens. Letztlich ist jede Leistung ein individueller Akt mit dem Charakter des Einmaligen, des nicht Wiederholbaren, so daß dieser Begriff leicht verblaßt oder nichtssagend wirkt, wenn man ihn verallgemeinern und zur Überschrift für ein Lebenswerk machen will, das nur schwer zu erfassen ist.

Es ist üblich, die Leistung eines Einzelnen im Kontinuum zu sehen. Wir messen ihn an dem, was vor ihm bestand, und an dem, was von seiner Leistung blieb und fortwirkte. Mit anderen Worten: Wir können bei Beurteilung historischer Vorgänge nicht anders als im Zusammenhang des Gesamtgeschehens unser Werturteil bilden. Und daß gerade dieses bei Friedrich II. nicht möglich ist, haben wir als die Ursache der Schwierigkeit aufzufassen, ihn zu verstehen. Die Isolation, in der er uns entgegentritt, macht es so schwer, seine Leistung in Worte zu fassen. Die Maßstäbe, die gemeinhin für seine Zeit Geltung haben, sind nicht für ihn zu gebrauchen. Er erscheint uns in der Geschichte als eine Persönlichkeit, für die eigene Normen gesetzt werden müssen, nach denen sie zu beurteilen ist.



Lassen Sie mich den Mann und das Werk durch ein Bild charakterisieren. Wenn es gilt, die Zeit, in der Friedrich II. sein einzigartiges Buch über die Falknerei schrieb, mit einer Landschaft zu vergleichen, so sollten wir uns diese als ein kleines, armes Bauerndorf mit wenigen Hütten und Höfen vorstellen. Versucht man nun, in dieses Bild das Werk des Kaisers hineinzu stellen, so kommt es mir vor, als ob inmitten dieses ärmlichen kleinen und ungepflegten Dorfes ein gotischer Dom von gigantischem Ausmaß mit himmelstürmenden Türmen gesetzt wird, ein Dom, der sich von den kleinen ihn umgebenden Bauernhäusern wie ein Werk aus einer anderen Welt ausnimmt. Man kann nicht verstehen, wie in die Mitte dieses Dorfes ein solches in die Sterne greifendes Bauwerk kommt, wie die Kräfte entfesselt wurden, es überhaupt zu erstellen, und wie es in dieser bauerlichen Welt, die in meinem Bild als Hintergrund gemalt wurde, seinen Platz finden konnte. Und bleiben wir einen Augenblick an diesem Bild hängen, so müssen wir sagen: in der Tat, niemand in diesem bauerlichen Dorf verstand diesen Dom, seinen Sinn, seine Form und sein Wesen. Und über diesen Dom kam nun ein schweres Unglück. Kaum vollendet, wurde er das Opfer eines Feuersturmes. Ein Brand vernichtete seine schönsten Ornamente. Übrig blieb nur eine Ruine, die nicht mehr das ragende Wahrzeichen einer Sternstunde der Menschheit war, sondern ein Trümmerhaufen, an dem man Jahrhunderte hindurch achtlos vorüberging und der heute erst mühsam wieder erschlossen und in seiner einmaligen Gestalt rekonstruiert wird.

An dieses gleichnishafte Bild möchte ich anknüpfen. Es kennzeichnet Werk und Wirkung jenes Buches "Über die Kunst mit Vögeln zu jagen" in der Geschichte der Jagd, insbesondere in der Geschichte der Falknerei. Es rechtfertigt den von mir nur ungern benutzten Ausdruck der Einmaligkeit, der in diesem Zusammenhang nicht vermieden werden konnte.

Unser bauerliches Dorf in diesem Bild – das ist das Symbol für die geistige Situation, die Friedrich II. antraf, als er sich anschickte, sein Werk zu schreiben

oder zu diktieren. Nehmen Sie dieses Bild bitte ganz konkret als eine Kennzeichnung seines Inhalts im Rahmen des falknerischen Fachschrifttums. Wir sind heute über die Geschichte der Falknerei in Europa dank der tiefeschürfenden Arbeiten der letzten fünfzig Jahre gut unterrichtet. Vieles wurde ausgegraben und geklärt. Wir kennen wahrscheinlich alle wesentlichen Handschriften, die das didaktische Schrifttum ausmachen. Wir überschauen die Zusammenhänge, wir wissen, wann die Beize nach Europa kam, auf welchem Wege dies geschah, wie sie, vom Osten aufgenommen, nach Westen weitergetragen wurde. Vor allem aber verfügen wir heute über eine weit bessere Kenntnis der schriftlichen Quellen als vor einem halben Jahrhundert. Es ist eine interessante Tatsache, daß die lehrhafte Literatur auf dem Gebiete der Falknerei rund drei Jahrhunderte früher einsetzte als auf anderen Teilgebieten der Jagd.

Die ältesten kynesetischen Traktate behandeln Fragen der Falknerei, nicht – was ja ebenso gut möglich gewesen wäre – Probleme der Jagd mit Hunden, mit Netzen, mit Fallen oder mit Schußwaffen. Die Anfänge unserer europäischen Jagdliteratur reichen bis ins zehnte nachchristliche Jahrhundert zurück. In dieser Zeit entstanden Arbeiten, die genaugenommen mehr von Interesse für die Geschichte der Veterinärmedizin als für die Geschichte der Jagd sind. Sie behandeln alle das gleiche Thema, die Pflege kranker Beizvögel. Die Falkner waren besorgt um das Wohlergehen ihrer Lieblinge. Sie machten sich Gedanken, wie einem kranken Vogel zu helfen war, um sich vor dem Verlust eines oftmals sehr wertvollen Tieres zu schützen. Hervorragend eingeflogene Falken wurden ja vielfach höher bezahlt als gute Pferde. Selbst die vergleichbaren veterinärmedizinischen Arbeiten über die Behandlung der Krankheiten von Pferden oder Jagdhunden wurden erst erheblich später geschrieben als diese ersten kleinen Werke über die Pflege und Gesunderhaltung der Beizvögel. Es würde in diesem Zusammenhang zu weit führen, die Anfänge dieses Schrifttums aufzureißen, obgleich sie gerade für den



Kreis, der in Abu Dhabi versammelt ist, von Interesse sein würden, denn in ihm sind frühzeitige Verbindungslinien zum Osten, zur arabischen Welt erkennbar. Diese bescheidenen Traktate – so darf man sie unbedenklich qualifizieren – entwickelten sich nur langsam, d.h. in ihnen sind kaum nennenswerte Fortschritte in der medikamentösen Behandlung oder in der Therapie der Beizvögel festzustellen. Starke konservative Elemente bestimmen ihr Gesicht. Es gab somit in den ersten Jahrhunderten, in denen sich in Europa ein Fachschrifttum entwickelte, kaum ein Werk, welches von der Jagd selbst handelte, von ihrem Ablauf und von den Hilfsmitteln, derer man sich dabei bediente. Es existierte nur ein Berufswissen, welches von Generation zu Generation während der praktischen Lehre weitergegeben wurde, und ein kleines Fachschrifttum, in dem festgehalten war, was man nicht im Rahmen der beruflichen Ausbildung lernen konnte, nämlich das Verhalten gegenüber einem erkrankten Beizvogel. Darüber machte man Aufzeichnungen, und so entstanden jene hier erwähnten Texte, die ursprünglich in lateinischer Sprache abgefaßt, im Laufe der Jahrhunderte in nahezu alle europäischen Sprachen übersetzt wurden.

Mit diesen kleinen Traktaten, die die geistige Landschaft des 13. Jahrhunderts kennzeichnen, verglich ich in meinem Bild die armseligen Bauernhütten, die dastanden, als Friedrich II. erschien.

