Rudra Deva, Rājā of Kumaon
Syanika śātra
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THE DONNER CANADIAN FOUNDATION
SYAINIKA SĀSTRA:

OR

A BOOK ON HAWKING

BY

RĀJĀ RUDRADEVA OF KUMAON.

EDITED WITH AN ENGLISH TRANSLATION

BY

MAHĀMAHOPĀDHYĀYA HARAPRASĀDA SHĀSTRI,

M.A., F.A.S.B.

Vice-President, Asiatic Society of Bengal.

Honorary Fellow of the Calcutta University.

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1910.
PREFACE.

Literature is generally an index of the life of a nation. Every important act of a national life is faithfully represented in literature. Ancient Indians were very fond of manly sports; and Sanskrit literature is full of the stories of Mṛgayā. It is no wonder, therefore, that hawking should have engaged the attention of Indian writers. The work now presented with an English translation to the public, is a book on hawking in Sanskrit by Rudradeva (or Candradeva or Rudracandra Deva as the MS. C calls him), a Rājā of Kūrmācala or Kumaon. The Royal author is systematic in his treatment of the subject. Nowhere does he indulge in theories. His book is thoroughly practical.

The first chapter is devoted to the defence of what Pāṇḍītas would call "vices"; and the defence is eminently practical. These should be indulged in for the enjoyment of life. But none should be wholly given up to them. In the second chapter these "vices" are enumerated and defined. The last of the vices is मग्या or hunting. In the third chapter various kinds of hunting are enumerated and defined, the last of which is खेलपाता or hawking. In the fourth chapter various kinds of hawks are enumerated and described. Their training and their capacity for hunting birds and beasts are also described there in great detail. The fifth chapter is devoted to the kind and quantity of their food, their tending in different seasons, and the treatment of their diseases. In the sixth, various methods of sport with these birds are described; and, in accordance with the time-honoured custom of Indian Pāṇḍītas, the enjoyment of the eight different Rasas or emotions can be derived from the sport of hawking. In the seventh are the
after-enjoyments of the sport. The Royal poet is methodical, and he rarely uses a word that is not necessary.

It is difficult to find when Rudradeva flourished. The same Rudradeva of Kumāon has a Smṛti compilation, written in the same style and in the same methodical way. In the Śyainika Śāstra he uses many words that are of Turkish or Persian origin. That is no proof of date. For it is known for certain that Indians had connections with Turks from very remote antiquity. In a work written by the Kashmirian poet Dāmodara, the Turkish leather-shoes are described as much in vogue at Benares in the ninth century. In the inscriptions of Govindacandra of Kanauj, the trade in Turkish articles is discouraged by imposing a high tariff on them. The Turks came in and settled in India by hundreds after the eruption of Jengis Khan into their country in the thirteenth century. So the use of Turkish words is no criterion to fix the date. The absence of any mention of guns and gunpowder shows that the book was written when gunpowder was not known in India, that is, at least three hundred years ago. The fact that this Rājā wrote a Nibandha shows that he did not belong to the Hindu but to the Mahommedan period of the Indian History. For the Nibandhas began to be written only after the Mahommedans had set their foot in India. Nor could he have written the book in the first century of the Mahommedan conquest. For, we know from the Gayā and Buddha Gayā inscriptions that the kings of Kumāon of that century were Buddhists. The composition of the book, therefore, would range from between the thirteenth to the sixteenth century of the Christian era. This period may be still more contracted by the fact that Rudradeva in his Smṛti work, entitled वैष्णवस्मर्तीसन्निधान्य, quotes from Kullūka Bhaṭṭa who flourished about the middle of the fifteenth century. Rudradeva, therefore, must come after him.
I have gratefully to acknowledge the assistance and encouragement which I have always received from Lieutenant-Colonel D. C. Phillott. A good falconer himself, he has written many treatises on hawking, and without his help I could not have translated the book in the technical style in which it now appears.

In the preparation of this edition three MSS. have been used. The first is a MS. acquired for the Asiatic Society of Bengal, but not yet registered. The first and the last leaf of this are missing. This has been called A. It has a peculiar way of correcting mistakes. They are corrected in the next line to that in which they occur, just below where the mistakes are. They are separated from the second line by a rude sort of bracket. This MS. is generally correct. The second MS. B has not yet been permanently acquired. It has the beginning and the end, but some leaves are missing in the middle. The paper is very thin and the writing bad. But it is generally correct. The third MS. called C is No. 8245 of the Government collection. It has the first leaf restored, and it ends abruptly in the middle of the sixth chapter. A commentary has also been acquired, No. 8244 of the Society's collection. It is called षैनिकशास्त्रप्रयोग. It is written in the same hand as B. It is very nearly complete. It deals more with rhetorical discussion than with the technical terms of hawking. Some use has been made of the commentary in the translation.

CALCUTTA,  
Haraprasād Shāstrī.
October 7, 1910.
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श्रैनिकशास्त्रम्

प्रधमः परिच्छेदः

चेलोकश्रेष्ठे विषोर्ष्णिचं साम्वराधिकम्
सापलमिन्द्रः च तत् बन्दे गाह्स्ततां महः || १ ||
कामशास्त्रानिविष्टाभानां कामः विभु न गोचरः
तदापि सुनिधिः गात्रं निर्क्षितं तत्रणिविदः || २ ||
आपामण्डितोपिधि तथेव मुग्धारसः
श्रैनिकशास्त्रस्य हद्धे विषेषानुदस्यस्यत्तैः || ३ ||
इति स्त्रामणिष्ठैः श्रैनिकं स्पर्धयोजनम्
विविच्छते मुग्धाया: समास्मास्योगतः || ४ ||

नृणां प्रागुद्धुभोगायः विनोदा सनमो सुदृढः
स्त्रया विशेषसुखात कार्क्षणे के तानि गणितमोक्षेति || ५ ||
तेपु येष्याद्वः प्रोका व्यस्नानोति धान् बिदुः
ते विना नेत्रिओपादं त एव रसभूमयः || ६ ||
सेवामाना: सुखायारं भवन्ति प्राणिनांत्वा ते
वथायासं वथापोषं विशेषां भविष्यताम || ७ ||

व्यस्नानीति सत्तं ग्रामकारेविनिविद्वा
सुयन्ते शैवस्मायं तद्रभंगशुचकः || ८ ||

१ B C मुदाम्भताम्
प्रेमिकाश्रमः

यद्रि सर्वांत्मनासेवाः सस्रोगैवसेवणः ।
पुजाअवो नरकाचारी भवेत् क जनिरौरसी ||८||
निपिन्तै भगवता चेतान्ति यागादिशाधनम् ।
क मांसाजनंगुट्टादि लभ्यते विधिनोदितम् ||१०||
श्रोणिष्यायामयांसो दिवास्प्रभुविशेषात् ।
चित्रगुमाधनश्च जायते वपुष्क्षथा ||११||

तस्मात् सर्वांत्मेन त्याज्यः सह एवति निश्चयः ।

बन्धः सद्ग्रं भवतीयोऽव्रोभावतोक्तः ||१ २||
कष्टमाचपरियागः स तु मोचाय क्वेश्चम् ।
जात्युक्तकर्षणं चित्रगुमं किलेयते ||१ ३||
स ताधासन विष्णुत मनोवाक्कान्तकनांभिः ।
क्षतेन तेन जायते द्रुक्कवाचामोगचरम् ||१ ४||

यद्रि निःश्रेयसं सज्जनिहासा कर्भणाभवित् ।

जनोऽऽुक्तपुज्जन तद्वा सत्यासमाचरेत् ||१ ५||

वचस्येत्यं भोगोपिणि यूवये कर्भणां यथा ।
सितेिवे विषयानं ज्ञातो सौभारिवच्छुन्ये ||२ ६||

तथाच गायत्रः श्रुवति पितभिः समुदालतः ।
विरक्षु र्धेः समुक्षेणेच चद्यक्खमाः ||२ ७||

"पूर्वक्ष्णं धातं भोगं चेष्यें चन्दनिन्थं तथा ।
सुखदः से खं केवल पुष्पापुष्पातं नूपृणम् ||२ ८||

१ C omits this verse.
चौणाधिकारो धर्मसन्धत: श्रममवध्यसिं।
तथा भागवतं वाकं श्रवयत वाजुनं प्रति॥१.४॥
"कुरु कःण्यं तस्मातं कःण्यं ज्ञायो द्वाक्षं:।
गरीरायामार्यं च ते न ग्रस्य्येद्वाक्षं:॥॥१.०॥

ग्रामः भनरे पुरूसः श्रुतं मत्वादिनाम्।
ग्रहश्रमांचरवतः कर्मसमारिका गिरः॥२.१॥

न्यायगतधनसूचकजानिषोतिष्ठयः।
आदुक्तं मयावदीं च महकोशपिं निमुच्यते॥२.१॥

इद्यादिशतेदवचने: कर्मजानांभोजने।

भोगः फलानां प्राप्तानां स तु सुखविविधः॥२.२॥

श्रुतं जनको राजा प्रजापतिनात्यः।
भुजनं भोगनं मुक्तिपाचममकिस्वच कारणम्॥२.४॥

अथ्यमषपश्वगः मार्गः: प्रजातिसुन्दरः॥।

खजायुकाभिचरणात् खंगस्तु भुजवो नूणाम॥२.५॥

खंगं यस्वायमायुः कःण्यं कुर्वऽतः तः।
कुर्वऽतेवं कःण्योणुवादीं वेदेषपि निश्चयः॥२.६॥

सुङ्खले: प्रायः सत्यं स च भोगाय चेष्यते।
ब भोगोऽष्ठादश्विवस्मनेयं नुवऽत्ये॥२.७॥

प्रथकू तेषाः भोगरूपं न कुर्वऽतिप्रतीयः।
भवत्क्रमसन्तानादिः: भोजणि नार्द्धाः: फृष:॥॥२.८॥

१ A कर्मजानाः । २ B प्रजातिसुन्दरः।

३ B इवैवं।
ततो वसन्तवर्षं चन्दनेन्द्रद्यादयः।
सुते कान्तोपगढ़ानामुद्रे गाय वियोगिनाम्।।८॥
धर्मशुद्धसः पलमवर्षमुदौरियनि
गालेषु निशितंधियो हि यथागमेन।
तं दानमोगविधये सुजनो नियृज्ञं
सम्यक् तथोऽपरिणतः सुषमासुपैति।।२०॥

dati स्रीकुमारिचलाधिपति-हर्षदेवविरचिते श्रीनिके गाश्ये
कम्बानुष्ठन: पापम: परिच्छेदः।
तत्त्वं विश्वामित्रः ।
वारुणश्च नामत्सत्सतिश्रुतायामर्गः ।
हेमश्च नामत्सत्सतिश्रुतायामर्गः ॥ ॥
वारुणश्च पाण्डवः ईश्वरीया च माहामाः ।
अर्थदूषप्रेमस्वः क्रोधे क्रोध एव च ॥ ॥
सत्योपर्य मदिरागीतनृवन्यायं वशादनम ।
परोचनिन्दांश्चैव सुगवा च चिति कामजः ॥ ॥
अभ्यासः कर्मेण च वारुणश्च मित्यापि च ।
दण्डेः वयासारे च शोभते नायदा काचित् ॥ ॥
दण्डेः नामोहयास्नद्धा दण्डपाववशुचये ।
प्रवाहजननायां स्वप्नि नायदा चरेत् ॥ ॥
परिहिंचवमा चेष्यां सा च पले प्रश्नते ।
तत्रौद्धाय चते तथैवोतेितो चतः ॥ ॥
दोधारणो धुणादृशी च शासुण्यतय निगतहे ।
वियुष्कादिभिः सा तु रहोगियां प्रश्नते ॥ ॥
किमश्च, तन्मपक्षो नाटकारौ निरीच्छ्यामस्त ।
आश्वायिकाधिशिवपि च समासायायोगवः ॥ ॥
प्राणन्देशुहर्षकारः हरं माहामुच्यते ।
तदपलु च गोभायेश्वेद्वाह्या चान्द्रा च ॥ ॥
प्रकीर्तिता चायहस्मपाते प्रतिपादनम ॥

