

Dublin Penny Journal

The Scrtipture Rhinoceros

Reviewed work(s):

Source: *The Dublin Penny Journal*, Vol. 4, No. 165 (Aug. 29, 1835), p. 70

Published by: [Dublin Penny Journal](#)

Stable URL: <http://www.jstor.org/stable/30075596>

Accessed: 21/02/2012 21:54

Your use of the JSTOR archive indicates your acceptance of the Terms & Conditions of Use, available at <http://www.jstor.org/page/info/about/policies/terms.jsp>

JSTOR is a not-for-profit service that helps scholars, researchers, and students discover, use, and build upon a wide range of content in a trusted digital archive. We use information technology and tools to increase productivity and facilitate new forms of scholarship. For more information about JSTOR, please contact support@jstor.org.



Dublin Penny Journal is collaborating with JSTOR to digitize, preserve and extend access to *The Dublin Penny Journal*.

<http://www.jstor.org>

THE SCRIPTURE RHINOCEROS.

A few years since Mr. Campbell brought from Africa the skull and horns of an extraordinary animal, which he deposited in the Museum of the London Missionary Society, in the Old Jewry.

The animal was shot about six miles from the city of Mashow, (a large town far in the interior of South Africa, and containing twelve thousand inhabitants,) by the Hottentots who accompanied Mr. Campbell on his journey from New Lattakoo to Kurreechane. The Hottentots immediately cut up the body for food, which they conveyed upon oxen to their waggons, and in these to the city of Mashow. Never having seen or heard of an animal with a horn of so great a length, they cut off his head, and brought it bleeding on the back of an ox to Mr. Campbell. Mr. Campbell would gladly have brought the whole of it with him to Europe, but its great weight, and the immense distance of the spot from Cape Town (about twelve hundred miles,) determined him to reduce it, by cutting off the under jaw. The head measured from the ears to the nose, three feet; the *length of the horn*, which is nearly black, is also *three feet*, projecting from the forehead, about ten inches above the nose. There is a small horny projection, of a conical shape, measuring about eight inches, immediately behind the great horn, apparently designed for keeping fast or steady whatever is penetrated by the great horn. This projection is scarcely observed at a very little distance. The animal is not carnivorous, but chiefly feeds on grass and bushes. It is well known in the kingdom of Mashow, the natives of which make from the great horn, handles for their battle-axes.

The animal, of which a partial description is given, appears to be a species of rhinoceros, but judging from the size of its head, it must have been much larger than any of the seven rhinoceroses shot by Mr. Campbell's party, one of which measured eleven feet from the tip of the nose to the root of the tail. Its height was eight feet. Its breadth, or thickness, was four feet. This is the common rhinoceros of South Africa, which has a large crooked horn, nearly resembling the shape of a cock's spur, pointing backward, and a short one of the same form immediately behind it.

Mr. Campbell was very desirous to obtain as adequate an idea as possible of the bulk of the animal killed near Mashow, and with this view questioned his Hottentots, who described it as being much larger than the rhinoceros, and equal in size to three oxen or four horses.

The skull and horn excited great curiosity at Cape Town; most scientific persons there being of opinion that it was all that we should have for the unicorn. An animal of the size of the horse, which the fancied unicorn is supposed to be, would not answer the description of the unicorn given in the Sacred Scriptures, where it is described as a very large, ferocious, and untameable creature, but the animal in question exactly answers to it in every respect.

The Hebrew name by which it is called, *Reem*, signifies STRENGTH. The Greek translators called it *Monoceros*; in the Latin *Unicornis*. In various countries it bears a name of similar import. In Geez it is called *Arwe Harich*, and in the Amharic, *Awaris*, both signifying, "the large wild beast with the horn." In Nubia, it is called *Gir-nangirn*, or "horn upon horn." This exactly applies to the skull in the Society's Museum, which has a small conical horn behind the long one. From the latter, it is supposed, the animal has been denominated the unicorn, it being the principal, and by far the most prominent horn; the other, as before intimated, being scarcely distinguishable at a short distance. The writer of the article "Unicorn," in the Supplement to the Encyclopædia Britannica, observes, (defining the term,) "the scriptural name of an animal, which was undoubtedly the one-horned rhinoceros."