Wir können hier nicht auf das imponierende Wirken dieser einmaligen Kaiserfigur in allen Lebensbereichen hinweisen. Dies würde weit über den Rahmen einer kleinen Information hinausgehen. Wir müssen uns ganz und gar auf das kaiserliche Werk beschränken, das unter seinem lateinischen Titel "*De arte venandi cum avibus*" nicht nur in der Geschichte der Jagdliteratur seinen Platz gefunden hat, sondern zu den großen weltweiten Leistungen auf dem Gebiet der Naturwissenschaften gehört. Dies klingt für den Außenstehenden leicht ein wenig übertrieben, weil für ihn keine sichtbaren umwälzenden Wirkungen erkennbar sind. Aber gerade das ist eines der großen Pro-

bleme, die wir mit der Person Friedrichs II. verknüpfen. In meinem Bild habe ich diese Erscheinung mit dem Ausbrennen des großen Domes und seiner Fortexistenz als wenig beachteter Trümmerhaufen ausdrücken wollen.

Zunächst aber kam es zum Dombau. Und dieser ist nun jene Leistung, für die ich das Wort von der Einmaligkeit nicht vermeiden konnte. Der Kaiser entschließt sich als einer der leidenschaftlichsten Beizjäger, die es je in der Geschichte gegeben hat, über seinen Lieblingssport ein Werk von in der Tat kaiserlichem Ausmaß zu schreiben. Er orientiert sich zunächst, er läßt Arbeiten des Ostens, die sein eigenes Wissen bereichern sollen, übersetzen, er beschäftigt sich mit der vorhandenen Literatur und stellt, so kann man sagen, resigniert fest, daß sie nichts enthält, was seinen Erwartungen entspricht und im eigenen Werk wiederkehren soll. Schon darin besteht das Einmalige am Werk des Kaisers, daß er von all diesen Schriften, die vor ihm existierten – so unbedeutend sie im Einzelfall auch gewesen sein mochten –, nichts übernahm. Was er uns schenkte, ist eine durchaus originelle Arbeit, von der wir heute aus historischer Sicht sagen können, daß sie ohne Rücksicht auf irgendwelche älteren Autoren entstand. Es ist üblich, daß Fachbücher in einer Traditionskette stehen. Der Autor setzt sich mit dem auseinander, was seine Vorgänger geschrieben haben, übernimmt das ihm passend Erscheinende und verwirft, was ihm falsch zu sein dünkt. Fachliteratur ist in der Regel nur im historischen Zusammenhang zu sehen. Hier stoßen wir wiederum auf jene Einmaligkeit, die es uns so schwer macht, das rechte Verständnis für das Werk des Kaisers aufzubringen: sein Werk entstand ohne Vorbild und, wie ich hier gleich sagen möchte, auch ohne Nachfolge.

Ein Mann von ungewöhnlichen Qualitäten schrieb ein Buch, das – so können wir heute rückschauend sagen – nicht in seine Zeit paßte. Was der Kaiser tat, war für die Hochscholastik so ungewöhnlich, so umstürzend und so neu, daß es von seinen Zeitgenossen nicht verstanden werden konnte. Die



Wissenschaft des 13. Jahrhunderts, in die wir uns zurückversetzt sehen müssen, ist ohne starke kirchliche Bindungen nicht denkbar. Von all diesen Zusammenhängen und Zwängen löst sich der Kaiser mit wahrhaft imperialer Größe. Er führt eine neue Form des Denkens ein, er glaubt nicht, was vor ihm behauptet wurde und von seiner Umwelt gedankenlos fortgeschrieben wird, sondern er prüft alles und jedes nach. Er stellt an die Spitze seiner Überlegungen das Experiment. Er überzeugt sich selbst. Er will bewiesen sehen, ob das, was er für richtig hält, auch der Wahrheit entspricht. Er ist kritisch gegenüber jedermann, am stärksten gegenüber sich selbst. Und er ist frei von Vorurteilen. Er schreibt durchaus rational und mit einer Systematik, die mitunter lästig werden kann, weil sie auch Wiederholungen nicht erspart.

Für diese Art des Denkens hatte seine Zeit kein Verständnis. Der Kaiser bediente sich in seinem nüchternen naturwissenschaftlichen Rationalismus einer Sprache, die seinen Zeitgenossen fremd war und bei ihnen keine Resonanz fand. Für die Menschen unserer Tage wirkt sie im höchsten Maße modern, denn sie paßt gut in das Denken der Biologen und Ethologen der Gegenwart. Sein Buch hätte gleichsam ein Grundstein für ein neues naturwissenschaftliches Denken werden können, aber – und dies muß nun gleich gesagt werden – er war leider kein Grundstein, auf dem ein Haus entstand. Der Kaiser fand nicht nur kein Verständnis, sondern auch die Zeit war für seine Art des Denkens und Forschens noch nicht reif. Hier liegt die Tragik seines einmaligen Werkes.

Wir können mit Sicherheit annehmen, daß der Kaiser selbst der Verfasser des Buches war. Gewiß entstand es im Kreis der Gelehrten seines Hofes, denen er sich geistig verwandt fühlte, aber der Text trägt durchaus den Stempel seiner Persönlichkeit. Angelegt ist das große Werk auf mindestens acht Bücher. Die beste Handschriftengruppe, die auf uns überkommen ist, enthält einen gleichlautenden, in sechs Bände zerfallenden Text. Mehr blieb nicht erhalten und mehr ist wohl auch nie geschrieben worden. Man kann

somit sagen, daß das Werk unvollendet geblieben ist, obgleich das, was wir von ihm besitzen, nichts weniger als den Eindruck eines Torsos macht, denn die erhaltenen sechs Bücher sind ein geschlossenes Ganzes von monumentaler Kraft. Von diesen sechs Büchern ist das erste rein ornithologischen Inhalts. Der Kaiser beschäftigt sich mit den Vögeln wie ein Zoologe, und was er zu diesem Thema zu sagen hat, ist größtenteils niemals zuvor erkannt und beschrieben worden. In den nachfolgenden fünf Büchern wendet er sich der Falknerei selbst zu. Er beschreibt die spezifische Technik der Beizjagd mit den verschiedenen Falkenarten und behandelt zugleich die notwendigen Hilfsmittel, wobei die Übernahme der Falkenhaube und deren Einführung im Westen einen unmittelbaren Zusammenhang mit den arabischen Völkern erkennen läßt. Ohne Zweifel erhielt der Kaiser wertvolle Anregungen durch die Begegnung mit der islamischen Welt während seines Kreuzzuges. Was das siebente und achte Buch enthalten sollte, wissen wir nur aus kurzen Hinweisen im uns überlieferten Text. In einem der fehlenden Bücher wollte der Kaiser über die Faustvögel, d.h. über Habicht und Sperber sprechen, im anderen gedachte er, jene veterinärmedizinischen Angaben zu machen, die in seiner Zeit so geschätzt waren.

Unabhängig von der Fertigstellung des Textes bereitete er eine Prachthandschrift vor, in der der Text durch Miniaturen erläutert werden sollte. Wir kennen sie nur aus einer zeitgenössischen Beschreibung. Es besteht auch kaum Hoffnung, sie je wieder aufzufinden. Aber wir besitzen eine miniaturengeschmückte Abschrift, die seinem Sohne Manfred gehörte. Dieser Sohn ähnelte in vieler Hinsicht dem Vater. Er ergänzte auch dessen Werk durch eigene Bemerkungen, die in dieser Handschrift erhalten sind. Sie diente zugleich als Grundlage für eine altfranzösische Übersetzung, in der die gleichen Bilder vorhanden sind, die die Handschrift König Manfreds zieren.

Der illuminierte Text umfaßt lediglich die ersten



zwei Bücher. Die nachfolgenden vier Bücher sind uns nur textlich erhalten geblieben. Vielleicht gab es auch noch keine Bilder für sie, als der Kaiser seinem traurigen Ende entgegenging. Die hervorragend illuminierte Handschrift Manfreds gehörte lange Zeit zu den Beständen der Bibliothek der alten deutschen Universität Heidelberg. Sie befindet sich heute in der Bibliothek des Vatikans, an die sie geschenkt wurde.

