

Beijing bans selling songbirds

BEIJING—Trafficking in song thrushes and six other bird species often kept as caged pets is now banned throughout China, effective since January 1, 2008.

Birds already in private possession may remain with those who have them, but may not be sold or traded.

The seven prohibited bird species, also including parakeets, larks, and mynahs, were reportedly the first additions since 1989 to the Chinese list of protected wildlife.

“The aim is to try to save China’s

dwindling numbers of birds,” reported Jane Macartney, Beijing correspondent for the *London Times*.

But while billed as a conservation measure, the ban appears to have multiple goals, including helping to protect the public from the deadly avian flu H5N1, and comes as the Chinese government appears to be experimentally inching toward passage of long promised national humane legislation.

A national humane law, rumored for

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Caged songbirds—a common sight throughout much of Asia. (Kim Bartlett)



The lion Neo and nine lionesses from a defunct amusement park in Austria, along with two lions rescued from substandard situations in Romania, on November 28, 2007 leaped from transport cages into a newly built 45,000-square-meter habitat at the Lionsrock Sanctuary in South Africa. A subsidiary of the Austrian charity Vier Pfoten, Lionsrock, one of the few big cat sanctuaries worldwide offering a semblance of authentic wild habitat, will formally open to visitors in February 2008. (Photo by Amir Khalil)

Send zoo cats to sanctuaries?

SAN FRANCISCO—Carlos Souza, 17, on Christmas Day 2007 may have meant to provoke a violent response from a San Francisco Zoo tiger named Tatiana, though that may never be known for sure. His ensuing death provoked heated global debate over the ethics of exhibiting wildlife.

Apparently making an unprecedented and unwitnessed leap from her enclosure, Tatiana killed Souza, then pursued and injured his companions Paul Dhaliwal, 19, and Kulbir Dhaliwal, 24, before police shot her in an open air café, about 300 feet from Souza’s remains.

“Police believe the three people mauled by a tiger yelled and waved at the cat from atop a railing,” reported Associated Press writers Lisa Leff and Terrence Chea on January 18, 2008, summarizing almost a month of investigation. “One of the two surviving victims told the father of the teenager who was killed in the attack that while the three climbed the 3-foot railing and tried to get the tiger’s attention, they never threw or dangled anything into the pen, according to a search warrant affidavit. The tiger ‘may have been taunted/agitated by its eventual victims,’ Inspector Valerie Matthews wrote in the affidavit. Police believe ‘this factor contributed to the tiger escaping from its enclosure’

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ANIMAL PEOPLE

News For People Who Care

About Animals

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Egyptian humane movement strives to grow as quickly as

CAIRO, LUXOR—Percentage-wise, the Egyptian humane movement may for the first time be growing faster than the



Man brings horse to Animal Care in Egypt clinic in Luxor. (Kim Bartlett)

Egyptian populations of street dogs and feral cats. The numbers of organizations, shelters, mobile clinics, animal hospitals, volunteers, and local donors are all increasing at an unprecedented pace.

The Brooke Hospital for Equines, operating in Cairo since 1934, now serves more than 200,000 horses and donkeys each year—more than it did in all of the first 60 years that it existed.

The Brooke, though the oldest continuously operating animal welfare society in Egypt, was scarcely the first in Egypt. Eight Egyptian humane societies were represented at the first International Humane Congress, held in Washington D.C. in 1910.

Egypt was also represented at the six ensuing International Humane Congresses, convened in London, Helsingborg, Copenhagen, Philadelphia, Brussels, and Vienna at sporadic intervals until 1947.

But never before have socio-economic conditions in Egypt seemed as conducive to growing an animal protection movement with deep local roots.

“No doubt that there is a booming, with 10 shelters for animals now operating in Egypt, and many articles in the press about animals,” says Society for the Protection of



Reception committee greets visitors to the Society for the Protection of Animal Rights in Egypt, on the outskirts of Cairo. (Kim Bartlett)

Animal Rights in Egypt founder Amina Abaza. “This has never happened before.”

Egyptian cultural history provides a strong base to build from. Reminders of the ancient Egyptian regard for cats, birds, wildlife, and dogs are omnipresent. Cats have never been persecuted in Egypt, as they have been in Europe and parts of Asia, and even street cats are consequently conspicuously bold and vocal.

Egypt today is 94% Muslim and 6% Coptic Christian. “Animal advocacy is firmly rooted within Islam,” Abaza notes, “but many people observe Islam in superficial aspects and forget about its real essence.”

Other socio-demographic factors of importance include rising family incomes, a rapid drift away from occupational involvement in raising animals for food or using them for work, and soaring levels of education, especially among women.

Increased cultural contact with Europe is also a factor—but while expatriate economic contributions to Egyptian humane societies are still important, as in the past, Egyptian-founded organizations such as SPARE, the Egyptian Society of Animal Friends, and Egyptian Society for Mercy to Animals are now taking leadership roles.

Egyptian organizations are also emerging as regional leaders. The Middle East Network for Animal Welfare, begun by ESAF

president Ahmed El Sherbiny, hosted an international conference in Giza. Yet almost all of the Brooke and Donkey Sanctuary staff these days are Egyptians. Expatriates are now as likely to be found volunteering for Egyptian-led organizations as at the heads of their own projects.

Not all of the Egyptian humane movement leaders look first to the west for help. Indian humane organizations, for example, are often tapped for expertise about issues associated with arid climates, zoonotic diseases seldom seen in the developed world, and working amid poverty and illiteracy.

“We need to learn from the west, not depend on the west,” El Sherbiny repeatedly told **ANIMAL PEOPLE**.

Everything about Egypt is growing, so to gain visibility and influence, the Egyptian humane community must grow faster. The human population, economy, and urban encroachment on rural suburbs are all expanding at about 2% per year, not quite as

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Editorial feature

What is the future of Islamic animal sacrifice?

At each of the past two Eids, the Feast of Sacrifice that culminates the Haj or Islamic season of pilgrimage to Mecca, **ANIMAL PEOPLE** publisher Kim Bartlett and son Wolf Clifton were in cities where many Muslim people practice animal sacrifice in honor of the occasion: Mumbai, India and Luxor, Egypt.

Also in Egypt for the 2007 Eid was Animal People, Inc. alternate board member Kristin Stilt, an Islamic legal historian on the faculty of Northwestern University law school in Evanston, Illinois. Stilt had been in Jordan the two days prior to the Eid, helping with an Animals Australia investigation of the livestock trade, but had returned to Cairo by the time the Eid began. It was not her first Eid in the Middle East.

All three, plus **ANIMAL PEOPLE** editor Merritt Clifton, participated in the first Middle East Network for Animal Welfare conference, held in Cairo a few days before the Eid.

Editor Clifton, after spending much of a week doing personal quantification of Cairo animal populations, had already returned to the U.S. Among the first tasks awaiting attention was the annual effort of sifting the news of most importance from among the many incoming reports about Eid activities. Most years these inform at least one article, often a cover feature.

Some of the reports come from readers, including Animal Save Movement president Khalid Mahmood Qurashi of Multan, Pakistan, who e-mailed—as in many past years—that the Eid sacrifices are “a cruel and atrocious massacre of innocent and faithful animals,” which he would like to abolish. Some Eid reports are collected from other information media by newswire monitor Cathy Czapla, who has tracked the Eid since 1996. Some of the most useful reports come from Islamic participants in ProMed, the electronic bulletin board of the 15,000-member International Society for Infectious Diseases.

The variety of sources, ranging from direct observation of animal killing to abstract agriculture and trade statistics, permits a variety of perspectives even among the people of **ANIMAL PEOPLE**.

Our different perspectives reflect some of the same differences in outlook and tactical consideration that have informed discussions of the Eid killing by people who care about animals since long before the Eid was called the Eid—and long before the time of Mohammed. The perennial underlying questions for animal advocates are what can be done to reduce animal suffering in connection with Eid sacrifice, how to introduce changes in the associated customs and practices, what the people of the communities involved are ready to accept, and what influence the format of Eid celebration may have on other issues involving animals.

The origin of the Eid as celebrated in Islamic culture is a symbolic remembrance or re-enactment of how Abraham avoided sacrificing his son Isaac in response to a command from God, when God rewarded Abraham’s faith and obedience by sending a ram to be sacrificed instead. Different sources interpret the meaning of the Eid sacrifices in different ways, and this in itself contributes to differing interpretations of what a good Muslim should do.

The story of Abraham and Isaac is common to the background of all of the Abrahamic religions: not only Islam but also Judaism, Christianity by descent from Judaism, and many of the idol-worshipping tribal desert religions whose followers Mohammed drew together into Islam.

Eid-like sacrifices were practiced in Judaism, but were restricted to the Jerusalem temple. Jewish animal sacrifices ended after the temple was destroyed during Bar Cochba’s Revolt circa 70 A.D.

Christians never practiced animal sacrifice. The most common interpretation of why is that Jesus offered himself as the final sacrifice to redeem human sin, in fulfillment of the prophecies of Isaiah, who condemned animal slaughter.

Yet despite the absence of the ritual of animal sacrifice, major holidays within Judaism and Christianity are still marked, like the Eid, by ritual periods of abstinence followed by a large family or communal meal, typically featuring heavy consumption of animal flesh, and also typically marked by participants making donations to charity.

Theology aside, the practice of a winter animal slaughter and feast is common to every culture that keeps livestock confined through the winter, and was probably ancient even in Abraham’s time. Typically at a certain point farmers become aware that the ratio of animals to available forage or fodder must be adjusted to ensure the maximum rate of survival of breeding stock in spring, so they kill surplus males, especially, and hold feasts to ensure that

none of the animals’ meat is wasted.

From the very beginnings of recorded human culture, humans have attempted to expiate feelings of guilt about slaughter through the same mechanisms of ritualizing, distancing, and becoming sadistic that slaughterhouse designer and psychologist Temple Grandin quantified among slaughterhouse employees in our own time.

Distancing, until relatively recently, was rarely possible. Slaughtering was of necessity done within sight and sound of most of the people in a household or village. That left the moral authorities of almost every time and place trying to strike the balance between ritualizing and sadism that they felt would best serve social stability.

Sadistic collective killing, as in the case of the communal bullfighting practiced in many societies, can be used to bond young men in a manner useful to their community in times of war, or in coping with other threats, such as attacks by wild predators or the perceived need to purge a community of an alleged criminal. Military drill instructors worldwide use mostly symbolic sadistic collective killing to overcome recruits’ inhibitions against murder. Usually this takes the form of bayoneting mannequins, but occasionally **ANIMAL PEOPLE** hears of instances in which the victim was a live animal, most often a dog or pig.

The power-holders of most societies have recognized that sadistic behavior must be confined within strongly enforced ritual bounds, lest the participants turn their freshly whetted appetite for mayhem on the community itself—a frequent occurrence whenever civil society breaks down, and civilians, especially women and children, become the primary victims.

While some sadistic slaughter has often been approved, accepted, and even encouraged, therefore, ritualizing slaughter as sacrifice has usually been the primary approved form of killing animals worldwide. Only with the advent of high-volume livestock farming and slaughter, refrigeration, and mass transport to move animals and flesh long distances, has slaughter in most of the world become commonplace enough to drift far in practice from sacrifice. As recently as the first half of the 20th century, even most people in relatively affluent societies tended to purchase meat only for relatively special occasions. Only in the second half of the 20th century, after the introduction of factory poultry farming, could Americans forget, for instance, that the political slogan of only a few decades earlier, “A chicken in every pot!” originated with the promise of enabling every American to cook a chicken on Sunday, the Christian Sabbath, and not every single day of the week.

Ritualizing slaughter has historically served human society as a regulatory mechanism, not only to restrain violence and conserve resources, but also to promote food safety. Independent of spiritual context, the kosher and halal slaughter laws prescribed within Judaism and Islam are practical efforts to keep slaughter within bounds safe in all respects for their communities, as well as to reduce the level of animal suffering.

Practical concerns

Moses, Isaiah, Ezekiel, and Jesus—among many others—all wrestled with the many issues raised by slaughter before Mohammed did, at intervals of centuries or longer. Each had to deal with the same basic problems, in specific local contexts.

One central problem was the matter of supply-and-demand. Usually more people wanted meat than could afford to raise and slaughter enough animals to satisfy their craving.

A related problem was the excessive strain that raising livestock for slaughter puts upon other resources, including water, natural vegetation, and edible crops—which may not be raised specifically for livestock, but may be diverted to livestock by the wealthy, or may simply be consumed by animals wandering beyond their intended confines.

A third problem, of critical concern to people trying to govern functional societies, was the potential of inequality for generating strife.

A further question contemplated right from the beginning of written traditions in both the Abrahamic cultures and Hindu/Buddhist/Jain cultures of India and the Far East was whether humans should be eating animals at all, and if so, under what circumstances?

Preventing cruelty to animals concerned the people who thought deeply about slaughter and wrote about it to the point that what might be called the “animal welfare” and “animal rights” perspectives had already separated in India by the time of the Buddha and the Jain teacher Mahavira, and in the Middle East by the time of Isaiah. The “animal welfare” perspective emphasized the importance of following proscriptions on the manner of slaughter, so as to minimize animal suffering. The “animal rights” perspective held that enlightened humans should not eat animals, period.

The “animal rights” perspective understandably gained the strongest following in the regions, chiefly India, where raising plant-based diets was easiest.

Vegetarianism was not unknown in the Middle East of Mohammed’s time, where some of the Sufis may have been vegetarian since apparently originating as the Jerusalem church of James, the vegetarian brother of Jesus. As a camel driver early in life, Mohammed may also have come into contact with vegetarian ideals via caravans from India.

Yet despite these examples, the overwhelming majority of people known to Mohammed ate meat, and were of herding cultures. Regardless of any personal feelings Mohammed may have had against eating meat, and he did emphasize limiting consumption, the practical problems he had to deal with were the same issues of availability, pressure on resources, and socially corrosive effects of excess that Moses dealt with. Moses had reluctantly acceded to the public demand for meat while expressing frustrated criticism of the people’s choice, as described in the story of the manna from heaven that fell while the Hebrews wandered in the Sinai. As for Moses, preaching vegetarianism was for Mohammed not an option likely to have captured much support.

What Moses and Mohammed both did was strike a balance acceptable to enough people to build and maintain a following. The written record in the *Hadiths* of Mohammed’s deeds and sayings describe his considerations. As Al-Hafiz B.A. Masri repeatedly pointed out in his 1987 opus *Animals In Islam*, recently republished by the Islamic Foundation & Compassion In World Farming, Mohammed made so many statements specifically concerned with preventing and mitigating animal suffering that a reasonable interpretation is that he had great compassion for animals and wanted to protect them—over and above the recognition that prevention of cruelty to animals reflects a higher morality on the part of human beings.

B.A. Masri, born in India in 1914, taught Islamic religion in South Africa and Britain as well as in his native land. His honorific, “Al-Hafiz,” signified that he had memorized the entire Qur’an. Masri edited the monthly *Islamic Review* from 1961 to 1967, visited and spoke in more than 40 chiefly Muslim nations, and remained an internationally recognized lecturer and broadcast commentator on Islamic affairs until his death in 1993.

His focus throughout his teaching, which ranged far beyond animal issues, followed a concept expressed by the 14th century scholar Ibn Qaiyim Al-Jawziyah:

“The canon law is based on wisdom and public interest. It is all justice and all mercy. Any case which changes it from justice to injustice, from mercy to cruelty, from good to evil, from wisdom to nonsense is alien to the common law, even if the injustice, the cruelty, the evil or the nonsense has been introduced into it through misinterpretation.”

Imam Ibn Qaiyim was among the most noted disciples of Imam Ibn Taymiyah, who was known from an early age as an exceptionally wise and respected judge. In 1300, however, Ibn Taymiyah became a fighting man, after a Mongol horde swept across Syria, annihilating the ruling sultan’s army. Raising resistance fighters from as far as Egypt, producing theories of holy war (Jihad) that remain influential to this day, Ibn Taymiyah personally led the campaign that pushed the Mongols back. Envious political opponents imprisoned Ibn

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Guest column

A close look at the “bully movement”

by Phyllis M. Daugherty, director, Animal Issues Movement — ANIMALISSU@aol.com

The November/December 2007 **ANIMAL PEOPLE** editorial “Adding consideration to compassionate acts” was heartwrenching in its truth. It is so hard for kind, caring humans to ignore or forget the eyes of a hungry or suffering animal. But our need to “save” the animal must be tempered with realistic consideration for the animal, rather than be done to boost our own egos. This is especially true when our personal resources or future access will be limited. Thanks for your diplomatic handling of a sensitive topic.

Applying realistic consideration is particularly important in dealing with dogs bred and trained to fight, who may be a threat to other animals, and possibly to humans, for the rest of their lives. But the greater question must be: Do innocent pets and people deserve to become victims of a genetic propensity? As we know, too often the quality of the lives of pit bull terriers in a shelter far surpasses the quality of life they had in their prior existence at the hands of an owner who bred or purchased them merely for an average less-than-two-year stint of isolation, fighting, suffering and reproducing. Certainly euthanasia done by a reputable shelter is much kinder and gentler than being killed by a “guardian” with the mentality of Michael Vick.

It is hard to predict whether physically infiltrating dog fight organizations, as you discussed on page six of the November/December 2007 edition, would actually provide much information of long-term value, now that a large amount of dog fighters’ communication and boasting is done by Internet and can be fairly easily accessed in chat rooms by those with Internet savvy.

As you stated, the driving force in this worldwide industry is money from illegal drug and gun sales. Infiltration might help identify certain fight locations, but will it really make an impact on the overall industry in proportion to the danger the industry presents and monetary investment that sustains it?

My perspective is that we can often identify dog fighters, whose egos usually far surpass their intellect—but the awesome burden of housing the dogs and getting convictions is too often disproportionately large relative to the short length of jail sentences that dog fighters usually receive, typically through pleading guilty to lesser offenses.

If we systematically and seriously pursued cruelty charges in response to *anyone* keeping pit bulls in inhumane conditions, unli-

censed, scarred, or injured, rather than waiting for the occasional in-progress dog fight, could we not make a greater impact on the industry at all levels and better benefit the dogs and the public?

I think you made one of the most important points ever regarding the addiction to dog fighting when you wrote several years ago that minority communities are as perplexed as anyone about how to escape being terrorized and exploited by those who convince many of their young men that “respect” comes from having the baddest dog in the neighborhood, and that nothing to be gained through education can match the income and power accessible to them through dog fighting.

Dog fighting today is often associated with minority youth, but this is a relatively recent development. I have a large collection of dog fighting books and magazines, the oldest of which is undated but appears to be from the late 19th century. During the 1950s the publication *Your Friend & Mine* featured dog fighters and chronicled dog fights, bite by bite and wound by wound, both in words and photos. The “dogmen” were usually white males from 30 to 70 years of age, who stood around the pits watching fights in business suits and ties. From descriptions in the books, most were involved in normal business activities, and not connected—at least not openly—with mobs or gangsters. Having the best “pit dog” still “made the man,” as it does today in these barbaric and atavistic circles, but the motivations and benefits have changed.

In the old magazines, women and children were only present in cover photos to demonstrate the “family” aspect of the dogman’s life and the gentle nature of the dogs when not in combat. The colors of the dogs mattered little. They were prized for utility, not looks. The goals were maintaining a bloodline of dogs who showed published wins in the pit, and making money from gambling and breeding.

Most of these publications are gone. New “bullies” magazines have hit the market, filled with cool cars and hot women—for example, a provocatively-posed sex goddess with a pit bull sitting between her long legs, staring from behind a high chain-link fence, defying approach.

Doggie “bling” is now 3-inch-wide collars and harnesses with simulated weaponry, such as bullet casings mounted between inch-and-a-quarter spikes to keep the dog from

being attacked, stolen, stopped or grabbed by friends, foes, law enforcement, or animal control. The musculature of these animals, who are various mixtures of pit bull and English bull dog, is ominous.

Bully magazines advertise designer pit bulls—Gottline, Razor’s Edge, dogs with names like “Sir Crush-a-Lot,” and on and on, averaging over 100 pounds while only 17 inches tall, with 28-inch heads, limbs “the size of a baseball bat,” and bred for “family protection,” not friendliness.

Although dog fighting and “game-ness” are only mentioned occasionally, the articles are usually interviews that serve as ads for breeders and encourage others to breed; and dogs are described as potential “Champions” and “Grand Champions,” the same titles garnered by winning staged fights. One major line sells pups for \$2,800 and a male stud for \$38,000. Buyers are encouraged—expected—to start their own lines. The magazines and bully shows, held all over the U.S., provide a market driven by appearance of the dog and the promise of stature, wealth and prominence for those who own and breed these physically magnificent animals. They shows also provide a place to win monetary prizes and ribbons for conformation and weight pulling—a way to boost stud fees and the price of offspring.

Pit bull fighters have been involved in political action since the 1980s, when breed-specific legislation and outlawing the breed became a possibility because of attacks on humans. Richard Stratton, a San Diego school teacher viewed by many as the ultimate guru of dog fighting, and author of a series of books that have collectively become the bible on pit bulls, stated as early as 1981 in *The Book of the American Pit Bull Terrier* his concerns about the breed being eliminated by making pit bulls illegal to possess. In 1997 *The Pit Bull Gazette*, published by the American Dog Breeders Association, which according to Stratton “has not denounced pit contests,” contained an article advising pit bull owners to organize in their communities and hire attorneys to speak to legislative groups in order to stop anything but generic, non-specific vicious dog laws.

