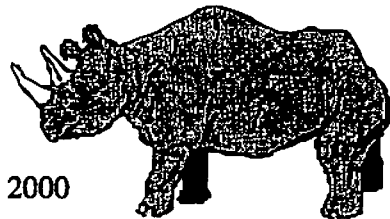


REALLY, RHINOS!



Volume 14, no.3-4, 2000



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which include some unique items (I've seen the pictures). Ross prefers to sell the collection as a whole. I would be happy to send a copy of the inventory upon request. Contact Ross for prices. (920) 893.4709 ross_hoblitzell@aurora.org

* This is a fabulous starter collection.

William Daniell's depiction of the rhinoceros in India

L.C. Rookmaaker Archives of Natural History (1999) 26 (2):205-210

The British artists Thomas Daniell (1749-1840) and his nephew William Daniell (1769-1837) have become well known for their aquatints of scenery and buildings made in different parts of the world at the end of the eighteenth and beginning of the nineteenth century. They worked in the Indian subcontinent between 1785 and 1794. Everywhere they were busy with pencil and brush, sketching the landscapes and monuments encountered on the way. The rhinoceros drawn by the Daniells serves as an example of the gift of observation of these artists. They saw the animal during their journey along the Ganges.

The Daniells left Calcutta on September 3, 1788, traveling by boat by the River Hooghly and the River Ganges. They visited places like Patna, Benares, Lucknow, Agra, Delhi, before they reached the towns of Hardwar and Srinagar in Uttar Pradesh. They returned to Calcutta in November, 1791. Today one would not expect to see a rhinoceros anywhere along this route, at least not in the wild, as the Indian rhinoceros is now confined to localities in north-eastern India (Assam and West Bengal) and in the southern part of Nepal. Early records of rhinoceroses seen in the regions north and immediately south of the Ganges are quite rare.

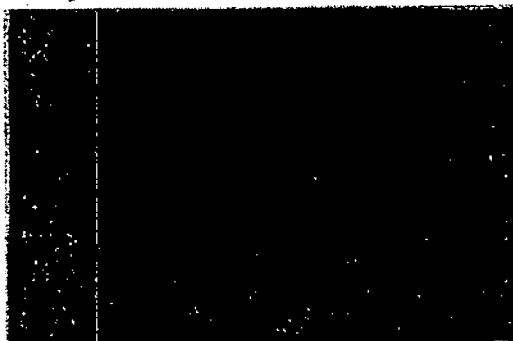


Figure 1 - May be the actual drawing made on the spot or a later copy of it. Clearly a male Indian rhino.

After leaving Calcutta, the Daniells reached the River Ganges on October 8, 1788. When they saw the jungle, they would have remembered stories heard in Calcutta and expected to see elephants, tigers and rhinoceroses. From the town of Rajmahal they went to see the Moti Jharma waterfall, where William discovered the footprint of a rhinoceros.

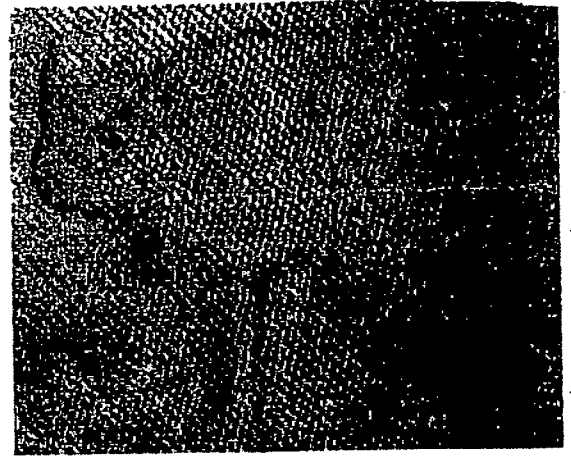


Figure 2 - Shows the animal in a slightly different position with some indications of a landscape. It is signed 'W. Daniell' in the lower left-hand corner. It is quite a good depiction of this powerful animal with long horn.