Wenn wir das Werk des Kaisers im historischen Zusammenhang sehen wollen, so gehört hierzu noch ein Ausblick in die nachfolgende Zeit: Welches Schicksal hatte der Dom, den ich in dieser Skizze in die Mitte eines kleinen bäuerlichen Dorfes stellte? Der Verlust der Handschrift in der Schlacht bei Pavia entspricht dem angedeuteten Brand. Was übrig blieb, war eine Ruine, freilich eine Ruine, die noch immer ein Wahrzeichen ganz besonderer Art ist. Leider geschah nun, was man vielleicht erwarten mußte. Des Kaisers Werk – von der eigenen Zeit schon nicht verstanden – blieb ohne jede Nachfolge und ohne alle Wirkung auf die Naturwissenschaften der späteren Jahrhunderte. Es geriet, so kann man sagen, vollständig in Vergessenheit.

Für den Historiker der Jagd wirkt es fast bedrückend, beim Studium der jüngeren Texte nirgends auf das Werk des Kaisers zu stoßen. Die kleinen Traktate, im Laufe der Zeit nun auch bereichert und verbessert, lebten fort und bildeten das Fundament einer didaktischen Literatur, die sich immer stärker ausbreitete und jenes große Fachschrifttum auf dem Gebiet der Falknerei hervorbrachte, über welches wir in Europa verfügen. Aber während sich dies alles erdennah und ohne die himmelstürmende Gestalt eines Domes vollzog und die normalen Stadien wissenschaftlicher Entwicklung durchlief, blieben alle Autoren der späteren Zeit von dem Torso des Domes unberührt. Man findet keine Hinweise. Der Text des Kaisers lebte nur in wenigen Handschriften fort. Diese wurden von niemandem benutzt, nirgends zitiert und lösten keine Wirkungen aus. Erst Jahrhunderte später,

im Jahr 1596, erschien eine Ausgabe der damals allein bekannten ersten beiden Bücher durch einen Humanisten, dem die Geschichte und die Sprache wichtiger waren als der materielle Inhalt. Der Mann, der dieses Werk herausgab und damit seinen Zeitgenossen erschloß, war kein Vertreter der praktischen Falknerei, kein Fachmann, sondern ein Gelehrter, der aus historischem Interesse die Handschrift publizierte. Es klingt fast unglaublich, daß rund sieben Jahrhunderte vergehen mußten, ehe das Werk des Kaisers in unserem Jahrhundert in seiner ganzen Größe entdeckt und der Wissenschaft zugänglich gemacht wurde. Heute verfügen wir nicht nur über den lateinischen Urtext mit allen seinen Varianten, sondern auch über moderne deutsche und englische Übersetzungen. Wir sehen diesen Dom wieder in seiner großartigen Gestalt, wenn auch weit von uns entfernt. Wir haben eine historische Beziehung zu ihm, aber sein Einfluß auf das Geschehen unserer Tage ist verständlicherweise gering. Das Schicksal von „*De arte venandi cum avibus*“ hat nicht ihresgleichen in der Geschichte der Jagdliteratur der ganzen Welt. Diese Arbeit, die ohne jeden Zweifel zu den großartigsten gehört, die je geschrieben wurden, entstand gleichsam ohne Bezug auf die vorhergehende Zeit und löste auch keine Nachwirkungen aus. Was uns erhalten blieb, ist ein gigantisches Monument, die Leistung eines Mannes, dessen Schicksal es war, in seiner ganzen Größe von keiner Zeit voll erfaßt worden zu sein.



*Falconry in Japan*

In tracing back the origins of falconry in Japan, some old literary references have been found showing that as early as in the first half of the 4th century AD the emperors of Japan used to enjoy falconry as a form of outdoor sport. This is also testified to by various earthen figures of falconers with hawks resting on their fists, discovered in the royal tombs of the emperors of these days. In the 3rd and 4th centuries, Japan was absorbing new culture transmitted from continental China through the Korean Peninsula and the techniques of falconry are believed to have been introduced from Pékché in the Korean Peninsula.

The origin of falconry in the Korean Peninsula is too far back to be known exactly, but it can be taken as a matter of fact that hawks were used in hunting since very ancient times. The oldest known record contains a passage suggesting already in the 1st century BC falconry was practised a lot in the kingdom of Kokuryō, and that white hawks were preferred.

The techniques of falconry in Kokuryō must have originated in continental China, and some uphold the theory that falconry was started in China more than 4,000 years ago. But at present we can not find any writings which prove this theory conclusively, and as far as we can verify there are only a dozen or so passages with descriptions of the Chinese emperor enjoying falconry which date from 2,700 years ago. We can also infer that falconry in China was introduced in older times by some nomad tribes from Central Asia. Even though the various forms of falconry have the same birthplace, the methods of using hawks have undergone various changes according to the specific conditions of each country and period to attain a different form now. This is especially true of Japan where as has happened with many other things brought in from outside, falconry has gone through a series of improvements so now it has a very delicate and elaborate style unique to Japan.

The newly introduced falconry soon captivated the hearts of the noble class to such an extent that many emperors often had to issue royal decrees regulating

falconry. In the 10th century a new system was established setting aside some specific areas which were only to be used for falconry. At the same time its style became much more luxurious and falconry secured its place among the noble class as the highest form of leisure. Between the 12th and 13th centuries falconry declined a little, after the Government's measures banning it, but in the 14th century it suddenly attained its former glory.

In the 16th century when successive battles were fought among the feudal lords all over the country aiming to achieve the unification of the nation, falconry came to acquire associations which were less those of leisure-hunting and more those of military strategy, reflecting the tendencies of that period.

After the battles came to an end and the unification of the country progressed in the 17th century, falconry was still more enjoyed and, from a component in military strategy, came to play a role as a way for the governors to observe the situation of common people.

In the 18th century Japanese falconry was elaborated to reach the stage of perfection, especially among the official falconers directly subject to the Tokugawa Shogunate, who developed such high techniques as catching cranes with goshawks or hunting swans with peregrine falcons.

In the 19th century firearms came to be used in hunting instead of hawks which thereby brought an end to the era when to practise falconry was considered a symbol of high status.

However the hunting technique of "the official falconers", the most advanced in Japan, are being kept up and are still being practised at the Hawking Club of Japan.

#### KINDS OF HAWKS

Twenty-seven species of Falconiformes are found to be living in Japan, and among them the following seven species have been preferred by orthodox falconers:

Goshawk, *Accipiter gentilis fuyiyamae*  
Sparrow Hawk, *Accipiter nisus nisosimilis*  
Japanese Sparrow Hawk, *Accipiter gularis gularis*  
Peregrine Falcon, *Falco peregrinus japonensis*  
Peale's Falcon, *Falco peregrinus pealei*  
Hobby, *Falco subbuteo subbuteo*  
Merlin, *Falco columbarius insignis*

In Japan there is no need to catch any mammals larger than wild hares, which can be easily caught with Goshawks; eagles have never been used in falconry by orthodox falconers loyal to the traditional Japanese technique though Golden Eagles, *Aquila chrysaetos* or Hawk Eagles, *Spizaetus nipalensis* are found here in abundance.

#### TECHNIQUE

The characteristics of Japanese falconry may be summarized as follows: in training, hawks are especially required to perform still more vigorously than if they were in their natural wild life; to that end about two-thirds of the entire fifty days training program are spent on basic training to condition them so that they may be subjected to the falconer's thought; only after this are they permitted to go on directly to higher stages of training, and for this reason too Passage hawks or Haggard hawks are preferred to Eyas.



*Falconry : A Bibliographical Study*

Falconry has always featured as an important social and scientific activity in the societies of both East and West. In addition to being one of man's most ancient field sports, it has consistently been practised throughout the world, and this is amply reflected in the great number of treatises and manuals which were produced and the great body of vernacular literature and traditions which have come down to us as part of the heritage of most civilizations from 200 BC to the present.

