

• Hassan Bey, owned by Irving Grissett of Tallahassee, Fla. Hassan Bey and Jagai (pictured on opposite page) were bred and raised thousands of miles apart and of different parents, but are almost identical as far as Kuhaylan and Saqlawi strains and sub-strains (including the Jallabiyah) are concerned. Hence the two look almost alike, in distinguished Arabian features of the classic type.

Photo by Raswan.



## FEYSUL'S MARE, THE *Jallabiyah*

By CARL R. RASWAN

THE ARABIAN STUD BOOKS of Europe, Egypt and America contain no greater or more celebrated name than that of "Feysul's Jallabiyah." The Jallabiyah appear in almost every Arabian pedigree on both sides of the Atlantic and Mediterranean. There are, indeed, very few registered Arabs that do not have at least one trace of this historical designation as a sub-strain of the Kuhaylan. Lucky the owner of an Arabian stallion whose ancestral lines contain five or even more references to Feysul's fabulous steed of the desert.

Fascinated by casual, but authoritative, statements made to me about Feysul's Jallabiyah by Prince Kamal Ad-Din of Egypt and by Muhammad Ibn Khalifa of Bahreyn, I began to gather historical material connected with Feysul's mare.

The foremost evidence that I may cite was information I drew personally from the testimony of Amir Feysul Ibn Dauwish, supreme chief of one of the greatest camel and horse breeding Bedouin tribes of eastern and central Arabia. No other person in desert Arabia was better qualified to tell the story of this immortal Arabian mare and pronounce solemn judgment upon her ancestral strain and pure breeding. It was this chieftain's family who, more than any other in Arabia, was connected with the life of the Jallabiyah.

But Feysul's Jallabiyah played another adventurous and romantic career far away from Arabia in modern Egypt. The material on these other fascinating events in the history of this indomitable mare I gained from Prince Kamal Ad-Din and his cousin Prince Muhammad Ali. The forefathers of these two well-known Egyptian breeders were also intimately connected with the life of Feysul's Jallabiyah. Without relating the Egyptian story I would



• Muhammad Ali, called the "Pasha" of Egypt (born 1769, died 1849) loved Arabian horses "with a maniacal obsession." This picture is from a New Year's card sent Mr. Raswan from Cairo in 1921.



not be able to complete that unique picture which made Feysul's Jallabiyah the most beloved horse of an age.

I could not help using many Arabian words and names in my story, but as this not a fiction story, but a record of actual people and horses, and their countries and history, I expect that I will be appreciated by my readers.

America has become the new home and pasture grounds for Arabian horses. Actually we breeders in the United States are saving not only the greater number of Arabian horses in this world today, but also their distinctive qualities. While we are still pioneers in Arabian horse breeding, compared to what Europeans have accomplished during the last 500 years, we are far ahead of other nations now, as our great country has not only lived in peace and security at home, but also because we have the natural resources and the intelligent people who provide the means and scientific methods to put Arabian horse breeding on a practical and enduring foundation and thus improve horse breeding in general and throughout the land.

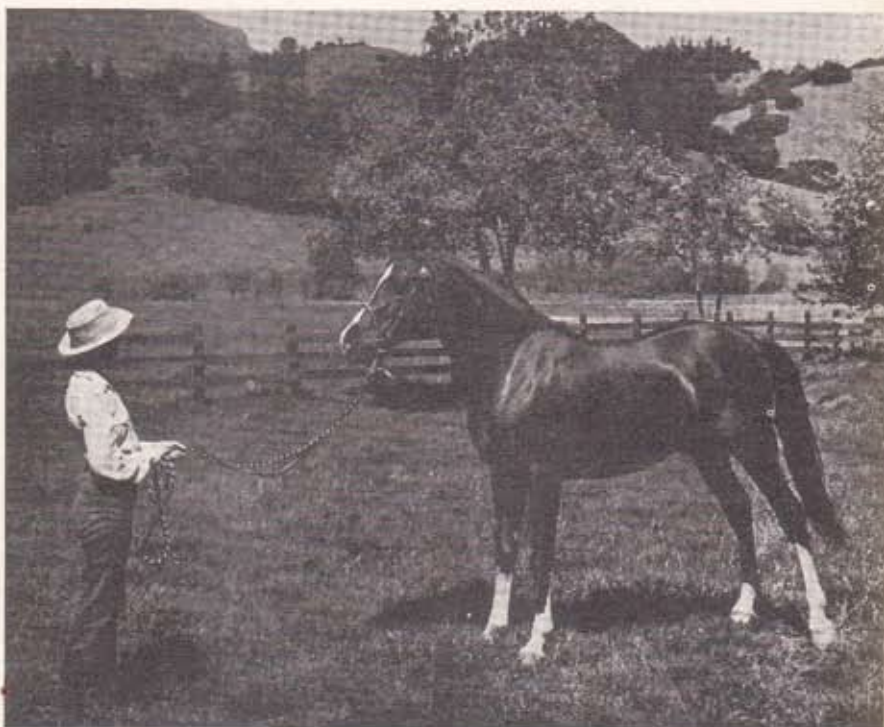
THE WESTERN HORSEMAN magazine has become the platform in America where we may discuss, and argue about, the breeding and raising and handling of Western horses to our hearts' content. The most typical of all Eastern horses, the Arabian, has become one of the most distinguished of our Western horses. In fact, the Arabians came here first with the



• Jagai, owned by Mrs. Emily Underwood of Santa Fe, New Mexico.

Spaniards and they came later with our early pioneers from New England, Canada, Virginia and across the Mississippi—not always pure, but often as a cross or part-bred Arabian, the Thoroughbred (Anglo-Arab), the Morgan, the Kentucky (and others), and they in turn became mated again with the Spanish-Indian of the Southwest, producing various types of Western Stock Horses.

Nothing will be appreciated more by intelligent breeders than the historical records back of our animals. When I take my readers into Arabia I also lead them right up to their own living horses in America today. The precious



• Rasik, Classic type Arabian stallion, is owned by Mrs. Delma F. Gallaher of Calistoga, Calif. Of the Kuhaylan strain, he is four generations away from Muniqi and two generations bred in the same strain, Kuhaylan.





• The above front and profile views are of Ghalib, the last Saqlawi mare in America of Muhammad Ali's origin, without a trace of unrelated strains in her pedigree. The pictures, taken by Raswan when Ghalib was 18 years old, show the details desired in a distinguished Arabian head of the Classic (Saqlawi) type and Kuhaylan and their related strains. Ghalib is owned by Gertrude H. Pearl of Oak Park, Illinois.

metal of which our Western horses have been shaped is like the stainless steel of a meteorite: it has come to us on its lofty passage from beyond . . . and of this "beyond"—of Arabia—I will speak to you now.

Ever since the Hyksos, the shepherd Kings of Arabia assumed the throne of the Pharaohs in Egypt four thousand years ago, their war-mares, the "Drinkers of the Wind," the emaciated, but noble steeds of the desert, found new pastures along the wide and rich expanse of the cultivated land on the Nile.

