

Chronologized Picture Odyssey of Tent Pegging in Sports: Cultural and Historical Perspective of Pakistan

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Abstract

Tent Pegging sport in Pakistan is not only a display of prowess, but to the nation, it is a living testament due to its connectivity with its historical past. This article aims to apprise, edify and engross readers about tent pegging and concisely introduce its origin, history, cultural implications, and significance. It personifies the sportsmanship, spirit of unity, linguistic, geographical and cultural divides. Pakistani culture is bonded through the Tent Pegging in a shared skill, spirit of competition and same appreciation for its tradition in the region. Tent Pegging is a platform for nurturing the talents of Pakistani youth and is now a source of inspiration for all. The rider's dedication is to preserve the tradition and advance Tent Pegging throughout the region through organizing events and competitions. As a result, their hard work assists as an inspiration, encouragement and beacon for future generations of the area. Looking ahead, it is domineering that we constantly support and celebrate this sport in Pakistan. This entails devoting to facilities, endorsing awareness and providing opportunities for young players and riders to sharpen and hone their skills.

Keywords: Tent Pegging, Peg, Lance, Horse, Equestrian Sport, Ancient Cavalry.

Introduction

The ancient equestrian sport Tent Pegging has its roots in historical warfare. It began as a training of military soldiers in riding, targeting and combating in the regions of Persia, India and the Middle East. On the battlefields, this training benefited the military in targeting and pulling out the pegs of opponents' tents, resulting in the falling of the tents. With time, this rigorous training turned into a cultural sport. This article aims to present the history of Tent Pegging in Pakistan and its cultural significance through visual journalism and its analysis.

Visual journalism holds a pivotal significance in archiving the historical events of Tent Pegging. It plays a significant part in promoting this sport, thus reviving its historical roots. The research focuses on the historical context of the sport while highlighting the regions known for this cultural activity. By presenting a visual archive, the study analyses the journalistic record of the sport. This paper contributes to documenting the history of Tent Pegging in Pakistan and emphasizing its traditional values, striving to promote Tent Pegging as a global, regional culture.

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Literature Review

The scholarly literature on the sport of Tent Pegging needs to be expanded. The history and methodology of this game should be elaborated in the existing sources. Most of the relevant data is from newspaper articles covering the specific event, recording the sport and the players. Some photo journal magazines available online do not provide the required knowledge about the game and its historical significance.

The blog article of Maharaj (2007) discusses his interest in the game as an equestrian athlete and his journey from Ontario's stables to the Muscat fields. Rao (2014) in a newspaper article, highlights the establishment of the International Tent Pegging Federation and the World Cup, which has revived the game of Tent Pegging in Oman. He considers it a step forward to recognizing this game in the World Equestrian Games and Olympics. He mentions the plans for the upcoming tournaments and the launch of a tent pegging academy in Pakistan.

However, this game is already famous in Pakistan. In the book *Neza Bazi* (2020), Rao mentions the significance of this game in Pakistan, which is considered a historical tradition (p. 1). He says the evolution of this game from warrior training to becoming a culture of Punjab. The book emphasizes the arrangements for the game, the ornamentation of the horses, the players' dressing, and the game's overall scene. However, the information provided is brief and requires detailed discussion.

In her newspaper article, Khan (2022) mentions the popularity of this game in the United Kingdom among the British Pakistanis, who take part in the games held there, revealing the cultural importance. She briefly highlights the historical evolution of the game, from competitions held during the British Raj to its establishment as an artistic game that links it with its heritage.

The existing literature on the subject needs to be more comprehensive. An in-depth study is required to elaborate on the history and regional significance of the game in Pakistan. This paper contributes to filling the gaps in the literature by presenting the history of tent pegging, its traditional and cultural importance in different provinces of Pakistan, and the visual records in the form of lithographs and photographs.

