

THE HORSE AND ITS RIDER.

BY MAJOR DAVID TURNER,
Of the Ottawa Volunteer Field Battery.

(This historical sketch was written about four years ago, and published in the "Canadian Journal," Toronto, the proofs never having been read by the writer, the sketch has some hundred of typographical errors, particularly in the proper names. Major T. has often been requested to republish it with these errors corrected, he now takes the opportunity of doing so in this journal; it will be continued through several numbers of the C. M. G. Our readers who are fond of horses will find that it contains some interesting facts.)

It seems to be the generally received opinion that the human race now spread over every part of the habitable world, consisted of more than one primeval stock, clustered round the vicinity of a common centre, from which they radiated, and that that centre is to be sought for in that high region of Asia, which forms, as it were, the exterior border of the Kingdom of Thibet, or the ancient land of Zend, the district surrounding the Oxus and Jaxartes, and in the Khanzai, Oases, or fertile spots found in the great desert of Gobi. In these cases it is probable that the earlier tribes existed, employing themselves in, and maintaining themselves by, agriculture and pastoral industry, until their numbers increased to such an extent that they were compelled to migrate in order to procure the means of subsistence, and in doing so obeyed the Divine command, to increase and multiply, replenish the earth, and subdue it. With hardly one opposing circumstance, all the traditional historical knowledge of mankind, all our acquisitions, all our domestic possessions, point to this region as that in which human development took its first distribution after the Deluge, wherever may have been the great centre of the ante-diluvian population. Around this vast region are stupendous mountain chains, bearing the names of God, of Heaven, of Snow, or Purity,—and we have in the various Eastern mythologies, traditions, that here were the four rivers of Paradise, and that on the peak of Naubundana the ark rested after the flood; while in Tartar legends, Nataghi, the Boatman God, and his family, are placed on another mountain, far to the north, in the Altaian chain;—another legend makes the ark rest on the peak of the Dove, a mountain on the western side of the Indus, now known as the Takt-y-Suleiman; and here I may observe, that nothing in the early Jewish legends, commonly known as the Books of Moses, is adverse to the supposition that the original seat of the human race was further to the East, or in a more central position in Asia, than is commonly supposed; in fact that it was near the eastern and not the western Caucasus. Even the Mosiac assertion that the ark rested on Mount Ararat after the flood, is nothing, because the word Ararat is generic, meaning simply a "Mountain Peak," and is therefore just as applicable to any of the Peaks in the Hindu-koh, Hindu-coosh, Himalah, or Altai chain, as is the especial mountain in Asia Minor, marked Mount Ararat on the Maps; and as for localities assigned as that of Paradise or the Garden of Eden, there are at least twenty of them, between Thibet and Wales. In this region too, on the West side of Thibet, is the vast table land of Pamere, known in Eastern tales as the Back Bone of the world—not yet distinctly marked on the map. Here is the Lake Surikol, itself one of the great Asian mysteries; here are the mountains of the Hindu-coosh, the probable primeval seat of the Scythic or Teutonic races, tribes that have spread in number and power till the third part of the earth is directly or indirectly under their control; and as every tribe or stock, at least of Caucasian, or Semi-Caucasian origin has its tradition of a primordial City of the Gods—the hero progenitors of their race—as the Assyrians had their Babel; the Indo-Nigritians their Magara, the Indo-Persians their Pasagardie, and our own Teutonic ancestors their Asgard—so we find that the tribes bordering on the west

and south of Thibet, acknowledged in their traditions the sanctity of Balku or Kumbalu, a city not far from the Hindu-coosh region, a little to the northward of which is Samarcand, from all antiquity, a city of great commercial importance, as the seat of the largest trade in horses carried on in the whole East. It is no less strange than true, and it is a most astonishing confirmation of the theory that this portion of Asia was the original seat of the human race, that almost every animal which man has subdued to his use—every plant which man has sown with food, is to be found in its indigenous state, in and around its truly world-the region. Here are yet found in the wild state, the dog, the hog, the horse, ass and camel, the ox, sheep and goat, the elephant once stalked in its majestic strength, through the forests on its southern border, and wild cats, precisely similar to the domesticated breeds, still haunt its jungles, every known species of domestic fowl originated in the south-east of Asia—many of them are yet found in the wild of the jungles. On the western side are to be found the parent plants of many of our fruit bearing trees and shrubs—the walnut, chestnut, fig, apple, medlar, and cherry, and almost all the cultivated berries. Not far from here, at Filassa, in Thibet, the vine, given to garden the heart of man, flourishes in the greatest luxuriance, wheat and barley of many varieties are indigenous on the skirts of this region, some species, such as that they thrive on the sides of the Himalah chain 10,000 feet above the level of the sea; buckwheat and oats are found in the plains to the north-west; onions and turnips are met with wild in many parts. In the northern plains we find both flax and hemp, and in the valleys of Cashmere, melons, pumpkins and gourds. In no other part of the world are there found clustered together so many of the necessities essential to civilization, none of them existed in the Western Caucasus, and therefore, we especially conclude that they have been carried westward in their migrations by those nations, who must long have been acquainted with their value, nay, how do we know that the power to distinguish what was "good for food," was not part of the original revelation made by God to man, and derived by the post-diluvian nations from their fathers, miraculously preserved through that catastrophe. It is also probable that the tribes in moving westward met with many other edible fruits and roots, during their wanderings, which they carried with them to their final western resting place; the mulberry, apricot, and date palm; the olive, fig and plum, were, without doubt, brought in this way—and last of all the orange, which we know to be a native of China.