On April 20, 1789, they were wandering in the hills at 'Coaduwar Gaut, Rohilcunt', now spelled Kotdwara, when suddenly they saw a rhinoceros. Long after their return to England, William Daniell published a series of seven volumes entitled *The Oriental Annual: or Scenes in India (1834-1840)* with engravings originating from the Daniells' journeys in India, and text written by Rev. Hobart Caunter. In the second volume dated 1835, the encounter with the "Kotdwara Rhinoceros" is vividly remembered:

The elephant is found in the lower regions of the mountains, and so is the rhinoceros, though less frequently. Of the latter animal we were fortunate enough to obtain a view, which is by no means a usual thing, as it is not gregarious like the elephant, and therefore much more rarely met with. We had turned the angle of a hill that abutted upon a narrow stream, when, on the

opposite side of the rivulet, we saw a fine male rhinoceros; it was standing near the edge of the water with its head slightly bent, as if it had been just slaking its thirst in the cooling stream. It stood, apparently with great composure, about two hundred yards about us, in an open vista of the wood. Mr. Daniell, under the protection of a lofty intervening bank, was able to approach sufficiently near it to make a perfect sketch of it; after which, upon gun being fired, it deliberately walked off into the jungle. It did not appear in the least intimidated at the sight of our party, which remained at some distance, nor at all excited by the discharge of the gun (Daniell and Caunter, 1835:4).

This is the only definite record of a rhinoceros anywhere in northern Uttar Pradesh west of Nepal, and Daniell's sketches make it particularly exciting.



Figure 3 - The rhino is reversed by comparison with the drawing in Figure 2, while there is a second rhino in the background and the gorge is enlivened with storks and deer. In this engraving the animal has lost some of its power, but it is still a remarkable record of a rhino encountered at Kotdwara, U.P. in April, 1789.

Records of the Rhinoceros in Pakistan and Afghanistan

L.C. Rookmaaker

Pakistan J. Zoology, vol 32(1), pp.65-74, 2000

The Indus Valley Civilization flourishing in part of Pakistan and West India between 2600 and 1900 BC depicted the rhinoceros on seals

and modelled it in clay. The Battuta saw the animal in the lower Indus Valley in 1333. Emperor Bakur observed and hunted rhinoceros in parts of northern Pakistan, around Peshawar towards the Khyber Pass between 1519 and 1526. Sidi Ali Reis traversed the Khyber Pass in 1556 and saw rhinoceros either on the Pakistan or the Afghanistan side of the mountains. These are the only reports about the Indian Rhinoceros from this region.

The Indus valley civilization

Among objects found in the excavations of Harappan settlements, there were many square seals made of stone and engraved with symbols and animal motifs. Some of these have short inscriptions in a writing which has not been deciphered. A small number of these seals represents a single-horned rhinoceros. The rhino in these examples is rather stylized, but in all cases, a single horn on the nose and well-defined skin folds (characteristics of *Rhinoceros unicornis*) have been observed. In a few cases the rhino stands above an object which looks like a manger, possibly indicating life in captivity. Judging from different objects depicted together with the rhino in some of the seals, the animal was without doubt revered by the people of the ancient Indus culture.

Ibn Battuta

Ibn Battuta (born in Tangier, Morocco in 1304) wrote about his extensive travels in many parts of Asia and Africa in a book dictated in 1356. The editor of a recent translation of his account proposed that Ibn Battuta went from Kabul to Ghazni, proceeding southwards on the western side of the Sulaiman Range and into the plain of Sind. He probably reached the lower course of the

iver Indus in the district of Larkana, akisatan, in the same general region where the ancient city of Mohenjo Daro is located. At this stage of his account, we encounter the following passage:

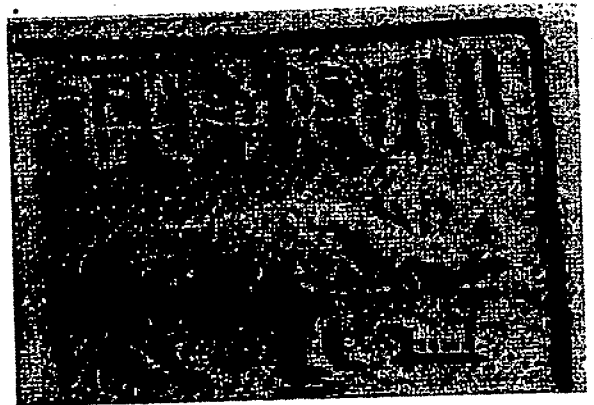
"After crossing the river of Sindh called the Indus, we entered a forest of reeds, following the track which led through the midst of it, when we were confronted by a rhinoceros. In appearance it is a black animal with a huge body and a disproportionately large head. For this reason it has become the subject of a proverb, as the saying goes, 'Al-karkaddan ras bila badan' ('rhinoceros, head and no torso'). It is smaller than an elephant but its head is many times larger than an elephant's. It has a single horn between its eyes, about three cubits in length and about a span in breadth. When it came out against us, one of the horsemen got in its way; it struck the horse which he was riding with its horn, pierced his thigh and knocked him down, whereupon he went back into the thicket and we could not get at it. I saw a rhinoceros a second time on this road after the rhinoceros a second time on this road after the hour of afternoon prayer. It was feeding on plants but when we approached it, it ran away. I saw a rhinoceros yet another time when in the company of the King of India we had entered a jungle of reeds. The sultan was mounted on an elephant and we too were mounted on elephants along with him. The foot-soldiers and horsemen went in and beat it up, killed it and conveyed its head to the camp".