Materials and Methods / Methodology

The qualitative research approach is used for collecting and analyzing the data for this study. The American Psychological Association (APA) style is used in writing the article. The majority of the data has been collected from primary sources, including personal communication with a tent peger, Aqib Tahir. Apart from the online available data, the visual references have been obtained from unique photography of a Tent Pegging competition in 2011 in Rawat, Pakistan. The analysis showcases the historical origins and roots of Tent Pegging from ancient cavalry traditions to the present day. The visual representation and imagery of Tent Pegging convey the significance of sports culture in different regions of Pakistan.

Historical Context

Game of Tent Pegging is thought to have started in Afghanistan in 326 BC (Equestrian Federation of Pakistan, 2023, para. 1). Over the ages, European empires, Asians and then Middle Eastern propagated the game around the world (Academic Accelerator, n.d., para. 2). In tent pegging a team of horsemen rides at a gallop and uses a lance to hit, pick up and carry away series of targets or single tiny ground target known as a "Tent Peg".

In the Indian Subcontinent, equestrian sport has a historic significance. The Muslim rulers of the Slave Dynasty played Chogan (Polo), an equestrian game with a Persian origin. The first sultan of

this dynasty, Qutb-ud-Din Aibak, was so fond of the game that his death occurred with a fall from horseback while riding (Tanvir, 2023, video 5:46-6:04).

Tent Pegging during the Mughals

The Mughal Empire of India, known for its splendor and majesty, was greatly fond of equestrian activities, both as training and sport. It was a daily activity of the individuals from the Mughal court to parade on horseback, which aided them in racing, hunting, and equestrian sports like polo and tent-pegging. Mughals' fondness for horses is evident in the breed they preferred the most – the Marwari, which was best suited for parades and battles. Only royals and noblemen could ride on Marwari horses, as they were then considered the divine breed, even having more worth than the riders. The breed had been named after an Indian region, Marwar, another name for Jodhpur, which was called so because of several battles fought there. The Marwari horses were well-trained for the actions and showed high alertness. The princes of this region claimed that only under three conditions could this breed leave the battlefield, i.e., triumph, death, or take the injured rider to a safer place (Wilkins, 2019, para. 1-10).

Figure 1: Marwari Horse Breed



Source. Horsebreed Pintrest.

The equestrian sport of Tent Pegging was quite famous during the Mughal reign, as both military training as well as recreational activity. Mughal Emperors were skilled horsemen and warriors. Tent Pegging has been used as a battle strategy by them. Early morning in the battlefield, Mughal warriors on their horseback would run through the field pulling the pegs of the enemy's tents with lances resulting in the falling of the tents. Another team of horse riders would gallop over the fallen tents hurting the enemies. Furthermore, during the fight, the lances or spears were used to pierce the toe or trunk of the enemy's elephant, which would then throw off the soldier mounted on it (Afsar, 2022, video 2:18-4:12).

Figure 2: Govardhan, Prince Aurangzeb faces a maddened elephant named Sudakar, c. 1635, opaque watercolor including gold and silver metallic paints with decorative incising on paper, 24.6 × 40.2 cm



Source. Royal Collection Trust. (n.d.).

Mughal chronicles reveal the passion for equestrian sports, including both polo and archery, which is a type of tent pegging, besides riding and hunting (Ansari, 2023, para. 11). The Mughal Emperors had great enthusiasm for the game which they are known to have patronized, and was played by the emperors themselves as well as their militants (Afsar, 2022, video 2:18-4:12). Under Mughal patronage, Tent Pegging was promoted which attained its significance as a sport. Mughal emperors even patronized miniature paintings recording various activities, including equestrian activities and portrayals of the animal itself. The famous *Shah Jahan on Horseback* painting shows the emperor on the Marwari horse, holding a lance or spear.

Figure 3: Payag, *Shah Jahan on Horseback*, folio from the Shah Jahan Album, c. 1630, ink, opaque watercolor, and gold on paper, 38.9 x 25.7 cm.



Source. The Metropolitan Museum of Art. (2023).

Rajputs as Tent Peggars

Besides the Mughal-governed regions, Tent Pegging was also famous in the Rajput states, showcasing the skills of the cavalry and the accuracy and agility of the rider and the horse. Their military traditions had this activity as a significant part. Rajputs, famously known as warriors, practiced and excelled in Tent Pegging.