It is possible at this stage of our research and on the basis of much that has already been established to outline the long history of falconry which spans about 4000 years, and to follow its course as it spread from China to Japan, India, the Middle East and subsequently to Europe, from whence it later spread to America and other parts of the world.

Despite exhaustive searches and sustained effort, the objective of compiling a comprehensive bibliography on falconry has proved impossible to attain within the time limits of this conference. Without losing sight of the main objective of continuing the bibliographical search, which it is hoped will lead to the publication of the collected information in an annotated bibliographical volume with multiple indices, it has been possible for the purpose of this Conference to identify, locate and index, and to assess a large body of relevant bibliographical items which may be briefly outlined as follows:

- a Selected primary sources consisting of more than thirty Oriental and Western manuscripts.
- b Selected printed books amounting to more than 200 volumes, including books in Oriental and Western languages.
- c Selected periodical articles in Oriental and Western languages amounting to more than 7,500 items.
- d Selected art objects and similar items with direct representational relevance to falconry, which is an interesting aspect of this bibliographical study. It may be estimated that the art objects under this category would amount to several hundred items.

The material referred to in categories *a*, *b*, *c* and *d* mentioned above will be included with full entry particulars and relevant assessment annotations in the paper which is being prepared for submission and circulation to members of the Conference in December. It has been decided, therefore, not to mention any specific details on any of these items in order to avoid giving undue significance to items so selected for inclusion in the space of this brief extract. There is need, however, to make an exception by providing a small and definitive category of material comprising items that are either bibliographical compilations or contain a very significant bibliographical study, and which would serve the purpose of providing the reader, who wishes to pursue the subject, with the main sources of reference. An annotated list of these is given below:

BARBER, Robert Heberden

*A supplementary bibliography of hawking*

Being a catalogue of books published in England between 1891 and 1943, together with criticisms, to which is added a list of the most important books published prior to that period. [pp. 13.]

Westminster: privately printed for the Author by W. Hay Fielding & Co., 1943.

This is a very short work but contains very useful notes on the books listed and its title is self-explanatory.

FREDERICK II, Emperor of Germany

*The Art of Falconry*

De arte venandi cum avibus. Translated and edited by Casey A. Wood and F. Marjorie Fyfe. [pp. cvi, 637]

Palo Alto: Stanford University Press & London: OUP 1943.

Falconry was the absorbing passion of Emperor Frederick II throughout his life. This work was most likely written in his late years, probably between 1244–1250 AD, and in writing it he no doubt utilized several sources of knowledge which were available to him and which included Arabic and Persian treatises on falconry, works on natural history or ornithology and on Aristotle's *De Animalibus Historica* and others; but a more significant factor is that the great merit of this work derives from the fact that much of what was finally written was verified by Frederick's own experience and observations and by his systematic and scientific experiments. All this, no doubt, has contributed to making this book a most comprehensive and reliable work on falconry. The best available edition has been listed, and its authoritatively annotated bibliography (pp. 592–609) constitutes by itself a primary bibliographical source for Western language material published before 1940.

HARTING, James Edmund

*Bibliotheca Accipitraria*

A catalogue of books ancient and modern relating to falconry. With notes, glossary and vocabulary. [pp. xxviii, 289.]

London: Bernard Quaritch, 1891.

The books are entered chronologically in order of country, which includes European, Turkish, Persian and Arabic, Chinese and Japanese sources. There are separate notes to the illustrations, a vocabulary of hawking terms in various languages, an introduction which includes a brief history of hawking, and an outline of the author's preferred methodology on falconry.



HASKINS, Charles Homer

*The 'De arte venandi cum avibus' of the Emperor Frederick II*

In: *English Historical Review*, Vol. 36, July 1921. [pp.334-355.]

See also

*Some early treatises on falconry*

In: *Studies in the history of medieval science*. By C.H. Haskins pp.346-355. 2nd edition. Cambridge (Mass.): Harvard University Press, 1927.

Both of these articles are on the art of falconry, with full manuscript references and copious notes and quotations from Frederick II's own sources. These essays also provide most valuable comments on Oriental primary sources with particular reference to Arabic sources.

KREYSIG, George Christoph

*Bibliotheca scriptorum venaticorum*, continens auctores qui de venatione, sylvis, aucupio, piscatura et aliis eo spectantibus commentati sunt. [pp.190.]

Altenburgi: apud Paulum Emanuelem Richterum, 1750.

It contains a substantive list of writings on falconry giving short titles, names of authors, place, date, etc., but very rarely does it include annotations and assessment of contents. Its main significance is that it is perhaps the first bibliography of its kind on the subject.

LINDNER, Kurt

*Die deutsche Habichtslehre*

Das Beizbüchlein und seine Quellen, eingeleitet und herausgegeben von Kurt Lindner. Zweite, erweiterte Ausgabe. [pp.323.]

Berlin: Walter de Gruyter & Co., 1964.

There is an introduction, pp.9-96 and 14 facsimile plates of the relevant manuscript material, including fine illustrations of falconers. The introduction deals with the origins of the works in 14th and 15th century Germany and mentions many other classical works on hawking. There are copious notes throughout, and a glossary to the last Ms.

MÖLLER, Detlef

*Studien zur mittelalterlichen arabischen Falknerei-literatur*. [pp.169.]

Berlin: Walter de Gruyter & Co., 1965.

These are studies on Arabic literature on falconry in the Middle Ages. Full Mss. references are given; this includes full particulars of titles, authors, scribes, location references, contents assessment, volume and bibliographical notes. This work is very competently prepared, and absolutely indispensable to any serious researcher in this specific field of study.

OLENDORFF, Richard R. and OLENDORFF, Sharon E.

*An extensive bibliography on falconry, eagles, hawks, falcons and other diurnal birds of prey.* [3 pts.]

Fort Collins, Colorado:

Richard R. & Sharon Olendorff, 1968-70.

The title is somewhat misleading because it excludes many major relevant items. Entries are only occasionally annotated and there is no subject index or finding references. The majority of this material is in the form of very short articles which are listed under a serialized compilation order running from 1-7492.

SCHWERDT, Charles Francis George Richard.

*Hunting, hawking, shooting*, illustrated in a catalogue of books, manuscripts, prints and drawings, collected by C.F.G.R. Schwerdt. [4 vols.]

London: Privately printed for the author by Waterlow & Sons, 1828.

The title is self-explanatory – the book contains brief annotations on content, but not to all the entries. There are numerous facsimiles of title pages and colour plates of hunting scenes.

SOUHART, Roger François

*Bibliographie générale des ouvrages sur les chasse, la vénerie et la fauconnerie.* [pp.x, 704.]

Paris: P. Rouquette, 1886.

This is a fine bibliography, but the assessment notes which are occasionally provided are not very consistent, and it contains much material that is relevant to falconry only in a general way. In the general index which is provided, the French works are listed separately from those that are non-French.

PETIT, Paul

*Quelques additions a la Bibliographie générale.* [pp.143.]

Louviers: Imprimerie Eugene Izambert, 1888.

This is a supplement to the above-mentioned work, see SOUHART.

THIEBAUD, J.

*Bibliographie des ouvrages français sur la chasse*, illustrée de quarante fac-similés. [pp.x, 1039.]

Paris: Librairie Cynégétique, 1934.

This particular work is on books on hunting (including falconry) which have been written in, or translated into French, and which have been published in France or elsewhere since the 15th century. The bibliography is fully annotated with a general index of titles and a select subject index.



## GLOSSARY OF TECHNICAL HUNTING TERMS

### BATE

v.i. *yākʿākh*

A hawk bates when it tries to fly off the fist or block, but is held by its jesses (S.V.).