The new bully magazines openly encourage unity among all pit bull and bully keepers in taking political action against mandatory spay/neuter and breed-specific legislation of any kind. Bully breeders have

established their own national registry, the American Bully Kennel Club, to control the industry and marketplace, and basically bypass the American Kennel Club, United Kennel Club, and American Dog Breeders Association, in itself “focused on serving the needs of the American Pit Bull Terrier breeders,” according to the ADBA web site. The professed goal of the American Bully Kennel Club is to create a “bully nation.”

In conversation, bully advocates have stressed to me establishing cooperative unity with those they perceive as allies, including organized breeders, humane groups that oppose breed-specific legislation anywhere, and the no-kill movement, because it guarantees no interference with their “business.” As long as shelters everywhere are packed, no one can seriously address pit bull issues. These new lines of dogs of overwhelming mass and strength would be hard to contain in many kennels, and lack the traditional friendliness that has often endeared even some of the most aggressive fighting dogs of the past to kennel workers.

Is the bully movement a front for dog fighting? Well, many of the major bully breeders interviewed in the magazines have more than their share of tattoos, piercings, jewels in their teeth, massive breeding kennels on their properties with dogs kept separately, and admissions of prior incarceration. I have not found any articles in bully publications condemning dog fighting, nor any openly claiming involvement. In one article, a breeder stated that while he doesn’t personally fight his dogs, he understands that others “feel differently.” Although only a few of the dogs pictured in the magazines are scarred, one breeder mentioned that certain of his dogs are “too game” to be kept on his premises, offering no indication of where they go.

The main goal appears to be boosting numbers. Artificial insemination kits can be purchased over the Internet, claiming to be the semen of “Pit Bull/English Bull Dog,” or just “Pit Bull,” so you can start your own line without leaving your house, if you have a female. One t-shirt worn by a breeder in a “bully magazine” photo reads, “You Can’t Stop Us All.”

Unfortunately, if thousands of bullies are bred indiscriminately and merely for profit every year, shortly they may be so pervasive that we won’t be able to stop any of them—nor protect them.

LETTERS TO THE EDITOR

We invite readers to submit letters and original unpublished commentary—please, nothing already posted to a web site—via e-mail to <anmlpepi@whidbey.com> or via postal mail to: **ANIMAL PEOPLE**, P.O. Box 960, Clinton, WA 98236 USA.

Re “Greenpeace says ‘Eat roos’”

Saw your most interesting article “Greenpeace says ‘Eat roos’” in the October 2007 edition of your fabulous **ANIMAL PEOPLE** newspaper. However, the film made by Greenpeace in 1986 against killing kangaroos was actually called *Goodbye Joey*, not “Goodbye to Joey,” as Paul Watson recalled. I was involved in making the film in

West Queensland, as I was then employed as a kangaroo campaigner. I resigned in 1992, after Greenpeace dumped their roo campaign and several other pro-animal campaigns. Their recent promotion of roo meat for human consumption is a disgrace. I could not agree with Watson more in denouncing it.

I met Jet Johnson during the film making, and completely understand and support his view on the kangaroo issue. Greenpeace does *not* want to say “Don’t eat any red meat—this would be vitally important to lowering greenhouse gasses.” One can only ask why not.

—Lindy Stacker

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Wussie dog died

Remember Wussie, Perry, and Polly, the three dogs who were subjected to brutal and senseless surgery, as described in your July/August 2007 page one article “Pound seizure shocks Sri Lanka”? Wussie died the night of December 8, 2007. Wussie had her pancreas removed for no apparent purpose and her bile duct was damaged. For over six months Wussie suffered from diabetes and jaundice, and was dependent on expensive medication.

Polly, who was wagging her tail when she was taken for pointless surgery, died in agony after having her adrenal glands and kidneys removed.

Perry was used as the control in the procedures. No organs were removed from her. She is with us at our shelter.

We asked for inquiries from the Sri Lanka Veterinary Council and the University of Peradeniya. The SLVC, we understand has concluded their inquiry, and has submitted their report to the Council. We are yet to hear from the University of Peradeniya.

—Champa Fernando



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Hunting & child abuse connection

I participate in a local birding e-mail list. Hunting is considered off-topic, but lately a lot of pro-hunting comments have been slipping in. After one individual asserted that protecting children is more important than protecting animals, I quoted some of the **ANIMAL PEOPLE** findings and statistics from your October 2007 article on the relationship between hunting and child abuse.

I expected an immediate firestorm and for my computer to

burst into flames, but it did not happen. Instead there was deafening silence, and for a long period of time there were no postings on any topic. I think people had never considered the possibility of such a relationship, and did not know how to respond. A few defensive rebuttals did eventually show up, but not to the degree that I expected. Also, I received two personal inquiries asking for more information.

—Diane Weinstein

Issaquah, Washington



Remembering Tatyana Pavlova

We were saddened to read in your November/December 2007 edition that Tatyana Pavlova has passed away. We were fortunate to meet with her on two occasions. The first was at a Beauty Without Cruelty meeting in New York City in the early 1990s. The second time, in February 1999, we met her at a train station in Moscow, Russia. Despite the freezing temperature we talked for over one hour, exchanged vegetarian books, and shared ideas. She was an incredible woman, pro-

moting both animal rights and vegetarianism in a city where almost everyone wears fur coats and eats meat. She will be truly missed.

—Debra Wasserman

& Charles Stahler

Co-Directors

Vegetarian Resource

Group

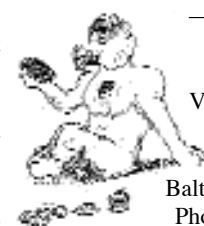
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Ohio Pork Producers Take A Stand on Animal Cruelty

Earlier this year, a Wayne County judge found Joe Wiles, manager of Wiles Hog Farm in Creston, Ohio, guilty of animal cruelty. Wiles was fined and sentenced to probation. The video evidence gathered at Wiles Farm by a Humane Farming Association (HFA) investigator caught Wiles abusing piglets in violation of the state's anti-cruelty statute.

Most disturbing of the cruelty documented at Wiles Farm was its practice of killing sick and injured pigs by fastening a chain around their nocks and then attaching the chain to a front end loader. The loader would be lifted as the pigs struggled and slowly strangled to death over a period of up to five minutes. The Wiles Farm owner actually admitted to hanging pigs in this way for 40 years, stating, "We hang our sows like they do people in Utah."

Misleading the Public

When graphic evidence of animal cruelty at Wiles Farm was aired on television news reports, the Ohio Pork Producers Council attempted to distance itself from Wiles Farm. In a written statement, the director of the Ohio Pork Producers assured the public that the cruelty documented on the Wiles Farm video "depicts mistreatment of hogs, including practices not condoned and, in fact, abhorred by America's pork producers."

The Ohio Pork Producers went on to claim, "Mistreatment of animals is appalling to pork producers just as it is to others. **We do not defend and will not accept such mistreatment.**"

Well, that certainly sounded good.

But the Ohio Pork Producers would soon show where they really stood regarding animal cruelty. Right after the trial, just as soon as media attention faded, they did an about face—and awarded Wiles Farm \$10,000 to help cover ongoing legal costs!

This provides yet another glaring example of the pork industry's willingness to accept and defend even the most horrific forms of animal cruelty. And it illustrates the lengths its officials will go to mislead people about what actually takes place within the pork industry.

The Best Testimony Money Could Buy



Wiles Farm's "expert" testified that the slow hanging of disabled pigs should not be considered cruelty.

Although its manager was found guilty of brutalizing piglets, Wiles Farm managed to escape convictions for its hanging of sick and injured pigs. This was largely due to the testimony of a paid industry apologist who contradicted established veterinary policies by testifying that slow death by hanging should not be considered cruelty.

Defense attorneys had to go all the way to Iowa to find a veterinarian willing to defend the cruelty documented at Wiles Farm. And they found their man in Dr. Paul Ambrecht.

Dr. Ambrecht's testimony allowed the local judge to accept the absurd argument that slow strangulation is not cruel. This led to the acquittal of Wiles for the most serious charges brought by the prosecution.

In contrast to Dr. Ambrecht's testimony, neither the American Association of Swine Veterinarians nor any other professional organization anywhere supports hanging animals to death.

Animal cruelty laws should not be undermined by the testimony of paid industry witnesses. The Humane Farming Association has called for the revocation of Dr. Ambrecht's veterinary license, and we urge concerned citizens to join with us.

Action Requested:

Please write or call e-mail the authorities who license Dr. Ambrecht. Inform them that his sworn testimony flatly contradicts established veterinary standards and perpetuates animal abuse.

Iowa Board of Veterinary Medicine
Iowa Department of Agriculture
Wallace Building
502 East 9th Street
Des Moines, Iowa 50319
e-mail: ginny.eason@idals.state.ia.us

Prosecutor Frank Forchione: Doing the right thing.



Canton Special Prosecutor Frank Forchione filed animal cruelty charges due to the overwhelming evidence of abuse at Wiles Farm. Forchione pursued this important case despite political roadblocks and open hostility from the Wayne County prosecutor's office and other county officials. We would like to thank Prosecutor Forchione for successfully securing an animal cruelty conviction in the face of such significant obstacles.

MORE LETTERS

Visiting porcupine

A porcupine showed up the other day, and has taken to hanging around. He seems to be a nice guy, but we are concerned that if we feed him and provide some shelter, he could become a hazard to the dogs of guests or sub-tenants, and possibly to our cats, if they escape from the house. What do you think?

—Walter Miale
Sutton, Quebec



Editor's note:

Porcupines, most often seen in late winter and spring, can be quite gregarious. Just don't surprise them from behind, and if they turn around, as with a skunk, get away. They don't need and should not be given food and shelter. They are much better off feeding themselves. They usually eat fresh bark in winter, and sleep high in conifer trees.

Dogs sometimes get spiked with quills when they try to sniff a porcupine's rear. Porcupines and cats usually get along well.

KATC helping dogs

The Kathmandu Animal Treatment Centre focuses on animal birth control for street dogs. Since our opening in 2004 we have so successfully demonstrated to the people in our working area of Kathmandu that Animal Birth Control is the way to handle the population that in our locality poisoning is a thing of the past. Kathmandu is a large city now, so this does not mean that poisoning is not still done in the other areas. But awareness is growing, and we are being requested to expand our project to other areas.

KAT has just recently received two copies of **ANIMAL PEOPLE**. Thank you so very much. We look forward to sitting down and having a good read. Your newspaper is without a doubt the best all-round informative periodical we receive on animal issues

—Jan Salter

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<www.katcentre.org.np>



Immigrant parrots

I have enjoyed your coverage of parrots who have taken up residence in the U.S. I would like to see these feral flocks of parrots studied and reported about in their local settings, and be welcomed as immigrants. I also know that the National Audubon Society is not ready to see them that way.

—Suzanne Cordrey
Manager, Feathered Friends
Best Friends Animal Society
5001 Angel Canyon Dr.
Kanab, UT 84741
Phone: 435-644-2001 x4461
<suzanne@bestfriends.org>
<www.bestfriends.org>



Presidential hopefuls

I want to thank you for listing the various presidential hopefuls' views on hunting, trapping, and violating the very essence of the purpose for which the National Wildlife Refuges were established.

National Wildlife Refuges would never have been necessary if the stinking greenhorns and the majority of their profligate descendants who came to this country to rape its resources, and look upon our indigenous wildlife as the enemy, to trap, shoot, and slaughter in every way possible, were curbed and controlled by a federal government that had someone of vision and ethics prevailing.

I was not born when the beautiful passenger pigeons were ruthlessly exterminated and used for target practice, and some of the millions killed were fed to hogs. What a shame and blot on our country! Ditto for the pretty Carolina parakeet, the only parakeet to live in North America.

—Marvin J. Sheffield, DVM
Wild Canid Research Group
651 Sinex Avenue
Pacific Grove, CA 93950
Phone: 831-657-4175



Helping animals in Pakistan

I live in Karachi, Pakistan. On December 28, 2007, my mother's black male cat went missing from her house where he occasionally roamed the garden and front area. We have a local slum near our house where children are known to steal and sell cats at a large market called the Empress Market, located at the city center. As there was great rioting in the city in those days, we knew that the culprits could not have gone far. We looked high and low for the cat, offering rewards and passing the word around.

I went to Empress Market in the hope that I would find this cat. I was truly disturbed and appalled to see numerous tiny shops equipped with hideous little cages consisting of only bars with no trays underneath, imprisoning cats, dogs, geese, rabbits, and birds of all kinds. As it happened I was there on a chilly and rainy morning. This made the situation even more torturous for these animals. I saw an adult Persian and an adult Siamese, both restricted in a cage no bigger than 18 inches cubed.

I am sure that all these animals are stolen pets as these heartless shopkeepers do not have import licenses or the means to raise or breed these animals. The cats were miserable and lonely. Some shops had closed down due to the rain with their shutters down. These creatures are left there in the dark every night, unprotected from the harsh conditions.

I felt absolutely helpless to assist all these blameless creatures. Even if I could buy all of them to release them, I would only be encouraging this trade, leading to more animal theft and cruelty. There are no laws protecting animal rights in this country, as far as I know, so apart from theft these shopkeepers would not be guilty of breaking any law.

There has to be some way of protecting these animals and preventing this trade.

In addition to this there are street vendors who trap ordinary sparrows and carry them around in nets, because an ancient tradition holds that giving money to a bird vendor to set birds free will ward off ill-fortune and attain the favour of God.

This practice is common in India as well. In some other nations, turtles are often bought and released. Though this practice is based on good intentions, in modern times it amounts to kidnapping animals for ransom.

We also have men walking around with monkeys taken as babies from the northern areas and trained to perform tricks for food and money. When I was a child these men used to come around to our house and show us this "bundar Ka tamasha," as it is called. But now they are walking around in heavy traffic and coming to cars standing at signal, using these animals as emotional blackmail so that people give them money.

I believe all these so called monkey trainers live in one slum area together and are poverty-stricken. Poverty leads to these kinds of activities. However, poverty cannot be accepted as an excuse for cruelty to animals any more than it can be accepted as an excuse for theft and murder. No one is too poor to feel compassion.

How can one best get this message across to those who also feel that human life has no value?

We see much cruelty to animals in Karachi. Dogs, donkeys, and garden lizards are also among the victims. There is a story that when Mohammad was hiding from his enemies in a cave, a spider built a web around the cave opening, so the enemies' tracker went away, thinking no one could have entered without breaking the web. But earlier, a lizard sitting on a stone nearby had nodded his head to indicate this was the right place. So stupid people will say that one should kill lizards, because lizards are always nodding their heads!

On the positive side, because my domestic help and others around us see me and my family and my husband—another animal lover—rescuing and helping feral cats, they have learnt to assist us enthusiastically, and have learned the value of doing this.

—Muna Kazi Pathan
Karachi, Pakistan
<muna kazipathan@gmail.com>



Inspecting all Louisiana shelters

We are launching an ambitious project to finally identify all the public and private animal sheltering facilities in Louisiana. With the help of our members and volunteers in the coming months, we will visit, inspect, and photograph each shelter, and display the images on our website. We will also target those facilities that are substandard or mismanaged. No such inventory has ever existed. We estimate that more than 100 shelters are in operation. There are no licensing requirements to operate a public shelter, and there is little or no oversight.

Many shelters, especially in rural areas, consist of a single row of rusty cages. Often, animals housed in

these dilapidated shelters are exposed to inclement conditions and disease, are given poor quality food, and sometimes are attacked by more aggressive dogs. We suspect that some of these shelters use illegal carbon monoxide chambers to gas dogs and cats.

After inspecting each shelter, we will forward our recommendations to the governing bodies and see if the conditions improve. If the conditions do not improve, we will ask activists from around the country to help us reform these substandard shelters.

—Jeff Dorson, Founder
Humane Society
of Louisiana
P.O. Box 740321
New Orleans, LA 70174
Phone: 901-268-4432
<info@humanela.org>



Seeking to save Asian otters from fur trade

Could you please mention our otter fur campaign? The campaign is called "Furget-me-not," as the otter is the forgotten animal of the fur trade. Everyone always thinks about tigers and leopards or elephant ivory, but the trade in otter furs is huge. Recently there was a massive haul of 778 otter skins in Tibet, and we are regularly getting reports of more and more skins found. Two days ago we received an e-mail from Cambodia which said that a research team at the Tonle Sap Lake had just found 10 skins of smooth-coated otters and 6 skins of hairy-nosed otters in four different village houses. And this is just one find in one small area.

Many of the skins being traded are from the hairy-nosed otter, which was believed to be extinct in 1998. Small populations were later found in Cambodia, Vietnam, Thailand, and Malaysia. At the present rate of hunting, the hairy nosed otter will soon really be extinct, and this time there will be no great discovery of remnant populations.

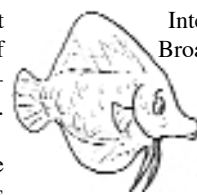
The main market for Southeast Asian otter furs is Tibet, where otter fur forms part of the national dress, the chupa. One chupa may have skins from as many as six otters. These costumes are worn at many festi-

vals and official state functions.

The Furget-me-not campaign will raise funds to start immediate work in Cambodia, using a team of researchers already working there. They will train local rangers and government staff to ensure the legal protection of otters is enforced and encourage the local communities to take part in the otter conservation program.

—Paul Yoxon, Ph.D.

International Otter Survival Fund
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United Kingdom
Phone: 01471-0822-487
<yoxon@otter.org>
<www.otter.org>



Editor's note:

The Dalai Lama, the spiritual leader of Tibetan Buddhism, in January 2006 denounced wearing fur of any kind at the Kalachakra celebration in Amravati, Andhra Pradesh, India. Tibetans responded by burning fur garments at public demonstrations, but the Chinese government in March 2006 suppressed the bonfires as alleged illegal manifestations of Tibetan nationalism.

(More letters are on page 18.)



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NEW DELHI—As many as 400 villages in the Madurai region of Tamil Nadu held traditional mass participation bullfights called *jallikattu* during the Pongal harvest festival on January 17, 2008, after a three-judge panel of the Supreme Court of India on January 15 reversed an order halting *jallikattu* issued by a two-judge panel of the Supreme Court just four days earlier.

The original order kept in effect a ban on *jallikattu* rendered by the Supreme Court in July 2007, reversing a verdict by the Madras High Court that allowed it. The Supreme Court is to hear an appeal of the July 2007 verdict filed by the government of Tamil Nadu later in 2008.

Jallikattu was allowed this year under condition, summarized the *Deccan Herald*, that “the authorities shall take all precaution that the animals are not tortured. There would be no cruelty on the animals. No liquor, no injury to any of the bulls.”

Tamil Nadu assistant solicitor general Gopal Subramaniam told the Supreme Court that *jallikattu* should be permitted as a constitutionally protected exercise of religion. “There is a belief that if the bullfight is not organised, there will not be a good harvest next year,” Subramaniam contended.

Responded the Supreme Court panel, “We do not approve of all the reasons given by the State of Tamil Nadu for modifying the order. However, it is pointed out that this is a part of the religious festival of Pongal, and villages have been celebrating the same from time immemorial.”

Subramaniam cited intelligence reports asserting that “In most villages, the people have decided to defy the Supreme Court order and to go ahead with *jallikattu* as usual. This situation would create a major law and order problem in many places...”

Responded one justice, according to J. Venkatesan of *The Hindu*, “If you say a law and order problem will arise in implementing the order, then no order can be passed by this court,” since any law must be enforced.

On January 16, the eve of Pongal, Coimbatore police arrested PETA founder

Ingrid Newkirk, PETA/India staff member N.G. Jayasimha, and a watchman after Newkirk blindfolded a statue of Mohandas Gandhi as part of an anti-*jallikattu* protest.

The three were charged with four offenses each, including “intentional insult with intent to provoke breach of the peace,” and “deliberate and malicious acts intended to outrage the religious feelings of a class by insulting its religion or beliefs.”

In addition, “Inspector Cederick Manuel was transferred to the City Police Armed Reserve for failing to stop the protest,” reported V.S. Palaniappan of *The Hindu*.

Responded Newkirk, “Blindfolding the statue was only a sign of respect for Gandhi, to close his eyes toward the horror meted out to animals in the name of *jallikattu*.”

Fights go on

“Hours after the Supreme Court cleared the conduct of *jallikattu* in Tamil Nadu, the event was held amidst tight security at Palamedu in Madurai district,” reported D. Karthikeyan and S. Vijay Kumar of *The Hindu*. “Eighty-three persons were injured, 14 of them seriously, in the six-hour-long native sport in which unarmed men attempted to tame raging bulls. A total of 397 bulls and 339 registered tamers participated. Fourteen bulls were rejected on medical grounds.”