History reveals that in Tent Pegging, not only emperors but also nobles, military forces, and warriors were engaged in training and recreational activities. All these riders from the historical past contribute to the cultural tradition of Tent Pegging. Mah Laqa Bai (1768-1824), a courtesan of the ruler of Deccan, is an example of a female rider from history. Her proficiency in Tent Pegging, spear throwing and archery established her as a strong woman of that time. Because of her skills, Nizam II selected her to accompany him to three battles and hunting missions

(Wikipedia, 2023, para. 2). Thus, Tent Pegging is not limited to male riders. Females are equally competent as riders. During the British Raj in the Subcontinent, Tent Pegging also became popular among the British.

Tent Pegging in Post-partition Pakistan

Tent pegging experienced a weakening in popularity after the establishment of Pakistan on August 14, 1947, for several reasons. This finally resulted in some glitzy sports, including cricket and squash, becoming more popular. Squash and cricket gained popularity in Pakistani cities like Karachi, Islamabad, Peshawar, and Sukkur, but fortunately, tent pegging survived in the country's rural areas. They raised the horses and supplied the funds. The playfields were also maintained, and the tent peggers came to partake. Horse riders are pulling out the tent stakes. In Punjab and North Pakistan, tent pegging has long been the most well-liked equestrian competition. The National Horse and Cattle Show is a massive occasion featuring every imaginable sport and kind of culture. Unfortunately, this show was canceled, and tent pegging suffered. Fortunately, this activity was revived at the cattle marketplaces called Mela Mandis in the Punjab state. The bravery and enthusiasm for tent pegging were witnessed at these competitions, where participants from all over Pakistan participated. Tent pegging enthusiasts traditionally travel across Pakistan and dress (Equestrian Federation of Pakistan, 2023, para. 1-4).

Nowadays, tent pegging is practiced worldwide but is trendy in India, the United Arab Emirates, the United Kingdom, Oman, Australia, South Africa, and Pakistan. Tent pegging was included in the Olympic Council of Asia in 1982 and was recognized by the International Federation for Equestrian Discipline in 2004 (Sada-e-Watan Sydney, n.d., para.1).

Results and Discussion

Today, Tent Pegging is a competitive sport. The standard measurement of the lance is a minimum of 218.44 cm and a maximum of 274.32 cm long, as recognized by the International Tent Pegging Federation (ITPF). A softwood peg from the trunk of a date palm with dimensions of 9 inches long by two to three inches wide that has been hammered into the ground partially is being attempted to be picked up by a horseman as he rushes past it on his lance point (A. Tahir, personal communication, October 4, 2023).

Figure 4: Tent Pegging Lance



Source. Malik (2017).

Figure: 5 A Peg



Source. AJ+. (2015).

Stamina, tempo, and control over the horses are also required from the rider. Stirring towards the beginning point, one *tan* raises the issue until it points upward. The lancehead is allowed to fall backward as you draw near the beginning point, slide beneath the hand and then hoisted to the front once more in a motion akin to a spin. The wrist joint must be flexible, and two fingers of the hand must loosen their grip, too.

Well-trained horses should be comfortable enough with the sounds of loud cheers, rider movements and galloping. A distinct and memorable saddle and bridle are used with the protected attachments for the lance.

Riders use body armor to reduce the risk of injury during the event. To guard against potential contact with the horse's leg or other objects is also considered. For protection and grip, riders wear boots, and for holding a lance in a better position, they use gloves. The primary weapon is a lance or a sword, used in Tent Pegging. Typically, it is made of bamboo, wood or metal material for picking up the peg with the help of a pointed end.

The *pandal* has a proper stage for seating VIP guests, announcers and judges. A group consisting of eight members are assigned to receive the prominent guests. The sport attendees are voluntarily offered water by *mashki* with proper dress code and their name written on the waistcoat. Attendees, members, or riders can help them according to their wishes after drinking water. One of the members is designated to fix the peg, wearing a specific uniform with a cap. When the peg has been fixed, he gives a signal with a small flag for the whistle so that riders may start picking pegs from the ground. This member must set the pegs throughout the day for every upcoming rider. The

spectators give money as a token of appreciation to the peggers for their best performance and the individuals facilitating the event. Various food stalls are arranged to provide a cultural touch to the event, including tea, jalebi, samosa, pakora, naan, and other local food items. Cultural elements like hookah and charpoy are also available in the *pandal*. Additionally, there is a separate allocation of space for offering prayers. The supporters from various places attend the event in groups with their camp's name mentioned.