The horse, then, and its congener, the ass, we find to be indigenous in Central Asia, and in that part of it which is on very good grounds concluded by the best ethnologists to have been the primeval seat of the human race. We have strong reason to believe that the ass was subjected to the use of man long before the horse; that such was the case we find indicated in many parts of the Old Testament legends, as in the sacrifice of Abraham, in his visit to Egypt, where we find it recorded of the reigning Pharaoh, that he had sheep and oxen, asses and camels—but nothing is said of horses—and in the account of the plunder of the subjects of Hamor by the sons of Jacob we find asses mentioned among the spoil, but not horses.

But Bell, the author of a work entitled, "British Quadrupeds," is in favor of the opinion that the horse was first reduced to servitude by the Egyptians. We certainly know from the Bible and from paintings and sculptures extant on Egyptian monuments of almost fabulous antiquity that they possessed trained horses and used them for almost every purpose for which they are used at this day; but as the horse was not indigenous in Egypt, as we never find it mentioned by any author sacred or profane, as existing in that country in a wild state, but on the contrary, as a trained or domestic animal, it is evident that the original horse-tamers must be looked for elsewhere, and where so likely as in the land where the horse was indigenous, in that Central Asia, the primitive seat of civilization, whence knowledge radiated with population to Egypt, India and China.

We shall look a little more closely into this question, for it is one of great historical interest. As population increased in the original seat of the human race, and war, in short, and to use a homely phrase, they wanted elbow room, it is natural to suppose that each stock or tribe departed on its migrations by the course of the great rivers, as a means of facilitating its progress,—but in course of time when these great roads of civilization had been trodden by many nations, a different route followed, in the hands of a very different class of colonists, by this time, man had learned to use the horse for his convenience, and there are many reasons, principally derived however from philological enquiries, which induce the belief that this conquest over brute power first took place in Central Asia, probably about Samarcand, and thus in the neighbourhood of the Scythia, who were, perhaps, themselves the first horse-tamers.—With the acquisition of the horse came the era of invasion and plunder—first of all by means of expeditions in chariots and afterwards by mounted bands of warriors, who passed rapidly over immense distances, carried with them few or none of their wives and children, but invariably slaughtered or enslaved the males in the conquered countries and appropriated their female relatives. Thus from conquest by military invasion, there arose privileged families and tribes in nearly every nation, who became a master class. It is worthy of notice that in the various mutations produced by these incursions of conquering hordes, no nations escaped servitude, but those who fled to the mountains, whither cavalry could not follow them—the people who lived in islands and no security, for where horses could not swim boats were towed, and hence we find a master race even in the South Sea Islands. Except in Africa and in the very eastern part of Asia, where the Mongol or beardless type predominates, this master race is in every circumstance, directly or indirectly, of Caucasian origin. But it also appears that from very remote times, in the mythological periods as it were, small bands of these fierce and restless Scythians, had been accustomed to migrate towards the west, and as we shall see, these migrations gave rise to the old fabulous legends of giants, titans, and so forth. Now these giants are in variably described, not so much as men of great stature, but of great strength and fierceness.—They are always spoken of as fair haired and blue-eyed—they are the Gog and Magog—the Og and Goliath, the Nephilim, Rephaim and Anakim of Scripture—the Titans, Cyclops, Typhon and Anteus of the Greeks and Romans—the Berserkers and Blaumens of the Scandinavians, the Gaunts and Hunen of the Celts and Teutons. These are the giant Goths still figured on the brazen gates of Augsburg, of Byzantine workmanship, and brought there from the Palace of Theodoric the Goth at Ravenna. In many of the legends these giants are described as fighting naked, and so late as the year 1578, a regiment of Scottish highlanders, men of Celto-Scythic origin, stripped themselves naked to a man before they charged the Spaniards at the battle of Rymenant, near Malines. In almost every legend we find them spoken of as fighting on horseback. Bearing these facts in mind, we shall proceed to Egypt again. We have seen that in Abraham's time no mention is made of horses, but 205 years later we find Joseph his descendant riding in a chariot, and mention made of the issue of corn from the royal granaries, for horses, among other domestic animals enumerated; and we also find that Joseph, when he held the highest ministerial power in Egypt, sent chariots drawn by horses to bring his aged father and his brethren to the banks of the Nile. It would therefore certainly appear that at some time between the visit of Abraham and the elevation of Joseph, a period of about 200 years, Egyptians had possessed themselves of horses, but it is now ascertained that during this very period, Lower Egypt had been invaded by the Hyksos or Cushites, who held dominion there for many years, forming the 17th dynasty of Manetho, according to Lepsius, and having the seat of their government at Memphis, while the Egyptian kings retreated to Thibes in Upper Egypt. Now who were the Hyksos, Cushites or Shepherd Kings? Hyksos is a word of ancient Upper Aramia, and means a Haik wearer