Emperor Babur

The Moghul emperor Zahiruddin Mohamed Babur (1483-1530) who reigned in India from 1505 to 1530 wrote his memoirs documenting his various interests. There are four passages in the Babur-Nama in which the rhinoceros is mentioned, and these are more or less similar in all four translations consulted. One of these, relating an incidence dated February 16, 1519 states:

"After starting off the camp for the river, I

place people call also Karg-khana (Rhinoceros home). A few were discovered but the jungle was dense and they did not come out of it. When one with calf came into the open and betook itself to flight, many arrows were shot at it and it rushed into the near jungle. That jungle was fired but that same rhinoceros was not had. Another calf was killed as it lay, scorched by the fire, writhing and palpitating. Each person took a share of the spoil. After leaving Sawati, we wandered about a good deal; it was the bed-time prayer when we got to camp".



Rhinoceros seal from the Indus culture showing a manger-like object below the animal.

Another passage tells of how Babur hunted the rhinoceros in the vicinity of Peshawar on December 9-10, 1526:

"We dismounted near Bigram (Peshawar) and next morning the camp remaining on the same ground rode to Kard-awi. We crossed the Siyah-Ab in front of Bigram, and formed our hunting circle looking down-stream. After a little, a person brought word that there was a rhinoceros in a bit of jungle, near Bigram, and that people had been stationed near about it. We betook ourselves, loose-rein, to the place, formed a ring around the jungle, made a noise, and brought the rhinoceros out, when it took its way across the plain. Humayun and those who came with him from that side who had never seen one before, were much entertained. It was pursued for two miles, many arrows were shot at it, it was brought down without having made a good set at man or horse. I had often wondered how a rhinoceros and an elephant would behave if brought face to face; this time one came out right in front of some elephants the mahouts were bringing along; it did not face them when the mahouts

Seasons greetings, fellow rhinophiles!

I want to thank you for your very kind letter of the 15th, in answer to which I have already written to you (I just don't know how to get it to you) and just now can bring you a further one (I hope you will find it interesting and useful). I am sure that you will find it so.

I have just received your letter of the 15th and I am sure that you will find it interesting and useful. I am sure that you will find it so.

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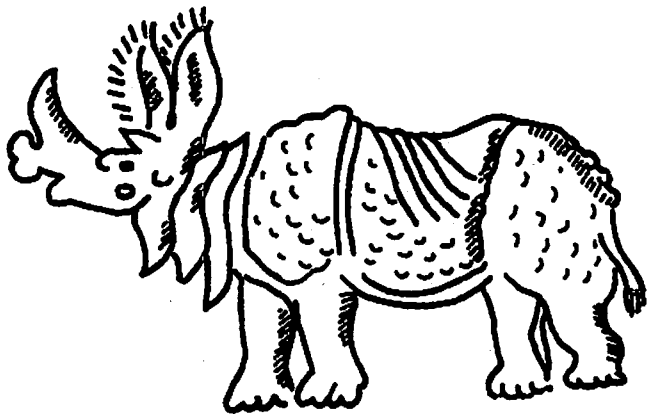
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The third passage is part of Babur's summary of the "Zoology of Hindustan" in which he presented remarks about all the Indian animals which he had encountered, in a section of the memoirs dating to 1526:

"The rhinoceros is another. This also is a large animal, equal to bulk to perhaps three buffaloes. The opinion in those countries that it can lift an elephant on its horn, seems mistaken. It has a single horn on its nose, more than 9 inches long (quarish) one or two inches is not seen Out of one large horn were makde a drinking vessel and a dice-box, leaving over [the thickness of] 3 or 4 hands. The rhinoceros' hide is very thick; an arrow shot from a stiff bow, drawn with full strength right upto the arm-pit, if it pierce at all, might penetrate 4 inches [ailik, hands]. From the sides of its fore and hind legs, folds hang which from a distance look like housing thrown over it. It resembles the horse more than it does any other animal. As the horse has a small stomach, so has the rhinoceros; as in the horse a piece of bone grows in place of small bones, so one grows in the rhinoceros. it is more ferocious than the elephant and cannot be made obedient and submssive".



Rhinoceros, your hide looks all undone,
You do not take my fancy in the least;
You have a horn where other brutes have none:
Rhinoceros, you are an ugly beast.