Two types of clothes are prominent in the dress code of Tent Peggers, which includes *books* and white *Latha*, with a blue or black colored waistcoat that provides for the monogram or logo of their group. The riders of the Aitchisonian Society used to wear a turban called *Kula*, and rural people used to model *Pagh*. For any competition, entry or registration of the club is important, which is announced by the commentator who informs the position for the horse to run in the ground. The representative of each club is responsible for reporting their riding members to get ready according to their assigned number and to appear on the track within forty seconds. If, for any reason, the section does not start a run within the given time, they are given three warnings and the concerned team's turn is shifted to the end. Judges are informed about any issues the horses could not run at the specified time, giving the team a chance to participate in the completion. In single Tent Pegging, two riders take part simultaneously, while in section, four riders take part. Each Peg-hit scores four marks. If a rider picks up a Peg on his lance, he secures four spots, and if Peg falls within the specific area for any reason, he secures two marks.

There is a crucial role for photographers and videographers who document the event for historical records and journalism through their creative shoots. Local journalists also take their part in publicizing the event. There is proper branding around the ground and on the ground's entrance. The names of distinguished guests, officers, organizers, clubs and facilitators are also mentioned on the banners.

Space is allocated for horses to upload, and land is known as *duk* in Punjabi. There is a proper arrangement of food and water for the horses around the *duk*. A camp of veterinary doctors is also available to recover horses on the spot if any medical or physical issues arise. Doctors are also available for the Tent Peggers and other audience members at the event. Tehsil Municipal Administration (TMA) teams are also on duty for cleanliness. After five to ten rounds, the ground is dampened with water sprinkled to let the dust, caused by horses' gallops, settle. Cultural and national songs are played for the audience during the water spraying so they do not lose interest.

This sport is preferred to be held at the beginning of the week, around the end of September, and continues till the end of April. At the government level, many events, such as *the Jashn-e-Baharan* Festival and Horse and Cattle Show, are organized during this period. Most events are one day, two days or three days. Summer season is not preferred for this sport as it is hard for riders and horses to endure the summer heat during the run. The physical nature of the horse's body is considered during summer, as horses require reasonable time to wear their tiredness off. A horse's sweat takes around four to five hours to get dried before it is ready to run. After that, the horse relaxes, and a proper massage is given to the horse to reduce potential stiffness or pain in joints or muscles. Horses are fed properly so that no weakness could affect their health. Natural sugarcane jaggery is one of the most energetic foods for horses, alleviating any redness in their bodies.

Owners of horses stay available during their horses' relaxation time. The game also allows these owners to get to know each other and develop relations. Horses are given names according to their colors, bloodlines and breed. The white horse is attributed with the name Nukrah, while the black horse is known as Mushka. The horses are specially trained for the game. They are returned if they

do not qualify for the first or second round. On qualification of these rounds, they remain present in the specific arena and are called on their turn.

Armed forces play a vital role in facilitating the Ten Peggers in moving horses from one city to another for the competition. Most events are organized in societal areas of cities, generally on weekends. In contrast, in rural areas, they are scheduled on Friday or Sunday so business people can attend the event on Friday, and government officers and servants can join on Sunday. Spectators from various cities and villages are invited to come and enjoy the competition. In addition, foreign spectators are warmly welcomed to attend this cultural event.

