

الخيول العربية

مدروسة في موطنها الأصلي

Arabian Horses Studied in their Native Country

بقلم النقيب روجر د. أبتون

Capt. Roger D. Upton

مجلة فريزر (Fraser's Magazine)

لندن — المجلد الرابع عشر، العدد ٨١، سبتمبر ١٨٧٦م

الصفحات ٣٧٥ إلى ٤٠٢

★ ذكر الكويت في هذه المقالة ★

توثق المقالة أن الكويت كانت أحد الموانئ الرئيسية لتصدير الخيول العربية إلى الهند، إلى جانب بغداد والبصرة، نقلاً عن قبائل المنتفق على الفرات — شهادة بريطانية معاصرة (١٨٧٦) على الدور التجاري للكويت قبل النفط.

النص الأصلي الكامل بالإنجليزية (٢٨ صفحة مصورة)

محل الشاهد: archive.org — [sim_frasers-magazine_1876-09_14_81](https://archive.org/details/sim_frasers-magazine_1876-09_14_81)

الحقوق: نطاق عام (Public Domain)

ARABIAN HORSES,

STUDIED IN THEIR NATIVE COUNTRY IN 1874-5.

BY CAPTAIN ROGER UPTON, AUTHOR OF 'NEWMARKET AND ARABIA.'

ALTHOUGH it is very generally supposed that Arabs and Arabian horses are so thoroughly known that no additional information can be gained, nothing new stated, I must confess that after many years' experience of Arabs, or horses called Arabian, I arrived at an opposite opinion, that the true Arabian horse was rarely seen, and the desert Arab little known.

Thoroughly impressed by the high qualities shown by many horses of Arab blood in India, I was nevertheless quite convinced that although some few might be, all could not be, of the same pure blood. Considering also how intimately the English horse is connected with the Arabian, I was induced to make a study of the subject, and was obliged, as well as led by inclination, to make some inquiries into the history, the habits and customs of a people which possessed the horse, and was disappointed at the scantiness of the information I was able to gather concerning both men and horses. The descriptions of the latter are varied and often contradictory, but which I admit are certainly warranted by the appearance of horses generally and loosely called Arabs. A few casual allusions made by travellers without any pretension to be detailed accounts of horses, taken by themselves apparently of no great importance, in conjunction with other data were found useful.

Although through private channels I was not altogether ignorant of the Arabs, I gladly availed myself of an opportunity which recently offered of visiting the Bedaween in the desert of Arabia, and of becoming more intimately ac-

quainted with both men and horses, of testing what I previously heard with information gained from the desert Arabs themselves, and from close personal observation during a period of several months.

Something very near the truth was stated by Mr. Eliot Warburton in the following words: 'The Arab is the hero of romantic history: little is known of him but by glimpses; he sets statistics at defiance, and the political economist has no share in him: for who can tell where the Arab dwelleth, or who has marked the boundaries of his people?' That the political economist has no share in him is one of the reasons the Arab is really so little known, and people are apt to form opinions from *such Arabs* as may be met in Syria, Egypt, in the more beaten tracks of travel, and even in Muscat and Zanzibar; the Bedaween of the desert have only been seen by glimpses. To understand properly the history of the Arabian horse, some knowledge of the people of Arabia is absolutely necessary. It is difficult to separate the one from the other; but I purpose, at the present time, to confine my remarks as closely as possible to the Arabian horse, alluding only as far as may be necessary to certain tribes of Bedaween.

The Arabian horse has been highly appreciated by some, by others he is thought to be a very inferior animal. As a rule, by those who know him best he is esteemed.

Youatt says:

The head is inimitable. The body of the Arab may, perhaps, be considered too light, and his chest too narrow; but behind the arms the barrel generally swells out and

leaves sufficient room for the play of the lungs. The neck of the Arabian is long and arched, and beautifully joined to the chest. In the formation of the shoulder, next to that of the head, the Arab is superior to any other breed. The withers are high, and the shoulder blade has its proper inclination backwards. The fineness of his legs and the oblique position of the pastern might be supposed by the uninitiated to lessen his apparent strength, but the leg, although small, is deep, and composed of bone of the densest character.

By many others he has been described as having a head badly set on, as possessing faulty shoulders, with pasterns too long, too oblique, too yielding, as deficient in chest and quarters, and without action, or with bad action.

It has moreover been often asserted, and I find it is very generally believed, that horses are wild in the deserts of Arabia, and that they roam about or are reared in sandy wastes, where, in fact, no life of a high organisation could possibly exist.

It is not uncommon to hear of Turkish Arabs, Egyptian Arabs, Syrian Arabs, Arabs of the finest race, and Baghdad Arabs; and Turkish Arabia (Iraq), of which province Baghdad is the capital, is supposed by some to be the very country of the Arabian horse. In India, the Arab is generally said to be either of high or low caste according to the appearance of the animal; and again, those of high pretension are supposed to be of two separate breeds or castes: the Anezeh and the Nejd.

It has always struck me as very strange that nothing further should be known of horses that have been generally so highly esteemed and have been imported into India for so many years; it is the same with such horses as have been brought into Europe as Arabs; with few exceptions nothing is known of their history: occasionally such a horse is styled a Keheilan; but calling a horse supposed to be an Arab, Keheilan, is equivalent to anyone asserting a horse to be *thoroughbred*

whose pedigree is not known. And when horses supposed to be Arabians are said to be of the noblest race, this, unless the especial family can be shown, is similar to the very inexplicit 'vaunt' of 'a horse of the good old English breed!'

That Arabian horses are almost invariably of a grey colour is another very general but erroneous impression. It will be seen hereafter that grey is a very common colour in districts bordering upon Arabia, where horses of pure blood are the exception and half-bred horses common, but that among the genuine Arabs of the desert greys are not so frequently found.

Aleppo, Hamah, Damascus, Baghdad, and Bussorah have been considered the marts for Arab horses: they are horse markets certainly, and to some extent of Arab horses; but unless under casual and exceptional circumstances the true genuine Arab is not to be found in those places. Turkey, Egypt, Irak (Turkish Arabia), and even Syria are not the countries in which to seek for true Arab horses, and yet I have seen men who have travelled from Jaffa to Jerusalem, from thence through Damascus to Beirut, who supposed themselves to have seen more Arab horses during a tour of three or four weeks than might be seen in the desert (their only home) during more months.

It is not asserted that an Arab horse may not be seen in Syria and other adjacent districts to the desert, but there are other horses to be found in such places; besides more common horses, there are those which are well described as *Sons of Horses*. They are the produce by Arab sires from common mares. They are the *children of horses*, but not the children of *mares*, that is emphatically of Arabian mares. Strangers would take these horses for Arabs; they are often passed for Arabs. Besides having had con-

stant opportunities of seeing these 'sons of horses,' we saw on more than one occasion stables in which large numbers of this class of horse had been collected for transport to Egypt; and certainly worse-looking *Arabs* have been seen in India, and they resembled many of those going under the name of *Arabs* in Europe.

The *Arabs* usually seen and known, upon inquiry, if anything can be ascertained of their antecedents, appear to have come from surrounding districts, but not from Arabia itself; and to speak plainly, every horse from the East, that is, from countries adjacent to or in any way connected with Arabia, is styled an Arabian, and every *out-cast* is called an Arab. A grey or white horse from the East with a long tail is the accepted type of the Arabian.

Horses have been obtained for Europe, and also for India, from Syria and from Turkish Arabia (Irak). They have come from Damascus, Beirut, Gaza, and Hamah, and, if *Arabs*, can only have been obtained secondhand, but they might have been *Town-bred* horses. But what record have we of authenticated Arabians having been brought direct from those tribes of the interior desert who are almost unknown to the outer world? India was principally supplied from districts on the farther or eastern side of the desert, beyond the Euphrates, between Baghdad, Bassorah, and Koweit, at which latter places they are usually shipped. Youatt, in mentioning that these were obtained from the Montifell Arabs, remarks with great truth that they 'are not careful to maintain a pure breed.' The *Montifitsh*—not Montifell—is an exceedingly large tribe of Irak (Turkish Arabia) which breed horses to a great extent, but they are not of pure Arabian blood.

Constantinople has been largely

supplied with horses from this source, especially during the last few years, which to some extent may have affected the Indian supply. I have frequently heard the Baghdad horses extolled by Europeans, and these are the horses bought by pashas and other Turkish officials. The head of the *Montifitsh*, to show his loyalty, sent presents of horses direct to the Sultan. We had frequent opportunities of seeing horses of this district. On one occasion we saw some five-and-twenty which had been collected by His Excellency, at one time Pasha of Baghdad, which were described by his aide-de-camp as of '*la plus belle race*:' but of what race? Of that he was ignorant. Although His Excellency's horses were, as a lot, good of their kind, they were very different from real Arabs; and on comparing them with those of the Anezeh their inferiority was conspicuous, and their history could easily be understood. The Desert Arabs look upon such horses with the utmost contempt. They were very nearly all grey.

In Syria there are fewer Arab horses to be found now, and fewer of Arab blood bred by townsmen, than formerly; this is partly owing, as we were informed, to the frequent requisitions made upon the people for horses by Turkish officials, but we think also from the fact that the tribes of Arabs located in the desert between Syria and the Euphrates, and who supplied Syria, do not now possess so many horses as formerly. The Arab tribes, such as the Mowali, the Beni Khalid, the Weldi, Ferdoon, Lehep, and Ghes tribes, and several others of more or less note, all formerly possessed horses; but owing to the emigrations and annual *migrations* of Arabs from Central Arabia, the former tribes have lost much of their pasture grounds, and have been driven to the borders of Syria

on the one hand and the banks of the Euphrates on the other, and do not now breed any great number of horses.

The Shammar Arabs divided into four great tribes, who emigrated some two centuries ago from Djebel Shammar, in Central Arabia, and, after incessant warfare with the tribes before mentioned, for possession of pasturage, were in turn obliged to retire before the Anezeh, and crossed the Euphrates into Mesopotamia, which they call *El Jezireh*. Their horses are highly esteemed at Baghdad, but I have heard they themselves prefer Anezeh horses to their own, whereas the Anezeh will have nothing to do with Shammar horses. Although some of these are fine animals, and many may be of high quality and pure blood, those which came under our observation were certainly inferior in appearance, and we are not ashamed to acknowledge that we take the same view as the Anezeh, and would eschew the horse of *El Jezireh*.

