

to take an attendant with water and food. A good plan, after killing one or more rhinos, if water can be found not far off, is to send for the caravan and camp by the carcasses, when they can be cut up at leisure. Among Somalis, who, about



BLACK OR TWO-HORNED RHINOCEROS.

food, are even more fastidious than other Mohammedan races, most of the meat is wasted.

A good pair of horns will measure about 20 inches for the front and 6 for the back horn. The skin of the head is very difficult to remove without damage at the point where it fits over the lumps which form the support to the horns. The horns themselves come off in one piece with the skin.

H. G. C. SWAYNE.

INDIA.—In British India there are three species of rhinoceros. In Assam and the Duars occurs the great Indian species (*Rhinoceros unicornis* or *R. indicus*), and also the Javan (*R. sondaicus*). Both these species are one-horned, but there is also the two-horned *R. sumatrensis*, which extends from Chittagong southwards to the Sundarbans, and is also found in Sumatra and Java, as well as in the Malay Peninsula. Its skin is as smooth as a buffalo's, but in habits and customs it much resembles the other species of the genus. In the Chittagong race of this rhinoceros the ears are fringed with long hairs. In the great Indian rhinoceros the horn is seldom eighteen inches long, generally a good deal less. The skin is very thick, with a deep fold at the setting on the head, another behind the shoulder, and a third in front of the thighs. There is a pair of large incisors in each jaw, with a pair of smaller intermediate ones below, and a pair of still smaller outside the upper incisors, the last not always present. The general

colour is dusky black. The dimensions of one I killed were as follows. Extreme length of body, 12½ feet; tail 2 feet; height 6 feet 2 inches; horn 14 inches. These animals delight in swamps, lie up in mud holes, and frequent even running rivers. The Javan rhinoceros (*R. sondaicus*) I have shot on the left bank of the Brahmapootra river, but never came across it on the right bank, though doubtless it exists there too, as it is a wandering beast. In appearance it somewhat resembles the larger, but the folds are not so pronounced, and the shields are covered with small tubercles. It is said to be attracted by fire; the Burmese assert that it even devours it.

Although in their wild state I have seen elephants and rhinoceros feeding not far apart, yet these domestic slaves, when in captivity, fear the rhinoceros far more than they do a tiger. I have seen rhinoceros and buffaloes lying down in the same mud hole, with only a few yards between them.

These animals live in such remote localities that they are only disturbed now and then by some enterprising hunter. To find them in fairly open ground, the sportsman must be in their preserves at daybreak, for they soon retire into impenetrable thickets and lie up during the day. They are naturally timid, more anxious to escape than fight, and are far easier to kill than many other wild beasts, notwithstanding their hide. This, whilst on the animal, is easily penetrated, but if removed and dried in the sun, soon becomes very hard. Though the



INDIAN RHINOCEROS.

living hide is anything but impenetrable, to reach a vital spot a bullet has to pass through a mass of blubber, muscle, and bone. To hunt them successfully, large bores, hardened bullets, and fully five or six drachms of powder are requisite. If driven to bay after being wounded, a rhinoceros

will charge savagely. He does not use the horn for offensive purposes, but his incisors, which much resemble the tusks of a boar, though far thicker. If one of them can close, he will leave his marks for ever. I have seen an elephant's foot cut to the bone. The horns are but poor trophies, but the Assamese, Chinese, and Tibetans prize them greatly, and will give as much as forty-five rupees per *seer* (2 lb.) for them. Although many castes of Brahmins, Hindus, and Mawarries eschew all flesh, living on grain only, some of them make an exception in favour of the flesh of this pachyderm. I have been asked to dry the tongues for them, and these they pulverise, bottle, and indulge in a pinch or two if unwell. The Assamese prefer its flesh to all other, and used to follow me about like so many vultures. No sooner was the life of one extinct than they would rush, knife in hand, and not leave a scrap on the skeleton. Even the hide they roast and eat as we do the crackling of pig.

F. T. POLLOK.

**RIDING.**—As this is hardly the place for any attempt to give details, I shall here limit myself to general principles, with the advice to readers, who wish to study the subject thoroughly, to consult the Bibliography at the end of the article.

As there are several kinds of riding which widely differ from each other in principles and practice, I shall consider the chief of them separately; but before doing so I wish to advance a plea for tolerance. We are all so enamoured of our own methods that, naturally, we are prone unduly to depreciate those of others. Hence the average English hunting man regards a French exponent of *l'équitation savante* with a self-satisfied air of superiority, if not of contempt, which is fully reciprocated; while a broncho buster, with equally bad reason, would look upon them both as duffers. Most men who have hunted much in the Shires know that the fact of a man being a brilliant steeplechase rider is not sufficient to enable him to get into the first flight out hunting, no matter how well he may be mounted. Again, very few of the best Australian steeplechase jockeys can sit a bad buckjumper successfully.

**Different Systems of Riding.**—The chief systems of riding practised in different parts of the world may be roughly enumerated as follows: (1) Ordinary riding (including riding to hounds); (2) rough riding; (3) high school riding; (4) military riding; and (5) ladies' riding.

**General Principles.**—The chief principle which governs all kinds of good riding is that the rider should as a rule ride by

balance, and should reserve his or her powers of grip for those supreme moments when grip is indispensable for security of seat. This maxim is founded on the fact that grip can be obtained only by muscular contraction, and that muscles which continue in a state of contraction become very soon tired. The principle here enunciated has been followed from time immemorial by persons who, although they did not reason it out, recognise the fact that good horsemanship was incompatible with stiffness, which, in the rider, is obtained by muscular contraction. Another great principle is that the rider, when he wants to get the weight back, should do so by the play of the hip joints—thus bringing the upper part of the body to the rear—and not by sitting back in the saddle. In fact, one should always sit well forward in the saddle, and, if necessary, lean back. In all kinds of riding the reins should be held fairly long, so as to allow full freedom to the horse's head and neck without any risk of the rider



SNAFFLE BIT.

being pulled forward. A great number of bad riders have their reins far too short, with the object of holding on by the reins; the result being that they get pulled on to the horse's neck if the animal plays up. I need hardly say that the attainment of such a position is the usual preliminary to a fall. A lady's seat is generally so strong that many ladies, probably acting on the advice of their male friends, ride with too long reins.

**Ordinary Riding.**—The only kind of riding practised to any extent by civilians in England at present is that of the hunting field. Park riding is a thing of the past, and riding at polo may be classed as military riding, under which heading I shall consider it. In mounting, if a man is sufficiently tall, he should as a rule stand alongside the horse's near shoulder, should the reins be in his left hand, take hold of the mane about midway between the withers and the ears, face inwards and to the rear, take the near stirrup in the right hand, place the left foot in the stirrup, then put the right hand on the cante and as far to the off side as he can reach; he should then raise himself by the spring of the right leg, pressure of the hands on respectively the crest and saddle, and as little as

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