१ ABC चतः सप्रमग्या चेष्यां ।
मुलकेदिन वा दानप्रतिपत्त्यर्थं दूहेऽणम् ।
तन्त्र प्रयोजन चार्मिसु कारयेत् परसंपदेः ॥ १ ॥
सूचनं परदौषषां वेयुनामिति गोयते ।
नातायं मुखः सबं शोचयं खधिया पुनः ।
निचित्ति चार्मेषु प्रतीकारं नदाचरेत् ॥ २ ॥
द्रण्डार्शनाये कौम्यं कोध दक्तुचते बुधेः ।
सत्रापकारिपुं च तं विद्याविनिर्मेषु । ॥ ३ ॥
सुलचणा कलाभिज्ञा दज्जा शौभाग्यबंधुता ।
वायोविनयनम्या च भीं शैवुचते बुधेः ॥ ४ ॥
साधनं च निच्छिन्द्र सर्वशास्त्रमभक्तम् ।
प्रसूनपुष्करप्रेमचामनः प्रज्ञाद्वितिभि ॥ ५ ॥
एतत् कुमारेणापुरं पुराणस्य प्रक्षेते ।
"चचानुकूलं दश्योविनिवर्गेण बदितेऽ" ॥ ६ ॥
ध्रुवार्द्धियर्थं कामः कामः किलोभो न चान्तः ।
तेन ध्रुवाद्रोहासी फलं रक्तं नितिमिनी ॥ ७ ॥
तत्त्वं सत्य्यभावेन पुमांश्चेतानुरजयेत् ।
अूम्बदाचरणं चिवः कामवेदेनादिषु ॥ ८ ॥
कामश्रुणान्यमसम्बोधष्यते येः परस्परम् ।
श्रावकेषो नान्येऽः सबं चाम दृष्टिरितः ॥ ९ ॥
गुंणावृहावर्त्साधिकृत्ते विश्वाशीपेये ।
सम्भोगविनिमेभ्यं प्रपछतात्व विसरः ॥ १ ॥

॥ ॥


हितीयः परिधेयः

कृष्णा मजीवनिर्जीवाम् महवृष्टिवंच उच्छते ।
सः चार्येन्द्रः कामदीृ सुप्रस्यः प्रजायते ॥ १ ॥
यथाभावः मन्तासेति तदसः मद्दिरोच्छते ।
श्रीचिविजयामयेषु तन्त्रः सापि प्रश्नेत् ॥ २ ॥
गैर्म यन्त्रक्रमणेऽन्तः तालाकरसम्मिति ।
लाखोपयोगि तद्रीतं गीतजातस्थिजाते ॥ २ ॥
प्रवेशसङ्गकऽधिन ह तच्चतुवंग्नः साधनम् ।
गहळोपवार्गोऽऽ रिद्धिभरतेन यथोमिता ।
वाजवकृष्णः सुनिना तथावैरावर्ददादिभः ॥ २ ॥
गौतमिः यथा गीतेन नामोति परमं पदमः ।
क्रमाधारुचरो भूला तेनैव सह मोदते ॥ २ ॥
पदः नाशदवं च च लाखस्वाभिनवाद्भकम् ।
चारीक्षेपमाधुर्यं विविधं नृत्यमुच्छते ॥ २ ॥
वचार्यं वाचसः सम्बासः तत्ततात्तिरस्मेतः ।
प्रयोजनं गीतवचं विशेषं नृत्यवाचयः ॥ २ ॥
काशीं विना वदुद्यानभागं वर्षप्पंकाः ।
शृण्यातं तच्चक्षणु गौरीराक्षवान्नयिः ॥ २ ॥
परोचिनिन्दा वक्ताः सारिसभातुमिक्षते ॥ २ ॥
स्वरुपः विवासः सोपितेन वक्तां एवं हि ।
वालालिपीरिच्छीपेशु म चाजीरणिः प्रोमनः ॥ २ ॥

१ C चतुर्विधमिर्द वाच्यं ।
शैविकशास्त्रम्

त एते समस्तः च मुगःथांशादशी तथा।
हेयाहः पुरा पार्थ भौतिको धर्माभास्त्रजं यथा॥१॥

"वभानानि च स्वर्णौलि लोकता भूरिदिचिनाः
न चेत स दयुज्ञेत सज्जनु परिवर्ज्येत्"॥३॥

इत्यमः परिवर्ज्य लोकवं
गौरव्यं गुणयोगं: प्रथकृ।
सज्ज्ञाणमपद्यं योज्येत्
रज्ञनाय जगतो यथायथम्॥३॥

दृति श्रीहर्षदेवविरिचिते शैविकेशास्त्राय हेयाहितान्तः
निन्द्यणो द्वितीयः परिच्छेदः।


"श्रूचाणा वा विद्रूपः सा महागाणा वथे कृतः \(\text{१}१\)।
राजाः, मुग, न मां मोहतू लं गहङ्गितमहसि।"

"महस्य: महावीणाचारे महागाणा चरणः।
आरण्यान् मवेदवान् प्रमून् प्रोचन् महावरे\(\text{२}१\)
महस्य: प्रोचणादिलं महागाणा न वर्तते।"

"ग्राम्याणां प्रोचनं प्रसं यागादिपु यथाविधि \(\text{३}१\)
आरण्यानं छ्वाप्स्य प्रोचणाख्यते वथः।"

"शुष्के वेदीवास्त्र माणां तथा निधिवने \(\text{४}१\)
वायासाचोपजाताच प्रवृत्तायामि\(\text{५}१\)।"

बच तः सुखावेति अर्थान्वित ग्रहयते \(\text{६}०\)।

\(\text{१ B चक्रार} \quad \text{२ B महासुने} \quad \text{३ C wrongly प्रवृत्तेत} \)
यथा प्रस्तुत मानिनां सुमनालिंगादिकम्।
शायामाध्यमगतने नाम सुदर्मश्वति।
प्रहारो नवब्रतार्थं चंद्रेण दारुस्दर्कः।
उपदेतयोऽवज रसावेशानं न वा बजे।
दृष्टि सिद्धं लच्छं च मुगवाया: पुरुऽदितम्।
तत्सः किलाणपेदानं विशेषनम् योचये।

dharmāṇitiravāhyabhedaṁ ṛṣitaṁ kāraṇo।

वयाष्ठाथा रमायाणं तथैव मुगवा मता।
श्रावणिनां सजालान्या कालान्या यावशी परा।
सप्तचान्या पद्म्राेवा तथा श्रगण्या परा।
धनपाठादेषी चैतः क्रमेण परिकृतोऽन्तः।

स्वच्छन्दमथैष्यं च हि तथाकर्त्तव्यतोऽच्ये।
तृत्ते: साधोऽद्वैत्वेव वस्त्र: ग्रामादिभि।

वधृन्दे हि मुग यस्यां मापिनां रसगौदिः।
श्रद्धकायं मुगवाया नीर्ग्या भ: प्रशाति।

कालव शिशिराक्क्तंत्याः कालवासुन्दरिष्ये।

तत्सः सुमेद्याचक्के द्वयुष्मा लाधवम्।
वर्षारोपयाहसः दारिक्षस्त्रायः पाठवम्।

बुधस्त्रीतात्परां वर्षान्ताः: महत्त्वषा।

वर्षान्तादिनेपुष्पमुक्षातपरिवर्ध्यं।

1. A मानिनिन्। 2. C परोदितम्।
वरिष्ठ: परिच्छेदः

खसलोधावनं ज्ञान मन्त्रानां चिन्तितं सिद्धितः।
द्वादिकायुणोत्कर्षं गायते चात्ममार्गे॥ २ ॥
तथा धन्यार्जिनि नम सुक्ययाबः ग्रन्थितः॥ २ ॥
वर्धन देविणामानं श्रावणार्यं रूचिणात्॥ २ ॥
नेिकक्षेपयोग्यानामामट्टीयानं नित्रिचणात्॥
विचारणासार चौराणां तथातत्विकरणात्॥ २ ॥
तथार्थात्माः मन्त्रः सत्तिगणणावःनामताः॥
विशाणांजिनकस्तरिमधियानानार्यानानानात्॥ २ ॥
वराभवा विविकादीनां सत्यांसुभावहारः।
उद्दित्तबलविद्धत्वाय कामोदेकोर्षपिरः पुष्करः॥ २ ॥
शृङ्गोऽभिमानोऽद्वियाः कामश्रमालोऽधिकः।
भ्रतो मृगश्रावणानां चन्दनावश्युनेतिनम्॥ २ ॥
गाचवाचार्यं हस्तपक्षवेष्यं महोद्माध्यम।
पानक वस्मारादिन तावक्षेत्राणिनिः मुकः॥ २ ॥
मन्योद्द्धभिमानिः यथा सम्बवन्मृत्तिः।
वन्यद्रान तथा येन तेन कामेक्षेत्रमम॥ २ ॥
वोविज्ञायाबिष्टा कापि रसपूषोऽन दृष्टवः।
श्रावणार्यं कित्तीवान् सूक्ष्मबेद्धतु दश्विनः॥ २ ॥
श्रावणिकी प्रसब्रोगे प्रीतिनासनुच्चमा रतः।
विभवायादुभावाय रथाधिकारः समाः॥ ३ ॥

१ C वदनाल्।
२ A B C लावक।
३ B कामोदेकोर्षपि।
मन्योगविरुध्योगाभ्यां विलोकनानि यथायथम्।
तेषां स्निविषये वासो नायाजलिकारनिर्धित्यो इ॥ २ १॥
कामशाखादिद् महान् दृष्टे तेन नोच्चते।
मुग्धायासु मनोपात् परिज्ञानाय कथ्यते ॥ २ २॥
मोक्षदृष्टे राष्ट्रकुलादिरूपः ग्रंजनादिभि: कुटः।
धन्वनस्य इत्यादिभ्ये ग्रा:हिदविन्त्य स्वल्पाचे। ॥ २ ३॥
वच्चयेनानमं प्रीति च नायुरोमाद्वगइः।
विचुतिः सापै तस्येव वियोगेनापदिः श्रामे। ॥ २ ४॥
वितर्कमृतनिवैवर्ण्यतिविलापादिकाः यतः।
इत्याद्वैसमतः भास्य भ्राग्यायामतः स्विचः।
तेनेषापि चिरवर्ज्ञ साधनाय प्रक्षते। ॥ ३ ५॥
सम्भूय मावकागृण प्रसायानिदिश्यः चः।
वल्ल मुग्धाभिशारेण मानायासिन सिध्यति। ॥ ३ ६॥
खज्जाभिशारों ग्रास्: पद्ध्वा एव मादिन:। ॥ ३ ७॥
वाणासूर्जः: ग्रास्ये ग्राहिच्या चेच गतागते।
लर्या प्रश्नते वेष्ठा: चुद्रग्रास्या तु मादिना। ॥ ३ ८॥
परात्रौ यदि भवेन्तात्स धर्मायिना।
विश्रामानु निजाश्वस्मा मादिना भायमासम्। ॥ ३ ९॥
तस्याभिशारे चतुर्भिं वेष्ठ्यो मध्यास्त।
भयवा पार्श्वते वाण्यां एवः श्रेष्ठदृष्टे। ॥ ४ ०॥
दृश्यं मुग्धक्रमपि च तदाच्छयेशु स्थितिः।
लच्छालच्छेन लच्छेन मायार्मिक निप्रृति। ॥ ४ १॥
मां ब्रजला कृष्णचन्द्र यस्य निन्दनि वै मुगान।
मक्ष्यश्वेताकालानां बन्धनश्वापि कुश्यते ॥ ४ ॥
नारायणां: साधनानामानन्यमुपलघ्यात।
निषादग्रामीनीचु ज्ञातिसङ्क्ष्या विषोकतात ॥ ४ ॥
गजवनामाधिमूर्तिसिद्धवे सातिरच्यतें।
कारणोऽयूः सा तु महोदयकरी यतं ॥ ४ ॥
कुश्यारणमयप्य न द्रोष्यारुवधते।
श्रीकृष्णाचर्य वाक्षीब्धे यथा वाक्षीकिनोदनार॥ ४ ॥
"वागुराभिष्य कृषिक प्राणेय विविधि नैरा:।
प्रतिच्छाना भूरुवमाय गहनि बड्देवास्तुनम्।
विधानभिभुवोऽश्वापी मुग्याधरश्रीकोविदा:।" ॥ ४ ॥
कुर्जस्वः कुर्जस्वः परिपर्यः परिचितः।
ब्रह्मनि गिर्यायोगेन सजालानागतेव मा ॥ ४ ॥
काज्ञा सहाश्य ब्रह्मि: प्रत्यतोऽध्ये: पुराभिन्नः।
साध्यते या प्रशक्तीनेत्रयुद्धं मा स तु भिष्यति ॥ ५ ॥
तारहारः: काज्ञानाः: पुरोवात्र दिमिस्तिभः।
चिकादामोलीत्य। एणा: सा वज्जकर्णका ॥ ५ ॥
प्रत्यतो निबिडाणातः काज्ञने यथ वै मुगाः।
बधनेऽपादपक्रमश्च या मूर्जधिगः ॥ ६ ॥
सुदुराठू वर्त्तमानेऽयृत्र क्रमात् संयोगमागताः।
एकत्र प्रतिपद्यत नैकजायुद्वः मुगाः ॥ ६ ॥