### BIND

v.t. *yilḥag*

Clutch and hold the quarry in the air. See YARAK below.

### BIRD OF PREY

Those birds of prey trained for the hunt are generally termed *ṣūʿūr* (sing. *ṣūr*) in coll. Arabic. In Najd, however, *ṣagʿūr* (sing. *ṣagr*) is sometimes used in the same sense. See SAKER below.

### BLOCK

n. *wikār* (plur. *awākār*)

The hawk's perch shaped like a drawing pin with an elongated pin, the whole being made of wood, the top (*raḥḥā*) padded with leather and the spike (*ṣikk*) tipped with metal. The hawk is kept tied to the block, when not on the fist and not in the moulting box.

### BUSTARD CAST See HOUBARA

v.i. *yirḍḍij*; n. *rūḍḍjah*

Throwing up by the hawk of the indigestible parts of its food. The morning after a meal, in which the hawk has swallowed a quantity of bone, fur or feather, it will spit out a smooth 'casting', a pellet which, as long as the hawk is healthy, is of an even crumbly consistency. Providing the hawk with a diet containing material for casting is essential to its health. Particles of food in the casting may indicate that the bird is unwell, e.g. suffering from a crop infection.

### COURSER, CREAM COLOURED

*durrāj*

A bird sometimes hunted by the hawk.

### CREANCE

n. *khayt, ṣabab*

The long line on which the hawk is called during training.

### CURLEW, STONE

*ḥayr / a / wān, ḥarwān*

Bird hunted by the hawk.

### DECOY

*ḥaruk*

The tame hawk used as a decoy to catch a wild hawk.

### ENSEAM

v.t. *yilḥag*

To purge the hawk of excess fat by means of a physic (*shabbah*, sal ammoniac?) or small dose of sugar, especially after the moult (S.V.). See GLEAM below.

## EYASS

A hawk taken for training from the nest. There appears to be no precise technical term for the eyass in present-day Arabic, though since the size of the individual bird is conditioned by its treatment in the nest, the various sizes of the trapped saker (S.V.) may be named here. The following are the sizes trained, apart from the *kāmīl*: *maṣṣ*, *rub'*, *thulth*. Those rejected in descending order of size are: *laṣṣ*, *ṭibā'*, *ṭabī'*, *maḥgūrah*.

## GAZELLE

The word *ghabī* (class. *ḡaby*) is the generic term. The four common species recognised by the bedouin of the Peninsula are:

*rim* – very white – found in Nufūd and the Empty Quarter;  
*'ifri* – brown and black – Najd; *khudri* – dark brown – Najd;  
*idmī* – brown with black line on flank, black eyes – Najd and the northern areas.

## GLEAM

n. *shubūkhah*

The substance thrown up by the hawk after enseaming.  
See **ENSEAM** above.

## GLOVE

class, plur. *duḥān*; *ḥaff*

On which the hawk is carried. See **MANGALAH** below.

## GOSHAWK

*bās*; *ashar*; *asur* *gentilis gentilis* Linn.

In medieval literature *bās* and its plur. *būsh* became the generic term for the hawk. It thus gave its name to the practice of hunting with birds of prey, *ḥayzarah*.

## GYR FALCON

*saḡur*; *falco rusticolus* spp. Linn.

## HAGGARD

n./adj. *ḡarad*; *waḥshī*

A hawk which has moulted in the wild. See **MOULT** below.

## HARE

The generic term in Arabic is *arnab* (fem.). The jack is called *khaz*, the doe *'idamah* and the leveret *kharnig*.

## HOOD

n. *burga'*

The leather cap which is put on the hawk to blindfold it and thus pacify and immobilise it.

## HOUBARA

*ḥubārā* (fem.), plur. *ḥabāri*.  
MacQueen's bustard.

## IMP

v.t. *yinassir*

To mend a broken feather by putting a spine of horn, wood or metal into the shaft of the broken feather; it joins the two halves as an 'intra-medullary' pin.

## JESS

n. *shūg*, plur. *shūg*

Made of leather or woven silk or cotton, the straps which are attached to the hawk's legs at one end and the swivel (S.V.) at the other.

## JINK

v.i. *ṭirṭawigh*

Said of the hare pursued closely by hawk or sahki. See **RUN** and **WALK** below.

## LANNER

'*shāḥin*' *wakri*; *falco biarmicus* spp. Temm.

## LEASH

*marbaṭ*

The leash is passed through the swivel (S.V.) and ties the hawk to the block (S.V.) or the falconer's glove (S.V.).

## LURE

v.i. *yilawwadh*; n. *miḥwah*; *ṭiḥwah*

## MANGALAH

Muff-like object worn on the falconer's arm instead of the glove (S.V.). It is used in the Gulf and the southern areas.

## MANNED

adj. *ribīb*; *mīlāf*

Said of the hawk which has been sufficiently carried and has become accustomed to people, horses, hounds etc. and their noises and sits calmly on the fist without bating. See **BATE** above.

## MOULT

v.i. *yahḡṣir*; *yāḡarnis* (class. with final *ḡad*)

Hawks moult and renew their feathers between May and September. In this period they must be very well fed and ideally left loose in a shed or mews. Because of the expense of keeping an idle hawk through the moult (*ḡarnasak*), most are released to be replaced in the autumn. Only the most valuable birds are kept.

## MOUNT

v.i. *yahḡg*

To gain height above the quarry to reach a good position for a stoop (S.V.).



**MUTE**v.i. *yidhrug*; n. *khadhag*; *diharg*

The mutes are carefully scrutinised as a guide to the health and condition of the bird.

**ORYX**

*udhehi* (for dim. of *waqih*); *mahā*; (*baqarah*) *waḥshiyah*; *oryx leucoryx*.

**PASSAGER***farh*

A hawk caught on its first migration south, the optimum age for the trapped hawk.

**REDUCE**v.t. *yijawwi*

To lower the hawk's condition by shorter commons.

**RUN**v.i. *riḥḥ*

Used of the hare when pursued by hawk or *safaki*. The hare will firstly run hard and straight at full speed (*riḥḥ*). When its pursuers close in it begins to jink (S.V.).

**SAKER**

See BIRDS OF PREY above. The terms differ here.

In the northern deserts and the Gulf area the following terms apply:

*ṣagr*, generic word, *falco cherrug cherrug* Gray; *ḥurr*, female *kāmil*; *garmish*, male (small); *gusiya*, medium sized bird, possibly large male or small female.

Cf. the following Najdi terms:

*ṣagr*, synonymous with, though less common than, *sir*; *ḥurr*, normal word for saker of any kind, not just the *kāmil*; e.g. one might use the term *ṣagr ḥurr*.

**SEEL**v.t. *yikhiṭ*, *yikhayyit*

To sew up the eyelids of the hawk.

**SOAR**v.i. *yahūn*

The high climbing of a disinterested bird.

**SPARROW HAWK***bāshiq*; *accipiter ninos ninos* Briss.

The bird is seen, though never trained by the bedouin.

**STONE CURLEW**

See CURLEW above.

**STOOP**v. *yihawwil 'alā*

This is when the hawk makes a downward, at times almost vertical, attack at lightning speed on the quarry.

**SWIVEL**n. *mijawwal*; *mijwal*; *mādawwar*

Two small rings of metal linked by a pin which prevent the leash and the jesses from tangling.

**TIERCEL**

The word *shibbiṭ* is used of the smaller male bird, tiercel, in Najd. The *shibbiṭ* would never be trained and the word has definite derogatory undertones.

**WALK**v.i. *tiqiff*

Used of the hare before the chase begins, when the tracks indicate that it is walking slowly using each of the feet independently.

See JINK and RUN above.

**WEATHER**v.t. *yisharrig*

To put the hawk out on its block (S.V.), especially before flying to give it the opportunity to preen and very occasionally bathe.

