1. Introduction

Falconry is a cooperative hunting method for catching small animals and birds by taming birds of prey such as hawks and falcons. Originating in Central Asia, it spread throughout the Eurasian continent. Once established as a leisure sport for the aristocrats, today it enjoys large public in many countries.

Traditional falconry in Japan was conducted systematically under the aegis of rulers. Around the hawks and the falconer, who was in charge of training the hawks, were gathered the hawking dogs and the hawking dog trainer as well as many beaters. The ruler carried the hawk, and guiding it from on foot or on horseback, pursued game on the selected hunting ground. Having superior personnel was a sign of power in addition to being a necessary condition for a successful hunt.

Raptors used for falconry are small- to medium-sized, and proper birds are those who pursue live game. Traditionally used types are the Northern Goshawk, the European Sparrow Hawk, the Japanese Lesser Sparrow Hawk, the Peregrine Falcon and the Merlin; more recently, there are areas that have employed Hodgson’s Hawk Eagle.

The Northern Goshawk, sometimes styled the Blue Hawk, inhabits a wide range as a resident bird, so that it has been the most often used. The color of the back of the Northern Goshawk expresses itself as a shade of gray in the west, but in Japan it is expressed as a beautiful blue-gray color. In Japan today all birds of prey are protected, and training them or hunting with them is prohibited except for academic purposes, but because it is possible to import foreign birds of the same species, falconry is being maintained. Color
and size may be selected preferentially through individual breeding, but the Japanese have an especially liking for the blue color, so that demand is for birds colored similarly to natives.

For some 1500 years, hawking grounds rich in game were preserved for hawks and falconry, but political system has significantly changed since the Meiji Period; the nobility and the samurai lost their political power, precipitating a long-term crisis, for their hawking culture was not transmitted to the people. The intent of this paper is to discuss changes in the tradition suffered by falconry in modern Japanese society. It should be noted that all unattributed data in this essay was collected by the author.

2. Culture and history of falconry in Japan

2.1. Pre-Meiji

As we can see in the legend in which a gleaming golden kite landed on the bow of the Emperor Jimmu and guided him to victory in the east, birds, most particularly birds of prey, have been friends of humans and symbols of strength and luck since the age of myth.

It is recounted in the Nihon Shoki (Annals of Japan) that Sakenokimi, an immigrant from Kudara (now Korea) in 355 A. D. trained a hawk given to Emperor Nintoku (reigned 319-399). Nintoku used the hawk to catch many pheasants, and he was so pleased that he established the Hawkers’ Guild, thus beginning the rearing and training of hawks.

From descriptions in the Harima Fudoki (Topography of Harima), it appears possible that hawking occurred previous to this time, but looked at from the point of view of the time of governmental participation, it can be thought that real hawking culture began sometime around the 4th century, when techniques arrived from India, China and the Korean Peninsula.

Thereafter, in order to keep an immigrant falconer named Kanemitsu, Nintoku gave him a beautiful woman from the court, named Kochiku. Kanemitsu and Kochiku had one child, a daughter named Shukou. When Shukou was 15, they adopted Minamoto Seirai as her husband and family heir. It is said that Seirai was taught 18 secrets and 36 oral traditions. As a result, the first school is known variously as the Sakenokimi school, the Kochiku School or the Seirai School.

Then, in 701, in the Taihou Statutes promulgated by Emperor Monmu (r. 697-707), the name of the Hawkers’ Guild was changed to Hawk-keeping Officers, and maintained under the auspices of the military. In order to protect farm production, private hawking was forbidden, and falconry preserves known as forbidden fields were established. It is
said that Emperor Kanmu (781-806) had 24 falconry preserves, and that over a period of 20 years he visited them 123 times.

In the Heian period (794-1185), Imperial Princes and government ministers were permitted to hawk by imperial decree, and they actively pursued falconry. Fine birds were offered them from all over the land. The White Goshawk was especially rare domestically, so when they were offered from the Korean peninsula or China, they were prized. An example is the favorite bird of Emperor Daigo (897-930), Shirajou.²

Because of the increased need for more falconers as a result of the popularity of falconry, Emperor Saga (r. 809-823) had such items as training rules and treatment of illness compiled, in 818 commissioning a 3-roll scroll known as the Shinshuu Youkyou (New Hawking Scripture). This work is considered to be the first public revelation of the mysteries of falconry.