From sundrenched, windblown black goat hair tents in scant but fragrant highland pas-

tures, the Bedouin horses have carried their masters to the mudbanks of the great river. Harnessed to high wheeled chariots, the light-footed animals had pranced triumphantly into the Sphinx colonnades of the Royal Palace—and there, in the shade of palm trees and sycamores, and under the eaves of marble kiosks and pillared temples, the lean, hungry animals of the wilderness rested their tired feet, restored the strength of their starved bodies, shed their rough coats, and, behold! new creatures emerged, revealing a magnificence of beauty and perfection never seen before.

Centuries have rolled by since the shepherd kings of the Arabian wilderness brought their horses to Egypt, and an ocean of life-giving water had flowed down the sacred river of Africa, but to this magic land of the Nile visitors still came from the Arabian desert and brought their greatest treasure—their antelope-like steeds as gifts to the king and the princes of Egypt. And so we come to our own age.

During the battle in the bay of Aboukir, on July 25, 1799, a former Albanian tobacco trader, now a captain in the Sultan's army, fell overboard from a Turkish man-of-war. British sailors from the admiral's gig saved the Albanian from drowning within sight of the shores of Egypt.

The British had saved a man who by a strange twist of fate was to become a tyrant no less cruel and inhuman than one of our modern dictators. The young Albanian was to become known as Muhammad Ali of Egypt.

Muhammad Ali, after establishing himself in Egypt, first sided with the Mamelukes (1802) and commanded some of their military outfits,



• Mahroussa, Muhammad Ali's pure-in-the-strain Kuhaylah-Jallabiyah, direct descendant of Feysul's famous Jallabiyah, whose story begins in this article. Photo by Raswan.



but a few years later (1804) he turned against his masters, gaining control over their affairs with the aid of his relatives and friends, which he had brought in great numbers from Albania, placing many of them in key government and military positions, while others were organized into deadly groups of personal body guards. At an opportune moment (1811) Muhammad Ali massacred the Mamelukes and thousands of their supporters in the most treacherous and ghastly way, and thus established himself for the next thirty-seven years (until 1848) without rival on the throne of Egypt.

Muhammad Ali loved Arabian horses with a maniacal obsession. This passionate pre-occupation induced him to accept the urgent request of the Turkish government to invade Arabia. In this campaign he abused not only his enemies, but he also took advantage of his allies and friends to acquire their horses. He would invite tribal chiefs and their children to festivals in his desert outposts or to his court in Cairo, and then hold his guests as hostages until the horses he wanted were delivered to his stud masters. Muhammad Ali built the most magnificent stables, saying that these desert horses were heavenly creatures and deserved to have the finest abode on earth—even more elaborate, beautiful and expensive than his own palace. Muhammad Ali is known to have spent four and a half million gold pounds on his Arabian steeds, their palace-like stables, their jewelled saddles and other equipment. Great festivals were staged to honour these spoiled creatures and Muhammad Ali saw to it that such celebrations became regular state affairs to which the ambassadors of Europe were invited and allowed to choose stallions as gifts to their governments.

After the massacre of the Mamelukes (1811) Muhammad Ali dispatched his sixteen-year-old son, Tussun, to Arabia with ten thousand Egyptian troops. Though first defeated by Sa'ud (the Wahhabi Prince of Arabia), Muhammad Ali's son succeeded eventually in occupying Mecca and Medina (1812). A year later Muhammad Ali appeared personally on the scene in Arabia, but he was unable to lead his Egyptian army further into Arabia. Negotiations of his emissaries with the camel and horse breeding tribes in the highland of inner-Arabia, seeking to persuade them to join forces with him, failed. The Bedouins also ignored his offers of great amounts of gold to

purchase their brood mares and stud horses.

Muhammad Ali returned to Egypt, laying out new plans for a speedy conquest of Arabia and subjugation of the Nomadic people to gain complete control of their horse breeding. But in the midst of these preparations Muhammad Ali's son, Tussun, suffered a disastrous defeat near Taif. Tussun would have lost the whole campaign if his opponent Prince Sa'ud (the Wahhabi leader) had not died the same year (1814). Sa'ud's son, Abdullah, asked for a temporary cessation of warfare.

Muhammad Ali, who had kept in constant touch with his son in Arabia through carrier pigeons, agreed to an armistice if two hundred and twenty-two specified Arabian horses were delivered to Egypt as a peace offering. The names and pedigrees of each horse was stipulated, as Muhammad Ali's spies in Arabia knew by this time practically every famous brood mare and stud horse owned by the Prince (Abdullah) of Arabia, his governors and allied Shiyukhs (chiefs) of Bedouin tribes.

The price which Prince Abdullah of Arabia and his friends had to pay in horses to negotiate peace with the Egyptians may seem to us trivial as a penalty of war, but in Arabia the most treasured possession were pure-strain horses, whose true worth we may only compare to great works of art in our western world, or to priceless relics of antiquity which become the loss of a whole nation if allowed to leave the country. Any of these precious animals of desert Arabia was as irreplaceable as a statue of Phidias or a painting by Rembrandt.

Disastrous and a cause for national mourning in Arabia was Muhammad Ali's demand for the surrender of Prince Abdullah's priceless Arabian horses. The whole peninsula of Arabia felt this tragic loss of a source of Asil (pure-strain) blood which belonged in the very life stream of the nation and could never be substituted.

Every foundation horse in Abdullah's stud had come originally as a present to him of friends or enemies in the desert. His allies as well as his hostile neighbors vied with each other in supplying Prince Abdullah with their rarest and best blood. They considered (as all Bedouins since times immemorial have done) the breeding of pure-in-the-strain-horses above the "pale" of war and raids, and outside the domain of politics. Of course, the gift horses were usually colts and fillies by the fountain-head sires and out of mares of the original pure strains. Occasionally a Bedouin would deprive himself of the last "relic" of his pure



strain and deliver the priceless creature into Abdullah's stud to save this particular bloodline from total extinction, though there never was any personal gain possible (only a sacrifice).

One of Abdullah's bitter enemies and personal foes, on account of an ancient bloodfeud, was Amir (Prince) Feysul Ibn Dauwish, chieftain of the Mutayr tribe. Though deadly opponents, whenever they met in skirmishes of the desert, they had been exchanging horses and loaned stallions to each other at frequent times under a flag of truce.

For years Abdullah attempted to own some specimens of the celebrated Jallabiyah family, a substrain of the Kuhaylan. Feysul was in possession of a small stud of these almost extinct horses, but he could never afford to let any one of these rare animals go. Either they were too old, or too young, and to continue this pure-strain he never had more than two mature mares available at one time. But one day Abdullah's camel riders ambushed a party of Feysul's Bedouins and captured one of the priceless Jallabiyah brood mares. When the mare was brought to Abdullah's camp, the prince recognized the horse as one of Feysul's Jallabiyat, and returned her immediately to his enemy with due apologies. A few months later Feysul received the tragic news of Abdullah's misfortunes in war and that he had to surrender two hundred and twenty-two specifically selected Arabian horses to Muhammad Ali of Egypt as a peace offering. At once Feysul dispatched one of his slaves to Abdullah's camp. To the saddle cinch of the messenger's race-camel was fastened a chestnut Arabian mare with two white hind stockings. She was the famous Jallabiyah mare which had been captured by Abdullah's men and then returned. She proved to be in foal to one of the Asil (pure-in-the-strain) Kuhaylan stallions of the Kurush family (substrain) of Feysul's own people.