~Hilaire Belloc

Horn of Plenty

Esmond and Chrysse Martin
BBC History, October 2000 pp.52-53

Myths of poison and potency caused a run on the rhino, and led to its ruin. Rhinoceros horn has been prized and mythologized for 2,000. The authors explain its fatal allure.

Rhinoceros horn has been used by the Chinese for medicinal purposes for over 2,000. According to the Taoist text *Pen-ts'ao kangmu* (Great Pharmacopoeia) of 1597, it is an antidote to poisons and also relieves fevers, typhoid and headaches. There is a long tradition of using rhino horn in other Asian pharmacopias, including that of Korea where it is mixed with other ingredients to cure high blood pressure, body pains and mental disorders; and in Japan to reduce fever and stop nose bleeds.

Rhino horn was also used by European elites to cure many ailments, such as fever, epilepsy and smallpox, a tradition dating back to the ancient European believe that the unicorn's horn, called an 'alicorn,' has powerful medicinal properties.

Both Aristotle and Pliny believed in the unicorn's existence. Most of the large 'alicorns' were narwhal tusks, but some smaller ones were walrus tusks and rhino horns. By the time of the Portuguese exploration of Asia, in the early 16th century, a few horns from the greater one-horned (Indian rhino) reached Europe by way of Arab traders who charge huge sums for them to the royal courts of Europe, as a medicine, and a protection against poison. Even popes believed in the efficacy of rhino horn. According to archives in the American Museum of Natural History in New York, when Pope Gregory XIV was seriously ill in 1590, the Brothers of the Monastery of St. Mary of Guadalupe in Spain, presented him with

an 'Indian' rhino horn. The tip was removed and given to the Pope to consume. It did not have the anticipated effect: the Pope died soon afterwards.

The horn and its splendid leather case were subsequently donated to the American Museum of Natural History by John Marshall in 1920. The horn weighed 5.44 kg twice the weight of the heaviest Indian rhino horn ever recorded (2.7 kg kept in the Museum at the Assam State Zoo). Obviously, for its weight and shape, the Pope's horn was not an Indian one, but an African white horn: it may have come from an animal in the Sudan, probably transported down the Nile to Cairo or Alexandria.

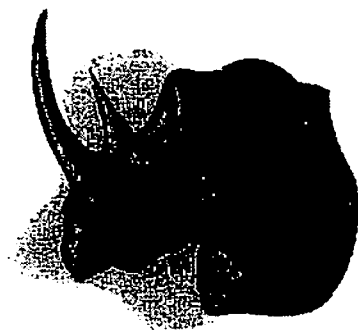
Besides medicinal purposes, Asians, Arabs and Europeans have used rhino horn to detect poisons. A Chinese pharmacist wrote in the fourth century: "the horn is a safe guide to the presence of poison; when poisonous medicines of liquid form are stirred with the horn, a white foam will bubble up and no further test is necessary." As poisoning was prevalent in Europe during the Middle Ages, the Renaissance and on into the 18th century, some emperors and kings bought expensive rhino horn drinking cups, believing they would detect dangerous substances. In her book *The Art of Rhinoceros Horn Carvings in China*, Jan Chapman states that the Holy Roman Emperor Rudolph II of Germany (1552-1612) paid high prices for rhino-horn vessels to protect himself from poison. Queen Elizabeth I kept an 'alicorn' in her bedroom at Windsor. In France, Louis XIV's food was tested with a rhino horn before being served to him. The belief that rhino horn could detect poisons continued in Europe until the 19th century and in parts of the Arab world until the late 20th century.

Chinese Myths

One of the enduring myths in western culture is that the Chinese have been using rhinoceros horn as an aphrodisiac for centuries. Yet the only Asians who have regularly used the horn as a sexual stimulant are a few Gujaratis in western India, who imported horns from East Africa. They ground them down into a powder, added water and applied the paste externally to the male sexual organ.

What is the origin of this myth? In the middle of the 19th century, the Sultan of Zanzibar welcomed Indian traders to his dominions, and many Gujaratis settled there. Zanzibar had become a major trading post for rhino horn and elephant ivory, and the local Gujaratis were some of the main exporters. Europeans who visited the island in the middle of the 19th century saw vast quantities of rhino horn for sale, and enquired where it was going and why. The Gujaratis correctly replied that the Chinese bought the horn, and they thought it would be for the same purposes they used it.

Curiously, Westerners do not seem to have asked the Chinese about their uses for rhino horn until the late 20th century. When the Martens began major surveys in the Asian rhino horn markets, they found that no trade or traditional medicines shop employee ever mentioned it as an aphrodisiac. Perceptions began to change when the wild animal products the Chinese do use as aphrodisiacs, including - geckos, sea horses, and the penises of the fur seal, tiger and even the rhino - became known.