Falconry was practiced frequently all year round, except for molting season, which is summer. Spring and fall were called lesser falconry, and winter greater falconry. Nobles sometimes made a day of it, taking women along, competing with gaudy dress, making musical accompaniments to the wheeling birds and writing verses.

In the Kamakura period (1192-1333), the military seized the reins of government, and the Emperor was relegated to the position of merely receiving the present of game. Under the influence of Buddhism, the Kamakura government banned falconry, but permission was granted only for presentation to the Imperial court and to the sacrificial hawking of Suwa Shrines, so the only houses of the nobility remained the art of falconry were the Saionji and the Jimyoin.

During the interregnum of the Warring States period, hawks and falconry at times played parts in both diplomatic policy and strategy. Generals used such strategies as sending their hawkers into enemy territory, and while they hunted and gathered information have them go on the attack when they neared the enemies’ strongholds, and falconers were there at peace negotiations when hawks were presented.

When Tokugawa Ieyasu (1542-1616) established the Edo government (1603-1867), falconry began a 250-year period of cultural and technical development. In Edo (presently Tokyo), hawking grounds of some 5 Ri square (about 400 km²) were set aside in Senjyu, Kasai, Shinagawa, Meguro and Komatsugawa as private falconry preserves for the Shogun’s family, and a total of 10 Ri square (about 1600 km²) were preserved as falconry preserves (hunting preserves) in western Tama (Owari Clan), northeast Chiba (Mito Clan) and northwest Saitama (Kii Clan) for the private use of the 3 great houses.³ Ieyasu claimed that hawking was good for the health and went hawking over a thousand times in his 75 years of life, using the occasions to observe the conditions of the people, giving funds for the reconstruction of shrines and temples and staying with farmers to listen to their complaints.

It is believed that the beautiful pastoral scenery of the nature preserve in Kanto Plain was established in the Edo period. These falconry preserves, where shooting animals or chasing them out was prohibited, ended up becoming game preserves that preserved vital wild animals and birds. But in 1867, the Edo government fell, and the falconry preserve system came to an end.

2.2. Since 1867

The establishment of the Meiji government promoted rampant westernization, and everything related to the old system began to be viewed as standing in the way of progress. When the government announced a plan to cut rows of trees for utility poles, it was the voices of an American, R. G. Watson, and foreign newspapers opposing the cutting for the sake of preserving Japanese culture that created a great stir.⁴ In the rush of change, even the leisure to reflect on native culture had perhaps been lost.

Even the last Shogun, Tokugawa Yoshinobu, who loved hawking while in office, was depicted in photographs after his retirement to Sunpu (present-day Shizuoka) apparently enjoying rifle hunting together with a pointer, embracing the modern new system.

The civil war that accompanied the change from the Edo government to the Meiji ravaged the countryside, and the new freedom of the people to hunt with guns combined with the rush to development of the new government to drive many birds and beasts to extinction. Open spaces for falconry disappeared, and people who could train falconers grew rare. Because it was no longer easy to make a living as a falconer, nearly all the falconers drifted away into other work.

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The daily quantity of food needed to feed a hawk is greater than the amount of game. Small birds must be netted, and because in earlier days there was no refrigeration, they also had to collect insects to feed the small birds. In winter and when traveling far from home, they took along dogs to be used for feed. The times when game could be taken were limited, and there was little economic value in hawking. Only because the Tokugawa regime preserved it was there work for falconers.

Ironically, the Sino-Japanese War (1894-5), the Russo-Japanese War (1904-5) and WWII (1939-45) offered a brief opportunity for the people of the Tohoku (northeast) region to take up falconry.

In the snowy mountainous Tohoku region, there are few roads to income other than farming, and there have been times of starvation. As a result, farmers would make charcoal or go out rifle hunting in the winter to supplement their incomes. In wartime, taxes on firearms rose, but at the same time demand for rabbit fur to protect the troops from the cold increased, so that hunters tried training hawks.

The Hodgson’s Hawk Eagle that they used is larger than the Northern Goshawk, and it is slower. However, they were easy to feed on the small but plentiful native mice, frogs and fowl, and they could also hunt fur-bearing animals such as foxes and rabbits.5

But demand for fur decreased with the end of WWII, and the Hodgson’s Hawk Eagle became a protected species, so falconry soon ceased. Today in Yamagata Prefecture, Matsubara Hidetoshi, who is said to have learned from the late falconer Kutsuzawa Asaji of Mamurogawa-cho, uses imported Golden Eagles and practices the art in Asahi-mura.