Between the Euphrates and the Tigris, from Baghdad to the Persian Gulf, horses are bred in very considerable numbers, and, as has been mentioned, India has been principally supplied from this district: such horses are not genuine Desert Arabians, but it is obvious how, comparatively speaking, this district is available for India, and how much more certainly and readily the trade can be supplied from thence than it could be from the deserts, which are difficult of access.

In Northern Arabia there is a tribe of Arabs called Aghali: they have camels, but no horses; the people are carriers by trade; they are also employed by merchants or dealers and speculators as agents to buy horses for the Indian and other markets. They visit not only the Arab tribes, but the border towns of Syria and wherever horses of Arab

blood may be found, buying colts, usually not over two-and-a-half years of age; and in towns where any are possessed of Arab mares, or supposed Arab mares, or mares of good blood, the young stock is often arranged for by the Aghali beforehand, and in some instances the whole of a mare's future produce is bespoken.

We went over a very considerable portion of the desert, and visited several of these tribes of Arabs to inspect their horses. Comparatively speaking, we saw very few mares, the numbers being insignificant in proportion to the number of tents. The stallions were, almost without exception, *Anezeh* horses: some of these tribes have taken partly to cultivating the soil, and have no longer so much occasion for horses; others, such as the Mowali, allies of the Anezeh, are enabled to keep up a better class of horse, from the circumstance that the Anezeh sometimes leave behind, when they return to the Nejd, mares that may be lame or injured. The Mowali had not more than ten first-class mares, and these, Mamoud Bey, the Shaykh, told us, were Anezeh. We saw scarcely any young stock, but some there must be, of course. Naturally the fillies would be kept; and from observations we were enabled to make, and from other circumstances in support, we found good ground to believe that the Aghali would obtain young colts, and the townsmen stallions, more readily from these local tribes than from the wandering Anezeh. But in such high esteem are the horses of the Anezeh universally held, that the unscrupulous do not hesitate to bestow that name upon others.

On the borders of the desert is a chain of villages, containing an Arab population, who pitch their black tents outside, and may at any time relinquish these villages and return to the desert; some of

these people still keep and breed horses, and I know that many of the Arab horses in Syria come from them. Although there may be a few genuine Anezeh horses in Syria, besides others from the before mentioned tribes, and some of pure blood, bred in Syrian towns, upon inquiry we hardly found one whose history and antecedents were satisfactory. The Syrians generally have little or no knowledge of horses; it is astonishing that such a people, and especially those individuals who are professional dealers, should possess so little information about Arab horses and their breeding. The Syrians are very careless about blood, and we saw enough of their system of horse-breeding, vitiated in the extreme, to convince us no reliance is to be placed in horses bred in Syria if purity of blood be the object.

The townsman is often prepared with a history of a horse he may have for sale, but he generally knows nothing about it, and anyone who is at all versed in the subject of the various strains of Arab blood will detect his ignorance after very few questions and replies. The Syrian will chop and change the family, and speak of such strains of blood or give such a combination of names as either have no existence, or are never brought into conjunction. Mohammed ed Duhee, the renowned shaykh of the Weled Ali, a tribe of Anezeh which, during the spring of the year, may be found in the desert near Damascus for the purpose of trade, in the course of conversation with us about his own people and their horses, and as to what horses might be found in Damascus, said, 'Many people think the Damascus horses handsomer than the desert Arabian, but I would not give five pounds for any of them, and I cannot answer for their mares; if the Damascenes had the best blood of the desert they would spoil it!' They who prefer

the Damascus horses would, I doubt not, also esteem those of Baghdad more than the desert Arabian; and I can quite believe some really do, and many would, prefer horses of mixed blood to those of the pure breed.

Although the Arabian horse belongs to Arabia alone, it must not be supposed you have only to step within the borders of the country and find horses on every side. There must be, and are, many parts of Arabia, taking the whole peninsula into account, in which the Arab horse is seldom, perhaps never seen. Although of Arabia, the Arabian horse may be said to belong rather to certain families of the desert than to the country at large.

It would appear that, comparatively, there are very few horses among the resident Wahabite population, and these are chiefly to be found in possession of the Shaykh (*Sultan, King, or Ruler*), members of the Ibn Sawood family and head men of the country; and it has been assumed that the horses of the Wahabees, and especially those of the Ibn Sawoods, are of a separate and select breed, to be found only in the Nejd and known as the Nejd breed. We made strict inquiries on this subject, one of the utmost importance, whether there was a separate breed, differing from the horses of the Anezeh, the result of which tends to show the opinion to be altogether a mistake. All I have consulted, who were able to throw any light on the subject, deny that there is such a separate or distinct breed as the Nejd. Nejd is a term applied to a very wide extent of country, the limits of which vary very much according to the ideas or fancies of different people, but has no reference whatever to a distinct breed of Arab horses.

Our ideas of Arabia have been formed principally by the divisions given to it by the Romans, who

knew, perhaps, even less than we do, namely, Arabia Felix, Arabia Petraea, and Arabia Deserta. Now the Arabians never in the least recognised these divisions, and their country was composed of the following districts: Yemen (probably the first settlement), Hadramaut, Hedjaz, Oman, Hassa, and Nejd, the latter taking in every part not included in the former provinces and the whole of the desert to the north, corresponding very nearly to the Arabia Deserta. Some include the Montifish as of the Nejd, and their horses, as well as others of inferior blood, bred on the eastern side of Arabia, towards Hillah and the Persian Gulf, we have heard described loosely by *Townsmen* as Nejd horses. This will be alluded to hereafter. The limits of Arabia in fact are usually made too confined on the maps. It does in reality run up far north, and is not cut off by an imaginary line across the desert, between Syria and the Euphrates. It lies between 12° and 35° or 36° N.L. The Apostle St. Paul went out from Damascus and says he went into Arabia: he left Syria behind him when he left Damascus. Solomon built Tadmor—where? not in Syria, but in the Wilderness, that is the Desert, and as a resting place for his caravans, and to protect them from attacks by the Arabs, on their way across the Desert from the Euphrates to Syria. At the present day this desert land has no other inhabitants than Arabs.

Nejd is a region rather difficult of definition, and has been described differently by various persons, who restrict or expand its limits, according to their individual notions. Nejd, I believe, was originally intended to express every part of Arabia without settled inhabitants north of 22° or 23° N.L. It means high land, open land, or open way to a high land; it also means particularly Upper

Arabia in distinction to Lower or South Arabia. Its limits would necessarily vary from circumstances and at different periods of time and history.

In this sense, which I think is correct, the term Nejd might be applied to an Arab horse, not to express a distinct breed of Arabs, but to indicate a desert horse in distinction to such as might be bred by settled inhabitants; and as the Anezeh are the chief and most important people of the Nejd, their horses would be essentially Nejd horses, although the term would not convey so select and special a distinction as Anezeh; for though the horses of the Anezeh might be termed Nejd, all horses of the Nejd would not be Anezeh.

I surmise that the Anezeh still call 'the Nejd' those portions of the desert over which they formerly roamed before they commenced their more extended annual migration, and where some of their families remain. The term Nejd horse would, however, be a very unsafe one to employ or to be guided by; neither is the term Desert horse sufficiently explicit, for it would include the horses of local tribes and other Bedaween, which are not held in the same high estimation as the Anezeh horse.

The Anezeh Shaykhs, who are all well up in the history of their family and race, admit that the blood of the horses possessed by the Ibn Sawoods was identical with that of their own, but state that they would never use it now, as they consider the character of the horses of the Wahabees to have sunk since they separated themselves and became a sect. We were also informed on very good authority, that many of the individual horses possessed by the Ibn Sawoods were not bred by them, but are Anezeh horses obtained from their nomadic brethren. The Anezeh consider also that the treatment of

the young stock among the Wahabees in common with other townsmen of Arabia and Syria prevents the sterling qualities possessed by their own horses being developed: in fact the Anezeh, while admitting the identity of blood, consider the horses of the Wahabees as degenerate; and Mahommed ed Duhee, Shaykh of the Weled Ali, distinctly stated, in the course of conversation on the subject of the Wahabees, that the best Arabian horses are to be found among the Weled Ali, the Ibn Haddal, and the Sebaa tribes of Anezeh, and nowhere else in the same perfection. We understood that the Wahabees seek for Anezeh horses, but the Anezeh will not have anything to do with those of the Wahabees.

The following short sketch shows the connection of the Wahabees with the Anezeh.

Some two centuries ago there was a famine in Central Arabia which lasted nine years, and during that period there was no grass. Junis, Merie, and Yiahia, the three sons of Sultan Hassan Ibn Serhan, the head of a family of the Koriesh called Beni Hellah, accompanied by their uncle Abu Zeid Ibn Rizk, emigrated with their families into Egypt, and proceeded along the north coast of Africa (the course taken by former emigrations) so far as to Tunis. Here they prospered, and after a few years returned to Arabia and induced Sultan Hassan and a great number of families to return with them into Africa. They were soon found to be too powerful a people to be allowed to remain near Tunis; Zenati Khalifeh, the Dey, attacked them, and they were driven farther south, where they are still to be found, and are said to possess three thousand tents. A few years later, pressed by want of pasturage, other tribes commenced a migration to the north. The Shammar, who took their name from the high lands

called Djebel Shammar, were the next to move, and eventually pushed the Arab tribes in Northern Arabia to the borders of Northern Syria and the Euphrates. Hearing of the success of the Shammar, the Anezeh commenced to *migrate*: they were opposed by their old enemies the Shammar, but the latter were compelled to retire across the Euphrates.

The migrations of the Anezeh commenced under the direction of a great chief of the name of Wayel and of the surname of his grandfather Anezeh (the Catcher or Gazelle-catcher), which was bestowed upon him on account of his having ridden down a gazelle on his mare. Wayel's only son was named Anaaz. Anaaz had three sons, Bishir, Medjlis, and Wahab. Bishir had two sons, Mefda and Sebaeh. The Djelas Anezeh, it is said, have derived their name from Medjlis, the second son of Anaaz; and Wahab, the third son, founded the sect of Wahabees, and was the ancestor of the Ibn Sawoods. The Fedan Anezeh have taken their name from Mefda, and it is said the confederation of the Sebaa tribes of Anezeh was formed by Sebaeh, the other son of Bishir; the name Sebaeh being perhaps as old as any in Arabia.