**YARAK**, inadj. *laḥḥag*

The hawk is in *yarak* when in the exactly right condition for the hunt and thus keen to get at the quarry. The Arabic word is from *yilḥag*, it binds, see BIND above. The word *yarak* is Turkish.

Reprinted from *Arabian Studies* II, Cambridge-London, 1975, pp. 133-37.

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- 8 From "The Book of St. Albans", London. 1496.
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- 10 A prince hawking. Deccani school. (c1610-20.)
- 11 Young prince on horseback with falcon on his wrist. Bukhara style (late 16th century).
- 12 Humayun resting with his entourage on a hawking expedition. Mughal. (c1600-1610.)
- 13 A King Hawking, by Muhammad Riza.
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- 17 Facsimile of title page, from Edmund Bert: "Treatise of Hawkes and Hawking". 1619.
- 18 A chart to illustrate all the diseases that may attack the birds of prey, with their remedies, together with some of the instruments used. From Francesco Carcano: "Dell'arte del strucciero". 1645.
- 19 Outamaro: Young Japanese with hawks (c1780), from C. F. G. R. Schwerdt: "Hunting, Hawking, Shooting": vol. IV.
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- 23 "Turkmen falconers at the races in Tashkent", from Henry-René d'Allemagne: Du Khorassan au pays des Backhtiaris, Tom. IV. 1911.
- 24 "A hawking party in early nineteenth century England." From C. F. G. R. Schwerdt: "Hunting, Hawking, Shooting": vol. IV.
- 25 Hoods and lures used in falconry. From H. Schlegel and A. H. Verster de Wulverhorst: "Traité de Fauconnerie". 1844-53.
- 26 Various instruments used in falconry. From H. Schlegel and A. H. Verster de Wulverhorst: "Traité de Fauconnerie": 1844-53.

*Inside front cover*  
A Greenland Falcon.

*Inside back cover*  
Saker-Beizfalke, H. Niesters.

*Cover*  
Portion of an illuminated frontispiece to a Persian manuscript entitled "Mihr u Mushtari: The tale of Mihr u Mushrari." This copy contains eight whole pages of miniatures in Persian style, transcribed by Murshid in 876H./1472 AD, in Fair Nestalik, 186 folios, measurements 20.5 x 14 cms.



## بَابُ فِي سَلِّ الْجَوَارِحِ

عَلَى الْكِنَادِ

فَلَزَكْرًا فِي كِتَابِنَا هَذَا لَمَّا لَزَكْرَةُ النَّاسِ فِي  
كُتُبِهِمْ مِنْ سَلِّ الْجَوَارِحِ عَلَى الْكِنَادِ مِنْ الشَّرَافِ  
وَالْبَوَاقِ لَهَا شَرْعٌ عَلَى الْعَوَاقِبِ وَمِنْ كَانَ سَلُّهَا  
صَبَقًا لَمْ يُفَضَّلْ عَلَيْهَا مِنَ الْإِنْقِطَاعِ لِأَنَّهُ مِمَّنْ وَتَبَّ  
الْجَوَارِحِ عَلَى غَفْلَةٍ وَهِيَ خَيْرُ السَّلِّ لَمْ يُؤْمَرْ عَلَيْهِ  
أَنْ يَقْطَعَ وَالْأُجُودُ أَنْ يَكُونَ فِي سَلِّهِ قَطْعٌ فَانْ  
أَسْلَمَ لَهُ وَجَبَّ عَلَى مَنْ تَلَوَّاهُ جَوَارِحُ الْإِنْسَانِ  
أَوْ صَعْدَهَا قُلُوبُ كَانَتْ وَجُوهُهَا إِلَى الْجَوَارِحِ  
جَوَّاهَا عَنْهُ لِيَأْمُرَ عَلَيْهَا وَكَلَّمَ عَنْ شَيْءٍ  
مِنَ الْقِيَابِ أَنَّهُ كَانَتْ لَهُ عِدَّةٌ بَوَاقِ فِي  
يَتَبَّ وَهِيَ كَانَتْ مَوْجِهَةً إِلَى الْجَوَارِحِ وَالْإِنْسَانِ

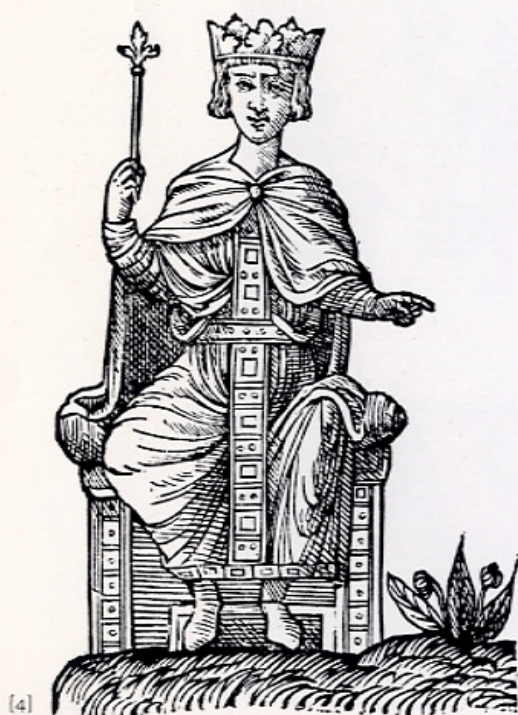
مِنْهَا عَارِضَةٌ شَيْءٌ فِي الْإِلَهِ قَوِيَّةٌ فَلَقِيَهُ الْجَوَارِحُ  
بِتَدْرٍ مَذْمُومَةٍ وَأَتَتْ كَلَامًا مَعَهُ مِنَ الْبَوَاقِ  
لَمَّا احْتَسَبَتْ بَوَاقِيَهُ وَتَبَّتْ كَلَامًا فَاصْبَحَتْ  
الْكِنَادِ بِأَمْرٍ أَعَزَّ لِحَبْرَتِهَا وَلَمْ يُعْرِفْ لَهَا سَبَبٌ  
غَيْرَ مَا ذَكَرْتُمْ وَجَبَّ أَنْ يُجْعَلَ بِأَمْرٍ قَدَا  
وَقَدْ وَصَّيْنَا بِهَا فِي الْوَلَامِ لَمْ يَنْتَهِيَ إِلَيْهِ وَعَلَيْهِ  
وَبِاللَّهِ تَسْتَعِينُ وَعَلَيْهِ تَوَكَّلْ

مَوْلَا الْكِنَادِ وَالْعَمَلُ فِي كِتَابِنَا هَذَا  
وَصَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْإِنْسَانِ  
الطَّاهِرِ الْأَخْيَارِ وَسَلَّمَتْ لِمَا





















**T**his present booke shewyth the manere of hawkyng & huntinge: and alsoof diutysynge of Cote armours: It shewyth also a good matere belongynge to horses: wyth other comendable treatyses. And ferdermore of the blasynge of armys: as here after it maye appere.



**D**ieses buechlin sagt von bass  
sen auch wie man den habich darzu gewenē  
sol/ auch wie man erkennē sol ei gute habich









[11]



[12]



[13]



[14]





[15]



[16]

# AN APPROVED TREATISE OF *Hawkes and Hawking.*

*Divided into three Bookes.*

The first teacheth, How to make a short-winged Hawke good, with good conditions.  
The second, How to reclaim a Hawke from any ill condition.  
The third, teacheth Cures for all knowne gricets and diseases.