Also, Kuroda Nagamichi, who had been lord of the Kuroda fief, had a duck netting preserve in Wada but sold it in 1936.6 On the western side of this duck preserve a falconer named Narushima Yoshigoro had a preserve, but today all of the property is gone, swallowed up by the Haneda Aiport.

3. Preservation of hawking culture by the Imperial Household Agency

The Emperor Meiji, worried that Japanese culture was being lost in the rush to westernization, called on the government to preserve the old arts. As a result, falconry came under the protection of the Imperial Household Ministry (Now the Imperial Household Agency), and 3 falconers who had found work with the Date Clan, led by Kobayashi Kyuuuzou, were invited to set up a duck netting preserve.7 Also protected in the Hunting Office, in

Figure 2 Rabbit hunt on Mt. Fuji: from Horiuchi Sanmi, A Photographic Record: Traditional Japanese Hunting Methods, Shuppan Kagaku Kenkyusho.
addition to hunting preserves for shooting and fishing preserves for salmon and trout, were traditional hunting methods, such as snipe hunting and pheasant chasing.\footnote{Note 1 Ancient hunting techniques preserved included specialized hunting using baskets and nets, such as waterfowl hunting, single-layer net hunting, and plover hunting.}

At hunting receptions on the duck netting preserve, wild ducks were lured from the great pond, called \textit{motodamari}, into a moat using domestic ducks as decoys. At the right time, the gate to the moat was closed. The guests would climb the levee of the moat carrying great nets known as \textit{sadeami}, or scoop nets, and scoop the rising ducks with their nets. Behind them waited falconers, who would use their hawks to catch any escaping ducks before they could warn their brethren. The guests were then welcomed with a sukiyaki dinner made with the ducks that had been hunted.

3.1. Hawk training methods

The Imperial Household Agency employs falconers from various schools, but there is no official unified system. Therefore, here I will describe one of the schools that is used in the Imperial Household Agency, the Suwa School, with which the author is the most familiar. Basic instruction begins with "Manning," continues to the hunt, "Training," then to actual use, or "Entering." Long and patient effort is required. A chick in the nest is called "Eyass," and a young hawk caught in a net after leaving the nest is referred to as "wild caught." There are a few differences in the training regimen depending on when the bird is caught, but below I outline a Northern Goshawk example.

Hawks are extremely nervous, and they are very observant of humans, so the first impression is vital. First, in order to prevent them from overeating during training, their beaks and talons are filed round, and deerskin straps are tied on both feet. The end is connected to a "leash," a 3.6 m long red silk braid, and the bird is placed in a pitch-dark "Mews" to prevent startling it and tied to a "Perch." Then a label with the name of the bird and the Falconer in Charge is attached to the door. Bird names are taken from their birth places or they are named after famous birds of the past, but they do not call the birds by name as is done in Europe or the Middle East.

3.1.1. Feeding on the fist

In the first exercises in getting the bird to eat from a human fist, the falconer quietly approaches the hawk in the dark and puts a piece of meat, "full pigeon," or a decapitated pigeon with the breast skin removed for easier eating, at the feet of the hawk. He then mimics the sound of a mouse cheeping. The wild caught will instinctively grab the pigeon. Once the hawk takes a single bite, hunger will take over and it will concentrate on eating. Every time the bird takes a bite, the falconer will make a distinctive sound, "ho-ho," to make the bird remember this as a sign that it is being fed. If it eats too much, the hawk will have a chance to get on its guard, so care is taken not to overfeed it. The falconer then retreats quietly from the room.

3.1.2. Reducing weight

This is a period of fasting to make sure the hawk has no fat. Hawks usually build up fatty tissue to keep them alive when they must go for days without catching game. When the fat decreases, the hawk will then wish to hunt, and its concentration on game and food increases. At the same time, its fear of humans is decreased. The falconer performs "checking the pectoral muscle" by feeling the bird from the chest to the lower part of its body in the dark to ascertain the state of musculature.

When the hawk drops greenish feces known as "green mute," the bird is fed on the fist again in preparation for actual training. Because its internal functions speed up and it suddenly loses weight when given water, water is given to stubborn hawks and to those that are on the eve of being fed on the fist.