The hills running across the desert from Syria to the Euphrates just north of Tadmor are called the Bisheri Hills, and in the neighbourhood are the favourite camping grounds of the Fedan Anezeh. The various tribes of Anezeh do not all follow precisely the same course. The Sebaa tribes, although very different in character and pursuits from the Fedan Anezeh, are nevertheless something more than allies. The Weled Ali and the Roalla Anezeh now spend the summer months in the Haroun, east of Damascus, and in Moab, visiting the districts to which the Shammar formerly resorted before they were finally driven beyond the Euphrates.

For a long time the Weled Ali entirely commanded the Hadj or Pilgrim route from Syria to Mecca; the Turkish authorities and their troops were quite unable to cope successfully with them, and eventually paid a handsome sum to the Shaykhs to keep open the route to Mecca, and to protect the caravans. This course only drove the tribe to seek for fresh fields of adventure and enterprise, and it was the Weled Ali and the Beni Sohor who, it is said, by their impetuous charge defeated the French troops under the brave Kleber at the battle of Mount Tabor, and drove them to the very gates of Acre. The men of the former tribe are predatory in their habits, and have the character of being cruel and rapacious. They often have fine horses, but they seek to be well mounted rather than to breed largely. The tribe is not wealthy.

The Beni Sohor has become almost a local tribe, and is looked down upon by the Djelas, Sebaa, and other Anezeh. The Sebaa and Djelas are very wealthy; they are not freebooters—fight only to protect themselves and their rights; they represent the exclusive Arab life from time immemorial. They marry generally among their own people, and it is considered derogatory for an Anezeh girl to marry anyone but an Anezeh. They wander all over the desert, coming north after the spring rains to take advantage of the pasture, and to trade with the border towns. These they never enter nor approach nearer than some three days' march. They part with camels (of which they have immense herds) and wool, and buy barley and cloth, but never offer their horses for sale; these are not articles of traffic, nor would an Anezeh ever take or send a horse for sale. As the pasture fails they move on round the circle of the desert, and when the chills of

autumn set in return to the south to pass the winter.

It is stated by Youatt that

There are now three varieties of Arabian horses: the Attechi, or inferior breed, on which the natives set little value, and which are found wild in some parts of the deserts; the Kadischi, literally horses of an unknown race, answering to our half-bred horses—a mixed breed; and the Kochlani, horses whose genealogy, according to modern exaggerated accounts, has been cultivated during two thousand years. The Kochlani are principally reared by the Bedouin Arabs in the remote deserts.

Here we have some little truth mixed with much that has been misconceived, or wrongly interpreted, and this I have found to be almost invariably the case in all accounts I have met with of the Arabian horse.

Kadischi and Attechi are names unknown with reference to Arabian horses. They do not at all belong to them, nor have I ever heard of the terms among the Bedaween of the Desert.

Of Attechi we could learn nothing reliable. A few suggested it might, perhaps, have reference to an inferior kind of Persian horse.

Kadish is Turkish, and means, firstly, a common road or bāt horse; secondly, a gelding, from the fact that some of these are geldings. The term Kadish is known in Syria, owing to the intercourse between the Syrians and Turks, and is employed there to express a *distinct difference* between such a horse and the Arabian. It is also used as a term of reproach, thus, 'Your horse is no better than a Kadish.' Besides the Kadischi, are to be found in Syria the 'sons of horses,' the origin of which has been explained. The words Kadischi and Attechi having been mistaken by Europeans, and supposed to define breeds of Arab horses, we may infer that many such horses of inferior breed had been accepted as Arabs; of this there can be little doubt; and any horse supposed to be an Arabian,

without his family is known—for every Arabian horse among the Bedaween of the Desert has a pedigree—ought to be classed as a Kadish only. It is the fact that inferior-bred horses have been accepted as Arabs that has brought the Arab into disrepute. It is because the genuine Arabian has not been sought for in the desert that we have never known the full value of his blood, nor have been able to fully appreciate him.

The term *Kochlani* is, I understand, Persian, derived from the Arabic. It must be identical with *Keheilan*, only corrupted in an extraordinary fashion. *Keheilan* is the term or name for the pure-bred Arabian horse. It is a specific as well as a generic name; generic as indicating his origin, specific as distinguishing him now from all other kinds. Every Arabian horse is and must be *Keheilan*, no matter to what especial family or branch he may belong. Therefore it is a very safe expression for anyone to use who knows nothing of his horse, but fancies, or wishes to believe, he has an Arabian. *Keheilan* is derived from the Arabic word *Kohl* (antimony): used as an adjective it becomes *Kohlän*, and as applied to the horse distinguishes him as of pure Arab blood; a diminutive from *Kohlän* is *Keheilan*, the term under consideration. The peculiar dark blue or black skin of the Arabian horse, to be seen generally through the hair all over the body, but of course particularly conspicuous round the eyes, which gives to the countenance of the horse the appearance of having been painted with antimony as is the custom with Arab women, was doubtless the reason for calling him *Keheilan*. Indeed, the whole face, muzzle, and sometimes the ears of the horse are almost denuded of hair.

The Arabian is also called 'the Swallower of the Ground.' *Faras*

is the Arabic for mare; it is derived from the word *Efteras*, which signifies the act of swallowing. In the Book of Job the same expression, in almost the same words, is used in the description of the horse: 'He swalloweth the ground with fierceness and rage.' It will be well to remark here the Bedaween usually employ the feminine name *Faras* in speaking of their horses generally, as among us the male term *Horse* is used to express both horses and mares. The Arabic for horse is *Hisän*, derived from the word *Tahassan*, signifying assault or attack. Put these two terms together, the mare as devouring and the horse as attacking, and they represent the account in the Bible, which combines the two attributes in one expression.

Keheilan, therefore, not *Nejd*, is the name of the true Arabian horse. In the deserts of *Nejd* was his original home: he was *Johtanic* before he was known to the *Ishmaelites*, and the latter did not become possessed of the horse until their amalgamation with the *Johtanic* Arabs; both were alike children of *Eber*, and the Bedaween trace their origin from both these sources of the Shemitic family. An Arab legend favours this view. It states that after *Ishmael* had left his father's tent, when bemoaning his hard lot and barren heritage, he was comforted by the assurance that the greatest treasure was reserved for him: he departed to a place called *Adjiad*, said to be near *Mecca*, without at all knowing what it was to be. There *Ishmael* saw a *Keheilan*, mounted him, and discovered the treasure. When the *Ishmaelites* and *Johtanites* became one people, which first took place in *El Hedjaz*, this story not only had its fulfilment, but was probably then invented.

From Central Arabia the horse has gone forth from time to time into other districts, establishing his race

or renewing it. It is not purposed to notice all the emigrations that have taken place, and allusion has only been made to such as bear upon our subject. It must be borne in mind that the movements of Anezeh tribes are the latest *migrations*, not emigrations, from Central Arabia. They are the chief of all nomadic Arabs, and may be said to command the desert. With them, in short, the Keheilan is to be found in his highest form, and Anezeh horses might be described as the choicest of Nejd.

There are five great families of the Arabian horse, usually styled Keheilan, Seglawee, Abeyan, Hadban, and Hamdami, called collectively 'El Khamseh.' A popular report beyond the limits of the desert is that each family has been derived from one of five mares of the Prophet. There are some who, without having any precise knowledge of El Khamseh, have adopted the theory of five *distinct* breeds of Arabian horses, and whose history, if not origin, they suppose is in some way connected with the era of Mohammed.

Ali, the fourth Khalif at Baghdad, wrote some account of the Arabian horse, and gave the names of Mahomed's mares, and says the first he possessed was called Sekb (or The Pouring Out), and was bought from a man of the Fezara tribe. The second, Murtadjez, was bought from a Bedawee; the third, Lizez, was a gift. The fourth, El Zarb (The Portion), was given to the Prophet by Farwah el Hussein; the fifth, El Haif (The Coverlet), was a gift from Rabiah Ibn Abey el Bara Latez; the sixth, Subbah (The Rosary), was bought from a Bedawee of Dahniah; the seventh, El Wert (The Rose), was given by Tamen el Dahree.

A gentleman of Arab descent, whose acquaintance we subsequently made, by name Djahery Zadah Mohammed Ali, published a short ac-

count of the Arabian horse accompanied with a chart of genealogies. He quotes Ali, the fourth Khalif, and says from the above-named seven mares, and from others which also belonged to the Prophet, he selected five, which he called the five Keheilets. He blessed them, and they became the mothers of the best strains in the desert, each bearing the name of her subsequent owner. Our Arab friend gives a subsequent list of twenty-one names, apparently as immediate descendants from some or all of the five Keheilets, and proceeds to state that from one of the descendants of the five Keheilets (or five Arabian mares) came the Keheilet Adjuz (or the Arabian mare of the old woman), and from her, he says, are descended the families which are comprised in El Khamseh (The Five), and further states 'this blood is the best to be depended upon in the desert.' There are apparently discrepancies in the account given by Djahery Zadah Mohammed Ali, but there are indeed few besides those who have been brought up in the desert who have a thorough or correct knowledge of the Arabian horse and his history.

Mahomed possibly knew very little and may have cared less about horses, but it can be easily understood how his immediate followers would be ready to attribute any event of importance to him; and it is very probable that the Prophet, after his prolonged struggle with the Koreish, wishing to conciliate the great tribes of the desert, knowing how highly they esteemed their horses, and having been informed of the five strains of blood, considered it wise to pronounce a benediction upon them.

In the desert among the Anezeh we did not hear anything of Mahomed's mares, and the era of El Khamseh is dated back many centuries before that time.

