

in its new situation that is not conformable to its propensities; it is satisfying its wants by submission to a master, and makes no sacrifice of its natural inclinations. All the social animals, when left to themselves, form herds more or less numerous; and all the individuals of the same herd know each other, are mutually attached, and will not allow a strange individual to join them. In a wild state, moreover, they obey some individual, which, by its superiority, has become the chief of the herd. Our domestic species had, originally, this sociability of disposition; and no solitary species, however easy it may be to *tame it*, has yet afforded true domestic races. We merely, therefore, develop, to our own advantage, propensities which propel the individuals of certain species to draw near to their fellows.

The sheep which we have reared is induced to follow us, as it would be led to follow the flock among which it was brought up; and, when individuals of gregarious species have been accustomed to one master, it is he alone whom they acknowledge as their chief—he only whom they obey. “The elephant allows himself to be directed only by the carnic whom he has adopted; the dog itself, reared in solitude with its master, manifests a hostile disposition towards all others; and every body knows how dangerous it is to be in the midst of a herd of cows, in pasturages that are little frequented, when they have not at their head the keeper who takes care of them.

“Every thing, therefore, tends to convince us, that formerly men were only, with regard to the domestic animals, what those who are particularly charged with the care of them still are—namely, members of the society which these animals form among themselves; and that they are only distinguished, in the general mass, by the authority which they have been enabled to assume from their superiority of intellect. Thus, every social animal which recognizes man as a member, and as the chief of its herd, is a domestic animal. It might even be said, that, from the moment when such an animal admits man as a member of its society, it is domesticated, as man could not enter into such a society without becoming the chief of it.”*

But the ingenious author whose observations I have here cited, admits that the obedience which the individuals of many domestic species yield indifferently to every person, is without analogy in any state of things which could exist previously to their subjugation by man. Each troop of wild horses, it is true, has some stallion for its chief, who draws after him all the individuals of which the herd is composed; but, when a domesticated horse has passed from hand to hand, and has served several masters, he becomes equally docile towards *any person*, and is subjected to the whole human race. It seems fair to presume that the *capability in the instinct of the horse* to be thus modified, was given to enable the species to render greater services to man; and, perhaps, the facility with which many other acquired characters become hereditary in various races of the horse,

* Mém. du Mus. d'Hist. Nat.