3.1.3. Sitting on the fist at night

In exercises to accustom the hawk gradually to the various matters of sitting on the fist, at night when it cannot see well, the falconer first takes the bird above the perch, "sitting on the fist above the perch," and feeds it there, teaching it the sounds of calling, coughing, etc. Even if there is noise, if the hawk feels no danger, it will soon concentrate on eating without paying attention to the noise. Then the falconer takes the hawk and walks around the mews to acclimate it to moving.

To the falconer, sitting on the fist is a basic
technique, and he will take care to steady his hand and make the fist easy for the hawk to stand. The more skilled the falconer with the fist, the faster the exercise proceeds, and the hawk will ride meekly on the fist. The hawk may ride all day without tiring, and its metabolism will rise, allowing it to concentrate on the hunt. If the seat is poor, the hawk’s body will grow stiff, and it will use up all its nerves and energy, so that it cannot mute, and its metabolism will not rise. It will also have no room to concentrate on looking for prey, so that it will achieve poor results.

Therefore, before a falconer sits a hawk on the fist, he must study fist sitting. At the beginning, he carries a cupful of water on his fist and learns to walk around without spilling. Once he has mastered this exercise, he walks around in the same way with a pigeon. Only then is he ready to receive a hawk.

In addition, care must be taken not to allow the hawk to bump anything and damage its wings when it spreads its wings while on the fist. The fist is held horizontally, twisted 90° from the elbow, and the arm is opened about 60°. The falconer tries to seat the hawk as if it were resting on a tree limb and plumping up its feathers.

Once the hawk is accustomed to moving around the mews, it practices nokizue, "sitting on the fist under the eaves" to inquire about conditions outside the eaves, then nokibanare, "leaving from the eaves;" next it tries waanwari, "circling with the falconers," walking in a circle with the falconers in an open space. Next it will go to suemawashi, "walking outside with hawks," and then machizue, "taming surroundings," to accustom it to the town environment of cars, streetlights, dogs, etc. In the past, this process was begun with the new moon, and by the time it had become accustomed to pale light of the full moon, it was ready for taming surroundings. Today it is no longer possible to use the darkness of the new moon, so darkness is created indoors and the light is increased incrementally until the hawk is used to the light, and then it is taken to as dark an area as possible out of town.

3.1.4. Ake, "taming daylight"

In exercises to acclimate the hawk to light, the falconer walks around with the fistled bird from before dawn until daybreak. From about this time he also begins instructing the bird in moving. Hogoshi is the process of holding the food in front of the hawk and feeding it over and over as it leaves the fist to fly to the food. This process is for the step called awase, particular to Japanese falconry, and for teaching the hawk to relax its legs as well as for allowing the falconer to correct its direction of takeoff.

Two points come to mind as particular to Japanese falconry. The first is to try to entertain by displaying the act of the hawk catching its prey before visitors’
eyes. The second follows from the first: in order to make the catch easier to see, the hawk is taught to catch its prey in as short a distance as possible.

In order to make the hawk chase game quickly, the falconer accelerates it by throwing. The instant the hawk sees the game and begins to flap its wings, the falconer turns his wrist to correct the flight path to the direction of flush in order to align the hawk’s body and make it fly straight. This training for awase, alignment, is hogoshi.

3.1.5. Until first entered quarry

After training, the first hunt for wild game is known as "first entered quarry." At first the hawk is made to catch a simple quarry such as a night heron. Before that, the hawk is instructed in calling to the fist and Egoushi training. Egoushi is teaching the hawk to remember the sound of its beak tapping on the bottom of a rectangular container of chunks of meat as it is being fed. Calling to the fist is setting food on the ground and when it alights showing it a piece of habushi, or pigeon wing meat, simultaneously calling it to return to the fist. This is repeated over and over again every day at gradually increasing distances.

Next is instruction known as marubashi. Even if it is domesticated, a hawk will instinctively carry its prey to a safe place, for it is defenseless while eating. So it is made to catch a pigeon tied to a post with a string, preventing it from carrying the catch away. At the same time the falconer calls it and blows a whistle as he approaches. He picks up the hawk with pigeon on the fist until it perceives that the fist is a safe location.