At Alanganallur, wrote S. Vijay Kumar and C. Jaishankar of *The Hindu*, “A team of veterinary doctors examined the bulls for intoxication or drugging. Bullfighters also underwent medical tests. Of the 370 persons who volunteered to enter the arena, only 347 were allowed. The remainder were disqualified on medical grounds. Forty two of the 427 bulls brought from all over the southern districts were rejected on grounds of lack of fitness or sharpened horns. Hundreds of police were deployed along the public gallery and at vulnerable points. Double barricading separated spectators from the participants. Strict access control was maintained at the arena. Taming the bull meant holding on to his hump for some distance. Those who tried to hold the animal by his tail or legs were removed.

“Unlike before, participants were split into small groups and allowed to enter the arena one after the other,” wrote Kumar and Jaishankar. “On many occasions, district collector S.S. Jawahar came on the public address system to warn those violating norms. Upset over being removed from the arena or gallery, some persons pelted the police with stones,”

Sixteen people were hurt at the Alanganallur *jallikattu*, six of them seriously.

Efforts to enforce the Supreme Court-imposed restrictions on *jallikattu* were less stringently enforced in other districts.

“Sixty-nine persons, including spectators, were injured at the *jallikattu* held at Siravayal, near Sivaganga,” Kumar and Jaishankar reported.

At Theni, *jallikattu* spectator Muthu Rawther, 70, fell into the arena and was fatally gored. “The death led to two groups of his relatives attacking each other,” said *The Hindu*. “V. Iyappan, his wife Lakshmi, and M. Iyappan were attacked with sickles and lethal weapons.”

Similar events involving buffalo, called *dhirio*, were banned by the Goa High Court in 1997, at request of People for Animals. Congress Party leaders in Goa have campaigned on a promise to amend the federal Prevention of Cruelty Towards Animal Act to reinstate *dhirio*. Buffalo fights have also been banned in Madhya Pradesh, though some villages have defied the ban.

Animal advocates in Assam had hoped to invoke these precedents and the earlier Supreme Court of India rulings to stop harvest festival buffalo fights there, called *bhogali bihu*.

People for Animals/Assam president Sangita Goswami also cited the same sections of the Prevention of Cruelty to Animals Act this year in trying to stop cockfights and staged fights among wild-caught bulbul, a songbird species common to most of India.

Despite her efforts, reported the *Indian Express*, at least 150 buffalo were used in *bhogali bihu* at Ahahat Guri, 80 kilometers east of Guwahati, the Assam capital, and “more than 250 bulbuls took part in a day-long



An Indian Brahman bull. (Kim Bartlett)

bulbul fight at Hajo, a temple town about 30 kilometers west of Guwahati.”

Meanwhile in Spain

The effort of traditionalists to preserve *jallikattu* and similar events in India mirrors efforts of traditionalists in Spain to preserve traditional Spanish-style bullfighting. Citing low ratings, the Spanish state television network Radiotelevisi3n Espa3ola on December 5, 2007 omitted bullfighting coverage from its next projected nine-year budget. RTVE debuted by broadcasting a bullfight in 1948. Parliamentary conservatives pledged to try to restore the bullfighting budget, but more than 70% of the Spanish public expressed no interest in bullfighting in opinion polls.

Even as bullfight crowds and television audiences decline, however, participation in “running with the bulls” events is still growing. A goring at the 2007 edition of the best known such event, the week-long Feast of San Fermin in Navarre, Spain, brought the human death toll up to 14 since 1924—but despite the aura of danger surrounding the San Fermin bull running, made famous by Ernest Hemingway in his 1926 novel *The Sun Also Rises*, the rate of deaths and injuries among the 18,000 participants per year who sprint a half kilometer ahead of bulls en route to the San Fermin bull ring may be less than the death and injury rate among jaywalkers in big cities at rush hour.

Among the oddest of San Fermin knockoffs is a “Running of the Reindeer” scheduled for February 24, 2008 as part of the annual Fur Rendezvous festival in Anchorage, Alaska. As of January 3, 2008, 40 participants had registered, at \$20 apiece, reported Beth Bragg of the *Anchorage Daily News*.

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Send zoo cats to sanctuaries? *(from page 1)*

sure and attacking its victims,” Matthews wrote.

All three victims had marijuana in their systems,” Leff and Chea continued, “and Paul Dhaliwal’s blood alcohol level was twice the legal limit for driving, said the affidavit.”

The attack was at least the 21st incident at the San Francisco Zoo since 1949 involving injuries or death to animals, staff, or the public, but it was also reportedly the first time in the 83-year history of the American Zoo Association that an animal who escaped from an AZA-accredited zoo killed a member of the public. Other members of the public who have been killed by zoo animals had in some manner entered the animals’ habitats.

But the 224 AZA-accredited zoos are only about 10% of all the USDA-licensed captive wildlife viewing venues in the U.S., and may not even be 1% of all the captive wildlife exhibition sites worldwide.

Other recent attacks

In contrast to the media “feeding frenzy” following the San Francisco Zoo attack, which generated more than 100 newspaper articles within the next month, comparable incidents at non-AZA facilities around the world typically attract only local or regional notice.

For example, six days earlier, on December 19, 2007, two Bengal tigers fatally mauled Jayprakash Bezbaruah, 50, at the Assam State Zoo in Guwahati, India. Bezbaruah extended his arms into the tigers’ cage to photograph one of the tigers, his wife Rupa told reporters. He apparently did not see the other tiger, who grabbed him and pulled him into the cage while his school-age eldest son Angshuman tried to pull him back. Rupa and their younger son saw the incident from too far away to help. The Assam Human Rights Commission on January 9, 2008 asked the zoo to respond to questions about visitor safety by February 26.

On December 24, 2007, one day before the San Francisco Zoo tiger attack, five-year-old Haw Qian Tong received 10 stitches on her lips after being scratched by either a puma or a spotted leopard at Zoo Negara in Malaysia. Her parents said she was attacked by the puma while standing with her back to the cage. Zoo staff said the attacking animal was the leopard. Zoo Negara director Mohamed Ngah told Jennifer Gomez of *NST Online* that the victim had crossed safety barriers including ornamental trees and a wire fence.

Less than one day after the San Francisco Zoo tiger attack, on December 26, 2007, a Asian elephant named Arna, traveling with the Stardust Circus in New South Wales, Australia, crushed veteran handler Ray Williams, 57, at the Yamba Showgrounds.

Two weeks later the circus transferred Arna and a second Asian elephant named Gigi to the Western Plains Zoo in Dubbo. Whether the elephants would stay at the zoo “is dependent on whether they pass behavioral and health assessments. There is also the matter of whether the zoo can afford to house the elephants,” reported Jess Perriam of the Australian Broadcasting Corporation.

Added Perriam, “New South Wales acting environment minister Nathan Rees says while he’s open to the idea of the zoo keeping the elephants, he hopes it won’t set a precedent for other circuses to expect zoos to take unwanted animals.”

On January 1, 2008, six days after the San Francisco Zoo tiger attack, an 11-year-old captive-born bottlenose dolphin named Annie was asked to leap over a baton held as a hurdle by six participants at a swim-with-dolphins session at the Dolphin Academy in Curacao. In mid-leap Annie abruptly turned sideways, appearing to aim at the last woman on the dolphin’s right, and hit her as well as two others.

The extent of the people’s injuries was not disclosed. Dolphin Academy staff reportedly confiscated the cameras of witnesses and took their film, but a video of the attack was



Tiger explores Lionsrock habitat. (Amir Khalil)

Wildlife Waystation to relocate

PALM SPRINGS—Wildlife Waystation has signed a 99-year lease on a 50-acre lot near Interstate 10, board president Dean Seymour told Stefanie Frith of the *Desert Sun* on December 21, 2007, and expects to relocate about 400 animals from the 160-acre tract the Waystation has occupied since 1976 in Angeles National Forest.

“We are negotiating with nearby colleges,” Seymour added. “We will have a full-blown veterinary school with veterinarians and vet techs on staff.”

As of January 15, 2008, however, the Waystation was still more than \$1 million in debt, according to the sanctuary web site, and was still seeking funds to build at the proposed new location. Founder Martine Colette disclosed the extent of the debt in an August 2007 emergency appeal.

posted by the Dutch Party for the Animals at <<http://youtube.com/partijvoordedieren>>. Party for the Animals founder Marianne Thieme called for abolishing dolphin captivity.

Thieme’s response echoed the views expressed by prominent animal advocates after the San Francisco Zoo attack.

“There is not a zoo in this country that comes close to providing tigers with the space that they need,” charged PETA spokesperson Lisa Wathne, to *San Francisco Chronicle* staff writer Leslie Fulbright. “The San Francisco Zoo made the decision to put its elephants in a sanctuary,” Wathne reminded, “and they should make the same decision for tigers.”

The last San Francisco Zoo elephant was transferred to the Performing Animal Welfare Society sanctuary in rural northern California in March 2005.

“Because of findings that the wall around the exhibit was the wrong height, we’re asking the zoo to close down that tiger pen,” In Defense of Animals founder and president Elliot Katz told Patrick May and John Woolfolk of the *San Jose Mercury News*. “These tigers should be sent to a sanctuary and not be around the public any more,” Katz said.

“The San Francisco Zoo and others around the country should do away with such exhibits,” agreed Animal Defense International program director Jennifer Blum. “Even with the best of intentions and state-of-the-art facilities, these establishments cannot provide the animals with the space and environment they truly need and deserve, and this deprivation results in mental and emotional damage.”

Recalled University of Colorado emeritus professor of ecology and evolutionary biology Marc Bekoff, “A year ago Tatiana attacked a keeper. Tatiana lived for a time at the Denver Zoo, and was shipped to San Francisco because the Denver Zoo wanted to redecorate. Large carnivores simply do not belong in zoos,” Bekoff wrote. “Isn’t it about time that the Association of Zoos and Aquariums start investigating how to rid zoos of these animals and send them off to sanctuaries, so they can live out their lives with dignity?”

Bekoff said that some of his students had discovered during the 1990s that 20-25% percent of zoo visitors taunt the animals, especially predators such as lions and tigers.

But “When something like this happens, what you find is that it’s almost never that there just was one single thing that went wrong,” American SPCA science advisor Stephen Zawistowski told May and Woolfolk. “It’s a cascade of things. The wall wasn’t a height that was appropriate; there was an animal with a past history; there was nobody there to keep track of her; there were people harassing her. When you click down that list and they all align, you end up with a tragedy.”

The San Francisco Zoo tiger and lion house moat and walls, built in 1940, are two feet shorter than the current AZA recommendations. At that time even most big cat experts were unaware that tigers can leap more than twice as far as African lions. Even so, no other tiger had ever leaped out.

No sanctuary space

Reality is that no big cat sanctuary in the U.S. and only a handful anywhere offer either substantially more space to each cat than the San Francisco Zoo, or have significantly more secure barriers to escape—and even fewer have the capacity to hold many more animals than those they already care for.

At least twice in recent years, sanctuaries have taken in large numbers of tigers who were confiscated by law enforcement, but only after more than a year apiece of preparation. Wild Animal Orphanage, of San Antonio, Texas, in 2003 received 24 tigers who had been confiscated nearly five years earlier, after state and federal agencies moved to close the former Tigers Only Preservation Society compound in Jackson Township, New Jersey. The International Fund for Animal Welfare paid to build the tigers’ new accommodations.

A year later the Performing Animal Welfare Society received 39 tigers who were seized in 2002 from Tiger Rescue founder John Weinhart, who was in February 2005 convicted of cruelty and child endangerment. These tigers’ quarters were paid for by the Fund for Animals, as one of the last big Fund projects before it merged into the Humane Society of the U.S.

Several other tigers rescued from Tiger Rescue were taken to the Shambala Preserve in Acton, California, founded by actress Tippi Hedren. One of those tigers on December 3, 2007 mauled nine-year Shambala worker Chris Orr, 40.

If conditions at AZA-accredited zoos can be faulted for animal attacks, whatever is wrong at zoos would appear to be even more wrong at sanctuaries, which are significantly less regulated, are accredited—if at all—by competing organizations that among them include only a small percentage of the facilities claiming to be sanctuaries, and have markedly more fatal accidents even though they employ relatively few people and attract just a fraction as many visitors.

Among the recent sanctuary attack victims, senior caregiver Joanna Burke, 36, was killed in July 2006 by an elephant at the Elephant Sanctuary in Hohenwald, Tennessee.

Visitor Haley Hilderbrand, 17, was killed by a Siberian tiger in August 2005 at the Lost Creek Animal Sanctuary in Mound Valley, Kansas.

Volunteer St. James Davis lost his nose, testicles, left foot, an eye, and several fingers to a March 2005 attack by two escaped chimps at the Animal Haven Ranch sanctuary in southern California.

Cougar Bluff (Illinois) sanctuary cofounder Allison Brent Abell was killed by an African lion at the sanctuary in February 2004.

Second Nature Exotic Cats Sanctuary founder William Olsen, 32, of Hennepin, Illinois, was fatally mauled by a tiger in March 2003.

Linda Bracket, 35, a volunteer at Safari Joe’s Rock Creek Exotic Animal Park near Adair, Oklahoma, was fatally mauled by a tiger in April 2003. Helper Amanda Sternke, 20,

Primarily Primates wins

SAN ANTONIO—The U.S. Fourth Circuit Court of Appeals on January 16, 2007 upheld the agreement by which Ohio State University transferred a research chimpanzee colony to Primarily Primates in early 2006. The verdict affirmed the earlier finding of the trial court in Bexar County, Texas. Opposed by both researcher Sally Boysen and PETA, the transfer touched off a two-year legal battle that escalated after one chimp died on arrival and another died soon afterward, both from pre-existing heart conditions.

The dispute included the forced resignation of Primarily Primates founder Wally Swett; a merger with Friends of Animals; a six-month court-ordered receivership, during which Primarily Primates was staffed largely by PETA personnel; and the transfer of the surviving OSU chimps to Chimp Haven, in Shreveport, Louisiana.

The receivership was terminated in May 2007, after the Texas Office of Attorney General agreed in an out-of-court settlement to “fully and completely release, acquit, and forever discharge Primarily Primates” of allegations brought by PETA. FoA is now pursuing litigation to recover the chimps, plus animals who were sent to other sanctuaries.



Newly released lions at Lionsrock. (Amir Khalil)

was injured in the same attack. The tiger belonged to the International Wildlife Center, a Texas facility closed in 2002 due to repeated violations of animal care and zoning standards.

Also in April 2003, an African lion who escaped from a cage that had apparently been tampered with ran over and severely injured Wild Animal Orphanage founder Carol Asvestas, after Asvestas shot him with a tranquilizer dart. The lion was then killed by police.

Perennially scarce funding is the most obvious reason why sanctuary accommodations and security rarely approach zoo standards.

In September 2006, for example, nearly 250 large carnivores were in imminent jeopardy of losing their sanctuary placements just in the state of Colorado, when three of the largest sanctuaries in the U.S. simultaneously ran into crises due to loss of financial support in two cases and the death of the founder in the third.

Because of the extreme financial demands of housing and feeding large carnivores, many sanctuaries that house them become quasi-roadside zoos. Though nominally not open to the public, they depend for much of their income on hosting group tours, camera safaris, and special events, and because they can barely afford to pay staff, they often rely upon an ever changing cadre of volunteers to do most of the work.

IFAW reported in August 2006 than an 18-month investigation of 42 USDA-licensed big cat facilities in 11 states, including both roadside zoos and self-designated sanctuaries, found that most “were structurally unsound. Some had no barriers at all. Contact between big cats and young children was common. Many facilities had no attendants to handle the big cats. Some allowed children to work as attendants.”

The conditions were often no safer for the animals. “Some animals were fed rotten meat and housed with dead animals, filthy water buckets, and sewage,” IFAW summarized.

“There are nearly 700 USDA big cat licensees in the U.S. with the highest number of facilities in Florida, Texas and California,” IFAW noted. “In the past decade, there were 13 big cat incidents in Florida, 12 in Texas, six in California, and five each in Illinois, Nevada, Minnesota, and Kansas. Since 1990, big cats have killed 13 people in the U.S. alone.”

The IFAW findings followed an April 2005 report by *Los Angeles Times* staff writer Amanda Covarrubias that the California Department of Fish & Game, required by law to annually inspect exotic animal facilities, had in 2004 actually visited only 14 of the 338 known sites housing exotic animals.

—Merritt Clifton





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Gamekeepers fined for killing protected raptors in both U.K. and U.S.

EDINBURGH, LANCASTER (Pa.), NICOSIA—Prince Harry may have dodged the bullet for allegedly shooting two hen harriers to protect captive-reared “game” species, as **ANIMAL PEOPLE** reported in November/December 2007, but gamekeepers have been fined in comparable cases on both sides of the Atlantic Ocean.

Scottish Borders region cattle and sheep farmer James McDougal became “the first landowner in the United Kingdom to have his agricultural subsidies cut as a punishment,” *Guardian* Scotland correspondent Severin Carroll wrote. “The Scottish executive said it had docked £7,919 from last year’s single farm payment and beef calf scheme payments to McDougal—more than the £5,000 maximum [fine] for a wildlife crime,” Carroll reported on January 7, 2008.

Explained Carroll, “McDougal, one of Scotland’s highest European Union subsidy recipients, employs George Aitken as a gamekeeper on a small pheasant shoot he runs near

Lauder in Berwickshire. Lothian and Borders police, the Royal Society for the Protection of Birds, and the Scottish Society for the Prevention of Cruelty to Animals found two cage traps near McDougal’s farm at Blythe, each baited with a live pigeon. Pheasant carcasses were found beside nearby woods dosed with carbofuran—a banned agricultural chemical—and a similar but legal pesticide called carbosulfan. Highly toxic sodium cyanide was also seized.”

Aitken was sentenced in June 2007 to do 22 hours of community service. Aitken was at least the fifth gamekeeper in six months to be prosecuted for killing raptors, and the seventh in a year.

The known total of raptors killed in the British Isles to protect animals reared for shooting were down in 2007 from 2006, but a record 11 endangered red kites were poisoned, nine of them found on shooting estates. The previous high was 10 red kites killed, in 1981.

The Royal Society for the Protection

of Birds told *Times* of London correspondent David Lister that 74% of all the people prosecuted successfully for wildlife crimes in Britain during the past 10 years were involved in game shooting.

On January 3, 2008, meanwhile, the Pennsylvania Game Commission agreed to drop 14 charges against the Lanco Beagle Club of Martic Township in Lancaster County, after the club agreed to pay a fine of \$1,600 for allowing gamekeeper Guy Lefever, 77, to use a leghold trap illegally set on an eight-foot-high pole to kill federally protected birds. Lefever, a club member since 1950, set the trap to keep raptors from eating rabbits who are raised for beagle field trials.

Founded in 1946, the 35-member club has operated a 179-acre shooting preserve since 1956.

“The pole-trapping incident was the second time in recent months that a sportsmen’s club in the county has been embarrassed in a high-profile incident,” recalled Ad Crable

of the Lancaster *New Era*. Last year, the Elstonville Sportsmen’s Association was fined \$400 for violating animal cruelty laws by using live turkeys in an archery contest.”

But there has been no progress in trying to bring Cypriot bird hunters and trappers into line with European Union rules, another situation exposed in the November/December 2007 edition of **ANIMAL PEOPLE**. BirdLife Cyprus executive director Martin Hellicar told Associated Press that illegal trappers killed more than half a million protected birds in 2007, the most since 2003.

In addition, poachers followed an October 2007 massacre of 52 officially threatened red-footed migrating falcons by shooting several dozen protected Egyptian fruit bats. Cyprus is the bats’ only European habitat.

“We believe hunters went into a fenced-off and sign-posted restricted area, entered the cave to scare them out and then started shooting,” forestry department officer Harris Nicolaou told Agence France-Press.

Coming events

February 7-14: Have A Heart for Chained Dogs Week. Info: 1-877-636-1408; <Tddb@dogsdeservebetter.org>; <www.dogsdeservebetter.org>.

March 20: Great American Meatout. Info: FARM, 301-530-1737; 1-800-M E A T - O U T ; <www.MeatOut.org>.

April 21-24: Caribbean Animal Welfare Conf., Santo Domingo, Dominican Republic. Info: 603-225-3918; <aostberg@pegasusfoundation.org>.

April 26: Petfest 2008, Indianapolis. Info: <www.hoosierpets.org>.

April 26-28: Texas Federation of Humane Societies conf., Dallas. Info: <txfederation@austin.rr.com>.

May 12-15: Ingestion of Spent Lead Ammunition: Implications for Wildlife & Humans, Boise, Idaho. Info: <tpf@peregrinefund.org>, or <www.peregrinefund.org>.

May 21-28: International Meeting About Animal Rights, Canary Islands. Info: <Magaly.Miranda@laca-jadecanarias.es>.

June 5-7: Natl. Animal Control Association conference, Spokane. Info: <naca@nacanet.org>; <www.nacanet.org>.

July 9-11: 6th Intl. Symposium on Canine & Feline Reproduction, Vienna, Austria. Info: <joyce@acc-d.org>.

August 14-18: Animal Rights 2008 conf., Alexandria, Va. Info: <1-888-FARM-USA>; <www.arconference.org>.

August 27-29: Asia for Animals 2008, Bali,, Indonesia Info: <www.asi-

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Beijing bans selling songbirds *(from*

more than two years in official state media, is expected to be formally introduced before the 2008 Olympic Games, to be held in Beijing this summer.