Feysul had originally come into possession of these distinguished Jallabiyat through the Ibn Hithlayn Bedouin family of the Ma Idh-Naja clan of the Ajman tribe, who were friends and allies of the Mutayr (Feysul's tribe) and had continuously exchanged their Asil (pure-strain) Kuhaylan horses among each other to perpetuate the authentic blood of the various families (substrains) of the genuine Kuhaylan strain.

Prince Abdullah remonstrated with Feysul's slave to take the Jallabiyah mare back to his master, but the slave explained that his master, Feysul, had designed a plan to save with this

Jallabiyah mare five other horses of Prince Abdullah. For years Muhammad Ali of Egypt had tried to acquire some mares and colts of the Jallabiyah strain, too, but always in vain, though his emissaries had approached Feysul and other owners of the Jallabiyat. Now Feysul was willing to let one of his finest Jallabiyah mares go to Abdullah, if Abdullah in turn would offer this mare for the five Hamdaniyah horses which Muhammad Ali of Egypt had demanded of the Prince of Arabia. Feysul knew that Muhammad Ali would rather have one Jallabiyah than five Hamdaniyah, as the Jallabiyat were better, more refined and distinguished, horses than the Hamdaniyah. To "fanatic" breeders, "Purists," however, the Hamdaniyah were of greater sentimental value. The handful of Hamdaniyah which Prince Abdullah owned, and had been forced to surrender to Muhammad Ali of Egypt, were actually the last pure-in-the-strain Hamdaniyah in the world at that time. They were what we called the original Hamdaniyah of Ibn Simran.

Prince Abdullah accepted Feysul's Jallabiyah mare only after he had received the consent of Tussun (in the name of Tussun's father, Muhammad Ali of Egypt) to substitute the Jallabiyah for the five Hamdaniyah.

On the day of the surrender of the two hundred and eighteen horses Prince Abdullah claimed to have a vision, a Divine revelation. When he handed the lead rope of Feysul's mare to Tussun's Egyptian master-of-horses, Prince Abdullah of Arabia, well-known for his psychic powers, suddenly exclaimed, addressing the Jallabiyah: "Rawia (she-who-pours-out-the-water, or in another sense of the word, she-who-pours-out-the-vision) be thy name henceforth, Thou Muhajjalah (of-the-shackled-white-stocking-feet), thou leader of our peace horses. I behold a messenger of darkness and death seated upon thee and his countenance is of Tussun's likeness. I hear the rider's voice saying that his son shall be thy master, oh blessed Jallabiyah, before thy own son, whom thou carriest in thy womb now by the Kurush stallion, be weaned from thy side. . . ."

The master-of-horses laughed, scoffing at Abdullah's superstitious idea which he, the Egyptian, called contemptuously "heathenish Arabian magic" like the pagans before Muhammad, the prophet's, time practiced in the wilderness.

The Egyptian asked Abdullah if he was not aware that Abbas, Tussun's son, was only an infant, barely two years of age and thus too young to be the master of the mare before her



(yet unborn foal) be weaned.

Prince Abdullah ignored the Egyptian's derisive remarks, and in serious vein declared that Tussun would indeed die if the Jallabiyah were sent away to the land of the Nile, but that, as long as Tussun would keep the Jallabiyah in her homeland of Arabia, Tussun would live.

Tussun's master-of-horses ridiculed this "insolent remark" of Abdullah even more than his "vision" and warned Abdullah that the "nefarious design of his recondite heart" to save the Jallabiyah mare from going abroad would be ignored, as it seemed too obvious to the Egyptian that Abdullah hoped to get hold of the Jallabiyah some day if she remained in Arabia, as the "scales of war" might change again in favour of the Sa'udi Arabians.

The same year (1815) Tussun concluded peace with Abdullah and his Wahhabis in Arabia. Tussun and the Egyptian army retired from Nejd (central Arabia, the true Bedouin country) to the Red Sea coast.

Tussun personally supervised the departure of Abdullah's horses to Egypt. The animals went in four shipments, spaced over a period of five months, under the guidance of Ukayl (professional camel and horse traders). In the last shipment went Feysul's Jallabiyah. Tussun had liked her above all other mares and in his correspondence with his father, Muhammad Ali in Egypt, had arranged that the Jallabiyah become the property of his brother.

Exactly three months and three days after Tussun had sent Rawia (the Jallabiyah) away to his brother, Ibrahim Pasha in Egypt, Tussun died! Thus the strange vision of Prince Abdullah had come true.





•Reproduction of a painting by Harrington Bird. Mr. Raswan saw the artist at work on it in London in 1926.



•"Bairactar," one of the original Muhammad Ali stallions, at the age of 27 years. From an old German stud book.

IBRAHIM, ADOPTED SON of Muhammad Ali of Egypt; obeying the order of his father, hastily made preparations in Cairo in 1816 to sail for Arabia and save the retreating Egyptian army there.

In spite of the urgency Ibrahim Pasha took a few hours off from his duties on that fateful day and went to a little village outside of Cairo to take leave of the "Jallabiah," the desert-born Arabian mare, which his late brother Tussun had sent to him before his death. Only a few weeks previously the beloved mare had given birth to a sorrel colt "of great splendor."

The handsome little foal trotted gaily by his mother's side when Ibrahim Pasha, astride the Jallabiyah, rode from the stable to his late brother's palace to bid farewell to the young widow and her infant son, Abbas. Mounted upon another mare behind Ibrahim Pasha rode Srur, an old Bedouin slave, who had accompanied the Jallabiyah mare from Central Arabia to Egypt as her attendant by order of his master, Prince Feysul, chieftain of the great Mutayr tribe. The old Negro kept a close watch on the playful colt of the Jallabiyah.

Tussun's widow and two Circassian slave girls greeted Ibrahim Pasha, while the child, Abbas, playing on the lawn, dropped his toys, precious playthings once owned by Napoleon Bonaparte.

Abbas rushed up to his uncle, Ibrahim Pasha, and begged to be permitted to ride the Jallabiyah. To please the child the young warrior dismounted and lifted his three-year-old nephew from the ground. Placing him on the

back of his mare, Ibrahim Pasha addressed him with these flattering, but prophetic, words in flowery Arabian speech:

'Highborn lord, rider of Feysul's Jallabiyah, be thou the master of this noble mare while I shall be absent in alien lands and among the pagan desert Arabs.'

Thus the strange prediction, uttered in Mecca a year previously by Abdullah, Prince of Arabia, found its fulfillment: Tussun, the child's father, had died before the colt of the Jallabiyah had been weaned from her side, and Tussun's son, Abbas, had now become her master, exactly as prophesied.

The burning desire of the child to accompany his great warrior uncle to Arabia could not be fulfilled, but Ibrahim Pasha allowed Abbas to ride astride the Jallabiyah mare as far as to the highest rise of hills east of Cairo where the desert meets the cultivated land.

Thus, on a cool autumn morning in 1816, little Abbas was riding the Jallabiyah, following the drums and music of a detachment of mounted police and a troop of cavalry and camel riders. The people lining the streets of Cairo, sitting on rocks and ancient tombs along the old pilgrim road that winds through the barren defile of the Mokattam hills, rubbed their eyes in wonderment when they saw their great hero and general, Ibrahim Pasha, and an old slave. They were walking humbly on foot along the dusty, rock-strewn path, leading a beautifully caparisoned chestnut mare ridden by a child dressed in Bedouin garments. A high-stepping sorrel colt pranced about the lead-mare, whinnying loudly and tossing his pretty head up and down, wheeling on his hind feet and narrowly escaping collisions with the cheering crowd, the marching and mounted men and their horses and camels.