Furikae, or transfer, is training in flying back and forth between falconers using egoushi or similar meats. This accustoms the hawk to land even on the fist of a stranger. Also, there is furibato, or training the hawk to catch its prey in air, very close to the falconer. It is also used to call a hawk back from a treetop. While the falconer blows his whistle, he waves a pigeon tied to a silken rope, so that when the hawk approaches, the pigeon is thrown into the air for the hawk to catch.

All this training takes about 45-60 days. After the first entered quarry comes actual field training. The falconer carries the fistged hawk to the field to give the hawk more experience in awase, propelling it towards the quarry. If the hawk fails to catch, it will settle in a tree, so the falconer calls it back to the fist and gives it another opportunity to hunt. The falconer gains experience with nature, reading wind direction and topography, learning where game is likely to be, etc. For example, he must align the throw of the hawk from downwind to upwind in order not to alert the quarry by scent or noise and adjust the timing.

4. Falconry and the spirit of animal protection

After the war, most of the hunting preserves owned by the Imperial Household Agency were confiscated and turned into housing or resort property. The only remaining preserves were the Saitama duck preserve and the Niijama duck preserve, used for duck hunting by GHQ and foreign guests of the Emperor. But in 1971, Ouishi Takekazu, the first head of the Environmental Protection Agency (now the Ministry for Environmental Affairs) raised objections to killing and eating ducks there and, saying that it was not a good thing from the point of view of protecting wildlife, refused an invitation to join the hunt. This was taken up by the mass media, leading to the declinations of many bureaucrats, so that the Imperial Household Agency, fearful of public opinion, eliminated duck hunting and hawking during the hunt from official activities. To this time, with the exception of cormorant fishing, none of the traditional hunting techniques have been resumed.

Duck hunting receptions are still held today during hunting season (Nov. 15-Feb. 15), but since 1972, the birds are given leg bands for the International Bird Marking Survey and released, and domesticated duck is served to the guests. Because hunting is a part of traditional culture, there have been opinions on the subject from bureaucrats in the Cultural Agency, but the Imperial Household Agency does not acknowledge them. It continues to employ falconers under the label of duck breeder and duck preserve administrator.

5. Hawking culture among the people

Falconry is practiced today among the general populace outside the traditions of the Imperial Household Agency. We can look at 3 different trends to get a broad idea of the course of private falconry.

The first of these is made up of organizations and individuals devoted to traditional hawking culture. The Japanese Falconers Association is an NPO that
took a former falconer to the Emperor Showa, the late Hanami Kaoru, as its first president, promoting the preservation and revival of traditional hawking techniques. Mr. Hanami received the succession to the 16 generations of Suwa School hawking techniques in the Kobayashi family from Kobayashi Utaro, who was a falconer at the time, and after his retirement in 1976 he passed these techniques to the private sector, becoming president of the association upon its founding in 1983. The association is now headed by Mr. Tagomori Zenjirou, the 17th in the line. In 1997-8, at the request of the Ministry of Transportation (now the Ministry of Land, Infrastructure and Technology), he participated in experiments to prevent collisions between aircraft and wild birds, appealing for the association’s public service. He also cooperates with veterinarians to rehabilitate raptors, performing public service by employing falconers’ skills. He also works to spread traditional culture, annually conducting demonstrations of Suwa School hawking techniques at the Hama Detached Palace Garden (called Hamarikyu Onshi Garden), which was once the hunting preserve of the Tokugawa Shogun’s family.

In former times a sacrifice-hawking ceremony was held every year in July at Suwa Shrine. Known as the Misayama Festival, quarry taken by hawks and falcons was offered to the gods. This is because there

![Map of Hamarikyu Onshi Garden before 1944](http://www.soc.nii.ac.jp/jspec3/index.htm)
are hunting gods in Suwa Shrine; the male gods of the upper shrine, Fudou and Bishamonten, rule Shou (male hawks), while the lower shrine goddesses, Futen and Kannon Bosatsu (Guanyin Buddha) rule Dai (female hawks). It is believed that these Shibutsu, or four Buddhas, impersonate hawks, and according to the Suwa School Hawking Papers, once upon a time, when humans were suffering from the damage caused by birds to their crops, the gods, taking pity on them, changed into hawks and drove the birds away, making it possible for humans to thrive.