Rhino horn is a beautiful substance. When a piece is put up to light, it often appears to be translucent, with a golden brown-amber color. Yemenis believe tht the patina of daggerhandles improves in beauty over time, due to continual handling. Rhino horn has been crafted into handsome objets d'art, such as human figures, netsukes (Japan), snuff bottles and paintbrush stands. The delicately carved cups made in Europe and China in the 17th and 18th centuries now fetch high prices at auction houses.

Due to the sharp decline in the numbers of rhinos since 1970, and the many legal restrictions limiting international and domestic trade, the importance of rhino horn has declined sharply around the world. The 2,000 year-old traditional rhino-horn uses are coming to an end.

DECLINE IN THE WILD

Esmond Bradley and Chryssee Martin
BBC History October 2000, p.53

Of all the large land mammals, none has declined so rapidly over the past 30 years as the five species of rhinos. In 1970 there were an estimated 70,000; today only 16,000 remain; and two species, the Sumatran (300) and the Javan (60) are close to extinction.

This is mainly due to poaching the animals for their horns. However, rhino nails, skin, blood and meat are also in demand. In fact, more parts of the rhinoceros have been used for medicinal purposes than of any other animal. The nails are an inexpensive substitute for the horn, and the skin is sold for curing skin diseases in Malaysia, Singapore and Hong Kong. The blood is drunk as a tonic in Burma, while the meat is eaten in Nepal to strengthen the body against disease. The penis which retails in Bangkok for about £300, is purchased by

Chinese, Koreans and Japanese as an aphrodisiac; the dried penis is cut into pieces and then put into a soup, or it is soaked whole for several weeks in cognac, and drunk just before intercourse.

The second reason for the recent decline of the rhino is the loss of habitat and serious disturbance by man. Most has been due to the expansion of agriculture, tree felling and other economic activities, especially in south-east Asia. Logging with modern machinery and mining with noisy equipment have had deleterious effects on the Sumatran rhino in Indonesia and Malaysia.

To keep up with rhino conservation efforts, visit the following rhino web sites:

www.wwf.org

www.rhinos-irf.org

www.sazoo-aq.org/rhino.html

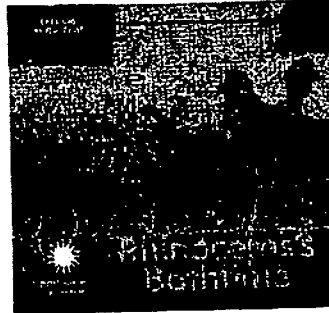


A detail from Albrecht Dürer's woodcut of a rhinoceros, from 1515. The German artist is believed to have drawn the animal from eyewitness accounts and a sketch made of a rhino presented to Albuquerque, the Governor of Portuguese India (1509-15), which was brought to Lisbon in 1515 - hence his introduction, in error, of the small 'horn' behind the head - and was influenced by the wares of the armourers' quarter on his native city of Nuremberg.

El Rinoceronte Rojo by Alan Rogers. The Spanish version of Red Rhino. (2000) Two-Can Publishers Simple text, lively pictures. Interactive cd-rom version also available. [Unete a las aventuras de algunos coloridos personajes en esta series de simpaticos libros para nino pequenos.]

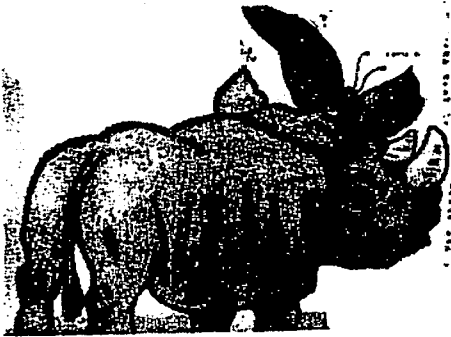


Rhinoceros's Bathtime by Laura Gates Galvin. Photography by Jessie Cohen. (1999) A 16 page board book from Soundprints Corp Audio



Rhino Wings by Beth and Bridget Nagy (2000) Purple Rhinoceros Pub.Co. \$19.95

A beautiful story, of a rhinoceros and a butterfly, that deals with accepting physical limitations and being happy with who you are. The authors (sisters) chose to use female characters because in children's books, so often the stories are about males. The story addresses issues like accepting physical limitations and being happy with who you are. Renee meets Lilly and decides that she'd like to be able to soar like a butterfly. Lilly tries to help Renee realize her own good qualities when Renee learns that flight is probably impossible.



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