Ibrahim Pasha's harem and the widow of his late brother followed with their slave girls,



riding in highly ornamental camel-litters, huge frames placed upon the humps of the long-legged creatures. The center of these camel-thrones were comfortably arranged "nests," stuffed with pillows and soft cushions. Canopies of cashmere shawls and damascene silk curtains were suspended from the framework of the lofty litters and shaded the "cradles" (as they are called) in which the ladies of the Pasha and their children were riding.

In the early afternoon the cavalcade came to a halt at a tent camp southeast of Cairo in the desert hills. Fires smoked behind protecting rocks, confusing noises and the pungent smell of perspiring animals and men filled the air.

One of the officers of the mounted troop pressed through the crowd that had assembled around Ibrahim Pasha and the little child on the chestnut mare. The officer lifted Ibrahim Pasha's sleeve and kissed it. Then he laid his drawn scimitar into Ibrahim Pasha's hand and announced that he had a request to make of his general and that if the favour he was about to ask of the Pasha displeased His Sultanic Highness, he could sever his servant's head.

Ibrahim Pasha motioned with his arm to him to rise and make his request known.

The officer pointed to the old slave and asked if the Negro was the former servant of Prince Feysul of the Mutayr tribe. Ibrahim Pasha nodded his head. The officer inquired next if the chestnut mare was the Jallabiyah, "the one of great excellence" which had come as the leader of the peace offering—the famous horses of Prince Abdullah's stud and the Asilat (pure-in-the-strain-bred) horses of the Shiyukhs (the chieftains) of Arabia.

Again Ibrahim Pasha nodded silently.

"Then I claim their lives!" the officer shouted.

"Their lives?" Ibrahim Pasha cried in surprise.

"The life of the Jallabiyah and the life of her colt," the man explained. "Sacrifice them and thus save the child of thy brother, Tussun..." Then the officer revealed that he was the former Master-of-Horses of Tussun and that Prince Abdullah's psychic vision and message had been given him in Arabia. The officer claimed to know that greater disaster would befall Muhammad Ali's family (and also Ibrahim Pasha and his little nephew, Abbas) if the mare and her colt were allowed to live another day.

Ibrahim Pasha scolded the superstitious Egyptian for his crazed fear, derided him for his supernatural belief, and, throwing the officer's scimitar on the ground, asked him to go back to his troop. Before anyone had a chance to interfere, the demented officer had drawn two heavy double-barrelled pistols from his sash and fired four bullets point-blank into the Jallabiyah and into her startled colt.

At first it had looked as if the child, Abbas, had been shot. He had been hurled from the mortally wounded mare, who struggled to rise again to her feet, dragging herself to her dead foal, and neighing with her expiring breath.

Ibrahim Pasha now recovered from the shock of surprise, picked up the curved sword and brought it down upon the officer. With one stroke he felled him, cleaving the steel of the blade through the Egyptian's head, neck and shoulder.

"Fanatic violator, assassin of the blessed mare!" were the words Ibrahim Pasha is said to have called out over the lifeless body of the former Master-of-Horses. Turning to his little nephew, now gathered in the arms of the old slave, Ibrahim Pasha asked the Negro if the

•Bedouins returning from a raid. Raswan, who took the picture, says, "They might have lived in the time of Feysul."



•"Horse of His Highness Abbas Pasha I." Reproduction of a French painting.





child was still alive.

"Abbas lives!" Srur, the old slave, assured him. The child was uninjured.

Abbas recovered his senses completely, though he was still shaking with fear and weeping at the gruesome sight of the blood-stained scene around him. The old slave took a Khanjar (curved dagger) from his belt and cut off the sacred strand of hair upon the forehead of Feysul's Jallabiyah and, folding it into a leather amulet, placed it around the neck of Abbas, telling the child that the memory of the Jallabiyah would accompany him forever, and make him a peer among the Masters of the noble steeds of Ishmael and a brother to the children of Ishmael (the Bedouins of desert Arabia).

The slave asked the Pasha if he would allow his nephew to accompany him to Arabia so that the child could be brought up in the desert with the chieftains.

Ibrahim Pasha kissed Srur on both cheeks before all the people around them. It was the kiss of liberty to the slave. From then on he was to be a free man. Ibrahim Pasha made him a noble warrior in his army, a leader of a detachment of cavalry and Master-of-Horses to his own stud of Arabian horses.

Picking up the child, Abbas, the new Master-of-Horses stepped over the headless body of the former captain of the cavalry . . . a symbolic gesture.

In Arabia the old Negro became the connecting link in a chain of friendships which Ibrahim Pasha formed with the Shiyukhs of the desert, above all with Prince Feysul (Ibn Dauwish) of the Mutayr, and with the chiefs of the Harb, Atayban, Ajman and Banu Khalid tribes.

Muhammad Ali's military plans to overthrow Prince Abdullah (Ibn Saud, the Wahhabi) of Arabia, were carried out precisely by his oldest son, Ibrahim Pasha.

Ibrahim's personal charm and his reputation as a man of indisputable honor and generosity won him the confidence of many influential leaders of settled districts, as well as tribal chiefs, in his war against Abdullah. Employing the aid of allied Bedouins, Ibrahim Pasha succeeded in the short space of two years in defeating Abdullah and thus breaking the political and military power of the Wahhabi in Arabia. Ibrahim Pasha's cameleers and cavalry pursued the Wahhabis four hundred miles into the desert east of the holy city of Medina, entering the most remote (and thus far considered inaccessible) highland pastures of Nomadic Arabia.

In September, 1818, Prince Abdullah of Arabia surrendered to Ibrahim Pasha of Egypt. To please the Turkish government, Abdullah was sent to Constantinople, where the Turks beheaded him in spite of their sacred promise to Muhammad Ali that his life would be spared.

After the capture of Abdullah in Arabia, Ibrahim Pasha received orders from his father, Muhammad Ali, that he should not conclude his military campaign without the acquisition of Abdullah's entire collection of Arabian horses. Even the stud managers, breeding experts, scribes, chiefs and chiefs' sons and their slaves who knew anything about the pedigrees and other records of these rare animals, were to be brought to Cairo.

Through the good graces of the former slave, Ibrahim Pasha had become the inseparable friend and ally of Prince Feysul (Ibn Dauwish) of the Mutayr tribe. Some of Feysul's finest brood mares and stud horses had been acquired by Ibrahim Pasha—either as outright gifts, or—if owned by one of Feysul's relatives or slaves—by liberal payments of gold. Only the famous Jallabiyat in the possession of Feysul had not found their way again into Ibrahim Pasha's hands. Misfortunes had kept the number of Jallabiyat so dangerously low that they had reached almost the point of extinction. Only two brood mares, a colt and a mature stallion were left in Feysul's stud in 1818, the year of Abdullah's defeat and capture in Arabia.