१ A B ०नोदनात्।
२ B सहाश्वांश।
वधनो करवालाचे बंदभिं वंच नेकर ध.
महाकाश्यपि च प्रोक्ता सिध्यते सा नृपपाटिभि: पू ॥
क्षप्रा गजकाश्यपि साध्यते सामथसारिभि: ।
योक्ष्टाविव विरलेष्मुन्तवाम्परोधनानात् ॥ ५ ॥
ततुत्तितार्या कांज्याया: साधने कुशला जनः ।
युज्यन्ते काजने मोक्षे गिराणाश्राक्या नृणाम् ।
ब्रजायामो भवेदभम्: स्वैविष्णवानुवार्तेः ॥ ८ ॥

निर्याकीतिवश्वादिस्यंदनामाच्चकिताः: ।
वधनो चत वे वधा थावगी सा प्रकृतिः पू ॥ ॥
दिशरेवाल्यवारिः महामोचविद्यार्ये: ।
सा सिद्धति प्रेमशुरारत् प्रस्थं संदोपलच्चात् ॥ ५ ॥
नाथायास्कवी सा तु प्रमोदायोपजायते ॥ ६ ॥

गणाथपेतामालम्य लोणा चेक एव वा ।
धनी विधति दिमिज्जन सा सापेचा सुता बुधे: ॥ ५ ॥
विभीतकादी चेखे वा निसपाने सा तु सिद्धति ।
गोशवादिशिय सिंहार्दविधाय सुखमिस्विदा ॥ ८ ॥

पद्मार्गानुवारेण वधनेऽब पृथे वेष वयः ।
पद्मचा च सा प्रोक्ता दिधास सापि प्रयुज्यते ॥ ६ ॥

कुक्कु: परितोस्तिचित चिरमायास्क करभीमः ॥

१. C यष्ठगः । २. C सिद्धदा ।
३. C विख्राय नागरेषु धनिन: प्रधुगः: खर्च ।

प्रति आनान् स्मानू चत्र ब्रह्मप्रेतिका तु सा ।
वधते वि मद्गो यस्या श्रवणे र्यप्निर्विका वि सा ||६१||
च धनो प्रस्यन्त समानित्वा कौशलात् ।
सुप्र स्नायूनित्वं वार्ष इति सा पूवेशभ्रिता ||६२||
तेन च देव सैकत्राये मानुपे वाय यज्ञः ।
वर्षांवतितस्यिष्ठे चायदातिविभाषात् पुनः ||६३||

जवरादिवश्च यस्या लक्ष्मीकोष्ठ्यवाचितः ।
गदन्ति ग्रामकार्यर्थ्य यान् गदनिका मद्वमा ||६४||
गुहानां सुमुखपरिचयः शिष्यासिद्धि ग्राममाती ।
पत्नोमुपदनाभायां द्र हस्यपुष्पविधायायिको ||६५||
तेवाय घुरणुरोद्यामराविष्य प्रतिधावकास्य ।
काले तदीर्वपयथः दर्थादुन्ति नवानिक ||६६||
'द्विगम्यः सावकायामकुमोचविगारे ।
लक्ष्मीद्रिष्यां च गुहानां मोक्षसिद्धिकारकं ||६७||
तस्यां गराणां मद्मा मोक्षाम मायाम ग्रामविते ।
वाठमानमपालकों कोष्टमोक्षसिद्ध्ये ||६८||
द्वारपिरा लग्भुयारे प्रयोज्यत ग्रामादिधु ।
एवं वार्ष प्रमोदानामुखाः परिक्षरते ||६९||
'मस्या एव भिन्न कार्थि क्रष्णाये श्यरे वि यः ।
मोक्षेष्वरातिस्यद्वेधेन रज्ञाम भिन्नमपि स मद्वमा ||७०||

यस्यां नाज्यदिध्यासुका: पतञ्चियु पतञ्चियु च ।

१ C puts this verse after the next. २ B विधा ।
३ A B युक्ता । ४ C omits this verse.


शेनाः शारीव रमस्यं शेनपातिति कथयते ॥ ७१ ॥
शेनपाता मङ्गेषिते खैरं वामक्ष्य मा भवेत् ।
खैरारङ्गकानासिद्धं मङ्गेषितं निरधिकम् ॥ ७२ ॥
महान् गङ्गादा गङ्गातीय यदि मृदृश्यकम् ।
तद्या सिंहादिन्यु पुणं कथं नैततप्रयुज्यते ॥ ७३ ॥
चनानेकार्थमप्रज्ञं मङ्ग्यं माण्डले ग्रामिनीः पराः ।
सा मङ्गेषितं निर्दिश्या सा निर्मं न विद्यते ॥ ७४ ॥
ते तु होद्रपथाङ्गिः माण्डलमयं केवलम् ।
विद्यनि न तु चेतिष्ठा चनारेष्ठनानुबप्धते ॥ ७५ ॥
न केवलं मङ्ग्याया द्वारं माण्डलमकरः ।
यतो सुकाज्ञानादीनां कक्ष्यादीः सधुइवः ॥ ७६ ॥
दृश्यं दृश्यं हस्तिबमाध्यं तेन गानांष्टिसिद्धे ।
भिन्नते प्राणिजानं मङ्ग्यिष्युचि ततं ॥ ७७ ॥
अतो नृभिः प्रयुक्तानं तेषां पातोऽच कथयते ।
तेनाद्धै शेनकौष्ठी मङ्गोत्तने शेनपाता निर्विदिता ॥ ७८ ॥

एतस्य विग्रहत्या किलाय भेदा
निर्दिश्याः पुनरपरे ज्ञानार्थे थे ।
ते सर्वं रसायत्व नैक्रुः
कक्ष्यने विस्तितविधानस्मयेयोगात् ॥ ७९ ॥

दलित श्रीकृष्णदेवविविधिष्ठिते शेनिके शाष्ट्रे मङ्ग्याविविधचन्दनीयः
परिच्छेदः ।

१ B omits this line. २ निर्विदितः ।
चतुर्थस्त: परिच्छेदः।

मोक्षाधारास्थितमा श्रीनलचन्द्रशिवाः।

विश्रंभादुपार्थिके विष्णु: सा निगम्यते॥

हस्तसत्त्वमिश्रीदेशं मोको द्विविध उच्चते।

चतुर्व्यायोऽभिः: स्वयम्भूः श्रीनपत्यागपीड़नम्॥२॥

विधाय यथाय मोको इस्मोकः स उच्चते।

कुज्ञादिविसमेवेतो वायुदिविप्रय श्रावः॥३॥

क्षत्रावनारितमावेशं ततोपरि यथावलम्।

अश्रुनावपरिचर्ची: मुख्यमोकः प्रकर्षितः॥४॥

अश्रुंक लयु मोक्षमं गतानुगतमच्छः।

प्रकृतिः दिधा मोको दूरे दूरे यथायथम्॥५॥

तेषां विश्रंभस्तूः पूर्वं सर्वावर्तः कथयते।

श्रेष्ठै: निःसुप्रतिक्षेपे सीवने विचयणः॥६॥

यथा न सुखमिच्छै: यथा वा: प्रतिश्रीपेकः।

श्रम्भु आय्येनैव यथावल्लभस्वकम्॥७॥

ततः प्रतिश्रीम निश्चितोऽस्मोऽन्धिकालचिभः।

नेव निश्चिता: पानीः: चार्यबिश्वमुखशीतः॥८॥

क्षिप्रतिक्षितोऽर्थरत्नोऽपरिचय कार्यरतू वचः।

एवं क्रमेण इस्लाविस्मेवेवागतोऽपलालनः॥९॥

विभक्तकाले पानीमांसद्वागे मानने:।

क्षणांपूर्णमेव: कमान्त्योऽपमोऽछ:॥१०॥

१ A श्रीनवर्: । २ A B तथा वा । ३ A C निम्नेश्यः।
हला रज्जापरकां जेयस्यां विचित्रिष्ठः।
नेनेन निमोश्च तिष्ठन्न चेकपादिन वे यदा || १ ॥
चला कण्डूयनस्यैव पचपाम्बोविधुकुमनस्म।
आङ्गावलोकने सौध्यां वृस्यं सहस्यनिन्नि च || २ ॥
तदा रञ्जासु विशेष्या विज्ञानमनस्या तु तेः।
रञ्जान् जाला रञ्ज्युक्तानानमास्मिदामिदिमः || ३ ॥
क्रेण वदेन्त्वस्मिमात्येच दिभः चिरमः।
यदांग्राने नो विक्षः कुम्भे किस्यस्त वा गतिः || ४ ॥
न माणादेस्यथा हश्यं तदा रञ्जा विज्ञाणेत्।
ततो वञ्जादुरिपि च प्रविष्ठः जाणायनेत् क्रमात् || ५ ॥
करविन्दुवत्तकपोतादिपतिचिन्हिणां पुनः।
कारणेत् पूर्वसंख्यासारणय चतावर्तमः || ६ ॥
क्रेणाणेन चेन न सुवर्णासानतिजागारे।
अवलोकसंयोगे: कर्षणायेदादामः || ७ ॥
तेषं जात्यनुष्ठान च रञ्जनाय चिक्या भवत।
सतोस्वच्छो श्वेनां प्रवणातिविवेचनमः || ८ ॥
कुष्णं चापार्श्वाच च जाती देव प्रसुतान्तरे।
त्योश्वावनारद्वे भवेष लघुनिष्ठेश्वपि भुरिः || ९ ॥
तेषां नामानि कथले जातायां जातसुमाॅक्योः।
कुची-ग्रहाद-चरक-वदरी-चगास्या || १० ॥
तथायथा पाणकलिका तथा तुष्युत्तिन परा।
पुनर्जन्यम्य तक्षत्तः: कुष्णचाजातिजो गणः || ११ ॥
एषोपतिजागरे: साध: सपानीयाणांविनाश: ||
कार्यसुखे गिश्वाचेपत्त्या हस्तादिर्दङ्गने || २ ॥
विद्वानर्वाचुपसास्या विशग्ने प्रजायते ।
आभन्तरस्तु हर्षे तस्मादु युक्तावर्गे नये नये ॥ २ ॥
श्राकां पञचवेंशं नामास्या वा प्रक्वयेत् ।
श्रागते दृष्टमध्यं यथा नाशा विन्ययेति ॥ २ ॥
वागदुण्डेशयंदुण्डेशयं किन्निद्राश्यामनेन्दुग्धा ।
क्याप्ती स्वर्गी दुःखा जथेवैगृह मण्डलपथा ॥ २ ॥
अनुपुष्युपसे विद्वानिमण्डपिक्तिकर्ष: ।
समृद्धि स्वर्गी नीरसास्थेव गण: सुते ॥ २ ॥
प्रवीणाशवदुनोपाये दृष्टे: कर्षानुरूपः ।
रचिता रचनायामां स्वर्ग इति भवलिते ते ॥ २ ॥
दूराकासे दूरपाते: सुवज्जविनिविन्यसे ।
प्रस्तुत एष सि गणो द्वितीय: कथार्थेधुना ॥ २ ॥