In many parts of Pakistan, tent pegging is especially well-known and popular. Tent pegging games come in various Types:

1. **Ring Jousting:** In this kind of tent pegging, riders ride horses while attempting to pass a weapon, often a lance, through a series of hung rings. To accomplish this, the rider and the horse must work together with exact timing and synchronization.
2. **Lemon Sticking:** In the "Lemon Sticking" game, riders try to slash hung lemons with a sword or spear while galloping their horses. It necessitates both skill with the weapon and accuracy with timing the strike.
3. **Quintain Tilting:** In this game, a target or swaying mannequin is set up, and the rider rides a horse towards it. The rider attempts to avoid being hit by the swaying arm by striking the target with a weapon, sometimes a lance. This game puts the rider's precision and control to the test.
4. **Mounted archery:** Mounted archery is a form of tent pegging where participants ride a full gallop while shooting targets with bows and arrows. The rider attempts to strike the center of each target, which is frequently placed throughout the circuit. This demands outstanding horsemanship and archery skills.

Tent pegging is particularly prevalent in both culture and sports in the following places in Pakistan.

Punjab

The Punjab province is frequently called Pakistan's tent-pegging capital. Tent pegging is a significant part of the local culture in this area, which has a long history of equestrian customs. The vibrant tent-pegging festivals in cities like Lahore, Sargodha, Attock, Bhalwal, Faisalabad, Gujranwala, Mandi Bahauddin, Multan, and Rawalpindi are well-known.

Khyber Pakhtunkhwa (KPK)

Due to its rocky landscape, KPK has a significant tent-pegging community. Tent pegging activities are done daily in places like Peshawar, Mardan, and Nowshera. Many talented tent peggers who have represented Pakistan at the national and international levels are products of the province.

Sindh

Tent pegging is a well-known tradition in Sindh, especially in cities like Karachi, Hyderabad, and Sukkur. Tent pegging competitions are frequently held at local festivals and cultural events to highlight the sport's importance in the community.

Baluchistan

Another place where tent pegging enjoys a devoted following is Balochistan, known for its vast open expanses and long tradition of horsemanship. Tent pegging competitions frequently take place in Quetta and the surrounding area.

Azad Jammu and Kashmir (AJK)

The gorgeous landscapes of AJK make for a beautiful background for tent-pegging activities. Tent pegging enthusiasts can be found in Muzaffarabad and other AJK communities.

Gilgit-Baltistan

Gilgit-Baltistan has distinctive equestrian traditions even though the terrain there is not favorable for conventional tent pegging. Polo is a well-liked sport in this region of Pakistan and is comparable to tent pegging.

Visual Journalism

Lithography and photography mediums have been used to record the events of Tent Pegging. The artists have used these techniques to convey the game's energy besides archiving history. This game has allowed the artists to capture the true essence of horsemanship and tent pegging. They have contributed to documenting and promoting the game, preserving its roots, and offering the audience an opportunity to explore and be curious about its historical context.

Figure 6: After John Henry Frederick Bacon, Front cover of the Illustrated London News, 1875, engraving, dimensions unknown.



Source. Look and Learn & Bernard Platman Antiquarian.

The enthusiasm, passion, precision, and cultural richness that this game is loaded with is thoroughly captured by visual journalism. The visual depiction of horses galloping on the ground with dust clouds creates an atmosphere of enthusiasm. These visuals are a clear demonstration of the passion for the achievement of the goal. This anticipated achievement has a vibrant history of the journey behind it. The visuals of well-trained players with dead-on targets portray their evolution from rigorous drills.

Even though the fame and glamour of tent pegging declined somewhat in modern times, mainly due to the rise of a more competitive society and economic constraints, many well-known tent peggers have found it hard to keep their horses on their dwindling resources and have resorted to begging for patronage from their more affluent peers. This practice has created a cycle of self-destruction. "What we see today is a lack of commitment," says an experienced tent pegger from a bygone era, "it takes a lot of money and a long time to rear a horse." Most don't have the money to do this and depend on wealthy landlords who invite them to join them on a monthly salary. Most of the players change their affiliations based on the pay scale. You have to be a horse to raise a horse. If you don't have the guts to sacrifice yourself for the sake of the game, then don't enter the tent-pegging contest. Don't enter the game if you're not brave enough to do it. It's a passion that grows as you get older.

An engraved image of "A Novel Feature at the Royal Military Tournament: Tent-pegging by Sections", 1886.