By EDMUND BERT, *Gentleman.*

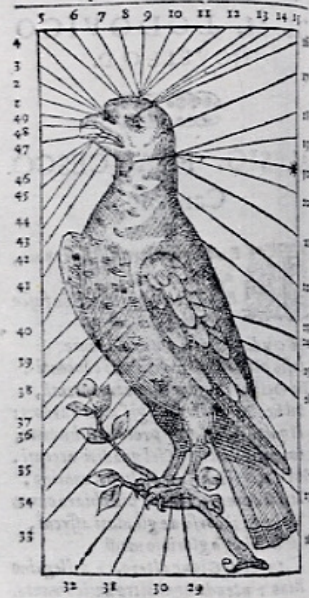


LONDON,

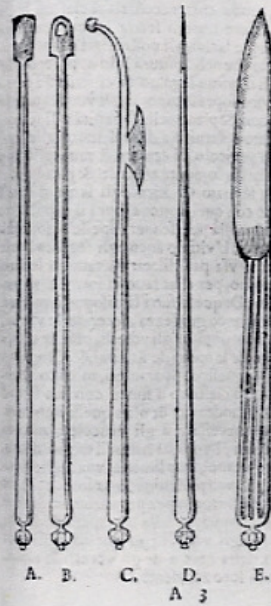
Printed by T. S. for Richard Moore, and are to be  
fold at his shop in S. Dunstons Church-yard.



TUTTE LE INFERMITÀ  
che possono venire agli Uccelli di  
rapina con li suoi rimedij.



DE GLI INSTRUMENTI  
appropriati a dar il foco agli  
Uccelli da rapina.