पशं वाजस्कर: इति प्रवीणकथनोऽन्तः ।
भवलिते तेन साधारं वाजवलं पतिविणामु ॥ २ ॥
यथाशुक्लायों कवी च भौदे पार्ष्य च हुक्ति ।
साधारं स्मारस्विने वेदिकासार्दृशुनें भिन्न ॥ २ ॥
नये वाजस्कर्तेश्वसि साधारं स्वर्यविणाम् ।
श्रेयसे पत्तीति वाजीति प्राच्छो वेदिकासुचकः ॥ २ ॥
वाजा वासा वैसराय भद्रानाय चार्थिया: ।

१ A B वेषिः । २ C अविदुषिः । २ C दूरपाणे ।
जूराषेटां धूतितुनास्त्या पुंशक्षयतांमी || २ ॥
उभयोर्गणोऽस्मां स्तोषां प्राधान्यमुज्जितम् ।
संसाधने माहे सूखे पदपतादिसौषधे ॥
वाजायामृ प्रधानलाभ पुंशिं वपदेः गितां: || ३ ॥
वाजन: पन्नधा तेर्यां प्रशक्षणसुचते ।
ह्राहातिंतिंकाल: नैपक्षकपरङ्गक: || ४ ॥
भवयः न तथोव्रतः सुखसाधः प्रकृतिः: ।
यशुक्षवासनणांस्मानः म च कृत्तिः: || ५ ॥
प्रलम: क्रुपसामान: कङ्काम: कालक: सृगः: ।
चिरादिशमुमये तित तुरकोडिम विरचिते || ६ ॥
थ: सवांशः हिमप्रश्यो हंसवाजः म कथयते ।
म यत्र पूजितसिद्धिवः क्रियां तत्र जाते || ७ ॥
तं प्रथमेन रचेनु नाथेदादिदुः योजयेत् ।
तस्मां सर्वनामन्ति स्वासात्तुष्टिकादयः || ८ ॥
यशाश्वयमलाश्च लेखा पुष्कर्कदादिदुः ।
जायते वाजराजोऽयो महारावणबंशकः || ९ ॥
स महापुष्पानिचे: आयते कौतुकासदम् ।
रावणात्परिभेदनानां महारावण जाते || १० ॥
शौरज्ञना धावास्त्र प्रतिहानस्तथैव च ।
शिकारास्ति वामानाः चतुर्यं जातिहाते || ११ ॥
शौरज्ञना वधविधा भवन्यवाचवचा भ्रम || १२ ॥
विक्रमे माहे सूक्ष्म वर्णविधा प्रथमविधा: || १३ ॥

१ C बाखेटा ॥ २ C पचक्कटा ॥ A पचक्कटा ॥
धावना: सूर्यकायां सुकुमारा जवाधिकारः।
पच्चाया: प्रतिद्वाना मन्दा बेगे च साहसे।४ ॥
शरोगा बुध्पिण्डास्व वाजटेगमसुझवा:।
श्रीतामा गैरिकाभास्व कण्णाभा वर्षेत: कृता:।४ ॥
सुभीता ज्वना बिषा: श्रीकाराष्ट्रवाभासः।
चोतना दृव पीयुं दुवशोऽ: संख्यासोऽविष्टे।४ ॥
प्राणानी तेघसिदुहृती: श्रीकारायणगालिनः।
तनामानिजागरायासः: ऋग्येश्वरायणवर्गः।४ ॥
पुष्पानि गंगाभायं योजयनसंसो सुदे।
वेशरास्विविधाकेष्वा प्रथ्यासमाभियते।४ ॥
शूलोध्वमो माणिकस्व चूलिकाङ्गस धम्मः।
शुद्धसु वास्ताप्रतिम: पदाधिकोक्षपि साहोसे।४ ॥
नवनेत्राजन्वानालेन देवश्रक्षावतः।
नानासंक्षानचिदाभि: सिसाना नैक्षा कृता:।४ ॥
पुंशक्त्योक्षपि चैतेष्वा लच्चोऽपलिनः।
भवना ते च विस्तारभयाव्याच प्रदर्शिता:।५ ॥
ग्रीघः प्रियकोक्षकारं गङ्गा श्रीवा तथोपन्नः।
पचनी चाचते वचो विश्वीण मन्यंपविपाम्।५ ॥
गृहे च नलिके तदन्तरपिने सुबन्धे।
आयताङ्गलिकसिष्ठिमानिनी करी मती।५ ॥
उद्दगनवरौ वैशामासनः खसिकाण्डः।
एडानि लच्चायादि तामानाथि विजानिते।५ ॥

१ आ गामनम्।
शेषिकशाखम्

वासा मधुरवाकु धनो वाजी मुक्तविशेषं।
कु षी यथा: कण्ठिका हि कण्ठाम् रज्जातांति:॥ ५ ॥
पचमत्तकारसमुखस्माखाने नुबरीवनमपरमः॥
भवन्ति वाश्चिततायेष्यैं शेषा: सुगचिवा दह॥ ५ ॥
पचि विनेतुर्समं बुद्धिकौशलवेषभवम्।
राज्यतन्त्रविधानको वा जानाति न चेतरः॥ ५ ॥
यत्वलभोगश्चर्मणमलावार्थिनुभवनम्।
दुधाराः कर्षेण सुह्या विचोतानांश पोषणम्॥ ५ ॥
उक्षाइवज्ज्वलं कांप्युरं: सतनिर्ब्रामः।
रणः रणाः श्रावतः रञ्जारकर्षीरचनम्॥ ५ ॥
विद्यामनविद्याशो नैनेचेष्यानिरपत्तम्।
माध्याध्यात्मयोजनां शक्षावश्चकाविवेचनम्॥ ५ ॥
श्राव नियोजनं योगां तथायोगानिज्ञानम्।
दत्ताचुद्वा गुणम् ये च राजमार्गिणि: प्रदशितं:॥ ५ ॥
तत्र ते शेषिके शास्त्रे विचीयने मनोविशिष्यः।
यथावकांम हि रमा नायादौ ये विनियोगिता:॥ ५ ॥

dत्त्वो श्रेष्ठमेवविचित्रिते शेषिके शास्त्रे शेषानां विवेचनं
परिच्छेदः: चतुर्थः:॥

१ A B वि।
पञ्चम: परिच्छेद: ।

तेषामाहारमात्र: परिमाणमथोच्चेत।
कालवय्या तथा रोगपरीचानिनिधावपि ॥ ॥
पञ्चविंशतिकाठमाण्डु शुद्धाभिमुख्या या।
कुँचीचरकवाजाना वहरीणाश्या भवेत् ॥ ॥
शशाद्रा नाज्यमाचारां लड़नेवि पत्थावमा।
जातिमात्रेण निद्र्कुशालवां कीड़ा तु नोहिता ॥ ॥
ते: पञ्चहीनां नासानु पुंखक्रीनां प्रयोजिते।
pञ्चाकालिकायामु पञ्चहीना ततो भवेत् ॥ ॥
ततो दिहिना वामाना दिहिना पुनरादितिते।
गुड्राना वेसराणामु चूलाहहाना पुरोरिता।
तावनभाचा सिद्धानां यथासाध्येन कष्ठिता।
तथा तुहसुतोनानु नवतद्ग्न्य: प्रकाल्पित।
चेटाटोनाधूतिकानामेकसंकिर्मिकात् कराम।
प्रक्कर्ख्येर्दिमां माचां दिवारलेवु योजितेः।
यथा वेतनभक्तह्य यथायोगेत्व कष्ठमान।
शिष्ये कालपातेव्य तन्त्रोभाय कल्यते।
तथेषा कालपातेव्य नाघरेव प्रश्रेष्ठते।
वैष्णमपि माचाया वैगुण्यमपिदेवे।
माचेण ति भगवायां नियुक्तानां प्रकारंतंत।
लघुसन्धमार्त्यपतिसमधायत किर्द: ॥ ॥
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शुक्रमृगिनिष्क धूमलिजालराविला वालि सर्वं।
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प्रतापरेणसुदृढः रसा तेनें जानव।
निवेरा विगतोकारा लक्ष्मणे चरितः दू।
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सत्तकर्तनिर्योक्तसुरभीतमार्तम।
षपत्त्वता फिमगिरोक्तां परिसंदं गता।
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युनामिक्रणपरोष्णपालनीयासारश्रीति।
जनेत्यजनस्येकृतु जनितानिवल।
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प्रयवालनमेश्वरं रचितायं सुरचिमं।
'सर्वकुलामुकुम्बिकायं निविदोंस्क्षुद्धत।
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'न्योगोपरिवृत्तपापोषणसुरभीतह।
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१ C जलाकां पातालितां तु ॥ ३४॥
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१. A विदेया च।
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कल्याणाता परिच्छेद: समस्: ।
THE ART OF HAWKING.

CHAPTER I.

I bow to the spirit of Garuḍa, who for the good of the three worlds, is a great friend of Viṣṇu in his wars and a rival of Indra.

2. Is not love experienced by those who are ignorant of the science of Erotics? Still the sages have written on the science for its thorough realization.

3. In the same manner, though the delights of hunting are well known even to men of no intelligence, still hunting affords peculiar delight to the mind of one who knows the science of hawking.

4. Therefore, to heighten that delight, I feel the necessity of writing the science of hunting sometimes in detail and sometimes in brief.

5. Who can fully enumerate all the sports which the Creator of the Universe has designed for the entertainment of the human mind, and for the enjoyment of the fruits of their previous works?

6. Among these, eighteen things are mentioned which are known as vyāsana (addictions or vices), and without these the senses are useless, and these eighteen are the real causes of exquisite delight.

7. If practised in proper season and within proper bounds, they contribute largely to the delight of all persons, especially of kings.

8. The writers of the Śāstras always deprecate these vyāsanas, and stories are current of the fall of those who were addicted to them.
9. If women, with languishing eyes beaming with love, are to be altogether avoided, the birth of a son, who delivers his father from the hell named Put, becomes impossible.

10. If hunting is to be altogether prohibited, how can meat, skin, horn and other articles prescribed for sacrifices be obtained?

11. Similarly, by sleeping in the day time, the corporeal body, which is the means for attaining the three great objects of life, is preserved from such diseases as indigestion, and so on.

12. The conclusion, therefore, is that addiction to these vices is to be avoided by all means, because the Lord has said that addiction to these leads to bondage.

13. The avoidance of all sorts of activities leads only to the liberation of the soul. But the performance of the duties prescribed for one's own caste, leads to the attainment of the three other objects of life.

14. That sort of avoidance, however, should be practised with respect to speech and the actions of the body and the mind, which leads to Brahma beyond the reach of speech.

15. If one's merit is so great that one can aim at the attainment of the highest object of desire, one should give up all activities and practise complete renunciation.

16. It is known from the Śāstras that even the enjoyment of the fruits of action causes annihilation of the fruits of activity, as in the case of the wise Saubhāri, who enjoyed the objects of his senses for the release from bondage.