El Khamseh exists, however; and the families and the varieties of each are well known to every Anezeh, if not to every Bedawee of the desert. The story of the Keheilet Adjuz (the old woman's mare), although it may have many versions among outsiders, is in the desert related with hardly any variations: the main features are always the same. The story is as follows:

An Arab of Central Arabia, having refused his daughter in marriage to a Shammar Arab, the latter carried off the girl: the father pursued and came up with them; he eventually consented to the marriage, but being unable at the moment to give the requisite dower, he was in turn obliged to flee, pursued by the suitor and his friends. When he had placed a sufficient distance between himself and his pursuers, he stopped to rest, and his mare gave birth to a filly foal; this he left in charge of an old woman while he pursued his journey. The filly became a very distinguished mare, and was called Keheilet Adjuz, in commemoration of her having been brought up by the old woman.

Whether El Khamseh be composed of families all of which have descended from the Keheilet Adjuz, or that some of the lines are of collateral descent with hers, is not of so much importance; the one great fact to be understood is that they are all Keheilan: this we were enabled to ascertain clearly and distinctly; but as the generic name Keheilan is not usually applied to any strain but the *direct* one from the Keheilet-Adjuz, the uninitiated have come to look upon the others as *breeds* distinct from the Keheilan and unconnected with the Keheilet-Adjuz. But you might properly say Keheilan-Seglawee or Keheilan-Abeyan. When a strain has become fully established the original family name ceases to be used, although among the Arabs it is always understood.

We had been led up to the conclusion that the five families were all Keheilan by several little incidents which occurred in a close study of the subject, and we took advantage of the presence of one Ahmed Abu Salus, an Arab, well informed in all matters connected with the Desert and the history of the tribes and horses, to put to him the following question: 'Whether there had not been a time when the Abeyan Sherrack was Keheilan?' Abu Salus expressed surprise that there should be any doubt on the subject, and at once said, 'The Abeyan is most surely Keheilan.' When asked by others present derisively if the Seglawee and the other families of El Khamseh were also Keheilan, Abu Salus said, '*Certainly, they are all Keheilan.*' We made a point of putting this question to the Anezeh and other Bedaween Shaykhs, and invariably received the same answer: '*They are all Keheilan!*'

It is as essential with the true Arabs that a horse should be of El Khamseh as it is for an English horse to be in the Stud-book before it can be considered thorough-bred. There is more in the matter than is generally known—more than we were able to gather; but we learnt sufficient to show how little it was understood, how inaccurate and how full of misconceptions the accounts were we had previously received.

Even among the Anezeh tribes you will not always have the families of El Khamseh described by the same names, but there is no real discrepancy in this. The names of Keheilet-Adjuz, Seglawee, and Abeyan are always placed. The Hadban and Hamdami are frequently transposed, and the Djelfan is put as a family by some instead of a strain. We are inclined to think that whether El Khamseh be composed of families of Keheilan collateral with that of

the Keheilet-Adjuz, or that four have sprung from her, thus making the five, or that she as the founder stands alone, and *five* have really been derived from her, El Khamseh does contain every line of authenticated blood, and that in some instances the names of *strains* are substituted for those of the families from which they were derived. Now, although the Seglawee is invariably placed as a separate Keheilan family in El Khamseh, it is really a strain of the Keheilet-Adjuz. Suleyman Ibn Mirshid, certainly one of the most accurate as he is one of the most powerful Anezeh Shaykhs, and thoroughly well informed in all details of Arab blood and descent, distinctly assured us of this. Moreover, he places the Abu Arkub *Sweha*—which, as will be seen farther on, is an offshoot from a *strain* of Keheilet Adjuz—among the five families in the stead of the Hamdami. We

believe that the Abeyan family is also, like the Seglawee, from the Keheilet Adjuz, and we are inclined to think that the Maneghi and Djelfau are *families*, and not strains.

Although only among the Anezeh tribes may be found those who thoroughly know and understand El Khamseh, an accurate knowledge of the strains of blood contained therein and the relative value of each is absolutely necessary for anyone in search of true Arabian horses: it is the very A B C of the subject.

The following is a tolerably complete, and, it is believed, also accurate roll of the principal strains contained in El Khamseh. There are some other names of which we heard, but as we did not clearly understand whether they were strains of less note in El Khamseh or were really collateral lines of Keheilan, which may still exist, these do not appear.

El Khamseh ('The Five') contains the following families and strains:

Keheilet Adjuz.

Heife	Homad	Maaidja Homad
Abu Soara	Haloodj	Wadnam Harsan
El Esheir	Abuh	{ Twaissan el Kami
Kroosh	Djahare	{ Twaissan Kyat
Shalua	Mohid	{ Milliah
Nowag	Haraka	{ Milliah Sharban
Tamri	Zeaeda	{ Milliah Taboor
Hedeli	Kinian	{ Sodan Togan
Djaizi	Es Shaiah	{ Sodan Hohab
El Musan	Abu Aarif	{ Shwaiman Sebah
Ed Denais	Roowaha	{ Shwaiman Dale es Hatayne
Abu Djunub	{ Dahman Abu Amr	{ Shwaiman Zehab
Moyel	{ Dahman Shawan	{ Maneghi Hedrudj
Dahara	{ Dahman Moodjil	{ Maneghi Slalge
Dabian	{ Dahman Khomais	{ Maneghi ibn S'beyl
El Ghazala	{ Abu Arkub	{ Maneghi Sodlah
Shenin	{ Abu Arkub Sweha	{ Djelfan Stam el Bulad
Anzeh ed Derwish	{ Abu Arkub el Hadab	{ Djelfan Dahwab
Ras el Fedawi	{ Rishan Sherabe	{ Kebeishan el Mushat
Djenab el Tair	{ Rishan Ardjasbi	{ Kebeishan el Chakmah
Rodaa	{ Rabdan el Sheb	{ Sunhan el Kommajs
Hrmaer	{ Rabdan Moshedjed	{ Sumhan es Hafyh.
Mendil.	{ Rabdan Zelih	

The Seglawee Family.

Seglawee Djedran
Seglawee Obeiri

Seglawee S'Haifeh
Seglawee ibn S'beni

Seglawee el Abd
Seglawee Najema Sabeh.

The Abeyan Family.

Abeyan Sherrack
Abeyan Libdeh
Abeyan Harreish
Abeyan Zohaine

Abeyan Fedeha
Abeyan Munaidjezi
Abeyan Roadjeh
Abeyan Obeideh

Abeyan Tamhur
Abeyan Djulam
Abeyan Khariash
Abeyan Herma.

The Hadban Family.

Hadban Enzehi
Hadban el Fert

Hadban Mushuitib
Hadban Ghafil

Hadban Es Zaito.

The Hamdami Family.

Hamdami Simri

Hamdami Djafel.

Some of these strains are held in greater or less esteem by different tribes of Anezeh, but all equally value the Keheilán Adjuz family in direct descent; there is nothing to surpass it. A family of the name of Ed Denais possesses a strain which is most highly esteemed; the names of the various strains either mark events that made some horse or mare famous, or were the names of owners, or explained certain qualities possessed by the original animals to which these names were given. Horses of the Heife strain are to be found principally among the Fedan Anezeh. Kroosh means arrow; it is a rare, but much esteemed variety.

El Esheir means 'of the tribe;' so called from a custom, that should mares of this family be taken by Arabs of one tribe from another, one mare is always left.

The Nowag strain is very highly esteemed; and that which is in the family of Debbe in the Gumassa and Abadat tribes of the Sebaa is most highly prized.

Tamri, or 'the Palm Tree,' is one of the finest strains, and horses of this family are often very beautiful.

Hedeli is not a common, and is a very good strain, but is not equally esteemed by all Anezeh. The Hrisa Anezeh possess and esteem it.

Abu Djnnub (the Father of Flanks) is very generally and highly esteemed.

Dabian (or the Stag) was con-

sidered a strain famous for speed and stoutness. I believe it to be very rare.

Anzeh ed Derwish, or, 'The Derwish's Goat.' This strain has derived its name from an incident connected with the following Arab legend, which records the discovery of the coffee plant. A derwish, or hermit, had retired to the desert to indulge his love of solitude: his only companion was a goat. The privation which the Derwish and his goat suffered had reduced them to a state of prostration, when, to the surprise of the Derwish, his goat returned to him, after a short absence, with playful gambols, and every expression of pleasure. The goat left him the next day, and on her return was as frolicsome as the day before. The Derwish determined to follow her, to watch her movements, and discovered her eating berries. He collected some, and tried them as food, and found that they had the same exhilarating effect upon himself. He collected a quantity of the berries, and took them to the nearest town; some ingenious person found out the process of roasting, grinding, and producing the much-esteemed beverage known as coffee, and the plant became an object of culture. A Keheilet, of remarkable qualities, was in the constant habit of prancing and exhibiting the antics of a goat, and was called Anzeh ed Derwish, after the famous discoverer of coffee, and her produce has ever since borne that name.

Ras-el-Fedawa (or Strong head)

is a good strain. The Darley Arabian, we heard, was of this family, and he was obtained very shortly after the Anezeh commenced their annual migrations into the northern part of the desert for fresh pasturage during the summer months.

The Haloodj is a strain highly thought of, and the horses are supposed to be very stout. It is said to be almost entirely in the hands of the Roalla tribe. A mare of this strain was purchased a few years ago by Djedan ibn Mehaid, Shaykh of the Fedan, for 200 sheep and 10 camels, equivalent to 250*l.* or 300*l.* The Fedan are always on the look-out for horses, as they use more than they breed.

Dahman abu Amr would appear to be a rising family, and is evidently highly esteemed. Maneghi Hedrudj is generally considered as a very good, without being a very striking family. Maneghi is said literally to mean long-necked; but in this case it might have indicated 'large-sized,' in the same way that 'Anakim' implied a race of giants, without, I expect, any peculiar length of neck. Horses of this strain are numerous in the desert, and we did not notice any peculiar length of neck. The name was probably given to a horse of rather unusual size, for the Maneghi cannot be said to be invariably bigger horses than those of other families. Those in the family of Ibn S'beyl have the first reputation, and, undoubtedly, there are some very fine horses of this strain or family.