Preliminary to the introduction, Beijing and regional governments appear to be testing public response to the enforcement of existing laws that can protect animals. The enforcement targets appear to be practices identified as unacceptably cruel by public opinion research, including surveys of 1,300 university students done in 2002 and 2003 by Peter Li, Zu Shuxian, & Su Pei-feng, whose findings appeared in the May 2004 edition of **ANIMAL PEOPLE**.

Keeping birds in cages was deemed unacceptably cruel by 54% of the respondents in both years. This was among the highest rates of disapproval expressed toward any practices that are both common and legal.

In a possibly parallel example, Guangzhou bureau of forestry director Guo Qinghe suppressed human consumption of cats during the first weekend of November 2007 by announcing on local television his intent to enforce a four-year-old law against selling wildlife to prohibit selling snakes.

Also billed as a conservation measure, the law was originally directed at selling civets and other mammals suspected as the host species for Sudden Acute Respiratory Syndrome. Using the law to halt selling

snakes in effect banned a dish called "dragon fighting tiger," which combines snake and cat meat, and is believed to be the most common manner of eating cats. Cats have historically been eaten in Guangzhou since circa 1350, but are rarely eaten anywhere else in China.

Guo acted at a time when snake trafficking was not controversial, but less than a week before Guangzhou hosted the 2nd China Companion Animal Symposium, hosted by the Animals Asia Foundation, with 39 Chinese humane organizations participating.

Official state media soon moved to reinforce Guo's edict by depicting the snake trade as socially unacceptable. Chen Hung of *China Daily* prominently exposed snake smuggling, asserting that snakes smuggled into Guangzhou are sold primarily as pets. Sixty-seven of 106 snakes and lizards recently confiscated from one trafficker were of globally protected species, Chen Hung wrote.

Keeping caged birds and eating cats and snakes were apparently not widely practiced in the time of Confucius, who lived from 551 to 476 B.C., and outlined principles of government that have been observed by most Chinese leaders ever since. A central concept of Confucian rule is that change should be introduced in increments, each meant to reduce resistance to the next.

"The custom of keeping birds dates back as early as the Han dynasty of 206 B.C.



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to A.D. 220," wrote Macartney, "when governors kept their feathered pets in private gardens. In the Tang dynasty, 618-907, the wealthy and the scholars began to collect exotic birds brought into China as tribute. The practice of catching wild birds such as larks and orioles to keep in captivity was introduced in the Song dynasty, 960-1270. The Manchu invaders who set up the Qing dynasty, 1644-1911, popularised the hobby."

Before the current national bird trade ban, Macartney noted, "The customers of the trade were Beijing's more elderly residents. Early in the morning in the capital's parks and alleys, grey-haired men gathered around a cluster of bird cages to chat and compare avian tales...Old men with their pet birds are a quintessential feature of Beijing. Entire markets have grown up selling bird paraphernalia such as bamboo and wooden cages and tiny porcelain water cups."

While the State Council of China may be taking advantage of increasing public opinion against keeping caged songbirds, the prohibition against selling them appears to be most directly descended from a November 2006 State Council recommendation that local governments should stop permitting new live poultry markets in urban areas, and to begin relocating existing live poultry markets away from populated areas.

Hong Kong closed the Bird Garden market, a longtime local landmark, in June 2007, after a mynah sold at the market turned out to have H5N1.

Other nations with long traditions of keeping caged songbirds have been moving in the same direction as China.

Kuwait, for example, in February 2007 closed markets selling live poultry and songbirds, and banned all bird imports, after H5N1 killed 20 falcons at the only zoo in the

country and 19 birds who were caged in private yards. The live bird trade became suspect in Kuwait in November 2005, following the discovery of H5N1 in a dead flamingo who had been a quasi-pet at a seaside villa.

Also in February 2007, H5N1 appeared at the Moscow bird market in Russia, spreading to six other parts of the city before it was recognized. Russian national veterinarian Nikolai Vlasov supervised the slaughter of about 1,400 birds who were confiscated from the bird market, plus 200 other caged birds who had been exposed to them.

Further H5N1 outbreaks killed several hundred yard poultry at multiple sites in the Moscow suburbs.

"We suspect that H5N1 was transported by exotic birds who were illegally brought from Azerbaijan, Iran, or from the Krasnodar region," in southern Russia, Vlasov told *Agence France-Presse*.

—Merritt Clifton

HONORS

Shirley McGreal, who founded the **International Primate Protection League** in 1973, has been named to the Order of the British Empire. McGreal is the seventh animal advocate named to the Order since 1998.

Gill Dalley, who with her husband John co-directs the **Soi Dog Foundation** in Phuket, Thailand, was recently honored as an Asian-of-the-Year by Channel News Asia of Singapore. The Dalleys retired to Phuket from Leeds, Britain in 2003. Gill Dalley in late 2004 lost both legs to septicemia contracted while doing a dog rescue, but recovered to take an active part in relief work after the December 26, 2004 Indian Ocean tsunami.

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Egyptian humane movement strives to grow

fast as at peak, when growth at times exceeded 4%, but fast enough that to grow only 25% over a decade would be to risk falling behind.

The largest pro-animal organization working in Egypt is still the Brooke. In addition to the original clinic in Cairo, the Brooke now operates branch clinics in Luxor, Aswan, Alexandria, Edfu, and Marsa Matrouh, with more than 40 veterinarians among them. Each branch clinic fields several mobile units that go farther afield to serve equine workplaces, ranging from stables near the Giza pyramids to outlying quarries and brick kilns.

The Cairo clinic now sees mainly



Amina Abaza. (SPARE)

horses and donkeys who have been hit by cars—sometimes in areas that are legally off limits to equines. A Brooke staff member told **ANIMAL PEOPLE** about scrambles by animal owners to remove horses and donkeys from the accident scenes before they can be confiscated by the police and taken to the Giza Zoo for slaughter to feed the carnivores.

Many accident victims turn out to have other conditions requiring treatment, including severe saddle sores, sore noses from improper harnessing, chronic infections, and sometimes malnutrition. As well as providing treatment, harnesses with nose guards, and instruction in appropriate care, the Brooke taps identification numbers into the animals' hooves, which enable Brooke staff to know if an animal is a repeat visitor and if the lessons from past contact have been heeded.

Originally located at the very edge of Cairo, the first Brooke clinic is now near the middle of the city. Each branch clinic now sees far more animals. The first clinic houses the administrative offices and is used for teaching and training.

Quiet as the Brooke Cairo clinic has become, it inspired the rise of the other leading Cairo humane organizations.

SPARE founder Amina Abaza became involved in humane work by taking abused donkeys and horses she found in the streets to the Brooke for care.

Because the Brooke lacks longterm housing, Abaza eventually began sheltering some of the animals at her husband Raouf Mishriki's farm in Saqqara, another Cairo

suburb. They still house equines there.

El Sherbiny, a pragmatic attorney who seems to know almost everyone in Cairo, began much as Abaza did, intervening when he saw horses and donkeys being beaten. Eventually he rearranged his law practice work schedule to keep mainly night office hours, so as to devote daylight hours to helping animals. Among his projects are pursuing legislative reform, prosecuting court cases against animal abusers, educating fellow attorneys about animal protection law, encouraging reforms at the Giza Zoo and the notorious brutal Bassatiin slaughterhouse complex, and directing ESAF and MENAW, which functions mainly as an information exchange.

The Egyptian Society of Animal Friends founders, including his wife Jackie, wanted to start a shelter, El Sherbiny told **ANIMAL PEOPLE**, but had difficulty finding an affordable location, as inner Cairo land prices have soared out of sight. One day they visited SPARE and saw a vacant lot for sale just around the corner, backing into the SPARE property. ESAF is now located there.

The SPARE and ESAF shelters each house about 85 dogs and about half as many cats. Each has surgical facilities, an adoption program, a humane education program, and a mobile unit that serves horses and donkeys in the mode of the Brooke.

The Egyptian Society for Mercy to Animals recently built a third dog-and-cat shelter in the same general direction from inner Cairo, but located right at the very edge of the present metropolis. ESMA was begun



An Egyptian Society for Mercy to Animals worker & dog. (Kim Bartlett)

by local television personality Mona Khalil, a former SPARE and ESAF volunteer. The U-shaped ESMA shelter, still under construction, intended to offer about twice the animal housing capacity of SPARE and ESAF combined, arranges kennels and a cat facility around a big shaded courtyard.

The greater Cairo metropolitan area, with as many as 20 million human residents, sprawling over 550 square kilometers, is plenty big enough to need and eventually support all three shelters, and more. Providing adequate humane service to the whole Cairo community will probably require a network of many neighborhood shelters and clinics like those of SPARE, ESAF, and ESMA.

The model of serving the whole city from a few large locations, successful in cities planned for the automotive era, probably will not work well in Cairo, which takes two to three hours just to drive across.

Three former SPARE volunteers, Ahmed Diab, Amr Hamdy, and Magda Hamed, recently cofounded Animal Welfare And Responsibility in Egypt, which AWARE so far focuses on doing humane research.

The first big AWARE project, begun in 2005, was helping Dutch professor Lex Hiby to do a dog census of Cairo. They projected a population of between 10,000 and 50,000 street dogs in Cairo and suburbs.

ANIMAL PEOPLE data collected in December 2007 using a similar approach indicated that the lower figure is more accurate, with about 6,000 street dogs in Cairo itself and about 10,500 in Giza and the surrounding residential suburbs. The feral cat population appears to be about 12 times higher: perhaps two million.

The numbers, in terms of bio-mass, are strikingly similar to the findings from a dog survey just completed in January 2008 by the Municipal Corporation of Greater Mumbai, India, population 19 million. Mumbai has 70,000 street dogs, the municipal corporation found, who would be equivalent in biomass to about 2.1 million feral cats. Because of the presence of the street dogs, who tend to monopolize the food sources, Mumbai has relatively few feral cats: perhaps not many more than Cairo has dogs.

Mumbai and Cairo are at approximately parallel levels of economic development, but Mumbai remains

(continued on page 12)



Ring-tailed lemurs at Primarily Primates. June Seymour

Something's Abuzz at Primarily Primates

Primarily Primates is now a "beehive" of activity. New construction and renovations are evident everywhere. With more than 30 projects underway, contractors, electricians and plumbers are hard at work preparing new living quarters for animals whose safety has been assured.

The aging squirrel monkey house has been torn down and rebuilt. The new area is higher and larger, and the sleeping quarters are more comfortable and roomy. Lemurs and ermsus have new, enlarged enclosures with warmer, more comfortable sleeping areas.

Shade trees have been planted all around the sanctuary, including around the Air Force chimpanzee structures. Ropes, tires, cargo nets, drums, climbing ladders, swings and new perching structures have been installed in all of the primate living areas. New heating systems have also been added. Walk-in food units keep a variety of produce and other foods clean and safe.

Our veterinarian has been busy as well, performing dentistry and vasectomies on tamarins, lemurs, capies, capuchins, and pallas monkeys, and the

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Egyptian humane movement strives to grow

more congenial to dogs, perhaps because Indians are more tolerant of dogs, or tend to leave more edible waste in accessible places, or—perhaps the biggest but least visible factor—rely less on poisoning for rodent control.

The rudimentary Cairo animal control department has often poisoned and shot



Ahmed El Sherbiny at ESAF. (Kim Bartlett)

street dogs, as **ANIMAL PEOPLE** has exposed many times, most recently in June 2007, when Egyptian president Hosny Mubarak reportedly directed the Ministry of Agriculture to “apply humane international measures in dealing with stray animals, instead of shooting and poisoning,” which Mubarak said “detracts from Egypt’s status as a land of culture and center of tourism.”

But while poisoning and shooting dogs tells anti-dog factions that someone is “doing something” about the alleged “dog menace,” such methods have little history of success in suppressing dog populations. To succeed, the killers would have to exterminate more than 70% of the dogs each and every year, the same percentage who would have to be sterilized to stop population growth. Dogs often avoid poisoned baits after seeing other dogs eat them and die, and most dogs run from gunfire.

Poisoning rodents, on the other hand, reduces a major protein source for street dogs, and may indirectly poison dogs and cats who eat stricken rodents.

Comparative historical data about the dog population anywhere in Egypt is sparse. The probable trend, evident worldwide, is that the urban dog population has fallen with the advent of automobiles, which have displaced the use of horses and donkeys for transport, and thereby have reduced the vol-

ume of edible droppings and of grain and fodder stored at ground level, accessible to rats.

But Egypt, though increasingly mechanized, does not actually have fewer working equines now than several decades ago. Rather, the rate of growth in the equine population has merely lagged behind the rate of human population growth. This would not suppress the numbers of dogs, whose decline is visible in rural areas as well as in Cairo.

“I have been visiting the tombs and temples for 25 years now,” says Animal Care in Egypt founder Julie Wartenburg, “and the numbers of both cats and dogs have significantly declined. I believe some of it must be due to poisoning, but many more Egyptian people and expatriates are giving homes to them.”

Yet removing street dogs and feral cats for adoption, like killing them, opens habitat to more—if enough remain to breed up to the carrying capacity of the habitat.

The most obvious habitat change over the past several decades was the introduction of a massive, ongoing, sustained poisoning campaign to suppress Nile cane rats, who proliferated across much of Egypt after



Mau cat at the Egyptian Society of Animal Friends shelter in Cairo. Closely related to African desert cats, from whom all domestic cats descended, Mau cats are the special concern of the Egyptian Mau Rescue Organization, Villa 11, Block 4, ground floor, El Togaryeem City, El Mokattam, Cairo, Egypt; 2002-507-6946; <info@emaurescue.org>; <www.emaurescue.org>. (Kim Bartlett)

the 1971 completion of the Aswan High Dam. (See pages 20-21.)

Whatever brought the Egyptian street dog and feral cat populations down, the

remaining populations of dogs and cats appear to be quickly eradicable by means of high-volume neuter/ return. Most of the present Egyptian dog-and-cat aid organizations have demonstrated neuter/ return on a limited basis in their own neighborhoods. Lacking has been the funding and official support needed to expand into other areas where street dogs and feral cats might be considered problematic. —Merritt Clifton

Contact:

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In honor of Jean Wood's recent promotion to Director of Animal Control for the City of Rocky Mount in North Carolina.
—Joanna Campbell Swanson

In honor of John Wesley & Cesar Chavez.
—Brien Comerford



NEW ANIMAL CARE IN EGYPT SHELTER RESEMBLES MOSQUE

LUXOR—The most ambitious new expatriate-directed animal welfare project underway in Egypt appears to be the construction of a headquarters for Animal Care in Egypt, incorporated in Britain in September 1999 by former International Fund for Animal Welfare representative Julie Wartenburg.

The domed ACE building, behind a high wall, from outside resembles a mosque. Wartenburg had already acquired land and had begun fundraising to build when ACE in April 2007 received a bequest of £80,900.

"The whole project is for the future as well as now," Wartenburg told **ANIMAL PEOPLE**. "I knew I only had one hit at it, so when receiving this heaven-sent legacy, I slightly enlarged on the original size to provide everything we may need in the future."

Downstairs, says Wartenburg, "So far we have a consulting/lab room, operating and post op rooms, an office for the veterinarians, and a small office for our accountant. Alongside these rooms is a very large room which is for the future purpose of housing small animals. In the main our past work has been with large animals, due to not having any facilities for small animals in our previous place. Operations were done on the office desk. It was not at all suitable. In the future I hope we will do more for small animals."

The top floor is residential space "to be used for visiting vets who will help train our staff," Wartenburg said. "Egyptian university training is not up to western standards nor are they taught anything for small animals.

For the future," Wartenburg added, "it could be used for office space."

Outdoors within the compound are the present dog and cat housing, a boarding kennel built quickly just before Christmas 2007 to take advantage of the seasonal revenue opportunity, and extensive stables.

The new ACE clinic officially opened on January 1, 2008, receiving 17 visitors with their animals in the first three days. A quirk of Wartenburg's procedure is that visitors with equines are asked to wash their animals, which she believes helps to encourage bonding between drivers and their horses or donkeys. On a more practical level, the washing helps to control parasites, and the chance to wash a horse or donkey is not always easily found in a desert nation.

ACE has been criticized for presenting an excessively luxurious appearance, partly to impress anticipated tourist traffic. The grounds offer space for tour buses to park and turn around. Wartenburg hopes visitors will become an expanded donor base.

"I do not believe the local people will resent any money that someone else has spent," Wartenburg asserts. "Quite the opposite, they like to tell tourists that they take their animal for treatment and washing to the best hospital. The education centre is large, but I feel very strongly that we have to concentrate on this generation, and classes of 50 children each day will come.



The ACE shelter. (Kim Bartlett)

"I suppose the building does look as if I have spent millions on it," Wartenburg allows, "but it is functional for the work we do," and the design is energy-efficient.

"We do not have a single air conditioning unit in the whole building, up or down, despite the 110-120 plus degrees heat in the summer months," Wartenburg explains. "The domes and balcony upstairs provide cool rooms, which also help the lower floor to keep cool." The total cost is expected to be about £130,000—a fraction of the cost of building to similar specifications in the U.S. or Europe.

More difficult to rationalize is a policy against adopting out dogs to Muslim Egyptians, because, Wartenburg told **ANIMAL PEOPLE**, many erroneously believe that the Qur'an "states that a dog should only be owned for the purpose of a being guard dog and should not be allowed in the house. Therefore the dog spends his or her entire life tied up outside the house, usually with wire or



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rope cutting into the neck. Hence we offer dog collars and leads to prevent this problem. We have homed to Coptic Christians who do not keep their animals tied up, and expatriates."

The newest expatriate-led animal welfare project in Egypt, the Animal Welfare of Luxor, takes an entirely different attitude toward doing local adoptions. AWOL would rather adopt to Egyptians than expatriates, the cofounders told **ANIMAL PEOPLE**, because sometimes the ex-pats return to England and abandon the animals they have adopted.

AWOL was begun in 2007 by British retirees Graham Warren and Pauline Warren, and Dutch-born Sabine Borkes, four years after the Warrens arrived in the Luxor suburb of El Marise, on the far bank of the

Nile from the main part of Luxor, and began "helping a few animals by the side of the road," as their web site recalls. Later all three cofounders volunteered for ACE.

As yet lacking a clinic or shelter, AWOL focuses on teaching better care of animals from the back of a truck. "Our aim is to break the circle of ignorance," the AWOL web site adds. "Much has been done for animal care within the tourist areas of Luxor, but there is much more to Egypt and just a short distance from Luxor nothing has changed. Currently we are doing what we can in the villages, but we now urgently need a centre to work from so that we can help many more animals."

Contact:


Animal Care in Egypt c/o The Veterinary Hospital, Maypole Road, East Grinstead, West Sussex RH19 1HL, U.K; telephone 01732-700710; <julie@ace-egypt.org.uk>; <www.ace-egypt.org.uk>.

Animal Welfare of Luxor c/o 9 Briavels Court, Downs Hill Road, Epsom, Surrey KT19 8DS, United Kingdom;

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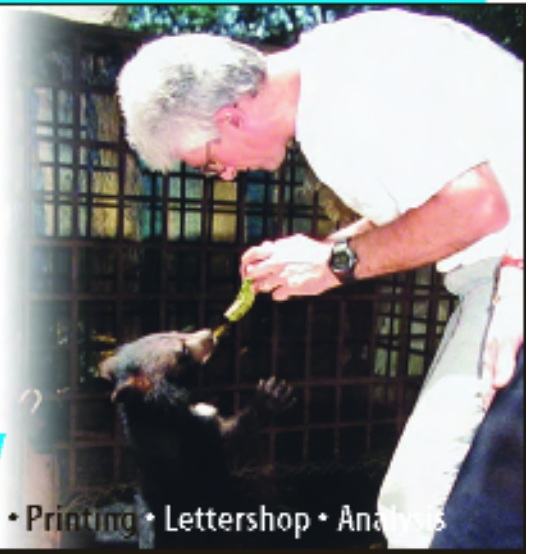
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A patient leaves the Brooke clinic at Luxor. (Kim Bartlett)

Donkey Sanctuary & SPANA help in Sudan

ABU SHAWK, Sudan—While most international aid groups working in North Darfur focus on helping displaced humans, the Donkey Sanctuary and Society for Protection of Animals Abroad are saving their asses—a top priority for the 27,000 displaced families now filling the Abu Shawk refugee camp, if they are ever to return to their pre-war way of life.

“Donkeys are the most valuable assets for the people in the region of Darfur,” Donkey Sanctuary representative Mohamed Majzoub Fidiel told the Middle East Network for Animal Welfare conference in Cairo in December 2007.

Before the war, Fidiel said, “A rural household in the rural area that did not possess a donkey was described as extremely poor,” in part because donkeys served in place of checking accounts and credit cards as movable assets of quick cash value. “Donkeys were used mainly as pack animals to carry crops from villages to markets, in collecting water and firewood, and for riding,” Fidiel recounted, emphasizing the value of donkeys in fetching daily water supplies from wells often located several kilometers from rural dwellings.

Farmers in northern Darfur formerly used camel-drawn ploughs, Fidiel said. “Since armed bandits started looting camels,” he continued, “many farmers have replaced them with donkeys.”