17. Moreover, charming couplets are often heard chanted by the Manes for the welfare of Ruci, who was for renouncing the world:—

18. "O darling, man's karma accumulated in previous existences, that is, his merits and demerits, wears away
day and night by his 'enjoyments,' that is, his experiences of the joys and sorrows of life.

19. "Therefore you, who know what dharma is, will attain peace when your karma wears away."

The words of the Lord to Arjuna were also to this effect:—

20. "Therefore go on with your work, for activity is better than inactivity. If you are wanting in activity, you will hardly be able to secure wherewith to keep your body and soul together."

21. In other Śāstras, too, many precepts of wise men are heard which stimulate activity in those who conduct themselves properly in this world.

22. Even a householder, who honestly earns his livelihood, and strives after the knowledge of truth, and honours his guests, and offers oblations to the Manes, and tells the truth, attains liberation.

23. From these and other Vedic precepts, it appears desirable to enjoy the present fruits of previous actions, the enjoyment being, however, without too much attachment.

24. It is known from the Śāstras that King Janaka, who was devoted to the interests of his subjects, attained liberation while enjoying the pleasures of life, and this was so, from his non-attachment to them.

25. There is another way, charming in itself, for the attainment of the highest bliss. Heaven is easily attained by the performance of duties prescribed for one's caste.

26. So one should devote himself to karma leading to heaven, to fame, and to longevity. The conclusion of the Vedas is summed up in these words, "Continually doing work, etc.'"

27. Prosperity is attained by meritorious deeds, and it is desired for the enjoyment of the objects of the senses; that enjoyment again is connected somehow or other with the eighteen kinds of 'vices'. 
28. Pure and unmixed enjoyment, unconnected with any of these, is nowhere to be found. The enjoyment of wearing good garlands, anointing with sandal-paste and eating choice food is said to be connected with them.

29. Therefore, the spring season, the rainy season, the moon-rise, sandal-paste and so on, are sources of delight to those only who enjoy the company of their beloved, but are sources of annoyance to those who are separated from their sweethearts.

30. Those who have thoroughly realized the meaning of the Śāstras declare, according to the Āgamas, that wealth is the fruit of the tree of virtue. A good man employs it in charity and in self-enjoyment, and the perfect development of these two is a beautiful result.

Here ends the First Chapter of the Book on Hawking, composed by Rudra Deva, the Rājā of Kūrmācala or Kumāon, entitled "The Importance of Karma."

CHAPTER II.

1. It has been said that there are eighteen addictions, such as rudeness of speech and so on. Their names and their good and bad aspects will now be enumerated.

2, 3. Their names are:

(1) Rudeness of speech,
(2) Severity of punishment,
(3) Envy,
(4) Disparagement,
(5) Rashness,
(6) Abuse of money,
(7) Fault-finding (the last two through anger),
(8) Anger,
(9) Women,
(10) Gambling, 
(11) Wine, 
(12) Vocal music, 
(13) Dancing, 
(14) Instrumental music, 
(15) Strolling, 
(16) Back-biting, 
(17) Sleeping in the day, 
(18) Hunting.

These are the outcome of the desire for earthly enjoy-
ments.

4. (1) Rudeness of speech means indecent and abu-
sive utterances. It is good when inflicting punishment and
dispensing justice.

5. (2) Severity of punishment means hard sentences
on those who do not deserve them. It becomes tolerable
in critical times for the sake of prestige. It should not
otherwise be resorted to.

6. (3) Envy means intolerance of others' prosperity.
It is praiseworthy when it incites to action against rivals
or enemies, because inspired by envy, people try to destroy
them.

7. (4) Disparagement means belittling the merits of
others and attributing demerits to them. It becomes en-
joyable in a party when uttered by jesters and others.

8. In dramas, novels and other compositions it is
extensively used, sometimes pithily and sometimes in a
verbose and round-about way.

9. (5) Rashness includes any deed in which there is
a risk of life. In dangers and difficulties it leads to glory,
but on other occasions, it is ridiculous.

10. (6) Abuse of money is (a) want of discrimination
in accepting and making gifts; (b) refusal of legitimate
gifts; (c) making gifts to undeserving persons; (d) ruinous
charity, and (e) resumption of charities. This should be practised with caution by trusted emissaries in an enemy’s country.

11. (7) Fault-finding is defined as divulgence of other people’s faults. This should be carefully heard from spies; and then the course of action determined after deliberation within oneself, and the needful done by trusted emissaries.

12. (8) Anger means crookedness and cruelty in meting out punishment. It should be resorted to in cases of persistent evil-doers and not of others.

13. (9) Wise men speak of that wife as a wife who has auspicious marks and who knows the fine arts, who is clever, who is loved by her husband, and who is young and modest.

14. She is the chief instrument in attaining the three objects of life, and she is the distinguishing feature of domestic life. She looks after the children and the utensils and other articles of the household, and she charms the mind.

15. In ancient times, in reply to a question put by Agastya, the god Kumāra said that where the husband and wife are devoted to each other, there the three objects of life flourish.

16. Wealth is obtained by virtue; from wealth emanate desires, and the fulfilment of all desires can be obtained by means of a good wife alone and of nobody else. Therefore, a loving wife is the best fruit of the tree of virtue.

17. Therefore one should by all means try to keep her in good humour by giving up wilfulness in matters relating to carnality.

18. The love which a devoted husband and wife bear to each other is known to themselves alone and cannot be expressed to others. Love is in reality physical touching.

19. In the compositions of Guṇāḍhya, Vyāsa and
Vālmīki, each of which may be compared to a sea full of pearls, this matter has been expatiated upon, both in the case of union and in the case of separation.

20. (10) Gambling is laying a wager in playing with animate or inanimate objects. If well managed it leads to the increase of wealth and desires.

21. (11) Wine is that drinking by which people get intoxicated. It is often highly recommended by physicians in incurable distempers.

22. (12) Vocal music consists of songs by charming voices sung with time and tune in harmony accompanied by dances. Experts only appreciate it.

23. Sung on proper occasions it leads to the attainment of the four objects of life. It is patent to all how it leads to the attainment of wealth and desires.

24. Bharata, Yājñavalkya, Nārada and others speak of the attainment of virtue and liberation, by vocal music. If an expert songster fails to attain the highest bliss by his songs, he at least becomes a follower of Rudra and enjoys delight in his company.

25. (13) Dancing is of two kinds—the wild, called Tānḍava, and the theatrical, called Lāsya. It is accompanied with chārī or amorous gait and lāya or keeping time.

26. (14) In works on music, instrumental music is said to be of four kinds, such as tata or stringed instruments, and so forth. The object of dancing and instrumental music is the same as that of vocal music.

27. (15) Roaming in cities and gardens without any definite object is called strolling. It is praiseworthy as it mitigates ennui

28. (16) Back-biting is evident. It tends to trickery.

29. (17) Sleep by day in all seasons of the year requires no explanation. It is beneficial to children and to persons suffering from dysentery or any wasting disease or from indigestion.
30. These are the seventeen 'addictions,' and hunting is the eighteenth. Their good and bad aspects have thus been described by Bhīṣma to Yudhiṣṭhira:—

31. "O, most liberal in charity, you should give up all sorts of 'addictions,' not that you should not practise them at all, but you should not be given up to them."

32. Thus, after due deliberation of their usefulness or otherwise, each on its own respective merits, they are to be practised within proper bounds for the delight of the world, but too much addiction to them must be avoided.

Here ends the Second Chapter "On the Desirability or otherwise of 'Vyāsanās' in the Book of Hawking, by Rudra Deva.

CHAPTER III.

Now will be given a brief but complete account of Mṛgāyā or hunting. Though one art, it has infinite varieties, eight of which only are going to be described here.

2. The killing of any animal by whatever means, either for the sake of its flesh or for mere pleasure, is called Mṛgāyā or hunting.

3. The killing of animals leads to a series of sins. Sacrificial animals are said to be fourteen in number. Some are domestic, others wild.

4. The slaughter of these animals, if not sprinkled over with water for sacrificial purposes, is a sin. On this subject Dvaiḍāyana uttered the following ślokas in ancient times:—

5. In the interlocution between Pāṇḍu and Kindama on the topic of the slaughter of animals—

"The operations of kings for killing animals are said to be the same as those for killing enemies."
6. 'O, mar! do not, through ignorance, blame me.' The slaughter of animals may be made with or without stratagem.

7. The sage Agastya, while engaged in a sacrifice, practised hunting in a thick forest, sprinkling with water wild animals and making them sacred to all the gods.

8. Because Agastya sprinkled with water all the beasts of the forest, therefore hunting is no slaughter. In sacrifices, the sprinkling with water of domestic animals, according to prescribed rules, is praiseworthy.

9. Because Agastya sprinkled them with water, the slaughter of wild animals is also praiseworthy. There are reliable records about kings engaging in hunting.

10. If you say it is meaningless to hold that there is pleasure in hunting where on the contrary there is a good deal of fatigue owing to hard exercise and physical pain, my answer is:—

11. Just as forcible kissing and embracing an easily offended girl involves indeed some pain and trouble, but is not without its delight.

12. Just as again in the warfare of love, the scratches by the nails and biting by the teeth is an injury, yet, it leads to pleasure and not to pain, so is the case with hunting.

13. Thus the definition of hunting given above stands. Now will be given an account of its eight subdivisions.

14. Just as a damsel is, like the body of Śiva, capable of exciting the eight emotions in her eight different aspects, so hunting has eight aspects:—

15, 16. (1) Hunting on horseback, (2) by means of snares and nets, (3) by artifice, (4) by the motion of standing corn, (5) by lying in wait, (6) by a close inspection of footprints, (7) by means of dogs, and (8) by means of hawks. These will be treated one by one. Their definitions and the procedure are given below.
17. (1) Hunting on horseback leads to intense delight. In this kind, running animals are killed with arrows and with the help of horses.

18. The ground should be without mud and without stones, without trees, and without pits, the appropriate time being from the middle of the cold season to the middle of Jyaiśtha.

19, 20, 21. The practice of hunting on horseback reduces fat, lightens the body, enhances strength and ambition, hardens the muscles, kindles appetite, produces a capacity for enduring hunger, thirst, heat, cold, fatigue, and keeping awake at night, generates a skill in aiming at moving objects, increases energy, and produces a faculty of knowing the movements and minds of animals. These and many such excellences are acquired by it for one's own benefit.

22, 23. It leads to the acquisition of religious merit, by killing ferocious animals such as wolves and tigers, by the protection of standing crop, by the slaughter of stags and other animals, by an inspection of the forest, which serves so many useful purposes, by frightening the thieves, and by conciliating forest tribes.

24, 25. It leads to the acquisition of wealth by the capture of wild elephants and rhinoceros, by collecting horns and hides, musk and precious stones, feathers and such like things. By the eating of the wholesome meat of wild boars and buffaloes bagged in hunting, sexual desire and capacity are increased, which leads to the enjoyment of women by the increase of strength.

26, 27, 28. The very life and soul of sexual enjoyment are pride, the self-importance, and pleasure. Therefore for one fatigued with hunting are prescribed, the plaster of sandal paste and other things, the shampooing by the leaf-like soft hands of women, syrups, the five elixirs of life, and fanning with palm-leaves. The sentiment of
self-importance makes the enjoyment of women all the more pleasant after hunting.

29, 30, 31, 32. In the matter of the intensity of pleasure no distinction is found between hunting and the enjoyment of women. The Śāstrakāras, however, have shown this minute difference, that in the enjoyment of women pleasure grows less with repetition (which apparently is not the case with hunting). Their causes and effects are equal in respect to the keenness of enjoyment, afforded both in union and in separation (in the case of hunting, in success and in failure). Of these, in respect to women much has been said in dramas and in rhetoric, and also in works on Erotics. Therefore it will not be treated of here. But something should be said in brief about hunting, for the diffusion of its knowledge.