Feysul, the Bedouin chief, joined Ibrahim Pasha with two thousand of his horsemen, and together the two friends and allies cleaned up the remnants of the scattered Wahhabi forces in various parts of Arabia. In 1819 the two brothers-in-arms, with their invading soldiers and mounted raiding parties, captured the last stronghold of the Wahhabis in Nejd (central Arabia). With its surrender, the finest and largest assembly of Bedouin horses that was ever known to exist in Arabia, fell into the possession of Ibrahim Pasha.

This stud, located in Turayf, had become



near the end of the war the last refuge of the various families of horses which the Prince of Arabia had kept in different parts of pasture districts in Nejd. Every one of Abdullah's horses had been kept fanatically pure in a certain strain (or related strain) under the supervision of some Bedouin chief (or a chieftain's son) and his slaves, who knew each individual animal and its particular bloodlines. Different grazing grounds were used with the change of summer and winter seasons, so that the horses benefitted not only by vigorous exercise, but also by the activity and influence of the elements and a constant variation of wild herbage at different altitudes.

Milking camels by the hundreds were kept in each pasture, for no other purpose but to supply additional nourishment for growing foals and pregnant mares.

Ibrahim Pasha and his ally, Prince Feysul had succeeded in fulfilling Muhammad Ali's order: The great stud of Abdullah Ibn Saud of Arabia, had fallen into their hands. They proceeded at once to move the captive horses, attendants and documents from the heart of Arabia to the Red Sea.

Then—of a sudden—what some have called Divine wrath struck Ibrahim Pasha's Egyptian army in Arabia and Feysul's Bedouin raiders. The invaders and the spoilers who had plundered the desert of Arabia to carry away those irreplaceable "relics," were almost wiped out to a man. Very few of the soldiers, and none of the Arabian horses, ever reached Egypt; they died of exposure, hunger, thirst and disease on their way to the Red Sea.

Ibrahim Pasha confessed later in Cairo to his friends that he had transgressed against Divine laws when he robbed the Bedouins of their treasure of Arabian steeds, the inheritance of their father, Ishmael, the "Angel horses of Jibrail (Gabriel)," the flower of the desert breed.

The greater part of Feysul's own Bedouins and their horses—the two thousand head of the Mutayr tribe's raiding force—perished on this ill-fated expedition, too.

The disastrous blow dealt to horsebreeding in Arabia was so great that to our day the various Bedouin tribes of Arabia have struggled in vain to recover their former wealth of Asil (pure-strain) animals. Today the Mutayr Bedouins do not own more than thirty first-class brood mares, and the Ruala, the greatest of all nomad nations in desert Arabia, whose wealth in camels runs into three to four hundred thousand head, do not possess more than seven hundred horses—and not more than seventy excellent brood mares among them.





MUHAMMAD ALI of Egypt, who coveted the "Horse of God" and made his favorite son, Tussun, and his adopted son, Ibrahim, drain Arabia of its best brood mares and colts, had such an insatiate desire for worldly possessions and political power that his greed finally became his undoing.

Eleven hundred of the most beautiful and perfect Arabian horses were assembled in Muhammad Ali's country estate, a magnificent layout of marble palaces and Oriental stables. Never before had there been such a celebrated collection of elegant horses against a background of splendour and refined luxury. From the far ends of Asia and Europe artists and horse lovers made pilgrimages to Muhammad Ali's stud to pay homage to these graceful animals whose intelligence and gentle manners were mentioned by contemporary writers.

French, German, and Polish artists of that period (1816-1848) have left us many lifelike and exquisite paintings of Muhammad Ali's horses. Horse breeders in Europe and America still study these pictures to acquaint themselves intimately with those true Arabian characteristics of the classic Kuhaylan and Saqlawi types—the superb strains of strength and beauty.

In 1819, Ibrahim Pasha, adopted son of Muhammad Ali, returned from Arabia to Egypt, and took over other military duties for his father in Africa and later in Syria. Ibrahim Pasha's nephew, Abbas, infant child of Tussun, grew up with an undying passion for the "steeds of Ishmael," the "Drinkers of the Wind." Abbas loved the horses of the desert so much that in his later years he "deserted" men. The memory of that tragic au-

• The pictures at left, top to bottom:

Raffles, outstanding example of the classic features found among Kuhaylan and Saqlawi strains.

Mahroussa, Arab of Feysul's authentic Jallabiyah family of the Kuhaylan strain. Bred by Muhammad Ali II of Egypt.

Irex, Arab stud horse in England, also showing distinguished Arabian characteristics of Kuhaylan type.



turn day in 1816 never left him. Abbas, it is said, always bore in mind that picture of the blood-stained bodies of the dying Jallabiyah mare and her son. He became morose and lived alone, shut off from the world, except for a handful of the most beautiful and perfect Bedouin horses.

Abbas helped his uncle in the Syrian campaign for a short time. Returning to Cairo, he lived a secluded life with a few friends and his small, but choice, collection of Arabian horses.

Conditions in Arabia during the next twenty-three years—from the date of Ibrahim Pasha's victory over Abdullah in 1818, until Ibrahim Pasha's evacuation of Syria (1841)—turned in favour of the children of Abdullah Ibn Saud and their Wahhabiyyin.

After Abdullah's capture in Arabia and his execution in Constantinople, his son, Turki, came to power in Arabia. For some time he revolted against the Egyptian army and authorities which Ibrahim Pasha had left in Arabia. Later Turki reconciled himself with the Egyptians, paying tribute to Muhammad Ali in Egypt, including several shipments of Bedouin horses to appease the still insatiate desire of Muhammad Ali for more Arabian steeds. In 1834 Turki was killed by Mishari, a cousin.

Faisal, Turki's son, succeeded his father as Prince of Arabia and leader of the Wahhabis. Faisal set out at once to revenge the plunder of his grandfather's stud of precious horses at the hands of "the other Feysul" (Ibn Dauwish, the Bedouin chief), who in 1819 had joined Ibrahim Pasha of Egypt. Fifteen years later, Faisal gathered his camel riders and cavalry, and fell upon his old enemy. Feysul (the Bedouin) lost a great number of his war horses, and thus most of his brood mares.

In a last desperate move, Feysul tried to save his priceless little stud of Jallabiyat by sending them off to Ibn Hithlayn (Chieftain of the Ajman tribe, of the Bahreyn islands), the original breeder of the Jallabiyah strain. But Feysul's Jallabiyah horses were in pasture near the Persian Gulf. On the spur of the moment, he decided to dispatch his Jallabiyah mares and colts by boat to Ibn Khalifa in the Bahreyn islands, as the latter had not only been an old friend of the family, but had always held a rather neutral attitude toward the arguments of the princes of Arabia and the tribes on the mainland.

In 1836, when Muhammad Ali of Egypt and his adopted son, Ibrahim Pasha, were engaged against the Turks in Syria, Faisal and his Wahhabis re-



• The pictures at right, top to bottom:

Arabian stallion of Abbas Pasha's classic type. Photo taken by Raswan in Poland in 1932.

Zarife, bred by Muhammad Ali of Egypt, brought to U. S. in 1932. Photo taken at Van Vleet ranch in Colorado in 1942.