Fidiel found in a June 2007 survey that about 40% of the Abu Shawk refugees arrived on donkeys, while 12% “used both donkeys and walking.” Only about half of them—26% of

the displaced families—still have a donkey.

“About 97% lost donkeys during their flight from their home villages,” Fidiel learned. “Of these 74% were looted by Janjaweed,” as the roving Arab militias of Darfur are called. “Three percent of the donkeys died on the road, and 12% were left behind by their people as they rushed out of the villages.”

Sixty percent of the respondents told Fidiel that donkey theft had occurred in their villages; 73% “mentioned that donkeys are subject to theft in the camp.”

But the most appalling loss of donkeys came in the first two years of the five-year-old Abu Shawk camp, when relief agencies failed to provide for the animals who arrived with the people. As many as 12,000 donkeys starved in the severely overgrazed surrounding desert. Only 2,200 donkeys survived the winter of 2003-2004, and just 1,300 remained by October 2004, when SPANA chief executive Jeremy Hulme and veterinary director Karen Jones began a feeding mission.

“United Nations Food & Agricultural Organization representative John Omukuba told me that each family needs at least two donkeys before they can go back to their farms and start rebuilding their lives,” Hulme said at the time.

The lost donkeys are not easily replaced. The FAO has reported that the prices of cattle, sheep, and goats in Darfur have doubled since 2003, but the price of donkeys increased 50 to 100 times.



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NAIROBI—More than 150 of the estimated 530 mob and 82 police killings wracking Kenya during the four weeks after the disputed outcome of the December 27, 2007 national election came in Kibera, a shantytown just a stray bullet's distance from the headquarters of the Kenya Wildlife Service, KWS animal orphanage, Nairobi National Park, the David Sheldrick Wildlife Trust elephant and rhino orphanage, the Kenya SPCA, and the offices of Youth for Conservation and the African Network for Animal Welfare.

They had all escaped the violence, as of press time for the January/February 2008 edition of **ANIMAL PEOPLE**.

Wildlife refuges elsewhere in Kenya were also imperiled. "A few dozen miles from the Masai Mara game reserve in Narok," reported Associated Press on January 19, "Masai fighters and men from President Mwai Kibaki's Kikuyu tribe battled for hours with machetes, clubs, swords and bows and arrows. Five people were killed and 25 wounded, police chief Patrick Wambani said. Homes and shops were set ablaze."

ANAW founder Josphat Ngonyo, whose salary is paid by **ANIMAL PEOPLE**, mobilized to help the Kenya SPCA assist the animals of internally displaced Kenyans.

"Our big concern is a shortage of food for the dogs and cats," Kenya SPCA executive director Jean Gilchrist told **ANIMAL PEOPLE**. The Kenya SPCA already housed more than 100 dogs and 35 cats when the trouble started.

"I traveled upcountry on December 22 to celebrate Christmas with my family," Youth for Conservation president

Steve Itela e-mailed to **ANIMAL PEOPLE** on January 5, 2008 from Busia, 300 miles west of Nairobi at the boarder of Kenya and Uganda. "This region voted overwhelmingly for Raila Odinga, but Kibaki managed to get 25%."

When the violence started, Itela was isolated for five days with "no internet connection, no newspapers, no air time to call people in Nairobi, and very limited information from the radio except rumors that youth were blocking the roads and demanding cash and food," he said.

Safari Club ally defeated

On January 8, Itela updated, "We managed to get back to Nairobi under military escort. I saw thousands of people seeking safety at police stations, without food and shelter. Most had no homes to return to after they were burnt."

"I am happy about the parliamentary results of the just concluded election," Itela added. "Kenyans voted out many individuals who served the government for personal gain. We hope the new leaders will protect Kenya's wildlife. J. J. Kariuki," a legislator who sought to re-introduce sport hunting to Kenya, with Safari Club International support, "lost his seat," as did minister for tourism and wildlife Morris Dzoro. Former parliamentary speaker Francis Kaparo, also allied with the pro-hunting faction, kept his seat but is no longer speaker.

"In Dzoro's tenure," recalled Itela, "we faced the attempted export of 175 animals to a zoo in Thailand," which YfC pressure thwarted, and "illegal degazettment of Amboseli

National Park," in September 2005, two months before a national constitutional referendum.

"We are currently dealing with a secret memorandum of understanding for the Kenya Wildlife Service to hand over management of Amboseli to the Olkejuado County Council," Itela said. "This agreement, contradicting a contempt of court order issued in 2005, was signed to lure the Masai community living next to Amboseli to vote for Kibaki in the just concluded elections."

By January 18, Itela e-mailed, "All staff and volunteers of YfC are safe and have reported back to work. Some of our members from Eldoret, Kisumu, and parts of western Kenya are now living in camps where security is provided by the government. This morning, YfC staff and the Nairobi Pentecostal Church of Karen distributed food and clothing to about 2,300 internally displaced persons from the Kibera slums. YfC's office is next to Kibera," Itela said, "but we are safe except that we hear a lot of gunshots daily, as rioters engage police in running battles."

David Sheldrick Trust founder Daphne Sheldrick and her daughter Angela were away when the rioting started.

"They and the rest of the family are all well as is everyone at the Trust," e-mailed Sheldrick Trust staff member Lina Sideras.

[Donations to the ANAW relief effort may be made via <www.anaw.org>, or c/o **ANIMAL PEOPLE**, P.O. Box 960, Clinton, WA 98236. J]

Mark Twain, Dorothy Brooke, & the struggle to improve equine care at the Giza pyramids

CAIRO—Touring the Mediterranean as a foreign correspondent in 1867-1868, U.S. author Mark Twain sent home extensive notes about the animals he met, later included in his book *The Innocents Abroad* (1869).

At the Giza pyramids in Egypt, Twain found—to his surprise—that, "The donkeys were all good, all handsome, all strong and in good condition, all fast and willing to prove it. They were the best we had

found anywhere...They had all been newly barbed, and were exceedingly stylish."

Twain's only criticism of the Giza donkey care was that, "The saddles were the high, stuffy, frog-shaped things we had known in Ephesus and Smyrna."

Equine care standards had declined markedly by 1930, when Dorothy Brooke arrived in Cairo as the wife of a British military officer. Many of the most neglected and

abused animals, Brooke learned, were sold to Egypt by the British, Australian, and U.S. armies after World War I. She wrote to *The Morning Post* about their plight, raised the funds to buy or retire 5,000 former cavalry horses, an extraordinary feat in the depths of the Great Depression, and in 1934 founded the Old War Horse Memorial Hospital in Cairo.

Eventually renamed in Brooke's honor, the Old War Horse became the hub of an institution now serving 650,000 equines per year. About a third of the work is in Egypt, with other projects in Guatemala, Kenya, Afghanistan, Israel, India, Pakistan, Palestine, and Ethiopia.

Equine care consultant Sharon Cregier of Prince Edward Island, Canada, told **ANIMAL PEOPLE** after a 1996 visit to the Giza pyramids that she "could spot the Brooke horses and donkeys by their neatly trimmed feet, fitted headcollars, and chafe-proof girths." But in recent years the Brooke has met resistance from stable owners to work seen as hurting business. Brooke mobile clinics are often obliged to work outside of tourist hours, limiting their ability to provide care.

As an alternative approach, the Brooke plans to begin certifying stables, in hopes that those recognized for providing quality animal care will win enough business to force the rest to improve.

An affiliate of the British-based Donkey Sanctuary in 2003 began work in the Faisal district of Giza, under Mourad Ragheb, DVM. The Society for the Protection and Welfare of Donkeys and Mules in Egypt fields two mobile clinics five days a week, assisted by Mostotour Veterinary College students.

But at the pyramids, Animal Help Ahmedabad founder Rahul Sehgal told **ANIMAL PEOPLE**, the care of many of the working horses and donkeys has deteriorated to roughly what Twain observed in Damascus.

There, Twain found, the stable owners "have no love for their horses, no sentiment of pity for them, and no knowledge of how to treat them or care for them. The Syrian saddle-blanket is a quilted mattress two or

three inches thick. It is never removed from the horse, day or night. It gets full of dirt and hair, and becomes soaked with sweat. It is bound to breed sores. These pirates never think of washing a horse's back."

Sehgal mentioned all of these problems at the Giza pyramids, plus saddles with protruding wires or nails that jabbed the animals made to wear them. Other observers described similar, in slightly less detail.

ANIMAL PEOPLE found that the horse care was not much better, if at all, at a large riding stable just outside the hotel where the Middle East Network for Animals conference was held in December 2007. Conference attendees confirmed the **ANIMAL PEOPLE** assessment. If the riding stable horses were in better condition than those at the pyramids, the major reason appeared to be lighter use.

Many of Twain's other observations about animals in North Africa and the Middle East still resonate.

Twain in Tangier found that "Moors reverence cats as something sacred," so Spanish and French colonial overlords terrorized the citizens by eating cats and using cat pelts to make a rug.

"Once a sultan proposed to kill off all the dogs here," Twain wrote at the end of several pages about the street dogs of Istanbul, "and did begin the work—but the populace raised such a howl of horror that the massacre was stayed. After a while he proposed to remove them all to an island in the Sea of Marmora. No objection was offered, and a shipload or so was taken away. But when it came to be known that somehow or other the dogs never got to the island, but always fell overboard in the night and perished, another howl was raised and the transportation scheme was dropped. The dogs remain in peaceable possession of the streets."

More than 130 years later Istanbul became one of the first cities in the Islamic world to officially adopt a no-kill dog control policy—albeit often ignored and circumvented, even after neuter/return became the official policy of the whole of Turkey in 2004.



This Cairo working donkey wears a Brooke Hospital nose guard. (Kim Bartlett)

Cheaper wheels mean less horsepower

NEW DELHI, CAIRO—The future of more than 50 million working donkeys worldwide and millions of horses and bullocks may be affected by explosive growth in motor vehicle acquisition.

Indian car acquisition, already growing at 20% per year, is expected to accelerate with the January 2008 introduction of a car priced at just \$2,500, made by Tata Motors Ltd., the leading car and truck maker in India. Ford just two days earlier announced plans to invest \$875 million in expanding small car production capacity in India.

Motor vehicle acquisition in China is increasing almost as fast, and the boom is spilling over to other parts of Asia.

The environmental and socio-economic effects of the spread of motorized transport have received much attention from governments, academia, and mass media, but the implications for animal welfare have been mostly overlooked.

First-time Asian car buyers are believed to be typically city residents, stepping up from scooters and motorcycles. But the \$500 scooters and \$1,500 motorcycles that the inexpensive new cars replace will become half-priced used vehicles, competing for buyers with new lines of Indian and Chinese-made 110-cc. motorcycles sold for as little as \$450.

In that price range, a motorcycle costs about the same in most of the developing world as a pair of donkeys.

When motorization becomes cost-competitive with animal power, working animal populations tend to crash, as occurred most recently in eastern Europe after the fall of Communism. Coinciding with fast-rising car acquisition, former Iron Curtain nations have exported hundreds of thousands of horses and donkeys to slaughter, mostly in Italy.

High gasoline prices have in the past encouraged the less affluent people of developing nations to continue to use animal power, even after the cost of buying motor vehicles became within reach, but the dynamics of the marketplace have recently changed. Global gasoline prices continue to rise, yet increasing diversions of materials formerly used for feed and fodder into ethanol manufacture have sent the cost of feeding working animals and livestock soaring too.

Currently, in most developing nations, the cost per mile traveled for a donkey and a motorcycle are approximately equal.

The nations most likely to see steep drops in donkey use include China, with about 11 million donkeys; India, with about two million donkeys; and Egypt, also with about two million donkeys, plus subsidized gasoline prices that are among the lowest in the world.

All three nations have had slightly rising donkey populations in recent years, but the increases have lagged behind human population growth.

Egypt, with the highest rate of donkey use, had 23 people per donkey in 1973; 41 people per donkey in 2000; and has 44 people per donkey now. Total donkey use relative to human population has thus already been dropping at about 0.5% per year.

Among other incentives offered to encourage motorization, India, China, and Egypt have all passed the U.S. in percentage of paved road miles, at 59% for the U.S., 63% in India, 78% in Egypt, and 83% in China.

Economists in India, China, and Egypt have projected for several years that the fastest way to make more water available to livestock production, rapidly growing in all three nations, is to decrease the numbers of working animals.

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The Watchdog

The Watchdog monitors fundraising, spending, and political activity in the name of animal and habitat protection—both pro and con. His empty bowl stands for all the bowls left empty when some take more than they need.

SACRAMENTO—The city of Sacramento, California, within just two days in mid-January 2008 lost two of the three national animal advocacy organizations that have long been based there. Their offices are still in Sacramento, but now as branches of organizations based in Washington D.C.

The Animal Protection Institute, founded in 1968 by former Humane Society of the U.S. California office director Belton Mouras, merged with Born Free USA, the U.S. arm of the British-based Born Free Foundation. Mouras later founded United Animal Nations, also based in Sacramento.

The Association of Veterinarians for Animal Rights, begun in 1981 by Nedim Buyuchimici, DVM—who now directs the API Primate Sanctuary near San Antonio, Texas—merged with the Humane Society of the U.S.

The AVAR/HSUS alliance prompted visible anxiety from the American Veterinary Medical Association about the allied organizations' intent of "starting their own veterinary association as an alternative to the AVMA."

AVAR will become an HSUS subsidiary called the Humane Society Veterinary Medical Association.

Said HSUS president Wayne Pacelle, "Veterinarians bring a special credibility and authority on animal issues. For 27 years, AVAR has been an important and principled veterinary voice in animal advocacy. Now we will amplify that voice and expand our veterinary-related programs dramatically."

Added AVAR president Paula Kislak, "AVAR has worked with a sizable core group of dedicated veterinary advocates, but our ability to reach veterinarians throughout the nation was hampered by our limited resources. As HSUS invests more in veterinary advocacy, I anticipate that we will be able to organize many more thousands of veterinarians in the broader cause of animal protection."

Noted the merger announcement, "There are approximately 80,000 veterinarians in the U.S., and 11,000 of them are already supporters of HSUS. Since 2002, HSUS has operated Rural Area Veterinary Services, delivering free services to animals and people in remote communities often underserved by veterinarians. In 2007, RAVS delivered more than 30,000 treatments to animals. More than 700 veterinary students a year participate in RAVS. HSUS also has major collaborative

programs with the veterinary schools at Louisiana State University and Mississippi State University.

"AVAR has 3,500 affiliated veterinarians," the announcement continued. "Both AVAR and HSUS have long expressed frustration with the industry-biased positions taken by the AVMA," which "is on the opposite side of animal protection advocates or neutral on slaughtering horses for human consumption, continued use of random-source dogs and cats in research, cruelty to ducks and geese in producing foie gras, and the confinement of veal calves, breeding pigs, and egg-laying hens in tiny crates and cages."

"The Humane Society Veterinary Medical Association," the announcement pledged, "will be a voice for the vast majority of veterinarians not in the employ of industries that do harm to animals."

HSUS acquired RAVS and the Ark Trust by merger in 2002, merged with the Fund for Animals in 2005, and merged with the Doris Day Animal League in 2006.

The merger of the API with Born Free USA creates an organization called Born Free USA United with Animal Protection

Institute, which is to focus on opposition to keeping exotic pets, opposition to animal use in entertainment, controlling wildlife trafficking, and "abolishing trapping and the use of fur in fashion," according to a joint statement.

"In addition," the announcement stated, "we will maintain and enhance our long-standing commitment to the residents of our Texas-based primate sanctuary."

Born Free/API is headed by Will Travers, the son of actors Virginia McKenna and Bill Travers, who made the film *Born Free* in 1966. Travers in 1984 co-founded the Born Free Foundation, was a founding member of the Captive Wild Animals Protection Coalition, heads Born Free USA, and since 1996 has been president of the Species Survival Network, a coalition that promotes enforcement of the Convention on International Trade in Endangered Species.

The Born Free Foundation sponsors the Ethiopian Wolf Conservation Program, headed by Born Free employee Claudio Sillero. With World Wildlife Fund backing, the EWCP in 1999 began sterilizing and vaccinating pets and working dogs near Bale Mountains National Park in Ethiopia. Helping were park employees Efreem Legese and Hana Kifle, who formed the Homeless Animals Protection Society of Ethiopia in 2001 with **ANIMAL PEOPLE** backing.

In July 2003 the EWCP quit the sterilization and vaccination project, and—after HAPS blocked an EWCP request for government permission to shoot homeless dogs—claimed that there were no homeless dogs in the region. The EWCP claimed to have vaccinated from 2,000 to 2,500 dogs per year, but the EWCP annual reports stated that only 1,475 dogs had been vaccinated in five years.

Kifle in August 2003 photographed and reported to her superiors an Ethiopian wolf with an apparent bite wound, who acted rabid. The EWCP and Ethiopian Wildlife Conservation Organization in mid-October 2003 belatedly acknowledged the rabies outbreak, introduced oral vaccination of the wolves, and again recommended shooting homeless dogs.

Exposing the shootings in **ANIMAL PEOPLE**, Legese and Kifle were in early 2004 fired from their park jobs on pretexts later rejected by the courts in both Addis Ababa and the Bale region. Legese and Kifle were reinstated, but were transferred to remote regions and resigned to keep HAPS alive.

ANIMAL PEOPLE since 2005 has paid Kifle and Legese wages equal to their former park salaries.

—Merritt Clifton

API wildlife director Camilla Fox returns to school to

PRESCOTT, Arizona—Camilla Fox, the 10-year director of wildlife programs for the Animal Protection Institute, is now pursuing a master's degree at Prescott College in Prescott, Arizona as recipient of the first Christine Stevens Wildlife Award, presented by the Animal Welfare Institute. AWI founder Stevens headed the AWI from 1951 until her death in 2002.

The \$10,000 award "aims to advance research in the often-overlooked area of non-lethal wildlife management," explains



Camilla Fox & friend. (Chris Papouchis)

the AWI web site.

Fox at API waged prominent campaigns on behalf of many species, but coyotes were of special concern to her. Her father Michael W. Fox is a prominent researcher of canine history, a longtime syndicated veterinary columnist, and a former vice president of the Humane Society of the U.S., "who did field research studying the behavior of wild canids, so I always had them around me while I was growing up," Fox recalls.

Beginning in humane work by "raising money for the local animal shelter and doing foster care for abandoned cats," Fox finally found a chance to do something specific for coyotes in 2000. This eventually changed her approach to activism and led to her return to school.

"I led an effort in my home county, Marin, California, to stop the federal government from using the poison Compound 1080 to kill coyotes and other predators," Fox recounts. "This led to a battle against a taxpayer-subsidized program to kill native carnivores throughout Marin County. We were ultimately successful in banning Compound 1080 and other predator killing methods in Marin and indeed statewide through a public ballot initiative, but this alienated a large por-

tion of the ranching community to the point where I realized the backlash might nullify our gains. For the first time," Fox remembers, "I sat down face to face with ranchers and our county agricultural commissioner, and worked out a plan that ultimately supports ranchers and helps them protect their livestock from predation, while ensuring that native predators remain on the land."

Fox estimates that about 75% of the 10,000 sheep in Marin County are now protected by the use of guard dogs, llamas (who chase coyotes and other predatory animals out of their territory), and electric fencing. The county shares the cost.

After five years the predation rate has dropped to 2.2%. This includes predation by other species, such as pumas and eagles, who kill some lambs. The county reimburses up to 5% losses, yet the program still costs less than the eradication program did.

Fox's master's thesis is tentatively entitled *An Analysis of the Marin County Strategic Plan for Livestock and Wildlife Protection*. Says Fox, "I hope to demonstrate that this program meets the needs of both the ranching and conservation communities, and can be used as a model for other communities to emulate."

—Mary K. Croft

Shelter intake of pit bulls may be leveling off

The numbers of pit bull terriers and Rottweilers in U.S. animal shelters may have leveled off since 2004, after a decade of explosive increase, but are not falling, according to single day shelter dog inventories collected by **ANIMAL PEOPLE** during the second and third weeks of January 2008.

ANIMAL PEOPLE compared the data to single-day dog inventories collected in June 2004 from 23 U.S. animal control and open admission shelters, then housing 3,023 dogs.

Of the dogs in 2004, 23% were pit bulls or close mixes of pit bull; 3% were Rottweilers or their close mixes; and 17% were other purebreds. Counting pit bulls and Rottweilers but not their mixes, plus purebreds, about 33% of the shelter dog population appeared to have been purpose-bred, as opposed to products of accidental breeding. The pit bull and pit mix percentage had increased fivefold since **ANIMAL PEOPLE** did a breed-specific survey of shelter dogs in 1993.

Fifty-nine agencies operating 62 shelters provided dog inventories in January 2008, including 39 that do animal control or house dogs for animal control, 10 open-admission humane societies that do not do animal control, and 10 no-kill shelters, which mostly receive animals from other agencies rather than directly from the public.

Together, they held 5,236 dogs, including 2,982 at the animal control facilities, 1,291 at the non-animal control open admission shelters, and 963 at the no-kill shelters.

23% of the dogs held by animal control agencies were either pit bulls or pit mixes, the same as in 2004, compared to 17% for the open admission humane societies, and 16% for the no-kill shelters, who were not surveyed in 2004.