33, 34, 35. The capture of birds from afar by means of hawks, and the sudden hitting by the arrows of bowmen, of moving and stationary objects, produce intense joy, which finds expression in tears, in the hair standing on the end, and in the choking of the voice. If unsuccessful the disappointment is great and it leads to needless apprehension of evil recollections of the past, a change of complexion and lamentation. These and other things happen therefore equally both in hunting and in the love of women. Therefore hunting, too, is desirable for the attainment of the three objects of life.

36, 37, 38. In an open space, with followers spread down-wind and acting in concert, the hunting of animals proves an easy success.

Five or six horsemen are quite enough for hunting rhinoceroses. The horses should be quiet and well-trained in their motion. A horseman should strike the rhinoceros with small darts in quick succession on the back.

39, 40. If it turns back, then the horseman relying on the dexterity of his horse should at once run in its front;
others should hit it from behind or skilled archers should pierce it with arrows on the sides.

41. With fleet horses, expert bowmen hit an infuriated lion, sometimes in an open field and sometimes from ambushes, and kill it like a cat.

42, 43. (2) That is called hunting by snares in which animals are killed by tricking, and in which men capture fish, conches, otters, and oysters. Infinite are the means resorted to in this sort of hunting. It is used by low people, by the Niśādas and others.

44. But it is useful in the capturing of elephants, etc. Therefore kings should also have recourse to it as it is exceedingly profitable.

45. Practising stratagems in this is not at all to be blamed. For it has the sanction of Vālmīki, who described the killing of Bālī by such stratagem in battle:

46. "Men capture many animals by means of various kinds of nets, traps, and nooses, or by keeping themselves concealed in a hidden place. Experts in the art of hunting also pierce with arrows animals coming towards them."

47. When, on account of their training, deer capture deer, and birds capture birds, that is also included under this head (Sajālā).

48. (3) Hunting by stratagem is that in which success is attained by many, some standing in front, some behind, acting in concert, although standing apart. This is of four kinds:

49. (a) Bahukarnikā is that in which deer are hunted by the hurling of a trident or a similar weapon by two or three persons standing to the windward and shouting at the top of their voices.

50. (b) Mūlalagnikā is that in which animals are deceived and killed by many people standing under cover of trees and gradually coming close to each other behind them.
51, 52. (c) **Mahākāłyā** is that in which a large number of men encircle a forest and then coming in closer circles ultimately stop the flight of animals of various kinds and kill them by swords and other weapons indiscriminately in all possible ways. This can be 'played' by kings and noblemen only.

53. (d) **Gajākāłyā** is that in which elephants are captured by horsemen, by cornering them in shallow pools, half dried in summer.

54. Hunters engaged in all these four kinds of hunting by stratagem should be experts with bows and arrows and in deceit. Otherwise it is mere waste of energy and dangerous to their followers.

55, 56, 57. (4) Hunting by watching the motion of standing crops is that in which animals are killed by the indication of the motion of wheat and other standing crops in which they hide themselves. In Sanskrit it is named **Yāvaśi**. This is 'played' by two or three horsemen who are expert archers. It is successful, if the advance is slow and the motion of standing crops carefully observed. It doesn't produce much fatigue, but it produces great excitement.

58, 59. (5) Hunting by lying in wait is that in which a bowman singly or jointly with others awaits the approach of animals and then pierces them with poisoned darts. It succeeds where there are trees of the *Beleric myrobalan*, in corn fields, and in places for drinking water. An easy success in killing lions and other ferocious animals is achieved by placing the carcass of a cow in a suitable position.

60. (6) Hunting by the observation of footprints is that in which animals are tracked by their footprints and killed. It is of two kinds:

61. (a) Hunting by the observation of the footprints of dogs is that in which dogs are employed to search the prey; and after much trouble it is killed in its den.
62. (b) Pürvasabdītu or that in which the bowman himself searches out the prey with care and with various devices and then kills it, either sleeping or when it has just risen from sleep.

63. These two kinds of hunting succeed greatly in sandy deserts or in marshy lands in the rainy season and in others with the greatest trouble.

64. (7) Hunting by packs of dogs is that in which dogs are let loose at hares and other animals in arid tracts.

65. In this success or otherwise depends upon the jumping of the hares; and their falling into the dogs' mouths. By their jumps and rebounds they produce abundance of laughter.

66. The hares scream loudly and the dogs pursue them; and in a short time there is a great fight tooth and nail. This produces a feeling of the terrible.

67. From an open space experts in unfastening ties, let loose their dogs on the prey twice or thrice and success follows.

68. The sudden and skilful throwing of arrows is rather praiseworthy in this sort of hunting and nowhere else. For the arrows hit the prey without hitting the dogs that are upon it.

69. Clubs properly so-called, too, should be thrown on hares and other animals, thus this kind of hunting is a source of intense delight.

70. This has a subdivision named Rajvāmoka, which is employed in capturing antelopes and deer, and in which the string (lasso?) is cast with skill.

71. (8) Syenapātā or hawking is that kind of intensely delightful hunting in which hawks cast in two different ways by experts, fall upon various kinds of birds.

72. Why hawking is hunting? Is it following the bent of the birds' inclination or that of others? If you
say it is according to the inclination of the wild birds themselves, in that case the term mrgayā or hunting would be meaningless.

73. If you say the term is applicable, as the hare-hawk captures animals, then why not apply it in the case of lions and others catching their prey?

74. Hunting is described as a repeated search after animals for various objects. This is not found in inferior animals.

75. Because they kill for meat alone, enough only to fill their own belly; they have no other purpose in killing.

76. The object of hunting is not meat alone, but from it one acquires pearls, skins, and musks.

77. Even elephants are captured; animals therefore are sought for, for a variety of purposes, and so it is called hunting.

78. Therefore the casting of hawks by men is to be described here. Hence this eighth kind—hawking—is included in hunting.

79. It has evidently eight divisions and many subdivisions. They do not all afford one and the same kind of pleasure. But different kinds of delight are produced by different methods.

Here ends the Third Chapter entitled "Description of Hunting" in the work on the Art of Hunting composed by Rudra Deva.

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CHAPTER IV.

1. This sort of hunting is to be practised in various ways, namely, by inspiring the hawks with confidence, by observing their characteristics and by practising the different ways of throwing or casting them.
2, 3. The casting is of two kinds—Hastamoka and Muṣṭimoka. Hastamoka is that in which the jesses of the hawk are held by the fingers and the hawk is cast at the quarry. This is the only method in the case of Kuhīs, (Shāhīn), and one of the best in the case of the Bāsā (Sparrow-hawk).

4. In Muṣṭimoka a hawk is thrown by grasping it in the palm of the hand, the hawk’s feathers being protected by a piece of cloth, taking care that the hawk’s flight is not impeded by the cloth.

5. These two kinds of casting are to be practised according to the distance of the quarry. The casting should be ‘clean,’ quick and easy, so that the attack may be a surprise.

6, 7. Now we will treat of how to inspire the hawks with confidence. An expert will close the eyes by sewing (i.e., seeling) them so that the hawk may not see his face for five days, nor should it hear the trainer’s voice during this period.

8, 9, 10. Then every night, in the dim light of lamps, the eyes should be opened, and washed with cool and fair water. The hawk should be gradually inspired with confidence and made to hear the falconer’s voice. Thus gradually by touching it with the hand, by rousing it with soft words, by giving it water and meat at regular intervals, by petting it, by protecting it from heat and cold, and by degrees opening the eyes, it should be tamed carefully.

11, 12, 13. Whether it is ‘manned’ or not is to be known by its actions. When it stands on one leg with the eyes closed, when it preens or ‘reforms’ its feathers, when it ‘mantles’ with its wings, or looks with a gentle eye at its master, then it is known to be ‘manned,’ otherwise not. When the hawk is seen to be manned it should be lured in a creance to a piece of meat from increasing distances.
14, 15. The distance is to be increased gradually, and the hawk should be lured twice or thrice. If on being lured, it does not hesitate, nor fly in a curve, and does not 'carry' its meat, then it should be lured without the cence. The next step is to cast it into a tree and then lure it.

16. At this time, in order to recall to its mind its wild habits, it should be allowed to prey upon pigeons and kalavíñkas.

17. Those who cannot be tamed in this way should be carefully subjugated to the will of their master, by much ‘watching,’ by continually stroking them with the hand, and by drawing them nearer and nearer.

18. There are different ways of taming them according to the species to which they belong. Therefore an enumeration of the species is given below.

19. There are two distinctly separate divisions, namely, 'black-eyed' and 'yellow-eyed.' The subdivisions of these are many.

20, 21. The names of the various species of the two principal divisions are:—(1) Kūhî,\(^1\) (2) Šaśāda,\(^6\) (3) Caraka,\(^3\) (4) Vahari,\(^4\) (5) Lagaru,\(^5\) (6) Paksakalikā,\(^6\) and (7) Turumutí.\(^7\) The tiercels also have the same divisions. This completes the species of the 'black-eyed.'

22. This class can be tamed by much 'watching.' It eats flesh and drinks water. If it bites the falconer’s hand, stones are to be presented to it.

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1 Kūhî, the Shahin falcon.
2 Šaśāda, apparently the 'hare-hawk.' Later this is said to be identical with Vāja which is obviously Vāz the (female) goshawk.
3 Carakā, Caragh, etc. The Suker falcon.
4 Vahri, the Peregrine.
5 Lagara, the Lugger-Falcon.
6 Paksakalikā, lit., with short wings, not identified.
7 Turumutí is the name given to both the common Merlin and the Red-headed Merlin. The author seemingly restricts the term to the former.
23. Their feigned or apparent confidence can easily be acquired, but to gain their real confidence is difficult, therefore great care should be taken in their training.

24. In calling the hawk, either its wings should be tied or it should be covered with cloth. When it comes it should be rewarded by food, so that it may not be disappointed.

25. Troublesome birds are to be subdued to the will of the tamer by harsh reprimand, corporeal punishment, and by small rewards.

26. If highly fed, they grow naughty; if starved, they do not grow attached or strong. Birds of this class are like low people.

27. Like servants they become serviceable if their expectations are raised, and if they are rewarded according to their deserts.

28. This class is quick to hear a distant call, to fall on distant prey and capture big quarry. The second class will now be treated of.

29. As Patra, Vāja and Chada are synonymous words, all birds have a common name Vāja.

30, 31. Just as, though Aśvatthāmā, Karna, Bhīṣma, Pārtha and Rukmī could all draw the bow with their left hand, Pārtha alone was called 'the drawer of the bow with the left hand' for his pre-eminence, so, though all birds are Vāja (winged), the hawks specially are called Vāja.

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1 Apparently the author means that in early training, when making the hawk jump to the fist, it should be confined in a sock or else have its flight-feathers tied as Indians tie the feathers of pigeons.

2 Presumably 'rough treatment.' Some falconers treat unruly sharagha with great severity.

3 Vāja seems to be derived from Vāja 'a wing' and not from bāz a goshawk.
32. Vāja, Vāsa, Vesara, Sīcāna, Jūra, Cēta, Dhūti,¹ and Tunā,² as well as their males, form the second class.

33. Of the two classes, the females are more important in respect of their make, courage, value and their style of flying. Vāja and others being pre-eminent are spoken of in the masculine.

34, 35. The Vājas are of five kinds. Their descriptions are given separately.

The class called Balākā is slender in its make, with white and black feathers (?) on the breast and on the thighs. It is easily tamed.

That which is shaped like cakravāka or the Brahminy duck is called the cakrāṅga.

36. Kālaka is that class which is long and black like the kānika or water-hen. It is very difficult to tame, and once tamed it becomes wild again.

37. That which is snow-white all over the body is Haṁsavāja. Blessed is the house where it is treated with respect.

38. It should be carefully tended. It should not be ordinarily used in hunting. Its very touch cures many fevers, specially the quartan.