Abu Arkub, or 'The Father of Hocks:' this name is derived from the following incident. A Bedawee (whose mare had a foal running by her side) being pursued, he thought his mare would not do her best out of consideration for her foal. He struck at the foal with his lance, and it fell back disabled; but when the Arab stopped his mare, the foal shortly made its appearance, and although

it had been wounded in the hocks, it had made such good play that it was called the father, or possessor, of good hocks. It is a strain most highly esteemed, and that of Abu Arkub *Sweha* is prized by Suleyman ibn Mirshid beyond any other, and is placed by him among the Khamseh as a family instead of the Hamdami.

The Djelfan is much esteemed by many. Horses of this blood are frequently to be met with in Damascus and other adjacent parts of Syria. They are large and strong, but, to our mind, do not present the highest form of the Arabian horse. Some describe the Djelfans as having good heads and plainer quarters than usual among Arabs. We thought, among those we saw, the heads were fair, and we saw some with fine quarters. We noticed sometimes good middle pieces and long shoulders; but upon comparing notes on these points, they were more conspicuous in the individual animals, because their general appearance was not so blood-like or so perfect; but I would not say this is invariably the case. We did not see many among the Sebaa Anezeh.

The variety called Stam el Bulad, or The Sinews of Steel, is the most esteemed. We saw a black Djelfan Stam el Bulad carrying sixteen or seventeen stone long marches day after day, and jumping about like an Anzeh ed Derwish. This horse had a fair head only; the neck was not handsome; the shoulders very long and sloping; the barrel very good; quarters rather plain. I frequently rode this horse. You appeared to sit far back on him, and had plenty before you, as hunting-men say; and although he appeared to get away, he had no great speed. I once rode him out against a two-year-old filly of Arab blood on both sides, but Syrian bred, with a light weight up, and the Djelfan beat her; but when on another occasion, he was

ridden out against a Seglawee Obeiri of no particular merit he was altogether outpaced.

Of the Milliah we saw but few, and they were very good; perhaps one was the best horse we saw.

The Seglawee family, or, correctly speaking, *strain*, ranks very high; but chiefly on account of the strain of Seglawee Djedran. This is acknowledged by all as first-rate, and some place it first and before everything else.

The history of this family is as follows: Djedran was the name of a distinguished Arab who lived many centuries ago, and who had three Seglawieh mares. One took her owner's name, and, through the course of many centuries, horses and mares of this strain have ever been prized for their combined speed and stoutness. The second mare was either known, or was supposed, to have been covered accidentally by a horse of an *inferior strain* (not by a horse of impure blood). Djedran would have killed her, but his brother begged her life, and she was given to him by Djedran on the express understanding that the mare and her produce should bear the brother's name Obeih, and not that of Djedran. The third mare, Djedran gave or left to his slave, and she was called the Seglawieh el Abd, or, the Seglawieh mare of the Slave. The prejudice caused by the incident related in the history of Seglawee Obeiri strain, and which has caused it to be looked upon in a less favourable light by many to this day, does not, however, exist in all tribes, at all events to the same extent. The local tribes of Northern Arabia very generally accept it equally with the other strains, and even Mahommed ed Duhee, Shaykh of the Weled Ali, told us there could not be any more difference between the Djedran and the Obeiri strains than between the produce of two sisters, and I expect this feeling is

very general among the Weled Ali, Roalla, and other Anezeh. The Sebaa tribes, on the contrary, always prefer the Seglawee Djedran, and the El Abd is considered by them better than the Obeiri.

The Seglawee family must be classed thus—first, the Djedran; secondly, El Abd; thirdly, the Obeiri. Few will have anything to do with the S'Haifeh. The strain of Ibn S'Beni is not esteemed, because the strain belonging to that family had been out of the hands of the Anezeh for some forty years; nor is the Najema Sabeh (or Morning Star), *as a strain*, very highly prized. This name was first given to a black Seglawieh (mare) with a star on her forehead.

A family in the Gumassa tribe of Sebaa Anezeh, by name Ibn Nedëri, possesses a select strain of the Seglawee Djedran, and there can scarcely be anything more highly prized in the desert than a Seglawee Djedran horse or mare of Ibn Nedëri family.

Of the Abeyan family that with the name Sherrack is the most thought of. The horses and mares of this family are often remarkable for beauty, and are thought to possess very high speed. The name is derived from the Arabic word *Aba* (a cloak). A man being pursued, loosed his cloak from his shoulders, to rid his mare of what he thought might be some impediment; when he stopped, he found it had been caught by her tail, which she carried very high.

Of the Hadban family, the Enzebi and El Fert strains are said to be the first.

We heard of two strains only of the Hamdami, and that bearing the name of Simri is counted the superior.

It must not be imagined that the five families are kept absolutely distinct. Although the owner of a Seglawieh Djedraneh of Ibn Nedëri would like to mate her with a horse

of the same strain, and would often ride long distances to obtain his object, it would not always be possible, and then a Heddūd of some other highly esteemed strain would be selected. Heddūd really means 'seed horse,' but it implies a selected or approved stallion of a favourite family, and no first-class mare would be mated with a horse which was not thus Heddūd. When we were staying in the camp of the Sebaa, two instances, showing how tenacious and scrupulous this people is with regard to the blood of their horses, came under our immediate notice, which confirm the history of the Obeiri strain of the Seglawee family, and will explain the feeling that still exists after the lapse of very many centuries. We examined a bay mare of a favourite strain and fine form; but Suleyman Ibn Mirshid told us privately not to think of the mare, as, although he could not positively assert it, there existed a *suspicion* that she had suffered a mishap like the original Seglawieh Obieri. We saw the dam and a brother of this mare, and both were very fine. The other instance was a feeling of prejudice against one of the most promising fillies we saw at all. Suleyman said he could not warrant her, as she was bred in another tribe, who would not reveal the blood of her sire. Her dam was a Roalla mare renowned for her speed. The Sebaa had tried to get her, but without success; but they eventually got hold of her last or only filly, the one we are discussing, and hope, I presume, that in time some fortunate circumstance will reveal the breeding of the sire.

But it must be remembered that the blood of the five families, when indiscriminately used, is not really *crossing*, as in the case of a breed that has been produced from several different sources—it is only a union selected from two strains of the selfsame blood.

I have heard people assert they could tell to which of the five families any individual horse belonged, but I feel sure this must be taken with great reservation. The general characteristics and features among Arabian horses are the same. It would be wrong to say all are equally beautiful or all are equally perfect, and there is of course individuality of character and expression to be seen among animals bred by the same person and from the same strain. There is one point in breeding among Arabs which must be always different from breeding among other kinds of horses. The Arabian has by his pure blood a particular type to strain back to, and accidental faults in one or both parents are not certainly reproduced: the offspring *strains back to the type of race*.

As I have hitherto avoided speaking of the different tribes we had seen, and have confined myself as much as possible to horses, so now, instead of telling how we travelled in the desert to visit the Anezeh in the heat of June and July, and of how we felt after a fourteen hours' march upon arriving at a deserted camping-ground, where the drain of water still left in a well was too foul to use, I will ask my readers to understand that we have been received by Suleyman Ibn Mirshid, Shaykh of the Gumassa; have met the no less celebrated Djedan Ibn Mébaïd, and other notables of the desert; that our tent has been pitched close to the Shaykh's, and proceed at once to describe the Arabian horse generally, and to show certain points in which the undoubted pure Arabian differs from other horses and from those also that are improperly called Arab.

The first thing that strikes one in the true Arabian, setting aside what may be termed his personal beauty, is *great general length*. What reach, what stride these horses

must have! They are born racers! were the thoughts that flashed across our mind. Next to the length, a general appearance of character and of blood, or high breeding, is conspicuous. The head is not particularly small or short in proportion to the size or height of the horse; it is not a small, neat, pretty, meaningless head. The frontal bones and the parietal bones or walls of the skull above are large, bold, often prominent, and the brain cavity is capacious and well developed, giving an appearance and power almost human. The *nasal* bones, on the other hand, are fine and subservient to the frontal, and of a delicate and graceful outline. The orbits of the eye are large and prominent. The eye is full, large, and lustrous; it is very beautiful; the beauty is not so much dependent upon the size of the eye as derived from its depth and expression; and when the animal is excited it displays much fire. The lids are particularly fine, and the lashes long and silky. The face is lean and full of fine drawing. The muzzle is particularly fine, the lips long and thin, the upper lip well cut, the lower lip small, compressed and terse. The nostril in a state of repose very long, beautifully curled, delicate and thin; when the horse is in action or excited, the nostril opens very wide, and gives a bold square appearance to that part of the face. The lower jaws are fine and clean, the upper part of the lower jaw towards the neck is very deep, and the jaws are set wide apart. The cheek bones are sharply cut. The ears are well cut, pointed and well placed, and when pricked point inwards in a peculiar manner, which is considered a point of great beauty and a great sign of high breeding. The neck is of moderate length and of a graceful curve or gentle arch from the poll to the withers: it is a muscular, light neck, and the splenius muscle

is well developed. The junction of the head and neck is very graceful. The head is well set on. The withers are sufficiently high and run well back, but are not too thin. The back is short, the loins are powerful, the croup high, the haunch very fine, the tail well set on and the dock short. The quarters are both long and deep; the gaskins are sufficiently full and muscular without being heavy, ponderous, or vulgar; the thighs are well let down, the hocks are clean, well formed, well placed, large, and near the ground. The shoulders well placed, long and of a good slope, and the base of the scapulae broad and well developed. The arms are long, *lean*, and muscular; the elbow is well developed. The trapezium or bone behind the knees is prominent. The legs are short, deep, and of fair bone, tendons and ligaments large and well strung. The fetlock joint is large and bold; the pasterns are long, large, sloping, and elastic. The feet wide and open, and low rather than high at the heels. The chest is deep and capacious; the ribs are arched (and in this point the Arabian differs considerably from any other horse). He has a fine barrel. He is short above, but long below: he stands over a deal of ground. The line shown from the withers to the setting of the tail is short as compared with the ground-line. The skin is fine, soft, and delicate; the hair short, soft, and silky; and the skin is seen through the hair to a greater degree than is seen in other horses of high blood. The mane and tail are long and fine. The whole of the hinder parts from the haunch to the heels taken collectively or in detail display great length. His general appearance indicates the highest breeding and nobility. He is of high courage, easily excited, and of a nervous temperament, but his fire and courage are tempered by his sagacity.