Overall, pit bulls and their close mixes made up 20% of the January 2008 shelter population—about four times their proportion of the U.S. pet dog population, as indicated by

ANIMAL PEOPLE surveys of classified advertisements of dogs listed for sale or adoption.

Animal control shelters appeared to house more pit bulls primarily because animal control agencies are the first responders to "dangerous dog" and bite calls, and do not have the option of refusing to accept a dog.

Rottweilers and Rottweiler mixes formed 3% of the January 2008 sample, including 4% of the animal control dogs, 2% of the non-animal control open-admission shelter dogs, and 3% of the no-kill shelter dogs.

Purebreds made up 15% of the animal control shelter dogs in January 2008, 19% of the open-admission shelter dogs, and 13% of the no-kill shelter dogs.

Overall, 28% of the dogs in the January 2008 sample appeared to have been purpose-bred.

The January 2008 response from animal control agencies was well enough geographically distributed to illustrate several distinctive regional trends.

Listed below are the eight major geographic regions of the U.S. plus Canada, their rates of shelter dog killing per 1,000 human residents, the percentage of pit bulls and close mixes among their dog inventories, the percentage of purebreds, and the percentage of purpose-bred dogs.

The regions killing the fewest dogs per 1,000 humans house up to three times as many pit bulls and pit mixes proportionate to their dog intake, but they are not actually receiving more pit bulls and pit mixes—just receiving fewer total dogs.

Animal control shelters in the Gulf Coast region, including Alabama, Mississippi, Louisiana, and Texas, appear to be receiving an abnormally low proportion of purpose-bred dogs, but more mixed-breed puppies than anywhere else.

Animal control shelters in the Western region,

Track presidential candi-

I saw the piece on the presidential candidates in the November/December 2007 edition of **ANIMAL PEOPLE**, and wanted to let you know that I've started a new blog called "Animals & Politics" about where the candidates stand on animal issues. It's online at <www.michaelmarkarian.org>.

—Michael Markarian, President
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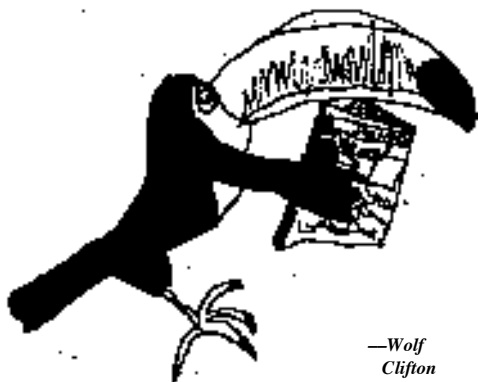


including Idaho, Wyoming, Colorado, Utah, Nevada, Arizona, and New Mexico, appear to be receiving relatively few mixed-breed puppies, but larger numbers of purebreds.

ANIMAL PEOPLE collected enough Canadian data to include Canada as a "region" sampled in the January 2008 shelter dog count, but has never received enough data to estimate the Canadian national rate of shelter killing. City-to-city comparisons, however, indicate that Canadian shelter killing rates are usually close to those of the nearest U.S. cities.

Region	Rate	Pits/mixes	Purebred	Purpose-bred
Northeast	2.0	45%	21%	38%
Mid-Atlantic	2.5	31%	18%	32%
Midwest	4.0	21%	7%	26%
West Coast	4.4	27%	21%	37%
Gulf Coast	9.8	10%	8%	14%
West	8.7	14%	38%	51%
So. Atlantic	10.3	15%	18%	27%
Appalachia	13.9	17%	11%	25%
Canada		15%	24%	34%

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What is the future of Islamic animal sacrifice? (from page 3)

Taymiyah, and Ibn Qaiyim with him, from 1326 until his death in 1328.

Ibn Qaiyim continued his mentor's teachings until his own death in 1350, the most important of which, Masri and many others have believed, is that the teachings of Mohammed are to be followed in spirit, not to the letter when circumstances change.

Ibn Qaiyim compiled the *Zâd al-ma'âd*, one of the best-known collections of Hadiths, or sayings of Mohammed. This collection includes a report that Mohammed recommended the use of cows' milk and ghee [clarified butter], but recommended against eating beef. Recent commentators have noted that while Mohammed did not forbid eating beef, allowed cattle to be sacrificed, and ate the meat of sheep and goats, there is no record that he himself ever ate beef.

Whether Mohammed intended by his example to prevent the bloody conflicts with Hindus that began long after his own time is a matter of educated guessing. But many scholars have agreed that Mohammed taught tolerance of religions upholding similar values to Islam, and while he would have opposed Hindu pantheism and idolatry, he would certainly have appreciated Hindu respect for animals.

Regulating sacrifice

Slaughter of animals, practiced chiefly as sacrifice, was ubiquitous in Mohammed's place and time. What Mohammed could do to mitigate it was to regulate it, much as Moses had, but in some respects perhaps even more strictly. As well as prescribing the *halla* rules, which are so similar to the *kosher* rules as to be essentially the same in most interpretations, Mohammed revisited the requirements of sacrifice.

Hebrew scripture maintains that the Judaic tradition had forked away from the traditions of the other tribes of the Middle East in the time of Essau, shortly after Abraham's time and well before Moses. Except among the Hebrews, where Mosaic law prevailed, sacrifice and slaughter had been conducted according to custom rather than written law. Among Mohammed's major accomplishments in establishing Islam was bringing slaughter and sacrifice by most of the non-Hebrew people of the Middle East under parallel written and therefore relatively uniform governance.

Mohammed did not anticipate that very many people would actually be killing animals, either at the Eid or at any other time. This is clear from the way in which he prescribed that the meat from a sacrifice should be divided: one third to the family of the person offering the sacrifice, one third to other relatives, one third to the poor.

Since the family recognized by Mohammed included up to four wives per male head of household, plus their children, the initial third alone would have been split into perhaps dozens of portions.

The requirement that another third should go to relatives carries with it the implication that these relatives would not at the same time be sacrificing their own animal, facing the same direction to divide the remains. The relatives too might have numbered in the dozens.

Then there were the poor: those without the wealth to kill an animal, who in Mohammed's time were much of the total human population.

Altogether, a single sacrificial sheep or goat until modern times might have been expected to feed 50 to 100 people.

The ideas that the male head of a household might represent only a single nuclear family and that every household might eventually be able to afford a sacrifice do not appear to have been part of Mohammed's construct.

At the same time, transitions in typical household structure and rising affluence have not always translated into amended approaches to sacrifice.

The Islamic university Darul-'Uloom, in Karachi, Pakistan, claims to "teach in accordance with the beliefs of the Muslim majority," taking an "intellectual and pragmatic approach reflecting the approach taken by the great scholars and teachers of the Indo-Pakistan sub-continent."

The Darul-'Uloom web page describes sacrifice as *Qurbani*, an Urdu and Persian word "derived from the Arabic word 'Qurban,'" which "means an act performed to seek Allah's good pleasure. Originally," the site explains, "the word 'Qurban' included all acts of charity because the purpose of charity is nothing but to seek Allah's pleasure. But, in precise religious terminology, the word was later confined to the sacrifice of an animal slaughtered for the sake of Allah."

According to Darul-'Uloom, "The present-day *Qurbani* is offered in memory of this great model of submission set before us by the great father Abraham and the great son Isaac. So *Qurbani* must be offered in our time emulating the same ideal and attitude of submission. With this in mind, one can easily unveil the fallacy of those who raise objections against *Qurbani* on the basis of economic calculations and statistics and make it out to be a wastage of money, resources, and livestock.

"Every adult Muslim, male or female, who owns 613.35 grams of silver or its equivalent in money, personal ornaments, stock-in-trade or any other form of wealth which is surplus to his basic needs, is under an obligation to offer a *Qurbani*. Each adult member of a family who owns the above mentioned amount must perform his own *Qurbani* separately. If the husband owns the required quantity, but the wife does not, the *Qurbani* is obligatory on the husband only," or the converse, but "If both of them have the prescribed quantum of wealth, both should perform *Qurbani* separately.

"If the adult children live with their parents, *Qurbani* is incumbent on each one of them possessing the prescribed quantum. The *Qurbani* offered by a husband for himself does not fulfill the obligation of his wife, nor can the *Qurbani* offered by a father discharge his son or daughter from their obligation. Each one of them should care for his own. However, if a husband or a father, apart from offering his own *Qurbani*, gives another *Qurbani* on behalf of his wife or his son, he can do so with their permission.

"**No Alternate for *Qurbani*,**" emphasizes Darul-'Uloom in boldface. "Some people think that instead of offering a *Qurbani* they should give its amount to some poor people as charity. This attitude is totally wrong. One head of goat or sheep is enough only for one person's *Qurbani*. But as for all other animals like cow, buffalo or camel, one head of each is equal to seven offerings thus allowing seven persons to offer *Qurbani* jointly in one such animal."

Adds Darul-'Uloom, "It is preferable for a Muslim to slaughter the animal of his *Qurbani* with his own hands. However, if he is unable to slaughter the animal himself, or does not want to do so for some reason, he can request another person to slaughter it on his behalf. In this case also, it is

preferable that he at least be present at the time of slaughter. However, his absence at the time of slaughter does not render the *Qurbani* invalid, if he has authorized the person who slaughtered the animal on his behalf."

The Darul-'Uloom interpretation varies somewhat from other literalist views of the Muslim obligation to sacrifice in recognizing that women today often possess independent wealth, and in extending to women, therefore, a requirement usually imposed only on male heads of households.

If strictly followed, the Darul-'Uloom prescription might require the estimated one billion Muslims now inhabiting the earth to kill at the Eid about 10% of the sum of all hooved animals, other than pigs and horses, who are slaughtered for meat worldwide each year.

Even if followed by only a small percentage of devout Muslims, the Darul-'Uloom teaching would be of evident economic benefit to the livestock producers of Pakistan, one of the nations that annually exports the most animals to other nations for Eid sacrifice.

But the Darul-'Uloom view is not unique to Pakistan. California Muslim Institute president Imam Ali Siddiqui issued a parallel *fatwa* [religious interpretation] in 1982, one year before the government of Saudi Arabia introduced a program to collect, freeze, and export to the needy the remains of animals sacrificed at the Eid each year in Mecca.

The program did not actually cap or limit the numbers of animals who may be killed, in respect to differing interpretations of Islam, but has attempted ever since to educate pilgrims toward an entirely different view of sacrifice expressed by Allama Yusef Ali, a friend and contemporary of Masri, noted for his translation of the Qur'an, who was honored by Pakistan in 1996 by being depicted on a postage stamp.

Charity is the goal

According to Allama Yusef Ali, as quoted by Masri, charity "is the true end of a sacrifice, not propitiation of higher powers, for God is One, and He does not delight in flesh and blood, but a symbol of thanksgiving to God by sharing meat with fellow men."

Added Muhammed Asad, who also translated the Qur'an, "Whereas pilgrims are merely permitted to eat some of the flesh of the animals they have sacrificed, feeding the poor is mandatory, and constitutes, thus, the primary objective of these sacrifices."

Commented Masri himself, "Muslims generally believe that [the specific verses of the Qur'an cited by Darul-'Uloom and Imam Ali Siddiqui] lay down a canonical law to offer animal sacrifices during the festival of pilgrimage, and that replacement of animals with any other kind of offering would be wrong. However, a close study of these and other such verses makes abundantly clear that the Qur'anic approach is not meant to take animal sacrifice as an end in itself; it is meant to be used as a means to serve a social need.

"One salient point that emerges from these verses is that the main purpose of [Mohammed] allowing the Muslims to continue with animal sacrifices was to turn this age-old tradition into an institution of charity," Masri emphasized. "Even the literal annotations which some Muslim theologians put on these verses to the effect that animal sacrifice is an act of worship and thanksgiving to God becomes valid only if the sacrifice ends up as an act of charity...Sacrifice is meant to be an act of worship and thanksgiving to solicit the approbation of God neither in the sense of atonement nor in the sense of transposing one's sins onto a scapegoat; but it is meant to be an act of benevolence to fulfill a social obligation...Any sacrifice that is allowed to go to waste is a sinful as well as a criminal violation of Islamic law (*Shariah*). Verses 22:36 and 37 make this proviso abundantly clear.

"The original purpose of offering gifts (Hady) at the sacred house of Ka'bah," Masri continued, "was to succour the ancient Meccans who were the descendants of Prophet Abraham. In those days the supply of provisions, such as meat, was their most essential need. The whole area was a

(continued on page 18)

MORE LETTERS

West Africa veggies

The West Africa Vegetarian Congress in Lagos, Nigeria drew participants from all over West Africa and beyond. Many of the participants said that the highlight of the Congress was feeding vegan food to people at a village set up to aid destitute children, lepers, the disabled, and the elderly.

I wish to thank the International Veterinary Union Council for supporting the Congress, all of the IVU-Africa members who participated, and all the other individuals and groups who took part.

—Emmanuel Eyoh

Nigeria Vegetarian Society
 <george@vegetarian-society.org>
 <www.ivu.org/africa/nigeria>



Home 4 the Holidays

2,762 animal shelters and rescue groups in 15 nations found new families for 491,612 orphaned dogs, cats, and other pets during the just-concluded 9th annual Iams Home 4 The Holidays pet adoption drive. This breaks the record of 378,764 set in 2006.

Home 4 the Holidays began in 1999 when the Helen Woodward Animal Center organized 14 local shelters to work together. This year 33 organizations participated in San Diego County.

—John Van Zante

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Manhattan memoir

Your excellent newspaper is really unique. It makes me very sad that I cannot continue to help animals with contributions.

For 13 years I stood on the street in Manhattan with literature about the suffering and abuse of innocent helpless animals. I believe in publicity. As I am 81 years old and not well, I now only pass on literature. I will pass on **ANIMAL PEOPLE** to animal lovers.

I was a dog walker, which was my favorite job, for 10 years. From 1963, when I came to New York, I got up at 6:00 a.m. and walked in Central Park until 8 a.m.

After work, we walked in Central Park for another hour.

—Edith Valborg Schwarz
 New York City, New York



Along with almost every article from back editions, the **ANIMAL PEOPLE** web site offers translations of key items into French & Spanish ... Lewyt Award-winning heroic & compassionate animal stories...vet info links... downloadable handbooks... fund-raising how-to... our guide to estate planning... bios and photos of the people behind **ANIMAL PEOPLE**... and more added monthly!

What is the future of Islamic animal sacrifice? *(from page 17)*

desert. Under those circumstances, it was a very sensible and practical proposition for Islam to ask pilgrims to offer gifts in the form of sacrificial animals. Today the Meccans are in a position to import their food without anybody's help...If gifts of cash, for example, were to be substituted for animals, the money could be used for various advantageous and needed services of Islam."

This theme was expressed about 50 years earlier by Sheikh Mohamed Farid Wagdi of Egypt, compiler of *Wagdi's Encyclopedia*, who in November 1932 had the honor of being among 20 scholars nominated by readers of the Cairo newspaper *Al-Ahram* to form the membership of the first Arabic Language Academy, from among 100 candidates. Wagdi was not, however, among the 20 members who were appointed the following year by the Egyptian government.

According to Wagdi, 'Islam sanctioned sacrifice and expounded its wisdom and purpose; the wisdom being to induce the rich to spend, the purpose being to feed the poor unfortunate — for thus saith the Lord 'Eat of it and feed the poor unfortunate.'"

Wagdi, noted Masri, went "so far as to suggest that there might come a day when Muslims shall have to substitute the rite of animal sacrifice with other methods of giving alms."

Forty-one years before the Middle East Network for Animal Welfare conference convened in Cairo, the Academy of Islamic Research convened a Cairo conference which specifically discussed ways and means of restraining excessive and non-hallal sacrifice undertaken at the Eid in the name of Islam.

Affirmed Academy member Sheikh Abdul Rahman al Kalhud at that conference, "The Holy Qur'an states in clear terms that the Creator wants the sacrifice not as such but as a symbol of the sacrificer's devotion to God, as is evident from the verse: 'Their flesh will never reach Allah, nor yet their blood, but your devotion will reach Him.' (Qur'an 22:37) This verse expressly indicates that the sacrifice is not meant in itself as an essential part of the religion but as an act of charity to reach the poor."

Added Academy member Sheikh Muhammad Noo el-Hassan, "Anyone who witnesses the sacrifices slaughtered during the time of pilgrimage, cast away on the ground, left to decay and putrify...anyone who witnesses this disgraceful state of affairs, will be immensely grieved about Muslims' mismanagement and their unawareness of Islamic rules...We implore God the Almighty to save Muslims from this ignorance and to guide them to the right path."

The 1966 Cairo conference passed a resolution urging "all Muslim people and governments" to adopt and promote the measures at last put into effect by Saudi Arabia in 1983.

"The Qur'an *Majeed* does mention animal sacrifices," acknowledged Masri, "but at the same time it mentions alternative offerings and alternative acts of devotion. Verse 2:196 suggests fasting or almsgiving or whatever kind of offering is feasible. These alternatives have been suggested," Masri noted, "not only for those who are prevented from attending the pilgrimage because of ill health," as literalists sometimes assert, "but for other reasons. In verse 5:98 the Qur'an *Majeed* does not even mention any reason, and leaves the choice of alternatives to the individual: 'O believers! Slay no game while you are in a pilgrim sanctity. Whosoever of you slays it intentionally, shall pay the penalty by offering to the Ka'bah a domestic animal the like of that which he has slain—as determined by two persons of equity among you; or he shall expiate by feeding the indigent; or by keeping equivalent fasts: so that he may taste the dire consequences of his offense.'

"In this verse," pointed out Masri, "three options for restitution are left open for the offender to choose from. It is true that the alternative offerings and punitive payments are there in consideration of the individual's circumstances. However, the important point to note is that all these verses lay down a principle—and that the principle should equally apply to the circumstances of a community as a whole."

Added Masri, "Various reasons for the prohibition of

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hunting during the pilgrimage period have been suggested by commentators. One rational reason which the writer can think of is that, during that period, there is enough meat for all to eat and that the additional meat of game would run to waste. This would, obviously, be against the most important Islamic concept that the killing of animals is sinful, except for the bare necessities of life...The Qur'anic injunctions are so exacting on the point of not taking the life of an animal without a justifiable cause that wasting meat, even by offering it to deities and gods, is called a devilish act. Even while allowing Muslims to eat meat, the Qur'an *Majeed* urges them in remonstrance in verse 6:141 not to waste it by overeating."

Concluded Masri, "It is significant to note that there is no ritual involved in the sacrificial slaughter. Those Muslims who have started changing this plain matter-of-fact act into a ritual should know better. The two conditions of invoking the name of God and using a sharp knife are the same in sacrificial slaughter as in the normal slaughter for food. The only differentiating stipulation in the case of sacrificial animals is that they should be healthy and free from any perceptible sign of illness."

Islamic vegetarianism

Clearly there is a gulf in perspectives between the scholars of Darul-'Uloom and the California Islamic Institute on the one hand, and on the other, those who met in Cairo more than 41 years ago.

An even wider contrast is offered by the recent rapid rise of Islamic vegetarianism, a tradition maintained mostly by Sufis until recent years, but now discussed on as many as 134,000 web pages originating from almost every part of the Islamic world. Among the strongest online advocates of Islamic vegetarianism are some of the young contributors to the female-oriented Pakistani web site Paki.com, who have clearly studied the Qur'an and Hadiths, and are energetically making relevant passages better known.

"Sometimes we get negative, hostile, indignant, or incredulous reactions from other Muslims," writes one anonymous contributor. "One common line of attack goes, 'You can't make harâm [forbidden] what Allah has made halâl! That is a sin!' Excuse me, but who ever said anything about making anything harâm? Why even bring that issue into it? In Islamic law there are more categories than just obligatory and harâm. There are various shadings of desirable and undesirable, and in the middle there is the neutral (al-mubâh). I'm not making meat 'harâm.' I just don't wish for any, thank you."

"The Prophet recognized that each person is a unique autonomous individual with his or her own personality," this writer continues. "He did not enforce any overbearing uniformity on the people. Especially when it came to eating, he recognized that different people have different tastes. And for that matter, not even the Prophet and his Companions ate meat all the time. It was only once in a while that they did, not every day. Some Muslims seem to be under the impression that eating meat is the sixth pillar of Islam, but clearly there is no reason for thinking so."

From street level on the Eid in places where blood fills the gutters, perceiving a growing gulf in attitudes toward sacrifice among Muslims may be considerably more difficult. Yet there are wide contrasts in Eid practice, not only between rural and urban people, nations and other nations, Sunni and Shi'ite, but often also among people living similar lives, almost side by side.

Eid sacrifice at the present time takes any of four distinct forms.

Some Muslims kill animals themselves at home,

(continued on page 19)



Cowboys in Cairo, Egypt. (Kim Bartlett)

Rescuers try to stay alive in Lebanon

BERUIT—Beruit for the Ethical Treatment of Animals cofounder Marguerite Shaarawi and shelter manager Jason Meir hoped at the Middle East Network for Animal Welfare conference in December 2007 that Lebanon and their efforts might soon return to normalcy.

Subsequent disappointments included a January 15, 2008 car bomb attack on a U.S. Embassy vehicle that killed three bystanders and wounded 21.