Nasr II, authentic Abbas Pasha type, overwhelmingly Saqlawi with several bloodlines of the original Wazira (Kuhaylan).



volted against the Egyptians. But the young Prince of Arabia was ambushed by an Egyptian force and brought across the Red Sea to Cairo. Faisal's followers in Arabia felt that their Prince would meet his end at the hand of Muhammad Ali in the citadel of Cairo, or in the quarries of the Mokattam hills—like the hundreds of Mamelukes, and other "undesirables," who had been murdered by Muhammad Ali and his henchmen. However, Muhammad Ali's power was already on the decline and his mind diseased. Nobody paid much attention to his crazy ideas and sadistic orders. Thus the life of Prince Faisal of Arabia was spared. Though held a prisoner for years, he was eventually allowed to visit Cairo and enjoy other liberties.

Thus it happened that Prince Faisal of Arabia and Abbas (now also a Pasha) met and the two befriended each other. Only their love for Arabian horses exceeded their affection for each other. Abbas was a youth in his middle twenties when he first met Faisal. The two men "traded" their knowledge and experience in the breeding and pedigrees of Bedouin horses. Scribes of the Arabian Prince and the Egyptian Pasha kept records of their master's conversations and findings. Faisal and Abbas invited Bedouin chiefs to Egypt, men whom Faisal had known in desert Arabia and who were able to provide information concerning the ancestors and the breeding of Arabian horses in Egypt, originating among the tribes of the desert.

Though a captive, Prince Faisal was treated with increasing consideration, partly out of respect for his exalted spiritual and religious position as head of the Wahhabi movement in Arabia, and also for his lovable personality and intelligent mind. During their meetings in Cairo (which extended over years), Abbas and Faisal often discussed Feysul's Jallabiyah horses. Faisal admitted deep regrets concerning his revengeful raid against "the-other-Feysul," and the loss in priceless horses suffered on both sides. Faisal offered to make amends—to make any reparation if ever again authority were given him in Arabia. As we shall hear later, he kept his word to his friend, Abbas Pasha.

Abbas had related to Faisal the story of his childhood, the tragic events connected with Feysul's Jallabiyah, and the old slave, Srur, who had been such an inspiration to him. The "imprisoned" Prince Faisal of Arabia, listened attentively to his "brother," Abbas, grandson of the "Pasha of Egypt," the cruel, insane Albanian, who had

wrecked his homeland and wasted thousands of irreplaceable horses.

Their discussions brought to light again not only the story of Feysul's Jallabiyah, but the remarkable personality of the old slave, Srur. To the believing Moslem, race and color do not make a difference in their state of dignity as brothers of all men and as children of God.

Together, Faisal and Abbas, composed a message to Srur, slave of Feysul, the Bedouin chief in central Arabia. Abbas wrote not just as an old friend of the slave, but he took the role of the "little-child" again, the "infant boy, still cradled and protected in the arms of the faithful old Negro. Abbas offered to be a conciliator between the two hostile "Feysuls."

Abbas Pasha succeeded not only in getting in touch with Srur, but also in winning over the Master ("uncle") himself. Thus, with the help of Srur, the former enemies (Faisal, Prince of Arabia, and Feysul, chief of the Mutayr Bedouin tribe) became friends.

Faisal, in Cairo, then ordered his stud manager in distant Nejd to return to Feysul any brood mares and foals which had been captured by his raiders from Feysul and his people—and any colts and fillies that had been born since.

Muhammad Ali's damage to horsebreeding in Arabia (draining Arabia of the choicest Bedouin steeds and setting the Nomadic tribes against each other and against their ruling Prince of Nejd) was partly mended by Abbas Pasha's good services.

The last great act of friendship by Abbas Pasha for the captive Prince of Arabia came in the same year (1842), when he helped Prince Faisal escape to his homeland in Nejd.



• Zarife, in Prince Muhammad Ali's stable on Rhoda island in the Nile river in Egypt. The rider is the Ethiopian Master-of-Horses, a descendant of Prince Feysul's slave, Srur; Zarife is a Jallabi whose ancestors came from Prince Feysul's famous desert stud. Today, Zarife is found in the Rocky mountains of Colorado on the Van Vleet cattle ranch.



In 1842 MUHAMMAD Ali's regime in Egypt was already decaying. His campaigns in Syria and Asia Minor had failed, the British had become allies with his enemies, the Turks, who kept him under their "heels," allowing the tyrant of Egypt just enough freedom and power in the lands of the Nile (lower and upper Egypt and the Sudan), so that the British and other imperialistic and militaristic minded Europeans would not take advantage of any disunity between Turkey and Egypt.

The aging Muhammad Ali, "Pasha of Egypt," had gradually weakened physically and mentally. His glorious stud and the breeding of his celebrated Arabian horses were neglected.

Abbas, grandson of the insane "dictator," Muhammad Ali, taking advantage of the situation, had begun to acquire the rarest and most perfect specimens of his grandfather's "collection of classic-type Arabian steeds.

Under the failing Muhammad Ali these beautiful creatures were mistreated by their caretakers and the Asil (noble, pure-strain) breeding fell into degeneration; no attention was paid to the strains and their characteristics. Almost uncared for, these priceless animals were left to themselves in filthy, but luxurious, stables and paddocks, lacking proper feed, attention, and exercise. Completely ignored when disease broke out among the starved, fly- and vermin-ridden

horses, the poor creatures wasted away and died one after the other. Their decaying bodies often lay for days in boxstalls and in other enclosures upon dung piles. Living horses staggered about among the dead and dying, miserable remnants of those once priceless animals, now condemned to desolation and death and to undescrivable abomination.

Abbas Pasha, for years a witness to the slow and heartbreaking deterioration of this once incomparable Arabian stud, took matters in his own hands to save the breeding. Watching very carefully the pedigrees and products of certain stallions and brood mares, he acquired from time to time some of these illustrious parents or their foals. He kept careful records of the origins and breeding history of his animals and spared neither money nor his own security and freedom of life to acquire (if necessary through bribery) the flower of Muhammad Ali's horses.

With Abbas Pasha, the Arabian reached the peak of his fame and reputation as the most beautiful and the most perfect horse known in the world—and no other man ever lived outside of Arabia with such a select company of Bedouin steeds. The Abbas Pasha stud in Cairo became the envy of kings and princes in Europe and Asia. Emissaries arrived from the ends of the world to offer almost anything for just one of these priceless creatures, who "resembled either angels of heaven or antelopes of the desert," as the ambassador of the Emperor of Russia remarked to the stud master of the King of Wuerttemberg.

Famous artists from France, Germany, and



Poland asked for the privilege of painting these "prodigious" creatures, these "incomparable examples" of "enormous beauty and marvellous qualities." Abbas Pasha's horses were compared by one enthusiast of his time to the most precious porcelain ever fashioned by a Divine hand out of equine clay. Their ethereal beauty and the startled expression of their gazelle-like eyes, the flag-like carriage of their silken tails has been retained in some of the celebrated paintings of that period.

Abbas Pasha loved Arabian horses with a passion that can only be compared with that of his grandfather, Muhammad Ali—but the affection which Abbas Pasha felt rose from a tender and understanding heart, a different passion than that which sprang from the self-gratifying, vain-glorious, cruelly obsessive mind of the maniacal Muhammad Ali.

Abbas Pasha (as readers of previous articles will remember) helped Faisal, Prince of Arabia, escape from the citadel of Cairo, where the young prince had been held prisoner for years by Muhammad Ali.