In the book of Job a reference seems to be distinctly made to this animal.—Job xxxix. 9, &c. Elihu, wishing to convince Job of his impotence, thus beautifully interrogates him: "Canst thou bind the unicorn with his band to the furrows? or will he harrow the valleys after thee?

wilt thou trust him because his strength is great? or wilt thou leave thy labour to him? wilt thou believe him, that he will bring home thy seed, and gather it into thy barn?" "My horn," saith the prophet, Psalm xcii. 10, "shalt thou exalt like the horn of an unicorn." A horn, in general, was considered as an emblem of power, but the horn of an unicorn, as being far more prominent than that of any other animal, is selected for the purpose of intimating the highest degree of exaltation. See also Numbers xxiii. 22; Isaiah xxxiv. 7.

THE DUHALLOW COWBOY.

"For thine was the legend of valley and fountain—
The fairy song thine of the streamlet and rill."

Manuscript Poems.

The words were Irish—and the voice of the singer recalled to my memory the strange legends which delighted my childhood, of supernatural visitants awaking tones of entrancing power in haunted glens, and its effect was greatly heightened to my excited imagination by the surrounding scenery. The wild strain seemed to issue from the base of a steep precipice, which gave back the song with additional sweetness; and from the topmost branch of a hawthorn that crowned the cliff, a thrush blended his own wild notes with the wilder harmony that rose in sweet companionship from below. Before, the purple heath, smooth as if the tasteful hand of art had completed nature's workmanship, gradually receded to the Ariglin, and gently melted its dark hues into the beautiful banks that held the silver waters; and then I thought that this wild spot was but a compartment of God's own temple—its cupola the blue heavens—its lamp the bright sun—its pavement the solid earth, where Nature had spread a rich purple carpet, beautifully bordered with wavy silver and green—and the wild song of the thrush, and the wilder human voice, mixed in harmonious discord, the choral song of praise to the great Maker of all. But I could soon distinguish in the human strain, the querulous outpourings of some heart of sorrow; and on approaching the cliff along the winding stream, I looked around for the singer, but in vain, though this stanza, which caught my attention, seemed to proceed from some one immediately near.

"The moss couch I brought thee
To-day from the mountain,
Has drank the last drop;
Of thy young heart's red fountain,
For this good *skien* beside me
Struck deep and rung hollow
In thy bosom of treason,
Young Mauriade ny Kallagh!"

The song suddenly ceased, and up started almost at my feet, and as it then seemed to me, from beneath the earth, a human figure. It was that of a person advanced to that undefinable season of life between the ungraceful softness of youth and the hirsute strength of manhood. He was tall and well proportioned—his caubeen had refused to perform the wonted office in its pristine shape, and the wearer had contrived to turn it upside down by forcing his head upward through the crown, while the tattered leaf circled like a border above with a pleasing and picturesque effect, and the long matted hair, guiltless of the comb, fell back on his shoulders, after the manner of the ancient *coolin*,

"Whare *horn* nor *bane*, ne'er dare unsettle
The thick plantations."

A great coat, girt at the waist with a hair cincture, fell succinct and loose to the knee, and being open at the breast, gave full view of the flannel shirt, collared with coarse unbleached linen. Of other appendages of dress he had none, save a pair of traheens, or hose, used by the natives of these glens to preserve the feet from excoriation—they cover the leg and foot, and drawn through the toes, leave the sole bare. He had been lying within a narrow embankment, the sides of which were overgrown with tall fern, that formed a sort of bower which effectually shut out the sun's rays; and the next step would have sent me upon him through the green retreat in which he sung.