"There has been a drastic

increase in bombings over the last month," BETA e-mailed to supporters. "Lebanon is without a president since November, and elections have been delayed more than ten times. This greatly affects us. Currently we are caring for more than 350 dogs and cats. Bombings and insecurity make our work difficult."

[Contact BETA c/o <www.betalebanon.org>.]

Dogfights in Kabul

A panoramic *New York Times* photo of a Kabul dogfighting arena believed to be the largest in Afghanistan, published on December 8, 2007, showed 367 spectators, 30 dog handlers, and 12 dogs. Kabul is a city of four million people. If 25% of Kabul dogfighting fans were present, participation could be estimated as about four people per 1,000, or 0.4% of the human population.

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much as their ancestors did, but often with much less skill, since many personally perform slaughter only at the Eid.

Some Muslims kill animals at inspected central locations, under the close observation of professional slaughterers. This is the approach now recommended by the public health authorities of most of the largest and/or most economically developed Islamic nations.

Some Muslims donate money to have animals slaughtered for them, sometimes by rural relatives, sometimes by neighbors, sometimes by professional slaughterers, and increasingly often, through charities established to relay sacrificial meat to victims of wars and natural disaster.

Some Muslims simply donate money to charities that they believe are doing work of various kinds in the spirit of Mohammed—for example, providing medical services to the poor. Animal charities are seldom seen in that light, but in Hadith 3:551, narrated by Abu Huraira, Mohammed affirmed that, “Yes, there is a reward for serving any animal.”

In that spirit, Waseem Shaukat, DVM of Vets Care Organization Pakistan e-mailed to **ANIMAL PEOPLE**, “VCO has been arranging free veterinary treatment camps at different localities of Lahore on the eve of Eid-ul-Adha regularly every year since 2001.” In December 2007, Shaukat wrote, “About 38 veterinary doctors and veterinary students provided their services to the animals from 10:00 a.m. to 5:00 p.m. daily,” for three days. “According to the official records,” Shaukat continued, “734 animals were helped in Bakkar Mandi. An additional 53 animals were treated in Shahdra Mandi.”

Sacrifice is declining

Quantifying how many Muslims follow each of the four basic sacrificial practices, and what they think of the others, is no easy matter. Relatively little public opinion surveying has been done on any subject in most Islamic nations, let alone on topics as sensitive as differences in religious behavior. Official livestock statistics usually do not distinguish animals sacrificed at the Eid from those slaughtered at other times.

Yet editor Clifton has found some indicative data from the Haj itself.

As recently as 1950, the Haj pilgrimage to Mecca attracted barely 250,000 people. The throng grew to 300,000 by 1966, when the Academy of Islamic Research discussed sacrificial waste in Cairo, but the real surge in participation came after the Saudi Arabian government opened a new airport in 1981 to expedite pilgrims’ journeys to Mecca. A then-record two million pilgrims killed as many as one million animals that year, whose uneaten remains were mostly burned in pits.

The Saudi effort to reduce the waste by freezing carcasses and exporting the remains to charity started relatively slowly, handling 63,000 carcasses in 1983 and 144,000 in 1984, but gradually gained momentum. More than 8.8 million carcasses were relayed to charity during the first 20 years of the program. The average of 440,000 carcasses per year appears to have been about half the total Haj slaughter volume.

Since then, media estimates are that the average Haj slaughter volume is about 700,000, except in December 2007, when the toll fell to 182,000. Major factors in the December 2007 crash include a suspension of livestock exports to the Middle East by the Australian government, after requirements

for humane animal treatment were not met, and a suspension of livestock exports from Sudan due to an outbreak of the tick-borne disease Rift Valley Fever.

Discounting the abnormally low December 2007 toll as a fluke, total Haj slaughter appeared to have declined 30% in 25 years, even as the total number of pilgrims increased to as many as three million. The ratio of animals slaughtered has fallen from one for every two people, to perhaps fewer than one for every four people.

Parallel to that trend, and even as Saudi Arabia has emphasized efforts to increase food self-sufficiency, Saudi sheep production has declined at about 2% per year during the past 20 years, even as sheep imports have fallen too.

Perhaps Saudis are simply eating less mutton and more beef, a dietary transition that Americans and most Europeans made during the early 20th century.

But perhaps the quiet trend away from sacrifice has had an influence.

Additional data of note comes from a report entitled *Livestock Production in Egypt*, published in 2000 by Mohammed Abdel-Meguid and Mahmoud Moustafa of the National Water Research Center, El Kanater, Kalubyia, Egypt. Abdel-Meguid and Moustafa estimated that about half of all Egyptian livestock slaughter was done in slaughterhouses, leaving the other half to be done by consumers.

If half of the animals killed by consumers happened to be killed at the Eid, the total would be about one animal for every 70 Egyptians. This ratio would be comparable to the implied ratio of Mohammed’s time—but Egyptians increasingly live in nuclear families, especially the 40% of the population who inhabit Cairo and suburbs.

Counting the participants and bystanders shown in photos of Eid sacrifices posted to web sites, editor Clifton found an average of five men, one woman, and .13 of a child per scene, with the unseen photographer as another witness of unidentified age and gender. If the photos were representative of Eid sacrifices, and each adult represented a family of six, total direct involvement would be about 60% of the Egyptian population, in a nation where 94% are Muslim.

If some of the adults shown are brothers and sons, without families of their own yet, total direct involvement could be 30% of the Egyptian population, or fewer.

In December 2007, when a scarcity of animals for slaughter depressed Eid sacrifice by all accounts, direct involvement might have been as low as 20%.

What changes are ahead?

The Haj data and the now eight-year-old Egyptian data is too limited to “prove” anything pertaining to public opinion, since public opinion has not been surveyed, but it is sufficient to raise questions.

One of those questions is whether Eid sacrifice actually retains general approval among Egyptian urban residents. Might it perhaps be an artifact of bygone times that persists, despite some discouragement by public health authorities, chiefly because it has no organized opposition? Would the rise of humane opposition be well-received by the non-participating public, and might humane opposition enable some of the less enthusiastic participants to give it up?

Is Eid sacrifice in Egypt and elsewhere in the Islamic world vulnerable to local versions of what environmentalists call the “Not In My Back Yard Syndrome,” in which things that are accepted in principle—such as power stations and landfills—are not accepted when presented in uncomfortable proximity to people who are equipped to oppose them?

Another question is whether organizing opposition to Eid sacrifice and perhaps even succeeding in abolishing it would really make any positive dif-

ference to the animals.

As several Middle East Network for Animal Welfare conference speakers illustrated with slides, Eid sacrifice frequently violates *halla* standards, especially the requirements that animals should not be pulled or dragged to slaughter, should not be slaughtered in front of each other, and should not be slaughtered where they can smell the blood of other animals.

Yet as the same speakers also illustrated, *halla* requirements are likewise often violated in commercial slaughterhouses — and some of the most common slaughterhouse abuses, such as blinding animals who are to be killed and cutting their leg tendons so that they fall down, are not usually part of at-home Eid sacrifice.

At the MENAW conference editor Clifton argued that at-home slaughter at the Eid is a visible and viable target for humane protest, and is even more a rallying issue that Egyptian animal advocates could use in organization-building and fundraising.

This, Clifton asserted, is because at-home slaughter involves cruelty to animals that most Egyptians already know about and many find offensive; can be opposed using the words of Mohammed himself in denouncing the violations of *halla* standards; and can be juxtaposed with the opportunity to earn the reward that comes from serving any animal by donating to pro-animal charities that are actively working to reduce the levels of violence in society, eradicate rabies, and otherwise build a kinder world for both animals and humans.

Clifton contended that eliminating public displays of cruelty to animals associated with the Eid would become a first step toward eliminating cruelty in slaughterhouses, because the limits to acceptable public behavior tend to become the limits to acceptable private behavior over time.

ANIMAL PEOPLE publisher Kim Bartlett and Kristin Stilt doubt from their observations that even significant nonparticipation in Eid slaughter indicates strong personal opposition to it. Merely not participating in something, they point out, does not mean being against it.

“We reluctantly agree with Kristin and Kim about Egyptian interest in participating in the Eid sacrificial ritual,” e-mailed Ahmed Diab and Amr Handy, who are two of the three cofounders of the newly formed animal advocacy organization AWARE. “However, we don’t think it is fair to throw judgements like that out without studying the matter further. From our experience of the slaughter ritual, we know that many young children hate watching it, but their parents force them to watch. We do think we should investigate further.”

The question the parental conduct raises is, to what extent do parents force children to watch out of genuine enthusiasm for the sacrifice, and to what extent are they merely conforming to their perception of cultural expectations?

To what extent might forcing children to watch the Eid slaughter be done in the same spirit with which American parents two or three generations ago forced their children to watch as chickens were beheaded for Sunday dinner, as a preparation for future duties that few imagined might not always be part of life?

Are perceptions of the requirements of Islam actually the major determining factors in how families celebrate the Eid? Or does family custom have a greater role, and will that role evolve, simply as a matter of more people living farther from rural environments where animals are raised and slaughtered all year round?

Was Sheikh Mohamed Farid Wagdi prophetic when he suggested more than 75 years ago that the time would come when donating to charity would replace animal sacrifice within mainstream Islam, and is that time soon?

What role can and should the humane community have in bringing this about?

The **ANIMAL PEOPLE** role, as ever, is as a catalyst for discussion and debate. Whatever ideas any of us have, Islamic animal advocates will make their own tactical and philosophical choices. We can only hope to help illuminate their options.



Could donating to help animals replace animal sacrifice? (Kim Bartlett)

Veterinarian works under fire to help Baghdad residents

BAGHDAD—“People in Baghdad still want to look after animals despite everything,” 26-year veterinarian Nameer Abdul Fatah told Agence France-Presse in early January 2008.

“More Muslims keep dogs as pets than is generally believed,” Fatah added. “There are many expensive dogs like Pekinese in the city. People keep them inside at home, and don’t take them for walks because of the danger” associated with life in a war zone.

Trained in small animal medicine in East Germany, Fatah, 46, often treats animals who have been injured in the sectarian strife that has torn apart Baghdad since the 2003 U.S. invasion. He acknowledged that “The windows of my car were blown out once, when I was driving to examine a client’s dog, and another time I got bad wounds in the leg from shrapnel. But I was never the target,” Fatah stipulated.

His job is more dangerous now than before 2003, Fatah said, but not necessarily more difficult.

“It was very difficult to get drugs under Saddam,” Fatah told Agence France-Presse, “because taxes made it impossible to travel and U.N. sanctions made it difficult to import anything. Now I can buy the medicine I need from abroad.”

Fatah said that he believes he is one of only two veterinarians left in Iraq who are trained in small animal medicine.

No reports about the status of pet dogs in Iraq reached **ANIMAL PEOPLE** in the 11 years before the U.S. invasion. There were no humane societies in Iraq

during the Saddam Hussein regime.

After the U.S. invasion, veterinarian Farah Murrani formed the Iraqi Society for Animal Welfare on the premises of the Baghdad Zoo, and for about a year treated street dogs and feral cats at Al-Zawra Park in Baghdad. Working with the Humane Centre for Animal Welfare in Jordan and Military Mascots, founded by Bonnie Buckley in Merrimac, Massachusetts, Murrani also helped U.S. soldiers to send home about 40 animals they had adopted in Iraq.

Death threats forced

Murrani to flee Iraq in 2004. The Iraq Society for Animal Welfare continued for about a year without a vet before apparently falling dormant in 2005.

Military Mascots has continued to help U.S. soldiers to send home adopted pets. Otherwise, the Agence France-Presse profile of Nameer Abdul Farah was the first report **ANIMAL PEOPLE** had received about dogs in Iraq since 2005 that mentioned them except as victims of multiple bombings at the Ghazil pet market in Baghdad, shooting and poisoning in the name

of rabies control, and random mayhem by soldiers.

Reuters on December 18, 2007 reported that an employee of the Blackwater private security firm employed in various capacities by the U.S. government shot a street dog who had become a pet at the *New York Times*’ Baghdad compound. The *New York Times*’ staffers’ dog apparently challenged the approach of a Blackwater explosives-sniffing dog.

The *New York Times* itself did not report the incident, but acknowledged that it happened.

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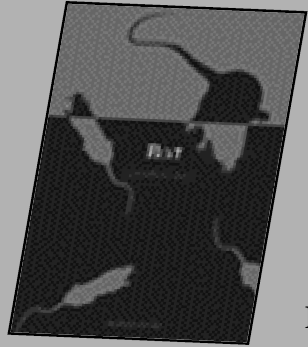
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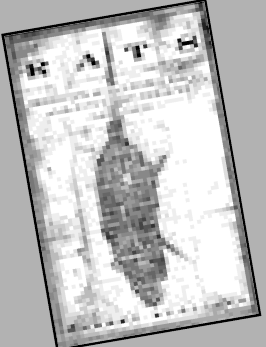
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Rat *by Jonathan Burt*
Reaktion Books Ltd. (33 Great Sutton St., London EC1M 3JU, U.K.), 2006.
189 pages, paperback. \$19.95.



Rats: Observations on the History & Habitat of the City's Most Unwanted Inhabitants *by Robert Sullivan*
Bloomsbury (175 5th Avenue, New York, NY 10010), 2004. 242 pages, hardcover. \$23.95.

Immersing myself in *Rat*, by Jonathan Burt, and *Rats*, by Robert Sullivan, during my flight to Egypt for the December 2007 Middle East Network on Animal Welfare conference, I sat a few evenings later in front of the Giza pyramids and the Sphinx during a bombastic sound and light show and contemplated the role of rats in creating the spectacle before me.

No matter what the Pharaoh Cheops and his successors thought they were doing, no matter what their scribes wrote down, and no matter what anyone believed about an after-life, the Giza pyramids and Sphinx are first and foremost monuments to a temporary conquest of rats by the first civilization to entice help from cats.

By enlisting cats, the Egyptian civilization for a few millennia held in check the population of *Arvicanthus*, the Nile cane rat, which ravages crops throughout Africa. Humans in turn often eat *Arvicanthus*, when they can catch this mostly vegetarian rat, but the loss of grain protein to *Arvicanthus* far exceeds what is recovered in meat from those who are snared. Cats hunt *Arvicanthus* much

more efficiently, making no demand on crops.

Dogs also hunt *Arvicanthus*, but if dogs had been the Egyptians' front line of defense against rats, the Giza pyramids probably would never have existed.

The much older human partnership with dogs enabled humanity to survive the Ice Ages and thrive despite constant vulnerability to predation, including by murderous fellow humans. As agriculture evolved, dogs distinguished themselves at herding and street level rat-hunting, as well as guarding.

Yet dogs are limited as rat-catchers, because they do not climb well. To store large amounts of grain throughout a winter, without excessive spoilage, it is necessary to minimize the extent to which the grain rests on the ground. This means building vertical storage capacity—and that, without cats, would amount to building rat heavens.

The antecedents to the Egyptian civilization had already existed for centuries before African desert cats struck a work-for-food bargain with the grain-growing humans. But only thereafter did the first pyramids and great temples rise. With cats on their side, the

pharaohs could save enough grain each winter to feed tens of thousands of workers.

The sound-and-light show asserted that the Sphinx is more-or-less a monument to the other monuments, built to guard them, but fails to mention the nature of the threat. A dog would have better guarded against human invaders. A bird would have more effectively guarded against a plague of insects.

The feline shape of the Sphinx hints that mice and *Arvicanthus* were recognized as the real threats to the pharonic dynasties. Yet this is never mentioned.

As the sound-and-light show thundered on, I paid more attention to the activities of three street dogs who wandered through the spotlights to hunt for rats and edible refuse around the seating area, and two cats who engaged in a mating dispute near one of the lesser pyramids.

These animals were the most authentic voices of ancient Egypt. Their presence testified to the endurance of rats and other rodents, and the continuing difficulty that all civilizations have in controlling them.

The ancient Egyptians did in fact

experiment with other methods, notably poisons. Poisoning pharaohs and pharaoh-aspirants eventually became a routine feature of pharonic government. Poisoning embalmed remains so effectively as to inhibit decay for a few thousand years represented the apex of ancient Egyptian biological science. But the technique of poisoning rats and mice without poisoning the human food supply tended to elude the Egyptians, and everyone else, until the mid-20th century.

The ancient Egyptians also experimented with the use of snakes for rat and mouse control. But while snakes can go anywhere in pursuit of a rat or mouse, they usually eat just one at a time. Venomous snakes, like concocted poisons, proved more effective in disposing of redundant royalty.

The Egyptian civilization declined as the Lower Nile region became more arid. With much less to eat, *Arvicanthus* retreated, and by 1971 was forgotten as a former threat to human society. When the Aswan High Dam was completed that year, however, irrigating more than one million acres, *Arvicanthus*

(continued on page 21)

What did the Prophet Mohammed really say about dogs?

CAIRO—Will the status of dogs rise in the Islamic world as improved sanitation eliminates street dog habitat, the threat of rabies recedes, and rising affluence enables more people to keep pets?

Or, is prejudice against dogs so thoroughly built into Muslim culture that the Middle East will remain the part of the inhabited world with the fewest pet dogs per capita, despite having the longest recorded history of keeping dogs?

Cairo, Damascus, Istanbul, Karachi, Tehran, Kuwait, and Dubai all appear to have reached approximately the socio-demographic transition point at which dog-keeping began exponential growth in the U.S. and more recently China, and began more restrained growth in western Europe.

Features of the transition point include rising percentages of the population who have contact with animals chiefly as pets, rather than through agrarian occupations; smaller family sizes; fewer multi-generational households; and more women in the work force.

The factors most directly associated with surges in dog-keeping, worldwide, center on increases in the ability of people who like dogs to keep dogs as pets without starting conflict with others who share the same living space.

Taboos on dog-keeping in other cultures have not held back dog acquisition, once keeping a dog became easy for urban residents.

As recently as 10 years ago, for instance, observers of dog-keeping in China typically opined that keeping pet dogs would never become as popular there as in the west, not only for economic reasons but also because of the lingering effects of decades of official propagandizing against dogs. Instead, almost as soon as governmental restrictions on dog-keeping

were eased somewhat, the popularity of dog-keeping exploded. China now has more pet dogs than any other nation, and trails only the U.S. and Costa Rica in ratio of pet dogs to humans.

A parallel effect occurred with keeping cats in the U.S. Research by John Marbanks, done in 1947-1950, found that there were then far fewer pet cats than dogs—and only 26% of the fed cats, compared to 47% of the fed dogs, had house privileges. Prevailing public opinion held that keeping cats indoors was unclean and potentially dangerous to children.

In 1947, however, a man named Ed Lowe invented and began to market clay cat litter. Bagged dry cat kibble began to reach stores about 15 years later.

Today about 90 million cats inhabit U.S. homes, outnumbering pet dogs by 20 million. About 60 million U.S. cats live primarily indoors.

Differing status of cats & dogs

A belief is widespread in the Islamic world that Mohammed favored cats, of whom he was openly fond, but forbade keeping dogs.

This idea comes primarily from Hadiths 3:515, 4:541, and 4:542, which state that “If somebody keeps a dog who is neither used for farm work nor for guarding livestock, he will lose one Qirat (a unit of value) of the reward for his good deeds every day.”

But the original meaning of the word “keep,” and of the Arabic word translated as “keep” in these verses, is “to confine,” as is affirmed by the evolution of translations of less controversial Hadiths narrated by both Saheeh Muslim and Saheeh Al-Bukhari about improperly “keeping” a cat. The story in older translation is that, “A woman entered the Fire because of a cat which she *kept* and did not give it food or water, nor did she set it free to eat of the vermin of the earth.” Two later translations have it that the woman “was punished because she *imprisoned* a cat until it died,” or “entered Hell because of a cat she *tied up* and did not feed.”

To confine was still the primary meaning of “keeping” an animal in formal English as recently as the 1930s, when the most commonly cited versions of the Hadiths were translated—and in the case of the verses about the cat, translators appear to be unanimous that the Arabic word originally rendered as “kept” referred specifically to cruel confinement.

What the Hadiths about keeping a dog therefore appear to be stating, if read into historical context, is that people should not confine a dog unnecessarily, recognizing the nature of a dog as a social animal.

Supporting this view is Mohammed's often expressed opposition to confining other animals unnecessarily or in a cruel manner—not only cats, but also birds, livestock, and wildlife. Mohammed accepted confinement, but only if the needs of the animal were met, and was attentive to their emotional needs, as illustrated in his rebuke of a man who sharpened a knife in front of a sheep who was to be sacrificed.

Also often cited in support of claims that Mohammed forbade keeping dogs are Hadith 4:539, usually translated as “The Prophet said, ‘Angels do not enter a house which has either a dog or a picture in it,’” and Hadith 4:540, “Allah's Apostle ordered that the dogs should be killed.”

These two Hadiths, however, come directly after one of Mohammed's strongest pro-dog pronouncements.

Hadith 4:539 has also been translated as using the vigilance of dogs as a metaphor to explain how strongly an icon

or idol would repel angels. Speaking against icons and idols was among Mohammed's most frequent themes, but speaking ill of animals was not his habit.