So the Suwa School saw the hawk, the embodiment of the gods, as its master, and to guide the hunt as the hawk desires was the role of the falconer. The hawk must not be touched with dirty hands, the wings were preened with a vine from the mountain wisteria, the beak would be wiped. Beautiful appearance and behavior of hawk was a falconer’s pride. When the tendency arose in recent years to look at hawks as mere tools for hunting, Mr. Hanami created a new phrase, "man and hawk as one," advocating the hunt by an equal partnership, in order to improve the spiritual culture of falconry.

In addition, the eldest son of the Yoshida School family, Murakoshi Sentarou, who was to have joined the Imperial Household Ministry, went private as a result of unknown factors. Just exactly when isn’t clear, but it is said that Niwa Shigehiko studied falconry with Mr. Murakoshi. In 1942, he established the Ikisu Duck Preserve in Ibaraki Prefecture, but it disappeared after his death. The second son of the Murakoshi family, Bunjirou, entered the service of the Ministry as successor to the family, but that did not last; instead, he worked with his eldest son, Sadanosuke, when the city of Tokyo in 1934 established a municipal duck preserve on the grounds of the Yamaguchi reservoir. However, sometime during the Minobe administration the duck preserve was closed, and the falconers were transferred to the water works.

Among the organizations and individuals who learned from Niwa Arie, who is said to have been a student of Murakoshi Sentarou, are the Yoshida School of Hawking Association, Shiga Shin’ichi and Minoura Yoshihiro.

Originally, the schools were not schools in the narrow sense of the word but rather grew out of the master-apprentice system. It is possible to believe that because the schools competed, they struggled to improve their techniques, so that hawk training techniques and culture grew from the bottom until it advanced to the point of becoming a unique Japanese aesthetic sense.

The second trend in private hawking is made up of organizations and individuals who pay no attention to traditional culture or schools. Ohara Souichiro, who was president of the Kurashiki Rayon Corp., founded the Japan Hawking Club in 1964 and worked with Nakajima Kin’ya, who was a student of Niwa Arie, to preserve the old techniques, but after Mr. Ohara’s death, its name was changed to the Japan Falconiformes Center and was turned into a raptor protection and research facility by Mr. Nakajima, his son and others.

In addition, the spread of the Internet has simplified the acquisition of references and knowledge from overseas, and people who are uncomfortable with the old master-apprentice relationships are trying training on their own using individually collected information from home and abroad. There are even organizations like Atelier Falconoid, which tries to revise our understanding with its own analytical theories of action.

Third is the existence of pet shops that support falconry. People other than breeders or individual importers who wish to acquire hawks must rely on pet shops, and that relationship has grown naturally until it is stronger than the master-apprentice relationship. Beginners in particular will buy their feed and tools from the same shop, consulting it on methods of rearing and training. In order to manage and nurture these customers, pet shops have taken to sponsoring clubs for those who enjoy falcon hunting, for example, M company’s sponsorship of the World Falconers Club. The number of people who belong to and rely on these logical aggregates that support hawks and information about them is quite large.

Moreover, in recent years, people are beginning to raise hawks as pets. They call their hawks by name, treat them as members of the family—this loving feeling is the trend in modern pet ownership.

In keeping with modern ideas of efficiency and convenience, today everyone seems to do training
and hunting in cars. In order to find and call back quickly one’s hawk or falcon that was so quickly released, tracking devices like the American Marshall or the Finnish Tracker, which have made enormous technical progress in recent years, are now another falcon tool. It appears that trends in efficiency will continue to grow.

6. Conclusion

The following are points of consideration in regard to the tradition and Transformation of falconry in modern Japan:

1. Changes in support
   Falconry is not being officially conducted, and there is no prospect of active government preservation. Instead, it survives and grows in both traditional and hobby forms through private NPOs and independent organizations.

2. Changes in spiritual culture
   Before the Meiji period, hawks were a divine presence, and the hawker played the role of serving the hawk. Although since that time the trend has arisen to treat them as mere birds of prey, such as hunting tools or pets, Hanami Kaoru advocated a counter-view, "man and hawk as one," to improve the spiritual culture of falconry.

3. Continuance of falconry
   In recent years, in order to deal with the trend to refute hunting on the part of animal lovers, trials have arisen, competing to show the extent of training using lures that resemble quarry. If I may be so bold as to coin a phrase for this trend to competitive hunting. I can perhaps call it the birth of Sport Falconry.

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