The Arabs are very particular about three points in connection with the

head of their horse. The djbheh, which is a formation of the frontal and parietal bones, if not peculiar to, is most marked in the Arabian horse: it can scarcely be too large or too bold. The shape and size of the djbheh gives a large brain cavity; it adds also greatly to the beauty and nobility of expression; and here, as in other points of the Arabian, usefulness and beauty are combined. It is usually somewhat different in the horse and the mare: in the latter it is rounder and more prominent, often strikingly so, and descends in a graceful and easy line to the nasal bones. The Mitbeh is the graceful curl of the windpipe (which is tolerably detached from the neck) as it runs in between the jaws, which gives a fine carriage to the head, allows it to be brought in, and will enable the horse to extend the head almost in the same line with the neck and the ears, which, to be perfect, should turn inwards in the manner already described. In the mares the ears are longer and more open, in the horse smaller and more pricked. There are a few other points that struck us as worthy of observation.

As a rule the point of the hock (*os calcis*) is large, well-defined, and prominent, often to such an extent as to lead many, at first sight, to suppose it was enlarged from accident. The tendon runs down in a well-defined way, and, as it were, free from the hock, and giving a particularly clean look to that joint; this formation, I venture to submit, acts in the horse with an advantage similar to that gained by a well-formed heel and arched in-step in the human subject.

We were also struck by the general development of the fetlock joint, pasterns, and feet, all of which are pre-eminently good: it is not sufficient to say the pasterns are long and elastic; all these points appear larger and stronger and more adapted for use than those of other

horses: the feet are strong and open, and placed more in advance of the leg than is usually seen in other horses, and the upper and lower pastern bones by their direction and conjunction with the foot (*os pedis*) appear to act with greater advantage: there is great depth of leg at the sessamoid bone, and the head of the shank bone is also large. There is a marked combination of strength and elasticity in all these complicated joints which is peculiar to the Arabian horse, which gives great freedom besides more easiness in his paces, which enables him to grasp the ground and to gallop down hill as easily as on the flat, and moreover, we thought, accounts for his being so sound.

Again, although the hind leg of the Arabian may be deeper below the hock than the fore one is below the knee, we noticed that there was not so great a difference in size between the hind and fore legs as is often to be seen among our race horses. On reflection, this struck us as an admirable adaptation of parts to the respective and distinctive kinds of work they have to perform; for strength and depth in the fore legs are evidently required to receive the weight of the horse and the force thrown upon them by the impetus given by the hind extremities when the horse is in rapid action. And if any part of the Arabian horse could be said to be exaggerated, it would be the length of his haunch and hinder parts generally (necessary for high speed), but which we thought is amply provided for and counterbalanced by the formation of the various parts of the fore legs, as I have endeavoured to describe: indeed, throughout his whole form it is the natural appearance of the horse, the beautiful balance of power and symmetrical adaptation of parts, that cause the Arabian to be so perfect an animal.

It must not, however, be supposed that in every true Arabian all these points are to be seen in perfection, but in some they are to be found, and these must be considered perfect animals; yet in all, these points are to be recognised in a greater or less degree, and beyond those in other horses.

A few sketches of individual horses may be interesting, and may serve as a better guide than the more general description. A bay horse of the strain Abeyan Fedeha, 14 hands $1\frac{1}{2}$ inch, possessed all the points given in the general description of the Arabian. It would be difficult to imagine a more beautiful animal. He was of a rich bay colour, a little white down the forehead, and on one or two of his feet.

A dark brown colt between two and three years of age, of the Hedeli family, was a very fine specimen, and gave promise of growing into a magnificent horse. He was almost free from white; there were only a few undefined saddle marks and a very faint star to be seen, and a mark about an inch long on the upper lip, which could not be called white, as there was not any hair. This colt had a good head without its being strikingly handsome, as an Arab's; the frontal bones and the parietal were well developed without being very prominent; the outline of the nose was not so depressed as is very generally the case; the eye was good, but not particularly large; the nostril was very fine; the Mitbeh was also good. He had magnificent shoulders and great depth of chest; his arms, knees, legs, and feet very fine; hocks and below that joint also very good; his tail was full; he had a very swinging walk, overstepping from two to three feet, and great stride when galloping.

A grey horse, brother to the mother of this brown colt, and which had been obtained from the Anezeh by a shaykh of the Lehep

tribe as a stud horse, was also a fine animal, with a beautiful head, good neck, shoulders, and barrel, immensely wide across the back ribs, but he had not the length of the colt.

A chestnut horse of the strain Argub Djenub was a very fine and perfect horse, showing all the points of a first-class race horse. His loins, quarters, haunch, and hocks were magnificent; his head beautiful; his neck was the only part to which exception could be taken, but the horse was in very poor condition.

A dark brown mare of the family Dahman abu Amr, without any white, and apparently without a blemish, was very fine. She came quite up to the *standard*, with the exception of her head; this was also good, but not so strikingly of the Arabian type as many we saw: it was a little deficient in depth of jaw, and rather too straight in outline, but would have been a beautiful head elsewhere than among other Sebaa mares. She had a dark bay filly by her side, apparently about a year old, and which promised to be equally fine as her dam.

The Nowagieh mares we saw were exceedingly blood-like, and especially those of the Debbe family. An aged mare and own sister to one of the favourite stallions of the Sebaa (a horse we did not see), a rich bay in colour with very little white, but much disfigured by saddle marks, about 14 hands $1\frac{1}{2}$ inch, was a very fine specimen of the Arabian. A grand and noble head, a magnificent eye, and nostril not to be surpassed, very fine at the muzzle, very deep in jaws, which were unusually wide apart, the perfection of ears, a fine neck and Mitbeh, and most perfect shoulders; her haunch was fine, and her tail well set on, and she was square and broad across the hips; her hocks were good, but not so well developed at the point as was very generally the case; she

had the marks of the firing iron in many parts of her body; her arms were long and very good; her fore legs were much blemished, but they were perfectly straight. She had by her side a colt foal about two months old, which was a perfect beauty.

Another bay Debbe Nowagieh mare, younger and unblemished, was also a very beautiful specimen of the Arabian, with a more beautiful head, but hardly so grand in character; her shoulders were equally good, her hocks finer; she stood about 14 hands 3 inches; her action was beautiful in the extreme, a long sweeping stride, great reach, and her fore feet hardly seemed to touch the ground; her movements were most springy and elastic, and yet full of force, power, and energy. She also was a bay with a star, and one white foot. We rode this mare frequently. Her action could not be surpassed.

A dark bay colt of the celebrated Seglawee Djedran family and of the Ibn Nedëri strain, looked small and unpretending, and to some would appear rather mean at first sight. But we thought him a colt of great promise. He was two years old, stood 14 hands $1\frac{1}{2}$ inch; he had a beautiful head, a perfect Djebbeh as described, good ears, beautiful full eye, nasal bones much depressed, and a fine nostril; a very perfect neck and Mitbeh; long sloping shoulders; withers well developed, very long arms, big knees, good legs, long strong pasterns, and the most perfect feet. Middle piece very good, and giving promise of great development at maturity; his back was short, but when we first saw him the sacral vertebræ drooped towards the tail—hence the cause of his small and mean appearance; but the *haunch bone* appeared to have a good direction, and was long. He was very good at the stifle; hocks very good, large and strong; his thighs were very well

let down; he had great length from the hip to the hock, and stood over much ground. He was a wiry, blood-like, racing-like looking colt. He had great reach; when walking his hind feet would overstep the print of the fore feet to the extent of three feet, and he could keep step with his fore feet with a man walking by his side at his full pace. I mention this particularly, because I know from experience very few horses step so long. He was of the highest courage, and very sagacious. We have since seen this colt, and he has grown out of the mean appearance, and will be a handsome horse.

A chestnut mare, an Abeyet Sherrackieh, can only be described by the word *magnificent*. About 14 hands $2\frac{1}{2}$ inches in height, long and low, of great size, good bone and substance, and wonderfully handsome. She was about seven or eight years old, and had been fired in many parts of her body. Her head might be said to be of *exaggerated beauty*, and one involuntarily exclaimed, 'Had such a head and so fine a muzzle been depicted on canvas, it would have been considered most unnatural.' Her ears were very good. The Djebbeh developed to excess; the eye not particularly large, but fine; the orbits very prominent; the jaws deep, and the muzzle particularly fine; her neck splendid, the splenius muscles very finely developed, and a good Mitbeh; shoulders of unusual power, and thickly clothed with muscle; chest deep and capacious; fine barrel; a grand haunch, and in this mare the *sacral bones* were very high, and the tail was also set on very high—it seemed almost the highest part of her frame; good arms and thighs, good hocks and knees, bone of the legs large, but the fore legs were, perhaps, not quite so deep as in some others. She stood back a little at the knees, like a stag; she had good feet, rather

higher at the heels than in most desert horses; she stood over a great deal of ground; she had a very grand walk, and her formation would indicate very high speed, which she appeared to possess. She was an animal of the highest courage, easily excited and full of fire.

A grey mare of the Milliah strain, old and in poor condition, about 14 hands, was a fine lengthy mare, and had the reputation of having been both fast and stout.

Another of the same family, a dark-bay filly, between two and three years of age, was the most racing-like animal we thought we had ever seen. She had a very bad cold, and therefore was not seen to advantage. She stood about 14 hands 2 inches; her head was even more extraordinary for beauty than that of the chestnut mare; fine eyes, ears and nostrils, particularly deep in the chest, long arms, legs short and deep, elastic pasterns and good feet. She had great length, was wide across the hips, was not so grandly formed in the croup and haunch as the chestnut mare, but was a filly of the highest class and beauty. The smallness of the muzzle, and great size of the upper part of the head, were even more conspicuous than in the chestnut mare.