Hadith 4:540 is believed by medical historians to refer to an incident in which Mohammed responded to a rabies outbreak in Medina by closing the walled part of the city where it occurred, to prevent the outbreak from spreading, and then exterminated the host animals. Before the invention of prophylactic anti-rabies vaccines, this procedure of isolation and “stamping out” was the only known way to stop a rabies epidemic. Isolation followed by “stamping out” is still the procedure recommended by the World Health Organization for coping with zoonotic disease outbreaks, if vaccines are unavailable or of unknown efficacy.

In that context, Hadith 4:540 has been recently cited in support of the “stamping out” response to outbreaks of the avian influenza H5N1 in Egypt, Indonesia, and several other Islamic nations.

Mohammed spoke of dogs in five other well-remembered Hadiths. In three Hadiths—3:439, 3:440, and 3:482—Mohammed forbade selling a dog. Each Hadith lists several other seemingly unrelated forbidden practices, including pimping. These practices have in common that they involve a betrayal of trust. Selling a dog therefore appears to be forbidden because it betrays the dog's trust.

Hadith 3:484 adds that “The Prophet forbade taking a price for animal copulation,” which, in proximity to the other three, appears to prohibit renting stud dogs. This verse has also been interpreted as a brief reiteration of the Islamic prohibition of bestiality.

Mohammed's most significant statements about dogs were narrated by his disciple Abu Huraira, who was well-known for his own love of animals.

According to Hadith 3:551, “Allah's Apostle said, ‘While a man was walking he felt thirsty and went down a well and drank water from it. On coming out of it, he saw a dog panting and eating mud because of excessive thirst. The man said, ‘This (dog) is suffering from the same problem as that of mine. So he went down again into the well, filled his shoe with water, caught hold of it with his teeth, and climbed up and watered the dog. Allah thanked him for his good deed and forgave him.’ The people asked, ‘O Allah's Apostle! Is there a reward for us in serving (the) animals?’ He replied, “Yes, there is a reward for serving any animal.”

Hadith 3:551 is perhaps the most emphatic mandate for humane work in any of the primary religious texts of any of the Abrahamic religions.

Hadith 4:538 expands the message.

Again according to Abu Huraira, “Allah's Apostle said, ‘A prostitute was forgiven by Allah, because, passing by a panting dog near a well and seeing that the dog was about to die of thirst, she took off her shoe, and tying it with her head-cover she drew out some water for it. So, Allah forgave her because of that.’”

Hadith 4:538 goes beyond just promising a reward for helping animals. This Hadith promises specific forgiveness of sin to those who help animals, even if the sin is as grave as prostitution and is compounded by the prostitute having removed her head covering. These are offenses which in parts of the Islamic world are still punished by stoning or flogging.

In essence, Hadith 4:538 states that practicing compassion for animals is more important than obedience to even some of the most basic social norms. Hadith 4:538 indicates as a cultural goal the education of a society in which everyone is



Dogs at the Temple of Hathor in Dendara. (Kim Bartlett)

Rat by Jonathan Burt & Rats by Robert Sullivan (continued from page

proved to be a more immediate beneficiary than the Egyptian economy.

Egypt responded with a nationally coordinated effort to poison *Arvicanthus* with zinc phosphide, which continues today, with effects rippling through the food chain. Cheaper than the anti-coagulant poisons used to kill rodents in more affluent parts of the world, zinc phosphate is also lethal to cats and dogs who ingest poisoned rodents.

Adding to the stress on the cat and dog population is the habit of many Egyptian city governments and private property owners of attacking feral cats and street dogs with strychnine, also used as a rat poison. Because the effects of strychnine tend to be immediate and obvious, while the effects of zinc phosphide accumulation are insidious and obscure, the strychnine campaigns attract activist protest while the war on rodents does not. Both forms of poisoning, however, tend to suppress the species who could most effectively control *Arvicanthus*, if allowed to do so.

Authors Jonathan Burt and Robert Sullivan write little of *Arvicanthus*, but the issues they address are essentially the same. Burt and Sullivan focus on Norway rats, the rat species of most notoriety in the colder climates of Europe, Asia, and North America. Unlike the mostly vegetarian *Arvicanthus*, Norway rats are predator/scavengers, whose major prey are nestling mice. Their omnivorous habits make them even more versatile and adaptive to different habitats than *Arvicanthus*, ubiquitous as the latter is in Africa.

Norway rats may thrive with or without mice, consuming almost every sort of human food waste, but proliferate most rapidly in habitat where mice are already abundant, where the rats can take advantage of both the food sources feeding the mice, and the availability of mouse nests.

Though the role of Norway rats as a mouse predator is rarely mentioned by casual observers, probably because rats do most of

their hunting inside walls, it is likely that they kill more mice than any other predators except poison-wielding humans.

The ferocity of Norway rats in turn protects them, to some extent, from cats. Norway rats caught by cats tend to be the old, the young, the sick, and the injured, like the prey of any predator. Cats mostly avoid or ignore healthy Norway rats in the prime of life, who are capable of severely injuring or even killing a cat.

This somewhat expands the habitat niche for street dogs, for whom Norway rats are often a leading source of protein. Street dogs cannot go everywhere that rats do, so provide incomplete rat control. Dogs inhibit rat population growth much as a visible police presence inhibits rather than prevents crime. Wherever street dogs are exterminated, rat nuisances tend to become rat plagues.

Ancient Egypt was only the beginning of the co-evolution of mice, rats, cats, dogs, and human civilization, a process still underway as Norway rat invaders struggle to establish beachheads in *Arvicanthus* habitat. Even the outline of the interdependent stories has yet to be fully presented in any one book. Authors tend to focus on individual elements, seemingly unaware that the story of one is the story of all.

Rat, by Jonathan Burt, and even more so *Rats*, by Robert Sullivan, are differing but complimentary studies of rats and their interactions with humans, mostly overlooking mice, cats, and dogs.

Rat, copiously illustrated, focuses on the cultural history of rats, all rat species, worldwide. The emphasis, however, is on Norway rats. Among other themes, Burt explores how the behavior of rats has influenced human concepts of hell.

Rats looks in depth at the Norway rats of Edens Alley, Manhattan, just a few blocks from the site of the World Trade Center, both before and after the terrorist

attacks of September 11, 2001.

Both Burt and Sullivan acknowledge ambivalence about their topic. Both seem to admire rat intelligence, and the ability of rats to thrive almost anywhere. Yet both Burt and Sullivan stop well short of defending rats. Scarcely anyone defends rats, who carry leptospirosis and bubonic plague, among other deadly diseases, and are nearly as destructive to human food storage now as they were 4,500 years ago, when the Sphinx was young.

Cats, dogs, and deadly technology have managed to hold rats in check, just barely, but even where rats are not as evident as Sullivan found them in Eden's Alley, they still consume larger shares of grain production than, for example, the distilling industry, including both distilling spirits for human ingestion and producing ethanol as motor fuel. Indeed, globally, the rats' share of grain production may be larger than the share made into any one product, even bread. Here in the U.S., rats may take more from the economy each year than organized crime.

Yet rats are also contributors to civilization, as partners in mouse control, consumers of food waste, and converters of refuse into dog and cat food.

If we did not have rats, we might find ourselves missing them, not so much directly as because we would miss the red-tailed hawks who now nest in Central Park and the bald eagles who soar over the Hudson River, among other examples of beloved urban wildlife whose numbers are governed by their ability to hunt rats.

Rats carry some diseases, to be sure, but not nearly so many as humans catch from each other.

A society without rats might be as affluent and attractive as are the allegedly rat-free cities of Calgary and Edmonton, or it might be overrun by mice and insects, especially cockroaches, who compete with rats in pursuit of oily and greasy food waste.

Though Burt and Sullivan excel in telling the stories of rats from a conventional human perspective, neither argues that rats should be recognized as worthy of compassion and moral consideration, nor as integral contributors to urban ecology who give as much as they take.

Sullivan comes closest. Time and again as Sullivan studies the rats of Edens Alley, they lead him into historical discovery. Rats help him to identify the remnants of early Manhattan settlements, the locations of Revolutionary War skirmishes, and the offices of some of the more colorful leaders of the mid-20th century New York City labor and civil rights movements.

Along the way, Sullivan delves in considerable depth into the subculture of exterminators, whose work occupies the twilight zone between wildlife management and animal control. The leading ecological experts on Norway rats study them in order to kill them. The leading physiological experts on Norway rats are vivisectioners, who kill them in order to study them. Sullivan pays them notice too, but is chiefly interested in rats at large.

Sullivan identifies as the current superstar of rat extermination research New York City Department of Health and Mental Hygiene rodentologist Robert M. "Bobby" Corrigan. Kate Hammer of *The New York Times* on December 21, 2007 profiled Corrigan's effort to prevent storekeepers from keeping cats on their premises.

"Mr. Corrigan did concede that some studies have shown that the smell of cats in an enclosed area will keep mice away," Hammer wrote. "But he does not endorse cats as a form of pest control because, he explained, the bacteria, viruses, fungi, parasites and nematodes carried by rats may infect humans by secondary transfer through a cat."

Storekeepers meanwhile complain about the stench from rats poisoned by exterminators, who crawl into inaccessible places to die. "Amid the goods found in the stores, there is one thing that many owners and employees say they cannot do without: their cats. And it goes beyond cuddly companionship. These cats are workers, tireless and enthusiastic hunters of unwanted vermin, and they typically do a far better job than exterminators and poisons," found Hammer.

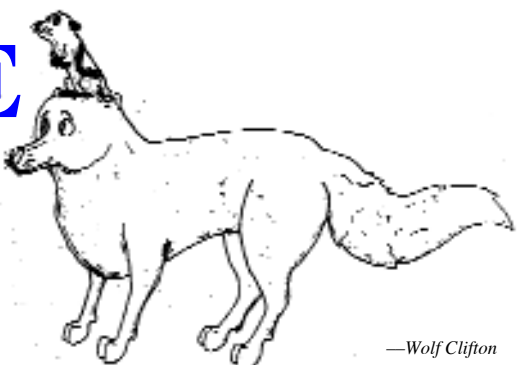
The Sphinx is a monument to the truth of that—and to the truth that the stories of human civilization and rats have rarely diverged.

—Merritt Clifton

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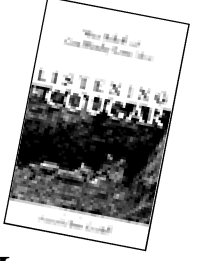
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Listening to Cougar

Edited by Marc Bekoff & Cara Blessley Lowe

University Press of Colorado (5589 Arapahoe Ave., Suite 206-C Boulder, CO 80303), 2007. 200 pages, hardcover. \$24.95.



The 20 contributors to *Listening to Cougar* among them look at pumas in about every way imaginable, from perspectives including those of predator protection activist Wendy Keefover-Ring, popular nature writers Rick Bass, Ted Kerasote, and Barry Lopez, primatologist Jane Goodall, a couple of mystics or would-be mystics, and of course those of the editors, Cougar Fund cofounder Cara Blessley Lowe and ethologist Marc Bekoff.

The focus is on face-to-face encounters, but not on scary incidents, although appendices detail the 23 known human fatalities caused by pumas in the U.S. and Canada since 1890.

The toll is approximately the annual average for killings by pet dogs in the U.S. during the past 20 years, and in recent years has been close to the annual average just for pit bull terriers. Certainly pumas do occasionally kill and eat people, yet remarkably seldom, considering the millions of people who hike, camp, hunt, fish, and ride mountain bikes in puma territory.

Compiled to increase appreciation of how pumas live mostly unseen and unthreatening toward humans, *Listening to Cougar* is dedicated to the late Rocky Spencer, a Washington state wildlife biologist, "who spent his life educating people how to peacefully co-exist with wildlife." His obituary appeared in the September 2007 edition of **ANIMAL PEOPLE**.

—Merritt Clifton



Perry Fina. (Kim Bartlett)

MEMORIALS

In memory of Rhonda "Ronnie" Kreeger. She had a great love for family, animals, music and art. Her life was truly a blessing. She will be missed.
—Lindy, Marvin and Melinda

In memory of my cat Sundae, who had a half chocolate and half vanilla face with a pink cherry nose.
—Beverley Henderson

In memory of Devon, a wonderful, tiny dog adopted by Chris Kearney and Jane Murphy.
—Paul Kearney

In honor of Bonney Brown's dear departed cat Butch.
—Ruth Rosenfield

In memory of Duchess Rofu Christine.
—James Townsend

In memory of Julie Dodd's dog Billy, who played a role in the beginning of the animal welfare movement in Egypt.
—Kristen Stilt

In memory of Annie the Cat, companion of Kenworthy Bilz.
—Kristen Stilt

In memory of Purr Box (12/3/87), Prometheus (3/21/81), Friendl (10/30/87), Lizzie (5/8/84), Boy Cat (12/26/85), Miss Penrose (11/18/98), Duke (11/1/98), Purr Box, Jr. (5/1/04), Mylady (8/1/06), Muffin (1/2/08), Blackie (9/9/96), and Honey Boy (11/1/05).



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OBITUARIES

Perry Fina, 59, died on January 6, 2008 in New Milford, Connecticut, after a long fight with cancer. A former U.S. Navy Seal who served three tours in Vietnam, Fina upon leaving the Navy became an animal behaviorist. He and his wife Linda operated Hearthstone Kennels in New Milford for 29 years. North Shore Animal League president John Stevenson hired Fina as an animal training consultant in 1993. Fina joined North Shore fulltime in 1995 as director of special adoptions, training animals as companions for disabled people. He became director of operations in 1997, director of corporate development in 2003, vice president of national shelter outreach in 2006, and vice president of planned giving in 2007. Recalled North Shore in a memorial statement, "Ever the gentleman, Perry was renowned for his distinctive voice. At many League events, his was the 'Voice of God' that magically filled the room. Perry Fina devoted his energy, his mind, and above all his heart, to a vision of a better world for companion animals." Fina was also noted for his deadpan sense of humor, and was especially remembered for his leadership on September 11, 2001, when he saw the two hijacked aircraft hit the World Trade Center on his way to work. Among the last commuters to cross the Whitestone bridge before it was closed, Fina bunked for the duration of the crisis at the North Shore shelter, with other staff, who followed a disaster plan previously practiced during severe snow storms. By sundown North Shore had a mobile unit at Pier 40, near the World Trade Center, assisting the rescue dogs and pets stranded in the area. Fina also supervised distributing a temporary excess of donated food to other shelters throughout the region.

Murdaugh Madden, 85, died in Washington D.C. on January 13, 2008. Recalled longtime Massachusetts SPCA attorney Robert Cummings, "Murdaugh was a legal advisor to the Humane society of the U.S. from shortly after its organization until his death. He was a member of the board of one of the two organizations which merged to form the World Society for the Protection of Animals in 1981, was one of the original WSPA board members, and remained on the board until his retirement 10 years ago."

HOLIDAYSBURG, Pa.—Tammy Grimes, 43, who founded the anti-chaining organization Dogs Deserve Better in 2002, will celebrate Valentine's Day 2008 by coordinating her 6th annual "Have A Heart for Chained Dogs Week," which annually delivers valentines and treats to as many as 8,000 dogs who live their lives on chains. Grimes will then be sentenced on February 22 for theft and receiving stolen property.

Grimes on September 11, 2006 removed an elderly and apparently painfully dying dog from the yard of Steve and Lori Arnold of East Freedom, Pennsylvania, after the Central Pennsylvania SPCA failed to respond to repeated calls about the dog from neighbor Kim Eichner. Grimes took the dog to the office of Altoona veterinarian Noureldin Hassane, who testified that he found the dog was in extremis. Later Grimes took the dog from the clinic and placed him in a foster

home for the remainder of his life. He died on March 1, 2007.

Christina Winzer, 29, suddenly collapsed and died of an unknown cause on January 11, 2008 at the Los Angeles Department of Animal Services' San Pedro shelter. Winzer headed the shelter's community outreach and adoption program.. She previously worked for the Southeast Area Animal Control Authority in Downey, California. Winzer left sons Trevor, 7, and Daniel, 5.

Vishwant Kumar, 65, founder of the Sai Animal Welfare Ashram in Mehrauli, a New Delhi suburb, and Shivraj, 35, the ashram caretaker, were found dead of poisoning on December 21, 2007, along with eight of the 60 dogs at the ashram. Kumar was reportedly involved in a dispute over ownership of the ashram land. "There is also the angle of people asking him to move with his dogs," Friendicoes SECA shelter and hospital founder Geeta Seshamani told **ANIMAL PEOPLE**. "His son would like to continue his good work but can't manage it himself, so he has turned to a few regular volunteers. The moment we all got the news," Seshamani added, [People for Animals founder] Maneka Gandhi offered to take all the dogs to her shelter at Pfa Sadrana, and Friendicoes as well as the Sonadi Trust and Sanjay Gandhi Animal Care Centre sent their vehicles and personnel to help out." Mrs. Gandhi told **ANIMAL PEOPLE** that she had known Kumar for more than 40 years.

Gwendolyn T. Britt, 66, died unexpectedly in Lanham, Maryland on January 12, 2008 of an unknown cause. A longtime civil rights activist, Britt was elected to the Maryland state senate in 2002. Recalled Humane Society Legislative Fund president Mike Markarian, "She was the main sponsor of two animal protection bills last year, seeking to ban gestation crates in factory farming and ban the use of steel-jawed leghold traps and wire neck snares for recreational trapping and commerce in fur pelts. Before her death, she was preparing to introduce a bill in the 2008 session to require labeling fur apparel, to protect consumers from being deceived into buying animal fur falsely advertised as 'faux,' and was planning to introduce a bill to ban force-feeding ducks and geese in order to fatten their livers to make *foie gras*."

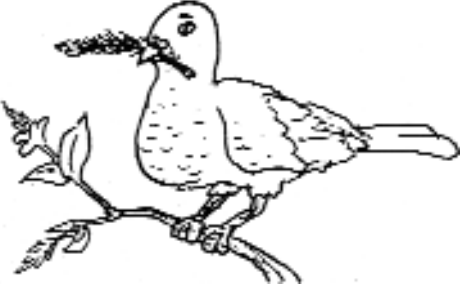
home for the remainder of his life. He died on March 1, 2007.

Central Pennsylvania SPCA officer Paul Gutshall testified that he warned Grimes to leave the dog with Hassane, for return to the Arnolds. Gutshall and the Arnolds contended that that dog, though kept on a chain outside, was not criminally neglected.

Grimes contended that she should be found innocent because removing the dog was a "crime of necessity," committed to prevent a greater harm. Grimes' case was handicapped when Blair County Judge Elizabeth Doyle refused to allow her to show video of the dog's condition when taken.

Blair County District Attorney Richard Consiglio asserted on the first day of the trial that, "We are here because of vigilantism. Grimes set herself up as judge, jury, and executioner."

Wrote Phil Ray of the *Altoona*



William Deterer, 73, remembered by *Baltimore Sun* reporter Ruma Kumar as "a once-avid hunter who turned into a wildlife advocate and co-founded a bird and animal rescue center with his wife," died of heart failure on December 26, 2007 in Baltimore. Employed for 31 years at a meatpacking plant, Deterer quit hunting when he married his wife Gerda Reuss in 1984, after a 21-year-relationship, and in 1990 helped her to start Wild Bird Rescue, now called Wildlife Rescue Inc. The organization now handles about 3,500 animals per year, working in cooperation with the Maryland Department of Natural Resources, Maryland Zoo, National Aquarium, and Carrie Murray Nature Center.

G.K. Vishwanath, 53, died on January 2, 2008 in Bangalore, India, from injuries suffered on November 10, 2007 when he was trampled by a wild elephant he was trying to keep from following two tame elephants into the Bannerghatta Biological Park public recreation area. A 15-year employee of the Karnataka Forest Department, Vishawanath had been assistant director of animal husbandry and veterinary services at Bannerghatta since 2005, following 13 years at the Tyavarekoppa Tiger Lion Safari in Shimoga. Karnataka Governor Rameshwar Thakur had honored Vishawanath for his contributions to wildlife on October 15, 2007. Recalled Pablo Tachil, who heads the Compassion Unlimited Plus Action wildlife rehabilitation center at Bannerghatta, "He was a good friend and mentor—someone I looked up to."

Samuel Leonard, 101, died on November 11, 2007 in Ithaca, New York. A longtime Cornell University professor, Leonard discovered through a rat study in 1931 that estrogen can prevent pregnancy. This discovery was the basis of the modern pharmacological birth control industry, and of the pregnant mares urine industry, the original commercial source of estrogen and still a major supplier.

Mirror, "The prosecution claimed that Grimes may have had an ulterior motive. Altoona Detective Scott Koehle testified that Grimes was linked to at least three web sites and was selling an artistic creation depicting a concerned Grimes peering at two superimposed photos of the dog hooked to his chain in the Arnolds' yard. Koehle said Grimes also was linked to a site selling pictures of the dog on T-shirts, sweat shirts and men's underwear."

While Grimes and Dogs Deserve Better enjoyed a burst of publicity from the case, Grimes was at the time receiving only a part-time wage from Dogs Deserve Better, and was making ends meet as a part-time assistant web site developer for **ANIMAL PEOPLE**. She left her **ANIMAL PEOPLE** position to work fulltime for Dogs Deserve Better at the end of 2007.

Grimes was convicted on December 14, 2007 after a three-day jury trial.

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