39, 40. Mahārāvana, the king of Vājas, is that in whose tail and feathers are to be found marks like the Aśvatha or pīpal leaf. Only one who has heaped up much religious merit becomes the possessor of such a pleasure-giving bird. It is called Mahārāvana because it makes other birds cry in fear on its approach.

41. There are four kinds of Vāsa, namely, Auraṇ-ganā, Dhāvanā, Pratishhānā and Śikārā.

¹ Dhūti or Dhoti is a name given to both the female of the Indian Hobby and to the male of the Besra, sparrow-hawk.
² Tunā not identified. For the names of the different kinds of hawks, see Phillott's Vocab. Tech. Fal. Terms.
42. *Aurāṅgaṅās* are of various kinds, varying in colours and in their courage and strength.

43. The *Dhāvanās* are spare in body and delicate in make, but are swift in flight. The *Pratiṣṭhānās* are thickly feathered and inferior in speed and courage.

44. They are not subject to disease and are compact of muscle. They come from the country abounding in hawks. In their colour they are whitish, blackish and reddish.

45. The *Śikārā* is docile, swift, fierce and courageous. The beauty of its make anoints the eyes of the spectator, as it were with drops of nectar.

46. It is only by great religious merit that trained and expert *Śikārās* are obtained. They should not be annoyed with long watching and hard work: they should be treated gently.

47. For the delight of the mind, these should be employed when they are in high condition. The *Vesārās* are of three kinds. Their names are given below.

48. The stout kind is the worst; it is named *Māni-ka*. The medium class is called *Cūlikānika*. The best class is like the *Vāsā* both in the thickness of its plumage and in its courage.

49. The *Sīcāṅās* are of various kinds, both in make and behaviour. As they are found in various countries, their characteristics vary with their native country.

50. The males of all the classes are known by certain signs. These are of various kinds but for brevity's sake are not mentioned here.

51. Of these birds, if the head is like the hood of a snake, and if the neck is long, the wings wide and the chest broad, it is the best of its kind.

52, 53. The following are the good points common to all these birds, namely, the 'stalke' should be short, round, thick and strong, the feet should have long fingers,
well-set in their joints and with fierce nails. Their whole make should be like the Svastika mark (+).

54. Vāsā becomes admired, if its voice is pleasing. The Vāja is good, if it is silent. Kuhī is good, if its throat and the 'ends of its ears' are silvery.

55. Hawks, like good ministers of state, can bring about desired effects, if they are kept contented by proper treatment, and are given good nourishment.

56. As an expert in the art of government, and nobody else, knows the uncommon intelligence of the king, so does a bird understand the intelligence and expertness of its tamer.

57, 61. To restore peace to a conquered country, to deliberate on conquering others, to bring the wicked under subjugation by diplomacy, to protect the loyal, to encourage those who have done great deeds by fulfilling their aspirations, to please and protect the people and to test their loyalty or otherwise by keen observation, to take into, and inspire them with confidence or to distrust them, as the case may be, to know their mind by the movement of their eyes and their actions, to possess the knowledge of what is practicable and of the means to achieve it, to discern what is easily attainable and what is not, to employ proper persons for proper works and dissuade them from doing what is improper, and such other qualities, which have been highly spoken of in politics [are considered also essential in the art of hawking].

61. The emotions which are developed in dramas and other compositions are also to be found by sages in hawking in their proper time and place.

62. Let those to whom hunting is an agreeable entertainment, study the art of hawking, composed in brief, and with arguments easy to be understood by all classes of men, high or low, because its practice affords a deep and varied delight.
Here ends the Fourth Chapter in the Art of Hawking entitled. "The Sub-divisions of Hawks."

CHAPTER V.

1. Now will be described the quantity of their food, the way of tending them at different seasons, their diseases and their cure.

2. Twenty-five ūnkas of fresh flesh is quite enough for a Kuhī, Caraka, Vāja, and Vahāri. The Īsādas should not be given less, for they are incapable of fasting.

3. This statement refers to the species without any reference to their work. For the males, the quantity should be less by five ūnkas.

4, 5. The Pakṣakākalikā should have still less by five. Vūnas should have two less than the above; but pure Vesaras should have two less even than that. The same for Cūlāṅkas.

6. The quantity for Sicānas should be determined according to their strength.

7. The Turumutīs should have nine ūnkas. Četā, Tonā and Dhūtikā should have the same quantity less by one, two, and three respectively, but they should be fed twice.

8, 9. As an unpaid servant, engaged on board, ought to be given a sufficient quantity of food and that at the expected time, the expiry of which tires out his patience, so the feeding-time of these birds should never be exceeded, nor should there be any variation in the quantity of their food, either of which things will produce bad results.

10, 16. This quantity is prescribed for birds engaged in hawking. But when they moult, in the beginning of Jyaiśtha, the quantity should be different. In summer,
when the air is heated by the terrible rays of the meridian sun, the bare trees cannot afford shelter; stormy winds surcharged with dust blow on all sides; when the river water flows, boiling as it were, the earth's surface becomes hardly touchable on account of the heated dust; when the animals in this plight forget their natural animosity against each other, lose all their energy, and seem to be under the influence of fever; when birds cry out piteously, then the season, like the forest fire, becomes intolerable to these birds [i.e., hawks], who are accustomed to the valleys of the Himalayas, on which fine slabs of stone lie scattered, cleanly washed by the waterfalls and overgrown with young shoots of emerald-green grass, and where the breezes blow fragrant with the exudation of the pine-trees. Therefore cooling processes should be now resorted to.

17, 18. Hawks should be kept tied in a quiet place on the top of a lofty building, beautifully whitewashed and cooled with sprays of water by means of machines; fans should be moved gently and at intervals, by men placed at a distance; and the place should be kept free from flies by means of netted windows.

19—21. Or they should be kept on a platform in a garden, well-guarded by porters and cooled with the water from artificial streams shaded with tall trees standing close to each other, where the fierce rays of the sun cannot penetrate. Or they should be kept in an underground room free from mosquitos, perfumed by khashkhas emitting a sweet odour, when sprinkled with water, and round the room green barley should be planted to give it a pleasant aspect.

22, 23. If they are to be kept in a cellar, it should be spacious, well-ventilated, sweet-smelling and pleasant to live in. Many should not be kept in one place. They should be kept in groups of two or three.

24, 25, 26. Cool water should be given to them now
and again; they should be given the flesh of Kalaviṅka and of Vāja \(^1\) not kept for a long time, and such other light and tasteful food as they can digest. By degrees the quantities should be increased for their health. Pans full of water should be kept before them for bathing. If they cast their gorge, then the medicine is, powdered *methi* (Trigonella fœnugræcum) with buffalo-butter.

27, 28. If they cannot properly digest their food, then fresh meat is to be given, steeped in wine and camphor-water. For the cure of indigestion, powdered marking-nut is to be administered, or the same mixed with the juice of hemp, after which a little warm water is to be given.

29—31. Care should be taken that they are not annoyed. Judicious care is always productive of the desired effect. If they become thin, they should be given meat mixed with either goat's milk \(^2\) or cow-butter; or to sharpen appetite the meat may be mixed either with cloves or with human urine. In this way their appetite should be increased, and they should be kept in health by gradually increasing the quantity of their food, and by cooling processes.

32—35. In the rainy season when the clouds thunder, when the sky is lighted up with the flash of lightning, when the fragrance of the *Malatī* flower delights all creatures, when the frogs croak and the peacocks dance wildly, when the breeze surcharged with the fragrance of the *Kadamba* flowers blows in every direction, when the river-water becomes dirty with the washings by the rain, when the crickets fill the whole space with their noise, these birds should be tended in such a way that regaining their vigour they may cast off their old feathers and assume new ones just as snakes assume a new slough.

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1 *Vaja*, an obvious error in the text.

2 From the Commentary it is possible that this means human milk.
36—52. If there is any delay in casting off feathers, some think that the flesh of a lizard hastens the casting of feathers. The Mleccha nations administer a black substance within the meat of cows and buffaloes, but this is not proper owing to the repulsive nature of the thing and from the fact that it lessens the hawk's swiftness. If parasites eat off the feathers, the remedy is equal quantities of *vīșāṅga*, marking nut, and musk; or, in the case of fat birds two *ratis* of rock-salt with meat for three days, but for lean birds only half a *rati* of rock-salt. To those who are well-versed in the art of hawking, well-trained birds give great delight. Now, to the misfortune of men, diseases prevail among the birds for spoiling men's enjoyment; therefore these diseases are enumerated and their respective remedies prescribed. Four diseases relate to the irregularity of breath. The common name of these diseases is *Sākhā*, one of which is caused by some sort of hurt or shock to the lungs, another by the morbid condition of the phlegm, the third by that of the bile, the fourth by a general waste of the system. The last named is called *Șośita* and is very difficult to cure. Birds suffering from *Sākhā* should be kept in a dark, lonely place, and given small quantities of meat and water. If the disease is caused by hurt, meat is to be given with gum-myrrh, even though there is pain in the limbs. The body is to be besmeared with turmeric and it should be sprinkled over with stale water. If the disease is the effect of the morbid condition of the phlegm, powdered pepper is to be first administered as a snuff, and then meat mixed with the powdered bark of *Morunga quilandina*, is to be given. The drink should be warm water; musk may also be given to cure its symptoms. If it is produced by the derangement of the bile, a pill made of camphor, cloves,

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¹ Stale water probably means water kept in a porous earthen vessel and not ‘well-warm’ water.
khaskhas root, sandal paste, and flesh, is to be given discrimi-
nately before a meal, and after that, quail's flesh in small
quantities: water should be given. If the disease is
caused by a general wasting of the system, it is said to be
difficult to cure. Still some medicine is suggested. For,
if the run of life is not already at its end, curative pro-
cesses well-applied may become efficacious. The proper
thing to do is to administer the meat of Kalavinka steeped
in human blood, or the fresh meat of a hen sparrow; or,
the flesh of hogs may also be given in small quantities
according to the strength of the bird; or, the flesh of birds
mixed with cow-butter. Warm-water is to be given with
discretion, and, after that, water mixed with camphor, from
time to time.

53—58. The cure of all sorts of Sākhā is said to be
mimāyī. For big birds with black eyes, three ratis is the
dose, for slender birds half the quantity; for big birds with
red eyes, the dose is two ratis, and for slender ones only one
rati. The patients are to be given meat mixed with goat's
milk and the juice of hemp. Their eyes are to be anointed
every day with cumin seeds chewed with the teeth. The
treatment should be continued for three successive weeks.
For twenty-one days the patients are to be given meat
and the powder of long pepper, turmeric, gum-myrrh,
mimāyī, pāṭalā and svārjī, passed through a piece of cloth
and mixed with goat's milk. For the first seven days all
birds suffering from Sākhā should be given meat and the
powder of the bark of the root of Morunga guilandina mixed
up with the milk of Calotropis gigantea.

59, 60, 61, 62. If a white spot forms on the eyes,
owing to heat, smoke or some kind of hurt, then the
eyes are to be filled with the fine powder of the root
of Oxalis monadelpha. A hawk gets rid of this disease
in eighteen days. Or a pill made of the following drugs in
equal quantities, soaked in goat's urine and dried in the
shade, may be given: turmeric, leaves of nīm, pepper, yellow myrobalan, long pepper, *Cyperus rotundus*, and *vidāṅga*. It should be administered with honey and goat’s milk in the case of the red kind of birds. This pill destroys the spot, as if the pill had been made by Rudra.

63—66. Inflammation is produced in the face or in the eyes owing to irregularity in food or drink, or to bile; when the swelling suppurates the case becomes hard to deal with. If the disease is caused by the excess of phlegm, it becomes difficult to cure. In the former case (if produced by bile), the powder of the bark of the moon plant mixed with sesamum oil is to be given with meat; this may also be plastered over the affected part. If it is the effect of the distemper of the phlegm, two muscles are to be pierced with a heated iron needle. In the case of suppuration of the mouth, meat mixed with human urine is the best cure. The mouth may also be washed with human urine.