Figure 7: After John Henry Frederick Bacon, Front cover of the Illustrated London News, 1875, engraving, dimensions unknown.



Source. Look and Learn & Bernard Platman Antiquarian.

Figure 8: Alamy Stock Photo, Playing at the Quintain in the 14th Century, 1896, lithograph, 41.7 x 32.4cm.



PLAYING AT THE QUINTAIN IN THE 14TH CENTURY.

Source. Alamy Stock Photo.

Figure 9: After John Charlton, *With the Nile Expedition, Sport in the midst of War*, 1896, lithograph, dimensions unknown.



Source. Look and Learn.

The visuals show an overall atmosphere of accomplishment fueled by the intensity of physical activity on the ground. Though these lithographs are mostly limited in colors, yet they masterfully portray the energetic zeal of the game by depicting the force of gravity acting on the horses while in space, with shadows cast on the ground. The distance between the horse and the ground created by the gallop shows the seizing of the fleeting moment by the artist.

Figure 10: After John Henry Frederick Bacon, *Tent-pegging in India*, 1910, color lithograph, dimensions unknown.



Source. Look and Learn.

Figure 11: Bridgeman Images, *Tent-pegging in India*, 1910, color lithograph, dimensions unknown.



Source. Bridgeman Images.

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An engraved image of "A Novel Feature at the Royal Military Tournament: Tent-pegging by Sections", 1886.

Figure 12: Victorian Collections, *Untitled Image* From the collection of 8th/13th Victorian Mounted Rifles Regimental Collection, n.d., lithograph, dimensions unknown.



Source. Bridgeman Images.

One of the prominent and leading figures in the activity of tent pegging is Malik Atta Muhammad. Malik Atta Muhammad is well known for his contributions to the creation and promotion of tent pegging in Pakistan and abroad. He is well known for his tremendous athletic ability and has received many honors. His efforts have made tent pegging more well-known and contributed significantly to preserving this age-old equestrian sport. Malik Atta Muhammad is regarded and admired among the equestrian community for his commitment to tent pegging. His involvement in international projects to promote the mark shows that his influence goes beyond Pakistan.

Figure 13: Abbrar Cheema, *Malik Atta Muhammad Khan (Late)*, photography, 23.5 x 35.28 cm.



Source. Abbrar Cheema. (2022).

In Pakistan, tent pegging is also named Neza Bazi. Many clubs use distinctive waistcoat and turban designs to distinguish their organizations. For the competition, people adorn their horses. Each club organizes a Neza Bazi competition. Participation in the competition is open to all clubs. For many years, specific shows have been scheduled. The National Horse and Cattle Show is organized at the end of February or during the first week of March at Fortress Stadium in Lahore. Tent Peggings from several districts across Pakistan take part in the competition.

Figure 14: Ahmed Faraz, *Spectators of Tent Pegging*, 2011, digital photograph, 9.96 x 35.97 cm.



Figure 15: Ahmed Faraz, *Pegs and the Tent Peggers-I*, 2011, digital photograph, 20.32 x 33.02 cm.



Figure 16: Ahmed Faraz, *Pegs and the Tent Peggars-II*, 2011, digital photograph, 13.67 x 22.21 cm



The horseman uses his lance or sword to pierce the target once he is near it. He takes it in his hands and moves the peg forward. This action continues until he carries all of the pegs that have been laid out on the track. The timing of the entire performance is what determines success. The movement of the arm must correspond to the gait of the horse. You can miss your goal with a tiny lapse in synchronization. The rider's agility, promptness, and hit intensity matter in this game.

Figure 17: Ahmed Faraz, *Pegs and the Tent Peggars-III*, 2011, digital photograph, 30.5 x 45.7 cm.



Figure 18: Ahmed Faraz, *Pegs and the Tent Peggors-IV*, 2011, digital photograph, 24.11 x 36.31 cm.



Figure 19: Ahmed Faraz, *Pegs and the Tent Peggors-V*, 2011, digital photograph, 30.5 x 91.4 cm.