We saw a family of the beautiful Tamri strain—mother, daughter, and son—all bay. The dam, fifteen years old, was a very perfect animal, and truly made all over, and stood over much ground; her legs and feet were perfection. She had good bone, and was very symmetrical; her head was good, although not of extreme beauty, but her neck was very good. She was unblemished, and appeared to be perfectly sound. Her daughter, six years old, was lighter in colour, and had not the substance nor bone of her mother, but was of very high courage, and a free, dashing goer. The son, a

three-year-old colt, was considered a very perfect animal, and was highly thought of by the tribe: he showed very high quality. He stood about 14 hands 2½ inches, of a very beautiful bay colour, a little white on the forehead, and a speck of white on the near hind coronet. He had a fine head, a good eye, fine nostrils, and fine, sharp, well-cut ears; a strong, light, and muscular neck. He was deep in the chest; had a good barrel, with arched ribs; his loins, croup, and haunch were very grand; his thighs beautifully let down; and finely-formed hocks; the legs all round the hardest, cleanest, and blackest I think I ever saw, and they looked as if they might have been cut out of black marble, and polished. He stood back a little at the knee, which is not unusual among Arabs, especially when young; and, in his case, as well as in others, we noticed when the knees are a little back, the heels are rather higher. His shoulders were thought by all to be perfect. He looked like a large magnificent stag. He was a horse that might be rather deficient in his slower paces, but a grand mover when at speed. When cantering, he appeared to steal smoothly over the ground without any movement but the grand sweep of his hind quarters. When anything aroused him his whole forehead seemed to rise, his fore-legs appeared doubled up, and his hind-legs moved under him like flashes of lightning. A hand upon him, the least bit too heavy, would cause him to pitch; but these horses really want a *Chiffney* to ride them, and their mouths should be scarcely touched. The bay Nowagieh mare and the chestnut, if held at all roughly, would fight like tigresses, and fling about to the verge of throwing themselves down; and the chestnut, when she once got any way upon her, was most difficult to stop. There were a brace of Seglawieh fillies, both bay, a year and

a half old, very beautiful; a bay Nowagieh filly, the same age, a great beauty; some very grand chestnut mares, one a Maneghi Hedruj. The yearlings and those a little older were a most interesting collection, and looked like young racers, and these were all particularly well developed in the lower extremities, joints, legs, and feet all good. Although grey is considered the usual colour of Arabs, and is very common among Baghdad horses, and the sons of horses in Syria, here in the desert, in the encampment of the Sebaa, grey is by no means a general colour—we thought not in a greater proportion than in England. Bay, including the various tints, appeared to us the most common, then chestnut, then grey, and, lastly, brown.

We heard the colours described in an Arab song, of which the following is the interpretation:

'Esteem the bay mares, for they are as high-born ladies, on whom it is meet all maidens should attend.

'Believe what the chestnuts say, for they are the daughters of the wind.

'The black is a good horse for the night. The noble grey is fit for the display of princes.'

Mares are described as resembling well-formed and beautiful women, distinguished by their swinging walk, and as looking from side to side at objects as they pass. We were constantly reminded of this as from morning until sunset we watched the approach of Arabs riding upon their mares. They were rather shy of bringing them for some time, but after the first day or two, by the desire and influence of the Shaykh, many brought their horses, mares, colts, and fillies for us to see. At a distance you could discern they were high-bred animals, with their free, easy, and long striding walk, graceful carriage of the head and neck, and the sagacious looks from side to side.

I have seen it stated that 'the bones, from the eye down towards the lower part of the head, should not be too concave, or of a deer's form, for this in the Arab, as in the English horse, denotes a violent temper, though it is very beautiful to look at.'

The bones to which allusion is made, I suppose, are the nasal, of which I have particularly spoken, as being quite subordinate to the upper part of the head, and this formation is the general type of the head of the true Arabian; of course, it is more marked in some animals than in others, but we thought five out of every seven we saw among the Sebaa had it in a marked manner. It is certainly characteristic of Anezeh horses. It may denote a violent temper, for every Arabian may be said, to some extent, to have a violent temper; but it is balanced or controlled by the power of the large and well-developed cerebrum; the head, as I have described, denotes the highest order of qualities—intelligence, energy, and unconquerable courage. It is quite different from the head of any other horse, and is almost human in its expression of nobility, dignity, and sagacity. Other horses may and do often show much fire, but then such is very often the habitual and only expression, not one called forth by occasion and controlled by higher organs. But as in all things of high character it may be for weal or woe, and the Arabian horse, by improper treatment, might easily be made a savage. Indeed, a spirit of the highest order is characteristic of the Arabian, not the pretty submissiveness of a pet. In the desert it was often difficult to get near many of the mares, so decided was their aversion to strangers, but they will become very obedient to those who are kind to them, and of whom they are fond.

The Arabian is also like a deer

in the length and squareness of his haunch, and length of hind extremities; and he sometimes moves like a deer, not with the bounding, bucking action, but the long easy stride of these animals, as with lowered heads and depressed bodies they fly over the ground. In their trot, which is not a usual pace, the hind legs of the Arabians often appear as if too long; but this becomes all right when they are galloping, and the faster the pace the easier and truer their action; they do not appear to pull their legs up high, but the joints seem to be flexed rather by the body being lowered, and the limbs are extended simultaneously with the flexion of the joints.

It has been remarked that the true Arabian neither walks nor gallops, but that he runs or else *paces*. We never saw, nor heard of, such a thing among Arabians, but *pacers* are sometimes seen in Syria among the Kadishi.

Among the horses of the located and less nomadic tribes of Bedaween and those of Arab blood, either pure or with some mixture to be found in neighbouring districts, we thought the height was more varied than among the Anezeh, but there is less general length, and certainly the character is less bloodlike.

The horses of Syria, which term must be taken for such as are bred by the Arabs, mixed people, and townsmen on the western side of the desert and in Syria, appeared to us to be more sinewy and more racing-like than those of Baghdad, which expression must in like manner be taken in general terms for horses bred by outlying tribes, and peoples more or less settled on the eastern side of the desert beyond the Euphrates: this last-named horse often shows a more rounded form with less muscular development than the horses of Syria. The ears of both are in-

ferior to those of the true Arabian; the eye of the Syrian is often better than that of the Baghdad horse, being full and brilliant; it is conspicuous also from the head being less beautiful than that of the desert horse. The eye of the Baghdad horse is sometimes smaller. In the Syrian horse the *nasal* bones are longer and straighter than in the desert horse, and are often prominent, and the *frontal* bones less developed. This is also the case in the Baghdad horse, but perhaps the nasal bones are not quite so long or regular; the jaws of both are less deep, less fine, and are not set so wide apart; but we thought the horses of Syria were the *cleaner* in the jaws of the two. The nostril in the Syrian and the Baghdad horse is not nearly so fine nor so long, but is sometimes small and round, and set down low in the nose (instead of running up high), and otherwise differs from the long nostril of the Arabian horse, and this gives a square appearance to the muzzle when the horse is in a state of *repose* (but fine nostrils are sometimes to be seen).

The neck of the Syrian is generally more muscular and racing-like than that of the Baghdad horse, which in the latter is sometimes loose and heavy; the setting on of the head and the Mitbeh, as described, is not so perfect in either of these horses, and in the Baghdad horse this point is sometimes thick. The shoulders are not generally so good, but those of the Syrian are to be preferred to those of the Baghdad horse. The legs of both are good, but the knees are hardly so square nor the pasterns so long, oblique and pliant, nor are the feet so open as those of the desert horse. The barrel of the Baghdad horse is longer, and here the Syrian is more like the true Arabian; but the croup of the Baghdad horse is often handsomer than that of the Syrian. On the whole the Syrian

looks a more muscular, more active sort of animal. The Baghdad horse is perhaps of more imposing appearance. These remarks must be taken as general; of course in individual horses of both kinds, these distinctions may not be so apparent.

Horses in India and elsewhere, vaguely described as Arabs, not only differ so much in class, but also in appearance, that any observant person would readily admit that all could not be of the same pure breed.

It has been stated that about three thousand such horses used to go annually to India, and that out of this number some three hundred were trained for the turf. Without alluding here to the more common sort, opinion is by no means unanimous with regard to those of higher pretensions and which have been called Anezeh and Nejd horses, and which were considered of two different castes, for some speak of the Anezeh as a larger, taller, and coarser horse, with an inferior head, than the Nejd or true Arabian, whereas others describe the Anezeh as a *meaner and smaller* horse than the Nejd. This at once infers two kinds of Anezeh and two sorts of Nejd horses.

The horses described under the head of Syrian and Baghdad horses will account for both the so-called larger Anezeh and the larger Nejd horse, which may be more readily understood from the circumstance, as has been related, that many call the horses bred by the Montifitsh and in the neighbourhood of the Persian Gulf, Nejd horses; and I have little doubt that that which has often been styled and thought to be a Nejd horse has really been of inferior blood and no Arabian at all.

The smaller 'meaner Anezeh' horse may often be of pure Arab blood from the tribes of Bedaween who are located on the borders of Syria and the banks of the Euphrates, and the higher class of horse called

'Nejd, or the true Arabian,' which is not so frequently seen in India, may even be Anezeh; and if the term Nejd could rightly be applied to the Arab horse, it might be to those of the Anezeh, which people is of Nejd. The Ibn Haddal and the Hrissa tribes would be the most likely to supply India with such horses. This would be more apparent if space permitted a discussion on the various tribes of Bedaween and the districts they occupy or visit.

But the Shammar Arabs who dwell in El Djezereh between the Euphrates and the Tigris might more readily supply the Indian dealers than the Anezeh, and the horses of the Shammar must have influenced the breeds of horses of the surrounding Kurds and neighbouring Turcomans. And thus the *Baghdad horse* would be more Shammar; the Syrian, to some extent, more Anezeh.

They who suppose that there is an Anezeh horse and a Nejd horse generally assert that inferiority of blood is indicated in the former by an inferior and coarser head. Now, it is particularly worthy of remark, that the very highest type of Arabian head is to be seen among the horses of the genuine Anezeh. A fine head, with well-cut features perfectly set on to a fine neck, sharp, well-cut and well-placed ears, the greatest development of brain, the finest muzzles, the best eyes, the longest and most expanding nostrils, the cleanest jaws, and these set widest apart, are *attributes* of the Anezeh horse.

It is often thought to be quite a characteristic of Arab horses, that they stand with their fore legs very much under them. Such is not uncommon in Syria, but it is not the case among horses in the desert, and especially among the Sebaa we remarked we did not see a single instance of a horse standing over his legs, but all stood square and firm.