下十







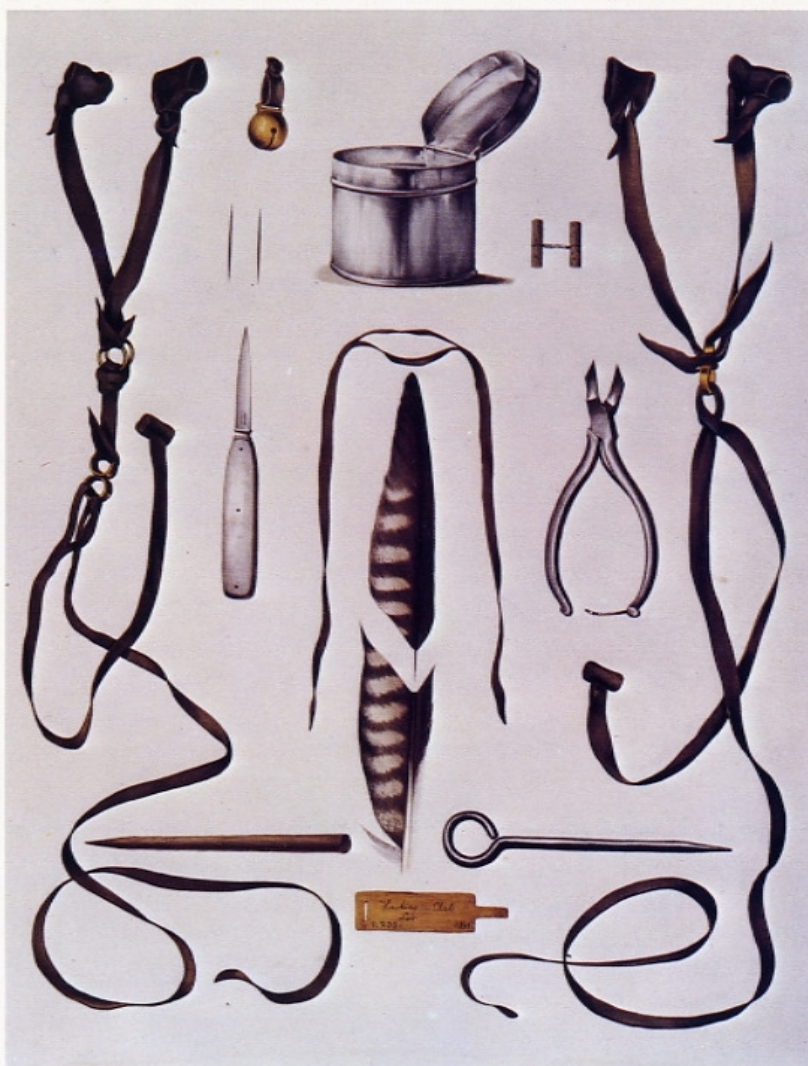


















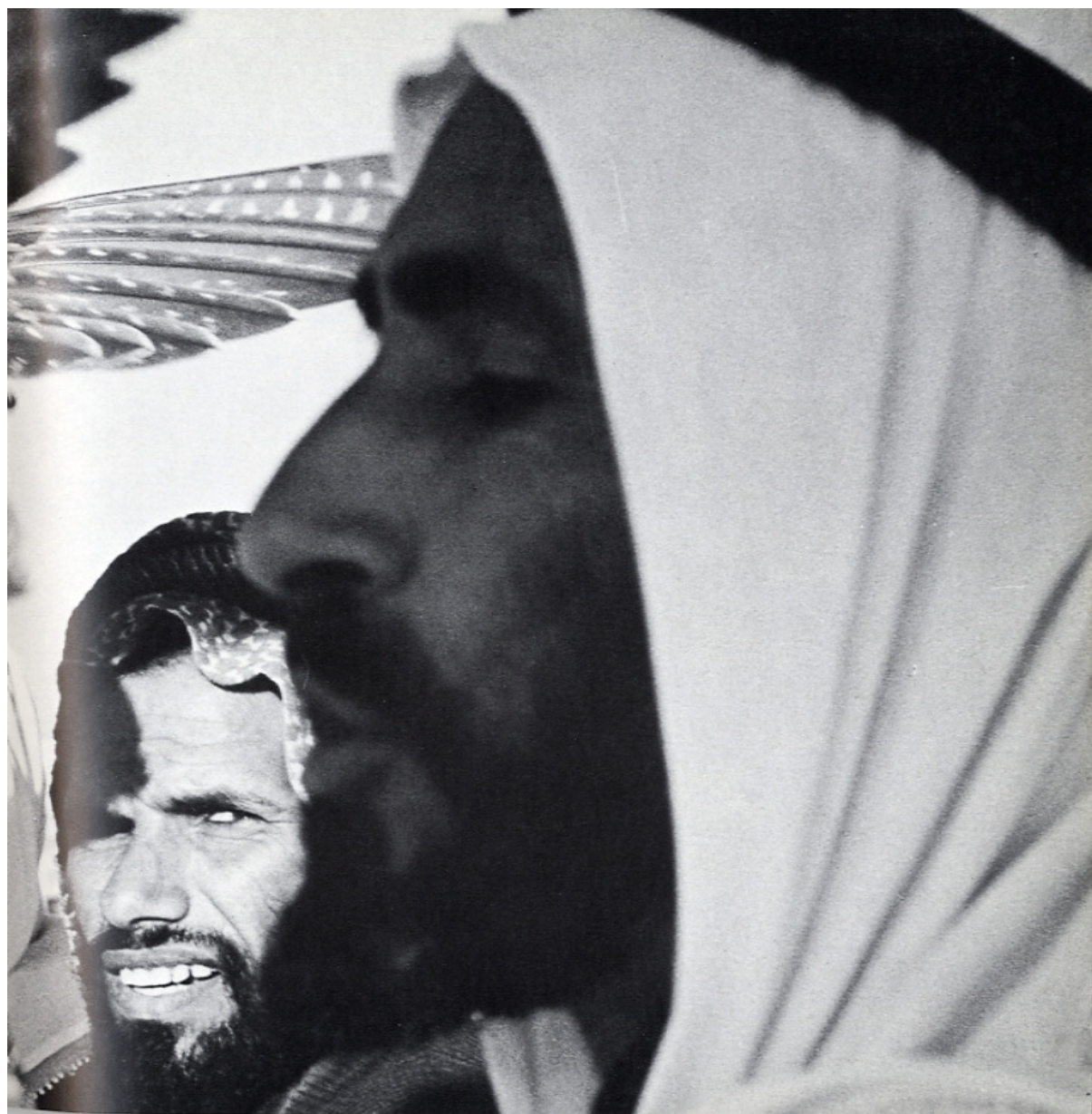








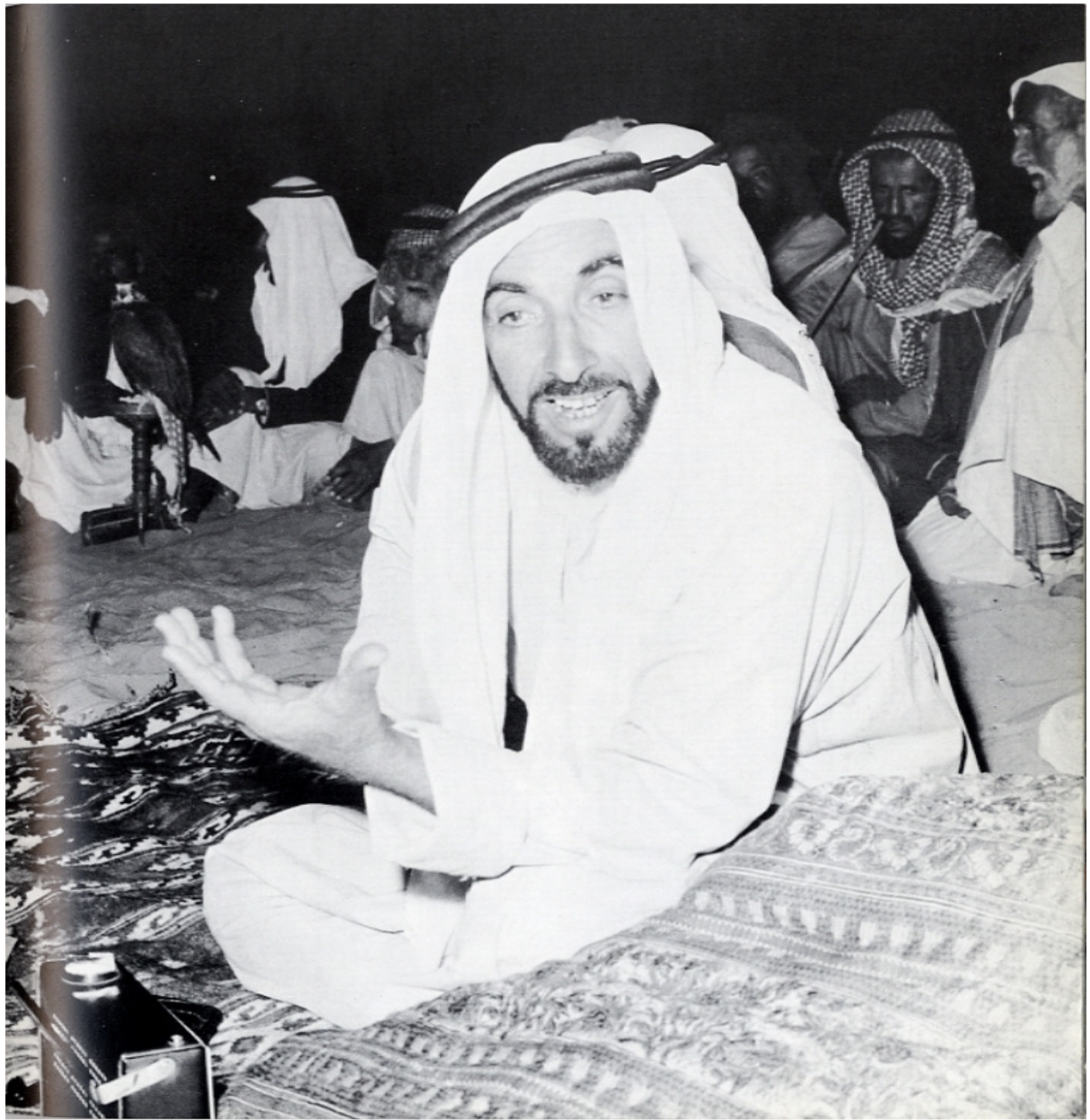






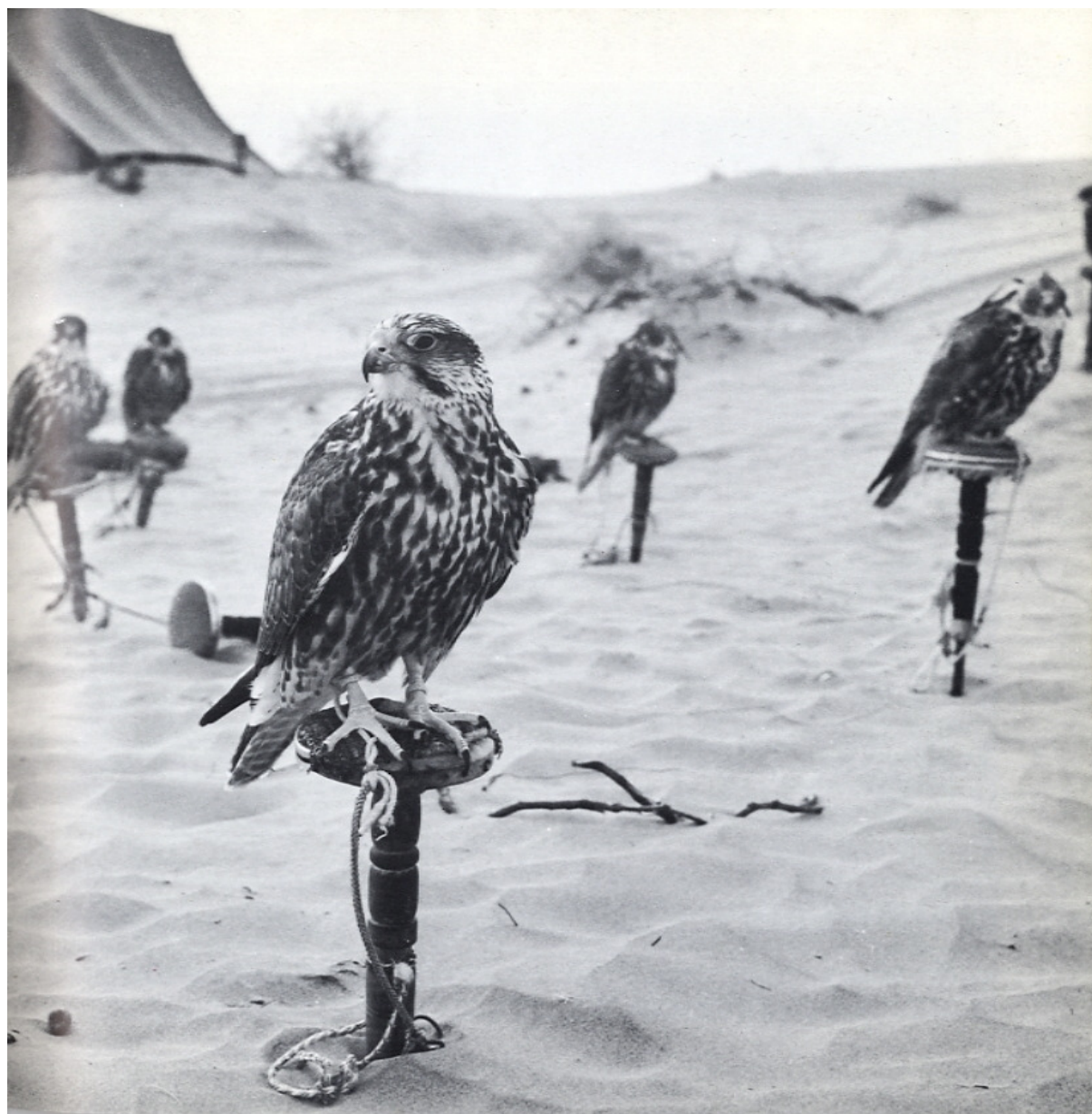
مؤتمر صحفي أثناء رحلة الصيد













الشيخ محمد بن زايد آل نهيان





الشيخ سلطان بن زايد آل نهيان