67—71. *Gardabhī* is the name of inflammation of the legs accompanied by boils, caused by tight tying [in a 'sock'], fear, or frequent flight. If long neglected, the same disease is called *Cāṇdi*. To cure *Gardabhī* the legs should be plastered over daily for seven days, with the exudation of the common fig tree and of *Ficus religiosa*; or, it can be cured by plastering them over with black salt. Even *Cāṇdi* is likely to be cured by the use, for twelve days, of a plaster over it, made of turmeric and rock salt mixed with butter, after a leech has been applied. The leech is to be applied on the affected part, which should then be covered with a bandage, which should be renewed every third day.

72—76. If a hawk is found to be losing strength and colour owing to any hurt, the following medicine is to be applied with care. Two kinds of turmeric, blue vitriol, *Siphonanthus Indica*, *Vangueria spinosa*, exudation of
Catotrophis gigantea—these are to be mixed up in equal quantities and should be administered with meat for three weeks, the dose being varied according to circumstances. From eating putrefied, stale and indigestible meat, various sorts of worms are often found to grow in the stomach of hawks. For their destruction, two parts of viḍaṅga and one part of musk are to be mixed and administered with care and discretion.

77, 78. If a hawk does not bathe through fear, and lice with their eggs thrive in its body, to radically destroy them, a powder of long pepper should be scattered over, or the bark of the root of Bel pounded with cow’s urine should be plastered over its body. There is no doubt that this destroys lice with their eggs.

79. By the proper administration of these efficacious medicines the hawks become healthy and strong. Thus, being freed from diseases, they are trained for the purpose of hunting.

Here is the end of the Fifth Chapter on "The Treatment of Diseases," in the Art of Hawking composed by Rudra Deva.

CHAPTER VI.

1—8. Finding the birds healthy and well-developed by the use of the tonic medicines mentioned above, and when they look beautiful with their fresh-grown feathers and handsome with their wings which shine like sapphire, when they look charming with feathers on their breast looking like pearls, when they look like snakes which have just cast off their old sloughs, when with their feet fastened with silken jesses they assume variegated colours from the rays of the jewels in their golden necklaces,¹ and

¹ Halsband ?
their leg rings resound with small bells, and when they become attached to their tamer by the process spoken of previously, their owner should then call them on an auspicious day. An expert tamer of these birds should teach them how to fall upon a quarry, fastened by a string, and thus revive their old instincts. Those hawks, which have been taken from the nests, should be first tamed by being kept tied after their capture, and as they are unpractised in hunting, they should be taught in a variety of ways by an expert trainer of birds, by gradually increasing their skill and cleverness. Hawks like good students are apt to receive readily any training. Well-trained hawks are like great men capable of great achievements. There is nothing impracticable for them, nor is there anything worth attempting which they cannot perform.

9—30. Young men wearing polished ear-rings, nicely dressed in good clothes, well versed in the art of hawking, should carry the hawks in their hands every day in different ways. When they are found to be well-trained, the king himself should come out on a day auspicious for hunting to see the sport. The arrangements should be made thus: From the very first watch of the night until the morning clouds of autumn surround the sun, a large number of soldiers should be posted far and wide on all sides to guard against intrusion of other people, while the king himself, surrounded by a few distinguished and faithful champions, should ride on a good horse of excellent gait and speed, with flowing bridles, and trotting in harmony with the music of drums; and, accompanied by a large number of hawkers, proceeds to a shady place in a mountain in proper time and with great watchfulness; or he should start, when one quarter of the day still remains, leaving the autumn sun behind him, but he should never proceed too far from his capital. If the sport is held in a valley, then foot soldiers are to be placed
on all sides to guard the caves and passes. Remaining concealed in the immediate neighbourhood, they should see where the birds settle after their flight. In plains, horsemen should go, in undulated lands foot soldiers, and on the tops of hills, dogs should search for the game. At the middle of the party there should be the leading hawker, with two soldiers on each side. The circle should be made with twenty-one horsemen. All men in the circle, with their eyes fixed on the chief hawker, should remain at a distance of four cubits from each other, in two equal divisions on each side. The hawker should throw the hawk from the east towards the north-east, so that there may be no inconvenience in seeing the quarry. One who has many hawks and many horsemen should make many circles, separated from each other. The hawker who stands at the middle of the circle in which the king is, should not, without his order, throw the hawk, even though the quarry may be very near. This is a rule of propriety which should never be broken. In each circle there should be one Vahari, one Kuhā, three Vajās and five or six Vāsās. The manner of throwing has been explained above. There should be a distance of one mile from one circle to another, otherwise there is fear of Vāsās getting mixed up with Kuhās. For the purpose of frightening wild hares and other game, swords should be unsheathed and spears held up on all sides. On all sides of the chief hawker, trained servants, knowing the proper time, should hold many birds. At the time of the search, the circle should move slowly along, and after the fall of the bird still slower. Those who proceed in front of the horsemen, with canes in their hands, should throw, by Muṣṭimoka, Dhūtis and Tūnās against quails and other quarry. Their motion, on account of their swiftness, cannot be perceived. They add to the enjoyment of the spectators by darting obliquely (?) on the quarry, which is
discovered by the noise, cicikucī, they make when they are captured.

31—34. If the king, delighted with the pleasure of this, wants to have the sport alone, he should collect a large number of expert cane-holders. These, brandishing their canes on all sides, should make the Lāvas 1 and other slow-moving quarry rise, and bring them within range (of the hawk). If the bird once falling does not rise again, then it should be searched out by a dog, tied with a string, and should not be flown at again. They should also cheer up the king by crying out, "the king should look out, the bird is just rising," and such like encouraging words.

35—38. Saras Cranes and Common Cranes attached by a Kuhī excite a fierce emotion, for they are like winged mountains pursuing each other. Falling on the ground, they strike each other with their talons and make a fierce noise; then changing their position, they strike each other with their beaks in a terrible fight. When a Vahārī is thrown at a stork or a heron from a great distance, it produces a feeling of wonder. What can be more wonderful than the fall of the quarry from the sky like a mountain with clipped wings and frightened by the sound of swift motion?

39. Caraka, when it seizes a young gazelle and eats its limbs and entrails, produces irresistibly a loathing.

40. Kecuka and other birds, afraid of the swiftness of the wings of Tonā and others, hiding themselves motionless in bushes, produce the emotion of fear.

41—44. The Bharadvaja, when pursued by hawks, carefully hiding itself and crying piteously, sometimes in a low and sometimes in a loud voice, excites a feeling of laughter, because they hide themselves through fear but yet can be traced by their cry. The sportsman, seeking amusement, should shoot pellets at them. The Vāj,

1 A species of quail.
falling from a great height on the quarry and catching it in the right place, by its cleverness in killing its quarry, affords an instance of *Vira Rasa* (the emotion of heroism).

Attacks are of three kinds, upwards, horizontal and downwards. All three attacks are very enjoyable when the *Vājas* attack the *Varajas*.

45—47. Hiding itself like a shadow below the quarry when it is flying above, and then suddenly flying up and striking it like an arrow, is called the upward attack. Horizontal attack means pursuing the quarry in sight or out of sight, in the same plane, and striking it like a club. When, through fear, the quarry is flying below, falling down upon it like the thunderbolt, suddenly from above, is called the downward attack. It is a hard feat.

48—54. Thus in the matter of pursuing the quarry and hovering over it in a variety of ways and in inspiring confidence, the *Vājas* are superior to other birds. They charm the minds of connoisseurs, like wrestlers clasping and throwing, and getting up and falling down. When two birds fly together and one is killed, the survivor mourns pitifully. This excites the emotion of sorrow. In the king, the lover’s emotion is discernible in two conditions, that of enjoyment when the quarry is caught, and that of separation when it escapes. At times the hairs stand on end, extreme delight is felt, tears of joy flow, amazement overcomes, the voice gets choked, anxiety, incoherent talk, change of colour and other symptoms of *Sattva guya* (pure emotion) manifest themselves. The enjoyment of hunting is more exquisite than even the enjoyment of women. For, the pleasures of hunting fascinate and draw away even the husband of the woman whose eyes resemble those of the frightened stags. If the enjoyment were not so exquisite then why should men forsake their mistresses clinging to their neck, and go abroad in cold nights?
55—61. The throwing of Vāsas on to birds resembles a sexual embrace, sometimes pushing and sometimes pulling. When the quarry is caught and in the struggle its feathers drop from the sky, the feathers look like a shower of flowers from the hands of the delighted Indra. The Śikārās which are thrown at their quarry from a great distance never fail, and deserve the highest praise. Who can describe the swiftness and the unfailing aim of the Śikārās when they take partridges and other birds by twos and threes? In tanks and lakes as previously described the Kuhi and other hawks are to be thrown on waterfowl. Those who know them from beforehand, only they should cast off the Kuhi and others. Those birds that have confidence in each other should be cast off together. This has such a charm that poets get bewildered. Drums are to be sounded to make the waterfowl leave the water, so that the hawks may take them out of their element.

62. The emotions which the dramatists have excited at different times and by elaborate processes, may be enjoyed in no less a degree at one and the same time by experts, in hunting excursions.

Here ends the Sixth Chapter of the Art of Hawking composed by Rudra Deva, entitled "What is to be done when out Hawking."

CHAPTER VII.

Thus after hawking the fatigued king should take rest in a shady place, fanned by soft breezes fragrant with the perfume of lotuses. His followers should then all rally, even those who formed the circle. The chief among them should present to the king all that they have bagged in hawking and speak about the achievements of the
hawks, etc., for the amusement of their lord. The lord, too, should encourage them with congratulations. After seeing the hawks and horses eat and drink plentifully and causing them to be tied in a shady place, the lord should go to a lonely place and get his limbs shampooed, listening all the while to the charming voice of geese walking about. Then he should hear for a while vocal and instrumental music charming to the heart. After that he should take his bath and anoint his person with sandal, etc. Then, wearing bright apparel and a pearl necklace and garlands of flower, he should repeat his daily prayers. He should then refresh himself with a glass of sherbet of sugar as white as the belly of a goose. When hungry, he should take his food in consultation with his physicians and with an undisturbed mind. A fan made of feathers should be waved before him, and he should be accompanied with physicians familiar with poisons and their antidotes. The food should be first given to horses and birds for testing it. The food should be brought by experienced cooks and consist of roast meats and rice as white as the Kunda (jessamine) flower. He should eat along with his retinue. After chewing pān he should go back to his residence, conversing all the way on a variety of subjects, how the crane attacked the Kuhā, how the haughty quail made its onset on the Dhūtī, how it was brought, like a blade of grass, on the ground and killed by the hawk, how the Ṣikarā troubled the partridge, how the throw of such and such a falconer was powerful and quick, how a stupid hawker threw the hawk obliquely and it could not rise, and how the bird of this man could not fall on the prey well. Conversing in this way they should proceed to their home.
Nābhāga, Ambariśa, Rāma, the high-souled, Aila, Prithu, Vīrasena, Haryāśva, Bharata, these and others never ate meat in the waxing moon of autumn, and so they went to heaven. They are residing in the region of Brahmā for a whole cycle of Kalpa, surrounded by women. With the exception of the period of waxing moon, hunting is allowable in autumn. It is not prohibited in other seasons. This has been shewn therein. Animals are the outcome of Tamas (ignorance), so the high-souled Agastya, for the good of men, consecrated the wild animals to all the gods, by sprinkling water over them. Hunting is to be practised, in autumn with discrimination, in winter at pleasure, and in spring with great energy, by those who are desirous of gaining health and strength. In hunting, all the fine qualities of a Kṣatriya are developed, namely, the practice of archery, conduct towards equals, agility of motion, energy of body, cleverness in the management of horses, and the knowledge of the incomparable delight when the policy succeeds.

Here ends the Seventh Chapter on "What is to be done after Hunting" in the Art of Hawking.