As soon as Prince Faisal returned to Riyadh, his capital in Arabia, he invited Feysul (Ibn Dauwish, chieftain of the Mutayr tribe) to his place. These two "Feysuls" had been deadly enemies, but by the good graces of Abbas Pasha of Egypt, a true friend of both, reconciliation had been arranged with the help of Srur, Feysul's slave. Twenty-six years previously Srur had been attendant to one of the most celebrated mares in Arabia and Egypt, the so-called "Jallabiyah of Feysul," who had sent her as a gift to Prince Abdullah (grandfather of Prince Faisal of Arabia).

Abdullah, in turn, had sent the "Jallabiyah of Feysul" to Tussun (Abbas Pasha's father). As a three-year-old child, Abbas had ridden this Jallabiyah mare in Cairo, when she was shot and killed under him by the superstitious "Master-of-Horses" of his father. (Readers of the previous articles will recall these incidents concerning the "Jallabiyah" and the infant, Abbas, and the old slave who loved "little Abbas" almost as much as his own son . . . all this happened in 1816—and now we are writing 1842: "Little Abbas" has become a great Pasha of Egypt, though his insane grandfather is still alive and the ruler of the land of the Nile . . . and Feysul, the Bedouin chieftain is still roaming the wilderness of inner-Arabia with his camel and horse-breeding tribe, and Faisal, the Prince of Arabia, after his escape from Cairo with the help of his friend Abbas Pasha of Egypt, once more reigns in the Holy Land of Arabia and the Inner Provinces of the great peninsula.

Magnificent celebrations were prepared for the festival of reconciliation between "the two Feysuls"—both renowned as horsemen and



• Ibrahim Pasha's equestrian statue in Cairo. Photo by Raswan.



• Above—The King's Arabian at royal stables near Cairo.  
• Below—Kiosk-like stable near Cairo.







• Jallabiyah filly bred by Muhammad Ibn Khalifa of Bahreyn. The Jallabiyat are still bred by the ruler of Bahreyn.

breeders of the pure strains. Their meeting became the occasion of a reunion of all the great horsebreeders, horse thieves and horse lovers of Arabia. A month of truce was proclaimed; the nomadic people of the desert were to abstain from all hostilities and raids. Owners of the finest and rarest strains and bloodlines arrived in Riyadh. Some were alone, humble and poor, while others came with slaves and entourage, exhibiting their wealth and authority as chieftains. High and low, rich and poor, all were noble born and freemen, aristocrats of the desert, though some of them had nothing to boast about but the possession of one great war mare.

Prince Faisal of Arabia asked his guests to

assemble their horses in the "Paradise-Pastures" (as they were called) of Sulaymiah, in the Al-Kharj, a few leagues south of the capital of Riyadh.

Among the illustrious visitors none was greater than Srur, Feysul's former slave. The venerable old Negro was considered one of the real great men of Arabia. Ibrahim Pasha of Egypt had freed him in Cairo in 1816, on the day when the Jallabiyah mare had been killed under "little Abbas." After that tragic incident Srur had served as commander of Ibrahim Pasha's cavalry in Arabia, and as stud manager and Master-of-Horses in Hejaz (the coastal province, the Holy Land of Arabia). At the end of 1819, when Ibrahim Pasha returned from Arabia to Egypt, he offered Srur an even higher position in Cairo and a palace on the Nile, but the faithful old Negro asked only to be returned to his master in the desert and became a slave once more.

Thus we find Feysul's old slave in 1842 at the "riders and horse-thieves" festival in the "heavenly pastures" of Al Kharj, once more playing a part in the history of Desert Arabia and in the affairs of horsebreeding in Egypt (and thus indirectly in England and America, too).

As the days of rejoicing went on and the Prince of Arabia and the supreme-chief of the Mutayr Bedouins became friends, they decided to seal their "mutual benevolence" by forming a sacred brotherhood. In the absence of their third "brother," Abbas Pasha of Egypt, "The-two-Feysuls" asked Srur (now a white haired Negro well over ninety years old) to enact the ritual blood-sacrifice of their brotherhood by cutting the throat of a young lamb while it was placed across the withers of a very aged white mare. This old horse was one of the original Jallabiyah mares of Feysul (the Bedouin chieftain). She



• Ibn Khalifa's world-famous Arabian stud on the island of Bahreyn in eastern Arabia. Photo taken by Carl R. Raswan in 1931.



was barren for years, eating "the bread of memory and honour" and "drank the milk of love" in the "house" (tent) of Feysul Ibn Dauwish. In easy stages of journeying she had been brought to the place of festival "to save her from the solitude of the depleted grazing grounds in her home pastures."

After the gruesome, but significant ceremony of the blood-brotherhood had been performed before thousands of witnesses, the old slave asked to be dispatched to the Rai (ruler) Ibn Khalifa on the Island of Bahreyn (in the Persian Gulf, off the east coast of Arabia) to bring back his master's (Feysul's) stud of Jallabiyah horses, which he (Feysul, the Bedouin chieftain) eight years previously had dispatched to Ibn Khalifa in Bahreyn to save them from falling into the hands of the very man with whom he had now formed an "inviolable and forever hallowed" friendship. . . .

Alas, who could describe the grief of "The-two-Feysuls," when a few months later they met again to celebrate the return of the old slave from the Islands of Bahreyn.

Srur had brought the sad news that Ibn Khalifa "preferred" to keep Feysul's war-mares and their issue and would never part with more than one of the animals at one time, and then only at the price of five thousand goldpieces.

The two blood-brothers looked at each other without saying a word, but their thoughts were known to each other. Then both men at the same time turned to their scribes and asked them to count the available gold in their "treasure chests." Prince Faisal of Arabia contributed four thousand and five hundred goldpieces to redeem one of the Jallabiyah mares, and by that time Feysul (Ibn Dauwish, the Bedouin chieftain) added three thousand and one hundred and twenty pieces of his own gold—all that was available in the "coffers" of his own and his brothers' harem.

Faisal argued with Feysul that only five hundred coins had to be added to complete the five thousand "ransom money" demanded by Ibn Khalifa of Bahreyn.

Feysul (the Bedouin) answered that he had in his mind one particular mare of his former stud of Jallabiyat, who, (as the old slave had informed him), was now in foal to one of the original Jallabi-stallions, which Ibn Khalifa had acquired from his friend Shaykh Ibn Hithlayn of the Ajman tribe. Nothing could be more distinguished of pure-strain descent, or of greater promise as far as classic-type was concerned, than this foal (to be born of such noble parents!) The offspring would not only be of the same strain (Kuhaylan) on Dam's and Sire's side, but of the same family (sub-strain), as the Jallabiyah.

The amount which Ibn Khalifa demanded was exorbitant, but both Feysul's admitted that they would spend their last goldpieces to regain at least one of these "incomparably-bred" mares.