In the English thorough-bred horse or racer you cannot fail to trace his origin from the Arabian, with some modifications consequent upon a change of climate, from being reared for many successive generations exclusively to one end, and especially from the fact that he is not altogether descended from pure Arabian blood. The great length contained in a more compact form has been changed in many instances to length attained by a higher leg, and in some by a longer and weaker barrel, giving a longer line from the withers to the setting on of the tail, a longer top, and not so much ground stood over; but it is in the extremities that a considerable falling off is principally to be discerned. The pasterns are more upright, more over the feet, and these are smaller; there is a loss of elasticity as well as of power; yet among the *highest class* of our racers are to be found horses which approach nearer to the true Arabian in character and form than any other kind of horse.

It has been asserted, and the assertion has been accepted as a fact, that although Arab horses may be obtained, no Arab will part with a mare. It is also supposed that the Arabs are in the habit of stitching the ears of their foals together. These, and other similar notions, must have been promulgated by those who were not conversant with the true Arabs of the desert, and would show pretty clearly the kind of *Arabs* usually seen or known.

It can be easily understood that townsmen and outlying tribes, who breed for sale, would not readily part with a brood mare, especially if she were of pure blood, when they can so easily dispose of her produce to the Aghali and others for exportation, and that people engaged in a horse trade might adopt such a custom as stitching the ears of a foal together, hoping

thereby to give to an animal of inferior breed the appearance of a peculiar and subtle feature of the Arabian horse, and one which would not fail to be especially dilated upon.

There is another custom very commonly practised in Syria, that is the cutting off the mane and shaving the tail until the colt is two years of age; it is, however, unknown in the desert. The Anezeh have no occasion nor any incentive to practise such tricks; they are not dealers, they do not make a traffic of their horses, nor do they ever take a horse for sale.

The Anezeh horses are often much disfigured by having been fired in many parts of the body. Firing is the remedy for every real or supposed ailment, but such marks on any horse must not be taken as certain signs that such a one has come from the desert, for firing is very general in the East. They are often excessively low in flesh, and are scarred and cut about, and show other signs of accidents and often hard work. Yet among the Sebaa we did not see a single horse which was *groggy*, or which knuckled over either before or behind, or with bowed and shaky legs. Inflamed eyes are not uncommon among men and horses.

Few if any of these horses have ever seen anything beyond their native deserts, and if by chance any should approach to more civilised regions, they show their desert origin by most unmistakable signs of astonishment: a piece of cultivated ground is regarded with suspicion; the sound of a bird in a tree will cause them to stop suddenly; they will stand and stare up into the branches with wondering eyes, and nothing will induce them to move until their curiosity or alarm has been satisfied or appeased.

They are ridden with a halter; a bit is almost unknown—I will not say is never seen in the desert, for I

have seen Mamoud Bey, Shaykh of the Mowali, ride with one; but then he was not in the desert at the time, and when he was with the Sebaa his attendant certainly carried a bit in his hand, but he was riding his mare in the usual Arab halter. Moreover, Mamoud Bey was for some two years in the Sultan's bodyguard at Constantinople. Stirrups are seldom used; the saddle is generally nothing more than a pad, with a leather surcingle furnished with iron rings or D's, and fastened by a thong of leather. Mamoud Bey rode with stirrups, as did also Djedan Ibn Mehaid, Shaykh of the Fedan, but Djedan rode with an Arab halter. Suleyman Ibn Mirshid rode with a halter and without stirrups, and, although I should say over fifty years and rather stout, always jumped on his mare in Arab fashion. This the Arabs do very elegantly. They take the rope of the halter, which is of camel's hair, in the left hand, and lay hold of their mare's neck; then, throwing back their aba or cloak with their right arm to free their right leg, take a step back with that leg and spring from the ground from the left foot; in the act of springing the right leg is thrown over the horse, and the man falls gracefully into his seat.

The dress of the Bedaween consists of a pair of drawers or trousers (but these are not worn by all), a long shirt, a girdle or belt is generally worn, an aba (or cloak) reaching to the ankles, and generally of broad white and brown stripes. The khafieh or head dress is a square of three and a half feet, of silk or other material with a deep fringe; it is folded like a shawl, and put on the head so that one corner hangs down the back and one of the other two on each shoulder; it is then pulled over the forehead as far as the taste, the sun, or the weather may dictate. One hand holds the

khafieh at the chin, while the other pulls it out on both sides to cover the cheeks, something after the manner of blinkers. The aghal (a rope or band) is then wound round the head, which keeps the khafieh in its place. The part that was pulled forward over the forehead projects and shades the eyes, and is like the peak of a racing cap. The mouth and almost every part of the face can be protected from wind and dust by one or both ends of the khafieh being passed over the face and tucked into the aghal. Among the Anezeh the khafieh is usually of crimson and yellow stripes. The Shaykhs among the Anezeh, as well as those of other Bedaween tribes, wear a black or cinnamon-coloured aba, and these are worked with gold, instead of the one of broad stripes, and a dark blue or black khafieh.

The lance is the weapon of the Anezeh and the Bedaween generally; it is from fourteen to sixteen feet long; the blade or head is two feet long. The Shaykhs, their relatives, and a few others carry curved swords; a pistol is occasionally seen, otherwise *firearms are unknown*.

There are certainly many difficulties to be overcome in visiting the Anezeh, and buying horses from them. It is difficult to go into the desert at all times; you must know to whom and where to go—to be unprepared or to go unexpected would defeat the object. It is difficult to buy from a people who have no desire to sell, and it is often a matter of opportunity. We found it easier to get mares than horses, for there was a greater selection. Great patience is necessary. Some prejudices and preconceived notions and ideas have to be abandoned; above all, there must be a resolute determination to accept nothing but that which is of undoubted blood. And this would prove the greatest stumbling-block to most; for one, if unpre-

pared and without a considerable amount of knowledge on the subject, might easily be misled and tempted by the appearance of other horses before the desert was entered, and long before the Anezeh were reached. Even then you could not buy in large numbers—merely one or two at a time—and perhaps if a dozen were got during as many months one might consider oneself fortunate. The prices which alone would secure horses from this people would preclude their being purchased by dealers and speculators, except under rare circumstances.

Occasionally single Anezeh horses may be found scattered about the desert. Men possessed of a good horse may have separated themselves from their tribes, and would easily find an asylum in some other camp of Bedaween, as besides the feeling of hospitality inbred in the Bedaween, an Anezeh horse would always be welcome, and the horse would support his owner. We made a lengthened journey through a part of the desert in the winter during the absence of the Anezeh to look up three or four horses whose owners were thus separated from their tribes. These horses were at great distances apart: the first we intended to have visited had been taken away only a few days before, by a body of Arabs who had come a long distance to induce the man to return to his tribe with his horse, or to negotiate for him: the affair ended unfortunately; either the owner persistently refused all offers, or some altercation took place about terms: the result was, the owner was run through the body with a lance, and the horse taken off.

To sum up,—although we feel assured there is still very much to be learnt from the Arabs about themselves and their horses, we believe the abstract truth to be that there is but one breed of

Arabian horses, and it is to be found in the highest perfection among the Anezeh tribes, and that certain tribes of this people are possessed of better horses and are more particular in breeding than others; that although horses of the same blood and in many instances of the same strains are to be found among other tribes of *genuine* Arabs, from many causes, which cannot now be more fully discussed, they are neither very numerous nor to be found in the same perfection—which is borne out by the fact that these tribes seek for fresh blood, as has been shown, from the Anezeh; that the blood of the Arab horse is widely disseminated from various sources, the Anezeh, the Shammar, the Tai, and the local tribes of Northern Arabia, in many districts bordering upon the desert, and that the horses in these districts, consequently more or less of Arab blood, are those usually and very generally accepted as Arabs; and further we expect few genuine Anezeh horses have ever been seen out of the desert. In looking back to those I had selected in India as being probably of pure blood, I cannot hide from myself that, comparing them with the horses we saw among the Anezeh, the number must be still further reduced.

I have heard it urged there must be more *horses* than the Arabs can require, and consequently such are exported. Some are, doubtless, but the surplus horses of the Anezeh may be easily accounted for without the aid of exportation. In the first place they often lose a great many from dearths; secondly, the tribes of Anezeh, which are more warlike and use up more than they breed, draw upon those tribes for their horses who are more pastoral and breed more; thirdly, the greater *local* tribes obtain stallions for the use of their people from the Anezeh, and these tribes in turn

supply smaller tribes and the Arab population partially nomadic and partly living in villages on the borders of the desert.

In thus accounting for any surplus of Anezeh horses, it will also appear how there are three or four circles to be penetrated before the true Arabian can be found in perfection.

Of the six horses and mares we obtained from the Anezeh, two colts and two mares and a foal are now in England, and therefore there is a chance of the scheme proposed in *Newmarket and Arabia* having a commencement; but, to carry it out, other selections from the desert would be most advisable. The Arabian blood should be kept pure; there should be no admixture of blood. To obtain any improvement in our present stock, the *horses* should alone be used for that purpose.

In conclusion, I regret to say I have recently received tidings of the sad death, by poison, of Suleyman ibn Mirshid ('Shaykh of Shaykhs'), the head of the Sebaa

tribes of Anezeh, and Shaykh of the Gumassa tribe, with whom we were staying in the desert last year. This has led to events, a statement of which will show further the connection of the Anezeh tribes with their original home, Central Arabia. After Suleyman's death another leader to the Sebaa was appointed, but from a different tribe. He also met with an untimely and sudden death. Their respective tribes have severed from the Sebaa Confederation, and will remain in the Nejd; the other five tribes will continue their extended migrations under, I hear, the leadership of Djedan ibn Mehaid. Thus not only do families within tribes of Anezeh remain behind in the Nejd, and others migrate in their stead, but, as in this instance, two entire tribes remain in the South, and the Erfudde, who were the last or one of the last tribes to migrate from Central Arabia about twelve or fifteen years since, returned to the Nejd for good after a very few years.

* * * The Author of 'Remarks on Modern Warfare' in our June number was desirous of replying to Mr. Ruskin's Letter on the subject, which appeared in July, but from the claims on our space we are unable to admit further discussion on the particular points in question.—Ed.

