

mounted warrior, and of the figure of a riding sportsman, catching a deer with a casting-net, found in the ruins of that city. As I before observed, saddle-horses do not appear to have been much used in South-Western Asia; for, on the authority of Herodotus, Cyrus opposed camels to the Lydian Cavalry of Croesus. After this time it is probable that the Persian sovereigns availed themselves of the services of various equestrian tribes from the higher Asiatic regions, coming through the passes of the Western Caucasian range, along the coast of the Caspian; for from the time of Cyrus we find cavalry invariably mentioned as forming a part of the Aramean legions, and in various parts of Persia they are found in the sculptures of a later period. I before observed, that though by the express command of God, the Israelites were forbidden to use horses, Solomon broke the command, and imported both horses and chariots from Egypt. In the First Book of Kings, chapter x., verse 29, we have the record of exactly what he paid for them: reduced into English sterling, each horse cost about £17, and each chariot about £68. The trade was evidently carried on by the gross or string, as the price was not for different values of single horses: and from the same record we learn another important fact, that in Phœnicia horses were either dear or scarce, for Solomon, after supplying the armies of Israel, traded in horses with the Phœnicians. The Tyrians, another mercantile people of great renown, imported horses from Armenia, and carried them to their colonies in Africa, to Crete, Sicily, Spain, and Greece. Thus may have arisen the old Greek fable, that Neptune, the god of the sea, produced the horse by striking the earth with his trident. It was also the belief of the Circassians, that the Shalokh, the noblest of the Cabarder breeds, sprung from the sea; probably because in either case the parent stock was imported by water. There is another mythological curiosity about the horse. As the camel was styled, by the camel-riding tribes of Arabia, the ship of the desert—so was the ship styled, by the Celto-Scythians, the horse of the sea. Hence, under the names of the horse and mare, were typified in the Druidical worship, the helio and lunar arkite enclosures, a worship and a mystery which would of themselves form the subject of a lecture; hence the Eastern mythological fables of Perseus and Bellerophon.

It was the opinion of Buffon, the great French naturalist, that Arabia had no horses in the early ages, nor even at the commencement of the Roman Empire, and hardly any at the date of the Mahometan Hegira. He supports this opinion by the fact, that 200 years after the Christian era, horses were sent as a present to the Arab princes; and that 400 years after, one of the Roman emperors sent 200 Cappadocian steeds to the same country; while in the 7th century, Mahomet had but two horses in his army, when he fought with the Koreish, and did not capture a single horse in his victorious campaign. But, admitting the truth of the first two facts, as stated by Buffon, the argument by no means holds good in the case of Mahomet. Mecca and Medina were in the midst of the Edomite Arabs, then, and to this day, for the most part a camel-riding tribe; but this by no means proves that the northern tribes, the Bedouens and the clan of Yemen had no horses. The land of the Edomite Arabs has no pasturage whatever for horses, nor does it grow the golden barley, the food with which the Arab of Yemen delights to feed his favourite mare. On the authority of Laborde, the Edomite speaks with envy and admiration of the glorious chargers of his brethren the equestrian Arabs. Robber by profession, what could the Arab do without a horse? Long before the fall and destruction of Jerusalem by Titus, bands of Jews, stray remnants of the captivity of Sennacherib, of the tribes of Gal and Manasseh, had taken to the desert, and adopted Arab customs and means of subsistence; under a succession of their native princes, they exercised a nomadic warfare, fought great battles, captured Mithridates, and utterly defeated a Persian army, entirely composed of horsemen.

And what after all was Abraham, the father of Isaac and Jacob and the patriarchs, but an Arab Sheik, an Arab of the Arabians? In revenge for this defeat, a fearful massacre took place among the Iranian Jews, and whole families of them, flying from the slaughter, took refuge in the tents of Yemen, where they became *Mutnoub*, a term denoting the concession by the host to the guest to pitch the tent on the same line; and in return for the hospitality, some years after joining their sabres to those of their Arab hosts, they in one day prostrated the Parthian empire on the field of Kadesiah. That the Arabs had horses at the commencement of the Cæsarian Era we know from the work of Hirtius on the wars of Alexander; for he says expressly, that Cæsar sent to Malechus, that is Melek, for a reinforcement of cavalry; while a little later, but still before the time of Mahomet, we hear of a war between two tribes, that lasted forty years, on account of a horse-race. Better evidence still is found in ancient Arabian poems, once suspended in the Kaaba, all dating before the time of Mahomet, which in animated and glowing terms speak of the horse and its qualities, give splendid pictures of cavalry battles, and notices which prove that those who wrote them had derived from their ancestors a noble breed of horses. Nay, if with many of the commentators, we take the Book of Job to have been written before the time of Abraham, and that Job was an Arabian or Idumean prince and prophet, what shall we say to his description of the horse and his rider, "Hast thou given the horse strength? Hast thou clothed his neck with thunder? Canst thou make him afraid as a grasshopper? The glory of his nostrils is terrible. He paweth in the valley and rejoiceth in his strength; he goeth on to meet the armed men. He mocketh at fear, and is not affrighted, neither turneth he back from the sword: the quiver rattleth against him, the glittering spear and the shield. He swalloweth the ground with fierceness and rage, neither believeth he that it is the sound of the trumpet. He saith among the trumpets, Ha, ha; and he smelleth the battle afar off; the thunder of the captains and the shouting." A passage probably one of the most sublime ever written, and which could have been written by no man not well acquainted with the character of the animal, particularly when employed in warfare. It is a valuable passage also, because it shows that the horse was known in Arabia before it was in Egypt, and was then used by riders in war, as we have seen that the horse was not known in Egypt in the time of Abraham. Again, as to Mahomet, however badly provided with horses he may have been at the outset of his career, we find that in repeated passages of the Koran, he inculcates on his followers the utmost respect for the useful qualities of the animal. In one remarkable passage these words occur: "Thou shalt be for man a source of happiness and wealth; thy back shall be a seat of honor and thy belly of riches; every grain of barley given to thee shall purchase indulgence to the sinner."

Let us also remember what the Arabians were, and what they afterwards became, when to their original love of adventure and disposition for conquest was added the fierce spirit engendered by religious enthusiasm; but no mere enthusiasm could have effected the transfer of simple herdsmen into the best, the most daring cavalry of their time, or indeed of any time; have enabled them to destroy the vast mounted armies of the Persians, or encounter on equal terms, on many a field, the scientific discipline of the eastern empire, and in little more than 100 years after the prophet's death, given wings to the sword of Islam, and carried its green standard from Arabia to India in one direction, and France in another. In the year 631 Mahomet died: 366 years after, so great was the increase of his followers, that we find the horsemen of Islam numbered by the hundred thousand. When Mahmoud, the Gaznevide Sultan, the conqueror who carried away the sandal-wood gates of the temple of Somnauth, at Guzerat in Hindostan, and placed them at Cabool; whence they