Figure 20: Dress Code, Muhammad Al Qutab Shahi Awan Tent Pegging Club of Pakistan.



Source. Qutab Shahi Awan Tent Pegging Club Sargodha (2022).

Figure 21: Pakistani horse riders holding lances that are used to pick up pegs at a tent-pegging competition during an annual festival in Attock.



Source. Gulf News. (2017).

Figure 22: Pakistan women tent pegging team in South Africa



Source. Azam Jamil. (2021).

Figure 23: Drummers perform at the tent-pegging competition in the village of Kot Fateh Khan in Attock district, Punjab province.



Source. Gulf News. (2017).

Figure 24: Award Winning Tent Peggers

Source. Ch Aqib Tahir. (2023).

Tent Pegging at a Glance

Numerous contests are organized nationwide to promote and honor this equestrian activity, which is well-known for having a thriving community in Pakistan. The top tent pegging competition in Pakistan, the National Tent Pegging Championship, features teams and individual riders from various regions competing for the national crown. It acts as a stage for showcasing the best tent-pegging expertise in the nation. Like the National Championship, the All-Pakistan Tent Pegging Championship attracts competitors from all around Pakistan. It gives tent peggers a chance to compete at a high level and get noticed. Inter-Provincial Tent Pegging tournaments: Teams or representatives from several Pakistani provinces compete in these tournaments. It encourages good rivalry and camaraderie among the regions.

Tent pegging competitions held by the army and military are common in Pakistan due to the sport's historical association with horse warfare and the participation of members of the armed forces. These competitions can be very contested and display superb riding abilities. Tent pegging championships at the regional and district levels might be held throughout Pakistan to advance the

sport's development at the amateur level. These gatherings are crucial for developing talent and spreading enthusiasm for tent pegging in nearby villages. Tent pegging competitions occasionally occur as a component of more prominent equestrian festivals or polo tournaments. These events allow riders to display their talents to a broad audience.

In the Tent Pegging World Cup 2023, the Pakistan International Tent Pegging Team won 7 medals, including 2 gold and 3 silver, and their second-place finish in South Africa. On the final day of the competition, HC Aftab Hasan Khan gave medals to the winners at the Awards Ceremony (Pakistan High Commission South Africa, 2023).

Conclusion

The article presents a noteworthy and remarkable addition to the literature on the equestrian sport of Tent Pegging. It engrosses the cultural significance of the regional sport and the rich history of this earliest equestrian sport through the captivating visuals of miniature paintings, graphic art, and photography. Tent Pegging brings the ceremonies and events to life through images. This research-based documentation of Tent Pegging is an outstanding source for thoughtful understanding and acknowledgment of the broader cultural framework in which this cultural sport is rooted.

In conclusion, Tent Pegging continues to flourish, thrive and prosper in the nation's heart through its historical roots, which trace back to the cavalries from the 4th century BC. As a military activity, Tent Pegging had been serving for training and on the battlefield. It was mandatory for the militants of Mughal, Rajput, and British armies in the Subcontinent. However, with historical significance, it began to be recognized as a cultural sport, which gained popularity in present-day Pakistan. With the support of the enthusiasts, this sport has been introduced in all the provinces. With the establishment of rules and regulations, various clubs have been formed. This progress has reached international acclaim, with many Pakistani tent peggers playing in other countries.

Tent Pegging is a proud emblem of Pakistan's enlightening cultural legacy and rich equestrian tradition and heritage. The tent Peggers community of Pakistan is marked by its passion, unwavering commitment and dedication. This steadfast commitment has played a vital role in promoting, reassuring, encouraging, and preserving the unique discipline of Pakistan's rural or local areas.

Tent pegging takes in various shapes and techniques worldwide, from the rocky landscapes of the North to the lush plains of Punjab. However, beneath these differences, a common thread connects enthusiasts from around the nation. It is evidence of how sports can unite people from different regions. Tent Pegging has a unique position in the rich fabric of Pakistan's mark, and its enthralling and fascinating history needs to be made public. The article contributes towards the expansion and prosperity of tent pegging so that it can continue to mesmerize, inspire, and bring people together for years to come.

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