If only Bahreyn had not been an island across the waters of Uqayr, the two Feysuls would have gathered their camel and horsemen and raided the "ungrateful" Ibn Khalifa and deprived him of his whole stud of Arabian horses. But Feysul (the Bedouin, and former owner of the Jallabiyat) felt otherwise not so unfriendly against Ibn Khalifa, as one might expect. He looked upon the conduct of Ibn Khalifa as a Bedouin raider views another marauder of the desert, that is: "with deep understanding of the time honoured circumstances," and not as we "civilized" people of the west are accustomed to regard such behavior. In Arabia other reasons than the "obvious" ones had to be considered (as for example): the ruler of Bahreyn (Ibn Khalifa) held Feysul's Jallabiyat horses only "in trust" to protect their future, life and safety, and to guarantee the proper continuation of their pure-in-the-strain breeding. These Jallabiyat were "Horses of God," and hence men were only "stewards" of their Creator on earth, entrusted these Divine animals for a little while. Ibn Khalifa was a fanatic breeder like Feysul (the Bedouin), and like Faisal (the Prince of Arabia). These men were "Purists," who believed in the preservation of the pure-strain of their horses. Ibn Khalifa of Bahreyn had actually gone to much expense and great trouble to keep Feysul's (the Bedouin chieftain's) Jallabiyat horses for eight years, and not only care for them, but match the bloodlines of the Jallabiyah mares by acquiring the corresponding Jallabi stallions which were in the hands of that other great Bedouin chief, Ibn Hithlayn of the Ajman tribe.

Five thousand pounds (pieces of gold) was not considered too much under such circumstances to ask for one of the mares. Ibn Khalifa's reluctance to let the whole stud of Jallabiyat horses go was also understandable. Ibn Khalifa had actually saved these Jallabiyat from extinction, while on the mainland of Arabia (only a dozen miles from the Bahreyn Islands) the Egyptian army and its allies (certain tribes, including Feysul's own Mutayr Bedouins) was devastating Arabia, shooting wantonly their enemies' horses and sacrificing their own war-mares by the thousands in raids and battles against the Prince of Arabia and his allies (also certain Bedouin tribes). What would become of these "relics," the Jallabiyat, if they were to be returned now into the hands of the belligerent people of Feysul's Mutayr Bedouins? Or into the stables of Faisal, the Prince of Arabia, whose future and fortune were most insecure as long as Muhammad Ali of Egypt and his warrior son Ibrahim were still alive, and the Egyptian army might be turned into Arabia again?

The old slave, Srur, returned once more to the Bahreyn Island to see Ibn Khalifa. With him went his only son, Hamud, a youth of seventeen,



one of the "intrepid horsemen of Arabia," to help his father bring back one of the Jallabiyah mares.

Five months later in Bahreyn seven thousand goldpieces changed hands between the scribe of Ibn Khalifa, and the slave of Feysul. When Srur made ready to leave Bahreyn in a sailing "Dau" of a pearl-diver, he had bargained Ibn Khalifa out of two Jallabiyah mares, each with a new-born filly by her side, each one sired by a different, but original Jallabi stallion of Ibn Hithlayn of the Ajman tribe. Srur had stayed on Bahreyn for almost half a year, waiting patiently until both mares were bred back to another pure-in-the-strain stallion of Ibn Hithlayn's original Jallabi. The acquisition of the two mares by the old slave had not been such an easy matter as it may seem. The "deal" had required more than just friendly words and a large bag of gold. Ibn Khalifa, the master of Bahreyn, was immensely rich. The main source of his wealth, amounting to many millions of goldpieces, came from his control of the pearl-trade in the Persian Gulf (the present day Ibn Khalifa has added millions more in gold from one of the richest oil resources in the world today, discovered and exploited by American companies on his islands).

Something else than gold had tempted Ibn Khalifa to part with the two Jallabiyah mares and their fillies: the old slave had paid Ibn Khalifa with his own son, Hamud! Hamud had become the ransom which had persuaded Ibn Khalifa to let the second Jallabiyah mare and her filly go to the old slave's master.

Let this be remembered in the annals of Arabian horsebreeding, and whenever you behold an Arabian with Jallabiyah bloodlines, think of the strange history back of their ancestors, and recall the suffering and sacrifices brought by those who served and loved "Feysul's Jallabiyah."

After the old Negro had delivered the two Jallabiyah mares and their fillies to Feysul, Srur asked one favor of his master ("uncle," as the slave will call him), clothing his request in words, which recalled the memories of the past, the time when Feysul sent his "first" Jallabiyah mare as a gift to his enemy, Prince Abdullah of Arabia, to ransom Abdullah's Hamdaniyat horses from the hands of Tussun and his father, Muhammad Ali of Egypt. That same day, too, when Feysul dispatched Srur to go with his Jallabiyah mare and deliver her to Egypt. Not mentioning his request yet, Srur went on and reminded his "uncle" that it was there, in Egypt, "by the designs of God," that he had become attached to Abbas (three-year-old son of Tussun), when the Jallabiyah mare, with the child mounted upon her, was killed before his eyes.

No "amends" had ever been made to the "child," who had loved Feysul's Jallabiyah so much. Since then twenty-six years had gone by and Abbas had become a great man, one of the Pashas of Egypt, and the amulet which Srur had

placed upon the neck of the little child on that fateful day of the death of the Jallabiyah mare (with a strand of hair from her sacred forelock wrapped into the charm against all evil), had brought the blessing which Srur had promised to the infant Abbas: Abbas had become renown as a "Master of the Steeds of Ishmael," and a "brother to the children of the Desert" . . . and thus to "the-two-Feysuls" himself.

Now only, after this long speech, Srur made his request known: He asked his "uncle" to return him to Egypt, to Abbas Pasha, with the true gift of brotherhood of Arabia, that is, with one of the "redeemed Jallabiyah mares and her filly to "appease" the longing in the "child's" heart for the "first" Jallabiyah that had been killed under him, and as a token of love of "the-two-Feysuls."

Feysul Ibn Dauwish, chieftain of the Mutayr tribe, agreed to his old slave's request and sent him once more on the long (his last) journey to Egypt by way of the Holy cities of Mecca and Medina, to receive the blessings of Faisal, the Prince of Arabia, for the Jallabiyah mare and her filly.

Faisal named her Wazira.

By this name she was spoken of among all the people of Arabia and Egypt and as Wazira she is registered, too, in the Arabian studbooks of Egypt, England, Poland, Russia, Germany, France, and America.

Without letting anything be known to his bloodbrother, Feysul (the Bedouin chieftain), Prince Faisal of Arabia started political negotiations with his friend and ally Ibn Khalifa in Behreyn, to return all the original Jallabiyah broodmares to their former owner (Feysul).

Faisal, as Prince of Arabia, wielded sufficient authority to demand of Ibn Khalifa the surrender of these mares, but the ruler of the islands, though he had never before ignored political issues with his ally, refused for the first time to acknowledge Prince Faisal's "friendly suggestion." Ibn Khalifa never gave up another of Feysul's Jallabiyah horses. In one point only Ibn Khalifa yielded: he returned Hamud, the young slave, after Prince Faisal had made "a contribution" of three thousand pieces of gold.

Thus, returning to Egypt, we find Abbas Pasha not only united again with Srur, friend and servant of his earliest childhood, but we also see Abbas Pasha in the possession of another Jallabiyah mare and her filly.

Hamud, redeemed son of old Srur, joined his father in Egypt. Hamud became "Master-of-Horses" to Abbas Pasha. The "intrepid young horseman" was often painted by visiting European artists in Egypt. We may see him leading or riding the steeds of Abbas Pasha, or unshackling "the Beloved" of all Abbas Pasha's beautiful Bedouin mares: Wazira, Prince Feysul's Jallabiyah, the most distinguished mare in the studbooks and pedigrees of Arabian horses in Egypt, Europe, and America.

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